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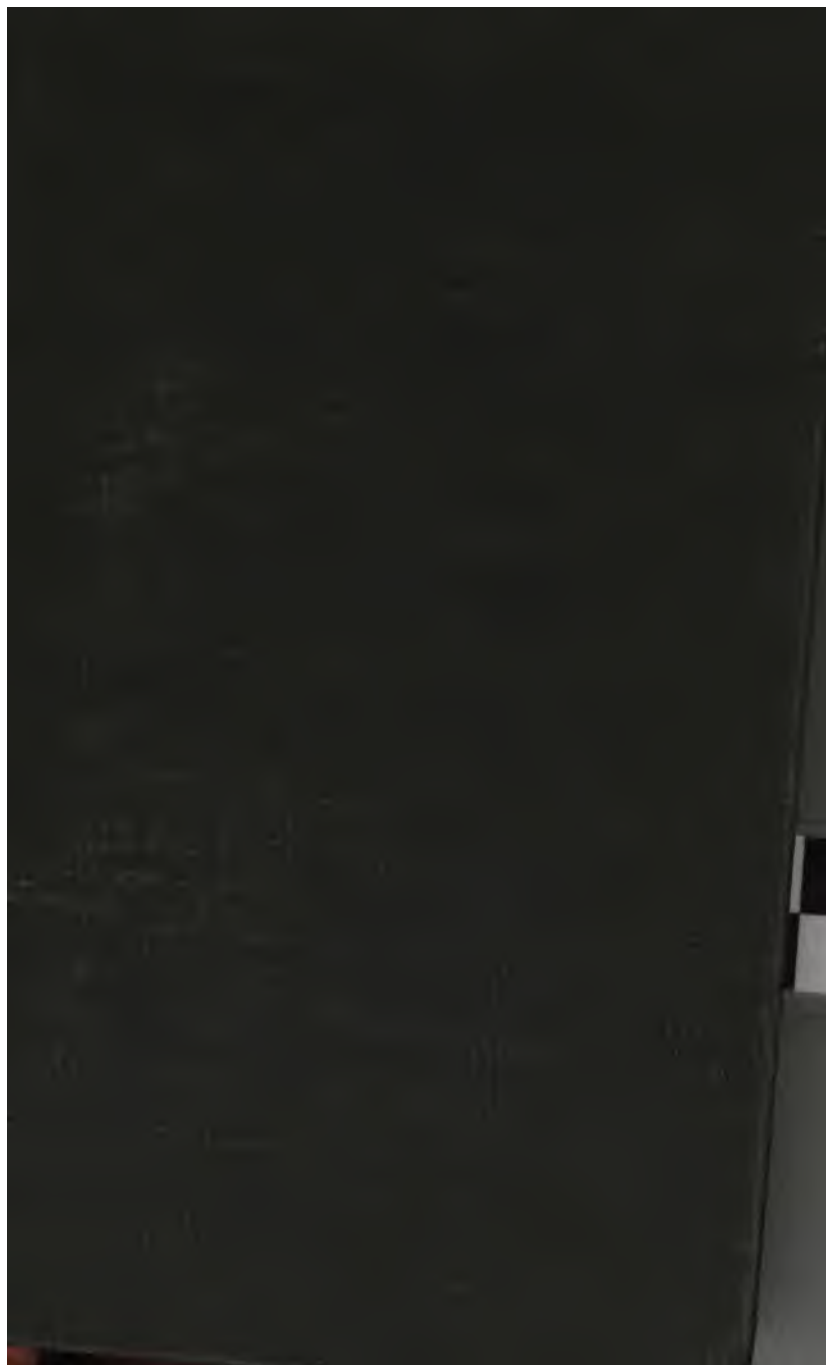
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• **P. TERENTI**

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P. TERENTI
C O M O E D I A E

WITH NOTES CRITICAL AND EXEGETICAL
AN INTRODUCTION AND APPENDIX

BY

WILHELM WAGNER PH.D.
EDITOR OF THE AULULARIA OF PLAUTUS.



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PREFACE.

THE present edition of Terence has been my almost constant occupation during the last two years; I have worked at it in England, Germany, and Wales, at the various places where I have resided during this time, sometimes with all my books at my command, at others reduced to such few as I could conveniently carry about with me on my travels. Among the works which I have been in the habit of consulting throughout, I will here mention Bentley's edition of Terence in Vollbehr's reprint (Kiel, 1846), the Variorum edition published by A. Wolfgang and I. Hacke, Amsterdam 1686, which forms the groundwork of the more elaborate, but uncritical collections and commentaries in Westerhovius' editions, the larger published in two volumes in 4to. Hagae Comitum 1726, and the smaller ib. 1733: in writing my notes I have always had before me Stallbaum's reprint of the smaller edition, in six volumes, Leipzig 1830 and 1831. In order to obtain an acquaintance with modern English works on the

same subject, I have consulted Parry's edition which forms part of the '*Bibliotheca classica*' and may fairly claim to be the best published representative of English scholarship as concerns Terence—though I do not mean to say that there are no English scholars who could not, if they chose, produce a superior edition; but such men as Munro, R. Ellis, and J. E. B. Mayor have not published anything on the subject; had they done so, any work of mine would have been superfluous.

I have made no attempt to exhaust my subject, an aim which reviewers incorrectly attributed to my edition of the *Aulularia*: but in the present instance I have aimed at producing an edition which might be of use to the upper forms of Grammar Schools, and perhaps also to the younger student at the University. There is, besides, a large number of masters who are obliged to read Terence with pupils insufficiently prepared for the task; boys of this kind will derive no benefit from my notes, but their master may, perhaps, find here in a concise and brief form all that is most necessary for the complete understanding of a Terentian play. This he should then work up in his own mind and impart to his pupils during the lesson in whatever shape they may best be able to digest it.

The real scholar will doubtless require more completeness for his purpose; yet as it is, I venture to hope that for him also the present edition contains some new ideas both as concerns the

criticism and the elucidation of the text. In revising the text of Terence, I have been greatly assisted by a collation of the Bembine ms. by Poliziano, of which a transcript in the edition of Glareanus is preserved in the library of the University of Oxford; as it was impossible to obtain the loan of the volume for myself, Mr Ellis very kindly procured me a copy made by Mr Cruttwell of St John's College, Oxford; to both gentlemen my best thanks are due for their kindness in responding to my inquiries and requests. As concerns Poliziano's collation, I will here add that the original of it is preserved in the Magliabecchian library at Florence, though another transcript exists also in the Ambrosian library at Milan. F. Umpfenbach, from whom I take these notices ('Hermes' 2 p. 339), says that Poliziano collated the folio edition of 1475 s.l. during his sojourn at Venice, in 1493. Umpfenbach is at present engaged on a critical edition of Terence, and even if it should have no other merit but that of containing exact collations of the most important mss. (see the Introduction, p. 22), it is sure to be welcomed with great pleasure by every lover of Latin scholarship. Fleckeisen's larger edition of Terence, though promised so far back as 1857, has not yet appeared, and it seems to be doubtful after a delay of 12 years, that it ever will see the light.

I shall now add a few emendations of the text which I could not mention in the notes, as they

fell under my notice only after the greater part of the commentary was already printed off.

Andr. 129. A. Klette observes, *rh. mus.* xxiv (1869) p. 138, that the Basilicanus (i.e. the oldest authority for this part of the Andria) reads *in ignē iposita est*, whence it becomes probable that the archetype from which this ms. was copied gave the reading INIGNEIPOSITAEST, in accordance with which we should read *in igni positast*.

Andr. 581—583 should be divided as follows:

DA. quor ūxor non arcēssitur?
iam advēspēscit. SI. aūdin tu illum? ego dūdum
non nil vērītus sum,

Dave, ābs te, ne facerēs idem,
quod vōlgus servorūm solet, dolīs ut me delūderes

etc. See A. Spengel, in the 'Philologus' xxii 182.

Andr. 596. I have to blame myself for keeping the ms. reading which gives a faulty anapaest at the conclusion of the first dimeter: we should transpose *gnātum porro mihi corrigere enūtere*.

Haut. 582. The mss. of the Calliopian class read *pergis*, but the Bembine ms. has PER. IS with the fourth letter lost owing to a hole in the leaf: this is explained *occidis* by the Scholiast, so that we should assume that the ms. originally gave PERDIS. See Umpfenbach, 'Hermes' 2 p. 340.

Ad. 883. We should probably read *quis hōmōst? Syre noster, sālve: quid fit? quīd agitur?* See W. Clemm, *rhein. mus.* xxiii 696.

In addition to the preceding remarks, I have

here to record my great obligations to my friend E. R. Horton, fellow of St Peter's College, Cambridge, and Vice-Master of University College School, London, for his kindness in reading and revising the whole of the notes as they passed through the press; to the corrections and suggestions of my friend they are more indebted than can well be described. I have also to thank Mr J. E. B. Mayor, the learned editor of Juvenal, for allowing me the use of his copy of Terence with many marginal notes and references by the owner.

In writing the Introduction, I considered it unnecessary to add a treatise on the metres used by Terence, which I thought could be learnt from many other works, having myself nothing new to say on the subject; but now I yield to the experience of my friend Mr Horton, who is of opinion that many masters and students would be glad to have in this work also a short sketch of the Terentian metres. I have, therefore, at the end of the volume appended a short treatise on the subject, as I should teach it myself, and without noticing the diverging opinions of others, especially those of Professor Key ('Alphabet' p. 137—150), of which I have treated at length in the Introduction to my *Aulularia*.

Terence has been recently struck off the list of authors requisite for the Examinations of the University of London; the opinion therein implied we may well contrast with the judgment of a great

schoolmaster, Philip Melanchthon, justly called, by his grateful contemporaries, *praeceptor Germaniae*. His words will form a suitable conclusion to the present preface:

‘Proinde paedagogos omnes adhortor, ut hunc auctorem summa fide studiis iuventutis commendent. nam et ad iudicium formandum de communibus moribus mihi quidem plus conferre quam plerique philosophorum commentarii videtur. et non alius auctor loqui elegantius docebit aut utiliore genere orationis puerilem linguam imbuet.’

HAMPSTEAD HEATH,
January 25, 1869.

ERRATA.

- P. 3, l. 8 from below, read 'inattentive' instead of 'unattentive'.
- 10, l. 5 from below, read 'transpositae' instead of 'transpositi'.
- 14, l. 11 from the top read 'common' instead of 'indifferent.'
- 19, l. 21 from the top read 'postulet' instead of 'postulat.'
- 41, top, read II 2, 26 instead of II 3, 26.
- Andr. 516 read 'nñl moveri nuptias' instead of 'nñhil moveri nuptias.'
- „ 686 read 'Pa. quid' instead of 'Pa. quid.'
- „ 903 read 'súpplici' instead of 'súpplici.'
- Eun. 77 read 'ipse' instead of 'ipse.'
- „ 162 place a comma after 'cedo.'
- „ p. 80 read II 2, 1 instead of II 2 1
- „ 282 read 'ad illam. PA.'
- „ 754 read 'Thais?'
- „ 1094 read Pñ. for Pñ.
- Haut. 351 read 'tibi.'
- „ 512 read 'tamen,'
- „ 596: read 595.
- „ 613 dele Sx.
- „ 724 read 'pollicitust,' instead of 'pollicitust.'
- „ IV 5, 2 read 750 instead of 755.
- „ 879 read 'desiste' instead of 'desiiste'.
- Hec. per. 8 read 'celât' instead of 'celat.'
- Hec. 707 read 'sese?' instead of 'sese!'
- Ad. pers. read AESCHINVS instead of AESCHINES

INTRODUCTION.

THE first Punic war is, as the ancients themselves observe, a turning point in the development of taste and culture among the Romans. It was in 514, i.e. the year after the termination of the war, that the first Latin comedy was performed on the Roman stage: a comedy written by a Greek who had been taken prisoner at Tarentum 482, and who at Rome had acquired the Latin language. *Livius Andronicus* was of course no genius, he only 'adapted' from the Greek, as our modern playwrights 'adapt' from the French, and the same system was for a considerable time followed by his successors in dramatic art¹, whose sole merit was that they wrote in better language than poor *Livius Andronicus*, of whom *Cicero* (*Brut.* § 71) briefly observes that he is not worth reading.

He was succeeded by *Cn. Naevius* from Campania, whose language *Cicero* recommends as a pattern of strong native Latin. He had distinguished himself in the first Punic war, which he also described in an epic poem, and took to writing plays about the year 519. If we knew more about *Naevius*' life, or if one or two of his plays had come down to us, we might, perhaps, be able to judge whether it was he or his well-known contemporary, *Titus Maccius Plautus*, who did more for the development of the language: but even as it is, there can be no doubt that *Plautus* infinitely surpassed him in comic art. Of the exuberant vein of fun that lived in *Plautus*, but also of the coarseness and vulgarity with which he frequently carried his jocularity too far, we have sufficient specimens in the 20 comedies still extant under his name: works of high interest as artistic creations, yet of far greater importance as documents exhibiting in their language a peculiar development of the Latin tongue. Of this we shall say more hereafter: at present

¹ We are of course speaking only of the *comoedia palliata*, leaving aside both the *togatae* and *Atellanae*.

we intend briefly to trace the history of Latin comedy
184 down to the time of Terence. Plautus died 570, while
Ennius was already at work reforming the language. It is
true, Ennius did write comedies, but they were such stale
productions that we are hardly entitled to mention him
here among the principal comic poets. Next to Plautus in
renown stands Caecilius Statius, of whom we know that he
treated his Greek originals with greater fidelity than his
predecessors who generally took strange liberties with them;
nay, Statius frequently retained even the Greek titles of
the plays he translated, a practice quite unknown to any
of the older poets, but the rule in Terence. To Statius we
are introduced with the first step in Terence's literary
career. *P. Terentius* was no Roman by birth, but a Car-
thaginian, who had been taken to Rome when a boy, and
there sold as slave to a noble senator, Terentius Lucanus,
and having attracted his master's attention both by the
beauty of his figure and by the manifest gifts of his mind,
he had been educated and after a while been freed and
even admitted to the society of 'young Rome,' especially
the circle of the younger Scipio and C. Laelius, who were
at that time endeavouring to transplant Attic culture and
a taste for Greek refinement into Roman soil. And so
closely connected with these men was Terence that soon
a rumour gained ground among the citizens, that he him-
self was not the real author of the plays exhibited under
his name, but that young noblemen composed what they
had not the courage to own. The reason why they should
not have confessed to the authorship of these comedies
in case they really did write them, is not difficult to under-
stand for those who are acquainted with the warlike charac-
ter of the Roman people, originally in direct opposition to
arts and literature, and which was then still so strong in
its prejudices that many would have deemed it a disgrace to
a statesman to devote his leisure hours to literary pursuits
instead of meditating day and night on, and acting for, the
welfare of the nation. At all events, this rumour was so
generally believed in, and was also so much supported by
the enemies of Terence, that the poet was obliged repeatedly
to allude to it in his prologues. Curiously enough, he does
not flatly contradict any assertion of this kind, but if any-
thing seems rather flattered by the supposition of receiving

assistance from such men as his noble friends—we easily see, the poor poet required powerful patronage to support him—yet his words (and why should we not believe him?) suffice to show that his work was *his own*, although we may believe that he received occasional hints from his friends who were, as we said before, highly interested in the success of his comedies. For there is a vast difference between Terence and his predecessors. They had been content to please their audience and had, consequently, conformed to the taste of their time, but Terence pursued a direction diametrically opposite, inasmuch as he undertook to teach his audience and to correct their taste, in not giving them such plays as they could admire, but such as they ought to admire, should their taste prove to be correct. We know very little of Statius' way of translating Greek plays into Latin, but as regards Plautus, it is certain that he was by no means particular as to preserving the Greek character of the plays he translated, intermixing, as he does, numerous allusions and jokes based upon institutions or customs purely Roman. This might be pleasing to the coarse taste of what we now would call the 'gallery,' but necessarily offended the refined taste of men of higher culture. These were of course few in number when compared with the mob that filled the theatres and generally decided the success of a new play: and now Terence boldly comes forward and gives his audience to understand that what has been approved of by the best in the land, ought likewise to please them (Ad. prol. 15 ff.). Like all reformers, he fared ill in his own lifetime, but was rewarded by posterity. His first play, the *Andrian*, had been favourably received and recommended by such an authority as Caecilius Statius, the poet of the day; it was subsequently brought out, but without the conventional prologue in which it was the custom to acquaint an unattentive audience with the plot of the play, and at once virulent calumnies became loud on the part of Terence's opponents, among whom a certain poet of the old school, Luscius Lavinius, seems to have been the worst clamourer. Terence himself disdains mentioning him by name, but the commentators have immortalised him, nay, even preserved two lines of his poetry. At a subsequent performance of the *Andrian*, which may

have taken place after the first failure of the *Hecyra*¹, Terence was obliged to add a prologue and to defend himself, and he had to do the same henceforth throughout his literary career. He subsequently brought out the *Hecyra*², a decided failure, while his next play, the *Eunuch*, was greatly to the taste of his audience. In chronological succession his plays may be arranged as follows:

588. *Andria* (first performance, without a prologue).

589. *Hecyra* (first performance).

[590. Second performance of the *Andria*, with a prologue?].

591. *Hauton timorumenos*.

593. *Eunuch* and *Phormio*³.

594. *Hecyra*, second performance.

594. *Adelphoe*.

594. *Hecyra*, third performance⁴.

After having brought out these plays, Terence found it advisable to leave Rome for a time, either in order to appease his enemies, or, what is more probable, to study
 160 Greek life and customs in Greece itself. In 594 he left Rome where he was not destined to return. The year afterwards, he died at the early age of 25 years, being shipwrecked according to some, or as others relate, in Arcadia or at Leucadia of an illness which is said to have been caused by the loss of some new plays he had written during his sojourn in Greece.

This is pretty much all we know of the life of Terence.

¹ My reasons for this opinion may be found in my treatise *de Terenti Andriae prologo* (Liber misc. soc. phil. Bonn. 1864, p. 72—82), which should not be read without comparing my subsequent remarks in the *jahrbücher*, 1865, p. 285. I am glad to see that Klotz, the last editor of the *Andrian*, is inclined to accept my conclusions, the strength of which I do not consider to have been impaired by C. Dziatzko's observations *rh. mus.* xx 579.

² Probably the Roman public could not take kindly to the virtuous courtesan who at the end of the play appears as a delivering angel and brings about the dénouement.

³ The fact of the *Eunuch* and *Phormio* having been brought out in the same year explains what would otherwise be very curious, viz. the close resemblance of the prologue to the *Phormio* with part of the prologue to the *Eunuch*, especially vv. 4—6. The *Eunuch* was so much liked by the Romans ut 'rursus esset vendita et ageretur iterum pro nova,' as Donatus informs us.

⁴ Our principal source for the chronology of Terence's plays is contained in the *Didascalias* or *tituli* prefixed to each play: of them we speak at greater length in our notes.

Suetonius, to whom we owe our information, adds that Terence was of middle stature, slender figure and dark complexion. Though he died so young¹, he must have been married, as we are told that a daughter of his married a Roman knight. Suetonius quotes, moreover, some lines which would seem to prove that Terence died in extreme poverty, the writer saying among other things '*ne domum quidem habuit conducticiam, Saltem ut esset quo referret obitum domini servolus.*' On the other hand we learn that he was possessed of a garden near the Via Appia, and according to a very probable conjecture, there may have been a villa in that garden. How, then, are we to reconcile these two relations? It has been shown already that scandal-mongers have had not a little to do with the stories circulated about Terence's life, and the writer of the lines in question was no doubt hostile to the Scipios and the other aristocratic friends of our poet, who (as he says) first used or rather misused him and then let him die in want and misery. But it should also be mentioned that it has been pointed out that *domus conducticia* would naturally mean a town house, and this might easily be above the means of the humble poet, though possessing a moderate country-house. But whether this nice distinction was exactly in the intention of the satirist who left us those lines, is matter of great doubt.

We have already attempted to give a general idea of the peculiar character of Terence's comedies and of their difference from the works of the other comic writers of the Romans. It was observed that Terence kept as close as possible to the Greek character of his originals², and we

¹ Before Ritschl's revision of the Suetonian life of Terence it was commonly assumed that the poet had reached the age of 35; but the best authorities are there in favour of the reading *nondum quintum atque vicesimum egressus annum*. Terence was, consequently, born in the year 570.

² Terence himself boasts of the literal fidelity of his adaptations: see Ad. prol. 11. He abstains from all allusions to Roman manners and customs and never even quotes a national proverb. A few isolated instances where he seems to have deviated from this severe manner of expressing his Greek originals, may here be mentioned, while at the same time our notes will give fuller information: Andr. 805. Ad. 985. 388. Eun. 428. 590. With regard to the passage in the Andria where Terence alludes to a line of Caecilius Statius, Mommsen observes: 'The comedy is the oldest of Terence's, and was exhibited by the theatrical authorities on the recommendation of Caecilius.

will now briefly describe the New Attic Comedy to which the plays belong which were imitated by Terence and the other comic poets of the Romans. It is generally known that the extinction of the liberty of Athens was at the same time the death-blow to the properly so-called Old Comedy, a kind of Comedy whose general character may be defined as political, and which was therefore utterly inconceivable without the freedom of political life and an unrestrained liberty of speech. We find that the same poet whose name is the glory of the Ancient Comedy, was subsequently obliged in his old age to tame down his sharp and biting tongue,—only in the form of an allegory did he venture to ridicule the weaknesses of his citizens when he wrote his *Plutus*. The *Plutus* is the sole specimen of the so-called Middle Comedy left to us, and on the whole agrees well with the description given by the ancients themselves of its general character. It was, so to say, neither political nor purely domestic, tame in its attempts at political allusions, neither fish nor flesh. Out of it was then developed a new kind of Comedy, identical with the one still prevailing in our own time. The New Comedy may be designated as principally *domestic*, depicting Athenian life in all its various phases and details, in its gaiety and recklessness, in its serious and in its dissipated moments, in fact holding up a mirror to the Athenian citizens wherein to behold their own life and wisdom and folly.

We have just observed that the New Comedy is of a domestic character—i. e. it turns upon domestic matters such as might any day happen in the family of any Athenian, in fact such as did occur before the eyes of all every day. In these plays we consequently make the acquaintance of personages even now familiar to us, personages which we all have seen or are seeing within the range of our own acquaintance, personages always lifelike, for human nature when depicted by the hand of an artist, must ever be the same under all climates and in all ages. Who knows not the good papa who is fond of his darling son and overlooks all the scrapes young Hopeful gets into? Who has not seen the grumbling old man who forgets that he once was young, and would grind down youth and enjoyment of life? Who knows not

The gentle expression of gratitude is characteristic.' (History of Rome, translated by Dickson, III 460.)

the good son of strictly moral conduct—the reckless young man who adores wine and women regardless of the consequences—the good mama who stands up for the son even against papa—ay and the wicked old husband who goes astray and is deservedly punished? And since we have got so far, must we also mention *les belles amies* with whom Athens, degraded and demoralized town as it was, swarmed in those times? We must, indeed, for they are the very soul of the New Comedy—and can we be surprised at this when we remember that Greek married ladies were generally little better than dolls without any education, any ideas—much as women are nowadays in the Orient,—and when we see, moreover, that men of spirit were especially fond of the society of these highly talented ladies of free manners, and preferred it to the chaste, but somewhat dull conversation of their lawful wives? We may deplore this state of things—and it certainly was deplorable—but such is the fact, that the class of ladies we have just described hold the most important and conspicuous part in the New Attic Comedy, while married ladies are continually represented as the plague and bore of their husbands' lives. Last, not least, we should add the different kinds of slaves, as the clever and the dull, the malicious and the honest slave, &c., a class which must naturally play a prominent part in the New Comedy as their number at Athens far surpassed that of the free citizens. It will be, moreover, easily understood that many complicate plots might arise from the romantic and dissolute life which was then in vogue at Athens, and thus we find in the comedies of this kind a genuine and unadulterated source for studying Attic life and manners¹.

If we had only one or two of these comedies left—comedies which excited the admiration of antiquity—we might be able to form a more accurate judgment of the merit displayed by the Roman poets in their adaptations of these Greek plays. But all these comedies have perished,

¹ It is impossible to draw a better picture of the general character of the usual plots of the New Comedy than has been done by that great historian, Theodor Mommsen. We cannot do better than advise our readers to peruse for themselves his eloquent description in the *History of Rome*, transl. by Dickson, II 424 f., and especially pp. 426 and 427. Terence himself enumerates most of the usual figures of the New Comedy in his prologue to the *Eunuch*, v. 35 ff.

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and it is only from quotations scattered through the pages of later writers that we can form an idea, however inadequate, of their original beauty. In this state of affairs, it might appear fortunate that Terence is by the unanimous judgment of antiquity pronounced to be a close imitator of Menander and the Greeks in general: for it was Menander who was generally considered the best among all the poets of the New Comedy, and it was doubted whether Menander was truer to life or life truer to Menander. Nay, many went as far as to prefer him to Homer. He had written a hundred plays and nearly all of them were considered excellent. Next to him ranked Philemon, his contemporary, who seems to have been his inferior in dramatic art, though superior to him in depth and fertility of ideas. He is said to have written 97 pieces. The fertility of these two coryphees will suffice to astonish the reader who will please to remember that in those days the French system of writing comedies in partnership had not yet been invented. The names of no less than 111 comic poets are mentioned who lived after Aristophanes, and the titles of comedies quoted by later writers amount to far more than 1000.

From these rich stores we find that the Roman poets did their best to entertain their countrymen. But it should be remembered, Greek taste and Roman taste were by no means identical. The Greek was fond of a refined and pointed dialogue, salient with elegant jokes expressed in urbane language—the Roman liked broad humour, strong language without much regard to refinement, more action than dialogue. Thus we find in Plautus vigorous language, but very little of that elegance which so many scholars have recently attempted to fix upon him. And this is precisely again what Terence aimed at: viz. to accustom the Romans to refinement both in language and sentiment; he, consequently, is the creator and always remained one of the standard authors of that *urbanitas* which afterwards became a most important feature in Latin literature. On the other hand it should be admitted that Terence's comedies show more of the student of Greek literature than of a real poet, who could have written a good piece without borrowing from another source, while we easily believe that Plautus could have done so had not sheer force of habit led

him on in a different path. Plautus is more amusing, Terence certainly more pleasing. The very charge of dullness and want of variety in his plays brought forward against Terence by his adversaries goes far to prove the correctness of our views on this subject. Let us add that Caesar calls Terence *dimidiatus Menander* and praises his *purus sermo*, though at the same time regretting the absence of force and real comic power.

And after all, there is one point in which Terence took great liberties with his Greek originals, and where he had ample opportunity of showing that he was really endowed with some of the qualities of a creative mind. As in the Greek comedies a very prominent part was allotted to dialogue, while Roman taste required more variety and a quicker succession of action, it had become a frequent practice with the Roman poets before Terence, not to confine themselves to merely translating one Greek play, but to take two or perhaps even three plays whose plots were somewhat alike and to fuse them into *one*. By this means they contrived that the interest of the audience should not be absorbed entirely in one plot, but that besides the principal plot there was also an under-plot which of course greatly added to the variety and interest of the play¹. We may as well add that we observe the same practice in Shakespeare and in other experienced dramatic writers, and it would thus appear that the Roman poets were not unwise in adopting the above-mentioned practice. It is generally designated by the name of *contaminare*, which word seems to have been used for it originally by the malevolent adversaries of Terence: see note on Andr. prol. 16. Terence takes great pains in thus *contaminating* plays, and it is not very easy to point out the fissures where originally different pieces were united by the hand of the poet. What can be asserted with a tolerable degree of certainty about the composition of the single comedies of Terence, may be briefly summed up as follows.

The *Andria*, as Terence himself tells us, (prol. 9—14),

¹ Donatus observes on Andr. 301: 'Andria ex duorum adolescentium pavoribus gaudiisque componitur, cum fere solam Hecyram Terentius ex unius comoedia adolescentis effecerit.' And it is characteristic that it was precisely the Hecyra, which the Roman public disliked most of all Terence's comedies—though this was not solely due to the simplicity of the plot (see p. 4).

was taken from two pieces by Menander, the *'Ανδρία* and *Περυθία*, plays which our poet assures us to have been of similar plots, but dissimilar in language and style¹. We find further elucidation on this matter in Donatus' commentary who informs us (on prol. 13) that Terence took the first scene of his *Andrian* from the *Περυθία*². It appears, moreover, that Terence took both Charinus and Byrria from the same play, and consequently all scenes in which they appear must have been inserted into the original plot of Menander's *Andrian*³.

The *Eunuch* is founded on two plays of Menander, *Εὐνοῦχος* and *Κόλαξ*, the latter of which had before our poet been imitated by Naevius and Plautus (prol. 25 ff.). It is here again highly probable that the two plays imitated by Terence were very much alike (Ihne p. 18): as it is, we are told by Terence himself that he took the two characters of the *parasite* (Gnatho, in Menander *Struthias*) and the *braggadocio* (Thraso, *Bias* in Men.) from the *Κόλαξ*, but as both these characters appear in the same scenes with others which would thus seem to have belonged to the *Εὐνοῦχος* exclusively, it follows that either Terence 'contaminated' in a very elaborate manner or that he found a parasite and a braggadocio also in the *Εὐνοῦχος*, in whose place he simply substituted the characters from the *Κόλαξ*, and this supposition certainly seems more natural. At any rate, the plots of both plays must have been very similar⁴. It has, moreover, been justly

¹ It is not improbable that Menander's *Περυθία* was only an earlier or later treatment of the same subject as the *'Ανδρία*—in other words, either the *'Ανδρία* was re-written in the *Περυθία* or more probably vice versa.

² *Conscius sibi est primam scenam de Perinthia esse translata, ubi senex ita cum uxore loquitur ut apud Terentium cum liberto, et in Andria Menandri solus senex est.*

³ This does not only follow from Don. on Andr. 301 where he observes 'has personas (viz. Charinus and Byrria) Terentius addidit fabulae (nam non sunt apud Menandrum),' but especially also from the line τὸ παιδίον δ' εἰσῆλθεν ἐψητοῦς φέρον which Athenaeus VII p. 301 b quotes from the *Περυθία*, and which entirely corresponds to Andr. 369—i. e. a passage in a scene where Charinus appears. For the rest see W. Ihne, *Quaestiones Terentianae* (Bonn 1843) p. 6—15.

⁴ Ihne p. 20 arrives at the following conclusion 'non militis tantum et parasiti personae ex Colace transpositi sunt in latinam Eunuchum, sed et partes quaedam meretricis (Thaidis), iuvenis amantis (Phaedriae), eius servi (Parmenonis), quod profecto non parvam inter Colacem et Eunuchum intercessisse ostendit similitudinem.'

observed that the grosser traits of the characters of the braggadocio and the parasite as they appeared in Menander, were softened down by the Roman poet¹. The character of Antipho is commonly considered to have been *invented* by Terence, but there can be no doubt that he found it in his Greek original, and that the whole notion of his having introduced it, rests on a mistaken passage in Donatus².

As regards the *Hauton timorumenos*, we have Terence's own assurance that it was solely based upon a play of Menander which bore the same title.

The *Phormio* was taken from the *Ἐπιδεικνόμενος* of Apollodorus.

In the case of the *Hecyra* it is not easy to settle the authorship of the original, as Donatus in his additamentum to Suetonius' life of Terence, and in his introduction and commentary to the comedy itself always attributes it to Apollodorus, while the didascalia in the Cod. Bamb. ascribes it to Menander, and this seems supported by Sidonius Apollinaris, *Epist.* iv 12. The *Ἐπιτρέποντες* of Menander were apparently very much like the *Hecyra*. Perhaps the real solution of the difficulty may be that here again Terence resorted to the practice of 'contamination'³.

The last play produced by Terence was the *Adelphoe*, and here again he imitated Menander, but not without

¹ Meineke quotes the following words from Suidas οἱ Ἕλληνες Κλεισφόρους τε ἔδουσι καὶ Θήρωνας καὶ Στρουθίας καὶ Χαιρεφώντας, ἀνθρώπους ἐσθίειν εἰδότες εἰς κόρον καὶ δεινοὺς γαστέρα. This broad sensual trait is suppressed in Terence's adaptation. As to Bias, the following bit of dialogue between him and his parasite is preserved from the Greek play:

B. κοτύλας χωροῦν δέκα
ἐν Καππαδοκίᾳ κόνδυ χρυσοῦν, Στρουθία,
τρὶς ἐξέπιον μεστόν γ'. ΣΤ. Ἀλεξάνδρου πλέον
τοῦ βασιλέως πέπωκας. Β. οὐκ ἔλαττον, οὐ,
μὰ τὴν Ἀθηνᾶν. ΣΤ. μέγα γε.

There certainly occurs nothing like this in Terence.

² Donatus on Eun. 539 says 'bene inventa persona est (sc. *Antiphonia*), cui narret Chaerea, ne unus diu loquatur, ut apud Menandrum.' But Ihne p. 20—25 proves that *inventum* means here not *invented* by Terence, but introduced for a poetical intention by Menander, and the words *ut apud Menandrum* are no doubt merely an addition of a thoughtless reader who was not familiar with Donatus' mode of expression.

³ Dziatzko (rh. m. xxi 76) is of opinion that the name of the author of the Greek play being lost in the archetype of the cod. Bamb., the scribe supplied MENANDER merely following the example of the other didascaliae. But a supposition of this kind leaves the difficulty raised by the passage in Sidonius Apollinaris unsolved.

adding, at the same time, a scene from the *Συναποδμήσκοντες* of Diphilus, viz. the rape of the music-girl from Sannio's house: see note on prol. 6—11. The first scene must likewise have undergone considerable changes under Terence's hands, as Varro could not otherwise have found such a difference between the first scenes in Menander and Terence, as to justify him in his judgment preserved by Suetonius in the Life of Terence, 'Adelphorum principium Varro etiam praeferit principio Menandri.' But though Varro's erudition was never surpassed by any Roman, his taste is—to say the least of it—very questionable.

Lines from the Greek plays are occasionally quoted by Donatus, or by other authors, and most of them may be traced in the Latin imitations: the most important of these will be found in our notes on the passages in question. From them it appears that Terence as a rule follows the Greek pretty closely, only in a remarkable instance, Ad. 866, we find that he substitutes trochaic tetrameters for the iambic trimeters of his original. The same is the case in a passage in Plautus' *Cistellaria* written in trochaic metre while the corresponding Greek is again in iambics. Now, trochaic metre is very frequent in Latin comedy, and it may be admitted is eminently suited to the sonorous character of the Latin language. Hence it has been inferred, as it seems, justly that the Latin poets frequently changed the metre of the Greek plays which they imitated.

We now come to another point which has recently occupied the attention of scholars to a great extent: viz. the metres and prosody of Terence. The notions of both commonly accepted in this country are either confessedly or unconfessedly derived from Prof. Key's treatise *On Terentian metres* inserted in his little book 'The Alphabet.' But it should be observed that the researches of the greatest authorities on subjects connected with the history and development of the Latin language have led to results in direct opposition to the views held by Prof. Key and his followers. It may as well be said here at once that Prof. Key's treatise was written long before the study of the Latin language had been so greatly promoted by the labours of Ritschl and that school of philologists who in him acknowledge and revere their master and leader. Ritschl himself had not arrived at sound views on archaic prosody when

writing his prolegomena to Plautus, and it was only during the progress of his edition that the necessity of a strictly historical investigation into the whole subject forced itself upon him. The consequence was that his edition came all of a sudden to a standstill, and all his energies were for the next six or seven years devoted to a complete collection of the most ancient Latin inscriptions, arranged in chronological succession so as to form a perfectly trustworthy history of the language from the oldest times down to the death of Caesar. The results of these indefatigable researches are now before the eyes of all in the admirable work *Priscæ Latinitatis Monumenta epigraphica*, edidit *F. Ritschellius*, which forms the first volume of the *Corpus Inscriptionum Latinarum* now in course of preparation under the auspices of the Academy of Berlin. But he who is desirous of fully mastering the subject should also study Ritschl's numerous *prooemia* prefixed to the *Indices lectionum* of the Bonn University, and his other essays printed in the Rheinische Museum and in other places. There is, moreover, Corssen's book entitled *Aussprache und Vokalismus des Latein* in two volumes, mostly based upon Ritschl's researches, though not wanting in original merit, and finally *H. Schuchardt's* valuable work on *Vulgar Latin* (2 vols.) which has only recently made its appearance.

The present editor may as well declare here at once, that in his own conviction, the results of Ritschl's last researches will henceforth form the sole sound basis for any attempt to explain archaic prosody, and that none has a right to speak about these subjects unless he be fully acquainted with the argument, otherwise he ought to content himself with tacitly accepting the conclusions to which an arduous study of the whole history of the language has led men not of common mould, but the first philologists of our age.

In the Introduction prefixed to the edition of the *Aulularia* (1866), the present editor has endeavoured to place the principal results of these studies and the arguments that may be adduced in their favour before those English readers whose scholastic avocations, or want of familiarity with German publications, do not allow them to approach the sources themselves. At the time when the *Aulularia* was published, Schuchardt's book had not yet appeared, but it

has only served to confirm the present writer in the conviction of the soundness of his views.

The following pages contain a very short sketch of what was then given at greater length.

I. *The Latin language in its most remote period was possessed of an abundance of suffixes with long vowels. It was the subsequent tendency of the language to shorten many of these, in which it was assisted by the general inclination of many, if not all, languages, to obscure final syllables when not accented. This tendency became at last so powerful, that all final vowels of original long quantity became indifferent when preceded by a short syllable under the accent. To express this in a formula: in archaic Latin, and consequently in the prosody of the comic poets,*

— = —

1. Of endings of original long quantity (see my *Introd.* to *Aul.* xvi ss.), we may here quote the following: *a* in the neutr. plur. in *omnia* Haut. 575. 942. 1055. *débiliâ* Ad. 612; *us* in the nom. sing. of the second decl. like *us* in the so-called Attic second decl.: thus we have *filiius* Haut. 217. *Aeschiniâs* Ad. 260. 588. 694; likewise *us* in the neuter of the comparative e.g. *fâciliûs* Haut. 803 (comp. *longiûs* Plaut. Men. 326); *e* in the abl. sing. of the third, e.g. *temporē* Hec. 581. *libidinē* Haut. 216. *virginē* Ad. 346. *fratrē* ib. 40; in the same way we find *it* in the third person sing. pres. ind. act. of the third conjugation (comp. Greek λέγει for λέγειν) in *accipit* Eun. 1082; analogously *at* in the subj. *augeât* Ad. 25; *it* in the third pers. sing. perf. act. in *profuit* Hec. 463 and *stetit* Phorm. 9. *erē* in the pres. inf. act. (corresponding to the Greek *evai*, *ere* is originally *ese* and *v* frequently interchanges with *s*, as λέγομεν and λέγομες), e.g. *dūcerē* And. 613, *dicerē* ib. 23¹.

In general it may be observed that the number of instances where original long vowels retain their old quantity is in proportion far smaller in Terence than in Plautus:

¹ Before rejecting the above as dangerous innovations calculated only to confuse the minds of youth just freshly imbued with the traditional rules on prosody—and let them abstain from reading Terence in case they do not know even those—, before doing so, we repeat, those masters who really care about truth, are requested to acquaint themselves with two papers by the author '*zur prosodie des Plautus und Terens*' (Rhein. mus. xxxi) of which the above is only a meagre extract.

may some of the original quantities still appearing in Plautus are *always* short in Terence, e.g. *a* in the nom. sing. of the first decl., for the instance quoted from Hec. prol. 2 cannot be admitted.

2. As to the shortening of long final vowels which took place in the cases described above, we quote the following instances.

o shortened in the abl. (and dat.) sing. of the second decl. *nōvō* Phorm. 972.

i shortened in the abl. *lētī* Hec. 312, in the adverb *hētī* ib. 466.

In disyllabic imperatives of originally iambic measure, the final vowels *a*, *e* or *i* are frequently shortened, e.g. *rōgā* Hec. 558. *iūbē* Phorm. 922. *cavē* Andr. 300. Eun. 751. *rēdī* Ad. 190. Haut. 349.

A remarkable instance of the changeable nature of comic prosody may be observed in Haut. 613 where we have *manē* *manē*.

II. By a further extension of the influence of accent originally long vowels could be shortened when standing before an accented long and after a short syllable, or in a formula

— — — — —

We will here quote such instances as

virī cūlpa Phorm. 787.

iūbē dīrui Ad. 908.

iūbē māneat Haut. 737.

manē nōn dum Ad. 467.

tacē tū Eun. 489.

cavē te ēsse Andr. 403.

cavē quōquam Andr. 760.

abī solum Hec. 557.

herī nemo Hec. 329.

darī mi in conspectum Phorm. 261.

darī mi obviam Ad. 311.

And even a syllable of such confirmed quantity as *is* in the dat. plur. is found shortened according to this law:

virīs ēsse advōrsas Hec. 202.

Add also the shortening of the ending *as* in the acc. plur. of the first (Haut. 888):

nam expedit bonū esse nobis

a case quite analogous to the shortening of the same termination in Greek in the Doric dialect, e.g. *θύρᾱ*: Theocr. 15, 65.

As to verbs, we find *tacēs ex quo* Hec. 527.

To these may be added a striking instance of the influence of accent, viz. Phorm. 902:

quid ad me ibatis? ridiculum: verēbāmini

where the regular quantity is at first sight so shockingly violated, that Bentley was of opinion that the passage was corrupt and wrote, therefore, *uerēmini*. But this is against the reading of the best mss.

III. This tendency of shortening long unaccented vowels after short accented or before long accented syllables was greatly assisted by another tendency of the Latin language which manifests itself in the metres of the comic poets and in the ancient inscriptions we possess, viz. a tendency to drop the final consonants of many words. This observation will help to explain the seeming violation of the ordinary laws of 'positio' in numerous passages of the comic writers.

A final *m* should thus be left unpronounced¹ in the following instances

pārum mi prōsit Hec. 742.

énim lassam óppido Hec. 238.

certo énim sció Andr. 503.

nón enim dúcet Phorm. 694.

enim véro Andr. 91. Hec. 673. Phorm. 937.

énim veró Phorm. 1086. Haut. 1045.

verum énim vero íd Ad. 255.

immo énim vero ínfelíciter Eqn. 329.

In the same way *quidem* should be pronounced as *quide* in many instances. We consider it superfluous to adduce any more instances of this dropping of a final *m*

¹ 'm obscurum in extremitate dictionum sonat' Priscian i 38. 'm parum exprimitur.... obscuratur' Quintilian ix 4, 40. In the so-called 'Appendix Probi' which contains many valuable notices about popular pronunciation (and this is by the way generally identical with the pronunciation traceable in the metres of the comices) we find the following observations 'passim, non passi. nunquam, non numqua. pridem, non pride. olim, non oli. idem, non ide.' (p. 199 K.) This proves that the people commonly pronounced all these words *without* a final *m*. Analogously, we have in Italian such forms as *note diect gia meco ecco vece* corresponding to the Latin *novem decem iam mecum eorum vicem*.

already given, as it is of the most frequent occurrence. See *Introd.* to the *Aulularia* p. xxxi.

It is the same with the letter *s* which is dropt in numerous instances : and here we have the express testimony of Cicero *Or.* 48, 161 to the effect that it was only during his own life-time this dropping of a final *s* fell into disuse¹. This is fully borne out by the evidence afforded by the Inscriptions of the Republican period, in which *s* final is frequently omitted. (See also Schuchardt's work 2, 45.) I content myself here with repeating from my *Introd.* to the *Aulularia* p. xxxii the following instances from the *Hecyra*, which are all endings of iambic lines: *auctūs* sit 334. *defessus* sum 443. *incertūs* sum 450. *expertūs* sum 489. *nūllūs* sum 653. *ūstūs* sit 878. It will also appear from these instances that in the case of the letter *s* the prosody of the comic writers went beyond the limits explained in §§ 1 and II. The same licence extends to *m* final, but with regard to other final consonants we meet with no deviation from the rule.

r is dropt² in more than one instance:

soror dictast Eun. 157.

color verus Eun. 318.

amor misericordia Andr. 261.

pater venit Phorm. 601.

miser quod habui Eun. 237.

In the same way we have to explain the instances in which a final *t* or *d* is dropt. Thus *apud* should frequently be pronounced *apu* or *ape*, for the latter form occurs in an ancient glossary '*ape παπά*' (Ritschl, *rh. mus.* xiv 400: see also Schuchardt 1, 123). With regard to verbs we quote the following instances from Terence:

amet: dabitur a me Ad. 118.

dabit nemo Andr. 396.

mihi dedit consilium Eun. 1045.

dolet dictum Eun. 430.

erat quidam Eun. 569.

erat missa Ad. 618.

¹ Marius Victorinus 1 p. 2472 P. likewise testifies to the frequent dropping of the final *s* in Lucilius, and adds in general '*hae syllabae (final s with a following consonant) pro brevibus apud veteres, pro longis vero apud omnes ponuntur.*'

² See especially Schuchardt, 1, 35. He quotes *pate* for *pater* from an inscription 2, 390.

ipse érit, vos éritis iúdice Ad. prol. 4.

iubet fráter Ad. 924.

négat quis Eun. 252.

negat Phániam Phorm. 352.

pláacet non fieri Hec. 866.

studet pár referre Ad. 73.

tacet quór non lúdo Ad. 639.

túlit perfúcta Hec. 594.

videt me ésse Eun. 260.

dedit is thus written *dede* in three very old inscriptions :
C. I. L. I 62 b. 169. 180.

The preposition *ad* frequently shrinks to a mere *ă* : e. g.

et *ăd* pórtitóres Phorm. 150.

ut *ăd* paúca rédeam ib. 648.

Even the letters *nt* are thus either entirely or in part at least dropt in the following instances :

solēnt ésse Haut. 993.

studēnt fácere Ad. 900.

habēnt déspicátam Eun. 384.

Forms similar to *solen stude habe* as we here assume them actually occur in Inscriptions, e. g. *emeru* for *emerunt* C. I. L. I 1148 (later than the second Punic war, but prior to the *lex Iulia de civ. soc. danda*); *fecerum* in Gruter 686, 3 and *comparaverum* Fabretti 346.

L final is dropt in *semol* or *simul* Eun. 241. Haut. 803.

N final is dropt in *tamen* Hec. 874. Ad. 145. Eun. 889.

It should, moreover, be observed that all monosyllabic prepositions may drop their final consonants, e. g. *in* may assume the pronunciation *i*, just like the English preposition in Shakespeare and the older poets generally—*ab* becomes *ă*, and *ex* shrinks to *ě*.

As regards a final *x*, we ought here to mention the word *senex*, which should be pronounced as *senec* or *senes* in such lines as Hec. 621 :

sumus, Pámphilē, senex átque anus.

while it drops its final *x* entirely in others, e. g.

senex nóster. quid fit? quid tu es tristis? Dz. 6 scelus.

To these instances we add two others in which the long ending appears shortened while at the same time the final

consonant is dropt. These two cases will be found analogous to the instances collected in § II.

foris sápere Haut. 928.

ex gráecis bónis Latínas Eun. 8.

IV. The tendency of shortening long syllables when unaccented was also assisted by the great indifference of the language of that period in regard to double and simple consonants. In fact, double consonants were entirely unknown in Latin before Ennius (Introd. to the Aul. p. xli). Thus *u* does not affect the quantity of the preceding vowel in *supélléctile* Phorm. 666; and the pronoun *ille* with its derivatives is used as a pyrrhich in numerous instances, Terence himself probably writing *ile*. In the same way *nn* does not lengthen the first syllable in the word *immo*; *nn* falls, of course, under the same head and *mn* likewise, as there is little doubt that this combination of consonants was sounded by the Roman like *nn* (Schuchardt 1, 146 f.); this explains the short quantity of the first syllable in *omnis* in various passages (e. g. Andr. 694). *pp* has only the effect of a single *p* Ad. 238 and 81:

*per opprèssionem ut hánc mi eripere póstat
gaudémus. Dz. éhem oportúne: te ipsum quaérito.*

As this law holds good of *all* double consonants, we deem it unnecessary to dwell upon this point at greater length.

Another feature characteristic of the Latin language during this period is the attenuation and in many cases entire disappearance of the letter *n* before *s* and in general before dentals and gutturals: see Schuchardt, 1, 104 ff. Thus we find in Terence

quód Intelléxi Eun. 737.

séd Interim Haut. 882.

neque Intélleges Phorm. 806.

ego Intérea Hec. 42.

quíd interest Eun. 233.

sine invidia Andr. 66.

bonum ingénium Andr. 466.

In the same way *inde* and *unde* occur with the first syllable short in various passages, but only in case a short syllable precedes.

To these examples we add the short quantity of the first syllable in *ignáve* Eun. 777, a quantity which may also be defended by the reading *inavia* given by the Medicean ms. of Virgil Aen. xi 733.

Let us also add here those cases in which the letter *x* does not lengthen the preceding vowel, e. g.

ad ūxórem Hec. 514.

eam ūxórem Andr. 781

ad ēxémplum Hec. 163, with note.

In these instances *x* seems to have the soft pronunciation of *s*, which indeed represents it in Italian; in another it seems to disappear entirely, viz. *ego ēxclūdōr* Eun. 159.

V. Many other deviations of comic prosody from the prosody of the Augustan period are still unexplained by the remarks contained in §§ III and IV and can only be properly understood from the general laws given in I and II, with this addition that they should now be extended to all metrical combinations of words or syllables instead of confining them to single disyllabic words. Instances of this nature will be generally pointed out in the notes on the passages where they occur.

VI. Coming to the question of SYNIZESIS, we shall briefly observe that in the comic writers *deo dei deae deis deos deas* as well as *meo mei meae meos meas meis* are frequently treated as monosyllables, while the trisyllabic forms *deorum dearum meorum mearum* appear as disyllables. It is the same with *eo ei eodem eidem eas easdem eos eosdem eae eadem ea eadem* (abl.) *eorum earum*. Of *eius* and *huius* it may be observed that they admit of a threefold pronunciation; *ēius* (trochee) *ēius* (pyrrhich, after a preceding short syllable) and *eis* (monosyllabic) with the extrusion of *u*. Another genitive of the same class, *cuius* or *quoius*, is either a trochee or a monosyllable (*quois*).

In accordance with these instances we meet also with a disyllabic pronunciation of *eamus* Phorm. 562.

Of the rest of those words which admit of synizesis, we will here quote *dies die*, *diu scio nescio*, *ais* (Eun. 654) *ain ait aibam trium* etc. On the other hand, *gratiis* and *ingratiis* are always fully pronounced in the comic writers, while in later times we find *gratis* and *ingratis* as the predominant forms.

Other examples of synizesis will be pointed out in our notes on the passages where they occur.

Finally it should be observed that compounds in which two vowels come together, are in the comic writers always pronounced with synizesis.

VII. *HIATUS* was formerly assumed in many passages of the comic poets where either the common reading was wrong or the line admits of a different scanning. In general it may be said that hiatus is justified only (1) where the line is divided among two or more speakers, or (2) in the legitimate caesurae of all metres. Hiatus is of very rare occurrence in Terence.

Quite different from this are those instances in which monosyllables terminating in a long vowel or *m* do not coalesce with a following short vowel, e.g.

vidē quam iniquos sis prae studio: dūm id efficias
quod cupis Andr. 825.

ego cum fillo, quocum tum uno rem habebam hospite
Eun. 119.

nostin hanc quam amat frater Eun. 563.

diēs noctisque me ames, me desideres Eun. 193.

Other instances occur Andr. 191. Hec. 343. Phorm. 27. Eun. 1080 etc. Similar cases are not wanting in later poets, e.g. Virg. ecl. viii 108 *an qui amat*: see also Munro's note on Lucr. ii 404.

As concerns the metres of Terence, the student is here advised to consult the table of metres appended to each play.

It has been observed before (p. 3) that Terence was amply rewarded by the praise and admiration of posterity for the coldness he met with from his contemporaries. His comedies were frequently performed after his death and were much read both in the schools and in the closet. Cicero quotes Terence in many passages and always expresses high admiration for him: and Horace who alludes to passages in Terence's comedies never presumes to speak as slightly of him as he does of Plautus. In the times of imperial Rome grammarians wrote notes on Terence's plays with a view to the explanation both of style and dramatic art; of them we name Asper and Probus who are also known as commentators of Virgil. In the fourth century the plays were commented on by Aelius Donatus, Helenius

Acron¹ and Euanthius; we possess a commentary which contains a confused mass of notes, a great part of which is of late origin, although the whole goes under the name of Donatus. The notes on the Hauton timorumenos are lost. Another commentary by Eugraphius, which extends over all the six comedies and was probably composed in the tenth century, is of little use either for the criticism or the explanation of Terence.

In the middle ages Terence was much read as a standard Latin author, and his comedies were even imitated (though one can hardly say successfully) by the famous nun of Gandersheim, Hrosvitha.

It may be easily conjectured that an author so widely read as Terence was necessarily circulated in a great number of copies, and there is indeed hardly any library in Germany France or England without at least one ms. of this poet. Yet there is only one ms. which should be considered a trustworthy guide for Terentian criticism: viz. the ancient ms. once in the possession of the renowned cardinal Pietro Bembo, now one of the chief treasures of the Vatican Library, a ms. interesting alike for its antiquity (it belongs to the fifth century) and its beauty. Its readings have been made known by Faërnus (Flor. 1565) whose notes are also found in Bentley's famous edition. Two other mss., called *Victorianus* and *Decurtatus*, belong to the same family as the *Bembinus*. This ancient and venerable ms. is unfortunately mutilated at the commencement; it begins with Andr. 786.

All other mss. represent the text as it was settled by a late grammarian, *Calliopi*us. The oldest representatives of this constitution of the text are three mss. of the ninth century, the *Ambrosianus Vaticanus* and *Basilicanus*.

An edition of Terence with a sufficient critical apparatus is as yet a desideratum. Bentley was almost the first to commence a methodical criticism of the Terentian comedies, but after all he was very arbitrary and frequently ascribed far too much weight to his late mss. in preference to the *Bembinus*. It has, moreover, been justly observed

¹ I give this statement on the authority of Bernhardt, *röm. litt.* p. 874: it appears, however, almost certain that Helenius Acron lived in the latter part of the second century. See O. Ribbeck, *Proll. Verg.* p. 174.

that, throughout his Terence, he labours under the difficulty of not understanding a joke. In spite of all these faults, his edition is a standard book in philological literature, and out of his very errors the student may learn not a little, especially should he succeed in finding out *why* Bentley is often wrong in his conjectures—for he who can prove Bentley to be wrong, has indeed advanced in his studies.

An edition of Terence which gives an excellent text based on sound principles and accurate scholarship has been published by Prof. A. Fleckeisen in the Teubner series. He availed himself of a collation of the Bembinus by Petrus Victorius at present in the Royal Library at Munich: in constituting my own text I have been able to use a transcript of a collation by Angelo Poliziano preserved in the Public Library of the University of Oxford.



A N D R I A

P. TERENTI.

ACTA · LVDIS · MEGALENSIBVS · MARCO · FVL-
VIO · MANIO · GLABRIONE · AED · CVR · EGIT ·
(L) · AMBIVIVS · TVRPIO · MODOS · FECIT · FLAC-
CVS · CLAVDI · TIBIIS · PARIB · TOTA · GRAECA ·
MENANDRV · FACTA · PRIMA · M · MARCELLO ·
C · SVLPICIO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Sorórem falso créditos meretrículae
genere Ándriae, Glycérium, vitiat Pámphilus
gravidáque facta dát fidem, uxorém sibi
fore hánc: nempe aliam páter ei despónderat,
gnatám Chremetis, átque ut amorem cómperit, 5
simulát futuras núptias, cupiéns suos
quid habéret animi fílius cognóscere.
Daví sūasu nón repugnat Pámphilus.
sed éx Glycerio nátum ut vidit púerulum
Chremés, recusat núptias, generum ábdicat. 10
mox fíliam Glycérium insperato ágnitam
hanc Pámphilo, aliam dát Charino cóniugem.

PERSONAE.

SIMO SENEX
SOSIA LIBERTVS
DAVOS SERVOS
MYSIS ANCILLA
PAMPHILVS ADVLESCENS
CHARINVS ADVLESCENS
BYRRIA SERVOS
LESBIA OBSTETRIX
GLYCERIVM MVLIER
CHREMES SENEX
CRITO HOSPE
DROMO SERVOS.

PROLOGVS.

Poëta quom primam ánimum ad scribendum ádpulit,
id síbi negoti crédidit solúm dari,
populo út placerent quas fecisset fábulas.
verum áliter eveníre multo intéllegit:
nam in prólogis scribúndis operam abútitur, 5
non qui árgumentum nárret, sed qui málevoli
veteris poëtae máledictis respóndeat.
nunc, quám rem vitio dént, quaeso ánimum atténdite.
Menánder fecit Ándriam et Perínthiam.
quí utrámvis recte nórit, ambas nóverit: 10
non íta sunt dissímili árgumento, séd tamen
dissímili oratióne sunt factae ác stilo.
quae cónvenere in Ándriam ex Perínthia
fatétur transtulísse atque usum pró suis.
id istí vituperant fáctum atque in eo dísputant 15
contáminari nó n decere fábulas.
faciúntne intellegéndo, ut nil intéllegant?
quí quom hunc accusant, Naévium Plautum Énnum
accúsant, quos hic nóster auctorés habet,
quorum aémulari exóptat neglegéntiam 20
potiús quam istorum obscúram diligéntiam.
dehinc út quiescant pórro moneo et désinant
male dícere, malefácta ne noscánt sua.
favéte, adeste aequo ánimo et rem cognóscite,
ut pérnoscatis, écqúid spei sit rélicuom: 25
posthác quas faciet de íntegro comoédias,
spectándae an exigéndae sint vobís prius.

ACTVS I.

SIMO. SOSIA.

- 1 SI. Vos istaec intro auferte: abite. Sósia,
adésdum: paucis té volo. So. dictúm puta:
nempe út curentur récte haec. SI. immo aliúd. So.
quid est, 30
quod tibi mea ars efficere hoc possit ámplius?
- 5 SI. nil ístac opus est árte ad hanc rem quám paro,
sed eís, quas semper ín te intellexí sitas,
fide ét taciturnitáte. So. expecto, quíd velis.
SI. ego póstquam te emi, a párvolo ut sempér tibi 35
apúd me iusta et clémens fuerit sérvitus,
10 scis. féci ex servo ut ésses libertús mihi,
proptérea quod servíbas liberáliter.
quod hábui summum prétium persolví tibi.
So. in mémoria habeo. SI. haud muto factum. So.
gaúdeo, 40
si tibi quid feci aut fácio quod placeát, Simo,
15 et id grátum fuisse advórsum te habeo grátiam.
sed hoc míhi molestumst: nam istaec commemorátio
quasi éxprobratióst inmemori bénéfici.
quin tu úno verbo díe, quid est quod mé velis. 45
SI. ita fáciam. hoc primum in hác re praedicó tibi:
20 quas crédis esse has, nón sunt verae nuptiae.
So. quor símulas igitur? SI. rem ómnem a principio
aúdiēs:
eo pácto et gnati vítam, et consiliúm meum
cognóscēs, et quid fácere in hac re té velim. 50
nam is póstquam excessit éx ephebis, Sósia,
25 libríus vivendi fúit potestas—nam ántea
qui scíre possēs aút ingenium nóscere,
dum aetás metus magíster prohibebánt? So. itast.
SI. quod plérique omnes faciunt adulescéntuli, 55
ut ánimum ad aliquod stúdiu adiungant, aút equos

- 30 alere, aut canes ad vénandum, aut ad philosophos :
 horum ille nil egrégie praeter cetera
 studébat, et tamen ómnia haec mediocriter :
 gaudébam. So. non iniúria : nam id árbítror 60
 adpríme in vita esse útile, ut nequíd nimis.
- 35 Si. sic víta erat : facile ómnes perferre ac pati :
 cum quíbus erat quomque úna, eis sese dédere :
 eorum óbsequi studiís : advorsus némini :
 numquám praeponens se dílis : ita facíllume 65
 sine invídia laudem invénias et amícos pares.
- 40 So. sapiénter vitam instítuit : namque hoc témpore
 obséquium amicos, véritas odiúm parit.
 Si. intérea mulier quaédam abhinc triénnum
 ex Ándro commigrávit huc vicíniae, 70
 inópia et cognatórum negligéntia
- 45 coácta, egregia fórma atque aetate íntegra.
 So. ei, véreor nequíd Ándria adportét mali.
 Si. primo haéc pudice vítam parce ac dúriter
 agébat, lana ac téla victum quaéritans : 75
 sed póstquam amans accéssit pretium póllicens,
- 50 unús et item alter : íta ut ingeniumst ómnium
 hominum áb labore próclive ad lubídinem,
 accépit condicióem, dein quaestum óccipit.
 qui tum íllam amabant, fórte, ita ut fit, fílium 80
 perdúxere illuc, sécum ut una essét, meum.
- 55 egomét continuo mécum ‘certe cáptus est :
 habet.’ óbservabam máne illorum sérvolos
 veniéntis aut abeúntis : rogitabam ‘heús puer,
 dic sódes, quis heri Chrýsidem habuit ?’ nam Ándriae 85
 illi íd erat nomen. So. téneo. Si. Phaedrum aut
 Clíniam
- 60 dicébant aut Nicáretum : nam hi tres túm símul
 amábant. ‘eho, quid Pámphilus ?’ “quid ? súbolam
 dedit, cenavit.” gaúdebam. item alió die
 quaerébam : comperíebam nil ad Pámphilum 90
 quicquam áttinere. enim véro spectatúm satis
- 65 putábam et magnum exéplum continéntiae :
 nam quí cum ingeniis cónflíctatur éus modi
 neque cómmovetur ánimus in ea ré tamen,
 scias pósse habere iam ípsam suae vitae modum. 95

- quom id mīhi placebat, tum úno ore omnes ómnia
70 bona dícere et laudáre fortunás meas,
qui gnátum haberem táli ingenio praéditum.
quid vėrbis opus est? hác fama impulsús Chremes
ultro ad me venit, únicam gnatám suam 100
cum dóte summa filio uxorem út daret.
75 placuít: despondi: hic nuptiis dictúst dies.
So. quid igitur obstat, quór non fiant? Si. aúdiēs.
ferme ín diebus paúcis, quibus haec ácta sunt,
Chrysis vicina haec móritur. So. o factúm bene: 105
beásti: ei metui a Chrýside. Si. ibi tum filius
80 cum illís, qui amarant Chrýsidem, una aderát frequens:
curábat una fúnus: tristis ínterim,
non núnquam conlacrumábat. placuit tum íd mihi.
sic cógitabam 'hic párvae consuetúdinis 110
causa huius mortem tám fert familiáriter:
85 quid si ípse amasset? quíd hic mihi faciét patri?'
haec égo putabam esse ómnia humani ingeni
mansuétique animi offícia. quid multis moror?
egomét quoque eius caúsa in funus pródeo, 115
nil súspectans etiám mali. So. hem, quid ést? Si. scies.
90 ecfértur. imus. ínterea inter múlieres,
quae ibi áderant, forte unam áspicio adulescéntulam,
formá So. bona fortásse. Si. et vultu, Sósia,
adeó modesto, adeó venusto, ut nil supra. 120
quae quóm mihi lamentári praeter céteras
95 visást, et quia erat fórma praeter céteras
honésta ac liberáli, accedo ad pédisequas,
quae sít rogo. sorórem esse aiunt Chrýsidis.
percússit ilico ánimus. attat, hoc illud est, 125
hinc illae lacrumae, haec illast misericórdia.
100 So. quam tímeo, quorsum evádas! Si. funus ínterim
procédit. sequimur: ad sepulcrum vénimus:
in ígnem inpositast: flétur. ínterea haec soror,
quam dixi, ad flammam accéssit inprudéntius, 130
satis cúm periclo. ibi tum éxanimatus Pámphilus
105 bene dissimulatum amórem et celatum índicat:
adcúrrit: mediam múlierem compléctitur:
'mea Glýcerium' inquit 'quíd agis? quor te is pér-
ditum?'

- tum illa, út consuetum fácale amorem cérneres, 135
 reiécit se in eum fléns quam familiáriter.
- 110 So. quid ais? Si. redeo inde irátus atque aegré
 ferens:
 nec sátis ad obiurgándum causae. díceret
 ‘quid féci? quid commérui aut peccavi, pater?
 quae sése in ignem incérec voluit, próhibui: 140
 servávi.’ honesta orátio est. So. recté putas:
 115 nam si illum obiurges, vítae qui auxiliúm tulit,
 quid fácias illi, qui dederit damnum aut malum?
 Si. venít Chremes postrídine ad me clámitans:
 indignum facinus: cómperisse, Pámphilum 145
 pro uxóre habere hanc péregrinam. ego illud sédulo
 120 negáre factum. ille ínstat factum. déniq[ue]
 ita túm discedo ab illo, ut qui se filiam
 negét daturum. So. nón tu ibi gnatum? Si. ne haéc
 quidem
 satis vémens causa ad óbiurgandum. So. quí cedo? 150
 Si. ‘tute ípse his rebus finem praescriptí, pater:
 125 prope adést, quom alieno móre vivendúm est mihi:
 sine núnc meo me vívere intereá modo.’
 So. qui igitúr relictus ést obiurgandi locus?
 Si. si própter amorem uxórem nolet dúcere, 155
 ea primum ab illo animádvortenda iniúriast.
 130 et núnc id operam do, út per falsas núptias
 vera óbiurgandi caúsa sit, si déneget:
 simúl sceleratus Dávos siquid cónsili
 habet, út consumat núnc, quom nil obsínt doli: 160
 quem ego crédo manibus pédibusque obnixé ómnia
 135 factúrum: magis id ádeo, mihi ut incómodet,
 quam ut óbsequatur gnáto. So. quaproptér? Si. rogas?
 mala méns, malus animus. quém quidem ego si sénsero..
 sed quíd opust verbis? sín eveniat, quód volo, 165
 in Pámphilo ut nil sít morae: restát Chremes,
 140 qui mi éxorandus ést: et spero cónfore.
 nunc tuóm est officium, has béne ut adsimules núptias:
 pertérrefacias Dávom: observes fílium,
 quid agát, quid cum illo cónsili captét. So. sat est: 170
 curábo. Si. eamus núnciam intro. So. i praé, sequor.

ACTVS II.

SIMO. DAVOS.

- 1² SI. Non dúbiumst, quin uxórem nolit filius :
 ita Dávom modo timére sensi, ubi núprias
 futúras esse audívit. sed ipse exít foras.
 DA. mirábar, hoc si síc abiret : ét eri semper lénitas
 5 verébar quorsum eváderet : 176
 qui pósquam audierat nón datum iri filio uxorém suo,
 núnquam quoiquam nóstrum verbum fécit neque id
 aegré tulit.
 SI. át nunc faciet, néque, ut opinor, síne tuo magnó
 malo.
 DA. id vóluit, nos sic néc opinantis dúci falso gaúdio,
 10 sperántis iam amotó metu, interea óscitantis ópprimi, 181
 ne *mi* ésset spatium cógitandi ad dísturbandas núp-
 tias :
 astúte. SI. carnuféx quae loquitur ? DA. érus est,
 neque províderam.
 SI. Dave. DA. hém, quid est ? SI. eho dum ád me.
 DA. quid hic volt ? SI. quíd aís ?
 DA. qua de ré ? SI. rogas ?
 meum gnátum rumor ést amare. DA. id pópulus curat
 scíicet. 185
 15 SI. hocíne agis an non ? DA. égo vero istuc. SI. séd
 nunc ea me exquírene,
 iníqui patris est : nám quod antehac fécit, nil ad me
 áttinet.
 dum témpus ad eam rém tulit, sivi ánimum ut ex-
 plerét suom :
 nunc híc dies aliám vitam adfert, álios mores póstulat.
 dehinc póstulo sive aéquomst te oro, Dáve, ut redeat
 iam ín viam. 190
 20 DA. hoc quíd sit ? SI. omnes, quí amant, graviter síbi
 dari uxorém ferunt.
 DA. ita áiunt. SI. tum síquís magistrum cépit ad eam
 rem ínprobum,

ipsum ánimum aegrotum ad déteriozem pártém ple-
rumque ádplicat.

DA. non hércle intellegó. SI. non? hem. DA. non:

Dávos sum, non Oédipus.

SI. nempe érgo aperte vís quae restant mé loqui?

DA. sané quidem. 195

25 SI. si sénsero hodie quícquam in his te núptiis

falláciae conári, quo fiánt minus,

aut vélle in ea re osténdi, quam sis cállidus:

verbéribus caesum te ín pistrinum, Dáve, dedam us-
que ád necem,

ea lége atque omine, út, si te inde exémerim, ego pro
té molam. 200

30 quid, hoc íntellextin? án non dum etiam ne hóc qui-
dem? DA. immo cállide:

ita aperte ipsam rem módo locutu's, níl circum ítione
úsus es.

SI. ubivís facilius pássus sim quam in hác re me
delúdiar.

DA. bona vérba, quaeso. SI. inrídes? nil me fállis.
edicó tibi,

ne témere facias: néque tu hau dices tibi non prae-
dictúm. cave. 205

13 DA. enim véro, Dáve, níl locist segníťiae neque socór-
diae,

quantum íntellexi módo senis senténtiam de núptiis:
quae sí non astu próvidentur, me aut erum pessúm
dabunt.

nec quíd agam certumst: Pámphilumne adiútem an
auscultém seni.

5 si illúm relinquo, eius víťae timeo: sín opitulor, huí-
us minas, 210

quoi vérba dare difícilést: primum iám de amore
hoc cómperit:

me infénsus servat, né quam faciam in núptiis fallácia.
si sénserit aut sí *quam* lubitum fúerit causam céperit,
quo iúre quaque iniúria praecípitem in pistrínúm
dabit! 214

10 ad haéc mala hoc mi accédit etiam: haec Ándria,
si ista úxor sive amícast, grávida e Pámphilost.

- audireque eorumst operae pretium audáciam:
 nam incéptios améntium, haud amántium:
 quidquíd peperisset, décreverunt tollere:
 15 et fingunt quandam intér se nunc falláciam, 220
 civem Átticam esse hanc. 'fúit olim *hinc* quidám senex
 mercátor: navem is frégit apud Andrum ínsulam:
 is óbiit mortem. ibi tum hánc eiectam Chrýsidis
 patrém recepisse órban, parvam.' fábulae.
 20 [mibi quidem hercle non fit veri simile; atqui ipsi
 commentum placet.] 225
 sed Mýsis ab ea egréditur. at ego hinc me ad forum,
 utí conveniam Pámphilum, ne páter imprudentem óp-
 primat.

MYSIS.

- 14 Aúdivi, Archilís, iam dudum: Lésbiam adducí iubes.
 sáne pol illa témulentast múlter et temerária
 nec satis digna, quóí committas primo partu múli-
 erem: 230
 támén eam adducam? ínportunitátem spectate ániculae:
 5 quía compotrix éius est. di, dáte facultatem óbsecro
 huíc pariundi atque illi in aliis pótius peccandí locum.
 sed quíd nam Pamphilum éxanimatum vídeo? vereor
 quíd siet.
 oppériar, ut sciám numquid nam haec túrba tristitiae
 ádferat. 235

PAMPHILVS. MYSIS.

- 15 PA. Hocínést humanum fáctu aut inceptu? hócínést
 officiúm patris?
 MY. quid illud est? PA. pro deúm fidem, quid est, si
 haéc non contuméliast?
 uxórem decrerát dare sese mi hódie: nonne opórtuit
 praescísse me ante? nónne prius comunicátum opor-
 tuit?
 5 MY. miserám me, quod verbum aúdio? 240
 PA. quíd? Chremes, qui dénegarát sé commissurúm
 mihi
 gnátam suam uxorem, íd mutavit, quía me inmuta-
 túm videt?

itane óbstinate operám dat, ut me a Glýcerio miserum ábstrahat?

quod sí fit, pereó fúnditus.

10 ádeon hominem esse ínvenustum aut ínfelicem quémquam, ut ego sum! 245

pró deum atque hominúm fidem!

núllon ego Chremétis pacto adfínitatem ecfúgere potero?

quót modis contéptus, spretus! fácta, transacta ómnia. hem,

répudiatus répétor: quam obrem? nísi si íd est, quod súspicor:

15 áliquíd monstri alúnt: ea quoniam némini obtrudí potest, 250

ítur ad me. My. orátio haec me míseram exanimávit metu.

PA. nam quíd ego dicam dé patre? a

tantámne rem tam nélegenter ágere! praeteriéns modo mi ápod forum 'uxor tíbi ducendast, Pámphile, hodie' inquit, 'para:

20 ábi domum.' íd mihi vísust dicere 'ábi cito ac suspénde te.' 255

óbstipui: censén me verbum pótuísse ullum próloqui? úllam causam, inéptam saltem fálsam iniquam? ómmútui.

quód si ego rescivíssem íd prius, quíd fácerem, sí quis mé roget:

áliquíd facerem, ut hóc ne facerem. séd nunc quíd primum éxequar?

25 tót me inpediunt cúrae, quae meum ánimu divor-saé trahunt: 260

amor, mísericordia húius, nuptiárum sollicitátio, tum pátris pudor, qui mé tam leni pássus est animo úsque adhuc

quae meó quomque animo lúbitumst facere. eíne égo ut advorser? eí mihi.

incértumst quíd agam. My. mísera timeo 'incértumst' hoc quorsum áccidat.

30 sed núnc peropus est, aut hunc cum ipsa aut de fila me advorsum hunc loqui.

dum in dúbiost animus, paúlo momento húc vel illuc
inpéllitur. 266

PA. quis hic lóquitur? Mysis, sálve. MY. o salve,
Pámphile. PA. quid agít? MY. rogas?
labórat e dolóre, atque ex hoc mísera sollicitást, diem
quia ólim in hunc sunt cóstitutae núptiae. tum au-
tem hóc tímēt, 269

35 ne déseras se. PA. hem, egone ístuc conarí queam?
egon própter me illam décipi miserám sinam,
quae míhi suom animum atque ómnem vitam crédidit,
quam ego ánimo egregie cáram pro uxore hábuerim?
bene ét pudice eius dóctum atque eductúm sinam

40 coáctum egestate íngenium inmutárier? 275

non fáciám. MY. haud vereor, si ín te solo sit situm:
sed vim út queas ferre. PA. ádeon me ignavóm putas,
adeón porro ingrátum aút inhumanum aút ferum,
ut néque me consuetúdo neque amor néque pudor

45 commóveat neque commóneat, ut servém fidem? 280

MY. unum hóc scio, meritam ésse, ut memor essés sui.

PA. memor éssem? o Mysis Mýsis, etiam núnc mihi
scripta illa dicta súnt in animo Chrýsidis
de Glýcerio. iam férme moriens mé vocat:

50 accéssi: vos semótae. nos soli: íncipit 285

‘mi Pámphile, huius fórmam atque aetatém vides:

nec clám te est, quam illi utraéque nunc inútiles

et ad pudicitiam ét ad rem tutandám sient.

quod égo per hanc te dextram oro et geniúm tuom,

55 per tuám fidem perque húius solitúdinem 290

te obtéstor, ne abs te hanc ségrege neu déseras.

si te ín germani frátris dilexí loco

sive haéc te solum sémper fecit máxumi

seu tíbi morigera fúit in rebus ómnibus,

60 te ístí virum do, amícum tutorém patrem: 295

bona nóstra haec tibi permítto et tuae mandó fide.’

hanc mi ín manum dat: mórs continuo ipsam óccupat.

accépi: acceptam sérvabo. MY. ita speró quidem.

PA. sed quór tu abis ab illa? MY. óbstetricem ar-
césso. PA. propera. atque aúdin?

65 verbum únum cave de núptiis, ne ad mórbum hoc
etiám. MY. téneo. 300

ACTVS III.

CHARINVS. BYRRIA. PAMPHILVS.

II: CH. Quid ais, Byrriá? daturne illa Pámphilo hodie
núptum? BY. sic est.

CH. quí scis? BY. apud forúm modo e Davo audívi.

CH. vae miseró mihi.
ut ánimus in spe atque ín timore usque ántehac at-
tentús fuit,
ita, póstquam adempta spés est, lassus cúra confec-
tús stupet.

5 BY. quaéso edepol, Charíne, quoniam nón potest id
fieri quod vis, 305

íd velis quod póssit. CH. nil volo áliud nisi Philú-
menam. BY. a,

quánto satiust te íd dare operam, qui ístum amorem
ex ánimo amoveas,

quam íd loqui, quo mágis lubido frústra incendatúr tua.

CH. facile ómnes, quom valémus, recta cónsilia aegro-
tís damus.

10 tu si híc sis, aliter séntias. BY. age age, út lubet.

CH. sed Pámphilum 310
video. ómnia experíri certumst prius quam pereó.

BY. quíd hic agit?
CH. ipsum hunc orabo, huic súpplicabo, amórem huic
narrabó meum:

credo ínpetrabo, ut áliquot saltem núptiis prodát dies:
intérea fiet áliquíd, spero. BY. id 'áliquíd' nil est.

CH. Býrria,
15 quid tibi videtur? ádeon ad eum? BY. quíd ní? si
nil ínpetres, 315

ut te árbítretr sibi paratum moéchum, si illam dúxerit.

CH. ábin hinc in malám rem cum suspítione istác,
scelus?

PA. Charínium video. sálve. CH. o salve, Pám-
phile:

ád te advenio spém salutem cónsílíum auxiliúm éx-
petens.

20 PA. néque pol consilí locum habeo néque ad auxilium
cópíam. 320

séd istuc quid namst? CH. hódie uxorem dúcis?

PA. aiunt. CH. Pámphile,

si íd facis, hodié postremum mé vides. PA. quid ita?

CH. ei mihi,

véreor dicere: huíc dic quaeso, Býrria. BY. ego

dicám. PA. quid est?

BY. spónsam hic tuam amat. PA. né iste haud

mecum séntit. eho dum dic mihi:

25 núnquid nam ampliús tibi cum illa fuit, Charine?

CH. a, Pamphile, 325

níl. PA. quam vellem! CH. núnc te per amicitiam

et per amorem óbsecro,

príncipio ut ne dúcas. PA. dabo equidem óperam.

CH. sed si id nón potest

aút tibi nuptiae haéc sunt cordi, PA. córdi? CH. sal-

tem aliquót dies

prófer, dum proficísco aliquo, né videam. PA. audi

núnciam.

30 égo, Charine, ne útiquam officium liberí esse hominís
puto, 330

quom ís nil mereat, póstulare id grátiae adponí sibi.

núptias ecfúgere ego istas málo quam tu apíscier.

CH. réddidisti animúm. PA. nunc siquid pótes aut

tu aut hic Býrria,

fácite fingite ínvenite effícite qui detúr tibi:

35 égo id agam, mihi quí ne detur. CH. sát habeo.

PA. Davom óptume 335

vídeo, quoius consílio fretus sum. CH. át tu hercle

haud quicquám mihi,

nísi ea quae nil ópus sunt sciri. fúgin hinc? BY. ego

vero ác lubens.

DAVOS. CHARINVS. PAMPHILVS.

II 2 DA. Dí boní, boní quid porto? séd ubi inueniam Pám-
philum,

út metum in quo núnc est adimam atque éxpleam ani-
mum gaúdío?

CH. laetus est nescio quid. PA. nil est: non dum haec
rescivit mala. 340

DA. quem ego nunc credo, si iam audierit sibi pa-
ratas nuptias,

5 CH. audin tu illum? DA. toto me oppido exanimatum
quaerere.

sed ubi quaeram aut quo nunc primum intendam?
CH. cessas adloqui?

DA. habeo. PA. Dave, ades, resiste. DA. quis ho-
most, qui me...? o Pamphile,
te ipsum quaero. eugaé Charine: ambo opportune:
vos volo. 345

PA. Dave, perii. DA. quin tu hoc audi. PA. interii.
DA. quid timeas scio.

10 CH. mea quidem hercle certe in dubio vixit. DA. et
quid tu, scio.

PA. nuptiae mi DA. etsi scio? PA. hodie. DA.
obtundis, tam etsi intellego?

id paves, ne ducas tu illam: tu autem, ut ducas.
CH. rem tenes.

PA. istuc ipsum. DA. atqui istuc ipsum nil periclist:
me vide. 350

PA. obsecro te, quam primum hoc me libera miserum
metu. DA. hem,

15 libero; uxorem tibi non dat iam Chremes. PA. qui
scis? DA. scio.

tuos pater me modoprehendit: ait tibi uxorem dare
hodie, item alia multa, quae nunc non est narrandi
locus.

continuo ad te properans percurro ad forum, ut di-
cam tibi haec. 355

tibi te non invenio, ibi ascendo in quendam excelsum
locum.

20 circumspicio; nusquam. forte ibi huius video Byrriam;
rogo: negat vidisse. mihi molestum. quid agam cogito.

redeunti interea ex ipsa re mi incidit suspitio 'hem,
patulum obsoni: ipsus tristis: de improviso nuptiae:

non cohaerent.' PA. quorsum nam istuc? DA. ego
me continuo ad Chremem. 361

25 quom illo advenio, solitudo ante ostium: iam id gaudeo.

CH. recte dicis. PA. perge. DA. maneo: intérea
intro ire néminem
video, exire néminem: matrónam nullam in aedibus,
níl ornati, níl tumulti: accéssi: intro aspexí. PA.
scio: 365
mágnum signum. DA. núm videntur cónvenire haec
núptiis?

30 PA. nón opinor, Dáve. DA. 'opinor' nárras? non
recte áccipis.

cérta res est. étiam puerum inde ábiens convení
Chremi:

hólera et pisciculós minutos férre obolo in cenám seni.

CH. líberatus sum hódie, Dave, túa opera. DA. ac
nullús quidem. 370

CH. quíd ita? nempe huic prorsus illam nón dat.
DA. ridiculúm caput,

35 quási necesse sít, si huic non dat, té illam uxorem
dúcere:

nísi vides, nisi sénis amicos óras, ambis. CH. béne
mones:

íbo, etsi hercle saepe iam me spés haec frustratást.
vale.

II: PA. quíd igitur sibi vólt pater? quor simulat? DA. ego
dicám tibi. 375

si íd suscenseát nunc, quia non dét tibi uxorém
Chremes,

príus quam tuom ut sese hábeat animum ad núptias
perspéxerit:

ípsus sibi esse iniúrius videátur, neque id iniúria.

5 séd si tu negáris ducere, íbi culpam in te tránsferet:
túm illae turbæ fíent. PA. quidvis pátiar. DA. pater

est, Pámphile. 380
diffícilest. tum haec sólast mulier. díctum factum
invénerit

áliquam causam, quam óbrem eíciat óppido. PA. eí-
ciát? DA. cito.

PA. cédo igitur quid fáciam, Dave? DA. díe te duc-
turum. PA. hém. DA. quid est?

10 PA. egon dicám? DA. quor non? PA. númquam
faciam. DA. né nega.

PA. suadere noli. DA. ex ea re quid fiat, vide. 385

PA. ut ab illa excludar, huc concludar. DA. non
itast.

nempe hoc sic esse opinor: dicturum patrem
'ducas volo hodie uxorem': tu 'ducam' inquires:

15 cedo quid iurgabit tecum? hic reddes omnia,
quae nunc sunt certa ei consilia, incerta ut sient, 390
sine omni periculo: nam hoc hau dubiumst, quin
Chremes

tibi non det gnatam. nec tu ea causa minueris
haec quae facis, ne is mutet suam sententiam.

20 patri dic velle: ut, quom velis, tibi iure irasci non
queat.

nam quod tu speres, propulsabo facile. uxorem his
moris 395

* * * * *
dabit nemo. inveniet inopem potius, quam te corrup-
pi sinat.

sed si te aequo animo ferre accipiet, negligentem fe-
ceris:

alia otiosus quaeret: interea aliquid acciderit boni.

25 PA. itan credis? DA. hau dubium id quidemst.

PA. vide quo me inducas. DA. quin taces?

PA. dicam. puerum autem ne resciscat mihi esse ex
illa cautios: 400

nam pollicitus sum suscepturum. DA. o facinus audax.

PA. hanc fidem

sibi me obsecravit, qui se sciret non deserturum, ut
darem.

DA. curabitur. sed pater adest. cave te esse tris-
tem sentiat.

SIMO. DAVOS. PAMPHILVS.

II 4 SI. Reviso quid agant aut quid capient consili.

DA. hic nunc non dubitat, quin te ducturum neget. 405
venit meditatus alicunde ex solo loco:

orationem sperat invenisse se,

5 qui differat te: proin tu fac apud te ut sies.

PA. modo ut possim, Dave. DA. crede inquam hoc
mihi, Pamphile,

numquam hódie tecum cōmmutaturúm patrem 410
unum ésse verbum, sí te dices dúcere.

BYRRIA. SIMO. DAVOS. PAMPHILVS.

II 5 BY. Erus mé relictis rébus iussit Pámphilum
hodie óbservare, quíd ageret de núptiis.
[scirem: id propterea nunc hunc venientem sequor.]
ipsum ádeo praesto vídeo cum Davo: hóc agam. 415

5 SI. utrúmque adesse vídeo. DA. em, serva. SI. Pám-
phile.

DA. quasi de ínproviso réspice ad eum. PA. ehém
pater.

DA. probe. SI. hódie uxorem dúcas, ut dixi, volo.

BY. nunc nóstrae timeo párti, quid hic respóndeat.

PA. neque istíc neque alibi tíbi erit usquam in mé
mora. BY. hem. 420

10 DA. obmútuit. BY. quid díxit? SI. facis ut té decet,
quom istúc quod postulo ínpetro cum grátia.

BY. sum vérus? erus, quantum aúdio, uxore éxcidit.

SI. i núnciam intro, ne ín mora, quom opus síť, sies.

PA. eó. BY. nullane in ré esse homini quoiquám
fidem! 425

15 verum illud verbumst, vólgo quod dicí solet,
omnis sibi malle mélius esse quam áleri.

ego illam vidi: vírginem formá bona

memini videre: quo aéquior sum Pámphilo,

si sé illam in somnis quam illum amplecti máluit. 430

20 renúntiabo, ut pro hóc malo mihi dét malum.

II 6 DA. hic núnc me credit áliquam sibi falláciam
portáre et ea me hic réstitisse grátia.

SI. quid Dávos narrat? DA. aéque quicquam núnc
quidem.

SI. nilne? hém. DA. nil prorsus. SI. áťqui expec-
tabám quidem. 435

5 DA. praetér spem evenit: séntio: hoc male habét
virum.

SI. potin és mihi verum dícere? DA. nil fácilius.

SI. num illi molestae quídpiam haec sunt núptiae
huiúsce propter cōsuetudinem hóspitae?

DA. nil hércle: aut, si adeo, bíduist aut trídui 440

- 10 haec sollicitudo: nōsti? deinde desinet.
etenim ipsus secum eam rem reputavit via.
SI. laudō. DA. dum licitumst ei dumque aetas tulit,
amavit: tum id clam: cavet, ne umquam infamiae
ea res sibi esset, ut virum fortem decet: 445
- 15 nunc uxore opus est: animum ad uxorem adpulsit.
SI. subtristis visus est esse aliquantum mihi.
DA. nil propter hanc rem, sed est quod suscenset tibi.
SI. quid namst? DA. puerilest. SI. quid id est?
DA. nil. SI. quin dic, quid est?
DA. ait nimium parce facere sumptum. SI. mene?
DA. te. 450
- 20 'vix' inquit 'drachmīs est obsonatus decem:
num filio videtur uxorem dare?
quem' inquit 'vocabo ad cenam meorum aequalium
potissimum nunc?' et, quod dicendum hic siet, 454
tu quoque per parce nimium. non laudō. SI. tace:
- 25 DA. commōvi. SI. ego istaec recte ut fiant videro.
quid nam hoc est rei? quid hic volt veterator sibi?
nam si hic malist quicquam, hē illic est huic rei
caput.

MYSIS. SIMO. DAVOS. LESBIA. GLYCERIVM.

- III 1 MY. Ita pōl quidem res est, ut dixti, Lesbīa:
fidēlem hau ferme mulieri inveniās virum. 460
SI. ab Andriast ancilla haec. DA. quid narras? SI.
itast.
MY. sed hic Pāmphilus SI. quid dicit? MY. firmavit
fidem. SI. hem.
- 5 DA. utinam aut hic surdus aut haec muta facta sit.
MY. nam quod peperisset, iussit tolli. SI. o Iup-
piter,
quid ego audio? actumst, siquidem haec vera praed-
dicat. 465
LE. bonum ingenium narras adolescentis. MY. opti-
mum.
sed sequere me intro, ne in mora illi sis. LE. sequor.
- 10 DA. quod remedium nunc huic malo inveniām? SI.
quid hoc?
adeon est demens? ex peregrina? iam scio: a 469

vix tandem sensi stolidus. DA. quid hic sensisse ait?

SI. haec primum adfertur iam mi ab hoc fallacia:

hanc simulant parere, quo Chremetem abstérreant.

15 GL. Iunó Lucina, fér opem, serva me, óbsecro.

SI. hui, tam cito? ridiculum: postquam ante ostium

me audívit stare, adpróperat. non sat cómmode 475

divisa sunt tempóribus tibi, Dave, haéc. DA. mihi?

SI. num inmémores discipuli? DA. égo quid narres
néscio.

20 SI. hic nunc me si inparátum in veris nuptiis

adórtus esset, quós mihi ludos rédderet?

nunc huíus periclo fít, ego in portu návigó. 480

LESBIA. SIMO. DAVOS.

III: LE. Adhuc, Archilís, quae adsolént quaeque opórtet

signa ésse ad salútem, omnia huíc esse video.

nunc primum fac ista ut lavét: posté deínde,

quod iússi ei darí bibere et quántum inperávi,

5 date: móx ego huc revórtar. 485

per ecástor scitus púer est natus Pámphilo.

deos quaéro ut sit supérstes, quandoquidem ipsest in-
genió bono,

quomque huíce veritust óptumae adulescénti facere
iniúriam.

SI. vel hoc quís non credat, qui te norit, ábs te esse
ortum? DA. quid nam id est?

10 SI. non inperabat córam, quid opus fácto esset puér-
perae: 490

sed póstquam egressast, illis quae sunt íntus clamat
dé via.

o Dáve, itan contémnor ábs te? aut ítane tandem
idóneus

tibi vídeor esse, quém tam aperte fállere incipiás dolis?
saltem áccurate, ut métui videar cérte, si resciverim.

15 DA. certe hércle nunc hic se ípsus fallit, haúd ego.
SI. edixí tibi, 495

intérminatus súm, ne faceres: núm veritu's? quid ré
tulit?

credón tibi hoc nunc, péperisse hanc e Pámphilo?

DA. tenèò quid erret, ét quid agam habeo. SI. quid
taces?

DA. quid crédas? quasi non tibi renuntiáta sint haec
sic fore.

20 SI. mihin quisquam? DA. eho an tute intellexi hoc
ádsimulari? SI. inrideor. 500

DA. renúntiatumst: nám qui tibi istaec incidit sus-
pítio?

SI. qui? quía te noram. DA. quási tu dicas, factum
id consilió meo.

SI. certe énim scio. DA. non sátis me pernosti étiam,
qualis sím, Simo.

SI. egon té? DA. sed siquid tibi narrare occépi, con-
tinuó dari

25 tibi vérba censes fálsò: itaque hercle níl iam muttire
aúdeo. 505

SI. hoc égo scio unum, néminem peperísse hic. DA.
intelléxti.

sed nílò setiús mox puerum huc déferent ante óstium.

id égo iam nunc tibi, ére, renuntió futurum, ut sís
sciens,

ne tu hóc posterius dícas Davi factum consilio aút
dolís:

30 prórsus a me opínionem hanc túam esse ego amotám
volo. 510

SI. únde id scís? DA. audívi et credo: múlta concur-
rúnt simul,

quí coniecturam hánc nunc facio. iám primum haec
se e Pámphilo

grávidam dixit ésse: inventumst fálsu. nunc, post-
quám videt

núptias domi ádparari, míssast ancilla flico

35 óbstetricem arcéssitum ad eam et púerum ut adferrét
simul. 515

hóc nisi fiat, púerum ut videas, nílil moveri nuptias.

SI. quíd aís? quom intelléxeras

íd consilium cápere, quor non díxti extemplo Pám-
philo?

DA. quís igitur eum ab illa abstraxit nísi ego? nam
omnes nós quidem

⁴⁰ scimus, quam misere hanc amarit. nunc sibi uxorem
expetit. 520

postremo id mihi dá negoti: tú tamen idem has nup-
tias

perge facere ita út facis: et id spero adiuturos deos.

SI. immo abi intro: ibi me opperire et quód parato
opus ést para.

non inpulit me, haec nunc omnino ut créderem.

⁴⁵ atqui haúscio an quae dixit sint vera ómnia, 525

sed párví pendo: illúd mihi multo máximumst,
quod mihi pollicitust ípsus gnatus. nunc Chremem
convéniam: orabo gnáto uxorem: id si ínpetro,
quid álias malim quam hódie has fieri nuptias?

⁵⁰ nam gnátus quod pollicitust, hau dubiúmat mihi,
si nólit, quin eum mérito possim cógere. 531

atque ádeo in tempore éccum ipsum obviám *Chremem*.

SIMO. CHREMES.

III: SI. Iubeó Chremetem. CH. o te ípsum quaerebam.

SI. ét ego te. CH. optato ádvenis.

aliquót me adierunt, éx te auditum qui ásbant, hodie
fíliam

meam núbere tuo gnáto: id viso tún an illi insá-
niant. 535

SI. auscúlta paucis: ét quid te ego velim ét tu quod
quaerís scies.

⁵ CH. auscúlto: loquere quíd velis.

SI. per té deos oro et nóstram amicitíam, Chremes,
quae incépta a parvis cum aétate adcrevít simul,
perque únicam gnatám tuam et gnatúm meum, 540
quoius tíbi potestas súnma servandí datur,

¹⁰ ut me ádiuves in hác re, atque ita uti nuptiae
fueránt futurae, fíant. CH. a, ne me óbseca:
quasi hóc te orando a me ínpetrare opórteat.
aliu esse censes nunc me atque olim quóm dabam?
si in rémst utríque ut fíant, arcessí iube. 546

¹⁵ sed si éx ea re plús malist quam cómmodi
utríque, id oro te ín cómmune ut cónsulas,
quasi illa tua sit Pámphilique ego sím pater.

SI. immo íta volo itaque póstulo ut fíat, Chreme: 550

neque póstulem abs te, ni ípsa res moneát. CH. quid est?

20 SI. iras sunt inter Glýcerium et gnatum. CH. aúdio.
SI. ita mágnas, ut sperem pósse avelli. CH. fá-
bulas.

SI. profecto sic est. CH. síc hercle ut dicám tibi:
amántium iras amóris integrátior.

555

SI. hem, id te óro ut ante eámus. dum tempús
datur,

25 dumque eíus lubido oclúsast contuméliis,
prius quam hárum scelera et lácrumae confictas dolis
reddúcut animum aegrótum ad misericórdiam,
uxórem demus. spéro consuetúdine
coniúgi eum liberális devinctum, Chremes,

560

30 dein fácte ex illis sése emersurum malis.

CH. tibi ita hóc videtur: at ego non posse árbitor
neque illum hanc perpetuo habére neque me pérpeti.
SI. qui scís ergo istuc, nísi periculum féceris?

565

CH. at istuc periculum in filia fieri gravest.

35 SI. nempe incommoditas dénique huc omnis redit,
si evéniat, quod di próhibeant, discéssio.
at si corrigitur, quót commoditatés vide:
princípio amico filium restítueris,

570

tibi génerum firmum et filiae inveniés virum.

40 CH. quid istuc? si ita istuc ánimus induxti esse
útile,

noló tibi ullum cómmodum in me claúder.

SI. meritó te semper máximi feci, Chremes.

CH. sed quíd ais? SI. quid? CH. qui scís eos nunc
discordare intér se?

575

SI. ipsús mihi Davos, qui íntumust eorúm consiliis,
dixit:

45 et is mihi suadet nuptias quantúm queam ut matúrem.
num censes faceret, filium nisi scíret eadem haec vélle?
tute ádeo iam eius verba aúdiés. heus, évocate huc
Dávom.

atque éccum: video ipsúm foras exíre.

DAVOS. SIMO. CHREMES.

III 4

DA. Ad te ibam. SI. quíd namst?

DA. quor nŉn arcessitŉr ? iam advesperascit. SI. audin
tu illum ? 581

ego dŉdum non nil vŉritus sum, Dave, abs te, ne fa-
cerŉs idem,

quod vŉlgus servorŉm solet, dolis ut me delŉderes,
5 proptŉrea quod amat filius. DA. egon istuc facerem ?
SI. crŉdidi :

idque adeo metuens vŉs celavi, quŉd nunc dicam.

DA. quid ? SI. scies : 585
nam propemodum habeo iam fidem. DA. tandŉm
cognosti quŉ siem ?

SI. non fŉerant nuptiae futurae. DA. quid ? non ?

SI. sed ea grŉtia
simulavi, vos ut pŉrtemptarem. DA. quid ais ? SI. sic
res est. DA. vide :

10 numquam istuc quivi ego intellegere. vah consilium
callidum.

SI. hoc audi : ut hinc te intro ire iussi, oppŉrtune hic
fit mi obviam. DA. hem, 590

num nam perimus ? SI. narro huic, quae tu dŉdum
narrasti mihi.

DA. quid nam audio ? SI. gnatam ut det oro, vixque
id exoro. DA. occidi. SI. hem,

quid dixisti ? DA. optume inquam factum. SI. nŉnc
per hunc nullast mora.

15 CH. domum modo ibo, ut adparetur dicam, atque huc
renuntio.

SI. nunc te oro, Dave, quŉniam solus mi effecisti has
nuptias, 595

DA. ego vŉro solus. SI. corrŉgere mihi gnatum porro
enitere.

DA. faciam hercle sedulo. SI. potes nunc, dum animus
inritatus est.

DA. quiescas. SI. age igitur, ubi nunc est ipse ?
DA. mirum nŉ domist.

20 SI. ibo ad eum atque eadem haec, quae tibi dixi,
dicam itidem illi. DA. nullus sum.

quid causaest, quin hinc in pistrinum recta profisciscar
via ? 600

nil est preci loci relictum : iam perturbavi omnia :

erum fefelli: in nuptias conieci erilem filium;
feci hodie ut fierent, insperante hoc atque invito
Pamphilo.

25 em astutias: quod si quiessem, nil evenisset mali.
sed ecceum video ipsum: occidi. 605
utinam mihi esset aliquid hic, quo nunc me praecipitem
darem.

PAMPHILVS. DAVOS. .

III 5 PA. Vbi illic est? scelus, qui me hodie.. DA. perii.

PA. atque hoc confiteor iure
mi obtigisse, quandoquidem tam iners, tam nulli consili sum:

servon fortunas meas me commisisse futilli!
ego pretium ob stultitiam fero: sed ultimum numquam
id auferet. 610

5 DA. posthac incolumem sat scio fore me, si devito hoc
malum.

PA. nam quid ego nunc dicam patri? negabon velle
me, modo

qui sum pollicitus ducere? qua audacia id facere audeam?

nec quid me nunc faciam scio. DA. nec quid me, atque
id ago sedulo.

dicam aliquid me inventurum, ut huic malo aliquam
productum moram. 615

10 PA. oh. DA. visus sum. PA. eho dum bone vir, quid
ais? viden me consiliis tuis
miserum impeditum esse? DA. at iam expediam.

PA. expedites? DA. certe, Pamphile.

PA. nempe ut modo. DA. immo melius spero. PA. oh,
tibi ego ut credam, furcifer?

tu rem impeditam et perditam restituas? hem quo fretus
sim,

qui me hodie ex tranquillissima re coniecisti in nuptias. 620

15 an non dixi esse hoc futurum? DA. dixti. PA. quid
meritus? DA. crucem:

séd sine paululum ád me redeam: iam áliquíd dispi-
ciam. PA. eí mihi,
quóm non habeo spátium, ut de te súmam supplicium,
út volo:
námque hoc tempus praécavere míhi me, hau te ulciscí
sinit.

ACTVS IV.

CHARINVS. PAMPHILVS. DAVOS.

- V 1 CH. Hóćine est crédibile aút memorábile, 625
tánta vecórdia innáta quoiquam út siet,
út malis gaúdeant átque ex incómodis
áteriús sua ut cómparent cómmoda? a
5 idnest verum? imó id hominúmst genus péssumum,
dénegandí modo quis pudor paúlum adest: 630
póst ubi témpust promíssa iam pérfici,
túm coactí necessarió se áperiunt:
[et timent, et tamen res cogit denegare]
10 ibi tum eorum ínpudentíssuma orátíost
'quis tu es? quis mihi es? quór meam tibi? 635
heus, próxumus sum egomét mihi.'
at támen 'ubi fidés?' si rogés, nil pudént hic,
ubi opúst: illic úbi nil opúst, ibi veréntur.
15 séd quíd agam? adeamne ád eum et cum eo iniúriam
hanc expóstulem?
íngeram mala múlta? atqui aliquis dícat 'nil promó-
veris': 640
multúm: molestus cérte ei fuero atque ánimo morem
géssero.
PA. Charíne, et me et te ímprúdens, nisi quíd dí
respiciunt, pérdidi.
CH. ítane 'ínpudens'? tándem inventast cáusa. sol-
vistí fidem.
20 PA. quíd 'tandem'? CH. etiam núnc me ducere ístis
dictis póstulas?

- PA. quid istuc est? CH. postquam me amare dixi,
complacitast tibi. 645
heú me miserum, qui tuom animum ex ánimo spectavi
meo.
- PA. falsu's. CH. nonne tibi sat esse hoc visumst
solidum gaudium,
nisi me lactassés amantem et falsa spe producères.
- 25 hábeas. PA. habeam? a néscis quantis ín malis vorsér
miser,
quantásque hic consiliis mihi conflávit sollicitúdines 650
meus cárnufex. CH. quid istúc tam mirumst, dé te si
exemplúm capit?
- PA. haud istuc dicas, sí cognoris vél me vel amorém
meum.
- CH. scio: cúm patre altercásti dudum, et is nunc prop-
tereá tibi
- 30 suscénset nec te quívit hodie cógere illam ut dúceres.
- PA. immo étiam, quo tu mínus scis aerumnás meas, 655
haec núptiae non ádparabantúr mihi:
nec póstulabat núnc quisquam uxorém dare.
- CA. scio: tú coactus tuá voluntate és. PA. mane:
- 35 non dúm scis. CH. scio equidem illam ducturum
ésse te.
- PA. quor me énicas? hoc aúdi. numquam déstitit 660
instáre, ut dicerém me ducturúm patri:
suadére, orare usque ádeo donec pérpulit.
- CH. quis homo istuc? PA. Davos. CH. quam óbrem?
PA. nescio, nisi mihi
- 40 deos sátis fuisse irátos, qui auscultáverim.
- CH. factum hóc est, Dave? DA. fáctum. CH. hem,
quid aís, scelus? 665
at tibi di dignum fáctis exitiúm duint.
- eho, dic mihi, si omnes hunc coniectum in núptias
inimíci vellent, quód ni hoc consiliúm darent?
- 45 DA. decéptus sum, at non défetigátus. CH. scio.
- DA. hac nón successit, ália adgrediemúr via: 670
nisi si id putas, quia prímo processit parúm,
non pósse iam ad salútem convorti hóc malum.
- PA. immo étiam: nam satis crédo, si advigiláveris,
50 ex únis geminas mihi conficies núptias.

DA. ego, Pámphile, hoc tibi pró servitio débito, 675
 conári manibus pédibus noctisque ét dies,
 capitís periculum adire, dum prosím tibi :
 tuomst, síquid praeter spem évenit, mi ignóscere.
 55 parúm succedit quód ago : at facio sédulo.
 vel mélius tute réperi, me missúm face. 680
 PA. cupió : restitue quem á me accepistí locum.
 DA. faciam. PA. át iam hoc opust. DA. hem : séd
 mane : concrépuit ab *istac* óstium.
 PA. nil ád te. DA. quaero. PA. hem, núncin demum ?
 DA. at iam hóc tibi inventúm dabo.

MYSIS. PAMPHILVS. CHARINVS. DAVOS.

IV : MY. Iam ubi tibi erit, inventúm tibi curábo et mecum
 addúctum
 tuom Pámphilum : modo tu, ánime mi, nolí te mace-
 räre. 685
 PA. Mysis. MY. quis est ? ehem Pámphile, optumé
 mihi te offers. PA. quid *id* est ?
 MY. oräre iussit, sí se ames, era, iám ut ad sese
 vénias :
 5 vidére aít te cúpere. PA. vah, perii : hóc malum in-
 tegráscit.
 sicín me atque illam operá tua nunc míseros sollicitári !
 nam idcírco arcessor, núptias quod mi ádparari
 sénsit. 690
 CH. quibus quídem quam facile pótuerat quíesci, si hic
 quíesset !
 DA. age, si híc non insanít satis spónte, instiga.
 MY. atque édepol
 10 ea rés est : proptereaúque nunc misera ín maerorest.
 PA. Mýsis,
 per omnis tibi adiuró deos, numquam eám me de-
 sertúrum,
 non, sí capiundos míhi sciam esse inimícos omnis
 hómínes. 695
 hanc mi éxpetivi, cóntigit : convéniunt mores : váleant
 qui intérr nos discidiúm volunt : hanc nísi mors mi
 adimet némo.

- 15 CH. resipisco. PA. non Apóllinis magis vérum atque
hoc respónsumst.
si póterit fieri, ut né pater per mé stetisse crédat,
quo mínus haec fierent núptiae, voló. sed si id non
póterit, 700
id fáciam, in procliví quod est, per mé stetisse ut
crédat.
quis vídeor? CH. miser, aequé átque ego. DA. con-
sílíum quaero. CH. fórti's.
- 20 PA. scio, quíd conere. DA. hoc égo tibi profecto effec-
tum réddam.
PA. iam hoc ópus est. DA. quin iam habeo. CH. quid
est? DA. huic, nón tibi habeo, ne érres.
CH. sat hábeo. PA. quid faciés? cedo. DA. dies híc
mi ut satis sit véreor 705
ad agéndum: ne vacuom ésse me nunc ád narran-
dum crédas:
proinde hínc vos amolúmini: nam mi ínpedimento
éstis.
- 25 PA. ego hanc vísam. DA. quid tu? quo hínc te agis?
CH. verúm vis dicam? DA. immo étiam
narrátionis incipit mi íntíum. CH. quid me fiet?
DA. eho tu ínpudens, non sátis habes, quod tíbi die-
culam áddo, 710
quantum huíc promoveo núptias? CH. Dave, át tamen.
DA. quid érgo?
CH. ut dúcam. DA. ridiculum. CH. húc face ad me
ut vénias, siquid póteris.
- 30 DA. quid véniam? nil habeo. CH. át tamen siquíd.
DA. age, veniam. CH. síquid,
domi éro. DA. tu, Mysis, dum éxco, parúmper oppe-
rírre hic.
- MY. quaprópter? DA. ita facto ópus est. MY. at
matúra. DA. iam inquam hic, ádero. 715

MYSIS. DAVOS.

- IV 3 MY. Nilne ésse proprium quoíquam! di vostrám fidem:
summúm bonum esse eraé putavi hunc Pámphilum,
amícum, amatorém, virum in quovís loco
parátum: verum ex eó nunc misera quém capit

5 labórem! facile hic plús malist quam illic boni. 720
sed Dávos exit. mi homo, quid istuc óbsecrost?
quo pórtas puerum? DA. Mýsia, nunc opus ést tua
mibi ad hánc rem exprompta málitia atque astútia.
MY. quid nam íncepturú's? DA. áccipe a me hunc
ócus

10 atque ánte nostram iánuam adpone. MY. óbsecro, 725
humíne? DA. ex ara hinc súde verbenás tibi
atque eás substerne. MY. quam óbrem id tute nóñ
facis?

DA. quia, sí forte opus sit ád erum iuratú mihi
non ádposisse, ut líquido possim. MY. intéllego:

15 nova núnc religio in te ístaec incessít. cedo. 730

DA. move ócus te, ut quíd agam porro intéllegas.
pro Iúppiter. MY. quid est? DA. spónsae pater in-
térvenit.

repúdio quod consílium primum inténderam.

MY. nesció quid narres. DA. égo quoque hinc ab
détertera

20 veníre me adsimulábo: tu ut subsérvias 735
orátioni, ut quómque opus sit, verbís vide.

MY. ego quíd agas nil intéllego: sed síquid est,
quod méa opera opus sit vóbis, ut tu plús vides,
manébo, nequod vóstrum remorer cómmodum.

CHREMES. MYSIS. DAVOS.

IV 4 CH. Revórtor, postquam quae ópus fuere ad núp-
tias 740

gnataé paravi, ut iúbeam arcessi. séd quid hoc?

puer hérclest. mulier, tu ádposisti hunc? MY. úbi
illic est?

CH. non míhi respondes? MY. núsquam est. vae
miseraé mihi,

5 reliquit me homo atque ábiit. DA. di vostrám fidem,
quid túrbaest apud forúm? quid illi hominum litigant?
tum annóna carast. quíd dicam aliud, nescio. 746

MY. quor tu óbsecro hic me sólam? DA. hem, quae
haec est fábula?

eho Mýsia, puer hic úndest? quisve huc áttulit?

10 MY. satin sánu'a, qui me id rógites? DA. quem ego
igitúr rogem,
qui hic néminem alium vídeam? CH. miror, unde
sit. 750

DA. dictúra es quod rogo? MY. aú. DA. concede
ad d́xteram.

MY. delíras: non tute ípse? DA. verbum sí mihi
unúm praeter quam quód te rogo, faxís, cave.

15 male d́cis? undest? d́c clare. MY. a nobís. DA. ha-
hae:

mirum ínpudenter múlter meretrix sí facit. 755

CH. ab Andriast ancílla haec, quantum intéllego.

DA. adeón videmur vóbis esse idónei,
in quíbus sic inludátis? CH. veni in témpore.

20 DA. propera ádeo puerum tóllere hinc ab íanuá:
mané: cave quoquam ex ístoc excessís loco. 760

MY. di te éradicent: íta me miseram térritas.

DA. tibi égo dico an non? MY. quíd vis? DA. at
etiám rogas?

cedo, quórum puerum hic ádposisti? d́c mihi.

25 MY. tu néscis? DA. mitte id quód scio: dic quód rogo.

MY. vóstri. DA. quóius nostri? MY. Pámphili. CH.
hem. DA. quíd? Pámphili? 765

MY. eho, an nón est? CH. recte ego sémper fugi has
núptias.

DA. o fácinus animadvórtendum. MY. quíd clámitas?

DA. quemne égo heri vidi ad vós adferri vésperi?

30 MY. o hóminem audacem. DA. vérum: vidi Cán-
tharam

suffárcinatam. MY. dís pol habeo grátias 770
quom in páriuundo aliquot ádfuerunt liberae.

DA. ne illa íllum hau novit, quóius causa haec íncipit:

'Chremés si ádpositum púerum ante aedis viderit,

35 suam gnátam non dabít': tanto hercle mágis dabít.

CH. non hércle faciet. DA. núnc adeo, ut tu síis
sciens, 775

nisi púerum tollis, íám ego hunc in mediám viam
provólvam teque ibídem pervolvam ín luto.

MY. tu pól homo non es sóbrius. DA. fallácia

40 alia áliam trudit. íám susurrari aúdio,

civem Átticam esse hanc. CH. hém. DA. 'coactus
légibus 780
eam uxórem ducet.' MY. eho, óbsecro, an non civis
est?

CH. iocularium in malum insciens paene incidi.

DA. quis hic loquitur? o Chremés, per tempus ádvenis:
45 ausculta. CH. audiavi iam ómnia. DA. anne haec tu
ómnia?

CH. audiavi, inquam, a principio. DA. audistin, ób-
secro? em 785

scelera, hanc iam oportet in cruciatum hinc ábripi.
hic est ille: non te crédas Davom ludere.

MY. me míseram: nil pol falsi dixi, mi senex.

50 CH. novi ómnem rem. est Simo íntus? DA. est.

MY. ne me áttigas,

scelésté. si pol Glýcerio non ómnia haec. . . 790

DA. eho inépta, nescis quíd sit actum? MY. quí
sciam?

DA. hic sócer est. alio pácto hau poterat fieri,
ut scíret haec quae vólúimus. MY. praediceras.

55 DA. paulum ínter esse cénset, ex animo ómnia,
ut fért natura, fácias an de indústria? 795

CRITO. MYSIS. DAVOS.

IV 5 CR. In hác habitasse plátea dictumst Chrýsidem,
quae síbi inhoneste optávit parere hic dítiás
potiús quam in patria honéste pauper víveret:
eius mórté ea ad me lége redierúnt bona.

5 sed quós perconter vídeo. salvete. MY. óbsecro, 800
quem vídeo? estne hic Critó sobrinus Chrýsidis?
is ést. CR. o Mysis, sálve. MY. salvos síis, Crito.

CR. itan Chrýsis? hem. MY. nos quídem pol miseras
pérdidit.

CR. quid vós? quo pacto hic? sátine recte? MY.
nósne? sic:

10 ut químus, aiunt, quádo ut volumus nón licet. 805

CR. quid Glýcerium? iam hic suós parentis répperit?

MY. utinam. CR. án non dum etiam? haud áuspicato
huc me áttuli:

nam pól, si id scissem, númquam huc tetulissém pedem:
 sempér enim dictast ésse haec atque habitást soror:
 15 quae illíus fuerunt, póssidet: nunc me hóspitem 810
 litís sequi, quam hic míhi sit facile atque útile,
 aliórum exempla cómmonent: simul árbitror,
 iam aliquem ésse amicum et défensorem ei: nám fere
 grandícula iam proféctast illinc. clámitent
 20 me sýcophantam, heréditatem pérsequi 815
 mendicum: tum ipsam déspoliare nón lubet.
 MY. o óptume hospes, pól Crito anticum óbtines.
 CR. duc me ád eam, quando huc véni, ut videam.
 MY. máxume.
 DA. sequar hós: nolo me in témpore hoc videát senex.

ACTVS V.

CHREMES. SIMO.

V 1 CH. Sátis iam satis, Simó, spectata ergá te amicitíast
 mea: 820
 sátis pericli incépi adire: orándi iam finém face.
 dúm studeo obsequí tibi, paene inlúsi vitam filíae.
 SI. immo enim nunc quom máxume abs te póstulo
 atque oró, Chremes,
 5 út beneficium vérbis initum dúdum nunc re cóm-
 probes.
 CH. víde quam iniquos sís prae studio: dúm id efficias
 quód cupis, 825
 néque modum benignitatis néque quid me ores cógitas:
 nám si cogités, remittas iám me onerare iniúriis.
 SI. quíbus? CH. at rogitas? pérpulisti me, út homini
 adulescéntulo
 10 in alio occupáto amore, abhórrenti ab re uxória,
 filiam ut darem in seditionem átque in incertas núp-
 tias, 830
 eíus labore atque eíus dolore gnáto ut medicarér tuo:

inpetrasti: incépi, dum res tétulit. nunc non férat:
feras.

illam hinc civem esse áiunt: puer est nátus: nos mis-
sós face.

15 SI. pér ego te deos óro, ut ne illis ánimum inducas
crédere,
quíbus id maxume útilest, illum ésse quam detérru-
mum. 835

núptiarum grátia haec sunt ficta atque incepta
ómnia.

ubi ea causa, quam óbrem haec faciunt, érit adempta
his, désinent.

CH. érras: cum Davo égomet vidi iúrgantem ancillám.
SI. scio.

20 CH. véro vultu, quom íbi me adesse neúter tum prae-
sénserat.

SI. crédo, et id factúras Davos dúdum praedixít
míhi: 840

ét nescio qui tíbi sum oblitus hódie, ac volui, dicere.

DAVOS. CHREMES. SIMO. DROMO.

V 2 DA. Ánimo nunciam ótioso esse ínpero. CH. en Davóm
tibi.

SI. únde egreditur? DA. meó praesidio atque hósptis.
SI. quid illúd malist?

DA. égo commodiorem hómínem adventum témpus non
vidí. SI. scelus,

quém nam hic laudat? DA. ómnis res est iam ín vado.
SI. cesso ádloqui? 845

5 DA. érus est: quid agam? SI. o sálve, bone vir.
DA. éhem Simo, o nostér Chremes,

ómnia adparáta iam sunt íntus. SI. curastí probe.

DA. úbi voles, arcéssé. SI. bene sane: íd enim vero
hinc núnc abest.

étiam tu hoc respóndes, quid istic tíbi negotist? DA.
míhin? SI. ita.

DA. míhin? SI. tibi ergo. DA. módo ego intro ívi.
SI. quási ego quam dudúm rogem. 850

10 DA. cúm tuo gnato una. SI. áune est íntus Pámphilus?
cruciór miser.

ého, non tu dixti ésse inter eos ínimicitias, cárnufex?

DA. súnt. SI. quor igitur híc est? CH. quid illum
cénset? cum illa litígat.

DA. ímmo vero indígnum, Chremes, iam fácinus faxo
ex me aúdiat.

néscio qui senéx modo venit: éllum, confidéns, ca-
tus: 855

15 quóm faciem videás, videtur ésse quantivís preti:
trístis veritás inest in vóltu atque in verbís fides.

SI. quid nam adportas? DA. níl equidem, nisi quód
illum audivi dícere.

SI. quid aít tandem? DA. Glýcerium se scíre civem
esse Átticam. SI. hem,

Dromó, Dromo. DA. quid ést? SI. Dromo. DA. audi.

SI. vérbum si addiderís...Dromo. 860

20 DA. audi óbsecro. DR. quid vís? SI. sublimem hunc
íntro rape, quantúm potes.

DR. quem? SI. Dávom. DA. quam obrem? SI. quía
lubet, rape ínquam. DA. quid fecí? SI. rape.

DA. si quícquam invenies mé mentitum, occídito.
SI. níl aúdio:

égo iam te commótum reddam. DA. támen etsi hoc
verúmst? SI. tamen.

cura ádservandum víctum, atque audin? quádrupe-
dem constríngito. 865

25 age núnciam: ego pol hódie, si vivó, tibi
osténdam, erum quid sít pericli fállere,

et illí patrem. CH. a ne saévi tanto opere. SI. 6
Chremes,

pietátem gnati! nóne te miserét mei?

tantúm laborem cápere ob talem filium? 870

30 age Pámphile, exi Pámphile: ecquid té pudet?

PAMPHILVS. SIMO. CREMES.

V 3 PA. Quis mé volt? perii, páter est. SI. quid aís,
ómnium...? CH. a,

rem pótius ipsam díe, ac mitte mále loqui.

SI. quasi quícquam in hunc iam grávius dici póssiet.

ain tándem, civis Glýceriumst? PA. ita praédicant.

Si. 'ita praedicant'? o ingentem confidentiam! 876
 num cogitat quid dicat? num facti piget?
 vide num eius color pudoris signum usquam indicat.
 adeo inpotenti esse animo, ut praeter civium
 morem atque legem et sui voluntatem patris 880
 10 tamen hanc habere studeat cum summo probro!

PA. me miserum! Si. hem, modone id demum
 sensi, Pamphile?

olim istuc, olim, quom ita animum inducti tuom,
 quod cuperes aliquo pacto efficiundum tibi:
 eodem die istuc verbum vere in te accidit. 885

15 sed quid ego? quor me exercicio? quor me macero?
 quor meam senectutem huius sollicito amentia?
 an ut pro huius peccatis ego supplicium sufferam?
 immo habeat, valeat, vivat cum illa. PA. mi pater.
 Si. quid 'mi pater'? quasi tu huius indigeas pa-
 tris. 890

20 domus, uxor, liberi inventi invito patre.

adducti qui illam civem hinc dicant: viceris.

PA. pater, licetne pauca? Si. quid dicis mihi?

CH. tamen, Simo, audi. Si. ego audiam? quid audiam,
 Chremes? CH. at tandem dicat. Si. age, dicat sino.

25 PA. ego me amare hanc fateor: si id peccarest,
 fateor id quoque. 896

tibi, pater, me dedo. quidvis oneris inpone, inpera.
 vis me uxorem ducere? hanc amittere? ut poteró,
 feram.

hoc modo te obsecro, ut ne credas á me adlegatum
 hunc senem:

sine me expurgem atque illum huc coram adducam.

Si. adducas? PA. sine, pater. 900

30 CH. aequom postulát: da veniam. PA. sine te hoc
 exorém. Si. sino.

quidvis cupio, dum ne ab hoc me falli comperiár,
 Chremes.

CH. pró peccato magno paulum supplici satis ést patri.

CRITO. CHREMES. SIMO. PAMPHILVS.

V 4 CR. Mítte orare. una harum quaevis causa me ut
 faciám monet,

vel tu vel quod verumst vel quod ipsi cupio Gly-
cerio. 905

CH. Andrium ego Critonem video? certe is est. CR.
salvos sis, Chremes.

CH. quid tu Athenas insolens? CR. evenit, sed
hincnest Simo?

5 CH. hic. CR. Simo, men quaeris? SI. eho tu, Glyce-
rium hinc civem esse ais?

CR. tu negas? SI. itane huc paratus advenis? CR. qua
re? SI. rogas?

tunc inpune haec facias? tunc hic homines adules-
centulos 910

inperitos rerum, eductos libere, in fraudem incisis?
solicitando et pollicitando eorum animos lactas? CR.
sanun es?

10 SI. ac meretricios amores nuptiis conglutinas?

PA. perii, metuo ut substat hospes. CH. si, Simo,
hunc noris satis,
non ita arbitrere: bonus est hic vir. SI. hic vir sit
bonus? 915

itane attemperate evenit, hodie in ipsis nuptiis
ut veniret, antehac numquam? est vero huic credun-
dum, Chremes.

15 PA. ni metuam patrem, habeo pro illa re illum quod
moneam probe.

SI. syncophanta. CR. hem. CH. sic, Crito, est hic:
mitte. CR. videat qui siet.
si mihi perget quae volt dicere, ea quae non volt
audiet. 920

ego istaec moveo aut curo? non tu tuum malum
aequo animo feres?
nam ego quae dico vera an falsa audierim, iam sciri
potest.

20 Atticus quidam olim navi fracta ad Andrum eiectus est
et istaec una parva virgo. tum ille egens forte ad-
plicat

primum ad Chrysidis patrem se. SI. fabulam incep-
tat. CH. sine. 925

CR. itane vero obturbat? CH. perge. CR. tum is
mihi cognatus fuit,

- 45 SI. iam dúdum res reddúxit me ipsa in grátiam. PA. o
 lepidúm patrem!
 de uxóre, ita ut possédi, nil mutát Chremes? CH.
 causa óptumast:
 nisi quíd pater aít áliud. PA. nempe id? SI. scíli-
 cet. CH. dos, Pámphile, est 950
 decém talenta. PA. accípio. CH. propéro ad fíliam.
 eho mecúm, Crito:
 nam illám me credo hau nósse. SI. quor non illam huc
 transferri iubes?
 50 PA. recte ádmones: Dávo égo istuc dedam iám negoti.
 SI. nón potest.
 PA. qui? SI. quía habet aliud mágis ex sese et máius.
 PA. quid nam? SI. víctus est.
 PA. patér, non recte víctust. SI. haud ita iússi.
 PA. iube solvi óbsecro. 955
 SI. age fíat. PA. at matúra. SI. eo intro. PA. o
 faústum et felicém diem!

CHARINVS. PAMPHILVS.

- V 5 CH. Províso quid agat Pámphilus: atque éccum. PA.
 aliquis me fórsitan
 putet nón putare hoc vérum: at mihi nunc síc esse
 hoc verúm lubet.
 égo deorum vítam capropter sémpiternam esse árbitor,
 quód voluptates eórum propriæ súnt: nam mi immor-
 tálitas 960
 5 pártast, si nulla aégritudo huic gaúdio intercésserit.
 séd quem ego mihi potíssimum optem, quóí nunc haec
 narrém, dari?
 CH. quíd illut gaudist? PA. Dávom video. némost,
 quem malim ómnium:
 nam hunc scio mea sólide solum gávisurum gaúdia.

DAVOS. PAMPHILVS. CHARINVS.

- V 6 DA. Pámphilus ubi nam híc est? PA. Dave. DA. quís
 homost? PA. ego sum. DA. o Pámphile. 965
 PA. néscis quid mi obtígerit. DA. certe: séd quid mi
 obtígerit scio.

- PA. ét quidem ego. DA. more hóminum evenit, út
quod sum nactús mali
prius resciscerés tu, quam ego illut quód tibi evenit
boni.
- 5 PA. méa Glycerium súos parentis répperit. DA. factúm
bene. CH. hem.
- PA. páter amicus súmmus nobis. DA. quís? PA. Chre-
mes. DA. narrás probe. 970
- PA. néc mora ullast, quín iam uxorem dúcam. CH.
num ille sómniat
éa quae vigilans vóluit? PA. tum de púero, Dave...
DA. a désine.
- sólus est quem díligant di. CH. sálvos sum, si haec
véra sunt.
- 10 cónloquar. PA. quis homo...6 Charine, in témpore ipso
mi ádvenis.
- CH. béne factum. PA. audisti...CH. ómnia. age, me
in tuís secundis réspice. 975
- túos est nunc Chremés: facturum quae vóles scio esse
ómnia.
- PA. mémini: atque adeo lóngumst illum me éxpectare
dum éxeat.
- séquere hac me intus ád Glycerium núnc tu. tu,
Dave, ábi domum,
- 15 própéra, arcesse hinc qui áuferant eam. quíd stas?
quid cessás? DA. eo.
- ne éxpectetis dum éxeant huc: íntus despondébitur:
íntus transigétur, siquid ést quod restet. ω plaúdite. 981

ALTER EXITVS ANDRIAE.

* * * * *

PAMPHILVS. CHARINVS. CHREMES. DAVOS.

PA. Te éxpectabam: est dé tua re, quód agere ego
tecúm volo.

óperam dedi, ne me ésse oblitum dícas tuæ gnatae
álterae:

20 tibi me opinor invenisse dignum te atque illā virum.

CHA. perii, Dave: de meo amore ac vita iam sors
tollitur. 985

CHR. nōn nova istaec mihi condicio est, si voluissem,
Pamphile.

CHA. occidi, Dave. DA. a mane. CHA. perii. CHR. id
quam obrem non volui, eloquar.

nōn idcirco, quod eum omnino adfinem mihi nollem:

CHA. hēm. DA. tace.

25 CHR. sed amicitia nostra, quae est a patribus nobis
tradita,

et non aliquam partem studii abductam tradi li-
beris. 990

nunc quom copia ac fortuna utrique ut obsequeretur
dedit,

detur. PA. bene factum. DA. adi atque age homini
gratias. CHA. salvē, Chremes,

meorum amicorum omnium mi aequissime:

30 quid dicam? nam illud mihi non minus est gaudium,
quam mi evenire nunc id quod ego abs te expeto:
me repperisse, ut habitus antehac fui tibi, 996

eundem tuum animum. PA. quom ad eum te ad-
plicaveris,

studium exinde ut erit, tute existumaveris.

35 CHR. alienus abs te, tamen qui tu esses noveram.

PA. id ita esse facere coniecturam ex me licet. 1000

CHR. ita res est. gnatam tibi meam Philumenam
uxorem et dotis sex talenta spondeo.

* * * * *

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 174 iambici senarii
 — 175 et 177 iambici octonarii
 — 176 iambicus quaternarius
 — 178 et 179 trochaici septenarii
 — 180 ad 195 iambici octonarii
 — 196 ad 198 iambici senarii
 — 199 ad 214 iambici octonarii
 — 215 ad 226 iambici senarii
 — 227 iambicus octonarius
 — 228 ad 233 trochaici septenarii
 — 234 ad 239 iambici octonarii
 — 240 et 244 iambici quaternarii
 — 241 et 242 trochaici septenarii
 — 243 iambicus octonarius
 — 245 et 247 trochaici octonarii
 — 246 trochaicus dimeter catalecticus
 — 248 ad 251 trochaici septenarii
 — 252 iambicus quaternarius
 — 253 iambicus octonarius
 — 254 ad 260 trochaici septenarii
 — 261 ad 269 iambici octonarii
 — 270 ad 298 iambici senarii
 — 299 et 300 iambici septenarii
 — 301 et 305 et 307 trochaici octonarii
 — 302 et 306 et 308 trochaici septenarii
 — 303 et 304 et 309 ad 316 iambici octonarii
 — 317 trochaicus septenarius
 — 318 iambicus senarius
 — 319 ad 383 trochaici septenarii
 — 384 ad 393 iambici senarii
 — 394 ad 403 iambici octonarii
 — 404 ad 490 iambici senarii
 — 481 ad 484 bacchiaci tetrametri acatalecti
 — 485 iambicus dimeter catalecticus
 — 486 iambicus senarius

- V. 487 ad 496 iambici octonarii
- 497 et 498 iambici senarii
- 499 ad 505 iambici octonarii
- 506 iambicus septenarius
- 507 ad 509 iambici octonarii
- 510 ad 516 trochaici septenarii
- 517 trochaicus dimeter catalecticus
- 518 ad 523 trochaici septenarii
- 524 ad 532 iambici senarii
- 533 ad 536 iambici octonarii
- 537 iambicus quaternarius
- 538 ad 574 iambici senarii
- 575 ad 581 iambici septenarii
- 582 ad 604 et 606 iambici octonarii
- 605 iambicus quaternarius
- 607 et 608 trochaici octonarii
- 609 trochaicus septenarius
- 610 ad 620 iambici octonarii
- 621 ad 624 trochaici septenarii
- 625 dactylicus tetrameter acatalectus
- 626 ad 634 cretici tetrametri acatalecti
- 635 compositus ex duabus trochaicis tripodiis catalecticis
- 636 iambicus quaternarius
- 637 et 638 bacchiaci tetrametri acatalecti
- 639 et 640 trochaici septenarii
- 641 et 642 iambici octonarii
- 643 ad 649 trochaici septenarii
- 650 ad 654 iambici octonarii
- 655 ad 681 iambici senarii
- 682 et 683 iambici octonarii
- 684 ad 715 iambici septenarii
- 716 ad 819 iambici senarii
- 820 ad 859 trochaici septenarii
- 860 ad 863 iambici octonarii
- 864 trochaicus septenarius
- 865 iambicus octonarius
- 866 ad 895 iambici senarii
- 896 ad 928 trochaici septenarii
- 929 ad 958 iambici octonarii
- 959 ad 992 trochaici septenarii
- 993 ad 1003 iambici senarii.

E V N V C H V S

P. TERENTI.

ACTA · LVDIS · MEGALENSIBVS · L · POSTVMIO
ALBINO · L · CORNELIO · MERVLA · AED · CVR
EGIT · AMBIVIVS · TVRPPIO · MODOS · FECIT
FLACCVS · CLAVDI · TIBIIS · DVABVS · DEX-
TRIS · TOTA · FACTA · SECVNDA · M · VALERIO
C · FANNIO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Sorórem falso díctitatam Tháïdis
id ípsum ignorans míles advexit Thraso
ipsíque donat. érat haec civis Áttica.
éïdem eunuchum, quem émerat, tradí iubet
Tháïdis amator Phaédria ac. rus ípse abit 5
Thrasóni oratus bíduum concéderet.
ephébus frater Phaédriae puéllulam
cum déperiret dóno missam Tháïdi,
ornátu eunuchi indúitur (suadet Pármeno),
intró iit, vitiat vírginem. sed Átticus 10
civís repertus fráter eius cónlocat
vitiátam ephebo: Phaédriam exorát Thraso.

PERSONAE.

PHAEDRIA ADVLESCENS
PARMENO SERVOS
THAIS MERETRIX
GNATHO PARASITVS
CHAEREA ADVLESCENS
THRASO MILES
PYTHIAS ANCILLA
CHREMES ADVLESCENS
ANTIPHO ADVLESCENS
DORIAS ANCILLA
DORVS EVNVCHVS
SANGA SERVOS
SOPHRONA NVTRIX
LACHES SENEX.

PROLOGVS.

Si quisquamst, 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
existumabit esse, sic existumet, 5
responsum, non dictum esse, quia laesit prior,
qui bene vortendo et eandem scribendo male
ex Graecis bonis Latinas fecit non bonas.
idem Menandri Phasma nunc nuper dedit
atque in Thensauro scripsit, causam dicere 10
prius unde petitur, aurum qua re sit suum,
quam ille qui petit, unde is sit thensaurus sibi
aut unde in patrum monumentum pervenerit.
dehinc ne frustretur ipse se aut sic cogitet
'defunctus iam sum, nil est quod dicat mihi': 15
is ne erret moneo et desinat lacessere.
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, 20
perfecit sibi ut inspicundi esset copia.
magistratus quom ibi adesset, ocepst agi.

exclámat, furem, nón poëtam fábulam
dedísse et nil dedísse verborúm tamen :
colacem ésse Naevi et Plaúti, veterem fábulam, 25
parasíti personam índe ablatam et militis.
si id ést peccatum, péccatum imprudéntiast
poëtae, non quo fúrtum facere stúduerit.
id ita ésse vos iam iúdicare póteritis.
coláx Menandrist : ín eást parasitús colax 30
et míles gloriósus : eas se nón negat
persónas transtulísse in Eunuchúm suam
ex Graéca : sed eas fábulis actás prius
Latínis scisse sése, id vero pérnegat.
quod si personis ídem huic uti nón licet : 35
qui mágis licet curréntem servom scríbere,
bonás matronas fácere, meretricís malas,
parasítum edacem, glóriosum militem,
puerúm supponi, fálli per servóm senem,
amáre, odísse, súspicari ? dénique 40
nullúmst iam dictum, quód non sit dictúm prius.
qua re aéquomst vos cognóscere atque ignóscere,
quae véteres factitárunt si faciúnt novi.
— date óperam, cum siléntio animum atténdite,
ut pérnoscatis, quíd sibi Eunuchús velit. 45

ACTVS I.

PHAEDRIA. PARMENO.

- 1 PH. Quid igitur faciam? nōn eam? ne nūc quidem
 quom arcēssor ultro? an pōtius ita me cōmparem,
 non pēpeti meretrīcum contumēlias?
 exclūsit: revocat: rédeam? non, si me óbsecret.
- 5 PA. siquidem hērcle possis, nīl prius neque fōrtius: 50
 verūm si incipies néque pertendes nāviter
 atque, ūbi pati non pōteris, quom nemo éxpetet,
 infēcta pace ultro ad eam venies, índicans
 te amāre, ferre nōn posse: actumst, ílicet,
- 10 perísti: eludet, ūbi te victum sēserit. 55
 proin tú, dum est tempus, étiam atque etiam cōgita,
 ere: quāe res in se néque consilium néque modum
 habet ūllum, eam consílio regere nōn potes.
 in amóre haec omnia ínsunt vitia: iniúriæ,
- 15 suspítiones, ínimicitiae, indútiae, 60
 bellúm, pax rursum: incérta haec si tu póstules
 ratióne certa fácere, nilo plús agas,
 quam sí des óperam ut cūm ratione insánias.
 et quód nunc tute técum iratus cōgitas
- 20 'egone íllam, quāe illum, quāe me quāe non! sine 65
 modo,
- morí me malim: sēntiet qui vír siem':
 haec vérba *illa* una me hērcle falsa lácrimula,
 quam oculós terendo mísere vix vi exprésserit,
 restínguet, et te ultro áccusabit, ét dabis
- 25 ultro eí supplicium. PH. o indígnum facinus: nūc 70
 ego
- et íllám scelestam esse ét me miserum sēntio
 et taédet: et amore árdeo: et prudéns sciens,
 vivós vidensque péreo: nec quid agám scio.
- PA. quid agás? nisi ut te rédimas captum quám queas
 30 minumó: si nequeas paúlulo, at quantí queas: 75

et né te adflies. PH. itane suades? PA. sí sapia.
neque praeter quam quas ipse amor moléstias
habet áddas, et illas quas habet recté feras.
sed eccam ipsa egreditur, nóstri fundi cálamitas:
nam quód nos capere opórtet, haec intércipit. 80

THAIS. PHAEDRIA. PARMENO.

1: TH. Miserám me, vereor ne illud gravius Phaédria
tulerít neve aliorum áttque ego feci accéperit,
quod hari íntro missus nóñ est. PH. totus, Pármeno,
tremo hórreoque, póstquam aspexi hanc. PA. Bóno
animo es:

5 accéde ad ignem hunc, iam calesces plús satís. 85

TH. quis hic lóquitur? ehem, tun híc eras, mi
Phaédria?

quid stábas hic? quor nóñ intro ibas? PA. céterum
de exclúsióne vérbum nullum? TH. quíd taces?

PH. sané quia vero hae míhi patent sempér fores

10 aut quía sum apud te primus. TH. missa istaec face. 90

PH. quid 'missa'? o Thaís, Tháís, utinam essét mihi
pars aequa amoris técum ac pariter fieret,
ut aut hoc tibi doléret itidem ut míhi dolet,
aut égo istuc abs te fáctum nili penderem!

15 TH. ne crúcia te obsecro, áñime mi, mi Phaédria. 95
non pól, quo quemquam plús amem aut plus díligam,
eo féci: sed ita erát res, faciundúm fuit.

PA. credo, út fit, misera praé amore exclusti hunc
foras.

TH. sicíne agis, Parmeno? áge: sed huc qua grátia

20 te arcéssi iussi, ausculta. PH. fiat. TH. díe mihi 100
hoc prímum, potin est híc tacere? PA. egone? óp-
tume.

verum heús tu, hac lege tibi meam astringó fidem:

quae véra audiui, táceo et contineo óptume:

sín fálsum aut vanum aut fíñctumst, continuó palamst:

25 plenús rimarum sum, hác atque illac pérfluo. 105
proin tú, tacere sí vis, vera dícto.

TH. Samiá mihi mater fúit: ea habitabát Rhodi.

PA. potést taceri hoc. TH. íbi tum matri párvolam
puéllam dono quídám mercatór dedit

- 30 ex Áttica hinc abréptam. PH. civemne? TH. ár-
bitror: 110
certúm non scimus: mátris nomen ét patris
dicébat ipsa: pátriam et signa cétera
neque scíbat neque per aétatem etiam pótis erat.
mercátor hoc addébat: e praedónibus,
35 unde émerat, se audísse abreptam e Súnio. 115
matér ubi accepit, coépít studiose ómnia
docére, educere, íta utí si esset filia.
sorórem plerique ésse credebánt meam.
ego cum íllo, quocum tum úno rem habebam hós-pite,
40 abii húc, qui mihi reliquit haec quae habeo ómnia. 120
PA. utrúmque hoc falsumst: écfluet. TH. qui istúc?
PA. quia
neque tu úno eras conténta neque solús dedit:
nam hic quóque bonam magnámque partem ad te
áttulít.
TH. itást: sed sine me pérvenire quó volo.
45 intérea miles, quí me amare occéperat, 125
in Cáriamst proféctus: te intéreá loci
cognóvi. tute scís postilla quam íntimum
habeám te et mea consília ut tibi credam ómnia.
PA. ne hoc quídem tacebit Pármeno. TH. oh du-
biúmne id est?
50 hoc ágite, amabo. máter mea illic mórtuast 130
nupér: eius frater áliquantum ad remst ávidior.
is úbi illanc forma vídet honesta vírginem,
et fídibus scire, prétium sperans ílico
prodúcit, vendit. fórte fortuna ádfuit
55 hic méus amicus: émit eam donó mihi, 135
inprúdens harum rerum ignarusque ómnium.
is vénit: postquam sénsit me tecúm quoque
rem habére, fingit causas ne det sédulo:
ait, sí fidem habeat se íri praepositúm tibi
60 apúd me, ac non id métuat, ne, ubi accéperim, 140
sesé relinquam, vélle se illam míhi dare:
verum íd vereri. séd ego quantum súspicor,
ad vírginem animum adiécit. PH. etiamne ámplius?
TH. nil: nám quaesivi. núnc ego eam, mi Phaédria,
65 multaé sunt causae quam óbrem cupiam abdúcere: 145

primúm quod soror est dicta, praeterea út suis
restítuam ac reddam. sóla sum : habeo hic néminem
neque amicum neque cognátum. quam obrem, Phaé-
dria,

cupio áliquos parere amícos benefició meo.

70 id amábo adiuta mé, quo id fiat fácilius. 150

sine illúm priores pártis hosce aliquót dies

apúd me habere. níl respondes? PH. péssuma,

egon quícquam cum istis fáctis tibi respóndeam?

PA. eu nóster, laudo : tándem perdoluit : vir es.

75 PH. at égo nescibam, quórsum tu ires : 'párvola 150

hinc ést abrepta : edúxit mater pró sua :

soror díctast : cupio abdúcere, ut reddám suis' :

nempe ómnia haec nunc vérba huc redeunt dénique :

ego exclúdor, ille récipitur. qua grátia?

80 nisi si illum plus quam mé amas et istam núnc times, 160

quae advéctast, ne illum tálem praeripiát tibi.

TH. ego id tímeo? PH. quid te ergo áliud sollicitát?

cedo.

num sólus ille dóna dat? numcúbi meam

benígnitatem sénsisti in te claúdiar?

85 nonne úbi mi dixti cúpere te ex Aethíopia 165

ancíllulam, relíctis rebus ómnibus

quaesívi? porro eunúchum dixti vélle te,

quia sólae utuntur hís reginae : répperi,

herí mínas viginti pro ambobús dedi.

90 tamén contemptus ábs te haec habui in mémoria : 170

ob haec facta abs te spérnor! TH. quid ístic, Phaédria?

quamquam íllam cupio abdúcere atque hac re árbitror

id fferi posse máxume : verúm tamen

potiús quam te inimicum hábeam, faciam ut iússeris.

95 PH. utinam ístuc verbum ex ánimo ac vere díceres 175

'potiús quam te inimicum hábeam' : si ístuc créderem

sincére dici, quídvis possem pérpeti.

PA. labáscit—victus úno verbo—quám cito!

TH. ego nón ex ánimo mísera dico? quám ioco

100 rem vóluiſti a me tándem, quin perféceris? 180

ego ínpetrare néqueo hoc abs te, bíduom

saltem út concedas sólum. PH. síquidem bíduom :

verúm ne fiant ísti vigintí dies.

- TH. profecto non plus bíduom aut...PH. aut? nil
moror.
- 105 TH. non fiet: hoc modo sine te exorem. PH. scí-
licet 185
faciúndumst quod vis. TH. mérito amo te, béne facis.
PH. rus íbo: ibi hoc me mácerabo bíduom:
ita fácere certumst: mós gerundust Tháidi.
tu, Pármeno, huc fac illi ádducantur. PA. máxume.
- 110 PH. in hoc bíduom, Tháís, vale. TH. mi Phaédria, 190
et tú: numquid vis áliud? PH. egone quíd velim?
cum mílite isto praésens absens út sies:
diés noctisque mé ames, me desíderes,
me sómnies, me expéctes, de me cógites,
115 me spéres, me te oblécetes, mecum tóta sis: 195
meus fác sis postremo ánimus, quando ego súm tuos.
TH. me míseram, forsan híc mihi parvam habeát fidem
atque éx aliarum ingéniis nunc me iúdicet.
ego póI, quae mihi sum cónschia, hoc certó scio,
120 neque mé finxisse fálsi quicquam néque meo 200
cordi ésse quemquam cáriorem hoc Phaédria:
et quídquid huius féci, causa vírginis
fecí: nam me eius spéro fratrem própemodum
iam répperisse, aduléscentem adeo nóbilem:
125 et is hódie venturum ád me constituít domum. 205
concédam hinc intro atque éxpectabo, dúm venit.

ACTVS II.

PHAEDRIA. PARMENO.

- II 1 PH. Fác, ita ut iussi, déducantur ísti. PA. faciam.
PH. at díligenter.
PA. fíet. PH. at matúre. PA. fiet. PH. sátin hoc
mandatúmst tibi? PA. a
rogítare, quasi difícilé sit.
útinam tam aliquid ínvenire fácilé possis, Phaédria, 210

- quam hóc peribit. PH. égo quoque una péreo, quod
mihist cárius:
ne istúc tam iniquo pátiare animo. PA. mínime:
quin factúm dabo.
sed númquid aliud íperas?
PH. múnus nostrum ornáto verbis, quód poteris: et
istum aémulum,
quod póteris, ab ea péllito. PA. au, 215
mémini, tam etsi núllus moneas. PH. ego rus ibo
atque íbi manebo.
PA. cénseo. PH. sed heús tu. PA. quid vis? PH.
cénsen posse me óffirmare
pérpeti, ne rédeam interea? PA. téne? non hercle
árbitror:
nam aut iám revortere, aut mox noctu te ádiget hor-
sum insómnia.
PH. opus fáciam, ut defetíger usque, ingrátis ut
dórmiam. 220
PA. vigilábis lassus: hóc plus facies. PH. ábi, nil
dicis, Pármeno.
eiciunda hercle haec ést mollities áni: nimis me
indúlgeo.
tandém non ego illam cáream, si sit ópus, vel totum
tríduom? PA. hui,
úniversum tríduom? vide quíd agas. PH. stat sen-
téntia.
PA. dí boni, quid hoc mórbist? adeon hómínes inmu-
tárier 225
ex amore, ut nón cognoscas eúndem esse! hoc nemó
fuit
mínus ineptus, mágis severus quísqum nec magis
cóntinens.
séd quis hic est, qui huc pérgit? attat, híc quídemst
parasitús Gnatho
mílitis: ducít secum una vírginem dono huíc: papae,
fácie honesta. mírum ní ego me túrpiter hodie híc
dabo 230
cúm meo decrepito hóc eunúcho. haec súperat ipsam
Tháidem.

GNATHO. PARMENO.

- II : GN. Di inmortales, hómini homo quid praestat? stulto
intéllegens
quíd inter est? hoc ádeo ex hac re vénit in mentém
mihi:
cónveni hodie advéniens quendam meí loci hinc atque
órdinis
hóminem haut impurum, ítidem patria qui ábligur-
rierát bona: 235
5 vídeo sentum squálidum aegrum, pánnis annisque ób-
situm.
'quíd istuc' inquam 'ornátist?' "quoniam míser quod
habui pérdidi, en
quó redactus sum. ómnes noti me átque amici dé-
serunt."
híc ego illum contépsi prae me; 'quíd homo' in-
quam 'ignavíssume?
ítan parasti te, út spes nulla rélicua in te essét
tibi? 240
10 símul consilium cúm re amisti? víden me ex eodem
ortúm loco,
quí color, nitór, vestitus, quas habitudo est córporis?
ómnia habeo, néque quicquam habeo: nil quom est,
nil defit tamen.'
'át ego infelix néque ridiculus ésse neque plagás
pati
póssum.' 'quid? tu his rébus credis fieri? tota errás
via. 245
15 ólim isti fuit géneri quondam quaéstus apud saecúlum
prius:
hóc novomst aucúpium: ego adeo hanc prímus inveni
viam.
ést genus hominum, qui ésse primos se ómnium rerúm
volunt,
néc sunt: hos conséctor: hisce ego nón paro me ut
rídeant,
séd eis ultro adrídeo et eorum íngenia admirór
simul: 250
20 quídquid dicunt, laúdo: id rursum sí negant, laudo id
quoque:

négat quis: nego: aít; áio; postremo inperavi egomét
mihi

omnia adsentári. is quaestus núnc est multo ubér-
rumus.

PA. scítum hercle hominem: hic hómines prorsum ex
stúltis insanós facit.

GN. dum haec lóquimur, intereá loci ad macéllum ubi
advenímus, 255

*concúrrunt laeti mi óbviám cuppédinarií omnes:

cetárii, laníi, coquí, fartóres, piscatóres,

quibus ét re salva et pérdita profúeram et prosum
saépe:

salútant, ad cenám vocant, advéntum gratulántur.

ille úbi miser famélicus videt me ésse tanto ho-
nóre, 260

*tam fáçile victum quaérere: [ibi] homo coépit me
obsecráre,

ut sibi liceret díscere id de mé: sectari íússi,

si pótis est, tamquam philosophorum habént discipuli
ex ípsis

vocábula, parasíti ita ut Gnathónici vocéntur.

PA. viden ótium et cibus quíd facit aliénus? GN.
sed ego céssó 265

*ad Tháídem hanc dedúcere et rogáre ad cenam ut
véniat?

sed Pármenonem ante óstium†Thaidis tristem vídeo,
rivális servom: sálva res. ni mírum hisce homines
frígent.

nebulónem hunc certumst lúdere. PA. hisce hoc mú-
nere arbitrántur

suam Tháídem esse. GN. plúrima salúte Parmenó-
nem 270

*summúm suom inperít Gnatho. quíd ágitur? PA.
statut. GN. vídeo.

numquíd nam hic quod nolís vides? PA. te. GN.
crédo: at numquid áliud?

PA. qui dúm? GN. quia tristi's. PA. níl quidem.
GN. ne síis: sed quíd vidétur

hoc tibi mancupium? PA. nóu malum hercle. GN. uro
hóminem. PA. ut falsus ánimist.

GN. quam hoc múnus gratum Tháidi arbitráre esse?

PA. hoc nunc dúcis, 275

45 eiéctos hinc nos : ómnium rerum, heús, vicissitúdo est.

GN. sex égo te totos, Pármeno, hos mensís quietum
réddam,

ne súrsum deorsum cúrsites nevé úsque ad lucem
vígiles :

ecquíd beo te ? PA. mén ? papae. GN. sic sóleo
amicos. PA. laúdo.

GN. detíneo te : fortásse tu proféctus alio fúeras. 280

50 PA. nusquám. GN. tum tu igitur paúlulum da mi
óperae : fac ut admíttar
ad illam. áge modo, nunc tíbi patent fores haé, quia
istam dúcis.

GN. numquem évocari hinc vís foras ? PA. sine bíduom
hoc praetéreat :

qui míhi nunc uno dígitulo foris áperis fortunátus,
ne tu ístas faxo cálcibus saepe ínsultabis frástra. 285

55 GN. etiám nunc hic stas, Pármeno ? [eho] num nam híc
relictus cústos,

nequís forte internúntius clam a mílite ad istam cúrsset ?

PA. facéte dictum : míra vero míliti quae pláceant.
sed vídeo erilem fílium minórem huc adveníre.

mirór, qui ex Piraeo ábierit : nam ibi cústos publicést
nunc. 290

60 non témerest : et properáns venit : nesció quid circum-
spéctat.

CHAEREA. PARMENO.

II 3 CH. Óccidi.

neque vírgost usquam néque ego, qui illam e conspectu
amisí meo.

ubi quaéram, ubi investigem, quem percónter, quam
insistám viam,

incértus sum. una haec spés est : ubi ubi est, diú
celari nón potest. 295

50 o fáciem pulchram : déleo omnis dehínc ex animo mú-
lieres :

taedét cotidiánarum harum fórmarum. PA. ecce au-
tem álterum,

nescio quid de amore loquitur: o infortunatum senem!
 hic verost, qui si occéperit,
 ludum iocumque dicet fuisse illum alterum, 300
 10 praeut huius rabies quas dabit.

CH. ut illum di deaque senium perdant, qui hodie
 me remoratus est:
 neque adeo qui restiterim: tum autem qui illum
 flocci fecerim.

séd eccum Parmenónem. salve. PA. quid tu es tristis?
 quidve es alacris?

unde is? CH. egone? nescio hercle, neque unde eam
 neque quorsum eam: 305

15 ita prorsum oblitus sum mei.

PA. qui quaeso? CH. amo. PA. hem. CH. nunc,
 Pármeno, te osténderis qui vir sies.
 scis té mihi saepe pollicitum esse 'Chaérea, aliquid
 ínveni

modo quód ames: in ea re útilitatem ego faciam ut
 cognoscás meam',
 quom in célula ad te pátris penum omnem congere-
 bam clánculum. 310

20 PA. age, inépte. CH. hoc hercle factumst. fac sis nunc
 promissa adpáreant:

* * * * *

sive adeo digna res est, ubi tu nervos intendás tuos.
 hau similis virgost virginum nostrarum, quas matrés
 student

demissis umeris ésse, vincto pectore, ut gracilae sient.
 siquást habitior paulo, pugilem esse aiunt, deducunt
 cibum: 315

25 tam etsi bonast natura, reddunt curatione iunceam:
 itaque ergo amantur. PA. quid tua istaec? CH. nova
 figura oris. PA. papae.

CH. color verus, corpus solidum et suci plenum. PA.
 anni? CH. anni? sédecim.

PA. flos ipsus. CH. hancé tú mihi vel vi vél clam
 vel precário

fac trádas: mea nil ré fert: dum potiár modo. 320

30 PA. quid? virgo quoiast? CH. nescio hercle. PA. un-
 dést? CH. tantundem. PA. ubi hábitat?

CH. ne id quidem. PA. ubi vidisti? CH. in via. PA.
qua *eam* ratione amisti?

CH. id equidem adveniens mecum stomachabár modo:
neque quémquam esse ego hominem árbitror, quoi má-
gis bonae

felicitates ómnes aduorsaé sient. 325

35 quid hóc est sceleris! péríi. PA. quid factúmst? CH.
rogas?

patrís cognatum atque aéqualem Archidémidem
novístin? PA. quid ní? CH. is, dum hanc sequor,
fit mi óbviám.

PA. incómmode hercle. CH. immo énim vero infeli-
citer:

nam incómmoda alia súnť dicenda, Pármeno. 330

40 illúm liquet mihi déierare his ménsibus
sex séptem prorsus nón vidisse próxumis,
nisi núnc, quom minume véllem minumeque ópus fuit.
eho nóne hoc monstri símilest? quid aís? PA.
máxume.

CH. continuo adcurrit ad me, quam longé quidem, 335

45 incúrvos, tremulus, lábiis demissís, gemens:
'heus heús, tibi dico, Chaérea' inquit. réstiti.
'scin quíd ego te volébam?' "dic." 'cras ést mihi
iudícium.' "quid tum?" 'ut diligenter núnťies
patri, ádvocatus máne mi esse ut mémínerit.' 340

50 dum haec dícit, abiit hóra. rogo numquíd velit.
'recte' inquit. abeo. quom húc respicio ad vírginem,
illa sése interea cómmodum huc advórterat
in hanc nóstram plateam. PA. mírum ní hanc dícť,
modo

huic quae datast dono. CH. húc quom advenio, núl-
la erat. 345

55 PA. comités secuti scilicet sunt vírginem?

CH. verúm: parasitus cum áncilla. PA. ipsast: flicet:
desíne: iam conclamátumst. CH. alias rés agis.

PA. istúc ago equidem. CH. nóstin quae sit? díť mihi,
vidístin? PA. vidi, nóvi: scio quo abdúcta sit. 350

60 CH. eho Pármeno mi, nóstin et scis úbi siet?

PA. húc deductast ad meretricem Tháídem: ei donó
datast.

CH. quis is est tam potens cum tanto munere hoc?

PA. miles Thraso,

Phaëdriæ rivalis. CH. duras fratris partis prædicas.

PA. immo si scias quod donum huic dono contra com-
paret, 355

magis id dicas. CH. quod nam 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
diut.

CH. perii, numquamne etiam me illam vidisse! eho
dum dic mihi: 360

estne, ut fertur, forma? PA. sane. CH. at nil ad nos-
tram hanc. PA. alia res.

CH. obsecro hercle, Parmeno, fac ut potiar. PA. fa-
ciam sedulo:

dabo operam, adiuvabo: numquid me aliud? CH. quo
nunc is? PA. domum,

ut mancipia haec, ita ut iussit frater, ducam ad Thaidem.

CH. o fortunatum istum eunuchum, qui quidem in
hanc detur domum! 365

PA. quid ita? CH. rogitas? summa forma semper
conservam domi

videbit, conloquetur, aderit una in unis aedibus.

cibum non numquam capiet cum ea: interdum prop-
ter dormiet.

PA. quid si nunc tute fortunatus fias? CH. qua re,
Parmeno?

responde. PA. capias tu illius vestem. CH. vestem?
quid tum postea? 370

PA. pro illo te ducam. CH. audio. PA. te esse il-
lum dicam. CH. intellego.

PA. tu illius fruiare commodis, quibus tu illum dice-
bas modo:

cibum una capias, adsis, tangeris, ludas, propter dormias:
quandocumque illarum neque te quisquam novit ne-
que scit qui sis.

praeterea forma et aetas ipsast, facile ut pro eunuchó
probea. 375

85 CH. dixti probe, nec úmquam vidi mélius consiliúm
dari.

age eámus intro núnciam : orna me, ábdúc, duc, quan-
túm potest.

PA. quid agís? iocabar équidem. CH. garris. PA. périi,
quid ego egí miser?

quo trúdis? perculerís iam tu me. tibi equidem di-
cô, mane.

CH. eámus. PA. pergin? CH. cértumst. PA. vide
ne nímiúm calidum hoc sít modo. 380

90 CH. non ést profecto : síne. PA. at enim istaec ín me
cudetúr faba. CH. a.

PA. flagítium facimus. CH. án id flagítiumst, si ín do-
mum meretríciam
dedúcar et illis crúcibus, quae nos nóstramque adu-
lescéntiam

habent déspicatam et quae nos semper ómnibus cru-
ciánt modis,

nunc réferam gratiam átque eas itidem fállam, ut ab
illis fállimur? 385

95 an pótius hoc patri aéquomst fieri, ut á me ludatúr
dolis?

quod quí rescierint, cúlpent; illud mérito factum omnés
putent.

PA. quid istíc? si certumst fácere, facias : vérum ne
post cónferas

culpam ín me. CH. non faciám. PA. iubesne? CH.
iúbeam? cogo atque ínpero:

numquám defugiam auctóritatem. PA. séquere: di
vortánt bene. 390

ACTVS III.

THRASO. GNATHO. PARMENO.

- III¹ TH. Magnas vero agere gratias Thais mihi?
 GN. ingentis. TH. ain tu, laetast? GN. non tam
 ipso quidem
 dono, quam abs te datum esse: id vero serio
 triumphat. PA. hoc proviso ut, ubi tempus siet,
 deducam. sed eccum militem. TH. est istuc datum 395
 profecto, ut grata mihi sint quae facio omnia.
 GN. advorti hercle animum. TH. vel rex semper
 maxumas
 mihi agebat quidquid feceram: aliis non item.
 GN. labore alieno magno partam gloriam
 10 verbis saepe in se transmovet, qui habet salem, 400
 quod in test. TH. habes. GN. rex te ergo in oculis
 TH. scilicet.
 GN. gestare? TH. vero: credere omnem exercitum,
 consilia. GN. mirum. TH. tum sicubi eum satietas
 hominum aut negoti siquando odium ceperat,
 15 requiescere ubi volebat, quasi: nostin? GN. scio: 405
 quasi ubi illam expueret miseriam ex animo. TH.
 tenes.
 tum me convivam solum abducebat sibi. GN. hui,
 regem elegantem narras. TH. immo sic homost:
 perpaucorum hominum. GN. immo nullorum arbitror,
 20 si tecum vivit. TH. invidere omnes mihi, 410
 mordere clanculum: ego non flocci pendere:
 illi invidere misere: verum unus tamen
 impense, elephantis quem Indicis praefecerat.
 is ubi molestus magis est, 'quaeso' inquam 'Strato,
 25 eone es ferox, quia habes imperium in beluas?' 415
 GN. perpulchre mehercle dictum et sapienter. papae,
 iugularas hominem. quid ille? TH. mutus flico.
 GN. quid ni esset? PA. di vostram fidem: hominem
 perditum
 miserumque: et illum sacrilegum. TH. quid illud,
 Gnatho,

30 quo pacto Rhodium tétigerim in convívio, 420
numquám tibi dixi? GN. númquam: sed narra ób-
secro.

plus míliens audívi. TH. una in convívio
erat híc, quem dico, Rhódíus adulescéntulus.
forte hábui scortum: coépit ad id adlúdere
35 et me ínridere. 'quíd ais' inquam homini 'ínpu-
dens? 425

lepus túte es: pulpaméntum quaeris?' GN. háhahae.
TH. quid ést? GN. facete, lépide, laute, níl supra.
tuomne, óbsecro te, hoc díctum erat? vetus crédidi.
TH. audíeras? GN. saepe, et fértur in primís. TH.
meumst.

40 GN. dolet díctum imprudenti ádulescenti et líbero. 430
PA. at té di perdant. GN. quíd ille quaeso? TH.
pérditus:

risu ómnes qui aderant émoriri: dénique
metuébant omnes iám me. GN. non iniúria.

TH. sed heús tu, purgon égo me de istac Tháídi,
45 quod eám me amare súspicatast? GN. níl minus. 435
immo aúge magis suspítionem. TH. quór? GN. rogas?
scin, síquando illa méntionem Phaédriae
facit aút si laudat, te út male urat? TH. séntio.
GN. id út ne fiat, haéc res solast rémedio.

50 ubi nóminabit Phaédriam, tu Pámphilam 440
contínuo. síquando illa dicet 'Phaédriam
intró mittamus cómissatum:' Pámphilam
cantátum provocémus. si laudábit haec
illíus formam: tu húius contra. dénique

55 par pórro pari reférto, quod eam mórdeat. 445
TH. síquidém me amaret, tum ístuc prodessét, Gnatho.
GN. quando íllud quod tu dás expectat átque amat,
iam dúdum te amat: iám dudum illi fácte fit
quod dóleat: metuit sémper, quem ipsa núnc capit

60 fructúm, nequando írátus tu alio cónferas. 450
TH. bene díxti: ac mihi ístuc nón in mentem vénérat.
GN. ridículum: non enim cógítaras: céterum
idem hoc túte melius quánto invenissés, Thraso!

THAIS. THRASO. PARMENO. GNATHO. PYTHIAS.

III: TH. Audire vocem visa sum modo militis.

atque eccecum. salve, mi Thraso. THR. o Thais mea, 455
meum saviū, quid agitur? ecquid nōs amas
de fidicina istac? PA. quā venuste: quōd dedit
15 principium adveniēns! TH. plurimum meritō tuo.

GN. eamus ergo ad cenam: quid stas? PA. em al-
terum:

ex homine hunc natum dicas? THR. ubi vis, nōn
moror. 460

PA. adibo atque adsimulabo quasi nunc exeam.

itūran, Thais, quōpiam es? TH. ehem, Parmeno,

10 bene fecisti: hodie itūra. PA. quo? TH. quid, hunc
nōn vides?

PA. video et me taedet. ubi vis, dona adsunt tibi
a Phaédria. THR. quid stamus? quor non imus
hinc? 465

PA. quaeso hercle ut liceat, pāce quod fiat tua,
dare huic quae volumus, cōvenire et cōloqui.

15 THR. perpūlchra credo dōna aut nostri similia.

PA. res indicabit. heus iubete istos foras

exire, quos iussai, ocius. procéde tu huc. 470

ex Aéthiopiast usque haec. THR. hic sunt tres minae.

GN. vix. PA. ubi tu es, Dore? accède. en eunu-
chum tibi,

20 quam liberali facie, quam aetate integra!

TH. ita me di ament, honestust. PA. quid tu ais,
Gnatho?

numquid habes quod contemnas? quid tu autem,
Thraso? 475

tacent: satis laudant. fac periculum in litteris,

fac in palaestra, in musicis: quae liberum

25 scire aequomst adulescentem, sollertem dabo.

THR. ego illum eunuchum, si opus siet, vel sobrius.

PA. atque haec qui misit, nōn sibi soli postulat 480
te vivere et sua causa excludi ceteros,

neque pugnas narrat neque cicatricis suas

30 ostentat neque tibi obstat, quod quidam facit:

verum ubi molestum nōn erit, ubi tu voles,

ubi tēpus tibi erit, sāt habet, si tum rēcipitur. 485

THR. adpāret servom hunc ēsse domini paūperis
miserique. GN. nam hercle nēmo posset, sāt scio,

35 qui habēret qui parāret alium, hunc pēpeti.

PA. tace tū, quem ego esse infra infumos omnis puto
hominēs : nam qui huic adsēntari animum indūxeris, 490
e flāmma petere tē cibum posse ābitror.

THR. iamne īmus ? TH. hos prius ītro ducam et
quāē volo

40 simul īperabo : pōste continuo ēxeo.

THR. ego hinc ābeo. tu istanc ōpperire. PA. hau
cōvenit

una īre cum amica īperatorem īn via. 495

THR. quid tibi ego multa dīcam ? domini sīmiz's.

GN. hahahaē. THR. quid rides ? GN. istuc quod
dixī modo :

45 et illūd de Rhodio dīctum quom īn mentēm venit.

sed Thāis exit. THR. ābi prae, cura ut sīnt domi

parāta. GN. fiat. TH. dīlīgenter, Pýthias, 500

fac cúres, si Chremēs hoc forte advēnerit,

ut ōres, primum ut rēdeat : si id non cōmodumst,

50 ut māneat : si id non póterit, ad me addúcito.

PR. ita faciā. TH. quid ? quid āliud volui dīcere ?

ehem : cúrate istam dīlīgenter vírginem : 505

domi adsítis facite. THR. eāmus. TH. vos me sē-
quimini.

CHREMES. PYTHIAS.

III 3 CH. Profécto quanto mágis magisque cōgito,
ni mírur, dabit haec Thāis mihi magnúm malum :

ita mé video ab ea astúte labefactárier.

iam tūm quom primum iússit me ad se arcéssier, 510

5 rogét quis 'quid tibi cum illa ?' ne norām quidem.

ubi véni, causam, ut fbi manerem, répperit :

ait rēm divīnam fécissee et rem sériam

velle ágere mecum. iām tum erat suspítio,

doló malo haec fieri ómnia. ipsa adcúbere 515

10 mecúm, mihi sese dáre, sermonem quáerere.

ubi fríget, huc evásit, quam pridém pater

mihi et máter mortui éssent. dico, iām diu.

- rus Súnii ecquod hábeam et quam longe á mari.
credo eí placere hoc, spérat se a me avéllere. 520
- 15 postrémo, ecqua inde párra periissét soror;
ecquís cum ea una; quíd habuisset, quóm perit;
ecquís eam posset nócere. haec quor quaéritet?
nisi si illa forte quae ólim periit párrola,
eam sése intendit ésse, utist audácia. 525
- 20 verum éa si vivit, ánnos natast sédecim,
non máior: Thaïs, quám ego sum, maiúsculast.
misít porro orare, út venirem, sério.
aut dícat quod volt aut molesta né siet.
non hércle veniam tértio. heus heus, écquis hic? 530
- 25 ego súm Chremes. Py. o cápítulum lepidíssimum.
Ch. dico égo mi insidias fíeri? Py. Thaïs máximo
te orábat opere, ut crás redires. Ch. rús eo.
Py. fac amábo. Ch. non possum, inquam. Py. at
tu apud nos híc mane,
dum rédeat ipsa. Ch. níl minus. Py. quor, mí
Chremes? 535
- 30 Ch. malám rem hinc ibis? Py. si ístuc ita cer-
túmst tibi,
amábo ut illuc tránseas ubi illást. Ch. eo.
Py. abi, Dórias, cito hunc deduce ad mílitem.

ANTIPHO.

- III 4 AN. heri áliquot adulescéntuli coímus in Piraéo,
in hunc diem ut de súbolis essémus. Chaeream eí
rei 540
- praefécimus: dati ánnuli: locus, témpus constitútumst.
praetériit témpus: quo in loco dictumst, parati níl est.
5 homo ípse nusquamst: néque scio quid dícam aut
quid coníectem.
nunc mi hóc negoti céteri dedére, ut illum quaéram,
ídque ápleo visam, sí domist. quis nam hinc ab
Thaíde éxit? 545
- is ést an non ést? ípsus ést. quid hoc hómínis? quid
hoc ornátist?
- quid illúd malist? nequeó satis mirári neque conícere:
10 nisi, quídquid ést, procul hinc lubet prius quíd sit
sciscitári.

CHAEREA. ANTIPHO.

- III 5 CH. Numquid hic est? nemo est. numquid hinc me se-
quitur? nemo hominem.
iamne rumpere hoc licet mihi gaudium? pro Iuppiter, 550
nunc est profecto, interfici quom perpeti me possum,
ne hoc gaudium contamineat vita aegritudine aliqua.
5 sed neminemne curiosum intervenire nunc mihi,
qui me sequatur quoquo eam, rogitando obtundat, enicet,
quid gestiam aut quid laetus sim, quo pergam, unde
emergam, ubi siem 555
vestitum hunc nactus, quid mihi quaeram, sanus
sim ane insaniam!
AN. adibo atque ab eo gratiam hanc, quam video
velle, inibo.
10 Chaerea, quid est quod sic gestis? quid sibi hic ves-
titus quaerit?
quid est quod laetus es? quid tibi vis? satine sa-
nu's? quid me
aspectas? quid tacet? CH. o festus dies! amice,
salve: 560
nemost; quem ego nunciam magis cuperem videre
quam te.
AN. narra istuc quaeso quid siet. CH. immo ego te
oro hercle ut audias.
15 nostin hanc, quam amat frater? AN. novi: nempe,
opinor, Thaidem.
CH. istam ipsam. AN. sic commemineram. CH. quae-
dam hodie est ei dono data
virgo: quid ego eius tibi nunc faciem praedicem aut
laudem, Antipho, 565
quom ipsus me noris quam elegans formarum spec-
tator siem?
in hac commotus sum. AN. ain tu? CH. primam
dices, scio, si videria.
20 quid multa verba? amare coepi. forte fortunata domi
erat quidam eunuchus, quem mercatus fuerat frater
Thaidi,
neque is deductus etiam tum ad eam. submonuit
me Parmeno 570

ibi sérvos, quod ego arrípiui. AN. quid id est? CH.
tácitus citius aúdiēs:
ut véstem cum eo mútem et pro illo íubeam me illoc
dúcier.

25 AN. pro eunúchon? CH. sic est. AN. quid ex ea re
tándem ut caperes cómmodi?

CH. rogás? viderem, audírem, essem una quácum cu-
piebam, Ántipho.
num párra causa aut práva ratio? tráditus sum mú-
lieri. 575

illa sílico ubi me accépit, laeta véro ad se abducit
domum:

comméndat virgínem. AN. quol? tibine? CH. míhi.
AN. satis tutó tamen.

30 CH. edícit ne vir quisquam ad eam adeat, ét mihi ne
abscedam ínperat:

in ínteriore párrte ut maneam sólus cum sola. ádnuo
terram íntuens modéste. AN. miser. CH. 'ego' ínquit
'ad cenam hínc eo': 580

abducit secum ancíllas: párrcae, quae circum illam
essént, manent

novíciæ puéllae. continuo haéc adornant út lavet.

35 adhórtor properent. dum ádparatur, vírgo in conclaví
sedet

suspéctans tabulam quándam pictam; ibi ínérat pictura
haéc, Iovem

quo párrcto Danaae mísisse aiunt quóndam in gremium
imbrem aúreum. 585

egomét quoque id spectáre coepi: et quía consimilem
lúserat

iam olim ille ludum, inpéndio magis ánimus gaudebát
mihi,

40 deum sése in hominem cónvortisse atque ín alienas
tégulas

venísse clanculúm per pluvium fúcum factum múlieri.
at quém deum! qui témpla caeli súmma sonitu cóncutit.

ego homúncio hoc non fácerem? ego illud véro item
feci ác lubens. 591

dum haec mécum reputo, arcéssitur lavátum ínterea
vírgo:

- 45 iit, lávit, rediit; deinde eam in léctulo locárunť.
sto expéctans, siquid mi inperent. venit úna, 'heus tu'
inquit 'Dóre,
cape hóc flabellum, véntulum huic sic fácto, dum lavá-
mur: 595
ubi nós laverimus, sí voles, laváto'. accipio trístis.
AN. tum equidem ístuc os tuom ínpudens vidére ni-
míum véllem,
50 qui essét status, flabéllum tenére te asinum tántum.
CH. vix élocutast hóc, foras simul ómnes proruónt se,
abeúnt lavatum, pérstrepunt, ita út fit, domini ubi
ábsunt. 600
intérea somnus víginem opprimít. ego limis spécto
sic pér flabellum clánculum: simul ália circumspecto
55 satin éplorata sínt. video esse. péssulum ostio óbdo.
AN. quid túm? CH. quid 'quid tum', fátue? AN. fa-
teor. CH. án ego occasiónem
mi osténtam, tantam, tám brevem, tam optátam, tam
insperátam 605
amítterem? tum pól ego is essem véro, qui simulábar.
AN. sane hércle ut dicis. séd interim de súmbolis quid
áctumst?
60 CH. parátumst. AN. frugi es: úbi? domin? CH. immo
ápud libertum Díscum.
AN. perlóngest. CH. sed tanto ócius properémus. AN.
muta véstem.
CH. ubi mútem? perii: nám domo exuló nunc: metuo
frátrem 610
ne intús sit: porro autém pater ne rúre redierít iam.
AN. eámus ad me, ibi próxumumst ubi mútes. CH.
recte dícis.
65 eámus: et de istác simul, quo pácto porro póssim
potíri, consiliúm volo capere úna tecum. AN. fiat.

ACTVS III.

DORIAS.

- V¹ Íta me di ament, quántum ego illum vídi, non nil tímeo
 misera, 615
 néquam ille hodie insánus turbam fáciat aut vim Tháidi.
 nam póstquam iste advenít Chremes aduléscens, frater
 vírginis,
 mílitem rogat út illum admitti iúbeat: ille contínuo
 irasci,
 5 néque negare audére: Thaís pórró instare ut hóminem
 invitet.
 íd faciebat rétinendi illius caúsa: quia illa quae cu-
 piebat 620
 dé sorore eius índicare ad eám rem tempus nóñ erat.
 invitat tristis: mánsit. ibi illa cum illo sermonem ílico.
 míles vero sibi putáre addúctum ante oculos aémulum,
 10 fácere contra huic aégre: ‘heus’ inquit ‘púer, arcesse
 Pámphilam, 624
 út delectet híc nos.’ illa exclámat ‘minume géntium:
 ín convivium íllam?’ míles téndere, inde ad iúrgium.
 ínterea aurum síbi clam mulier démit, dat mi ut
 aúferam.
 hóc est signi: ubi prímum poterit, se íllinc subducét
 scio.

PHAEDRIA. (DORIAS.)

- IV² Dum rús eo, coepi égomet mecum intérvias,
 ita út fit, ubi quid ín animost moléstiae, 630
 aliám rem ex alia cógitare, et ea ómnia
 peiórem in partem. quíd opust verbis? dum haéc puto,
 5 praetérii inprudens víllam. longe iam ábieram,
 quom sénsi: redeo rúrsum, male veró me habens:
 ubi ad ípsum veni dévorticulum, cónstiti: 635
 occépi mecum cógitare ‘hem, bíduom híc
 manéndumst soli síne illa? quid tum póstea?
 10 nil ést. quid? nil? si nóñ tangendí cópiast,

eho né videndi quídem erit? si illud nón licet,
saltem hóc licebit. cérte extrema línea 640
amáre hau nil est.' villam praetereó sciens.
sed quíd hoc, quod tímida súbito egreditur Pýthias?

PYTHIAS. PHAEDRIA. DORIAS.

IV : PY. Vbi ego illum scelerósum misera atque ínpium in-
veniam? aut ubi quaeram?
hócine tam audax fácinus facere esse aúsum! PH.
perii: hoc quíd sit vereor.
PY. quín etiam insupér scelus, postquam lúdicatust
virginem, 645
vestem ómnem miserae díscidit, tum ipsám capillo cón-
scidit.

5 PH. hem. PY. quí nunc si detúr mihi,
ut ego únguibus facile illi in oculos ínvolem venéfico!
PH. nésco quid profécto absente nóbis turbatúmsit
domi.

adibo. quíd istuc? quíd festinas? aut quem quaeris,
Pýthias? 650

PY. ehem Phaédria, ego quem quaéram? in' hinc quo
dígnu's cum donís tuis

10 tam lépidis? PH. quíd istuc ést reí?

PY. rogás me? eunuchum quém dedisti nóbis quas tur-
bás dedit!

virginem, erae quam dóno dederat míles, vitiavít. PH.
quíd ais?

PY. périi. PH. temulénta's. PY. utinam síc sint qui
mihi mále volunt. 655

Do. au óbsecro, mea Pýthias, quod ístuc nam mon-
strúm fuit?

15 PH. insánis: qui istuc fácere eunuchus pótuit? PY. ego
illum nésco

qui fúerit: hoc quod fécit, res ipsa índicat.

virgo ípsa lacrumat néque, quom rogites, quíd sit audet
dícere.

ille autém bonus vir núsquam adparet. étiam hoc mi-
sera súspicor, 660

aliquíd domo abeuntem ábstulisse. PH. néqueo mirarí
satis,

- ²⁰ quo illíc abire ignávos possit lóngius, nisi sí domum
forte ad nos rediit. PY. víse amabo, núm sit. PH.
iam faxó scies.
DO. perii, óbsecro, tam infándum facinus, méa tu, ne
audiví quidem.
PY. at pól ego amatorés eos mulierum ésse audieram
máximos, 665
sed níl potesse : vérum miserae nón in mentem vénerat :
²⁵ nam illum áliquo conclusíssem neque illi cómmissem
vírginem.

PHAEDRIA. DORVS. PYTHIAS. DORIAS.

- IV 4 PH. Exí foras, sceléste : at etiam réstitas,
fugítive ? prodi, mále conciliate. DO(RVS). óbsecro.
PH. oh,
illúd vide, os ut síbi distorsit cárnufex. 670
quid huc tíbi reditíost ? véstis quid mutátíost ?
⁵ quid nárras ? paulum sí cessassem, Pýthias,
domi nón offendissem, íta iam adornarát fugam.
PY. haben hóminem, amabo ? PH. quíd ni habeam ?
PY. factúm bene.
DO(RIAS). istúc pol vero béne. PY. ubist ? PH. rogi-
tas ? nón vides ? 675
PY. videam ? óbsecro quem ? PH. hunc scílicet. PY.
quis his ést homo ?
¹⁰ PH. qui ad vós deductus hódiest. PY. hunc oculís suis
nostrárum numquam quísqum vidit, Phaédria.
PH. non vidit ? PY. an tu hunc crédidisti esse, óbsecro,
ad nós deductum ? PH. námque alium habui néminem.
PY. au, 680
ne cómparandus híc quidem ad illumst : ille erat
¹⁵ bonésta facie et liberali. PH. ita vísus est
dudúm, quia varia véste exornátus fuit :
nunc tíbi videtur foédus, quia illam nón habet.
PY. tace óbsecro : quasi véro paulum intéer siet. 685
ad nós deductus hódiest adulescéntulus,
²⁰ quem tú videre véro velles, Phaédria.
hic ést vietus vétus veterinosús senex,
colóre mustelíno. PH. hem, quae haec est fábulá ?
eo rédígés me, ut quid émerim egomet nésciam ? 690

eho tu, émin ego te? Do. emísti. Py. iube mi denuo
 25 respondeat. Ph. roga. Py. vénisti hodie ad nós?
 negat.

at ille álter venit ánnos natus sédecim:

quem sécum adduxit Pármeno. Ph. age dum hoc mi
 éxpedi 694

primum: ístam quam habes únde habes vestém? taces?
 monstrum hóminis, non dictúru's? Do. venit Chaérea.

30 Ph. fráterne? Do. ita. Ph. quando? Do. hódie. Ph.
 quam dudúm? Do. modo.

Ph. quicúm? Do. cum Parmenóne. Ph. norasne eúm
 prius?

Do. non: néc quis esset úmquam audieram dícier.

Ph. unde ígitur fratrem méum esse scibas? Do. Pár-
 meno 700

eúm dicebat ésse. is dedit mi hanc. Ph. óccidi.

Do. meam ipse índuit: post úna ambo abierúnt foras.

35 Py. iám satis credis sóbriam esse me ét nil mentitám
 tibi?

iám satis certumst vírginem vitiátam esse? Ph. age
 nunc, bélua,

crédis huic quod dícat? Py. quid isti crédam? res
 ipsa índicat. 705

Ph. cóncede istuc paúlulum: audin? étiam paululúm:
 sat est.

díc dum hoc rursum, Chaérea tuam véstem detraxít
 tibi?

40 Do. fáctum. Ph. et eamst indútus? Do. factum. Ph.
 et pró te huc deductúst? Do. ita.

Ph. Iúppiter magne, ó scelestum atque aúdacem homi-
 nem. Py. vaé mihi:

étiam non credás indignis nós esse inrisás modis? 710

Ph. mírum ni credís quod iste dícat. quid agam
 néscio.

heús negato rúrsum. possumne égo hodie ex te ex-
 cúlperé

45 vérum? vidistíne fratrem Chaéream? Do. non. Ph.
 nón potest

síne malo fatéri, video: séquere hac: modo aít módo
 negat.

óra me. Do. obsecró te vero, Phaédria. PH. i intro
núnciam. 715

Do. ofei. PH. alio pácto honeste hinc quó modo ab-
eam néscio.

áctumst, siquidem tú me hic etiam, nébulo, ludificábere.

Py. Pármenonis tám scio esse hanc téchinam quam me
vívère.

Dor. síc est. Py. inveniam édepol hodie, párem ubi
referam grátiam.

séd nunc quid faciéndum censes, Dórias? Dor. de
istác rogas 720

vírgine? Py. ita, utrum praédicemne an táceam? Dor.
tu pol, sí sapis,

quód scis nescis, néque de eunucho néque de vitio vír-
ginis.

hác re et te omni túrba evolves ét illi gratum féceris.

íd modo die, abísse Dorum. Py. ita fáciam. Dor. sed
videón Chremem?

Tháïs iam aderit. Py. quíd ita? Dor. quia, quom
inde ábeo, iam tum incéperat 725

túrba inter eos. Py. aúfer aurum hoc: égo scibo ex
hoc, quíd siet.

CHREMES. PYTHIAS.

IV: CH. Attát data hercle vérba mihi sunt: vícit vinum
quód bibi.

ac dum ádcubabam, quám videbar míhi pulchre esse
sóbríus!

postquám surrexi, néque pes neque mens sátis suom
officiúm facit.

Py. Chremés. CH. quis est? ehem Pýthias: vah,
quánto nunc formósior 730

vidére mihi quam dúdum! Py. certo tú quidem pol
multo hílarior.

CH. verbum hércle hoc verum erít 'sine Cerere et Lí-
bero frigét Venus'.

sed Tháïs multon ánte venit? Py. án abiit iam a
mílite?

CH. iam dúdum, aetatón. lítes factae súnť inter eos
máxumae.

Py. nil díxit, tu ut sequerére sese? CH. níl, nisi abiens
mi innuit. 735

10 Py. eho, nóne id sat erat? CH. át nescibam id dicere
illam, nísi quia
corréxit miles, quód intellexi mínus: nam me extrusít
foras.
sed eccam ípsam: miror úbi ego huic antevórterim.

THAIS. CHREMES. PYTHIAS.

IV 6 TH. Crédo equidem illum iam ádfuturum esse, út illam
a me eripiát; sine veniat:
átqui si illam dígito attigerit úno, oculi ilico écfodientur. 740
úsque adeo illius férre possum inéptiam et magnífica
verba,
vérba dum sint: vérum enim si ad rem cónferentur,
vápulabit.

5 CH. Tháïs, ego iam dúdum hic adsum. TH. o mí Chremes, te ipsum éxpectabam.
scín tu turbam hanc própter te esse fáctum? et adeo
ad te áttinere hanc
ómnem rem? CH. ad me? quí quaeso istuc? TH.
quía, dum tibi sorórem studeo 745
réddere ac restítuere, haec atque huius modi sum
múlta passa.

CH. úbi east? TH. domi apud me. CH. hém. TH.
quid est?

10 éducta ita uti téque illaque dígnumst. CH. quid aís?
TH. íd quod res est.
hánc tibi dono dó neque repeto pro illa quicquam abs
té preti.

CH. et habétur et referétur, Tháïs, tibi ita ut merita's
grátia. 750

TH. át enim cave, ne prius quam hanc a me accipias
amittás, Chremes:

nam haéc east, quam miles a me ví nunc ereptám venit.

15 abi tú, cistellam, Pýthias, domo écfere cum monuméntis.
CH. viden tu illum, Tháïs Py. úbi sitast? TH. in
rísco: odiosa céssas.

CH. mílitem secum ád te quantas cópias addúcere? 755

attat. TH. num formídulosus óbsecro es, mi homo?

CH. ápage sis:

égon formidulósus? nemost hóminum qui vivát minus.

20 TH. átque ita opust. CH. a, métuo qualem tú me esse
hominem existumes.

TH. ímmo hoc cogitáto: quicum rés tibist, peregrínus
est:

mínus potens quam tú, mínus notus, mínus amicorum
híc habens. 760

CH. scío istuc. sed tu quód cavere póssis, stultum ad-
mítterest.

málo ego nos prospícere quam hunc ulcisci accepta
iniúria.

25 tú abi atque obsera óstium intus, dúm ego hinc trans-
curro ád forum:

vólo ego adesse hic ádvocatos nóbis in turba hác.

TH. mane.

CH. mélius est. TH. mane. CH. omítte, iam adero.

TH. níl opus est istís, Chremes. 765

hóc modo dic, sorórem illam tuam esse ét te parvam
vírginem

ámisisse, núnc cognosse. sígna ostende. PY. adsúnt.

TH. cape.

30 sí vim faciet, ín ius ducito hóminem: intellextín? CH.
probe.

TH. fác animo haec praesénti dicas. CH. fáciam. TH.

attolle pállium.

périi, huic ipsist ópus patróno, quém defensorém paro.

THRASO. GNATHO. SANGA. CHREMES. THAIS.

IV 7 THR. Hancíne ego ut contuméliam tam insígnem in me
accipiám, Gnatho?

móri me satiust. Símálio, Donáx, Syrisce, séquimini.
primum aédis expugnábo. GN. recte. THR. vírgi-

nem eripiám. GN. probe.

THR. male múlcabo ipsam. GN. púlchre. THR. in
medium huc ágmen cum vectí, Donax;

5 tu, Símálio, in sínistrum cornum; tú, Syrisce, in dex-
terum. 775

cedo álios: ubi centúriost Sanga et mánipulus furum?

SA. éccum adest.

THR. quid ignáve? peniculón pugnare, qui ístum huc
portes, cógitas?

SA. egone? ínperatoris virtutem nóveram et vim mí-
litum:

sine ságuine hoc non pósse fieri: qui ábstergerem
vólnera?

10 THR. ubi álii? SA. qui malum 'álii'? solus Sánnio ser-
vát domi. 780

THR. tu hosce ínstrue: ego ero póst principia: inde
ómnibus signúm dabo.

GN. illúc est sapere: ut hósce instruxit, ípsus sibi ca-
vít loco.

THR. idem hóc iam Pyrrus fáctitavit. CH. víden tu,
Thaís, quam híc rem agit?
ni mírum, consílium illud rectumst de óccludendis aé-
dibus.

15 TH. sané quod tibi nunc vír videatur ésse hic, nebulo
mágnus est: 785

ne métuas. THR. quid vidétur? GN. fundam tíbi
nunc nimis vellém dari,
ut tu illos procul hinc éx occulto caéderes: facerént
fugam.

THR. séd eccam Thaïdem ípsam video. GN. quám mox
inruimús? THR. mane:

ómnia prius éxperiri quam ármis sapientém decet.

20 quí scis an quae iúbeam sine vi fáciat? GN. di vos-
trám fidem, 790

quántist sapere! númquam accedo, quín abs te abeam
dóctior.

THR. Thaís, primum hoc míhi responde: quóm tibi
do istam vírginem,

díxtin hos míhi dies soli dáre te? TH. quid tum póstea?

THR. rógitas? quae mi ante óculos coram amátorem ad-
ductí tuom

25 TH. quíd cum illoc agás? THR. et cum eo clám te sub-
ductí míhi? 795

TH. lúbuit. THR. Pamphilam érgo huc redde, nísi si
mavis ví éripi.

CH. tibi illam reddat aut tu eam tangas, ómnium...?

GN. a quid agís? tace.

THR. quíd tu tibi vis? égo non tangam meám? CH.

tuam autem, fúrcifer?

GN. cáve sis: nescis quóí male dicas núnc viro. CH.

non tu hínc abis?

30 scín tu ut tibi res se hábeat? si quicquam hódie híc

turbæ coéperis, 800

fáciam ut huius locí dieque meíque semper mémineris.

GN. míseret tui me, qui hunc tantum hominem fácias

inimicúm tibi.

CH. dímmiuam ego tibi caput hodie, nísi abis. GN.

ain veró, canis?

sícine agis? THR. quis tú homo es? quid vis tibi?

quid cum illa reí tibist? 804

35 CH. scíes: principio eam ésse dico líberam. THR. hem.

CH. civem Átticam. THR. hui.

CH. meám sororem. THR. os dúrum. CH. miles, núnc

adeo edicó tibi,

né vim facias úllam in illam. Tháís, ego eo ad Sópbro-

nam

nútricem, ut eam addúcam et signa osténdam haec.

THR. tun me próhibeas,

meám ne tangam? CH. próhibebo inquam. GN. au-

dín tu? hic furti se ádligat:

40 sát hoc tibist. THR. idem hóc tu, Thaís? TH. quaére

qui respóndeat. 810

THR. quíd nunc agimus? GN. quín redeamus: iam

haéc tibi aderit súpplicans

últro. THR. credin? GN. ímmo certe: nóvi ingenium

múlierum:

nólunt ubi velís, ubi nolis cúpiunt ultro. THR. béne

putas.

GN. iám dimitto exércitum? THR. ubi vis. GN. Sánga,

ita ut fortís decet

45 mílites, domí focique fác vicissim ut mémineris. 815

SA. iám dudum animus ést in patinis. GN. frúgi es.

THR. vos me hac séquimini.

ACTVS V.

THAIS. PYTHIAS.

- V 1 TH. Pergín, scelesta, mécum perplexé loqui ?
 'scio, nescio, abiit, aúdivi, ego non ádfui.'
 non tu istuc mihi dictúra aperte es, quídquid est ?
 'virgó conscissa véste lacrumans óbticet ; 820
 5 eunúchus abiit : ' quam óbrem ? quid factúmst ? taces ?
 PY. quid tibi ego dicam mísera ? illum eunuchúm negant
 fuisse. TH. quis fuit igitur ? PY. iste Chaérea.
 TH. qui Chaérea ? PY. iste ephébus frater Phaédriae.
 TH. quid aís, venefica ? PY. átqui certo cómperi. 825
 10 TH. quid is óbsecro ad nos ? quam óbrem adductust ?
 PY. nescio :
 nisi amásse credo Pámphilam. TH. hem, mísera
 óccidi,
 infélix, siquidem tu istaec vera praédicas.
 num id lácrumat virgo ? PY. id opínor. TH. quid aís
 sácrilega ?
 istúcene intermináta sum hinc abiéns tibi ? 830
 15 PY. quid fácerem ? ita ut tu iústi, soli créditast.
 TH. scelésta ovem lupó commisti. díspudet
 sic míhi data esse vérba. quid illuc hóminis est ?
 PY. era méa, tace tace óbsecro, salvaé sumus :
 habémus hominem ipsum. TH. úbi is est ? PY. em ad
 sínísteram. 835
 20 viden ? TH. vídeo. PY. 'comprendí iube, quantúm
 potest.
 TH. quid illó faciemus, stúlta ? PY. quid faciás, ro-
 gas ?
 vide amábo, si non, quom áspicias, os ínpudens
 vidétur : tum *autem* quae éius confidéntiast !

CHAEREA. THAIS. PYTHIAS.

- V 2 CH. Apud Ántiphonem utérque, mater ét pater, 840
 quasi dédita opera dómi erat, ut nulló modo
 intro íre possem, quín viderent me. ínterim

dum ante ostium sto, nótus mihi quidam óbuiam
 5 venít. ubi vidi, ego me in pedes quantúm queo
 in ángiportum quóddam desertum; inde item 845
 in áliud, inde in áliud: ita misérrumus
 fuí fugitando, néquis me cognósceret.

sed éstne haec Thaïs, quám video? ipsast. haéreo
 10 quid fáciám. quid mea aútem? quid faciét mihi?
 TH. adeámus. bone vir Dóre, salve: díe mihi, 850
 aufúgistin? CH. era, fáctum. TH. satin id tibi placet?
 CH. non. TH. crédin te inpune hábiturum? CH. unam
 hanc nóxiam

amítte: si aliam admísero umquam, occídito.

15 TH. num meám saevitiám véritu's? CH. non. TH.
 non? quid igitur?

CH. hanc métui ne me críminaretúr tibi. 855

TH. quid féceras? CH. paulúm quiddam. PY. eho
 'paulum', ínpudens?

an paúlum hoc esse tibi videtur, vírginem
 vitiáre civem? CH. cónservam esse crédidi.

20 PY. cónservam? vix me cóntineo quin ínvolem
 monstro in capillum: etiam últro derisum ádvenit. 860
 TH. abin hínc, insana? PY. quíd ita? vero débeam,
 credo, ísti quicquam fúrcifero, si id fécerim:
 praesértim quom se sérvom fateatúr tuom.

25 TH. missa haéc faciamus. nón te dignum, Chaérea,
 fecísti: nam si ego dígna hac contumélia 865
 sum máxume, at tu indígnus qui facerés tamen.
 neque édepol quid nunc cónsili capíám scio
 de vírgine istac: íta conturbastí mihi

30 ratiónes omnis, út eam non possím suis
 ita ut aéquom fuerat átque ut studui trádere, 870
 ut sólídum parerem mi hóc beneficium, Chaérea.

CH. at núnc dehinc spero aetérnam inter nos grátiam
 fore, Tháïs. saepe ex huius modi re quápiam

35 maló principio mágna familiáritas
 conflátast. quid si hoc quíspiam volúit deus? 875

TH. equidém pol in eam pártem accipioque ét volo.

CH. immo íta quaeso. unum hoc scíto, contuméliae
 non mé fecisse cáusa, sed amorís. TH. scio,

40 et pól propterea mágis nunc ignoscó tibi.

non ádeo inhumano ingenio sum, Chaérea, 880
neque ita íperita, ut quíd amor valeat nésciam.

CH. te quóque iam, Thaïs, íta me di bene amént, amo.

Py. tum pól tibi ab istoc, éra, cavendum íntéllego.

45 CH. non aúsim Py. nil tibi quícquam credo. TH. dé-
sinas.

CH. nunc égo te in hac re mi óro ut adiutríx sies, 885
ego mé tuæ comméndo et committó fide :

te míhi patronam cápío, Thaïs, te óbsecro :

emóriar, si non hánc uxorem dúxero.

50 TH. tamen sí pater quíd.. CH. á volet, certó scio,
civís modo haec sit. TH. paúlulum opperírier 890

si vís, iam frater ípse hic aderit vírginis ;

nutrícem arcessitum íit, quæ illam aluit párvolam :

in cógnoscendo túte ípse aderis, Chaérea.

55 CH. ego véro maneo. TH. vín interea, dúm venit,
domi ópperiamur pótius quam hic ante óstium ? 895

CH. immó percúpio. Py. quám tu rem actura óbse-
cro's ?

TH. nam quíd ita ? Py. rogitas ? húnc tu in aedis có-
gitas

recípere posthac ? TH. quór non ? Py. crede hoc
meaé fide,

60 dabit híc pugnam aliquam dénuo. TH. au, tace ób-
secro.

Py. parúm perspexisse eíus videre audáciam. 900

CH. non fáciám, Pythías. Py. non credo, Chaérea,

nisi sí commissum nóñ erit. CH. quín, Pýthias,

tu mé servato. Py. néque pol servandúm tibi

65 quicquám dare ausim néque te servare. ápage te.

TH. adest óptume ípse fráter. CH. perii hercle : ób-
secro 905

abeámus intro, Thaïs : nolo me ín via

cum hac véste videat. TH. quam óbrem tandem ? an
quíá pudet ?

CH. id ípsum. Py. id ípsum ? vírgo véro ! TH. i praé,
sequor.

70 tu istíc mane, ut Chremem íntro ducas, Pýthias.

PYTHIAS. CHREMES. SOPHRONA.

- V 3 Py. Quid, quid venire in mentem nunc possit mihi, 910
 quid nám, qui referam sacrilego illi grátiam,
 qui hunc supposivit nobis? CH. move te oro ócius,
 mea nútrix. So. moveo. CH. video, sed nil prómoves.
 5 Py. iamne ostendisti signa nutrici? CH. ómnia.
 Py. amábo, quid aít? cónoscitne? CH. ac mémoriter.
 Py. bene édepol narras: nam illi favéo vírgini. 916
 ite íntro: iam dudum éra vos expectát domi.
 virúm bonum eccum Pármenonem incédere
 10 videó: vide ut otíósus it, si dís placet.
 speró me habere, qui hunc meo excrucíem modo. 920
 ibo íntro, de cognítione ut certúm sciam:
 post éxibo atque hunc pérterrebo sacrilegum.

PARMENO. PYTHIAS.

- V 4 PA. Révísó, quid nam Chaérea hic rerúm gerat.
 quod si ástu rem tractávit, di vostrám fidem,
 quantam ét quam veram laúdém capiet Pármeno! 925
 nam ut míttam, quod in amóre difficíllumo
 5 caríssumo ab meretríce avara vírginem
 quam amábat, eam conféci sine moléstia,
 sine sumptu, sine dispéndio: tam hoc álterum,
 id vérost quod ego míhi puto palmárium 930
 me répperisse, quó modó adulescéntulus
 10 meretricum ingenia et móres posset nóscere,
 matúre ut quom cognórit perpetuo óderit.
 quae dúm foris sunt, níl videtur múndius,
 nec mágis compositum quícquam nec magis élegans: 935
 [quae cum amatore suo cum cenant ligurriunt]
 15 harúm videre inlúviem sordes ínopiam,
 quam inhonéstae solae sint domi atque avidaé cibi,
 quo pácto ex iure hestérno panem atrúm vorent,
 nosse ómnia haec salús est adulescéntulis. 940
 Py. ego pól te pro istis dictis et factis, scelus,
 20 ulcíscar, ut ne inpúne in nos inlúseris.
 pró deum fidem, fácinus foedum! o infélicem adulescéntulum!
 ó scelestum Pármenonem, qui ístum huc adduxít!
 PA. quid est?

- Py. míseret me: itaque ut né viderem, mísera huc ec-
fugí foras, 945
quae futura exémpa dicunt in eum indigna. PA. o
Iúppiter,
25 quae illaec turbast? núm nam ego perii? adíbo. quid
istuc, Pýthias?
quid ais? in quem exémpa fient? Py. rógitas, au-
dacíssume?
pérdidisti istúm quem adduxti pro eúnúcho adules-
céntulum,
dúm studes dare vérba nobis. PA. quid ita? aut quid
factúmst? cedo. 950
Py. dícam: virginem ístam, Thaídi hódie quae donó
datast,
30 scís eam hinc civem ésse? et fratrem eius ésse ad-
prime nóbilem?
PA. néscio. Py. atqui síc inventast: éam iste vitiavit
miser.
ille ubi id rescívit factum fráter violentíssumus,
PA. quid nam fecit? Py. cónligavit primum eum mi-
serís modis. 955
PA. cónligavit? Py. áoque quidem orante, út ne id
faceret, Tháide.
35 PA. quid ais? Py. nunc minátur porro sése id quod
moechís solet:
quód ego numquam vídi fieri néque velim. PA. qua
audácia
tántum facinus aúdet? Py. quid ita 'tántum'? PA.
an non hoc máximumst?
quís homo pro moeCHO úmquam vidit in domo mere-
trícia 960
préndi quemquam? Py. néscio. PA. at ne hoc né-
sciatis, Pýthias:
40 díco, edico vóbis, nostrum esse illum erilem fílium.
Py. hem,
óbsecro, an is est? PA. néquam in illum Tháís vim
fierí sinat!
átque adeo autem quór non egomet intro eo? Py.
vide, Pármeno,

quid agas, ne neque illi prosis et tu pereas: nam
hoc putant, 965

quidquid factumst, & te esse ortum. PA. quid igitur
faciam miser?

45 quidve incipiam? ecce autem video rure redeuntem
senem:

dicam huic an non dicam? dicam hercle: etsi mihi
magnum malum

scio paratum: sed necessest, huic ut subveniat. PY.
sapis.

ego abeo intro: tu isti narra omne ordine, ut factum
siet. 970

LACHES. PARMENO.

7 5 LA. Ex meo propinquo rure hoc capio commodi:
neque agri neque urbis odium me umquam percipit.
ubi satias coepit fieri, commutó locum.

sed estne ille noster Parmeno? et certe ipse est.

5 quem praestolare, Parmeno, hic ante ostium? 975

PA. quis homost? ehem, salvom te advenire, ere,
gaudeo.

LA. quem praestolare? PA. perii: lingua haeret metu.

LA. hem,

quid est quod trepidas? satine salvae? dic mihi.

PA. ere, primum te arbitrari quod res est velim:

10 quidquid huius factumst, culpa non factumst mea. 980

LA. quid? PA. recte sane interrogasti: oportuit

rem praenarrasse me. emit quendam Phaédria

eunuchum, quem dono huic daret. LA. quoi? PA.
Tháidi.

LA. emit? perii hercle. quanti? PA. viginti minis.

15 LA. actumst. PA. tum quendam fidicinam amat hinc
Chaérea. 985

LA. hem, quid? amat? an scit iam ille quid mere-
trix siet?

an in astu venit? aliud ex alio malum.

PA. ere, né me spectes: me impulsore haec non facit.

LA. omítte de te dicere. ego te, fúrcifer,

20 si vivo... sed istuc, quidquid est, primum expedi. 990

PA. is pro illo eunucho ad Tháidem deductus est.

LA. pro eunúchon? PA. sic est. hunc pro moecho
póstea

compréndere intus ét constrinxere. LA. óccidi.

PA. audáciam meretricum specta. LA. númquid est
25 aliúd mali damníve quod non dixeris 995
relicuom? PA. tantumst. LA. céssio huc intro rúm-
pere?

PA. non dúbiumst quin mihi mágnam ex hac re síť
malum:

nisi quía necessus fúit hoc facere. id gaúdeo
proptér me hisce aliquid ésse eventurúm mali:

30 nam iám diu aliquam caúsam quaerebát senex, 1000
quam obrem ínsigne aliquid fáceret eis: nunc rép-
perit.

PYTHIAS. PARMENO.

V 6 PY. Numquam édepol quicquam iám diu quod mágis
vellem eveníre

mi evénit, quam quod módo senex intro ad nos venit
érrans.

mihi sólae ridiculó fuit, quae quíd timeret scíbam.

PA. quid hoc autótemst? PY. nunc id pródeo ut' con-
véniam Parmenónem. 1005

5 sed ubi óbsecro est? PA. me quaérit haec. PY. at-
que éccum video: adíbo.

PA. quid ést, inepta? quíd vis tibi? quid rídes? per-
gin? PY. périi:

deféssa iam sum mísera te ridéndo. PA. quid ita?
PY. rógitas?

numquám pol hominem stúltiorem vídi nec vidébo. a,
non póssum satis narráre, quos ludós prae bueris íntus.

10 at étiam primo cállidum et disértum credidi hómínem.
quid? ílicone crédere [ea] quae díxi oportuít te?

an paénitebat flágiti, te auctóre quod fecísset

aduléscens, ní miserum ínsuper etiám patri indicáres?
nam quíd illi credis ánimi tum fuisse, ubi vestem

vidit 1015

15 illam ésse eum indutúm pater? quid? iám scis te
perísse?

PA. hem quíd dixisti, péssuma? an mentíta's? etiam
rídes?

itan lépidum tibi visúmst, scelus, nos ínridere? PY.
nímium.

PA. siquidem ístuc inpune hábueris. PY. verúm? PA.
reddam hercle. PY. crédo:
sed ín diem istuc, Pármeno, est fortásse, quod mí-
náre. 1020

tu iám pendebis, quí stultum adulescéntulum nobí-
litas

flagítiis et eundem índicas: utérque in te exempla
édent.

PA. nullús sum. PY. hic pro illo múnere tibi honós
est habitus: ábeo.

PA. egomét meo indicío miser quasi sórex hodie péríi.

GNATHO. THRASO. (PARMENO.)

V 7 GN. Quíd nunc? qua spe aut quó consilio huc ímus?
quid coeptás, Thraso? 1025

TH. égone? ut Thaídí me dedam et fáciam quod
iubeát. GN. quid est?

TH. quí minus quam Herculés servívit Ómphalae? GN.
exemplúm placet.

útínam tibi commítigari vídeam sandalió caput!

5 séd fores crepuérunt ab ea. TH. péríi: quid hoc
autémst mali?

húnc ego numquam víderam etiam: quíd nam hic
properans prósilit? 1030

CHAEREA. PARMENO. GNATHO. THRASO.

V 8 CH. Ó populares, écquis me hodie vívit fortunátior?
nemo hércle quisquam: nam ín me plane dí potes-
tatém suam

omnem óstendere: quóí tam subito tót congruerint
cómmoda.

PA. quid hic laétus est? CH. o Pármeno mí, o meárum
voluptatum ómnium

5 invéntor inceptór perfector, scín me in quibus sím
gaúdiis? 1035

scis Pámphilam meam invéntam civem? PA. audívi.

CH. scis sponsám mihi?

PA. bene, ita me di ament, fáctum. GN. audin tu, hic
quíd ait? CH. tum autem Phaédriae

meo frátri gaudeo ésse amorem omnem in tranquillo:
unást domus;

Tháís patri se cómmendavit, in clientelam ét fidem

10 nobís dedit se. PA. frátris igitur Tháís totast? CH.
scílicet. 1040

PA. iam hoc áliud est quod gaúdeamus: míles pelle-
túr foras.

CH. tu fráter ubi ubi est fác quam primum haec aúdiat.

PA. visám domum.

TH. numquíd, Gnatho, tu dúbitas quin ego núnc per-
petuo périerim?

GN. sine dúbio opinor. CH. quíd commemorem prí-
mum aut laudem máxume?

15 illúmne qui mihi dédit consílium ut fácerem, an me
qui ausús siem 1045

incípere, an fortunám conlaudem, quae gubernátrix
fuit,

quae tót res tantas tam ópportune in únun conclusít
diem,

an meí patris festívitatem et fáclitatem? o Iúppiter,
serva óbsecro haec bona nóbis.

PHAEDRIA. CHAEREA. THRASO. GNATHO.

PH. di vostrám fidem, incredíbilis

20 Pármemo mudo quae narravit. séd ubist frater? CH.
praesto adest. 1050

PH. gaúdeo. CH. satis crédo. nil est Tháide hac,
fratér, tua

dígnius quod amétur: ita nostrae ómnist faulrix fá-
miliae.

PH. míhi illam laudas? TH. péríi, quanto mínus spei
est, tanto mágis amo.

óbsecro, Gnatho, in te spes est. GN. quíd vis faciam?
TH. péríce hoc

25 précibus pretio, ut haéream in parte áliqua tandem
apud Tháidem. 1055

GN. difficilest. TH. siquid conlubitumst, nóvi te. hoc
si effeceris,
quódvis donum praémium a me optáto, id optatúm
feres.

GN. itane? TH. sic erit. GN. si efficio hoc, póstulo ut
mihi túa domus .

té praesente absénte pateat, invocato ut sit locus

30 sémper. TH. do fidém futurum. GN. adcíngar. PH.
quem ego hic aúdio? 1060

ó Thraso. TH. salvéte. PH. tu fortásse quae facta
híc sient

nécis. TH. scio. PH. quor érgo in his te cónspicor
regiónibus?

TH. vóbis fretus. PH. scín quam fretus? míles, e-
dicó tibi,

si te in platea offéndero hac post úmquam, quod di-
cás mihi

35 'álium quaerebam, íter hac habui', périisti. GN. heia,
hau sic decet. 1065

PH. dictumst. GN. non cognósco vostrum tám super-
bum. PH. sic ago.

GN. prius audite paúcis: quod quom díxero, si plá-
cuerit,

fácitote. PH. audiámus. GN. tu concéde paulum is-
túc, Thraso.

príncipio ego vos crédere ambos hóc mihi vementér
velim,

40 me húius quidquid fácio id facere máxume causá
mea: 1070

vérum si idem vóbis prodest, vós non facere inscítias.

PH. quíd id est? GN. militem égo rivalem récipiun-
dum cénseo. PH. hem,

récipiundum? GN. cógita modo. tu hércle cum illa,
Phaédria,

út lubenter vívis (etenim béne lubenter víctitas),

45 quód des paululúmst: necessest múltum accipere
Tháidem. 1075

út tuo amorí súppeditare póssint sine sumptú tuo
ómnia haec, magis ópportunus néc magis ex usú tuo
némost. princípio ét habet quod det, ét dat nemo lárgius.

fátuos est, insúlsus, tardus, stértil noctis ét dies :

50 néque istum metuas né amet mulier : fácale pellas
úbi velis. 1080

CH. quíd agimus ? GN. praetérea hoc etiam, quód ego
vel primúm puto,

accipit homo némo melius prórsus neque prolíxius.

CH. mírum ni illoc hómine quoquo pácto opust. PH.
idem ego árbitor.

GN. récte facitis. únum etiam hoc vos óro, ut me in
vostrúm gregem

55 récipiatis : sátis diu iam hoc sáxum vorso. PH. réci-
pinus. 1085

CH. ác lubenter. GN. át ego pro isto, Phaédria et tu
Chaérea,

húnc comedendum et ébibendum vóbis propinó. CH.
placet.

PH. dígnus est. GH. Thraso, úbi vis accede. TH. ób-
secro te, quíd agimus ?

GN. quíd ? isti te ignorábant : postquam eis móres
ostendí tuos

60 ét conlaudaví secundum fácta et virtutís tuas,
ímpetravi. TH. béne fecisti : grátiam habeo máxu-
mam. 1091

númquam etiam fui úsquam, quin me amárent omnes
plúrimum.

GN. díxin ego in hoc ésse vobis Átticam elegántiam ?

PN. níl praeter promíssum est. ite hac. ω vós valet
et plaúdite.

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 206 iambici senarii
 — 207 trochaicus octonarius
 — 208 trochaicus septenarius
 — 209 iambicus quaternarius
 — 201 et 211 trochaici septenarii
 — 212 iambicus octonarius
 — 213 et 215 iambici quaternarii
 — 214 et 218 trochaici septenarii
 — 216 et 217 trochaici octonarii
 — 219 ad 223 iambici octonarii
 — 224 ad 254 trochaici septenarii
 — 255 ad 291 iambici septenarii
 — 292 clausula
 — 293 ad 297 iambici octonarii
 — 298 trochaicus septenarius
 — 299 et 301 iambici quaternarii
 — 300 iambicus senarius
 — 302 et 303 iambici octonarii
 — 304 trochaicus octonarius
 — 305 trochaicus septenarius
 — 306 iambicus quaternarius
 — 307 ad 319 iambici octonarii
 — 320 iambicus senarius
 — 321 et 322 iambici septenarii
 — 323 ad 351 iambici senarii
 — 352 ad 366 trochaici septenarii
 — 367 ad 390 iambici octonarii
 — 391 ad 538 iambici senarii
 — 539 ad 548 iambici septenarii
 — 549 et 550 trochaici septenarii
 — 551 et 552 iambici septenarii
 — 553 ad 556 iambici octonarii
 — 557. 559 ad 561 iambici septenarii
 — 558 trochaicus octonarius
 — 562 ad 591 iambici octonarii

- V. 592 ad 614 iambici septenarii
 — 615. 618 ad 620 trochaici octonarii
 — 616 et 621 trochaici septenarii
 — 617 et 622 iambici octonarii
 — 623 ad 628 trochaici septenarii
 — 629 ad 642 iambici senarii
 — 643 et 644 trochaici octonarii
 — 645 trochaicus septenarius
 — 646 et 648 iambici octonarii
 — 647 et 652 iambici quaternarii
 — 649 et 655 trochaici septenarii
 — 650. 651 653 iambici octonarii
 — 654 trochaicus octonarius
 — 656 et 657 iambici octonarii
 — 658 iambicus senarius
 — 659 ad 667 iambici octonarii
 — 668 ad 702 iambici senarii
 — 703 ad 726 trochaici septenarii
 — 727 ad 737 iambici octonarii
 — 738 iambicus senarius
 — 739 ad 746. 748 trochaici octonarii
 — 747 trochaicus dimeter catalecticus
 — 749. 751. 752 trochaici septenarii
 — 750 iambicus octonarius
 — 753 et 754 iambici septenarii
 — 755 ad 770 trochaici septenarii
 — 771 ad 787 iambici octonarii
 — 788 ad 816 trochaici septenarii
 — 817 ad 942 iambici senarii
 — 943 ad 970 trochaici septenarii
 — 971 ad 1001 iambici senarii
 — 1002 ad 1024 iambici septenarii
 — 1025 ad 1031 trochaici septenarii
 — 1032 ad 1049 iambici octonarii
 — 1050 ad 1094 trochaici septenarii.
-

HAVTON TIMORVMENOS

P. TERENTI.

GRAECA · MENANDRV · ACTA · LVDIS · MEGA-
LENSIBVS · L · CORNELIO · LENTVLO · L · VA-
LERIO · FLACCO · AED · CVR · EGIT · AMBIVIVS
TVRPIO · MODOS · FECIT · FLACCVS · CLAVDI
ACTA · PRIMVM · TIBIIS · INPARIBVS · DEINDE
DVABVS · DEXTRIS · FACTAST · TERTIA · MA
IVVENTIO · TI · SEMPRONIO · COS ..

C. SVLPICI APOLLINARIS PERIOCHA.

IN militiam proficisci gnatum Clíniam
amántem Antiphilam cómpulit durús pater,
animíque sese angébat facti paénitens.
mox úbi reversust, clám patrem devórtitur
ad Clítiphonem: is amábat scortum Bácschidem. 5
cum arcésseret cupítam Antiphilam Clínia,
et éius Bacchis vénit amica ac sérvolae
habitúm gerens Antíphila: factum id quó patrem
suúm celaret Clítipho. hic technís Syri
decém minas meretrículae aufert á sene. 10
Antíphila Clitiphónis reperitúr soror:
hanc Clínia, aliam Clítipho uxorem áccipit.

PERSONAE.

CHREMES SENEX
MENEDEMVS SENEX
CLITIPHO ADVLESCENS
CLINIA ADVLESCENS
SYRVS SERVOS
DROMO SERVOS
BACCHIS MERETRIX
ANTIPHILA MVlier
SOSTRATA MATRONA
NVTRIX
PHRYGIA ANCILLA.

PROLOGVS.

Nequof sit vostrum mirum, quor partis seni
poëta dederit, quae sunt adulescentium :
id primum dicam, deinde quod veni eloquar.

* * * * *

ex integra Graeca integram comoediam
hodie sum acturus Haüton timorúmenon.
[duplex quae ex argumento facta est simplici.]
nunc quam óbrem has partis didicerim, paucis dabo.
orátorem esse vóluit me, non prólogum: 11
vostrum iudicium fécit: me actorém dedit,
sei hic áctor tantum póterit a facúndia,
quantum ille potuit cógitare cómmode,
qui orátionem hanc scrípsit, quam dicturus sum. 15
nam quód rumores distulerunt málivoli,
multas contaminásse Graecas, dúm facit
paucás Latinas: fáctum id esse hic nón negat,
neque sé pigere et deinde facturum aúumat.
habét bonorum exémplum, quo exempló sibi 20
licére id facere quód illi fecerúnt putat.
tum quód malivolus vétus poëta díctitat,
repénite ad studium hunc se ádplicasse músicum,
amícum ingenio frétum, hau naturá sua:
arbítrium vostrum, vóstra existumátio 25
valébit. qua re omnis vos orátós volo,
ne plús iniquom póssit quam aequom orátio.

facite aequi sitis : date crescendi copiam,
 novarum qui spectandi faciunt copiam,
 sine vitiis : ne ille pro se dictum existimet, 30
 qui nuper fecit servo currenti in via
 decesse populum : quor insano serviat ?
 de illius peccatis plura dicet, quom dabit
 alias novas, nisi finem maledictis facit.
 adeste aequo animo : date potestatem mihi 35
 statariam agere ut liceat per silentium ;
 ne semper servos currens, iratus senex,
 edax parasitus, sycophanta autem impudens,
 avarus leno, adsidue agendi sint mihi
 clamore summo, cum labore maximo. 40
 mea causa causam hanc iustam esse animum inducite,
 ut aliqua pars laboris minuatür mihi.
 nam nunc novas qui scribunt, nil parcunt seni :
 siquæ laboriosast, ad me curritur :
 si lenis est, ad alium defertur gregem. 45
 in hac est pura oratio. experimini,
 in utramque partem ingenium quid possit meum.
 exemplum statuite in me, ut adulescentuli 51
 vobis placere studeant potius quam sibi.

ACTVS I.

CHREMES. MENEDEMVS.

- I 1 CH. Quamquam hæc inter nos nūper notitia ádmō-
dumst
(inde ádeo *ex* quo agrum in próxumo hic mercátus es)
nec réi fere sane ámplius quicquám fuit: 55
tamén vel virtus túa me vel vicínitas,
5 quod ego in propinqua pártē amicitiaé puto,
facit út te audacter mōneam et familiáriter,
quod míhi videris praéter aetatém tuam
facere ét praeter quam rés te adhortatúr tua. 60
nam pró deum atque hominúm fidem, quid vís tibi?
10 quid quaéris? annos séxaginta nátus es,
aut plús eo, ut conício; agrum his regiónibus
meliórem neque pretí maioris némo habet;
servós compluris: proinde quasi nemó siet, 65
ita túte attente illórum officia fúngere.
15 numquám tam mane egrédior neque tam vésperi
domúm revortor, quín te in fundo cónspicer
fodere aut arare aut áliquíd ferre. dénique
nullúm remittis témpus neque te réspicias. 70
haec nón voluptati tibi esse satis certó scio.
20 'enim' díces 'quantum hic óperis fiat paénitet.'
quod in ópere faciundo óperae consumís tuae,
si súmas in illis éxercendis, plús agas.
ME. Chremés, tantumne ab ré tuast otí tibi, 75
aliéna ut cures, éa quae nil ad te áttinent?
25 CH. homó sum: humani níl a me alienúm puto.
vel mé monere hoc vél percontarí puta:
rectúmst, ego ut faciam; nón est, te ut detérream.
ME. mihi síc est usus: tibi ut opus factóst, face. 80
CH. an quoíquamst usus hómīni, se ut cruciét? ME.
mihi.
30 CH. síquíd laborist, nóllem: sed quid istúc malist?
quaesó, quid de te tántum *commeruísti*? ME. eheu.

CH. ne lácuma, atque istuc, quídduid est, fac me út
sciam :

ne rétice, ne verére, crede inquám mihi : 85
aut cónsolando aut cónsilio aut re iúvero.

35 ME. scire hóc vis? CH. hac quidem caúsa, qua dixí
tibi.

ME. dicétur. CH. at istos rástros intereá tamen
adpóne, ne labóra. ME. minume. CH. quám rem
agis ?

ME. sine mé, vocivom témpus nequod dém mihi 90
labóris. CH. non sinam, inquam. ME. a, non ae-
quóm facis.

40 CH. hui, tám gravis hos, quaéso? ME. sic meri-
túmst meum.

CH. nunc lóquere. ME. filium únicum adulescéntulum
habeo. á, quid dixi? habére me? immo habuí, Chre-
mes :

nunc hábeam necne incértumst. CH. quid ita istúc? 95
ME. scies.

est é Corintho hic ádvena anus paupérula :

45 eius fíliam ille amáre coepit pérдите,
prope iam út pro uxore habéret : haec clam me ómnia.
ubi rém rescivi, coépi non humánitus
neque ut ánimum decuit aégrotum adulescéntuli 100
tractáre, sed vi et viá pervolgatá patrum.

50 cotídie accusábam : ‘hem, tibine haec diútius
licére speras fácere me vivó patre,
amícam ut habeas própe iam in uxoris loco?
errás, si id credis, ét me ignorás, Clínia. 105
ego té meum esse díci tantispér volo,

55 dum quód te dignumst fácies : sed si id nón facis,
ego quód me in te sit fácere dignum invénero.
nulla ádeo ex re istuc fít nisi ex nimio ótio.
ego istúc aetatis nón amorí operám dabam, 110
sed in Ásiam hinc abii própter pauperiem átque ibi
60 simúl rem et gloriám ármis belli répperi.’
postrémo adeo res rédiit : adulescéntulus
saepe éadem et graviter áudiendo víctus est :
aetáte me putávit et sapiéntia 115
plus scíre et providére quam se ipsúm sibi :

65 in Ásiam ad regem militatum abiit, Chremes.

CH. quid ais? ME. clam me profectus mensis tris
abest.

CH. ambo accusandi: sed illud inceptum tamen
animist pudentis signum et non instrénui. 120

ME. ubi comperi ex eis, qui fuere ei conscii,
70 domum revortor maestus atque animo fere
perturbato atque incerto prae aegritudine.
adsido: adcurrunt servi, soccos detrahunt:
video alios festinare, lectos sternere, 125
cenam adparare: pro se quisque sedulo

75 faciebant, 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? sumptus domi 130
tantos ego solus faciam? sed gnatum unicum,

80 quem pariter uti his decuit aut etiam amplius,
quod illa aetas magis ad haec utenda idoneast,
eum ego hinc eieci miserum iniustitia mea.
malò quidem me quovis dignum deputem, 135
si id faciam. nam usque dum ille vitam illam colet

85 inopem, carens patria ob meas iniurias,
interea usque illi de me supplicium dabo,
laborans, quaerens, parcens, illi serviens.
ita facio prorsus: nil relinquo in aedibus, 140
nec vas nec vestimentum: contrasi omnia.

90 ancillas, servos, nisi eos qui opere rustico
faciundo facile sumptum exercerent suum,
omnis produxi ac vendidi. inscripsi ilico
aedis: mercedem quasi talenta ad quindecim 145
coegi: agrum hunc mercatus sum: hic me exerceo.

95 decrevi tantisper me minus iniuriae,
Chremes, meo gnato facere, dum fiam miser:
nec fas esse, ulla me voluptate hic frui,
nisi ubi ille huc salvos redierit meus particeps. 150

CH. ingenio te esse in liberos leni puto,
100 et illum obsequentem, si quis recte aut commodè
tractaret. verum neque illum tu satis noveras,
nec te ille; hoc quom fit, ibi non vere vivitur.
tu illum numquam ostendisti quanti penderes, 155

- nec tibi illeat credere ausus quae est aequom patri.
 105 quod si esset factum, haec numquam evenissent tibi.
 ME. ita res est, fateor: peccatum a me maxumumst.
 CH. Menedeme, at porro recte spero et illum tibi
 salvom adfuturum esse hic confido propediem. 160
 ME. utinam ita di faxint. CH. facient. nunc si
 commodumst,
 110 Dionysia hic sunt hodie: apud me sis volo.
 ME. non possum. CH. quor non? quaeso tandem
 aliquantulum
 tibi parce: idem absens facere te hoc volt filius.
 ME. non convenit, qui illum ad laborem hinc pepu-
 lerim, 165
 nunc me ipsum fugere. CH. sicinest sententia?
 115 ME. sic. CH. bene vale. ME. et tu. CH. lacrimas
 excussit mihi,
 miseretque me eius: sed ut diei tempus est,
 tempust monere me hunc vicinum Phanium,
 ad cenam ut veniat: ibo, visam si domist. 170
 nil opus fuit monitore: iam dudum domi
 120 praesto apud me esse aiunt; egomet convivas moror.
 ibo adeo hinc intro. sed quid crepuerunt fores
 [hinc a me? quis nam egréditur? huc concessero.]

CLITIPHO. CHREMES.

- 12 CL. Nil adhuc est quod vereare, Clinia: haud qua-
 quam etiam cessant: 175
 et illam simul cum nuntio tibi hic adfuturam hodie
 scio.
 proin tu sollicitudinem istam falsam, quae te excru-
 ciat, mittas.
 CH. quicum loquitur filius?
 CL. pater adest, quem volui: adibo. pater, oppor-
 tune advenis.
 CH. quid id est? CL. hunc Menedemum nostin nos-
 trum vicinum? CH. probe. 180
 CL. huic filium scis esse? CH. audiavi esse: in Asia.
 CL. non est, pater:
 apud nos est. CH. quid ais? CL. advenientem, e
 navi egredientem ilico

abdúxi ad cenam: nám mihi magna cum eó iam
inde a puérítia

10 fuit sémper familiáritas. CH. voluptátem magnam
núntias.

quam véllem Menedemum invitatum, ut nóbiscum
esset ámplius, 185

ut hánc laetitiam néc opinanti prímus obicerém domi!
atque *hércle* etiam nunc témpus est. CL. cave fáxis:
non opus ést, pater.

CH. quaprópter? CL. quia enim incértumst etiam,
quíd se faciat. módo venit.

15 timet ómnia: patris íram, et animum amícae se erga
ut sít suae.

eam mísere amat: proptér eam haec turba atque
ábitio evenít. CH. scio. 190

CL. nunc sérvolum ad eam in úrbem misít, ét ego
nostrum uná Syrum.

CH. quid nárrat? CL. quid ille? míserum se esse.

CH. míserum? quem minus créderes?
quid rélicuíst quin hábeat, quae quidem in hómine
dicuntúr bona?

20 paréntis, patriam incólumem, amicos, génus, cognatos,
díttas:

atque haéc perinde súnť ut illiust ánimus qui ea
póssidet: 195

qui utí scit, ei bona; illi, qui non útitur recté, mala.

CL. immo ille fuit senex ínportunus sémper: et nunc
níl magis

vereór quam nequid ín illum iratus plús satis faxít,
pater.

25 CH. illícine? sed reprimám me: nam ín metu ésse
hunc illist útile.

CL. quid túte tecum? CH. dícam. ut ut erat, mán-
sum tamen opórtuit. 200

fortásse aliquantum íniquior erat praéter eius lubí-
dinem:

paterétur: nam quem férret, sí paréntem non ferrét
suom?

huncíne erat aequom ex illius more an illum ex huius
vívere?

30 et quód illum insimulat dúrum, id non est: nám pa-
rentum iniúriæ
unius modi sunt férme, paulo qui ést homo tolerá-
bilis. 205

scortári crebro nólunt, nolunt crébro convivárier,
præbént exigue sump̄tum: atque hæc sunt tamen ad
virtutem ómnia.

verum ánimus ubi semél se cupiditáte devinxít mala,
35 necésses, Clitiphó, consilia cónsequi consímilia.

scitúmst periculum ex áliis facere, tibi quid ex usú
siet. 210

CL. ita crédo. CH. ego ibo hinc íntro, ut videam
cénæ quid nobis siet.

tu, ut témpus est diéi, vide sis néquo hinc abeas lóngius.

II 1 CL. quam iníqui sunt patrés in omnis ádulescentis
iúdice!

qui æquom ésse censent nós a pueris ílico nascí senes
neque illárum adfines ésse rerum, quas fert adules-
céntia. 215

ex suá lubidiné moderantur, núnc quæ est, non quæ
olím fuit.

2 mihi si úmquam filiús erit, ne ille fáci me utetúr
patre:

nam et cónoscendi et ígnosendi dábitur peccatí locus:
non út meust, qui míhi per alium osténdit suam sen-
téntiam.

perii: ís mi, ubi adbibít plus paulo, súa quæ narrat
fácinora! 220

nunc aít 'periculum ex áliis facito, tibi quid ex usú
siet.'

10 astútus: ne ille hauscít, quam mihi nunc súrdo nar-
ret fábulam.

magis núnc me amicæ dícta stimulant 'dá mihi' atque
'adfér mihi':

[quoi quód respondeám nil habeo: néque me quis-
quamst míserior.]

nam hic Clínia, etsi ís quóque suarum rerum sat agit,
támen habet 225

bene ét pudice edúctam et artis ígnaram meretríciae.
15 meást petens, procáx, magnífica, sump̄tuosa, nóbilis.

tum quód dem ei, 'recte' est: nám nil esse míhi re-
ligiost dícere.

hoc égo mali non prídem inveni: néque etiam dum
scít pater.

ACTVS II.

CLINIA. CLITIPHO.

II : CLIN. Si míhi secundae rés de amore meo éssent, iam
dudúm scio 230

veníssent: sed vereór, ne mulier me ábsente hic cor-
rúpta sit.

concúrrunt multa *eam* opínionem quae mihi animo
exaúgeant:

occásio, locus, aétas, mater quóius sub inperióst mala,
5 quoi níl iam praeter prétium dulcest. CLIT. Clínia.

CLIN. ei miseró mihi.

CLIT. etiám caves, ne vídeat forte hic te á patre ali-
quis éxiens? 235

CLIN. faciám: sed nescio quíd profecto mi ánimus
praesagit mali.

CLIT. pergín istuc prius diiúdicare, quam scis quid
verí siet?

CLIN. si níl mali esset, iam híc adessent. CLIT. iam
áderunt. CLIN. quando istúc '*iam*' erit?

10 CLIT. non cógitas hinc lóngule esse? et nósti mores
múlierum:

dum móliuntur, dúm conantur, ánnus est. CLIN. o
Clítipho, 240

timeó. CLIT. respira: eccúm Dromonem cúm Syro
una: adsúnt tibi.

SYRVS. DROMO. CLINIA. CLITIPHO.

II : SY. Aín tu? DR. sic est. SY. vérum interea, dúm
sermone caédimus,
íllae sunt relíctae. CLIT. mulier tibi adest: audin,
Clínia?

CLIN. égo vero audió nunc demum et vídeo et valeo,
Clítipho.

Da. mínime mirum : adeo ínpeditae súnt : ancillarúm
gregem 245

⁵ dácunt secum. CLIN. péríi, unde illi súnt ancillae ?
CLIT. mén rogas ?

Sx. nón oportuít relictas : pórtant quid rerum ! CLIN.
eí mihi.

Sx. áurum, vestem : et vésperascit, ét non noverúnt
viam.

fáctum a nobis stúltest. abi dum tú, Dronio, illis
óbviam :

própera : quid stas ? CLIN. vaé misero mí, quánta de
spe déciði ! 250

¹⁰ CLIT. quí istuc ? quae res té sollicitat áutem ? CLIN.
rogitas quíd siet ?

viden tu ? ancillas áurum vestem, quám ego cum una
ancíllula

híc reliqui, unde *éi* esse censes ? CLIT. váh, nunc de-
mum intéllégo.

Sx. dí boni, quid túrbaest ! aedes nóstrae vix capiént,
scio.

quíd comedent ! quid ébibent ! quid séné erit nostro
miserius ? 255

¹⁵ séd eccos vídeo quós volebam. CLIN. o Iúppiter, ubi
námst fides ?

dum ego própter te errans pátria careo démens, tu
intereá loci

conlócupletasti te, Ántiphila, et me in hís deseruísti
malis,

proptér quam in summa infámia sum et meó patri mi-
nus sum óbsequens,

quoius núnc pudet me et míseret, qui harum móres
cantabát mihi, 260

²⁰ monuísse frustra, néque eum potuisse úmquam ab hac
me aspéllere.

quod támen nunc faciam : túm, quom gratum míhi esse
potuit, nólui.

nemóst miserior me. Sx. híc de nostris vérbis errat
videlicet,

- quae hic sūmus locuti. Clīnia, aliter tuom amorem
atque est accipis:
nam et vīstas eadem et ānimus te erga idem āc fuit,
25 quantum ēx ipsa re cōniecturam fēcimus. 266
CLIN. quid est ōbsecro? nam mīhi nunc nil rerum
ōmniūmst
quod mālīm quam me hoc fālso suspiciārier.
SY. hoc prīmum, ut nequid hūius rerum ignorēs: anus,
quae est dicta mater ēsse ei antehac, nōn fuit: 270
30 ea ōbiit mortem: hoc ipsa in itinere ālterae
dum nārrat, forte audīvi. CLIT. quae namst āltera?
SY. mane: hōc quod coepi prīmum enarrem, Clītipho:
post istuc veniam. CLIT. prōpera. SY. iam prīmum
ōmniūm,
ubi vēntum ad aedis ēst, Dromo pultāt foris: 275
35 anus quaedam prodit: haec ubi aperuit ōstium,
cōtinuo hic se cōiēcit intro, ego cōnsequor:
anus fōribus obdit pēssulum, ad lanām redit.
hic scīri potuit aut nusquam alibi, Clīnia,
quo stūdīo vitam suām te absente exēgerit, 280
40 ubi de īnprovisost īnterventum mūlieri:
nam ea res dedit tum exīstumandi cōpiam
cotīdianae vitāe consuetūdinem,
quae quōiusque ingenium ut sīt declarat māxume.
texēntem telam stūdīose ipsam offēdimus, 285
45 mediocriter vestitam veste lūgubri
(eius ānuis causa opīnor quae erat mōrtua)
sine aūro: tum ornatam ita uti quae ornantūr sibi,
nullā mala re esse ēxpolitam mūliebri
* * * * *
capīllus passus prōlixē et circūm caput 290
50 reiectus negligēter, pax. CLIN. Syre mi, ōbsecro,
ne me in laetitiam frūstra coniciās. SY. anus
subtēmen nebat: praeterea una ancīllula
erat; ēa texebat ūna, pannis ōbsita,
neglēcta, imunda inlūvie. CLIT. si haec sunt, Clī-
nia, 295
55 vera, ita uti credo, quīs test fortunātior?
scin hānc quam dicit sōrdidatam et sōrdidam?

magnum hóc quoque signumst, dõminam esse extra
nóxiam,

quom eiús tam neglegúntur internúntii.

nam disciplinast eís, demunerárier

300

ancillas primum, ad dõminas qui adfectánt viam.

CLIN. perge, óbsecro te, et cáve ne falsam grátiam
studeás inire. quíd aít, ubi me nóminas?

Sy. ubi dicimus redísse te et rogáre uti
veníret ad te, múlter telam désinit

305

continuo et lacrumis ópplet os totúm sibi,
ut fácte scires désiderio id fferi.

CLIN. prae gaúdio, ita me dí ament, ubi sim nescio:
ita tímui. CLIT. at ego nil ésse scibam, Clínia.

age dúm vicissim, Síre, dic quae illast áltera?

310

Sy. addúcinus tuam Bácschidem. CLIT. hem, quíd?
Bácschidem?

ého sceleste, quó illam ducis? Sy. quó ego illam?
ad nos scílicet.

CLIT. ád patremne? Sy. ad eum ípsam. CLIT. o ho-
minis ínpudentem audáciam. Sy. heus tu,
nón fit sine períclo facinus mágnum nec memorábile.

CLIT. hóc vide: in mea víta tu tibi laúdém is quae-
sitúm, scelus?

315

ubi si paululúm modo quid te fúgerit, ego périerim.
quíd illo facias? Sy. át enim.. CLIT. quíd 'enim'?

Sy. sí sinas, dicám. CLIN. sine.

CLIT. síno. Sy. ita res est haéc nunc, quasi quom..

CLIT. quas malum ambagés mihi
narrare occipít? CLIN. Syre, verum hic dícit: mitte,
ad rém redi.

Sy. énim vero reticére nequeo: múltimodis iniúriu's,
Clítipho, neque férri potís es. CLIN. aúdiundum her-
clést, tace.

321

Sy. víis amare, víis potiri, víis quod des illi éffici:

túom esse in potiundó periculum nón vis: hau stulté
sapis:

síquidem id saperest, vélle te id quod nón potest
contíngere.

aút haec cum illis súnť habenda, aut ílla cum his mit-
téndá sunt.

325

85 hárur duarur cóndicionur núnc utram malís vide,
 étsi consiliúm quod cepi réctum esse et tutúm scio.
 nam ápuđ patrem tua amíca tecum síne metu ut sit
 cópiast :

túm quod illi argentum és pollicitus, eádem hac in-
 veniám via,
 quód ut efficerem orádo surdas iam aúris reddiderás
 mihi. 330

90 quíd aliud tibi vís ? CLIT. siquidem hoc fit. SY. sí-
 quidem ? experiundó scies.

CLIT. áge áge, cedo istuc tuóm consiliúm : quíd id
 est ? SY. adsimulábimus
 túam amicam huius ésse. CLIT. pulchre : cédo, quíd
 hic faciét sua ?

án ea quoque dicétur huius, si úna haec dedecoríst
 parum ?

SY. ímmo ad tuam matrem ábducetur. CLIT. quíd
 eo ? SY. longumst, Clítipho, 335

95 sí tibi narrem, quam óbrem id faciam : vérum causast.
 CLIT. fábulae :

níl satis firmi vídeo, quam obrem accípere hunc mī
 expediát metum.

SY. máne, habeo aliud, si ístuc metuis, ámbo quod fá-
 teámini

síne periclo esse. CLIT. huius módi obsecro áliquíd
 reperi. SY. máxume :
 ibo óbviám huic, dicam út revertatúr domum. CLIT.
 hem, 340

100 quíd díxí ? SY. adeptum tibi iam faxo omném metum,
 in aúrem utramvis ótiose ut dórmias.

CLIT. quíd ágo nunc ? CLIN. tune ? quód boni CLIT.
 Syre, díe módo

verum. SY. áge módo : hodie séro ac nequiquám voles.
 CLIN. datúr, fruare dúm licet : nam néscias 345

105 CLIT. Syre ínquam. SY. perge pórro, tamen istúc ago.
 CLIN. eius sít potestas pósthac an numquám tibi.

CLIT. verum hércle istuc est. SYre, Syre ínquam, heus
 heús, Syre.

SY. concáluit. quíd vis ? CLIT. rédi, redi. SY. adsum :
 díe quíd est ?

iam hoc quóque negabis tibi placere. CLIT. immó,

Syre: 350

110 et me ét meum amorem et fámam permittó tibi

tu es iúdex: nequid áccusandus sis vide.

Sy. ridiculumst te istuc me ádmoneré, Clítipho:

quasi ístic mea res mínor agatur quám tua.

hic síquid nobis fórte advorsí evénerit, 355

115 tibi erúnt parata vérba, huic homini vérbera:

quaprópter haec res ne útiqum neglectúst mihi.

sed istúnc exora, ut súam esse adsimulet. CLIN. scí-
licet

factúrum me esse: in eúm iam res rediít locum,

ut sit necessus. CLIT. mérito te amo, Clínia. 360

120 CLIN. verum illa nequid titubet. Sy. perdoctást probe.

CLIT. at hóc demiror, qui tam facile pótuérís

persuádere illi, quae solet quos spérnere!

Sy. in témpore ad eam véni, quod rerum ómniumst

primúm: nam quendam misere offendi mílitem 365

125 eius nóctem orantem: haec árte tractabát virum,

ut illius animum cúpidum inopia incénderet:

eadémque ut esset ápud te hoc quam gratíssimum.

sed heús tu, vide sis néquid imprudéns ruas.

patrém novisti ad hás res quam sit pérspicax: 370

130 ego te autótem novi quam ésse soleas ínpotens:

invérsa verba, evérsas cervicís tuas,

gemitús, screatus, tússis, risus ábstine.

CLIT. laudábis. Sy. vide sis. CLIT. tútimet mirábere.

Sy. sed quám cito sunt cónsecutae múlieres! 375

135 CLIT. ubi súnt? quor retines? Sy. iám nunc haec
non ést tua.

CLIT. scio, ápud patrém: at nunc ínterim. Sy. niló
magis.

CLIT. sine. Sy. nóñ sinam inquam. CLIT. quaéso pau-
lispér. Sy. veto.

CLIT. saltém salutem. Sy. ábeas si sapiás. CLIT. eo:

quid ístic? Sy. manebit. CLIT. hómínem felicem.

Sy. ámbula. 380

BACCHIS. ANTIPHILA. CLINIA. SYRVS.

- II 4 BA. Edepol te, mea Antíphila, laudo et fórtunatam
 iúdico,
 id quom' studuisti; isti formae ut móres consimilés
 forent:
 mínimeque, ita me dí ament, miror sí te sibi quisque
 expetit.
 nám mihi, quale ingénium haberes, fúit indício orátio:
 5 ét quom' egomet nunc mécum in animo vítam tuam
 consídero 385
 ómniumque adeó vostrarum, vólguis quae ab se ségre-
 gant,
 ét vos esse istíus modi et nos nón esse hau mirábilest:
 nam expedit bonas ésse vobis; nós, quibuscum est res,
 nón sinunt:
 quíppe forma inpúlsi nostra nós amatorés colunt:
 10 haéc ubi inminútast, illi súom animum alio cónferunt;
 nísi si prospectum ínterea aliquid ést, desertae vívi-
 mus. 391
 vóbis cum uno sémel ubi aetatem ágere decretúmst
 viro:
 quoíus mos maxumést consimilis vóstrum, hi se ad
 vos ádplicant.
 hóc beneficio utríque ab utrisque véro devincímíni,
 15 út numquam ulla amóri vostro incidere possit cála-
 mitas. 395
 AN. nésicio alias: mé quidem semper scío fecisse
 sédulo,
 út ex illius cómmodo meum cómpararem cómmodum.
 CL. a,
 ergó, mea Antiphila, tú nunc sola réducem me in pa-
 triám facis:
 nam dum ábs te absum, omnes míhi labores fuére
 quos cepí leves,
 20 praetér quam tui caréndum quod erat. SY. crédo.
 CL. Syre, vix súffero: 400
 hocín me miserum nón licere meó modo ingeniúm fruí!
 SY. immo út patrem tuom vídi esse habitum, díu
 etiam turbás dabit.

II 4, 23—III 1, 20.] HAVTON TIMORVMENOS. 135

BA. quis nam híc adulescens ést, qui intuitur nós ?

AN. a, retine me, óbsecro.

BA. amábo quid tibíst ? AN. disperii, pérri misera.

BA. quíd stupes ?

25 CL. Antíphila. AN. videon Clíniám an non ? BA.

quém vides ? 405

CL. salve, ánime mi. AN. o mi Clínia, salve. CL.

út vales ?

AN. salvóm venisse gaúdeo. CL. teneóne te,

Antíphila, maxume ánimo exoptatám meo ?

SX. ite íntro : nam vos iám dudum expectát senex.

ACTVS III.

CHREMES. MENEDEMVS.

III 1 CH. Lucíscit hoc iam. céssó pultare óstium 410

vicíni, primo ex me út sciat sibi filium

redísse ? etsi adulescéntem hoc nolle intéllego.

verúm quom videam míserum hunc tam excrucíarier

3 eius ábitu, celem tam ínsperatum gaúdium,

quom eí pericli níl ex indicíó siet ? 415

4 hau fáciam : nam quod pótero adiutabó senem.

item ut filium meum amíco atque aequalí suo

video ínservire et sócium esse in negótiis,

10 nos quóque senes est aéquom senibus óbsequi.

ME. aut égo profecto ingénio egregio ad míserias 420

natús sum, aut illud fálsumst, quod volgo aúdio

dicí, diem adimere aégritudinem hóminibus :

nam míhi quidem cotídie augescít magis

15 de filio aégritúdo, et quanto diútius

abést, magis cupio tánto et magis desidéro. 425

CH. sed ípsum foras egréssum video : ibo, ádloquar.

Menedéme, salve : núntium adportó tibi,

quoius máxume te fieri participém cupis.

20 ME. numquíd nam de meo gnáto audivistí, Chremes ?

CH. valet atque vivit. ME. ubi namst quaeso?

CH. apud me domi. 430

ME. meus gnatus? CH. sic est. ME. venit? CH.

certe. ME. Clinia

meus venit? CH. dixi. ME. eamus: duc me ad eum,
obsecro.

CH. non vult te scire se redisse etiam, et tuum
25 conspectum fugitat: propter peccatum hoc timet,
ne tua duritia antiqua illa etiam adaucta sit. 435

ME. non tu ei dixisti ut essem? CH. non. ME.
quam obrum, Chremes?

CH. quia pessume istuc in te atque in illum consulas,
si te tam leni et victo animo esse ostenderis.

30 ME. non possum: satis iam, satis pater durus fui.

CH. a,

veniens in utramque partem, Menedeme, es nimis, 440
aut largitate nimia aut parsimonia.

in eandem fraudem ex hac re atque ex illa incidens.

primum olim potius quam paterere filium

35 commetare ad mulierculam, quae paululo
tum erat contenta quoique erant grata omnia, 445
proterruisti hinc. ea coacta ingratis
postilla coepit victum volgo quaerere.

nunc quomodo sine magno intertrimento non potest

40 haberi, quidvis dare cupis. nam ut tu scias,
quam ea nunc instructa pulchre ad perniciem siet, 450
primum iam ancillas secum adduxit plus decem,
oneratas veste atque auro: satrapa si siet
amator, numquam sufferre eius sumptus queat:

45 nedum tu possis. ME. estne ea intus? CH. sit rogas?
sensi: nam unam ei cenam atque eius comitibus 455
dedi: quod si iterum mihi sit danda, actum siet.
nam ut alia omittam, pytissando modo mihi
quid vini absumpsit 'sic hoc,' dicens 'asperum,

50 pater, hoc est: aliud lenius sodes vide.'

relaxa dolia omnia, omnis series: 460

omnis sollicitos habuit: atque haec una nox.

quid te futurum censens, quem adsidue exedent?

sic me di amabunt, ut me tuarum miseritumst,

55 Menedeme, fortunarum. ME. faciat quidlibet:

sumát consumat pérdat, decretúmst pati, 465
dum illúm modo habeam mécum. CH. si certúmst tibi
sic fácere, illud permágni re ferre árbitor,
ut né scientem séntiat te id síbi dare.

60 ME. quid fáciam? CH. quidvis pótius quam quod
cógitas :

per álium quemvis út des : falli té sinas 470

techínis per servolum : étsi subsensi íd quoque,
illós ibi esse, id ágere inter se clánculum.

Syrus cum íllo vostro cónsuscitant, cónferunt

65 consília ad adulescéntis : et tibi pérdere
taléntum hoc pacto sátius est quam illó minam. 475

non núnc pecunia ágitur, sed illud quó modo
minumó periclo id démus adulescéntulo.

nam sí semel tuom ánimum ille intelléxerit,

70 prius próditurum té tuam vitam ét prius
pecúniam omnem, quam ábs te amittas fílium : hui, 480

quantám fenestram ad néquitiam pateféceris,

tibi autem porro ut nón sit suave vívere !

nam déteriores ómnes sumus licéntia.

75 [quod quóique quomque incidérit in mentém, volet,
neque íd putabit právomne an rectúm siet.] 485

tu rém perire et ípsam non poteris pati.

dare dénégaris : íbit ad illud ílico,

quo máxime apud te sé valere séntiet :

80 abitúrum se abs te esse ílico minábitur.

ME. vídere vera atque íta uti res est dícere. 490

CH. somnum hércle ego hac nocte óculis non vídí meis,
dum id quaéro, tibi qui fílium restítuerem.

ME. cedo déxtram : porro té ídem oro ut faciás,
Chremes.

85 CH. parátus sum. ME. scin quíd nunc facere té volo ?

CH. dic. ME. quód sensisti illós me incipere fállere,
íd út maturent fácere : cupio illí dare 496

quod vólt, cupio ípsam íam vídere. CH. operám dabo.

paulúm negoti mi óbstat : Simus ét Crito

90 vicíni nostri hic ámbigunt de fínibus :

me cépere árbítrum : íbo [ac] dicam, ut díxeram 500

operám daturum me, hódie non posse eís dare.

contínuo hic adsum. ME. ita quaéso. dí vostrám fidem

ita cōmparatam esse hōminum naturam ōmnium,
 95 aliēna ut melius videant et diiūdicent
 quam sūa? an eo fit, quia in re nostra aut gāudio 505
 sumus praepediti nīmio aut aegritūdine?
 hic mīhi nunc quanto plūs sapit quam egomēt mihi!
 CH. dissōlvi me, otīōsus operam ut tibi dārem.
 100 Syrus ēst prendendus atque adhortandus mihi.
 a mē nescio quis ēxit: concede hīnc domum, 510
 ne nōs inter nos cōgruere sēntiant.

SYRVS. CHREMES.

III 2 Sy. Hac illac circumcūrsa: inveniundum ēs tamen
 argētum; intendenda in senemst fallācia.
 CH. num mē fefellit hōsce id struere? videlicet,
 quia Clīniae ille sērvos tardiūsculust, 515
 5 idcirco huic nostro trāditast provinciā.
 Sy. quis hic lōquitur? perii. nūm nam haec audivī?
 CH. Syre. Sy. hem.
 CH. quid tu istic? Sy. recte. equidēm te demiror,
 Chremes,
 tam māne, qui heri tāntum biberis. CH. nīl nimis.
 Sy. 'nīl' nārras? visa vērost, quod dici solet, 520
 10 aquilae senectus. CH. hēia. Sy. mulier cōmmoda,
 facēta haec meretrix. CH. sāne. Sy. idem visāst tibi?
 et quidē, ere, forma lūculenta. CH. sic satis.
 Sy. ita nōn ut olim, sēd uti nunc, sanē bona:
 minumēque miror, Clīnia hanc si dēperit: 525
 15 sed habēt patrem quendam āvidum, miserum atque
 āridum,
 vicīnum hunc: novisti? at quasi is non dītiis
 abūndet, gnatus eius profugit inopia.
 scis ēsse factum ut dico? CH. quid ego nī sciam?
 hominēm pistrino dīgnum. Sy. quem? CH. istunc
 sērvolum 530
 20 dico ādulescentis. Sy. Syre, tibi timuī male.
 CH. qui pāssus est id fieri. Sy. quid facerēt? CH.
 rogas?
 aliquid reperiret, fingeret fallācias,
 unde ēset adulescēti, amicae quōd daret,
 atque hūnc difficilem invitum servarēt senem. 535

- 25 Sy. garrís. CH. haec facta ab illo oportebát, Syre.
 Sy. eho quæso laudas, quí erós fallunt? CH. ín loco
 ego véro laudo. Sy. récte sane. CH. quíppe qui
 magnárum saepe id rémedium aegritúdinumst:
vel iam huíc mansisset únicus gnatús domi. 540
- 30 Sy. iocón an serio ille haec dicat nescio,
 nisi mihi quidem addit ánimum, quo lubeát magis.
 CH. et núnc quid expectát, Syre? an dum hinc dénuo
 abeát, quom *hic* tolerare éius sumptus nón queat?
 nonne ád senem aliquam fábricam fingit? Sy. stó-
lidus est. 545
- 35 CH. at te ádiutare opórtet adulescéntuli
 causá. Sy. facile equidem fácere possum, sí iubes;
 etením quo pacto id fieri soleat, cáleo.
 CH. tanto hércle melior. Sy. nón est mentirí meum.
 CH. fac érgo. Sy. at heus tu, fácito dum eadem haec
méminneris, 550
- 40 síquid huius simile fórte aliquando evénerit,
 ut súnť humana, túos ut faciat filius.
 CH. non úsus veniet, spéro. Sy. spero hercle égo
quoque:
 neque eó nunc dico, quó quicquam illum sénserim:
 sed síquid, nequid; quæ sit eius aetás, vides: 555
- 45 et ne égo te, si usus véniat, magnificé, Chremes,
 tractáre possim. CH. de ístoc, quom usus vénerit,
 vidébimus quid ópus sit: nunc istúc age.
 Sy. numquám commodius úmquam erum audiví loqui,
 nec quóm male facere créderem mi inpúnus 560
- 50 licére. quis nam a nóbis egreditúr foras?

CHREMES. CLITIPHO. SYRVS.

- III 3 CH. Quíd istuc quaeso? quí istic mos est, Clitipho?
itane fieri oportet?
 CL. quíd ego feci? CH. vídin ego te módo manum in
sinum huíc meretrici
 ínserere? Sy. acta haec rés est: perii. CL. méne?
CH. hisce oculis, né nega.
 facis ádeo indigne iniúriam illi, quí non abstineás
manum! 565
- 5 nam istaéc quidem contuméliast,

hominem amicum recipere ad te atque eius amicum
subigitare.

vel heri in vino quam inmodestus fuisti. Sy. factum.

CH. quam molestus!

ut equidem, ita me di ament, metui, quid futurum
denique esset!

novi ego amantis: animum advortunt graviter quae
non censeas. 570

10 CL. at fides mi apud hunc est, nil me istius facturum,
pater.

CH. esto: at certe ut hinc concedas aliquo ab ore eo-
rum aliquantisper.

multa fert libido: ea facere prohibet tua praesentia.

de me facio coniecturam: nemost meorum amicorum
hodie,

apud quem expromere omnia mea occulta, Clitipho,
audeam. 575

15 apud alium prohibet dignitas; apud alium ipsius facti
pudet,

ne ineptus, ne protervos videar: quod illum facere
credito.

sed nostrumst intelligere, ut quomque atque tibi quom-
que opus sit obsequi.

Sy. quid iste narrat! CL. perii. Sy. Clitipho, haec
ego praecipio tibi?

hominis frugi et temperantis functus officium. CL.
tace sodes. 580

20 Sy. recte sane. CH. Syre, pudet me. Sy. credo: ne-
que id iniuria; quin

mihi molestumst. CL. pergin? Sy. hercle verum dico
quod videtur.

CL. non accedam ad illos? CH. ego quaeso, una ac-
cedundum viast?

Sy. actumst: hic prius se indicarit quam ego argen-
tum effecero.

Chremes, vin tu homini stulto mi auscultare? CH.
quid faciam? Sy. iube hunc 585

25 abire hinc aliquo. CL. quod ego hinc abeam? Sy. quod
lubeat: da illis locum:

- abi deambulatum. CL. deambulatum, quó? Sy. vah,
quasi desit locus.
- abi sáne istac, istórsum, quovis. CH. récte dicit, cénseo.
CL. di te éradicent, quí me hinc extrudís, Syre.
- Sy. at tú pol tibi istas pósthac comprimitó manus. 590
- 30 cénsen vero? quíd illum porro crédis facturúm,
Chremes,
nísi eum, quantum tibi opis di dant, sérvas castigás
mones?
- CH. égo istuc curabo. Sy. átqui nunc, ere, tibi istic
adservándus est.
- CH. fíet. Sy. si sapiás: nam mihi iam mínus minus-
que obtémperat.
- CH. quíd tu? ecquid de illó quod dudum técum egi
egistí, Syre? 596
- 35 répperisti tibi quod placeat án non? Sy. de fallácia
dícis? sic: invéni nuper quándam. CH. frugi es. cédo
quid est?
- Sy. dícam, verum ut áliud ex alio incidit. CH. quid
nám, Syre?
- Sy. péssuma haec est méretrix. CH. ita vidétur. Sy.:
immo sí scias:
- váh, vide quod incéptat facinus. fuít quaedam anus
Corínthia: 600
- 40 huíce drachumarum haéc argenti mílle dederat mú-
tuom.
- CH. quíd tum? Sy. ea mortuást: reliquit fíliam adu-
lescéntulam.
- éa relictá huic árrabonist pro illo argento. CH. in-
téllego.
- Sy. hánc secum huc addúxit, ea quae est núnc apud
uxorém tuam.
- CH. quíd tum? Sy. Cliniam órat, sibi uti id núnc det:
illam illí tamen 605
- 45 póst daturam: mílle nummum póscit. CH. et poscít
quidem? Sy. hui,
dúbium id est? égo sic + putavi. CH. quíd nunc facere
cógitas?
- Sy. égone? ad Menedemum íbo: dicam hanc ésse cap-
tam ex Cária,

dítem et nobilém: si redimat, mágnum inesse in eá
lucrum.

CH. érras. SY. quid ita? CH. pró Menedemo núnc
tibi ego respóndeo 610

50 'nón emo': quid ágis? SY. optata lóquere. CH. qui?
SY. non ést opus.

CH. nón opust? SY. non hércle vero. CH. quí istuc,
miror. SY. iám scies.

SY. máne, mane, quid est quód tam a nobis grávitèr
crepuerúnt fores?

SOSTRATA. CHREMES. NVTRIX. SYRVS.

IV 1 So. Nisi me ánimus fallit, híc profectost ánulus, quem
ego súspicor,

is quícum expositast gnáta. CH. quid volt sibi, Syre,
haec orátio? 615

So. quid est? ísne tibi vidétur? NV. dixi equidem,
úbi mi ostendisti, flico
eum ésse. So. at ut satis cóntemplata módo sis, mea
nutríx. NV. satis.

5 So. abi núnciam intro, atque ílla si iam láverit, mihi
núntia.

hic égo virum interea ópperibor. SY. té volt: videas
quíd velit:

nesció quid tristis ést: non temerest: tímeo quid sit.
CH. quíd siet? 620

ne ista hércle magno iám conatu mágnas nugas díxerit.
So. ehem mí vir. CH. ehem mea úxor. So. te ipsum
quaéro. CH. loquere quíd velis.

10 So. prímum hoc te oro, néquid credas me ádvorsum
edictúm tuom

fácere esse ausam. CH. vín me istuc tibi (at increí-
bilest) crédere?

crédo. SY. nescio quíd peccati pórtat haec pur-
gátio. 625

So. méministin me grávidam, et mihi te máxumo opere
edífere,

sí puellam párerem, nolle tólli? CH. scio quíd féceris:

15 sústulisti. SY. síc est factum: mínor ergo erus dam-
no aúctus est.

So. mínume: sed erat híc Corinthia ánus haud in-
pura: eí dedi

éxponendam. CH. o Iúppiter, tantam ésse in animo
inscítiam! 630

So. périi: quid ego féci? CH. rogitas? So. sí peccavi,
mí Chremes,

ínsciens feci. CH. íd equidem ego, si tú neges, certó
scio,

te ínscientem atque ímprudentem dícere ac facere
ómnia;

tót peccata in hác re ostendis. nám iam primum, sí
meum

íperium exequí voluisses, ínteremptam opórtuit, 635

nón simulare mórtē verbis, re ípsa spem vitæ dare.

át id omitto: mísericórdia, ánimus maternús: sino.

quám bene vero abs té prospectumst, quód voluisti,
cógita:

némpe anuí illi pródita abs te fíliast planíssume,
pér te vel uti quaéstum faceret vél uti vaenirét pa-
lam. 640

crédo, id cogitásti: 'quidvis sátis est, dum vivát modo.'

quíd cum illis agás, qui neque íus néque bonum atque
aequóm sciunt?

mélius peius, prósit obsit, níl vident nisi quód lubet.

So. mí Chremes, peccávi, fateor: víncor. nunc hoc te
óbsecro,

quándo tuos est ánimus natu grávior, ignoscéntior, 645
út meae stultitiae ín iustitia tuá sit aliquid praésidi.

CH. scilicet equidem ístuc factum ignóscam: verum,
Sóstrata,

mále docet te méa facilitas multa. sed ístuc quídquid
est,

quá hoc occeptumst caúsa, loquere. So. ut stúltae et
miserae omnes sumus

réligiosae, quom éxponendam dó illi, de digito ánu-
lum 650

détraho et eum díco ut una cúm puella expóneret,

sí moreretur, ne éxpers partis ésset de nostris bonis.

CH. ístuc recte: cónservasti te átque illam. So. is hic
est ánulus.

CH. unde habes? So. quam Bacc̄his secum adduxit
adulescētulam, Sy. hem,
quid illa narrat? So. ea lavatum dum it, servandum
mihi dedit. 655
ánimum non advórti primum: sēd postquam aspexi, ilico
cógnovi, ad te exflui. CH. quid nunc súspicare aut
ínvenis

45 de illa? So. nescio, nīsi ut ex ipsa quaéras, unde
hunc hábuerit,
sí potis est reperiri. Sy. interii: plús spei video
quám volo.

nóstrast, si itast. CH. vívitne illa, quóí tu dederas?
So. nescio. 660

CH. quid renuntiávit olim? So. fécissee id quod
iússeram.

CH. nómen mulierís cedo quod sit, út quaeratur.
So. Phílterā.

50 Sy. ípsast. mirum ní illa salvast ét ego perii. CH.
Sóstrata,

séquere me intro hac. So. út praeter spem evénit.
quam timuí male,
né nunc animo ita ésses duro, ut ólim in tollendó,
Chremes! 665

CH. nón licet hominem ésse saepe ita út volt, si res
nón sinit.

núnc ita tempus fér̄t, mi ut cupiam filiam: olim nfl
minus.

IV 2 Sy. Nisi me ánimus fallit, haú multum a me áberit
infortúnium:

ita hác re in angustum óppido nunc meae coguntur
cópiae:

nisi áliquíd video, ne ésse amicam hanc gnáti rescis-
cát senex. 670

nam quód de argento spérem aut posse póstulem me
fállere,

5 nil ést: triumpho, sí licet me látere tecto abscedere.
cruciór bolum mihi tántum ereptum tám desubito e
faúicibus.

quid agam? aút quid comminíscar? ratio de íntegro
ineundást mihi.

nil tām difficilest, quīn quaerendo invēstigari pōssiet.
quid si hōc nunc sic incīpiam? nil est. quid, sic?
tantundem ēgero. 676

10 at sic opinor. nōn potest. immo optume. eugae
habeo optumam.
retraham hērcle opinor ad me idem illud fūgītivom
argentū tamen.

CLINIA. SYRVS.

IV: CL. Nullā mihi res posthāc potest iam intēvenire
tāta,
quae mi aēgritudinem adferat: tanta haēc laetitia
obortast. 680
dedō patri me nūnciam, ut frugālior sim quān vōlt.
SY. nil mē fefellit: cōgnitast, quantum aūdio huius
vērba.

5 istūc tibi ex sentētia tua obtigisse laetor.

CL. o mī Syre, audisti obsecro? SY. quid nī? qui
usque una adfuerim.

CL. quouiam aēque audisti cōmmode quicquam ēve-
nisse? SY. nūlli. 685

CL. atque ita me di ament, ut ego nunc non tām
meapte cāusa

laetor quam illius: quam ego scio esse honōre quo-
vis dignam.

10 SY. ita crēdo: sed nunc, Clīnia, age, dā te mihi
vicissim:

nam amīci quoque res est videnda in tūto ut con-
locētur,

nequid de amica nūc senex. CL. o Iūppiter. SY.
quiesce. 690

CL. Antīphila mea nubēt mihi. SY. sicin mihi inter-
loquere?

CL. quid faciā? SYre mi, gaūdeo: fer mē. SY.
fero hercle vērō.

15 CL. deōrum vitam aptī sumus. SY. frustra opēram
opinor sūmo.

CL. loquere: aūdio. SY. at iam hoc nōn agis. CL.
agām. SY. videndumst, inquam,

amīci quoque res, Clīnia, tui in tūto ut conlocētur. 695

nam sí nunc a nobís abis et Baccídem híe relínquis,
senéx resciscet sílico esse amícam hanc Clitíphónis:

20 sí abdúxeris, celábitur, itidem út celata adhúc est.

CL. at enim ístoc nil est mágis, Syre, meis núptiis
advórsum.

nam quo óre appellabó patrem? tenés quid dicam?

Sy. quíd ní? 700

CL. quid dícam? quam causam ádferam? Sy. quin
nólo mentiáre:

apérte ita ut res sése habet narráto. CL. quid aís?

Sy. iúbeo:

25 illám te amare et vélle uxorem, hanc ésse Clitíphónis.

CL. bonam átque iustam rem óppido inperás et factú
fácilem.

et scílicet iam me hóc voles patrem éxorare ut
célet 705

senem vóstrum? Sy. immo ut rectá via rem nárreret
ordine ómnem. CL. hem,

satin sánus es aut sóbrius? tu quídem illum plane
pérdis.

30 [nam qui ille poterit esse in tuto, dic mihi.]

Sy. huíc equidem consílio palmam do: híe me mag-
nífice écféro,

quí vim tantam in me ét potestatem hábeam tantae
astútiae, 710

véra dicendo út eos ambos fállam: ut quom narrét
senex

vóster nostro esse ístam amícam gnáti, non credát
tamen.

35 CL. át enim spem ístoc pácto rursum núptiarum
omnem éripis:

nám dum amícam hanc méam esse credet, nón com-
mittet fíliam.

tú fors quid me fíat parvi péndis, dum illi cón-
sulas. 715

Sy. quíd malum me aetátem censes vélle id adsi-
mulárier?

únus est díes, dum argentum erípío: pax: nil ámplius.

40 CL. tántum sat habes? quíd tum quaeso, 'sí hóc
pater rescíverit?

Sy. quid si redeo ad illos qui aiunt 'quid si nunc
caelum ruat?'

Cl. metuo quid agam. Sy. metuis? quasi non ea
potestas sit tua, 720

quod velis in tempore ut te exolveras, rem facias palam.

Cl. age, age, traducatur Bacchis. Sy. optume ipsa
exit foras.

BACCHIS. CLINIA. SYRVS. PHRYGIA. DROMO.

IV. BA. Satis pol proterve me Syri promissa huc in-
duxerunt,

decem minas quas mihi dare pollicitust. quod si is
nunc me

deciperit, saepe obsecrans me ut veniam frustra veniet:
aut quom venturam dixero et constituero, quom is
certe 726

renuntiarit, Clitipho quom in spe pendebit animi:

decipiam ac non veniam, Syrus mihi tergo poenas
pendet.

Cl. satis scite promittit tibi. Sy. atqui tu hanc
iocari credis?

faciet nisi caveo. BA. dormiunt: ego pol istos com-
movebo. 730

mea Phrygia, audistin, modo iste homo quam villam
demonstravit

10 Charini? PH. audiui. BA. proxumam esse huic fun-
do ad dextram? PH. memini.

BA. curriculo percurrere: apud cum miles Dionysia
agit:

Sy. quid incipiat? BA. dic me hic oppido esse in-
vitam atque adservari:

verum aliquo pacto verba me his daturam esse et
venturam. 735

Sy. perii hercle. Bacchis, mane, mane: quo mittis
istanc quaeso?

15 iube maneat. BA. i. Sy. quin est paratum argen-
tum. BA. quin ego maneo.

Sy. atqui iam dabitur. BA. ut lubet. num ego
insto? Sy. at scin quid sodes?

- BA. quid? SY. transeundumst nunc tibi ad Menedemum et tua pompa eo traducendast. BA. quam rem agis, scelus? SY. égon? argentum cúdo, 740 quod tibi dem. BA. dignam mé putas, quam inlúdas? SY. non est témere.
- 20 BA. etiámne tecum hic rés mihist? SY. minumé: tuom tibi réddo.
- BA. eátur. SY. sequere hac. heús, Dromo. DR. quis mé volt? SY. Syrus. DR. quid ést rei? SY. ancillas omnis Baccchidis tradúce huc ad vos própere.
- DR. quam obrém? SY. ne quaeras: écferant quae sécum huc attulérunt. 745 sperábit sumptum sibi senex levátum esse harunc ábitu:
- 25 ne ille haúscit, hóc paulúm lucri quantum éi damni adpórtet.
- tu nésais id quod scís, Dromo, si sápies. DR. mutum díces.

ACTVS IV.

CHREMES. SYRVS.

- IV 5 CH. Ita mé di amabunt, út nunc Menedemí vicem miserét me: tantum dévenisse ad eúm malí. 750 illáncine mulierem álere cum illa fámilia! etsí scio, hosce aliquót dies non séntiet:
- 5 ita mágno desidério fuit éi fílius. verum úbi videbit tántos sibi sumptús domi cotídianos fieri nec fierí modum, 755 optábit rursum ut ábeat ab se fílius.
- Syrum óptume eccum. SY. céssó hunc adorirí? CH. Syre. SY. hem.
- 10 CH. quid ést? SY. te mi ípsum iám dudum optabám dari.

CH. vidēre egisse iam nescio quid cum sene.

Sy. de illō quod dudum? dictum [ac] factum reddidi. 760

CH. bonā fide? Sy. bona. CH. hērcle non possum pati,

quin tibi caput demulceam: accede hūc, Syre:
15 faciām boni tibi aliquid pro ista re, ac lubens.

Sy. at si scias quam scite in mentem venerit.

CH. vah, gloriare evenisse ex sententia? 765

Sy. non hērcle vero, verum dico. CH. dic quid est?

Sy. tui Clitiphonis esse amicam hanc Bācchidem

20 Menedēmo dixit Clinia, et ea grātia

secum adduxisse, nē tu id persentisceres.

CH. probā. Sy. dic sodes. CH. nīmium, inquam. Sy.
immo si scias: 770

sed pōrro ausculta, quōd super est fallaciae.

sese ipse dicit tuam vidisse filiam:

25 eius sibi complacitam formam, postquam aspēxerit:

hanc cupere uxorem. CH. mōdone quae inventast?

Sy. eam:

et quidem iubebit pōsci. CH. quam obrem istūc,
Syre? 775

nam prorsum nil intēllego. Sy. vah, tardus es.

CH. fortāsse. Sy. argentum dābitur ei ad nūptias,

30 aurum atque vestem quī...tenesne? CH. cōmparet?

Sy. id ipsum. CH. at ego illi nēque do neque despōdeo.

Sy. non? quam obrem? CH. quam obrem? mē rogas?
homini...Sy. ut lubet. 780

non ego dicebam in pēpetuom ut illam illi dares,

verum ut simulares. CH. nōn meast simulatio:

35 ita tu istaec tua misceto, ne me admisceas,

ego quōi daturus nōn sum, ut ei despōdeam?

Sy. credēbam. CH. minime. Sy. scite poterat
fieri: 785

et ego hōc, quia dudum tū tanto opere suāseras,

eo coēpi. CH. credo. Sy. cēterum equidem istūc,
Chremes,

40 aequi bonique facio. CH. atqui quam maxime

volo tē dare operam ut fiat, verum aliā via.

Sy. fiāt, quaeratur aliquid. sed illud quōd tibi 790

dixi de argento, quod ista debet Baccidi,
 id nunc reddendumst fili: neque tu scilicet
 45 illuc confugies: 'quid mea? num mihi datumst?
 num iussi? num illa oppignerare filiam
 meam me invito potuit?' verum illud, Chremes, 795
 dicunt: 'ius summum saepe summast malitia.'
 CH. hau faciam. SY. immo aliis si licet, tibi non licet:
 50 omnes te in lauta esse et bene aucta re putant.
 CH. quin egomet iam ad eam deferam. SY. immo
 filium
 iube potius. CH. quam obrem? SY. quia enim in eum
 suspitios 800
 translata amoris. CH. quid tum? SY. quia videbitur
 magis veri simile id esse, quom hic illi dabit:
 55 et simul conficiam facilius ego quod volo.
 ipse adeo adest: abi, efer argentum. CH. efero.

CLITIPHO. SYRVS.

IV 6 CL. Nullast tam facilis res, quin difficilis siet, 805
 quom invitus facias. vel me haec deambulatio,
 quam non laboriosa, ad languorem dedit.
 nec quicquam magis nunc metuo quam ne denovo
 5 miser aliquo extrudar hinc, ne accedam ad Baccidem.
 ut te quidem di deaeque omnes quantumst cum tuo,
 Syre, istoc invento cumque incepto perduint! 811
 huius modi mihi res semper comminiscere,
 ubi me excarnufices. SY. ibin hinc quo dignus es?
 10 quam paene tua me perdidit protervitas!
 CL. vellem hercle factum, ita meritu's. SY. meritus?
 quo modo? 815
 ne istuc ex te prius audivisse gaudeo,
 quam argentum haberes, quod daturus iam fui.
 CL. quid igitur dicam tibi vis? abin istuc? mihi
 15 amican adduxti, quam non licitumst tangere.
 SY. iam non sum iratus. sed scin ubi nunc sit tibi 820
 tua Baccis? CL. apud nos. SY. non. CL. ubi ergo?
 Sy. apud Cliniam.
 CL. perii. SY. bono animo es: iam argentum ad eam
 deferes,
 quod ei pollicitu's. CL. garris. unde? SY. a tuo patre.

- 20 CL. ludis fortasse me? SY. ipsa re experibere.
 CL. ne ego fortunatus homo sum: te deamó, Syre. 825
 SY. sed pater egreditur. cáve quicquam admirátus sis,
 qua caúsa id fiat: óbsecrato in loco:
 quod inperabit fácito: loquitur paúcula.

CHREMES. CLITIPHO. SYRVS.

- IV 7 CH. Vbi Clítipho hic est? SY. 'éccum me' inque.
 CL. eccum híc tibi.
 CH. quid rei ésset dixi huic? SY. dixi pleraque
 ómnia. 830
 CH. cape hóc argentum ac défer. SY. i: quid stás, lapis?
 quin áccipis? CL. cedo sáne. SY. sequere hac me ócius:
 5 tu hic nós, dum eximus, ínterea opperíbere:
 nam níl est illic quód moremur diútius.
 CH. mínás quidem iam décem habet a me filia, 835
 quas pró alimentis ésse nunc ducó datas:
 hasce órnaméntis cónsequentur álteræ:
 10 porro hæc talenta dótis adposcúnt duo.
 quam múlta, iusta iniústa, fiunt móribus!
 mihi núnc relictis rébus inveniúndus est 840
 aliquís, labore invénta mea quoi dém bona.

MENEDEMVS. CHREMES.

- IV 8 ME. Multo ómnium nunc mé fortunatíssimum
 factúm puto esse, gnáte, quom te intéllego
 resipísse. CH. ut errat. ME. te ípsum quaerebám,
 Chremes:
 servá, quod in te est, filium et me et fámiliam. 845
 5 CH. cedo quíd vis faciam? ME. invénisti hodie filiam,
 CH. quid tum? ME. hanc uxorem síbi dari volt Clínia.
 CH. quaesó quid tu homini's? ME. quíd est? CH.
 quíd? iamne oblítus es,
 inté nos quíd sit dictum de fallácia,
 ut eá via abs te argéntum auferretúr? ME. scio. 850
 10 CH. ea rés nunc agitur ípsa. ME. quid narrás, Chremes?
 immo hæc quidem quae apúd me est, Clitiphónis est
 amíca: ita aiunt. CH. ét tu credis? ME. ómnia.
 CH. et illum áiunt velle uxóreni, ut quom despónderim

des qui aurum, ac vestem atque alia quae opus sunt
comparat. 855

15 ME. id est profecto: id amicae dabitur. CH. scilicet
datum. ME. a, frustra sum igitur gavisus miser.
[quidvis tamen iam malo quam hunc amittere.]
quid nunc renuntiem abs te responsum, Chremes,
ne sentiat me sensisse atque aegre ferat? 860

20 CH. aegre? nimium illi, Menedeme, indulgas. ME. sine:
inceptumst: perfice hoc mihi perpetuo, Chremes.

CH. dic convenisse, egisse te de nuptiis.

ME. dicam. quid deinde? CH. me facturum esse omnia,
generum placere; postremo etiam, si voles, 865

25 despensam quoque esse dicito. ME. em, istuc volve-
ram.

CH. tanto citius te ut poscat et tu, id quod cupis,
quam ocissime ut des. ME. cupio. CH. ne tu pro-
pediem,

ut istam rem video, istius obsaturabere.

sed haec uti sunt, cautim et paulatim dabis, 870

30 si sapias. ME. faciam. CH. abi intro: vide quid pos-
tulet.

ego domi ero, siquid me voles. ME. sane volo:

nam te scientem faciam, quidquid egero.

ACTVS V.

MENEDEMVS. CHREMES.

V 1 ME. Ego me non tam astutum neque ita perspicacem
esse id scio:

sed hic adiutor meus et monitor et praemonstrator
Chremes 875

hoc mihi praestat: in me quidvis harum rerum con-
venit,

quae sunt dicta in stulto, caudex, stipes, asinus,
plumbeus:

5 in illum nil potest: exuperat eius stultitia haec omnia.

CH. óhe, desiiste inquám deos, uxor, grátulando obtúndere,
túam esse inventam gnátam: nisi illos éx tuo ingenio
iúdicas, 880
út nil credas íntelligere, nisi idem dictumst céntiens.
séd interim quid illíc iam dudum gnátus cessat cúm
Syro?

10 ME. quós aís hominéa, Chremes, cessáre? CH. ehem,
Menedeme, ádvenis?

díc mihi, Cliniaé quae dixi núntiastin? ME. ómnia.

CH. quíd aít? ME. gaudere ádeo coepit, quási qui
cupiunt núptias.

CH. háhahae. ME. quid risísti? CH. servi vénere in
mentém Syri 886

cálliditates. ME. ítane? CH. voltus quóque hominum
fingít scelus.

15 ME. gnátus quod se adsímulat laetum, id dícis? CH. id.
ME. idem istúc mihi

vénit in mentém. CH. veterator. ME. mágis, si ma-
gis norís, putes

íta rem esse. CH. ain tu? ME. quín tu ausculta. CH.
máne *dum*, hoc prius scire éxpeto, 890

quíd perdideris. nam úbi desponsam núntiasti filio,
cóntinuo iniecisse verba tíbi Dromonem scílicet,

20 spónsae vestem aurum átque ancillas ópus esse: argen-
tum út darea.

ME. nón. CH. quid? non? ME. non inquám. CH. neque
ipse gnátus? ME. nil prorsúm, Chremes.

mágis unum etiam instáre, ut hodie cónficiantur núp-
tiae. 895

CH. míra, narras. quíd Syrus meus? ne ís quidem quic-
quám? ME. nihil.

CH. quam óbrem, nescio. ME. équidem miror, qui ália
tam plané scias.

25 séd ille tuom quoqué Syrus idem míre fluxit filium,
út ne paululúm quidem subolat ésse amicam hanc
Clíniae.

CH. quíd aís? ME. mitto iam ósculari atque ámplexari:
id nil puto. 900

CH. quíd est quod ampliús simuletur? ME. váh. CH.
quid est? ME. audí modo.

est mihi ultimis conclave in aedibus quoddam retro :

30 huc est intro latus lectus, vestimentis stratus est.

CH. quid postquam hoc est factum? ME. dictum factum
huc abiit Clitipho.

CH. solus? ME. solus. CH. timeo. ME. Bacchis con-
secutast flico. 905

CH. sola? ME. sola. CH. perii. ME. ubi abiire intro,
operuere ostium. CH. hem,
Clinia haec fieri videbat? ME. quid ni? mecum una
simul.

35 CH. filist amica Bacchis: Menedeme, occidi.

ME. quam obrum? CH. decem dierum vix mihi
familia.

ME. quid? istuc times quod ille operam amico dat
suo? 910

CH. immo quod amicae. ME. si dat. CH. an dubium
id tibi?

quemquamne tam comi animo esse aut leni putas,

40 qui se vidente amicam patiatur suam?

ME. quid ni? quo verba facilius dentur mihi.

CH. derides merito. mihi nunc ego susceaseo: 915
quot res dedere, ubi possem persentiscere,
ni essem lapis! quae vidi! vae misero mihi.

45 at ne illud haud inultum, si vivo, ferent:

nam iam. ME. non tu te cohibes? non te respicis?
non tibi ego exempli satis sum? CH. prae iracun-
dia, 920

Menedeme, non sum apud me. ME. tene istuc loqui!
nonne id flagitiumst, te aliis consilium dare,

50 foris sapere, tibi non potis esse auxiliari?

CH. quid faciam? ME. id quod me fecisse aiebas
parum.

fac te patrem esse sentiat: fac ut audeat 925

tibi credere omnia, abs te petere et poscere:

nequam aliam quaerat copiam ac te deserat.

55 CH. immo abeat potius malo quovis gentium,

quam hic per flagitium ad inopiam redigat patrem:

nam si illi pergo suppeditare sumptibus, 930

Menedeme, mihi illaec vero ad rastros res redit.

ME. quot incommoditates hac re accipies, nisi caves!

- 60 difficilem ostendes te esse et ignoscēs tamen
post, et id ingratum. CH. a nescis, quam doleam.
ME. ut lubet.
quid hoc quod rogo, ut illa nubat nostro? nisi quid
est 935
quod magis vis. CH. immo et gener et adfinēs placent.
ME. quid dotis dicam te dixisse filio?
75 quid obticuiſti? CH. dotis? ME. ita dico. CH. ā.
ME. Chremes,
nequid vereare, si minus: nil nos dōs movet.
CH. duo talenta pro re nostra ego esse decrevi satis:
sed ita dictu opus est, si me vis salvom esse et rem
et filium, 941
me mea omnia bona doti dixisse illi. ME. quam rem
agis?
70 CH. id mirari te simulato et illum hoc rogatō simul,
quam obrem id faciam. ME. quin ego vero quam obrem
id facias nescio.
CH. egone? ut eius animum, qui nunc luxuria et las-
civia 945
diffluit, retundam, redigam, ut quō se vortat nesciat.
ME. quid agis? CH. mitte: sine me in hac re gerere
mihi morēm. ME. sino:
75 itane vis? CH. ita. ME. fiat. CH. ac iam uxorem ut
arcessat paret.
hic ita ut liberōs est aequom dictis confutabitur.
sed Syrum quidem egomet si vivo adeo exornatum
dabo, 950
adeo depexum, ut dum vivat meminere semp̄ mei:
qui sibi me pro deridiculo ac delectamento putat.
80 nōn, ita me di amēt, auderet facere haec viduae
mulieri,
quae in me fecit.

CLITIPHO. MENEDEMVS. CHREMES. SYRVS.

- V 2 CL. Itane tandem quaeso est, Menedeme,
ut pater
tam in brevi spatio omnem de me eiēcerit animū
patris? 955

quód nam ob factum? quíd ego tantum scéleris ad-
misí miser?

vólgo faciunt. ME. scío tibi esse hoc grávius multo ac
dúrius,

5 quói fit: verum ego háú minus aegre pátiór, id qui
nescío

néc rationem cápío, nisi quod tibi bene ex animó volo.

CL. híc patrem astare aibas. ME. eccum. CH. quíd
me incusas, Clítipho? 960

quídquid ego huius féci, tibi prospéxi et stultitiáe tuae.

úbi te vidi animo ésse omisso et suávia in praeséntia
10 quae éssent prima habére neque consúlere in longi-
túdinem:

cépi rationem, út neque egeres néque ut haec posses
pérdere.

úbi quói decuit prímo, tibi non lícuit per te míhi
dare, 965

ábii ad proxumúm, tibi qui erat: ei commisi et cré-
didi.

íbi tuae stultítiæ semper érit praesídium, Clítipho,

15 victus, vestitús, quo in tectum té receptes. CL. ei
mihi.

CH. sátiús est quam te ípso herede haec póssidere
Bácchidem.

SY. dísperei: sceléstus quantas túrbas concivi ín-
sciens! 970

CL. émorí cupió. CH. prius quaeso dísce, quíd sit
vívère.

úbi scies, si dísplicebit víta, tum istoc útitor.

20 SY. ére, licetne? CH. lóquero. SY. at tuto. CH. ló-
quere. SY. quae istast právitas

quaéve amentíast, quod peccavi égo, id obesse huic?
CH. fílicet.

né te admisce: némo accusat, Síyre, te: nec tu arám
tibi 975

néc precatorém pararis. SY. quíd agis? CH. nil sus-
cénseo

néc tibi nec tibi: nec vos est aéquom quod fació mihi.

25 SY. ábiit? vah, rogásse vellem. CL. quíd? SY. unde
peterem míhi cibum:

ita nos alienávit. tibi iam esse ád sororem intéllego.

CL. adeón rem rediisse, út periculum etiam á fame mihi
sit, Syre! 980

Sy. modo liceat vivere, ést spes CL. quae? Sy. nos
ésuriturós satia.

CL. inrídes in re tánta neque me quícquam consilio
ádiuvas?

30 Sy. immo ét ibi nunc sum et úsque id egi dúdum, dum
loquitúr pater:

et quántum ego intellégere possum, CL. quíd? Sy.
non aberit lóngius.

CL. quid id érgo? Sy. sic est: nón esse horum te
árbitror. CL. qui istúc, Syre? 985

satin sánus es? Sy. ego dícam, quod mi in méntemst:
tu diiúdice.

dum istís fuisti sólus, dum nulla ália delectátio

15 quae própior esset, te indulgebant, tibi dabant: nunc
fília

postquámst inventa véra, inventast caúsa qua te ex-
péllerent.

CL. est véri simile. Sy. an tu ób peccatum hoc ésse
illum iratúm putas?

CL. non árbitror. Sy. nunc áliud specta: mátres om-
nes fíliis 991

in péccato adiutrices, auxilio ín paterna iniúria

40 solent ésse: id non fit. CL. vérum dicis: quíd ergo
nunc faciám, Syre?

Sy. suspícionem istánc ex illis quaére: rem profér
palam.

si nón est verum, ad mísericordiam ámbos adducés
cito, 995

aut scíbis quóius sis. CL. récte suades: faciám. Sy.
sat recte hóc mihi

in méntem venit: nám quam maxume huíc vana haec
suspítio

45 erit, tám facillumé patris pacem in léges conficiét
suas.

etiam haúscio anne uxórem ducat ác Syro nil grátiae.
quid hoc autótem? senex exít foras: ego fúgio. adhuc

quod fáctumst, 1000

mirór non iusse me ílico adripi: ád Menedemum hunc
pérgam.
eum míhi precatorém paro: seni nóstro nil fidei
hábeo.

SOSTRATA. CHREMES.

V 3 So. Profécto nisi cavés tu homo, aliquid gnáto con-
ficiés mali: -

idque ádeo miror, quó modo
tam inéptum quicquam tíbi venire in méntem, mi vir,
pótuerit. 1005

CH. oh, pérgin mulier ésse? nullamne égo rem um-
quam in vitá mea

5 voluí, quin tu in ea ré míhi fueris ádvorsatrix, Sós-
trata?

at sí rogem iam, quíd est quod peccem, aut quam
óbrem hoc faciam: néscias,
in quá re nunc tam cónfidenter réstas, stulta. So. ego
néscio?

CH. immó scis' potius, quám quidem redeat *de* ínte-
gro haec orátio. So. oh, 1010
iníquos es, qui mé tacere dé re tanta póstules.

10 CH. non póstulo iam: lóquere: nilo mínus ego hoc fa-
ciám tamen.

So. fácies? CH. verum. So. nón vides quantúm mali
ex ea re éxcites?

s' bditum se súspicatur. CH. 'súbditum' ain tu? So.
síc erit,

mí vir. CH. confitére. So. au te obsecro, ístuc ini-
micís siet. 1015

égon confítear meúm non esse fílium, qui sít meus?

15 CH. quid? métais ne non, quóm velis, convíncas esse
illúm tuom?

So. quod fíliast invénta? CH. non: sed quód [magis
credundum siet

id quod est consimilis moribus

convínces facile ex te natum: nam] tui similis ést
probe. 1020

nám illi nil vitíst relictum, quín siet itidém tibi.

nam praeterea talem nisi tu nulla pareret filium.
sed ipse egreditur, quam severus: rem quom videas,
censeas.

CLITIPHO. SOSTRATA. CHREMES.

V CL. Si umquam ullum fuit tempus, mater, quom ego
voluptati tibi
fuerim, dictus filius tuos vestra voluntate: obsecro,
eius ut memineris atque inopis nunc te miserescat
mei; 1028
quod peto aut volo, parentis meos ut commonstres
mihi.

So. Obsecro, mi gnate, ne istuc in animum inducas
tuom,
alienum esse te. CL. sum. So. miseram me, hocine
quaesisti obsecro?
ita mihi atque huic sis superstes, ut tu ex me atque
hoc natus es: 1030
et cave posthac, si me amas, umquam istuc verbum
ex te audiam.

CH. at ego, si me metuis, mores cave in te esse istos
sentiam.

10 CL. quos? CH. si scire vis, ego dicam: gerro, iners,
fraus, helluo,
ganeo, damnosus: crede, et nostrum te esse credito.
Cr. non sunt haec parentis dicta. CH. non, si ex ca-
pite sis meo 1035
natus, item ut aiunt Minervam esse ex Iove, ea causa
magis

patriar, Clitiphoe, flagitiis tuis me infamem fieri.

15 So. di istaec prohibeant. CH. deos nescio: ego quod
potero, sedulo.

quaeris id quod habes, parentis: quod abest non quae-
ris, patri

quo modo obsequare et ut serves quod labore invé-
nerit. 1040

non mihi per fallacias adducere ante oculos... pudet
dicere hac praesente verbum turpe: at te id nullò
modo

20 *fācere puduit.* CL. *éheu, quam nunc tótus displiceo*
mihi,
quám pudet: neque quód principium cápiam ad pla-
candúm scio.

MENEDEMVS. CHREMES. SOSTRATA. CLITIPHO.

- V 5 ME. *Énim vero Chremés nimis graviter crúciat adules-*
céntulum 1045
nímisque inhumane: éx eo ergo ut pácem conciliem.
óptume
ípsos video. CH. *ehém, Menedeme, quór non arcessí*
iubes
fíliam et quod dótis dixi fírmas? So. *mi vir, te*
óbsecro
 5 *né facias.* CL. *pater, óbsecro mi ignóscas.* ME. *da*
veníám, Chremes:
síne te exorent. CH. *méa bona ut dem Báčchidi donó*
sciens? 1050
nón faciam. ME. *at id nos nón sinemus.* CL. *sí me*
vivom vís, pater,
ígnosce. So. *age, Chremés mi.* ME. *age quaeso, né*
tam offirma té, Chremes.
 CH. *quíd istic? video nón licere ut coéperam hoc per-*
téndere.
 10 ME. *fácis, ut te decét.* CH. *ea lege hoc ádeo faciam,*
sí facit
quód ego hunc aequom cénseo. CL. *pater, ómnia fa-*
ciam: ínpera. 1055
 CH. *úxorem ut ducás.* CL. *pater.* CH. *nil áudio.* So.
ad me récipio:
fáciet. CH. *nil etiam áudio ipsum.* CL. *péri.* So. *an*
dubitas, Clítipho?
 CH. *ímmo utrum volt.* So. *fáciet omnia.* ME. *haec*
dum incipias, grávia sunt,
 15 *dúmque ignores: úbi cognoris, fácilia.* CL. *faciám,*
pater.
 So. *gnáte mi, ego pol tíbi dabo illam lépidam, quam*
tu fáciie ames, 1060

filiam Phanócratae nostri. CL. rúfamne illam vírgi-
nem,
caésiam, sparso óre, adunco náso? non possúm, pater.
CH. héia, ut elegáns est: credas ánimum ibi esse. So.
aliám dabo.
20 CL. ímmo, quandoquidém ducendast, égomet habeo
própemodum
quám volo. So. nunc laúdo, gnate. CL. Archónidi
huius filiam. 1065
So. sátis placet. CL. pater, hóc nunc restat. CH.
quíd? CL. Syro ignoscás volo
quasé mea causa fécit. CH. fiat. ω vós valete et
plaúdite.



METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 174 iambici senarii
 — 175 et 177 trochaici octonarii
 — 176 trochaicus septenarius
 — 178 trochaicus dimeter catalecticus
 — 179 et 180 trochaici septenarii
 — 181 ad 241 iambici octonarii
 — 242 ad 256 trochaici septenarii
 — 257 ad 264 iambici octonarii
 — 265 ad 311 iambici senarii
 — 312 trochaicus septenarius
 — 313 trochaicus octonarius
 — 314 ad 339 trochaici septenarii
 — 340 ad 380 iambici senarii
 — 381 ad 397 trochaici septenarii
 — 398 ad 404 iambici octonarii
 — 405 ad 561 iambici senarii
 — 562 et 563 trochaici octonarii
 — 564 trochaicus septenarius
 — 565 iambicus octonarius
 — 566 iambicus quaternarius
 — 567 ad 569 trochaici octonarii
 — 570. 571. 573 trochaici septenarii
 — 572 et 574 trochaici octonarii
 — 575 ad 578 iambici octonarii
 — 579 trochaicus septenarius
 — 580 ad 582 trochaici octonarii
 — 583 et 584 trochaici septenarii
 — 585 ad 588 iambici octonarii
 — 589 et 590 iambici senarii
 — 591 ad 613 trochaici septenarii
 — 614 ad 622 iambici octonarii
 — 623 ad 667 trochaici septenarii

- V. 668 ad 678 iambici octonarii
— 679 ad 707 iambici septenarii
— 709 ad 722 trochaici septenarii
— 723 ad 748 iambici septenarii
— 749 ad 873 iambici senarii
— 874 ad 907 trochaici septenarii
— 908 ad 939 iambici senarii
— 940 ad 979 trochaici septenarii
— 980 ad 999 iambici octonarii
— 1000 ad 1002 iambici septenarii
— 1003 iambicus octonarius
— 1004 iambicus quaternarius
— 1005 ad 1012 iambici octonarii
— 1013 ad 1016 trochaici septenarii
— 1017 et 1018 iambici octonarii
— 1021 ad 1067 trochaici septenarii
-

P H O R M I O

P. TERENTI.

ACTA · LVDIS · ROMANIS · L · POSTVMIO · AL-
BINO · L · CORNELIO · MERVLA · AEDILIBVS
CVRVLIBVS · EGIT · L · AMBIVIVS · TVRPPIO
MODOS · FECIT · FLACCVS · CLAVDI · TIBIIS
INPARIBVS · TOTA · GRAECA · APOLLODORV
EPIDICAZOMENOS · FACTAST · IIII · C · FANNIO
M · VALERIO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Chremétis frater áberat peregre Démipho
relicto Athenis Ántiphone filio.
Chremés clam habebat Lémni uxorem ac fíliam,
Athénis aliam cóniugem et amantem únice
gnatúm fidicinam. máter e Lemno ádvenit 5
Athénas: moritur: vírgo sola (aberát Chremes)
funús procurat. íbi eam cum visam Ántipho
amáret, opera párasiti uxorem áccipit.
pater ét Chremes revérsti fremere. deín minas
trigínta dant parasíto, ut illam cóniugem 10
habéret ipse. argénto hoc emitur fidicina.
uxórem retinet Ántipho a patruo ágnitam.

PERSONAE.

DAVOS SERVOS

GETA SERVOS.

ANTIPHO ADVLESCENS

PHAEDRIA ADVLESCENS

DEMIPHO SENEX

PHORMIO PARASITVS

HEGIO

CRATINVS } ADVOCATI

CRITO

DORIO LENO

CHREMES SENEX

SOPHRONA NVTRIX

NAVSISTRATA MATRONA.

PROLOGVS.

Postquám poëta vétus poëtam nón potest
retráhere ab studio et tránsdere hominem in ótium,
maledíctis deterrére ne scribát parat :
qui ita díctitat, quas ántehac fecit fábulas,
tenui ésse oratióne et scripturá levi : 5
quia núnquam insanum scripsit adulescéntulum
cervám videre fúgere et sectarí canes
et eám plorare, oráre ut subveniát sibi.
quod si íntellegeret, quóm stetit olím nova,
actóris opera mágis stetisse quám sua, 10
minus múlto audacter, quám nunc laedit, laéderet.
nunc síquis est, qui hoc dícat aut sic cógitet :
'vétus sí poëta nón laccessissét prior,
nullum ínvenire prólogum possét novos :'
[quem diceret, nisi haberet cui male diceret :] 15
is sibi responsum hoc hábeat, in medio ómnibus
palmam ésse positam, qui ártem tractant músicam.
ille ád famem hunc ab stúdio studuit reícere :
hic rêspondere vóluit, non lacéssere.
benedíctis si certásset, audissét bene : 20
quod ab illo adlatumst, íd sibi rellatúm putet.
de illó iam finem fáciam dicundí mihi,
peccándi quom ipse dé se finem nón facit ?
nunc quíd velim animum atténdite. adportó novam
Epídicażomenon quám vocant comoédiam 25
Graeci, Latini Phórmionem nóminant :
quia prámas partis qui áget, is erit Phórmio
parasítus, per quem rés geretur máxume,
volúntas vostra si ád poëtam accésserit.
date óperam, adeste aequo ánimo per siléntium, 30
ne símili utamur fórtuna, atque usí sumus
quom pér tumultum nóster grex motús locost :
quem actóris virtus nóbis restituít locum
bonitásque vostra adiútans atque aequánimitas.

ACTVS I.

DAVOS.

- I¹ Amicus summus meus et popularis Geta 35
 heri ad me venit. erat ei de ratiuncula
 iam pridem apud me relictuom pauxillulum
 nummorum: id ut conficerem. confeci: adfero.
⁵ nam erilem filium eius duxisse audio
 uxorem: ei credo minus hoc conratur. 40
 quam inique comparatumst, ei qui minus habent
 ut semper aliquid addant ditioribus!
 quod ille tunciatim vix de demenso suo
¹⁰ suum defrudans genium compersit miser,
 id illa univorsum abripiet, haud existumans 45
 quanto labore partum. porro autem Geta
 ferietur alio munere, ubi era pepererit:
 porro autem alio, ubi erit puero natalis dies:
¹⁵ ubi initiabunt. omne hoc mater auferet:
 puer causa erit mittendi. sed videon Getam? 50

GETA. DAVOS.

- I² GE. Siquis me quaeret rufus... DA. praestost, desine.
 GE. oh,
 at ego obviam conabar tibi, Dave. DA. accipe, en:
 lectumst; conveniet numerus quantum debui.
 GE. amo te: et non neglexisse habeo gratiam.
⁵ DA. praesertim ut nunc sunt mores: adeo res reddit:
 siquis quid reddit, magna habendast gratia. 56
 sed quid tu es tristis? GE. egone? nescis quo in
 metu,
 quanto in periculo sumus. DA. quid istuc est? GE.
 scies,
 modo ut tacere possis. DA. abi sis, inciens:
¹⁰ quous tu fidem in pecunia perspexeris, 60
 verere verba ei credere? ubi quid mihi lucrist

te fallere? GE. ergo ausculta. DA. hanc operam tibi dico.

GE. senis nostri, Dave, frātre[m] maiorē[m] Chremem nostin? DA. quid ni? GE. quid? eius gnatum Phaédriam?

15 DA. tam quā[m] te. GE. evenit sēnib[us] ambob[us] simul iter illi in Lemnum ut ēsset, nostro in Cīliciam 66 ad hōspitem antiquom: is senem per epistulas pellēxit, modo non mōntis auri pōllicens.

DA. quoi tānta erat res ēt super erat? GE. désinas: 20 sic ēst ingenium. DA. oh, régem me esse opōrtuit. GE. abeūntes ambo hinc tūm senes me fīliis 71 relīnquont quasi magīstrum. DA. o Geta, provīnciam cepīsti duram. GE. mi ūsus venit, hōc scio: memini relinqui mé deo iratō meo.

25 coepi advorsari primo: quid verbis opust? 75 senī fidelis dūm sum, scapulas pēddidi.

venēre in mentem mi istaec: 'nam quae inscītiast, advorsum stimulum cālces!' coepi eis omnia facere, obsequi quae vēllent. DA. scisti uti foro.

30 GE. noster mali nil quicquam primo: hic Phaédria 80 continuo quandam nactus est puellulam citharistram: hanc amare coepit pēddite.

ea sērviebat lēnoni inpurīssimo: neque quod daretur quicquam: id curarānt patres.

35 restābat aliud nīl nisi oculos pāscere, 85 sectāri, in ludum dūcere et reddūcere.

nos otiosi operā[m] dabamus Phaédriae.

in quo haec discebat lūdo, exadvorsum ei loco tostrīna erat quaedam: hīc solebam[us] fere

40 plerū[m]que eam opperīri, dum inde irēt domum. 90 intērea dum sedēmus illi, intērvēnit

adulēscens quidam lācrumans: nos mirārier.

rogāmus quid sit: 'nūmquam aequē' inquit 'hīc modo paupértas mihi onus vīsumst et miserum ēt grave.

45 modo quāndam vidi vīrginem hīc vicīniae 95 miserām, suam matrem lāmentari mōrtuam:

ea sīta erat exadvorsum neque illi bēnivolens neque nōtus neque cognātus extra unam āniculam

quisquam āderat, qui adiutāret funus. miseritumst.

- 90 'virgo ipsa facie egrégia.' quid verbis opust? 100
 commoratur omnis noster. ibi continuo Antipho
 'vultisne eam visere?' alius 'censeo:
 eamus: duc nos sodes.' imus, venimus,
 videmus: virgo pulchra: et quo magis diceret,
 95 nil adierat adiumenti ad pulchritudinem: 105
 capillus passus, nudus pes, ipsa horrida,
 lacrumae, vestitus turpis: ut, ni vis boni
 in ipsa inesset forma, haec formam extinguerent.
 ille qui illam amabat fiduciam tantum modo
 100 'satis' inquit 'scitast': noster vero... DA. iam scio:
 amare coepit. GE. scin quam? quo evadat vide. 111
 postridie ad anum recta pergit: obsecrat,
 ut sibi eius faciat copiam. illa enim se negat
 neque eum aequom aut facere: illam civem esse At-
 ticam
 105 bonam bonis prognatam: si uxorem velit 115
 lege id licere facere: sin aliter, negat.
 noster quid ageret nescire: et illam ducere
 cupiebat et metuiebat absentem patrem.
 DA. non, si redisset, ei pater veniam daret?
 110 GE. ille indotatam virginem atque ignobilem 120
 daret illi? numquam 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:
 115 'lex est ut orbae, qui sunt genere proxumi, 125
 eis nubant, et illos ducere eadem haec lex iubet.
 ego te cognatum dicam et tibi scribam dicam:
 patrum amicum me adsimulabo virginis:
 ad iudices veniemus: qui fuerit pater,
 120 quae mater, qui cognata tibi sit, omnia haec 130
 confingam: quod erit mihi bonum atque commo-
 dum,
 quom tu horum nil refelles, vincam scilicet.
 pater adierit. mihi paratae lites: quid mea?
 illa quidem nostra erit.' DA. iocularum audaciam.
 125 GE. persuasumst homini: factumst: ventumst: vinci-
 mur: 135

- duxit. DA. quid narras? GE. hóc quod audis. DA.
6 Geta,
quid té futurumst? GE. nescio hercle: unum hóc
scio,
quod fors feret, feremus aequo animo. DA. placet:
hem istuc virist officium. GE. in me omnis spes mi-
hist.
- 90 DA. laudo. GE. ad precatorem adeam credo, qui mihi
sic orat: 'nunc amitte quaeso hunc: ceterum 141
posthac si quicquam, nil precor.' tantum modo
non addit: 'ubi ego hinc abiero, vel occidito.'
DA. quid paedagogus ille, qui citharistram?
- 95 quid rei gerit? GE. sic, tenuiter. DA. non multum
habet 145
quod det fortasse? GE. immo nil nisi spem meram.
DA. pater eius rediit an non? GE. non dum. DA.
quid? senem
quoad expectatis vestrum? GE. non certum scio:
sed epistulam ab eo adlatam esse audivi modo
100 et ad portitores esse delatam: hanc petam. 150
DA. numquid, Geta, aliud me vis? GE. ut bene sit
tibi.
puer heus. nemon huc prout? cape, da hoc Doro.

ACTVS II.

ANTIPHO. PHAEDRIA.

- I: AN. Adeon rem redisse, ut qui mihi consultum op-
tumé velit esse,
Phaedria, patrem ut extimescam, ubi veniat in men-
tem eius adventi!
quod ni fuisset incogitans, ita [eum] expectarem, ut
par fuit. 155
PH. quid istuc? AN. rogitas? qui tam audacis facinoris
mihi conscius sis?

5 quód utinam ne Phórmioni id suádere in mentem
 íncidisset
 neú me cupidum eo ímpulisset, quód mihi principiúmst
 mali!
 nón potitus ésssem: fuisset tum illud mi aegre aliquót
 dies:

at nón cotidiána cura haec ángeret animum, PH.
 aúdio. 160

AN. dum expécto quam mox véniat qui hanc mihi
 ádimat consuetúdinem.

10 PH. aliís quia defit quód amant aegrest: tíbi quia
 super ést dolet.

amóre abundas, Ántipho.

nam túa quidem hercle cértó vita haec éxpetenda op-
 tándaquest.

ita mé di bene ament, út mihi liceat tám diu quod
 amó frui, 165

iam dépícisci mórtē cupio; tú conícito cétera,

15 quíd ego éx hac inopíá nunc capiam, et quíd tu ex
 istac cópia,

ut ne áddam, quod sine sumptu ingenuam, liberalem
 náctus es,

quod habéa, ita ut voluísti, uxorem síne mala famá
 palam:

beátus, ni unum désit, animus qui modeste istaéc ferat.

quod sí tibi res sit cum eó lenone quócum mihist, tum
 séntias. 171

20 ita pléríque ingeníó sumus omnes, nóstri nosmet paé-
 nitet.

AN. at tú mihi contra núnc videre fórtunatus, Phaé-
 dria,

quoi de íntegro est potéstas etiam cónsulendi, quíd
 velis:

retinére amorem an míttere: ego in eum íncidi in-
 felíx locum, 175

ut néque mihi eius sít mittendi néc retinendi cópia.

25 sed quíd hoc est? videon égo Getam curréntem huc
 adveníre?

is est ípsus: ei, timeó miser, quam hic núnc mihi
 nuntiét rem.

GETA. ANTIPHO. PHAEDRIA.

- 14 GE. Núllu's, Geta, ni iam áliquod tibi consílium celere
réperies :
íta nunc inparátum subito tánta te inpendént mala :
quae néque uti devitém scio neque quó modo me inde
éxtraham : 181
- 4 nam nón potest celári nostra diútius iam audácia.
- 6 AN. quid nam ille commotús venit ?
GE. tum témporis mihi púctum ad hanc rem est : érus
adest. AN. quid istúc malist ?
GE. quód quom audierit, quód eius remedium ínveniam
iracúndiae ? 185
- lóquar ? incendam : táceam ? instigem : púrgem me ?
laterém lavem.
- 10 heú me miserum : quóm mihi paveo, tum Ántipho me
excrúciat animi :
eíus me miseret, eí nunc timeo, is núnc me retinet : nam
ábsque eo esset,
récte ego mihi vidíssem et senis essem últus iracún-
diam :
áliquid convasássem atque hinc me cónicerem protinam
ín pedes. 190
- AN. quam *nam* híc fugam aut furtúm parat ?
- 15 GE. sed ubi Ántiphonem réperiam ? aut qua quaérere
insistám viam ?
PH. te nóminat. AN. nesció quod magnum hoc núntio
expectó malum.
- PH. a, sánun es ? GE. domum íre pergam : ibi plú-
rimumst.
- PH. revocémus hominem. AN. sta ílico. GE. hem,
sátis pro inperio, quisquis es. 195
- AN. Geta. GE. ípsest quem volui óbviám.
- AN. cédo quid portas, óbsecro, atque id, sí potes, verbo
éxpedi.
- 20 GE. fáciám. AN. eloquere. GE. módo apud portum...
AN. meúmne ? GE. intellexti. AN. óccidi. PH. hem.
- AN. quíd agam ? PH. quid ais ? GE. huius patrem vi-
disse me, patruóm tuom.

AN. nám quod ego huic nunc súbito exitio rémedium in-
veniám miser? 200

Quód si eo meae fortúnae redeunt, Phánium, abs te ut
dístrahar,

Núllast mihi vita éxpetenda. GE. ergo ístaec quom ita
sint, Ántipho,

: Tánto magis te advígilare aequomst: fórtis fortuna
ádiuvat.

AN. nón sum apud me. GE. atqui ópus est nunc quom
máxume ut sis, Ántipho:

nám si senserít te timidum páter esse, arbitrábitur 205
cómmeruisse cúlpan. PH. hoc verumst. AN. nón pos-
sum inmutárier.

GE. quíd faceres, si aliúd gravius tibi nunc faciundúm
foret?

► AN. quom hóc non possum, illúd minus possem. GE. hoc
níl est, Phaédria: ílicet.

quíd hic conterimus óperam frustra? quín abeo? PH.
et quidem ego? AN. óbsecro,

quíd si adsimulo, sátin est? GE. garris. AN. vóltum
contemplámini: en, 210

sátine sic est? GE. nón. AN. quid si sic? GE. própe-
modum. AN. quid síc? GE. sat est:

ém, istuc serva: et vérbum verbo, pár pari ut re-
spóndeas,

► né te iratus suís saevidicis díctis protelét. AN. scio.

GE. ví coactum te ésse invitum, lége, iudició: tenes?
séd quis hic est senéx, quem video in última platea?

AN. ípsus est. 215
non póssum adesse. GE. a, quíd agis? quo abis, Án-
tipho?

mané, mane. AN. ego me nóvi et peccatúm meum:

40 vobis commendo Phánium et vitám meam.

PH. Geta, quíd nunc fiet? GE. tú iam litis aúdiés:
ego pléctar pendens, nísi quid me feféllerit. 220

séd quód modo hic nos Ántiphonem mónuimus,
id nósmet ipsos fácere oportet, Phaédria.

45 PH. aufer mi 'oportet': quín tu quid faciam ínpera.

GE. meminístin, olim ut fúerit vostra orátio

in re incipiunda ad défendendam nóxiam, 225

iustam illam causam, fácilem, vincibilem, óptumam?

PH. memini. GE. ém, nunc ipsast ópus ea, aut, siquid potest,

50 melióre et callidióre. PH. fiet sédulo.

GE. nunc prior adito tu, égo in insidiis híc ero

subcénturiatus, síquid deficiás. PH. age. 230

DEMIPHO. GETA. PHAEDRIA.

II 1 DE. Ítane tandem uxórem duxit Ántipho iniussú meo?
néc meum inperium: ac mítto inperium: nón simulta-
tém meam

reveréri saltem! nón pudere! o fácinus audax, ó Geta
monitór! GE. vix tandem. DE. quíd mihi dicent aut
quam causam réperient?

5 demíror. PH. atqui réperiam: aliud cúra. DE. an hoc
dicét mihi: 235

‘invítus feci. léx coëgit’? aúdio, fateór. GE. placea.

DE. verúm scientem, tácitum causam trádere advor-
sáriis,

etiámne id lex coëgit? PH. illud dúrum. GE. ego
expediám: sine.

DE. incértumst quid agam, quía praeter spem atque
incredibile hoc mi obtigit;

10 ita sum ínritatus, ánimum ut nequeam ad cógitandum
institúere. 240

quam obrem ómnis, quom secúndae res sunt máxume,
tum máxume

meditári secum opórtet, quo pacto ádvorsam aerum-
nám ferant.

perícла, damna péregre rediens sémper secum cógitet
aut fili peccatum aut uxoris mórtém aut morbum
fíliae,

15 commúnia esse haec, néquid horum umquam áccidat
animó novom: 245

quidquíd praeter spem evéniat, omne id députare esse
ín lucro.

GE. o Phaédria, incredibilest quantum erum ánte eo
sapiéntia.

meditáta mihi sunt ómnia mea incómmoda, erus si ré-
dierit:

moléndumst in pistrino, vapulándum, habendae cóm-
pedes,

20 opus rúri faciundum: hórum nil quicquam áccidet a-
nimó novom. 250

quidquíd praeter spem evéniet, omne id députabo esse
in lucro.

séd quid cessas hóminem adire et blánde in principio
ádloqui?

DE. Phaédriam mei frátris video fílium mi ire óbviám.

PH. mi pátrúe, salve. DE. sálve: sed ubist Ántipho?

25 PH. salvóm venire... DE. crédo: hoc respondé mihi. 255

PH. valet, híc est: sed satin ómnia ex senténtia?

DE. vellém quidem. PH. quid istúc est? DE. rogi-
tas, Phaédria?

bonás me absente hic cónfecistis núptias.

PH. eho, an íd suscenses núnc illi? GE. o artificém
probum!

30 DE. egon ílli non suscénseam? ipsum géstio 260

dari mi in conspectum, núnc sua culpa út sciat
leném patrem illum fáctum me esse acérrumum.

PH. atquí nil fecit, pátrúe, quod suscénseas.

DE. ecce autém similia ómnia: omnes cóngruont:

35 unúm cognoris, ómnis noris. PH. haúd itast. 265

DE. hic in nóxiast, ille ád dicendam cáusam adest:

quom illést, hic praestost: tráduunt operas mútuas.

GE. probe hórum facta inprúdens depinxít senex.

DE. nam ni haéc ita essent, cum illo hau stares, Phaé-
dria.

40 PH. si est, pátrúe, culpam ut Ántipho in se admí-
serít, 270

ex quá re minus rei fóret aut famae témpérans,

non cáusam dico quín quod méritus sít ferat.

sed síquis forte málitia fretús sua

insídias nostrae fécit adulescéntiae

45 ac vícit, nostran cúlpa east an iúdicum, 275

qui saépe propter ínvidiam adimunt díviti

aut própter misericórdiam addunt paúperi?

GE. ní nóssem causam, créderem vera hunc loqui.

DE. an quísqum iudex ést, qui possit nóscere

50 tua iústa, ubi tute vérbum non respóndéas, 280

ita ut ille fecit? PH. functus adulescéntulist
officium liberális: postquam ad iúdice
ventúmsť, non potuit cógitata próloqui:
ita eúm tum tímídum *illic* obstupescit pudor.

55 GE. laudo hunc: sed cesso adire quam primúm se-
nem? 285

ere, sálve: salvom te ádvenisse gaúdeo. DE. oh,
bone cústos, salve, cólumen vero fámiliae,
quoi cómmendavi filium hinc abiéns meum.

GE. iam dúdum te omnis nós accusare aúdio
60 inmérito, et me horunc ómnium inmeritíssumo: 290
nam quíd me in hac re fácere voluistí tibi?
servom hóminem causam oráre leges nón sinunt,
neque téstimoni dictio est. DE. mitto ómnia.

do istúc 'inprudens tímuit adulescéns': sino
65 'tu sérvos': verum sí cognatast máxume, 295
non fuit necesse habére: sed id quod léx iubet,
dotém daretis; quaéreret aliúm virum.

qua rátióne inopem pótius ducebát domum?
GE. non rátió, verum argéntum deerat. DE. súmeret
70 alicúnde. GE. alicunde? níl est dictu fácilius. 300

DE. postrémo si nullo álio pacto, faénore.
GE. hui, díxti pulchre: síquidem quisquam créderet
te vívo. DE. non, non sic futurumst: nón potest.
egon illam cum illo ut pátiar nuptam unúm diem?

75 níl suáve meritumst. hóminem commonstrárier 305
mi istúm volo aut ubi hábitet demonstrárier.

GE. nempe Phórmionem? DE. istúm patronum mú-
lieris.

GE. iam fáxo hic aderit. DE. Ántipho ubi nunc ést?
GE. foris.

DE. abi, Phaédria, eum requíre atque adduce húc.
PH. eo:

80 rectá via quidem illuc. GE. nempe ad Pámphilam.
DE. ego deós penatis hinc salutátum domum 311
devórtar: inde ibo ád forum atque aliquót mihi
amícos advocabó, ad hanc rem qui ádsient,
ut ne ínparatus sím, si adveniat Phórmio.

ACTVS III.

PHORMIO. GETA.

II: PH. Ítane patris aís adventum vérítum hinc abiisse?

GE. ádmódum. 315

PH. Phánium relictam solam? GE. síc. PH. et iratúm senem?

GE. óppido. PH. ad te súmma solum, Phórmio, rerúm redit:

túte hoc intristí: tibi omnest éxedendum: adcingere.

5 GE. óbsecro te. PH. sí rogabit... GE. in te spes est.

PH. éccere,

quíd si reddet? GE. tu ímpulisti. PH. síc opinor. GE. súbveni. 320

PH. cédo senem: iam instrúcta sunt mi in córde consilia ómnia.

GE. quíd ages? PH. quid vis, nísi uti maneat Phánium atque ex crimine hoc

Ántiphonem erípíam atque in me omnem íram derivém senis?

10 GE. ó vir fortis átque amicu's. vérum hoc saepe, Phórmio,

véreor, ne istaec fórtitudo in nérvom erumpat dénique.

PH. a, 325

nón itast: factúmst periculum, iám pedum visást via.

quót me censes hómines iam devérberasse usque ad necem,

hóspites, tum cívís? quo magis nóvi, tanto saépius.

15 cédo dum, enumquam iniúriarum audisti mihi scriptám dicam?

GE. quí istuc? PH. quia non réte accipitri ténnitur neque míluo, 330

quí male faciunt nóbis: illis quí nil faciunt ténnitur, [quía enim in illis frúctus est, in illis opera lúditur.]

áliis aliundést periculum, unde áliquid abradí potest:

20 míhi sciunt nil ésse. dices 'dúcent damnatúm domum': álere nolunt hóminem edacem, et sápiunt mea senténtia, 335

pró maleficio sí beneficium súmmum nolunt réddere.
 GE. nón pote satis pro mérito ab illo tibi referri grátia.
 PH. ímmo enim nemo sátis pro merito grátiam regi
 refert.

25 téne asumbolúm venire unctum átque lautum e bál-
 neis,

ótiosum ab ánimo, quom ille et cúra et sumptu ab-
 súmitur! 340

dúm tibi fit quod pláceat, ille ríngitur: tu rídeas,
 priór bibas, priór decumbas: céná dubia adpónitur..
 GE. quíd istuc verbist? PH. úbi tu dubites quíd sumas
 potíssimum.

30 haéc quom rationem íneas quam sint suávia et quam
 cára sint,

éa qui praebet, nón tu hunc habeas pláne praesentém
 deum? 345

GE. sénex adest: vide quíd agas: prima cóitíost a-
 cérruma:

si eám sustinuerís, postilla iam, út lubet, ludás licet.

DEMIPHO. HEGIO. CRATINVS. CRITO. GETA.
 PHORMIO.

II 3 DE. Enúmquam quoiquam cóntumeliósius
 audístis factam iniúriam quam haec ést mihi?
 adéste quaeso. GE. irátus est. PH. quin tu hóc
 ages? 350

iam ego hunc agitabo. pró deum inmortalium,

5 negat Phánium esse hanc síbi cognatam Démipho?
 hanc Démipho negat ésse cognatám? GE. negat.

DE. ipsum ésse opinor dé quo agebam, séquimini.

PH. neque eíus patrem se scíre qui fuerít? GE. negat.

[PH. nec Stilponem ipsum scire qui fuerit? GE. ne-
 gat.] 356

10 PH. quia egéns relictast mísera, ignoratúr parens,
 negligitur ipsa: vide avaritia quíd facit.

GE. si erum ínsimulabis málitiae, male aúdiēs.

DE. o audáciam, etiam me últro accusatum ádvenit. 360

PH. nam iam ádulescenti nil est quod suscénseam,

15 si illúm minus norat: quíppe homo iam grándior,
 paupér, quoi in opere víta erat, rurí fere

se cōtinebat: ibi agrum de nostró patre
coléndum habebat: saepe interea mihi senex 365
narrábat se hunc negligere cognatúm suom:

20 at quém virum! quem ego viderim in vita óptumum.

GE. videás te atque illum, ut nárras. PH. i in malám
crucem.

nam ni ita eum existumássem, numquam tám gravis
ob hanc ínimicitias cáperem in vostram fámiliam, 370
quam is áspernatur núnc tam inliberáliter.

25 GE. pergín ero absenti mále loqui, impuríssume?

PH. dignum autótem hoc illost. GE. aín tandem, carcér?
DE. Geta.

GE. bonórum extortor, légum contortór. DE. Geta.

PH. respónda. GE. quis homost? éhem. DE. tace.

GE. absenti tibi 375

te indignas seque dignas contumélias

30 numquám cessavit dicere. DE. ohe désine.

aduléscens, primum abs te hóc bona veniá peto,

si tibi placere pótis est, mi ut respóndeas:

quem amicúm tuom aís fuisse istum, explaná mihi,
et quí cognatúm mé sibi esse diceret. 381

35 PH. proinde éxpiscare quási non nosses. DE. nóssem?

PH. ita.

DE. ego mé nego: tu quí aís redige in mémoriam.

PH. eho tú, sobrinum tuóm non noras? DE. énicas.

dic nómen. PH. nomen? máxume. DE. quid núnc
taces? 385

PH. perii hércle, nomen pérdidi. DE. hem, quid aís?

PH. Geta,

40 si méministi id quod ólim dictumst, súbice. hem,

non díco: quasi non nóris, temptatum ádvenis.

DE. egone autótem tempto? GE. Stílpo. PH. atque adeo
quid mea?

Stílpost. DE. quem dixti? PH. Stílponem inquam
nóveras. 390

DE. neque égo illum noram néque mi cognatús fuit

45 quisquom ístoc nomine. PH. itane? non te horúm
pudet?

at sí talentum rém reliquissét decem,

DE. di tibi male faciant. PH. prímus esses mémoriter

progéniam vostram usque áb avo atque atavo pró-
ferens. 395

DE. ita ut dicis. ego tum quom ádvenissem, quí mihi
50 cognáta ea esset, dícerem: itidem tú face:

cedo qui ést cognata? GE. eu nóster, recte: heus tú,
cave.

PH. dilúcide expédívi quibus me opórtuit
iudícibus: tum id si fálsum fuerat, filius 400

quer nón refellit? DE. filium narrás mihi?

55 quoius dé stultitia díci ut dignumst nón potest.

PH. at tú qui sapiens és magistratús adi,
iudícium de ea causa álterum ut reddánt tibi:
quandóquidem solus régnas et solí licet 405
hic de eádem causa bís iudícium apíscier.

60 DE. etsí mihi facta iniúriast, verúm tamen
potíus quam litis sécter aut quam te aúdiam,
itidem út cognata sí sit, id quod léx iubet
dotís dare, abduce hánc, minas quinque áccipe. 410

PH. hahahaé, homo suavis. DE. quíd est? num iniquom
póstulo?

65 an ne hóc quidem ego adipíscar, quod ius públicumst?

PH. itan tándem quaeso, item út meretricem ubi abú-
sus sis,

mercédem dare lex iúbet eí atque amittere?
an, ut néquid turpe cívís in se admítteret 415
proptér egestatem, próxumo iussást dari,

70 ut cum úno aetatem dégeret? quod tú vetas.

DE. ita, próxumo quidem: át nos unde? aut quam
óbrem? PH. ohe,

‘actum’ áiunt ‘ne agas.’ DE. nón agam? immo hau
désinam,

donéc perfecero hóc. PH. ineptis. DE. síne modo. 420

PH. postrémo tecum níl rei nobis, Démipho, est:

75 tuos ést damnatus gnátus, non tu: nám tua
praetéríerat iam ad dúcendum aetas. DE. ómnia haec
illúm putato, quae égo nunc dico, dícere:

aut quídem cum uxore hac ípsum prohibebó domo. 425

GE. irátus ést. PH. tu té idem melius féceris.

80 DE. itane és paratus fácere me advorsum ómnia,
infélíx? PH. metuit híc nos, tam etsi sédulo

dissimulat. GE. bene habent tibi principia. PH. quín
 quod est
 ferúndum fers? tuis dígnum factis féceris, 430
 ut amíci inter nos símus. DE. egon tuam éxpetam
 35 amícitiam? aut te vísum aut auditúm velim?
 PH. si cóncordabís cum illa, habebis quae tuam
 senectútem oblectet: réspice aetatém tuam.
 DE. te oblétet: tibi habe. PH. mínue vero iram.
 DE. hóc age. 435
 satis iam verborumst: nísi tu properas múlierem
 40 abdúcere, ego illam eíciam: dixi, Phórmio.
 PH. si tu illam attigeris sécus quam dignumst líberam,
 dicám tibi ípingam grándem: dixi, Démípho.
 síquid opus fuerit, heús, domo me. GE. intéllego. 440

DEMIPHO. GETA. HEGIO. CRATINVS. CRITO.

II 1. DE. Quantá me cura et sóllicitudine ádficit
 gnatús, qui me et se hisce ínpedivit núptiis!
 neque mi ín conspectum pródit, ut saltém sciam,
 quid de hác re dicat quídve sit senténtiae.
 5 ubi, víse redierítne iam an non dúm domum. 445
 GE. eó. DE. videtis quo ín loco res haéc siet:
 quid ágo? dic, Hegio. HE. égo? Cratinum cénseo,
 si tibi videtur. DE. díc, Cratine. CRA. méne vis?
 DE. te. CRA. ego quae ín rem tuam sint éa velim
 faciás: mihi
 10 sic hóc videtur: quód te absente hic fílius 450
 egít, restitui ín íntegrum aequomst ét bonum:
 et id ínpetrabis. díxi. DE. dic nunc, Hégio.
 HE. ego sédulo hunc dixísse credo: vérum itast,
 quot hómínes tot senténtiae: suos quoíque mos.
 15 mihi nón videtur quód sit factum légibus 455
 rescíndi posse: et túrpe ínceptust. DE. díc, Crito.
 CRI. ego ámplius delíberandum cénseo:
 res mágnast. HE. numquid nós vis? DE. fecistís
 probe:
 incértior sum múlto quam dudúm. GE. negant
 20 redísse. DE. frater ést expectandús mihi: 460
 is quód mihi dederit de hác re consílium, íd sequar.

percóntatum ibo ad pórtum, quoad se récipiat.

GE. at ego Ántiphonem quaeram, ut quae acta hic sint
sciat.

sed eccum ípsam video in témpore huc se récipere.

ANTIPHO. GETA.

III : AN. Énim vero, Antiphó, multimodis cum istoc animo
es vítuperandus :

ítane te hinc abísse et vitam tuám tutandam aliis de-
disse ! 466

álios tuam rem crédidisti mágis quam tete anumum
ádversuros ?

nam út ut erant alia, illi certe quae nunc tibi domíst
consuleres,

5 néquid propter tuám fidem decépta poteretúr mali :
quofus nunc miserae spés opesque súnt in te uno
omnés sitae. 470

GE. et quídem, ere, nos iam dúdum hic te absentem
íncusamus, qui ábieris.

AN. te ipsúm quaerebam. GE. séd ea causa níllo magis
defécimus.

AN. loquere óbsecro, quo nam ín loco sunt rés et fortu-
nae meae :

10 numquíd subolet patrí ? GE. nil etiam. AN. ecquíd
spei porrost ? GE. néscio. AN. a.

GE. nisi Phaédria hau cessávit pro te eníti. AN. nil
fecít novi. 475

GE. tum Phórmio itidem in hác re ut aliis strénuom
hominem praebuit.

AN. quid is fécit ? GE. confutávit verbis ádmodum ira-
túm senem.

AN. eu, Phórmio. GE. ego quod pótui porro. AN. mí
Geta, omnis vós amo.

15 GE. síc habent princípia sese ut díco : adhuc tranquílla
res est,

mánsurusque pátruom pater est, dum húc adveniat.

AN. quíd eum ? GE. ut aibat 480
de eíus consilio sése velle fácere quód ad hanc rem
áttinet.

AN. quántum metuíst míhi, redire huc sálvom nunc patruóm, Geta!

nam eius per unam, ut aúdio, aut vivam aut moriar senténtiam.

20 GE. Phaédria tibi adést. AN. ubi nam? GE. ecum ab suá palaestra exit foras.

PHAEDRIA. DORIO. ANTIPHO. GETA.

I 2 PH. Dório, 485
audi óbsecro. Do. non aúdio. PH. parúmper. Do.
quin omítte me.

PH. aúdi quod dicam. Do. át enim taedet iam aúdire eadem míliens.

PH. át nunc dicam quód lubenter aúdias. Do. loquere, aúdio.

PH. nón queo te exoráre ut maneat tríduom hoc? quo nún abis?

5 Do. mirábar si tu míhi quicquam adferrés novi. AN. 490
ei,
metuó lenonem nequid... GE. suo suát capiti? idem ego véreor.

PH. non iám míhi credis? Do. háriolare. PH. sín fidem do? Do. fábulae.

PH. faéneratum istúc beneficium púlchre tibi dicés. Do. logi.

PH. créde mihi, gaudébis facto: vérum hercle hoc est. Do. sómnia.

10 PH. éxperire: nón est longum. Do. cántilenam eandém canis. 495

PH. tú cognatus, tú parens, tu amícus, tu... Do. garri modo.

PH. ádeon ingenio ésse duro te átque inexorábili, út neque misericórdia neque précibus molliri queas!

Do. ádeon te esse incógitantem atque ínpudentem, Phaédria,

15 út phaleratis dictis ducas me ét meam ductes grátiis! 500

AN. míseritumst. PH. ei, véris vincor. GE. quám uterquest similis sui

PH. atque, Antipho alia quom occupatus ésset sollicitudine,

tum hoc ésse mi obiectum malum! AN. a, quid istuc autem, Phaédria?

PH. ó fortunatissime Antípho. AN. égone? PH. quoi quod amás domist:

20 néc cum huius modi umquam úsus venit út conflictarés malo. 505

AN. míhin domist? immo, id quod aiunt, aúribus teneó lupum.

[nam neque quo pacto a me amittam neque uti retineam scio.]

Do. ípsum istuc mi in hóc est. AN. heia, né parum lenó sies.

númquid hic confécit? PH. hicine? quód homo inhumanissimus:

25 Pámphilam meam véndidit. GE. quid? véndidit? AN. ain? véndidit? 510

PH. véndidit. Do. quam indígnum facinus, ancillam aere emptám meo!

PH. néqueo exorare út me maneat ét cum illo ut mutét fidem

tríduom hoc, dum id quód est promissum ab amícis argentum aúfero:

sí non tum dedero, únám praeterea hóram ne oppertús sies.

30 Do. óbtundes? AN. hau lóngumst id quod órat: exorét sine: 515

ídem hic tibi, quod bóni promeritus fúeris, conduplicáverit.

Do. vérba istaec sunt. AN. Pámphilamne hac úrbe privarí sines?

túm praeterea horúnc amorem dístrahi poterín pati?

Do. néque ego neque tu. GE. dí tibi omnes id quod es dignús duint.

35 Do. égo te complurís advorsum ingénium meum mensístuli, 520

póllitantem et níl ferentem, flentem: nunc contra ómnia haec:

répperi qui déť neque lacrumet: dá locum melióribus.

AN. certe hercle, ego si satis commemini, tibi quidemst
olim dies,
quoad dares huic, praestituta. PH. factum. Do. num
ego istuc nego?
AN. iam ea praeteriit? Do. non, verum haec ei ante-
cessit. AN. non pudet 525
vanitatis? Do. minime, dum ob rem. GE. sterculi-
num. PH. Doro,
itane tandem facere oportet? Do. sic sum: si placeo,
utere.
AN. sic hunc decipi! Do. immo enim vero, Antipho,
hic me decipit:
nam hic me huius modi scibat esse: ego hunc esse
aliter credidi;
iste me fefellit: ego isti nilo sum aliter ac fui. 530
sed ut ut haec sunt, tamen hoc faciam: cras mane
argentum mihi
miles dare se dixit: si mihi prior tu attuleris, Phaé-
dria,
mea lege utar, ut potior sit, qui prior ad dandumst.
vale.

II. PH. quid faciam? unde ego nunc tam subito huic ar-
gentum inveniám miser,
quod minus nilo est, quod, hic si pote fuisset exorá-
rier 535
triduum hoc, promissum fuerat? AN. itane hunc pa-
tiemur, Geta,
fieri miserum, qui me dudum, ut dixti, adiuerit có-
mitter?
quin, quom opus est, beneficium rursum ei experimur
reddere?
GE. scio equidem hoc esse aequum. AN. age ergo, solum
servare hunc potes.
GE. quid faciam? AN. inveniás argentum. GE. cupio:
sed id unde, edoce. 540
AN. pater adest hic. GE. scio: sed quid tum? AN.
a, dictum sapienti sat est.
GE. itane? AN. ita. GE. sane hercle pulchre suades:
etiam tu hinc abis?
non triumpho, ex nuptiis tuis si nil nanciscor mali,

ni étiam nunc me huius caúsa quaerere in malo iubeás crucem?

AN. vérum hic dicit. PH. quíd? ego vobis, Géta, alienus sum? GE. haú puto: 545

séd parumne est, quod ómnibus nunc nóbis suscensét senex,

ni instigemus étiam, ut nullus lócus relinquatúr preci?

15 PH. álius ab oculis meis illam in ígnotum abducét locum? hem:

tum igitur, dum licét dumque adsum, lóquimini mecum, Ántipho,

cóntemplamini me. AN. quam obrem? aut quíd nam facturús, cedo? 550

PH. quóquo hinc asportábitur terrárum, certumst persequi

aút perire. GE. dí bene vortant quód agas: pedetemptím tamen.

20 AN. víde siquid opis pótes adferre huic. GE. 'siquid'? quid? AN. quaere óbsecro:

néquid plus mínúsve faxit, quód nos post pigeát, Geta.

GE. quaéro. AN. salvos ést, ut opinor. GE. vérum enim metuó malum. 555

AN. nóli metuere: úna tecum bóna mala tolerábitus.

GE. cuántum opus est tibi argénti, loquere. PH. sólae trigintá minae.

25 GE. tríginta? hui, percárast, Phaedria. PH. ístaec vero vília est.

GE. áge age, inventas réddam. PH. o lepidum. GE.

aufér te hinc. PH. iam opust. GE. iám feres:

séd opus est mihi Phórmionem ad hánc rem adiutorém dari. 560

AN. praéstost: audacíssume oneris quíd vis inpone, écferet:

sólus est homo amíco amicus. GE. eámus ergo ad eum ócius.

30 AN. númquid est quod operá mea vobis ópus sit? GE. nil: verum ábi domum

ét illam miseram, quam égo nunc intus scío esso exanimatám metu,

cōsolare. cēssas? AN. nil est aēque quod faciām
lubens. 565

PH. quā via istuc faciēs? GE. dicam in itinere:
hinc modo te amove.

ACTVS III.

DEMIPHO. CHREMES.

DE. Quid? quā profectus cāsa hinc es Lemnūm,
Chremes,

addúxtin tecum fíliam? CH. non. DE. quíd ita non?
CH. postquám videt me eius máter esse hic diútius,
simul autem non manébat aetas v́rginis 570

meam négligentiam: ípsam cum omni fámilia
ad mé profectam esse aibant. DE. quíd illic tām diu
quaeso ígitur commorábare, ubi id audíveras?

CH. pol mé detinuit mórbus. DE. unde? aut quí?
CH. rogas?

senéctus ipsast mórbus. sed venísse eas 575

10 salvás audiui ex náuta qui illas véxerat.

DE. quíd gnáto obtigerit me ábsente, audistín, Chre-
mes?

CH. quod quídem me factum cōnsili incertúm facit.
nam hanc cōndicionem síquoi tulero extrário,
quo pácto aut unde míhi sit dicundum órdest. 580

15 te míhi fidelem esse aēque atque egomet súm mihi
scibam: ille si me aliénus adfiném volet,
tacébit, dum intercédet familiáritas:
sin spréverit me, plús quam opus est scitó sciet,
vereórque ne uxor áliqua hoc resciscát mea: 585

20 quod sí fit, ut me excútiam atque egrediár domo,
id réstat: nam ego meórum solus súm meus.

DE. scio ita ésse: et istaec mihi res sollicitúdínist:
neque ádeo defitísca experírier,
donéc tibi quod pollicitus sum id effécero. 590

GETA, (DEMIPHO. CHREMES.)

- IV : Ego hóminem callidiórem vidi néminem
 quam Phórmionem. vénio ad hominem, ut dícerem
 argéntum opus esse et id quo pacto fieret,
 vix dúm dimidium díxeram, intelléxerat:
 5 gaudébat: me laudábat: quaerebát senem. 595
 dis grátias agébat, tempus síbi dari,
 ubi Phaédriae esse osténderet niló minus
 amícum sese quam Ántiphoni. hominem ad forum
 iussi ópperiri: eo me ésse adducturúm senem.
 10 sed eccum ípsam. quis est ultérior? attat Phaé-
 driae 600
 pater vénit. sed quid pértinui autem bélua?
 an quía quos fallam pro úno duo sunt míhi dati?
 commódius esse opinor duplici spe útier.
 petam hínc unde a primo ínstítui: is sí dát, sat est:
 15 sí ab eó nil fiet, tum hínc adoriar hóspitem. 605

ANTIPHO. GETA. CHREMES. DEMIPHO.

- IV : AN. Expécto quam mox récipiat sesé Geta.
 sed pátruom video cúm patre astantem. eí míhi,
 quam tímeo, adventus húius quo inpellát patrem.
 GE. adíbo: o salve, nóster Chremes. CH. salvé, Geta.
 5 GE. veníre salvom vólup est. CH. credo. GE. quíd
 agitur? 610
 CH. multa ádvenienti, ut fít, nova hic complúria.
 GE. ita. de Ántiphone audístin quae facta? CH.
 ómnia.
 GE. tun díxeras huic? fácinus indignúm, Chremes,
 sic círcumiri! DE. id cum hóc agebam cómodum.
 10 GE. nam hercle égo quoque id quidem ágitans me-
 cum sédulo 615
 invéni, opinor, rémedium huic rei. CH. quíd, Geta?
 DE. quod rémedium? GE. ut abii ábs te, fít forte
 óbviám
 míhi Phórmio. CH. qui Phórmio? GE. is qui istám.
 CH. scio.
 GE. visúmst mí, ut eius téptarem senténtiam.

15 prendo hóminem solum: 'quór non' inquam 'Phór-
mio, 620

vidés, inter nos sic haec potius cùm bona
ut cómponamus grátia quam cùm mala?

erus liberalis ést et fugitans litium:

nam céteri quidem hércle amici omnés modo

20 uno óre auctores fuére, ut praecipitem hánc daret.' 625

AN. quid hic coéptat aut quo evádet hodie? GE. 'an
légibus

datúrum poenas díces, si illam eiécerit?

iam id éploratumst: héia, sudabís satis,

si cum illo inceptas hómine: ea eloquéntiast.

25 verúm pono esse víctum cum: at tandém tamen 630

non cápitis ei res ágitur, sed pecúniae.

postquam hóminem his verbis séntio mollírier,

'solí sumus nunc hic' inquam: 'eho, dic quid vís
dari

tibi in manum, ut erus hís desistat lítibus,

30 haec hinc facessat, tú molestus né sies?' 635

AN. satin illi di sunt própítii? GE. 'nam sát scio,

si tu áliquam partem aequi bonique díxeris,

ut est ille bonus vir, tria non commutábitis

verba hódie inter vos.' DE. quis te istaec iussít loqui?

35 CH. immó non potuit mélius pervenírier 640

eo quó nos volumus. AN. óccidi. DE. perge éloqui.

GE. a primo homo insaníbat. CH. cedo quid póstulat?

GE. quid? nímium quantum. CH. *quántum?* dic.

GE. siquís daret

taléntum magnum. DE. immó malum hercle: ut níl
pudet!

40 GE. quod dixi adeo eí: 'quaéso, quid si fíliam 645

suam únicam locáret? parvi ré tulit

non súcepisse: invéntast quae dotém petat.'

ut ad paúca redeam ac mítam illius inéptias,

haec dénique eius fuít postrema orátio:

45 'ego' inquit 'a princípío amici fíliam, 650

ita ut aéquom fuerat, vólui uxorem dúcere.

nam míhi venibat in mentem eius incómmodum,

in sérvitute paúperem ad ditém dari.

sed mi ópus erat, ut apérte tibi nunc fábular,

- 50 aliquántulum quæ adferret, qui dissolverem 655
 quæ débeo: et etiám nunc, si volt Démipho
 dare quántum ab hac accípio, quæ sponsást mihi,
 nullám mihi malim quam ístanc uxórém dari.’
 AN. utrám stultitia fácere ego hunc an málitia
 55 dicám, scientem an ímprudentem, incértus sum. 660
 DE. quid si ánimam debet? GE. ‘áger oppositust píg-
 nori
 decem ób minas’ inquit. DE. áge age, iam ducat:
 dabo.
 GE. ‘aediculae item sunt ób decem alias’ DE. oíei,
 nímíumst. CH. ne clama: pétito *illasce* a mé decem.
 60 GE. ‘uxóri emunda ancíllulast: tum pláscula 665
 supelléctile opus est: ópus est sumptu ad núptias:
 his rébus sane póne’ inquit ‘decém minas.’
 DE. sescéntas proinde scríbito iam míhi dicas:
 nil do: ínpuratus me ille ut etiam ínrideat?
 65 CH. quaeso, égo dabo, quíesce: tu modo fílius 670
 fac ut illam ducat, nós quam volumus. AN. eí mihi,
 Geta, óccidisti mé tuis falláciis.
 CH. mea caúsa eícitur: mé hoc est aequom amíttère.
 GE. ‘quantúm potest me cértiorem’ inquit ‘face,
 70 si illám dant, hanc ut mittam: ne incértús siem: 675
 nam illí mihi dotem iám constituerúnt dare.’
 CH. iam accípiat: illis répudium renúntiet:
 hanc dúcat. DE. quæ quidem illi res vortát male.
 CH. oppórtune adeo argéntum nunc mecum áttuli,
 75 fructúm quem Lemni uxóris reddunt praédia: 680
 inde súmam: uxori tibi opus esse díxero.
 IV 4 AN. Geta. GE. hém. AN. quid egisti? GE. émunxi
 argentó senes.
 AN. satin ést id? GE. nescio hércle, tantum iússus sum.
 AN. eho, vérbero, aliud míhi respondes ác rogo?
 GE. quid érgo narras? AN. quíd ego narrem? operá
 tua 685
 5 ad réstim mihi quidé[m] res reddit planíssume.
 ut té quidem di deaeque ómnes superi *atque* ínferi
 malís exemplis pérđant! em, siquíd velis,
 huic mándes [quod quidem récte curatúm velis,
 huic mándes,] qui te ad scópulum e tranquillo aúferat.

- quid minus utile fuit quam hoc volnus tangere 690
 10 aut nominare uxorem? iniectast spes patri
 posse illam extrudi. oedo nunc porro, Phormio
 dotem si accipiet, uxor ducendast domum,
 quid fiet? GE. non enim ducet. AN. novi. ceterum
 quom argentum repetent, nostra causa scilicet 695
 15 in nervom potius ibit? GE. nil est, Antipho,
 quin male narrando possit depravari.
 tu id quod bonist excerpis, dicis quod malist.
 audí nunc contra: iam si argentum acceperit,
 ducendast uxor, ut ais: concedo tibi: 700
 20 spatium quidem tandem adparandis nuptiis,
 vocandi, sacrificandi dabitur paululum.
 interea amici quod polliciti sunt dabunt:
 inde iste reddet. AN. quam obrem? aut quid dicet?
 GE. rogas?
 'quot res postilla monstra evenerunt mihi! 705
 25 intro sit in aedis ater alienus canis:
 anguis in impluvium decedit de tegulis:
 gallina cecinit: interdixit hariosus:
 haruspex vetuit: ante brumam autem novi
 negotii incipere * * * * *
 30 * * * quae causast iustissima.' 710
 haec fient. AN. ut modo fiant! GE. fient: me vide.
 pater exit: abi, dic esse argentum Phaédriae.

DEMIPHO. GETA. CHREMES.

- IV 5 DE. Quietus esto, inquam: ego curabo nequid verbo-
 rum duit.
 hoc temere numquam amittam ego a me, quin mihi
 testis adhibeam:
 quoi dem et quam obrem dem, commemorabo. GE. ut
 cautus est, ubi nil opust. 715
 CH. atque ita opus factost: et matura, dum libido
 eadem haec manet:
 5 nam si altera illaec magis instabit, forsitan nos reiciat.
 GE. rem ipsam putasti. DE. duc me ad eum ergo.
 GE. non moror. CH. ubi hoc egeris,
 transito ad uxorem meam, ut conveniat hanc prius quam
 hinc abit.

- dicát eam dare nos Phórmioni núptum, ne suscén-
seat: 720
et mágis esse illum idóneum, qui ipsí sit familiárior:
10 nos nóstro officio nón digressos ésse: quantum is
vóluerit
datum ésse dotis. DE. quíd tua malum id ré fert?
CH. magni, Démipho.
non sátis est tuom te officium fecisse, id si non fama
ádprobat:
volo ipsíus [quoque] haec voluntáte fieri, né se eiectam
praédicet. 725
DE. idem égo istuc facere póssum. CH. mulier múlieri
magis cónvenit.
15 DE. rogábo. CH. ubi illas núnc ego reperíre possim,
cógito.

SOPHRONA. CHREMES.

- V 1 So. Quíd agam? quem mi amícum inveniam mísera?
aut quo consília haec referam?
aút unde auxiliúm petam?
nám vereor, era ne ób meum suasum indígna iniuria
ádficiatur: 730
íta patrem adulescéntis facta haec tólerare audió vio-
lenter.
5 CH. nám quae haec anus est, éxanimata a frátre quae
egressást meo?
So. quod ut fácerem egestas me ímpulit, quom scírem
infirmas núptias
hasce ésse, ut id consúlerem, interea víta ut in tutó
foret.
CH. certe edepol, nisi me ánimus fallit aút parum pro-
spíciunt oculi, 735
meaé nutricem gnátae video. So. néque ille investigátur,
CH. quid ago?
10 So. qui ést eius pater. CH. ádeo, maneo, dum haéc
quae loquitur mágis cognosco?
So. quód si eum nunc reperíre possim, nil est quod
vereár. CH. east ipsa:
cónloquar. So. quis hic lóquitur? CH. Sophrona. So.
ét meum nomen nóminat?

CH. respice ad me. So. di obsecro vos, éstne hic Stilpo?

CH. nón. So. negas? 740

CH. cóncede hinc a fóribus paulum istórsu sodes,
Sóphrona.

15 ne me istoc posthac nómine appellássis. So. quid? non
obsecro es

quem sémper te esse díctitasti? CH. st'. So. quid
has metuís foris?

CH. conclúsam hic habeo uxórem saevam. vérum istoc
me nómine

eo pérperam olim díxi, ne vos fórté imprudentés foris 745
effútiretis átque id porro aliqua úxor mea rescísceret.

20 So. istóc pol nos te hic ínvenire míserae numquam
pótuimus.

CH. eho díc mihi, quid reí tibist cum fámilia hac unde
éxis?

ubi illaé sunt? So. miseram me. CH. hém, quid est?
vivóntne? So. vivit gnáta.

matrem ípsam ex aegritúdi ne hac miserám mors con-
secútast. 750

CH. male fáctum. So. ego autem, quae éssem anus
desérta egens ignóta,

25 ut pótui nuptum vírginem locávi huic adulescénti,
harúm qui est dominus aédium. CH. Antiphónine? So.
em, istic ípsi.

CH. quid? duásne is uxorés habet? So. au, ún timeram ille
quidem hanc sólam.

CH. quid illam álteram quae díctur cognáta? So. haec
ergost. CH. quíd aís? 755

So. compósito factumst, quó modo hanc amáns habere
pósset

30 sine dóte. CH. di vostrám fidem, quam saépe forte
témere

evéniant quae non aúdeas optáre! offendi advéniens
quocúm volebam et út volebam filiam locátam:

quod nós ambo opere máxumo dabámus operam ut
fieret, 760

sine nóstra cura, máxuma sua cúra haec sola fécit.

35 So. nunc quíd opus facto sít vide: pater ádulescentis
vénit

eumque ánimo iniquo hoc óppido ferre áiunt. CH. nil
períclist.

sed pér deos atque hómines meam esse hanc cáve re-
sciscat quísquam.

So. nemo éx me scibit. CH. séquere me: intus cétera
audiétis. 765

ACTVS V.

DEMIPHO. GETA.

V 2 DE. Nostrápte culpa fácimus ut malós expediat ésse,
dum nímium dici nós bonos studémus et benígnos.

ita fúgias ne praetér casam, quod áiunt. nonne id sát
erat,

accípere ab illo iniúriam? etiam argéntumst ultro ob-
iéctum,

5 ut sít qui vivat, dum áliud aliquid flágiti conficiat. 770

GE. planíssume. DE. eis nunc praémiumst, qui récta
prava faciunt.

GE. veríssume. DE. ut stultíssume quidem illí rem
gesserímus.

GE. modo ut hóc consilio póssiet discédi, ut istam dúcat.

DE. etiámne id dubiumst? GE. haúscio hercle, ut ho-
móst, an mutet ánimum.

10 DE. hem, mútet autem? GE. nésco: verúm, si forte,
díco. 775

DE. ita fáciam, ut frater cénsuit, [ut] uxórem eius huc
addúcam,

cum ista út loquatur. tú, Geta, abi prae: núntia hanc
ventúram.

GE. argéntum inventumst Phaédriae: de iúrgio silétur.
provisumst, ne in praeséntia haec hinc ábeat: quid nunc
pórro?

15 quid fiet? in eodém luto haesitás: vorsura sólves, 780
Geta: praesens quod fuerát malum in diem ábiit: pla-
gae créscunt,

nisi próspecta. nunc hinc domum ibo ac Phánium edo-
cébo.

nequid vereatur Phórmionem aut huius oratiónem.

DEMIPHO. NAVSISTRATA.

V 3 DE. Age dum, út soles, Nausístrata, fac illa út place-
tur nóbis,

ut suá voluntate id quod est faciúndum faciat. NA.
fácioam. 785

DE. paritér nunc opera me ádiuvás, ac ré dudum opi-
tuláta 's.

NA. factúm volo: ac pol mínus queo viri cúlpa, quam
me dígnumst.

5 DE. quid áutem? NA. quia pol mei patris bene pártá
indiligénter

tutátur: nam ex eis praédiis talénta argenti bína
capiébat statim: hem, vír viro quid praéstát! DE.
binan quaéso? 790

NA. ac rébus vilióribus multó talenta bína. DE. hui.

NA. quid haéc videntur? DE. scilicet. NA. virúm
me natum véllem:

10 ego osténderem, DE. certó scio. NA. quo pácto..
DE. parce sódes,

ut póssis cum illa, né te adulescens múlter defetíget.

NA. faciam út iubes: sed meúm virum abs te exire
video.

CHREMES. DEMIPHO. NAVSISTRATA.

CH. Ehem, Démipho, 795
iam illi datumst argéntum? DE. curavi ílico. CH. nol-
lém datum.

ei, vídeo uxorem: paéne plus quam sát erat. DE. quor
nollés, Chremes?

15 CH. iam récte. DE. quid tu? ecquid locutus cum ista
es, quam obrem hanc dúcimus?

CH. transégi. DE. quid aít tándem? CH. abducí nón
potest. DE. qui nón potest?

CH. quia utérque utriquest córdi. DE. quid istuc nós-
tra? CH. magni: praéter haec 800

- cognatam comperi esse nobis. DE. quid? deliras. CH.
sic erit:
non temere dico: redii mecum in memoriam. DE.
satin sanus es?
- 20 NA. au obsecro, vide ne in cognatam pecces. DE. non
est. CH. ne nega:
patris nomen aliud dictumst: hoc tu errasti. DE. non
norat patrem?
- CH. norat. DE. quor aliud dixit? CH. numquamne
hodie concedes mihi 805
neque intelleges? DE. si tu nil narras? CH. pergis?
NA. miror qui hoc siet.
DE. equidem hercle nescio. CH. vin scire? at ita me
servet Iuppiter,
- 25 ut propior illi, quam ego sum ac tu, homo nemost. DE.
di vostram fidem:
eamus ad ipsam: una omnis nos aut scire aut nescire
hoc volo. CH. a.
- DE. quid est? CH. itan parvam mihi fidem esse apud
te! DE. vin me credere? 810
vin satis quaesitum mi istuc esse? age, fiat. quid?
illa filia
amici nostri quid futurumst? CH. recte. DE. hanc
igitur mittimus?
- 30 CH. quid ni? DE. illa maneat? CH. sic. DE. ire
igitur tibi licet, Nausistrata.
NA. sic pol commodius esse in omnis arbitror, quam ut
coeperas,
manere hanc; nam perliberalis visast, quom vidi,
mihi. 815
- DE. quid istuc negotist? CH. iamne operuit ostium?
DE. iam. CH. o Iuppiter,
di nos respiciunt: gnatam inveni nuptam cum tuo filio.
DE. hem,
- 35 quo pacto id potuit? CH. non satis tutus est ad nar-
randum hic locus.
DE. at tu intro abi. CH. heus, ne filii quidem hoc
nostri resciscant volo.

ANTIPHO.

- V⁴ Laetús sum, ut meae res sésé habent, fratri óptigisse
quód volt. 820
quam scítumst, eius modí parare in ánimo cupiditátes,
quas, quóm res advorsaé sient, pauló mederi póssis!
hic símul argentum répperit, curá sese expédívit:
5 ego núllo possum rémedio me evólvere ex his túrbis,
quin, si hóc celetur, in metu, sin pátefit, in próbró sim.
neque mé domum nunc réciperem, ní mi ésset spes
osténta 826
huiúsce habendae. séd ubi nam Getam ínvenire possim?
[ut rogem, quod tempus conveniundi patris me ca-
pere suadeat.]

PHORMIO. ANTIPHO.

- V⁵ PH. Argéntum accepi, trádidi lenóni: abduxi múlíe-
rem,
curávi propria ut Phaédria poterétur: nam emissást
manu. 830
nunc úná mihi res étiam restat quae ést conficiunda,
ótium
ab sénibus ad potándum ut habeam: nam áliquot hos
sumám dies.
5 AN. sed Phórmíost: quid áis? PH. quid? AN. quid
nam núnc facturust Phaédria?
quo pácto satietátem amoris aít se velle absúmere?
PH. vicíssim partis tuás acturust. AN. quás? PH. ut
fugitet suóm patrem. 835
te suás rogavit rúrsum ut ageres, cáusam ut pro se
díceres.
nam pótaturus ést apud me. ego me íre senibus Sún-
nium
10 dicam ád mercatum, ancíllulam emptum dúdum quam
dixít Geta:
ne, quom híc non videant, mé conficere crédant argen-
tám suom.
séd óstium concrépuit abs te. AN. vide qui egredíatúr.
PH. Getast. 840

GETA. ANTIPHO. PHORMIO.

V 6 GE. O fortuna, o fōrs fortuna, quāntis commoditatibus,
quām subito meo ero Antiphoni ope vōstra hunc one-
rastis diem!

AN. quid nam hic sibi volt? GE. nōsque amicos eūs
exonerastis metu!

séd ego nunc mihi cesso, qui non úmerum hunc onero
pállio

5 átque hominem propero invenire, ut haec quae contige-
rint sciat. 845

AN. nūm tu intellegis, hīc quid narret? PH. nūm tu?

AN. nil. PH. tantúndem ego.

GE. ad lenonem hinc ire pergā: ibi nūc sunt. AN.
heus, Geta. GE. ém tibi.

nūm mirum aut novómst revocari, cūsum quom insti-
teris? AN. Geta.

GE. périgit hercle: nūquam tu odio tuó me vinces.
AN. nón manes?

10 GE. vápula. AN. id quidem tibi iam fiet, nisi resistis,
vérbero. 850

GE. familiariórem oportet ésse hunc: minitátur malum.
séd isne est quem quaero án non? ipsust. cóngredere
actutúm. AN. quid est?

GE. ó omnium, quantum ést qui vivont, hóminum homo
ornatíssume:

nám sine controversia ab dis sólus diligere, Antipho.

15 AN. ita velim: sed quí istuc credam ita ésse mihi dicí
velim. 855

GE. sátin est si te délibutum gaúdio reddo? AN.
énicas.

PH. quín tu hinc pollicitátiones aúfer et quod fērs cedo.
GE. oh,

tú quoque aderas, Phórmio? PH. aderam: séd tu ces-
sas? GE. áccipe, en:

út modo argentúm tibi dedimus ápod forum, rectá
domum

20 sūmus profecti: intérea mittit érus me ad uxorém
tuam. 860

AN. quam óbrem? GE. omitto próloqui: nam nñl ad
hanc remst, Ántipho:
úbi in gynaeceum íre occipio, púer ad me adcurrit
Mida,
póne adprendit pállio, resupínat: respició, rogo
quam óbrem retineát me: ait esse vétitum intro ad
eram accédere.

25 'Sóphrona modo frátrem huc' inquit 'sénis introduxít
Chremem' 865

eúmque nunc esse íntus cum illis: hóc ubi ego audiui,
ád foris

súspenso gradú placide íre pérrexi, accessi, ástíti,
ánimam compressi, áurem admovi: ita ánimum coepi
atténdere,

hóc modo sermónem captàns. AN. eú, Geta. GE. hic
pulchérrumum

30 fácinus audiui: ítaque paene hercle éxclamavi gaúdío.

AN. quód? GE. quod nam arbitràre? AN. nescio.

GE. átqui mirificíssumum: 871

pátruos tuos est páter inventus Phánio uxóri tuae.

AN. hem,

quíd aís? GE. cum eius consuévít olim mátre in Lemno
clánculum.

PH. sómniun: utin haec ígnoraret suóm patrem? GE.
aliquid crédito,

35 Phórmio, esse caúsae: sed me cénsen potuisse ómnia
íntelligere extra óstium, íntus quae ínter sese ipsi
égerint? 876

AN. átque hercle ego quoque íllam audiui fábulam.

GE. immo etiám dabo

quó magis credas: pátruos ínterea índe huc egreditúr
foras:

haú multo post cúm patre ídem récipit se intro dénuo:
40 áit uterque tíbi potestatem éius adhibendaé dari: 880
dénique ego sum missus, te ut requírerem atque addú-
cerem. AN. em,

quín ergo rape mé: quid cessas? GE. féceró. AN. o
mi Phórmio,

vále. PH. vale, Antiphó. bene, ita me dí ament, fac-
tum. gaúdeo

- / tantam fortunam de inproviso esse his datam.
 summa eludendi occasio mihi nunc senes 885
 et Phaédriae curam adimere argentariam,
 ne quoquam suorum aequalium supplex siet.
 5 nam idem hoc argentum, ita ut datumst, ingratis
 ei datum erit: hoc qui cogam, re ipsa repperi.
 nunc gestus mihi voltusque est capiendus novus. 890
 sed hinc concedam in angiportum hoc proximum,
 inde hisce ostendam me, ubi erunt egressi foras.
 10 quo me adsimularam ire ad mercatum, non eo.

DEMIPHO. CHREMES. PHORMIO.

- V 8 DE. Dis magnas merito gratias habeo atque ago,
 quando evenere haec nobis, frater, prospere. 895
 12 CH. estne ita uti dixi liberalis? DE. oppido.
 quantum potest, nunc conveniendus Phormios,
 prius quam dilapidat nostras triginta minas
 5 ut auferamus. PH. Démiphonem si domist
 visam, ut quod.. DE. at nos ad te ibamus, Phormio.
 PH. de eadem hac fortasse causa? DE. ita hercle. PH.
 credidi: 901
 quid ad me ibatis? ridiculum: verebimini
 ne non id facerem quod recepissém semel?
 10 heus, quanta haec mea paupertas est, tamen
 adhuc curavi unum hoc quidem, ut mi esset fides. 905
 idque ad vos venio nuntiatum, Démipho,
 paratum me esse: ubi voltis, uxorem date.
 15 nam omnis posthabui mihi res, ita uti par fuit,
 postquam tanto opere id vos velle animum advorteram.
 DE. at hic dehortatus est me, ne illam tibi darem:
 'nam qui erit rumor' inquit, 'id si feceris?
 olim quom honeste potuit, tum non est data:
 20 nunc viduam extrudi turpest': ferme eadem omnia
 quae tute dudum coram me incusaveras.
 PH. satis superbe inluditis me. DE. qui? PH. ro
 gas? 91
 quia ne alteram quidem illam potero ducere:
 nam quo redibo ore ad eam quam contempserim?
 25 CH. 'tum autem Antiphonem video ab sese amitte
 invitum eam' inque. DE. tum autem video filium

invítum sane mulierem ab se amittere. 920

sed trāsi sodes ad forum atque illud mihi
argéntum rursum iube rescribi, Phórmio.

30 PH. quodne ego discipsi porro illis quibus debui?

DE. quid igitur fiet? PH. si vis mi uxorem dare,
quam despondisti, ducam: sin est ut velis 925

manere illam apud te, dos hic maneat, Démipho.

nam non est aequom me propter vos decipi,

35 quom ego vestri honoris causa repudium alterae
remiserim, quae dotis tantundem dabat.

DE. in' in malam rem hinc cum istac magnificéntia,
fugitive? etiam nunc credis te ignorarier

aut tua facta adeo? PH. inritor. DE. tune hanc du-
ceres,

40 si tibi daretur? PH. fac periculum. DE. ut filius
cum illa habitet apud te, hoc vestrum consilium fuit.

PH. quaesó quid narras? DE. quin tu mi argentum
cedo. 935

PH. immo véro uxorem tú cedo. DE. in ius ambula.

PH. enim véro si porro esse odiosi pergitis...

45 DE. quid facies? PH. egone? vos me indotatis modo
patrocinari fortasse arbitramini:

etiám dotatis sóleo. CH. quid id nostrá? PH. nihil.

hic quándam noram, quóius vir uxorem CH. hém.

DE. quid est? 941

PH. Lemni habuit aliam: CH. nullus sum. PH. ex qua
filiam

50 suscepit: et eam clam educat. CH. sepultus sum.

PH. haec ádeo ego illi iam denarrabo. CH. obsecro,

ne facias. PH. oh, tune is eras? DE. ut ludós facit. 945

CH. missum te facimus. PH. fabulae. CH. quid vis
tibi?

argéntum quod habes condonamus te. PH. audio.

55 quid vos malum ergo me sic ludificámini

inépti vostra puerili *inconstántia*?

noló volo: volo nólo rursum: cápe cedo: 950

quod dictum, indictumst: quód modo erat ratum, ín-
ritumst.

CH. quo pácto aut unde haec híc rescivit? DE. nescio,

60 nisi me dixisse némini certó scio.

- CH. monstri, ita me di ament, símile. PH. inieci scrú-
pulum. DE. hem,
hicíne ut a nobis hóc tantum argenti aúferat 955
tam apérte inridens? émorí hercle sátiús est.
animó virili praésentique ut síis para.
- 65 vidés tuom peccátum esse elatúm foras
neque iam íd celare pósse te uxorém tuam:
nunc quód ipsa ex aliis aúditura síit, Chremes, 960
íd nósmet indicáre placabílius est.
tum hunc ínpuratum póterimus nostró modo
- 70 ulcísci. PH. attat, nísi mi prospicio, haéreo.
hi gládiatorio ánimo ad me adfectánt viam.
CH. at véreor ut placári possit: DE. bóno animo es:
ego rédigam vos in grátiam, hoc fretús, Chremes, 966
quom e médio excessit únde haec susceptást tibi.
- 75 PH. itane ágitis mecum? sátis astute adgrédimini.
non hércle ex re istius me ínstigasti, Démipho.
ain tu? úbi quae lubitum fúerit peregre féceris 970
neque huíus sis veritus féminae primáariae,
quín nóvo modo eí fáceres contuméliam,
- 80 veniás nunc precibus laútum peccátum tuom?
hisce égo illam dictis ita tibi incensám dabo,
ut né restinguas, lácrumis si extilláveris. 975
DE. [malúm quod isti dí deaeque omnés duint.]
tantáne adfectum quémquam esse hominem au-
dácia!
- 85 non hóc publicitus scélus hinc asportárier
in sólas terras! CH. ín id redactus súm loci,
ut quíd agam cum illo nésciam prorsum. DE. égo
scio: 980
in iús eamus. PH. ín ius? huc, síquíd lubet.
DE. adséquere, retine, dúm ego huc servos évoco.
- 90 CH. enim néqueo solus: ádcurre. PH. una iniúriast
tecúm. CH. lege agito ergo. PH. álterast tecúm,
Chremes.
DE. rape hunc. PH. sic agitis? énim vero vocést
opus: 985
Nausístrata, exi. CH. os ópprime. DE. ínpurúm vide
quantúm valet. PH. Nausístrata, inquam. CH. nó
taces?

95 PH. taceám? DE. nisi sequitur, púgnos in ventrem
ingere.

PH. vel óculum exlìde: est úbi vos ulciscár probe.

NAVSISTRATA. CHREMES. PHORMIO. DEMIPHO.

V 9 NA. Qui nóminat me? CH. hem. NA. quíd istuc tur-
baest, óbsecro, 990
mi vír? PH. ehem, quíd nunc óbstipuisti? NA. quís
hic homost?

non míhi respondes? PH. hícine ut tibi respóndeat,
qui hercle úbi sit nescit? CH. cáve isti quicquam
crédzas.

5 PH. abi, tänge: si non tótus friget, me énica.

CH. nil ést. NA. quíd ergo? quíd istic narrat? PH.
iám scies: 995

auscúta. CH. pergin crédere? NA. quíd ego óbsecro
huic crédam, qui nil díxit? PH. delirát miser
timóre. NA. non pol témerest, quod tu tám times.

10 CH. egon tímeo? PH. recte sáne: quando níl times,
et hoc níl est quod ego dico, tu narrá. DE. scelus,
tibi nárret? PH. ohe tu, fáctumst abs te sédulo 1001
pro frátre. NA. mi vir, nón mihi dices? CH. át...

NA. quíd 'at'?

CH. non ópus est dicto. PH. tibi quidem: at scito
huic opust.

15 in Lémno CH. hem, quíd aïs? DE. nón taces? PH.
clam te CH. eí mihi.

PH. uxórem duxit. NA. mí homo, di meliús duint. 1005

PH. sic fáctumst. NA. perii mísera. PH. et inde fíliam
suscépit iam unam, dúm tu dormis. CH. quíd agimus?

NA. pro di inmortales, fácinus miserandum ét malum.

20 DE. hoc áctumst. PH. an quicquam hódíest factum in-
dignius?

qui mi, úbi ad uxores véntumst, tum fiúnt senes. 1010

NA. Démipho, te appélló; nam cum hoc ípso distaédét
loqui:

haécine erant itiónes crebrae et mánisiones diútinae

Lémni? haécine erat éa quae nostros mínuit fructus
vílitas?

25 DE. égo, Nausistrata ésse in hac re culpam meritum
nón nego:

séd ea quin sit ignoscenda. PH. vérba fiunt mór-
tuo. 1015

DE. nám neque neglegéntia tua néque odio id fecit
tuo.

vínolentus fére abhinc annos quíndecim muliérculam
eám compressit, únde haec natast: néque postilla um-
quam áttigit.

30 éa mortem obiit, é medio abiit: quí fuit in re hac
scrúpulus.

quam óbrem te oro, ut ália facta túa sunt, aequo
animo hóc feras. 1020

NA. quíd ego aequo animo? cúpio misera in hác re
iam defúngier.

séd quí id sperem? aetáte porro mínus peccatúrám
putem?

iám tum erat senéx, senectus sí verécundós facit.

35 án mea forma atque aétas nunc magis éxpetendast,
Démipho?

quíd mi hic adfers, quam óbrem expectem aut spé-
rem porro nón fore? 1025

PH. éxequias Chreméti quibus est cómodum ire, em
témus est.

síc dabo: age nunc, Phórmionem quí volet lacéssito:
fáxo tali eúm mactatum atque híc est infortúnio.

40 rédeat sane in grátiam: iam súplici satis ést mihi.

hábet haec eĩ quód, dum vivat, úsque ad aurem og-
gánniat. 1030

NA. át meo merito crédo: quid ego núnc commemo-
rem, Démipho,

síngulatim, quális ego in hunc fúerim? DE. novi ae-
que ómnia

técum. NA. merito hoc meó videtur fáctum? DE. mi-
nume géntium:

45 vérum quando iam áccusando fieri infectum nón
potest,

ígnosce: orat cónfitetur púrgat: quid vis ámplius? 1035

PH. énim vero prius quam haéc dat veniam, míhi pro-
spiciam et Phaédriae.

heús Nausistratá, prius quam huic respóndes temere,
audí. NA. quid est?

PH. égo minas trigínta ab illo pér fallaciam ábstuli:
eás dedi tuo gnáto: is pro sua amíca lenoní dedit.

CH. hém, quid aís? NA. adeón indignum hoc tibi vi-
detur, fílius 1040
hómo adulescens sí habet unam amícam, tu uxóres
duas?

níl pudere? quo óre illum obiurgábis? respóndé mihi.
DE. fáciat ut volés. NA. immo ut meam iám scias sen-
téntiam,

néque ego ignosco néque promitto quícquam néque
respóndeo

prius quam gnatum vídero: eius iudício permitto
ómnia:

quód is iubebit fáciam. PH. mulier sápiens es, Nau-
sistrata.

NA. sátin tibist? CH. mihin? immo vero púlchre dis-
cedo ét probe

ét praeter spem. NA. tú tuom dic nómen quod sit.
PH. Phórmio:

vóstrae familiae hércle amicus ét tuo summus Phaé-
driae.

NA. Phórmio, at ego ecástor posthac tibi quod potero
et quaé voles 1050

fáciamque et dicám. PH. benigne dícis. NA. pol
merítumst tuom.

PH. vín primum hodie fácere quod ego gaúdeam, Nau-
sistrata,

ét quod tuo viro óculi doleant? NA. cúpio. PH. me
ad cenám voca.

NA. pól vero voco. DE. eámus intro hinc. CH. fiat:
sed ubist Phaédria

iúdex noster? PH. iam híc faxo aderit. ω. vós valet
et plaúдите. 1055

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 152 iambici senarii
 — 153 et 154 trochaici octonarii
 — 155 trochaicus septenarius
 — 156 et 157 trochaici octonarii
 — 158 et 159 trochaici septenarii
 — 160 ad 162 iambici octonarii
 — 173 iambicus quaternarius
 — 164 ad 176 iambici octonarii
 — 177 et 178 iambici septenarii
 — 179 et 180 trochaici septenarii
 — 181. 182. 184 iambici octonarii
 — 183 iambicus quaternarius
 — 185 et 186 trochaici septenarii
 — 187 et 188 trochaici octonarii
 — 189 et 190 trochaici septenarii
 — 191 iambicus quaternarius
 — 192. 193. 195 iambici octonarii
 — 194 iambicus senarius
 — 196 iambicus quaternarius
 — 197 ad 215 trochaici septenarii
 — 216 ad 230 iambici senarii
 — 231 et 232 trochaici septenarii
 — 233 ad 251 iambici octonarii
 — 252 et 253 trochaici septenarii
 — 254 ad 314 iambici senarii
 — 315 ad 347 trochaici septenarii
 — 348 ad 464 iambici senarii
 — 465 ad 468 trochaici octonarii
 — 469 et 470 trochaici septenarii
 — 471 ad 478 iambici octonarii
 — 479 et 480 trochaici octonarii
 — 481 ad 484 trochaici septenarii

V. 485 clausula

- 486 iambicus octonarius
 - 487 ad 489 trochaici septenarii
 - 490 iambicus senarius
 - 491 iambicus septenarius
 - 492 iambicus octonarius
 - 493 ad 501 trochaici septenarii
 - 502 et 503 iambici octonarii
 - 504 ad 566 trochaici septenarii
 - 567 ad 712 iambici senarii
 - 713 ad 727 iambici octonarii
 - 728. 730. 731 trochaici octonarii
 - 729 trochaicus dimeter catalecticus
 - 732 trochaicus septenarius
 - 733 et 734 iambici octonarii
 - 735 ad 738 trochaici octonarii
 - 739 ad 741 trochaici septenarii
 - 742 ad 747 iambici octonarii
 - 748 ad 794 iambici septenarii
 - 795 ad 819 iambici octonarii
 - 820 ad 827 iambici septenarii
 - 829 ad 840 iambici octonarii
 - 841 ad 883 trochaici septenarii
 - 884 ad 1010 iambici senarii
 - 1011 ad 1055 trochaici septenarii.
-

HECYRA

P. TERENTI.

ACTA · LVDIS · MEGALENSIBVS · S · IVLIO
CAESARE · CN · CORNEL · DOLABELLA · AED
CVR · MODOS · FECIT · FLACCVS · CLAVDI
TIBIIS · PARIB · TOTA · GRAECA · MENAN-
DRV · FACTAST · QVINTA · ACTA · PRIMO
SINE · PROLOGO · CN · OCTAVIO · T · MANLIO
COS · RELATAST · LVCIO · AEMILIO · PAVLO
LVDIS · FVNERALIBVS · NON · EST · PLACITA
TERTIO · RELATAST · LVDIS · ROMANIS · L
MARCIO · AED · CVR · EGIT · LVCIVS · AM-
BIVIVS · TVRPIO.

C. SVLPICI APOLLINARIS PERIOCHA.

Vxórem ducit Pámphilus Philúmenam,
cui quóndam ignorans vírgini vitium óbtulit,
cuiúsque per vim quém detraxit ánulum
dederát amicae BÁCchidi meretrículae.
dein ést profectus Ímbrum: nuptam haud áttigit. 5
hanc máter utero grávidam, ne id sciát socrus,
ut aégram ad sese tránsfert. revenit Pámphilus:
depréndit partum: celat: uxorém tamen
recípere non volt. páter incusat BÁCchidis
amórem. dum se púrgat Bacchis, ánulum 10
matér vitiatae fórte agnoscit Mýrrina.
uxórem recipit Pámphilus cum filio.

PERSONAE.

PHILOTIS MERETRIX
SYRA ANVS
PARMENO SERVOS
LACHES SENEX
SOSTRATA MATRONA
PHIDIPPVS SENEX
PAMPHILVS ADVLESCENS
MYRRINA MATRONA
SOSIA SERVOS
BACCHIS MERETRIX.

PROLOGVS.

Hecyrae huic nomen fábulæst: hæc quom datast
nova, ei novom intervénit vitium et calamitas,
ut néque spectari néque cognosci pótuerit:
ita pópulus studio stúpidus in funámbulo
animum occuparat. nunc hæc planest pró nova: 5
et is qui scripsit hanc ob eam rem nóluit
iterum referre, ut iterum posset vèndere,
* * * * *
novam esse ostendi et quæ esset: nunc qui scrip-
serit Haut. pr. 7.

et quóia Graeca sít, ni partem máxumam
existumarem scíre vostrum, id dicerem.
aliás cognostis eius: quaeso hanc nóscite.

L. AMBIVIVS PROLOGVS.

Orátor ad vos vénio ornatu prólogi: . . .
sinite éxorator sim, eódem ut iure uti senem 10
liceát, quo iure sum úsus adulescéntior,
novás qui exactas féci ut inveteráscerent,
5 ne cúm poëta scríptura evanésцерet.
in eis, quas primum Caécili didici novás,
partim sum earum exáctus, partim víx steti. 15
quia scíbam dubiam fórtunam esse scaénicam,
spe incérta certum míhi laborem sústuli.
10 easdem ágere coepi, ut áb eodem alias díscerem
novás, studiose, né illum ab studio abdúcerem.
perféci ut spectaréntur: ubi sunt cógnitæ, 20
placitaé sunt. ita poëtam restitui in locum
prope iam remotum iniúria advorsárium
15 ab stúdio atque ab labóre atque arte música.

quod sí scripturam sprévissem in pracséntia
et in déterrendo vóluissem operam súmera, 25
ut in ótio esset pótius quam in negótio:
detérruissem fácite, ne alias scriberet.

¶ Tunc quid petam, mea caúsa aequo animo atténdite.
Hecyram ád vos refero, quám mihi per siléntium
numquam ágere licitumst: íta eam oppressit cálamitas.
eam cálamitatem vóstra intellegéntia 31
sedábit, si erit adiútrix nostrae indústriae.

¶ quom príum eam agere coépi, pugilum glória,
[funámbuli eodem accéssit expectátio]
comitúm conventus, strépitus, clamor múlIERUM 35
fecére ut ante témpus exirém foras.

vetere ín nova coepi úti consuetúdiue,
¶ in éxperiundo ut éssem: refero dénuo.
primo áctu placeo: quom ínterea rumór venit
datum íri gladiatóres, populus cónvolat, 40
tumúltuantur clámant pugnant dé loco:
ego ínterea meum non pótui tutari locum.

¶ nunc túrba non est: ótium et siléntium est:
agéndi témpus míhi datumst: vobís datur
potéstas condecorándi ludos scaénicos. 45
nolite sinere pér vos artem músicam
recidere ad paucos: fácite ut vostra auctóritas

¶ meae auctóritati faútrix adiutríxque sit.
si núnquam avare prétium statui artí meae
et eum ésse quaestum in ánimu induxi máxumum,
quam máxime servíre vóstris cómmodis: 51
sinite ínpetrare mé, qui in tutelám meam

¶ studiúm suum et se in vóstram commísit fidem,
ne eum círcumventum ínique iniqui ínrideant.
mea caúsa causam accípíte et date siléntium, 55
ut lúbeat scribere áliis mihique ut díscere
novás expediat pósthac pretio emptás meo.

ACTVS I.

PHILOTIS. SYRA.

- I 1 PH. Per pól quam paucos réperias meretrícibus
fidélis eveníre amatorés, Syra.
vel hic Pámphilus iurábat quotiens Bácschidi, 60
quam sáncte, ut quivis fácte posset crédere,
5 numquam illa viva dúcturum uxorém domum !
em dúxit. SY. ergo própterea te sédulo
et móneo et hortor, né quovisquam te misereat,
quin spólies mutiles láceres, quemquem nácta sis. 65
PH. utín eximium néminem habeam ? SY. néminem :
10 nam némo illorum quísqum, scito, ad té venit,
quin íta paret sese, ábs te ut blanditiís suis
quam mínimo pretio suám voluptatem éxpleat.
hiscíne tu amabo nón contra insidiábere ? 70
PH. tamén pol eandem iniúriumst esse ómnibus.
15 SY. iniúrium autemst úlcisci advorsários ?
aut quá via te cáptent eadem ipsós capi ?
cheú me miseram, quór non aut istaéc mihi
aetás et formast aut tibi haec senténtia ? 75

PARMENO. PHILOTIS. SYRA.

- I 2 PA. Senéx si quaeret mé, modo isse dícito
ad pórtum percontátum adventum Pámphili.
audín quid dicam, Scírte ? si quaerét me, uti
tum dícas : si non quaéret, nullus díxeris,
5 aliás ut uti póssim causa hac íntegra. 80
sed vídeon ego Philótium ? unde haec ádvenit ?
Philótis, salve múltum. PH. o salve, Pármeno.
SY. salvé mecastor, Pármeno. PA. et tu edepól, Syra.
dic mi, úbi, Philotis, te oblectasti tám diu ?
10 PH. minime équidem me oblectávi, quae cum mílite 85
Corínthum hinc sum profécta inhumaníssumo :
bíennium ibi perpétuom misera illúm tuli.

- PA. edepól te desidérium Athenarum árbitor,
Philótium, cepísse saepe et té tuom
15 consílium contempsísse. PH. non díci potest, 90
quam cúpida eram huc redeúndi, abeúndi a mílite
vosque híc videndi, antíqua ut consuetúdine
agitárem inter vos líbere convívium:
nam illi haú licebat nísi praefinitó loqui
20 quae illi placerent. PA. haúd opinor cómmode 95
finém statuisse orátiōni mílitem.
PH. sed quíd hoc negotist, módo quod narravít mihi
hic íntus Bacchis? quód ego numquam crédidi
fore, ut ille hac viva posset animum indúcere
25 uxórem habere. PA. habére autem? PH. eho tu, an
nón habet? 100
PA. habét: sed firmae hae véreor ut sint núptiae.
PH. ita dí deaeque fáxint, si in rem est Bácschidis.
sed quí istuc credam ita ésse, dic mihi, Pármeno.
PA. non ést opus proláto: hoc percontárier
30 desístē. PH. nempe ea caúsa, ut ne id fiát palam?
ita mé di amabunt, haú propterea té rogo, 106
ut hoc próferam, sed ut tácia mecum gaúdeam.
PA. numquám tam díces cómmode, ut tergúm meum
tuam ín fidem commíttam. PH. a noli, Pármeno:
35 quasi tú non multo mális narrare hóc mihi 110
quam ego quae percontor scíre. PA. vera haec praé-
dicat,
et illúd mihi vitiumst máximum. si míhi fidem
das té tacitūram, dícam. PH. ad ingeniúm redis.
fidém do: loquere. PA. auscúlta. PH. istic sum. PA.
hanc Bácschidem
40 amábat, ut quom máxume, tum Pámphilus, 115
quom páter uxorem ut dúcat orare óccipit
et haec communia ómnium quae súnť patrū,
sesé senem esse dícere, illum autem únicum:
praesídium velle sé senectutí suae.
45 ille prímo se negáre: sed postquam ácrius 120
pater ínstāt, fecit ánīmī ut incertús foret,
pudórin anne amóri obsequeretúr magis.
tundéndo atque odio dénique effecit senex:
despóndit ei gnatam huius vicini próximi.

- 50 usque illud visumst Pámphilo ne utiquám grave, 125
donéc iam in ipsis núptiis, postquám videt
parátas nec moram úllam quin ducát dari,
ibi démum ita aegre túlit, ut ipsam Bácschidem,
si adésset, credo ibi éius commiserésceret,
- 55 ubi quómque datum erat spátium solitúdinis, 130
ut cónloqui mecum úna posset: 'Pármeno,
períí, quid ego egi? in quód me coniecí malum!
non pótero hoc ferre, Pármeno: períí miser.'
PH. at té di deaque fúzint cum isto odió, Laches.
- 60 PA. ut ad paúca redeam, uxórem deducít domum. 135
nocte illa prima vírginem non áttigit:
quae cónsecutast nóx eam, niló magis.
PH. quid aís? cum virgine úna adulescens cúbuerit
plus pótus, sese illa ábstinere ut pótuérít?
- 65 non véri simile dícis nec verum árbitor.
PA. credo ita videri tíbi: nam nemo ad té venit
nisi cúpiens tui: ille invítus illam dúxerat.
PH. quid deínde fit? PA. diébus sane paúculis
post Pámphilus me sólum seducít foras
- 70 narrátque, ut virgo ab se íntegra etiam túm siet, 145
seque ánte quam eam uxórem duxissét domum
sperásse eas toleráre posse núptias.
'sed quám decrerim mé non posse diútius
habére, eam ludíbrió haberi, Pármeno,
- 75 quin íntegram itidem réddam, ut accepi áb suis, 150
neque honéstum mihi neque útile ipsi vírginist.'
PH. píum ác pudicum ingénium narras Pámphili.
PA. 'hoc égo proferre incómodum mi esse árbitor:
reddí patri autem, quói tu nil dicás viti,
- 80 supérbumst: sed illam spéro, ubi hoc cognóverit 155
non pósse se mecum ésse, abituram dénique.'
PH. quid? intérea ibatne ad Bácschidem? PA. cotídie:
sed út fit, postquam hunc álienum ab sesé videt,
malígna et multo mágis procax facta ílicost.
- 85 PH. non édepol mirum. PA. atque éa res multo
máxume 160
diíunxit illum ab illa, postquam et ípse se
et illam et hanc quae dómi erat cognovít satis.
[ad exemplum ambarum mores earum existimans]

- haec, ita uti liberáli esse ingenió decet,
90 pudéns modesta, incómoda atque iniúrias 165
viri ómnis ferre et tégere contumélias.
hic ánimus partim uxóris misericórdia
devíctus, partim víctus huius iniúriis
paulátim elapsus BÁCchidi atque huc tránstulit
95 amórem, postquam pár ingenium náctus est. 170
intérea in Imbro móritur cognatús senex
horúnce. ea ad hos redierat lege heréditas.
eo amántem invitum Pámphilum extrudit pater.
relinquit cum matre híc uxorem : nám senex
100 rus ábdidit se, huc ráro in urbem cómmeat. 175
PH. quid adhúc habent infirmitatis nuptiae?
PA. nunc aúdiēs. primós dies complúsculos
bene cónveniebat sáne inter eas. interim
miris modis odísse coepit Sóstratam :
105 neque lítes ullae intér eas, postulátio 180
numquám. PH. quid igitur? PA. síquando ad eam
accésserat
confábulatum, fúgere e conspectu flico,
vidére nolle : dénique ubi non quít pati,
simulát se ad matrem arcéssi ad rem divínam, abit.
110 ubi illíc dies est complúris, arcessí iubet : 185
dixére causam túm nescio quam. iterúm iubet :
nemó remisit. póstquam arcessunt saépius,
aegram ésse simulant múlicrem. nostra flico
it vísere ad eam : admísit nemo. hoc úbi senex
115 rescívit, heri ea caúsa rure huc ádvenit, 190
patrém continuo cónvenit Philúmenae.
quid égerint intér se, nón dum etiám scio :
nisi sáne curaest, quórsum eventurum hóc siet.
habés omnem rem : pérgam quo coepi hóc iter.
120 PH. et quidem ego : nam constitúi cum quodam hós-
pite 195
me esse íllum conventúram. PA. di vortánt bene
quod agás. PH. vale. PA. et tu béne vale, Philótium.
-

ACTVS II.

LACHES. SOSTRATA.

- II : LA. Pro deum átque hominum fidém, quod hoc genus
 est, quae haéc est coniurátio !
 utin ómnes mulierés eadem aequé stúdeant nolintque
 ómnia
 neque déclinatam quícquam ab aliarum íngenio ullam
 réperias ! 200
 itaque ádeo uno animo omnés socrus *omnis suas* ode-
 rúnt nurus.
 5 viris ésse advorsas aéque studiumst, símilis pertiná-
 ciast.
 in eódemque omnes míhi videntur lúdo doctae ad máli-
 tiam :
 ei lúdo, si ullus ést, magistram hanc ésse satis certó
 scio.
 So. me míseram, quae nunc quam óbrem accuser nésco.
 LA. hem, 205
 tu néscis ? So. *nescio*, íta me di ament, mí Laches ;
 10 itaque úna inter nos ágere aetatem líceat. LA. di mala
 próhibeant.
 So. meque ábs te inmerito esse áccusatam póst modo
 resciscés, scio.
 LA. te inmérito ? an quícquam pro ístis factis dígnum
 te dicí potest ?
 quae me ét te et familiám dedecoras, filio luctúm
 paras. 210
 tum autem éx amicis ínimici ut sint nóbis adfinés facis,
 15 qui illúm decrerunt dígnum, suos quoi líberos com-
 mitterent.
 tu sóla exorere, quae perturbes haéc tua impudéntia.
 So. egon ? LA. tu ínquam mulier, quae me omnino
 lápidem, non hominém putas.
 an, quía ruri crebro ésse soleo, néscire arbitrámini 215
 quo quísque pacto hic vítam vostrarum éxigat ?
 20 múlto melius híc quae fiunt quam illi ubi sum adsidué
 scio :

ideo quia, ut vos mihi domi eritis, proinde ego ero
famā foris.

iam pridem equidem audivi cepisse odium tui Philú-
menam :

minimeque adeo mírum ; et ni id fecisset, magis mirúm
foret. 220

séd non credidi ádeo, ut etiam tótam hanc odissét
domum :

25 quód si scissem, illa híc maneret pótius, tu hinc issés
foras.

át vide, quam inmerito aégritudo haec óritur mi abs te,
Sóstrata :

rús habitatum abií, concedens vóbis et rei sérviens,
súptus vestros ótiumque ut nóstra res possét pati,
meó labori hau párcens praeter aéquom atque aeta-
tém meam. 226

30 [non te pro his curasse rebus nequid aegre esset mihi]
So. nón mea opera néque pol culpa evénit. LA. immo
máxume :

sóla hic fuisti : in te ómnis haeret culpa sola, Sóstrata.
quae híc erant curáres, quom ego vos sólvi curis
céteris. 230

cúm puella anúm suscepisse inimitias nón pudet ?
35 illius dices culpa factum ? So. haud équidem dico, mí
Laches.

LA. gaúdeo, ita me dí ament, gnati caúsa : nam de té
quidem

sátis scio peccándo fieri détrimenti níl potest.

So. quí scis an ea caúsa, mi vir, me ódisse adsimulá-
verit, 235

út cum matre plús una esset ? LA. quíd aís ? non
signi hóc sat est,

40 quód heri nemo vóluit visentem ád eam te intro ad-
míttre ?

So. énim lassam oppidó tum esse aibant : éo ad eam
haud admíssa sum.

LA. tuós esse ego illi móres morbum mágis quam ullam
aliám rem árbitor,
ét merito adeo : nám vostrarum núlla est, quin gna-
túm velit 240

dúcere uxorem : ét quae vobis plácitast condició datur :
úbi duxere inpúlsu vostro, vóstro impulsu easdem
éxigunt.

PHIDIPPVS. LACHES. SOSTRATA.

II : PH. Etsí scio ego, Philúmena, meum iús esse, ut te
cógam

quae ego íperem facere : égo tamen patrio ánimo
victus fáciam,

ut tíbi concedam, néque tuae lubídini advorsábor. 245

LA. atque éccum Phidippum óptume video : hinc iam
scibo hoc quíd sit.

5 Phidíppe, etsi ego meis me ómnibus scio esse ádprime
obsequéntem,

sed nón adeo ut mea fácilitas corrúmpat íllorum áni-
mos :

quod tú si idem facerés, magis in rem ét vostram et
nostram ésset.

nunc video in illarúm potestate ésse te. PH. heia
véro. 250

LA. adií te heri de filia : ut veni, ítidem incertum
amísti.

10 haud íta decet, si pérpetuam hanc vis ésse adfinitátem.
celáre te iras. síquid est peccátum a nobis, prófer :
aut éa refellendo aut purgando vóbis corrigémus
te iúdice ipso. sín east retinéndi causa apúd vos, 255
quia aégrast : te mi iniúriam fácere árbitror, Phi-
díppe,

15 si métais satis ut meaé domi curétur diligénter.

at íta me di ament, haú tibi hoc concédo, etsi illi
páter es,

ut tú illam salvam mágis velis quàm ego : id ádeo
gnati cáusa,

quem ego íntellexi illam haú minus quam se ípsum
magnificáre. 260

neque ádeo clam me est, quam ésse eum gravitér latu-
rum crédam,

20 hoc sí rescierit : eó domum studeo haéc prius quam
ille ut rédeat.

PH. Lachés, et diligéntiam vostram ét benignitátem

novi ét quae dicis ómnia esse ut dicis animum indúco,
et te hóc mihi cupio crédere: illam ad vós redire
stúdeo, 265

si fácere possim ulló modo. LA. quae rés te facere
id próhibet?

25 eho, númquid nam accusát virum? PH. minumé: nam
postquam atténdi

magis ét vi coepi cógere ut redíret, sancte adiúrat
non pósse apud vos Pámphilo se absénte perduráre.
aliúd fortasse alií viti est: ego sum ánimo leni ná-
tus: 270

non póssum advorsarí meis. LA. hem, Sóstrata. So.
heu me míseram.

30 LA. certúmnest istuc? PH. núnc quidem ut vidétur:
sed numquíd vis?

nam est quód me transire ád forum iam opórtet. LA.
eo tecum úna.

II: So. édepol ne nos súmus inique aequé ómnes invisaé
viris

própter paucas, quae ómnes faciunt dígnae ut videamúr malo. 275

nam íta me di ament, quód me accusat núnc vir, sum
extra nóxiam.

séd non facilest expurgatu: ita ánimum induxerúnt,
socrus

35 ómnis esse iníquas: hau pol mé quidem: nam num-
quám secus

hábui illam ac si ex mé esset nata: néc qui hoc mi
eveniát scio:

nísi pol filiúm multimodis iam expeto ut redeát do-
mum. 280

ACTVS III.

PAMPHILVS. PARMENO. MYRRINA.

III 1 PAM. Némíni ego plura ésse acerba crédo [ex] amore
 homini úmquam oblata
 quám mi. heu me infelicem, hancine ego vítam parsi
 pérdere!
 hácine causa ego erám tanto opere cúpidus redeundí
 domum! hui,
 quánto fuerat praéstabilius úbivis gentium ágere aeta-
 tem

5 quam húc redire atque haéc ita esse míserum me re-
 scíscere! 285
 nám nos omnes quíbus est alicunde áliquis obiectús
 labos,
 ómne quod est intérea tempus prius quam id rescí-
 túmst lucrost.

PAM. át sic citius quí te expedias hís aerumnis réperias.
 sí non rediissés, haec irae fáctae essent multo ám-
 pliiores:

10 séd nunc adventúm tuom ambas, Pámphile, scio réve-
 rituras. 290
 rém cognosces: íram expedies: rúrsum in gratiám
 restitues.

lévia sunt, quae tú pergravia esse ín animum inductí
 tuom.

PAM. quid cónsolare me? án quisquam usquam génti-
 umst aequé miser?
 prius quam hánc uxorem dúxi, habebam alibi ánimum
 amori déditum:

tamén numquam ausus súm recusare eám quam mi ob-
 trudít pater: 295

15 iam in hác re, ut taceam, quoívis facile scítust quam
 fuerím miser.

vix me íllim abstraxi atque ínpeditum in ea éxpediti
 animúm meum,

vixque húc contuleram: em nóva res ortast, pórró ab
 hac quae me ábstrahat.

- tum mātrem ex ea re me aut uxorem in cūlpa inven-
turum árbitror :
20 quod quom ita esse inveneró, quid restat nísi porro ut
fiám miser ? 300
nam mātris ferre iniúrias me, Pármeno, pietás iubet :
tam uxóri obnoxíus sum : ita olim suó me ingenio
pértulit,
tot meás iniuriás quae numquam in úllo patefecit loco.
sed mágnus nescio quíd necessest évenisse, Pármeno,
25 unde íra inter eas intercessit, quae tam permansit
diu. 305
PAR. aut hércle parvom, sí vis vero vérám rationem
éxequi.
non máxumae, quae máxumae sunt interdum irae, in-
iúriás
faciunt : nam saepe est, quibus in rebus álius ne irátus
quidemst,
quom de eádem causast iracundus fáctus inimicissu-
mus.
30 pueri inter sese quám pro levibus nóxiis irás ge-
runt ! 310
quaprópter ? quia enim qui eos gubernat ánimus in-
firmúm gerunt.
itidem illae mulierés sunt ferme ut púeri levi sen-
téntia :
fortásse unum aliquod vérbum inter eas íram hanc
concívisse, ere.
PAM. abi, Pármeno, intro ac mévenisse núntia. PAR.
hem, quid hoc ést ? PAM. tace.
35 trepidári sentio ét cursari rúrsum prorsum. PAR. age
dum, ad foris 315
accédo propius. hém, sensistin ? PAM. nóli fabulárier.
pro Iúppiter, clamórem audiui. PAR. túte loqueris,
mé vetas.
MY. tace óbsecro, mea gnáta. PAM. matris vóx visast
Philúmenae.
nullús sum. PAR. qui dum ? PAM. périi. PAR. quam
obrem ? PAM. nésco quod magnúm malum
40 profécto, Parmenó, me celas. PAR. úxorem Philú-
menam 320

pavitare nescio quid dixerunt: id si forte est nescio.

PAM. interii: quor id mihi non dixi? PAR. quia non poteram una omnia.

PAM. quid morbi est? PAR. nescio. PAM. quid? nemon medicum adduxit? PAR. nescio.

PAM. cesso hinc ire intro, ut hoc quam primum, quid quid est, certo sciam?

45 quo nam modo, Philumena mea, nunc te offendam adfectam? 325

nam si periculum ullum in te inest, perisse me una habebiumus.

PAR. non usus factost mihi nunc hunc intro sequi:

nam invisos omnis nos esse illis sentio:

heri nemo voluit Sôstratam intro admittere.

50 si forte morbus amplior factus siet, 330

quod sane nolim, maxime eri causa mei:

servom flico intro iisse dicent Sôstratae,

aliquid tulisse comminiscuntur mali

capiti atque aetati illorum, morbus qui auctus sit.

55 era in crimen veniet, ego vero in magnum malum. 335

SOSTRATA. PARMENO. PAMPHILVS.

III 2 So. Nescio quid iam dudum audio hic tumultuari mi-
sera:

male metuo ne Philumena magis morbus adgravescat:

quod te, Aesculapi, et te, Salus, nequid sit huius oro.

nunc ad eam visam. PAR. heus, Sôstrata. So. hem.

PAR. iterum istinc excludere.

5 So. ehem Parmeno, tu hic eras? perii, quid faciam
misera? 340

non visam uxorem Pamphili, quom in proximo hic sit
aegra?

PAR. non visas? ne mittas quidem visendi causa quem-
quam.

nam qui amat quoi odio ipse est, bis facere stulte
duco:

laborem inanem ipse caput et illi molestiam adfert.

10 tum filius tuos intro it videre, ut venit, quid agat. 345

So. quid ais? an venit Pamphilus? PAR. venit. So. dis
gratiam habeo.

hem, istóc verbo animus míhi redit et cúra ex corde
excéssit.

PAM. iam eá te causa máxume nunc húc intro ire nólo :
nam sí remittent quídpíam Philúmenae dolóres,
15 omném rem narrabít, scio, contínuo sola sóli, 350
quae intérvos intervénérít, unde órtumat initium írae.
atque éccum video ipsum égređi : quam trístist! So.
o mi gnáte.

PAM. mea máter, salve. So. gaúdeo venísse salvom.
sálvan

Philúmenast? PAM. meliúsculast. So. utinam ístuc
ita dí faxint.

20 quíd tu ígitur lacrumas? aút quíd es tam trístis?
PAM. recte, máter. 355

So. quíd fuit tumulti? díe míhi : an dolór repente ín-
vásit?

PAM. ita fáctumst. So. quíd morbi ést? PAM. febris.
So. cotídiana? PAM. ita áiunt.

i sódes intro, cónsequar iam té, mea mater. So. fiat.

PAM. tu púeris curre, Pármeno, obviam átque eis onera
adíúta.

25 PAM. quíd? nóñ sciunt ipsí viam, domúm qua veníant?
PAM. céssas? 360

II : néqueo mearum rerum initium ullum ínvenire idóneum,
únde exordíar narrare, quae nec opinanti áccidunt ;
pártim quae perspéxi his oculis, pártim percepi aú-
ribus :

quá me propter éxanimatúm cítiús eduxí foras.

5 nám modo intro mé corripui tímíduS, alio súspicans 365
mórbo me visúrúm adfectam ac sénsi esse uxorem :
eí míhi.

póstquam me aspexére ancillae advénisse, omnes flico
laétae exclamant 'vénit', id quod mé repente aspé-
xerant.

séd continuo vóltum earum sénsi ínmutari ómnium,
10 quía tam incommode íllis fors obtúlerat adventúm
meum. 370

úna íllarum intérea propere praécucurrit núntians
mé venisse : ego eíus vídendi cúpidus recta cónse-
quor.

póstquam intro adveni, éxtemplo eius mórbum cognovi
miser :

nám neque ut celári posset témpus spatium ullúm
dabat,

15 néque voce alia ac rés monebat ipsa poterat cónqueri. 375
póstquam aspexi, ‘o fácinus indignum’ inquam et cor-
ripui ílico

me índe lacrumans, increíblei re átque atroci pércitus.
máter consequitúr : iam ut limen éxirem, ad genua
áccidit

lácrumans misera : míseritumst. profécto hoc sic est,
út puto :

20 ómnibus nobis út res dant sese, íta magni atque hu-
milés sumus. 380

hánc habere orátionem mécum principio ínstitit :

‘ó mi Pamphile, ábs te quam obrem haec ábierit cau-
sám vides :

nám vitiumst oblátum virgini ólim ab nescio quo ín-
probo.

núnc huc confugít, te atque alios pártum ut celarét
suom.’

25 séd quom orata eiús reminiscor, néqueo quin lacru-
mém miser. 385

‘quáéque fors fortúnast’ inquit ‘nóbis quae te hodie
óbtulit,

pér eam te obsecrámus ambae, sí ius, si fas ést, uti
ádvorsa eius pér te tecta tácitaque apud omnis sient.
si úmquam erga te animo ésse amico sénsisti eam, mi
Pámphile,

30 síne labore hanc grátiam te ut síbi des pro illa núnc
rogat. 390

céterum de rédducenda id fácias, quod in rem sít tuam.
párturire eám nec gravidam esse éx te, solus cónsciú’s :
nam áiunt tecum póst duobus cóncubuisse ménsibus.
túm, postquam ad te vénit, mensis ágitur hic iam sép-
tumus :

35 quód te scire ipsa índicat res. núnc si potis est,
Pámphile, 395

máxume voló doque operam, ut clam éveniat partús
patrem

átque adeo omnia. sed si id fieri non potest quin sen-
 tiant,
 dicam abortum esse: scio nemini aliter suspectum
 fore,
 quin, quod veri similest, ex te recte eum natum putent.
 40 continuo exponetur: hic tibi nil est quicquam incom-
 modi, 400
 et illi miserae indigne factam iniuriam contexeria.
 pollicitus sum, et servare in eo certumst quod dixi
 fidem.
 nam de redducenda, id vero ne utiquam honestum esse
 arbitror:
 nec faciam, etsi amor me graviter consuetudoque eius
 tenet.
 45 lacrumo, quae posthac futurast vita quom in mentem
 venit 405
 solitudoque. 6 fortuna, ut numquam perpetuo es data!
 sed iam prior amor me ad hanc rem exercitatum red-
 didit,
 quem ego tum consilio missum feci: idem hunc ope-
 ram dabo.
 adest Parmeno cum pueris: hunc minumest opus
 50 in hac re adesse: nam olim soli credidi, 410
 ea me abstinuisse in principio, quom datast:
 vereor, si clamorem eius hic crebro audiat,
 ne parturire intellegat. aliquo mihi
 hinc ablegandus, dum parit Philumena.

PARMENO. SOSIA. PAMPHILVS.

II 4 PAR. Ain tu tibi hoc incommodum evenisse iter? 415
 So. non hercle verbis, Parmeno, dici potest
 tantum, quam re ipsa navigare incommodumst.
 PAR. itanest? So. o fortunate, nescis quid mali
 5 praeterieris, qui numquam es ingressus mare.
 nam alias ut mittam miseras, unam hanc vide: 420
 dies triginta aut plus eo in navi fui,
 quom interea semper mortem expectabam miser:
 ita usque adversa tempestate usi sumus.
 10 PAR. odiosum. So. hau clam me est: denique hercle
 aufugerim

potiús quam redeam, si eó mihi redeundúm sciam. 425

PAR. olím quidem te causae inellebánt leves,

quod núnc minitare fácere ut faceres, Sósia.

sed Pámphilum ipsum video stare ante óstium:

15 ite întro: ego hunc adíbo, siquid mé velit.

ere, étiam tu hic stas? PAM. équidem te expectó.

PAR. quid est? 430

PAM. in árcem transcurso ópus est. PAR. quoi hominí? PAM. tibi.

PAR. in árcem? quid eo? PAM. Cállidemidem hóspitem

Mycónium, qui mecum úna vectust, cónveni.

20 PAR. perí. vovisse hunc dícam, si salvós domum

redísset umquam, ut me ámbulando rámperet. 435

PAM. quid cæssas? PAR. quid vis dícam? an conveniám modo?

PAM. immó quod constitui hódie conventúrum eum, non pósse, ne me frústra illi expectét. vola.

25 PAR. at nón novi hominis fáciem. PAM. at faciam ut nóveris:

magnús, rubicundús, críspus, crassus, caésíus, 440

cadáverosa fácie. PAR. di illum pérduint.

quid, sí non veniet? máneamne usque ad vésperum?

PAM. manéto: curre. PAR. nón queo: ita deféssus sum.

30 PAM. ille ábiit. quid ágam infélíx? prorsus nescío

quo pácto hoc celem, quód me oravit Mýrrina, 445

suae gnátae partum: nám me miseret múlíeris.

quod pótero faciam, támen ut pietatém colam:

nam mé parenti pótius quam amori óbsequi

35 opórtet. attat éccum Phidippum ét patrem

video: hórsu pergunt. quíd dicam hisce, incértus sum. 450

LACHES. PHIDIPPVS. PAMPHILVS.

III 5 LA. Díxtin dudum illám dixisse, se éxpectare fílium?

PH. fáctum. LA. venisse áiunt: redeat. PA. quáu causam dicám patri,

quam óbrem non reddúcam, nescío. LA. quém ego hic audiví loquí?

PA. cĕrtum offirmare ĕst viam me quĕm decrevi
pĕrsequi.

5 LA. ĭpsus est de quo hĕc agebam tĕcum. PA. salve,
mĭ pater. 455

LA. gnĕte mi, salvĕ. PH. bene factum te ĕdvenisse,
Pĕmphilē:

ĕtque adeo, quod mĕximumst, salvom ĕtque validum.
PA. crĕditur.

LA. ĕdvenis modo? PA. ĕdmodum. LA. cedo, quĭd
reliquit Phĕnia

cĕnsobrinus nĕster? PA. sane hercle hĕmo voluptati
ĕbsequens

10 fuit, dum vixit: ĕt qui sic sunt, hĕu multum heredĕm
iuvant, 460

sibi vero hanc laudĕm relinquont 'vixit, dum vixit,
bene.'

LA. tĕm tu igitur nil ĕttulisti huc plĕs una sentĕntia?

PA. quĭdquid est id, quĕd reliquit, prĕfuit. LA. immo
ĕbfuit:

nĕm illum vivom et sĕlvom vellem. PH. ĭnpĕne op-
tare ĭstĕc licet:

15 ille reviviscĕt ĭam numquam, et tĕmen utrum malis
scio. 465

LA. hĕri Philumenam ĕd se arcessi hic ĭussit. dic
iussisse te.

PH. nĕli fodere. ĭussi. LA. sed eam ĭĕm remittet.
PH. scĭlicet.

PA. ĕmnem rem scio ũt sit gesta: ĕdvĕniens ĕdvi
modo.

LA. ĕt ĭstos ĭvidĕs di perdant, qui hĕc lubenter
nĕntiant.

20 PA. ĕgo me scio cavisse, ne ulla mĕrito contumĕlia 470
fieri a vobis pĕsset: idque sĭ nunc memorare hĭc
velim,

quĕm fideli animo ĕt benigno ĭn ĭllam et clementĭ fui,
vĕre possum: nĭ te ex ĭpsa hĕc mĕgis velim rescĭscere:
nĕmque eo pacto mĕxime apud te mĕo erit ĭgeniĕ
fides,

25 quĕm illa, quae nunc ĭn me ĭniquast, aĕqua de me
dixerit. 475

60 velítne an non: ut álíi, si huic non ést, siet.
 LA. Phidíppe, ades, audi paúcis. abiit. quíd mea? 510
 postrémo inter se tránsigant ipsi, út lubet.

quandó nec gnatus néque hic mi quicquam obtémperant,
 quæ dico parvi pëndunt. porto hoc iúrgium
 ad uxórem, quoius hæc fiunt consilio ómnia,
 atque ín eam hoc omne quód mihi aegrest évomam. 515

MYRRINA. PHIDIPPVS.

IV 1 MY. Péríi, quid agam? quó me vortam? quíd viro
 meo rêspondebo

mísera? nam audivísse vocem púeri visust vágientis:
 ita corripuit dérepente tácitus sese ad filiam.

quód si rescierít peperisse eam, íd qua causa clam me
 habuisse

dicam, non edepól scio. 520
 sed óstium concrépuit. credo ipsum ad me exire: núlla
 sum.

PH. úxor ubi me ad filiam ire sénsit, se duxít foras:
 atque éccam. quid ais, Mýrrina? heus tibi dico. MY.
 mihine, mí vir?

PH. vír ego tuos sim? tú virum me aut hóminem de-
 putás adeo esse?

10 nám si utrumvis hórum, mulier, úmquam tibi visús
 forem, 525

nón sic ludibrió tuis factis hábitus essem. MY. quí-
 bus? PH. at rogitas?

péperit filia? hém, taces? ex quo? MY. istúc patrem
 rogáre est aequom?

péríi: ex quo censés nisi ex illo quóí datast nuptum
 óbsecro?

PH. crédo: neque adeo árbitrari pátris est aliter. séd
 demiror,

15 quíd sit quam obrem tánto opere omnis nós celare
 vólueris 530

pártum, praesertím quom et recte et témpore suo pépe-
 rerit.

ádeon pervicáci esse animo, ut púerum praeoptarés
 perire,

éx quo firmiórem inter nos fóre amicitiam pósthac
 scires,

pótius quam advorsum ánimi tui lubídinem esset cum
 illo nupta!

20 égo etiam illorum ésse hanc culpam crédidi, quae te
ést penes. 535

My. mísera sum. Ph. utinam scíam ita esse istuc. séd
nunc mi in mentém venit
de hác re quod locúta es olim, quom illum generum
cépimus :

nám negabas núptam posse filiam tuam té pati
cúm eo qui meretrícem amaret, quí pernoctarét foris.

25 My. quámvis causam hunc súspicari quam ípsam veram
mávolo. 540

Ph. múlto prius sciví quam tu illum amícam habere,
Mýrrina :

vérum id vitium númquam decrevi ésse ego adules-
céntiae :

nám id innatumst. át pol iam aderit, sé quoque etiam
quom óderit.

sed ut ólim te ostendísti, eadem esse níl cessavisti
úsque adhuc,

30 ut filiam ab eo abdúceres neu quód ego egissem essét
ratur. 545

id núnc res indicium haéc facit, quo pácto factum
vólueris.

My. ádeon me esse pérvicacem cénseas, quoi matér siem,
út eo essem animo, si éx usu esset nóstro hoc matri-
mónium ?

Ph. tún prospicere aut iúdicare nóstram in rem quod
sít potes ?

35 aúdisti ex aliquó fortasse, quí vidisse eum diceret 550
éxeuntem aut íntro euntem ad amícam. quid tum
póstea ?

sí modeste ac ráro [hoc] fecit, nóne dissimuláre nos
mágis humanumst quám dare operam id scíre, qui nos
óderit ?

nám si is posset áb ea sese dérepente avéllere,

40 quácum tot consuésset annos, nón eum hominem dú-
cerem 555

néc virum satis firmum gnatae. My. mítte adulescen-
tem óbsecro

ét quae me peccásse aís. abi, sólum solus cónveni,
róga velitne an nón uxorem : si ést ut dicat vélle se,

- rédde: sin est autem ut nolit, recte ego consului meae.
45 PH. síquidem ille ipse nón volt et tu sénsti esse in eo,
Mýrrina, 560
péccatum: aderam, quóius consilio pár ea fuerat pró-
spici.
quam óbrem incendor fra, esse ausam fácere haec te
iniussú meo:
ínterdico ne éxtulisse extra aedis puerum usquám velia.
séd ego stultiór, meis dictis párrere hanc qui póstulem.
50 íbo intro atque edícam servis, né quoquam ecferri si-
nant. 565
MX. nullám pol credo múlíerem me míseriorem vívere:
nam ut híc laturus hóc sit, si ipsam rem út siet re-
scíverit,
non édepol clam me est, quom hóc quod leuiust tám
animo irató tulit:
nec quá via senténtia eius póssit mutarí scio.
55 hoc mí ún timeris ex plurímis míseriis rélicuom fuerát
malum, 570
si púerum ut tollam cógit, quóius nos quí sit nescímús
pater:
nam quóm compressast gnáta, forma in ténebris nosci
nón quitast:
neque détractum eí est quícquam, qui post póssit nosci
quí siet:
ipse éripuit ví, in dígito quem habuit, vírgini abiens
ánulum.
60 simul véreor Pamphilúm ne orata nóstra nequeat
diútius 575
celáre, quom sciét alienum púerum tolli pró suo.
-

IV : So. Non clám me est, gnate mí, tibi esse súspectum,
uxorém tuam
proptér meos mores hínc abisse, etsi éa dissimulas sé-
dulo :
verum íta me di ament ítaque obtingant éx te quae
exoptém mihi,
ut númquam sciens commérui, mérito ut cáperet odium
illám mei : 580
5 teque ánte quod me amáre rebar, eí rei firmastí
fidem :
nam mi íntus tuos patér narravit módo, quo pacto me
hábuérís
praepósitam amori tuó : nunc tibi me cértumst contra
grátiam
reférre, ut apud me praémium esse pósitum pietatí
scias.
mi Pámphile, hoc et vóbis et meae cómmodum famae
árbitror : 585
10 ego rús abituram hinc cúm tuo me [esse] cértó decreví
patre,
ne méa praesentia óbstat neu causa úlla restet rélicua,
quin túa Philumena ád te redeat. PA. quaeéo quid
istuc cónsulist ?
illíus stultitia vícta ex urbe tú rus habitatúm migres ?
hau fácies, neque sinam út qui nobis, máter, male
dictúm velit, 590
15 mea pértinacia ésse dicat fáctum, hau tua modéstia.
tum tuás amicas te ét cognatas désérere et festós
dies
mea caúsa nolo. So. níl iam mihi istaec rés volupta-
tís ferunt :
dum aetátis tempus túlit, perfuncta sátis sum : satias
iám tenet
studiórum istorum : haec míhi nunc curast máxuma,
ut nequoí mea 595

IV : LA. Quem cum istoc sermonem hábueris, procul hinc
stans accepi, úxor.
istúc est sapere, qui úbi quomque opus sit ánimum
possis fléctere.
[quod faciendum sit post fortasse, idem hoc nunc si
feceris]
So. fórs fuat pol. LA. ábi rus ergo hinc : íbi ego te et
tu mé feres. 610
5 So. spéro ecastor. LA. í ergo intro et compóne quae
tecúm simul
ferántur : dixi. So. ita út iubes faciám. PA. pater.
LA. quíd vis, Pamphile ? PA. hinc abire mátrém ? mi-
nume. LA. quíd ita istuc vis ?
PA. quía de uxore incértus sum etiam quíd sim factu-
rús. LA. quid est ?
quíd vis facere nísi redducere ? PA. équidem cupio et
vix contineor : 615

10 séd non minuam meúm consilium : ex úsu quod est,
id pérsequar :
crédo ea gratiá concordés mágis, si redducám, fore.
L^A. néscias : verúm tua re fért nil, utrum illaec fé-
cerint,
quándo haec aberit. ódiosa haec est áetas adulescén-
tulis.
é medio aequom excédere est ; postrémo nos iam
fábula
620
15 sumus, Pámphile, ‘ senex átque anus.’
sed vídeo Phidippum égređi per témpus : accedámus.

PHIDIPPVS. LACHES. PAMPHILVS.

IV 4 PH. Tibi quoque edepol sum iratus, Philúmena,
gravitér quidem. nam hercle ábs te factumst túr-
piter:
etsí tibi causa est de hác re: mater te ímpulit: 625
huic véro nulla est. LA. ópportune té mihi,
5 Phidíppe, in ipso témpore ostendís. PH. quid. est?
PA. quid réspondebo his? aut quo pacto hoc óperiam?
LA. dic fíliae rus cóncessuram hinc Sóstratam:
ne révereatur, mínus iam quo redeát domum. PH. a:
nullám de his rebus cólpam commeruít tua: 631
10 a Mýrrina haec sunt méa uxore exorta ómnia:
PA. mutátio fit. PH. éa nos perturbát, Laches.
PA. dum né redducam: túrbent porro quáam velint.
PH. ego, Pámphile, esse intér nos, si fierí potest, 635
adfinítatem hanc sáne perpetuám volo:
15 sin ést ut aliter túa siet senténtia,
accípias puerum. PA. sénsit peperisse: óccidi.
LA. puerúm? quem puerum? PH. nátus est nobis
nepos:
nam abdúcta a vobis praégnas fuerat fília, 640
neque fuísse praegnatem úmquam ante hunc sciví diem.
23 LA. bene, ita me di ament, núntias: et gaúdeo
natum illum et tibi illam sálvam. sed quid múlieris
uxórem habes aut quíbus moratam móribus!
nosne hóc celatos tám diu! nequeó satis, 645
quam hoc míhi videtur fáctum prave, próloqui.

25 PH. non tibi illud factum minus placet quam mihi,
Laches.

PA. etiám si dudum fúerat ambiguum hóc mihi,
nunc nón est, quom eam séquitur alienús puer.

LA. nullá tibi, Pamphile, híc iam consultátio est. 650

PA. perii. LA. hunc videre saepe optabamús diem,
30 quom ex te ésset aliquis, qui te appellaré patrem:
evénit: habeo grátiam dis. PA. nállus sum.

LA. reddúc uxorem ac nólí advorsári mihi.

PA. patér, si ex me illa líberos vellét sibi 655
aut sé esse mecum núptam, satis certó scio,

35 non clám me haberet quód celasse intéllego.
nunc quom éius alienum á me esse animum séntiam
(nec cónventurum intér nos posthac árbítror),
quam obrém redducam? LA. máter quod suasít sua,
aduléscens mulier fécit. mirandúmne id est? 661

40 censén te posse réperire ullam múlierem,
quae cáreat culpa? an qui non delincúnt viri?
PH. vosmét videte iám, Laches et tu Pámphile,
remíssan opus sit vóbis reductán domum: 665
neutra ín re vobis difficoltà á me erit.

45 uxór quid faciat, ín manu non ést mea.
sed quíd faciemus púero? LA. ridiculé rogas:
quidquíd futurumst, huíc suom reddas scilicet,
ut alámus nostrum. PA. quem ípse neglexít pater, 670
ego alám? LA. quid dixti? eho an nón alemus, Pám-
phile?

50 prodémus quaeso pótius? quae haec améntiast?
enim véro prorsus iám tacere nón queo.
nam cógis ea quae nóló ut praesente hóc loquar.
ignárum censes tuárum lacrumarum ésse me? 675
aut quíd sit id quod sóllicitere ad hunc modum?

55 primum hanc ubi dixti caúsam, te proptér tuam
matrém non posse habére hanc uxórém domi:
pollícitast ea se cóncessuram ex aédbus.
nunc póstquam ademptam hanc†quóque tibi causám
vides, 680

puér quia clam te est nátus, nactu's álteram.

60 errás, tui animi sí me esse ignarúm putas.
aliquándo tandem huc ánimum ut adiungás tuom,

- quam longum spatium amandi amicam tibi dedi!
 sumptus quos fecisti in eam quam animo aequo tuli!
 egi atque oravi tecum uxorem ut duceres, 686
- 65 tempus dixi esse: impulsu duxisti meo.
 [quae tum obsecutus mihi fecisti ut decuerat]
 nunc animum rursus ad meretricem induxisti tuum:
 [cui tu obsecutus facis huic adeo iniuriam] 690
 nam in eandem vitam te revolutum denovo
 70 video esse. PA. mene? LA. te ipsum: et facis iniuriam.
 confingis falsas causas ad discordiam,
 ut cum illa vivas, testem hanc quom abs te amoveris:
 sensitque adeo uxor. nam ei causa alia quae fuit, 695
 quam obrem abs te abiret? PH. plane hic divinat:
 nam id est.
- 75 PA. dabo ius iurandum nil esse istorum mihi. LA. a,
 redduc uxorem, aut quam obrem non opus sit cedo.
 PA. non est nunc tempus. LA. puerum accipias: nam
 is quidem
 in culpa non est: post de matre video. 700
 PA. omnibus modis miser sum nec quid agam scio:
 80 tot me nunc rebus miserum concludit pater.
 abibo hinc, praesens quando promoveo parum.
 nam puerum iniussu credo non tollent meo,
 praesertim in ea re quom sit mi adiutrix socrus. 705
 LA. fugis? hem, nec quicquam certi respondes mihi?
 85 num tibi videtur esse apud sese! sine:
 puerum, Phidippe, mihi cedo: ego alam. PH. maxime.
 non mirum fecit uxor mea, si aegre tulit:
 amarae mulieres sunt, non facile haec ferunt. 710
 propterea haec irast: nam ipsa narravit mihi:
 90 id ego hoc praesente tibi nolueram dicere:
 neque illi credebam primo: nunc verum palamst.
 nam omnino abhorrere animum huic video a nuptiis.
 LA. quid ergo agam, Phidippe? quid das consili?
 PH. quid agas? meretricem hanc primum adeundam
 censeo. 716
- 95 oremus: accusemus: gravius denique
 minitemur, si cum illo habuerit rem postea.

LA. faciam út mones. eho púerø, curre ad BÁCchidem
hanc

vicinam nostram: huc évoca verbis meis. 720

at te óro porro in hác re adiutor sis mihi. PH. a,

100 iam dúdum dixi idémque nunc dicó, Laches:

manére adfinitátem inter nos hanc volo,

si ulló modo est ut póssit: quod speró fore.

sed vín adesse me úna, dum istam cónvenis? 725

LA. immo ábi vero, aliquam púero nutricém para.

BACCHIS (OVM DVABVS ANCILLIS). LACHES.

V 1 BA. Non hóc de nilost, quód Laches me núnc conven-
tam esse éxpetit:

nec pól me multum fállit, quin quod súspicor sit quód
velit.

LA. vidéndumst ne minus própter iram hinc ínpetrem
quam póssiem,

aut néquid faciam plús, quod post me mínus fecisse
sátius sit. 730

5 adgrédíar. Bacchis, sálve.

BA. salvé, Laches. LA. credo édepol te non níl mirari,
BÁCchis,
quid sít quapropter te húc foras puerum évocare
iússi.

BA. ego pól quoque etiam tímida sum, quom vénit mi
in mentem quae sim,
ne nómen mihi. quaeesti óbsiet: nam móres facile
tútor. 735

10 LA. si véra dicis, níl tibi est a mé pericli, múlíer:
nam iam aétate ea sum, ut nón siet peccáto mi ignosci
aéquom:

quo mágis omnis res caútius ne témere faciam adcúro.
nam sí facis factúrave es, bonás quod par est fácere:
inscítum offerre iniúriam tibi ínmerenti iníquomst. 740

15 BA. est mágnam ecastor grátiam de istác re quod tibi
hábeam:

nam quí post factam iniúriam se expúrget, parum mi
prósit.

sed quíd istuc est? LA. meúm receptas fílium ad te
Pámphilum. BA. a.

LA. sine dicam: uxorem hanc prius quam duxit, vóstrum amorem pertuli.

mané: non dum etiam dixi id quod volui. híc uxorem nunc habet. 745

20 quaére alium tibi firmiorem, dum tibi tempus consu-
lendi est:

nam neque ille hoc animo érit aetatem, néque pol tu eadem ista aetate.

BA. quis id ait? LA. socrus. BA. méné? LA. te ipsam: et filiam abduxit suam, púerumque ob eam rém clam voluit, nátus qui est, ex-
tinguere.

BA. si áliud scirem, quí firmare méam apud vos pos-
sém fidem, 750

25 sánctius quam iús iurandum, id póllicerer tíbi, Laches, ségregatum habuisse, uxorem ut dúxít, a me Pám-
philum.

LA. lépida es. sed scin, quíd volo potius sódes facias?
BA. quíd? cedo.

LA. eás ad mulierés huc intro atque istuc ius iurán-
dum idem

pólliceare illis. exple animum eis téque hoc crimine
éxpedi. 755

30 BA. fáciam. quod pol, si ésset alia ex hóc quaestu,
hau facerét, scio,

út de tali caúsa nuptae múlceri se osténderet.

séd nolo esse falsa fama gnátum suspectúm tuom,
néc leviozem vóbis, quibus est mínime aequom, cum
vidérier

ínmerito: nam méritus de me est, quód queam illi ut
cómmodem. 760

35 LA. fácilem benivolúmque lingua túa iam tibi me réd-
didit:

nam non sunt solac árbitratae hacc: égo quoque etiam
crédidi.

nunc quam ego te esse praéter nostram opínionem
cómperi,

fác eadem ut sis pórró: nostra utére amicitia, út voles:
áliter si faciás—me reprimam, ne aégre quicquam ex
me aúdias. 765

40 *verum hoc te moneo unum, amicus qualis sim aut quid possiem potius quam inimicus, periculum facias.*

PHIDIPPOS (CVM NVTRICE). LACHES. BACCHIS
(CVM ANCILLIS).

V: PH. Nil apud me tibi defieri patiar, quin quod opus sit benigne praestetur. sed quom tu eris satura atque ebria, ut puer satur sit facito.

LA. noster socer, video, venit: pueri nutricem adducit.

: Phidippe, Bacchis dederat persancte. PH. haecine east? LA. haec est. 771

PH. nec poli istae metuunt deos, neque has respicere deos opinor.

BA. ancillas dedo: quolibet cruciatu per me exquirere. haec res hic agitur: Pamphilo me facere ut redeat uxor

oportet: quod si effecero, non paenitet me famae, 775
10 solam fecisse id quod aliae meretrices facere fugitant.

LA. Phidippe, nostras mulieres suspectas fuisse falso nobis in re ipsa invenimus: porro hanc nunc experiamur.

nam si compererit crimini tua se uxor credidisse, missam iram faciet: sin, ut est, ob eam rem iratus gnatus, 780

15 quod peperit uxor clam, id levest: cito ab eo haec ira abscedet.

profecto in hac re nil malist, quod sit discidio dignum.

PH. velim quidem hercle. LA. exquirere: adest: quod satis sit, faciet ipsa.

PH. quid mi istaec narras? an quia non tute dudum audisti,

de hac re animus meus ut sit, Laches? illis modo explete animum. 785

20 LA. quaeso edepol, Bacchis, quod mihi es pollicita tute ut serves.

BA. ob eam rem vin ergo intro eam? LA. i, exple animum eis, coge ut credant.

BA. eo, etsi scio pol eis fore meum conspectum invisum
hodie :

nam núpta meretrici hóstis est, a víro ubi segregást.

LA. at haec amicae erúnt, ubi quam obrem advéneris
rescíscent: 790

25 [PH. at easdem amicas fore tibi promitto, rem ubi
cognorint:]

nam illás errore et té simul suspítione exólves.

BA. perí, pudet Philúmenae: me séquimini intro huc
ámbae.

LA. quid est quód mihi malim quám quod huic intél-
lego eveníre,

ut grátiam ineat síne suo dispéndio et mihi prósit? 795

30 nam si ést ut haec nunc Pámphilum vere áb se segre-
gárit,

[scit sibi nobilitatem ex eo et rem natam et gloriam
esse]

referét gratum eí unáque nos sibi ópera amicos iúnget.

ACTVS V.

PARMENO. BACCHIS.

V 3 PA. Édepol ne meam érus esse operam députat parví
preti,

qui ób rem nullam mísit, frustra ubi tótum desedí
diem, 800

Mýconium hospitém dum expecto in árce Callidémi-
dem.

ítaque ineptus hódie dum illi sédeo, ut quisque vé-
nerat,

5 áccedebam: ‘aduléscens, dice dúm quaeso, es tu Mý-
conius?’

“nón sum.” ‘at Callidémidés?’ “non.” ‘hóspitem
ecquem Pámphilum

híc habes?’ omnés negabant: néque eum quemquam
esse árbitor. 805

dénique hercle iam pudebat: ábii. sed quid Bácii-
dem

áb nostro adfíne éxeuntem vídeo? quid huic hic ést
rei?

10 BA. Pármeno, opportúne te offers: própere curre ad
Pámphilum.

PA. quíd eo? BA. dic me oráre ut veniat. PA. ád te?

BA. immo ad Philúmenam.

PA. quíd rei ést? BA. tua quód nil re fert, pércontari
désinas. 810

PA. nil aliud dicam? BA. étiam: cognosse ánulum il-
lum Mýrrinam

gnátae suae fuisse, quem ipsus ólim mi dederát. PA.
scio.

15 tántumne ést? BA. tantum: áderit continuo, hóc ubi
ex te audiverit.

séd cessas? PA. minime équidem: nam hodie míhi
potestas háu datast:

íta cursando atque ámbulando tótum hunc contrívi
diem. 815

BA. quantam óbtuli adventú meo laetítiam Pamphilo
hódie!

quot cómodas res áttuli! quot autem ademi cúras!

20 gaatum eí restituo, paéne qui harum ipsíusque opera
périit:

uxórem, quam numquámst ratus posthác se habiturum,
réddo:

qua ré suspectus suó patri et Phidíppe fuit, exólví: 820
hic ádeo his rebus ánulus fuit ínítium inveníúndis.

nam mémini abhinc mensís decem fero ád me nocte
príma

25 confúgere anhelantém domum sine cómite, vini plénum,
cum hoc ánulo: extimui ílico: 'mi Pámphile,' inquam

'amábo,

quid éxanimatu's óbsecro? aut unde ánulum istum
náctu's? 825

dic mi.' ille alias res ágere se simuláre. postquam [id]
vídeo,

nesció quid suspicárier, magis coépi instare ut dicat.

30 homo sé fatetur vi ín via nesció quam compressísse

dicítque sese illi ánulum, dum lúctat, detraxisse.

eum haéc cognovit Mýrrina in dígito modo me habente: 830

rogat únde sit: narro ómnia haec: indést cognitio fácta,

Philúmenam compréssam esse ab eo et fílium inde hunc nátum.

35 haec tót propter me gaudia illi cóntigisse laétor:

etsi hóc meretrices áliae nolunt: néque enim est in rem nóstram, 834

ut quisquam amator núptiis laetétur. verum ecástor numquam ánimum quaesti grátia ad malás adducam pártis.

ego dum illo licitumst úsa sum benigno et lepido et cómi.

40 incómmode mihi núptiis evénit: factum fáteor:

at pól me fecisse árbitor, ne id mérito mi eveníret. multa éx quo fuerint cómmoda, [eius] incómmoda aequomst férre. 840

PAMPHILVS. PARMENO. BACCHIS.

V 4 PAM. Víde, mi Parmeno, étiam sodes, út mi haec certa et clára attuleris,

né me in breve conzícias tempus gaúdio hoc falsó frui.

PAR. vísumst. PAM. certen? PAR. cérte. PAM. deus sum, si hóc itast. PAR. verum réperies.

PAM. máne dum sodes: tímeo ne aliud crédam atque aliud núnties.

5 PAR. máneo. PAM. sic te díxe opinor, ínvenisse Mýrrinam 845

Bácchidem anulúm suum habere. PAR. fáctum. PAM. eum quem olim eí dedi:

éaque hoc te mihi núntiare iússit: itane est fáctum? PAR. ita inquam.

PAM. quis me est fortunátior venustátisque adeo plénior?

égone te pro hoc núntio quid dónem? quid? quid? néscio.

10 PAR. át ego scio. PAM. quid? PAR. níl enim: 850

nám neque in nuntiô neque in me ipso tibi boni quid
sît scio.

PAM. égon qui ab orco mórtuom me réducem in lucem
féceris

sinám sine munere á me abire? a, nimum me in-
gratúm putas.

sed Bâcchidem eccam vídeo stare ante óstium :

15 me expéctat credo : adíbo. BA. salve, Pámphile. 855

PAM. o Bâcchis, o mea Bâcchis, servatrix mea.

BA. bene fáctum et volup est. PAM. fáctis ut credám
facis :

antíquamque adeo tuám venustatem óbtines,

utí voluptati óbitus, sermo túos, quo quomque advé-
neris,

20 sempér sit. BA. ac tu ecástor morem antíquom atque
ingenium óbtines,

ut únus omnium hómo te vivat númquam quisquam
blándior. 861

PAM. hahahaé, tun mi istuc? BA. récte amasti, Pám-
phile, uxorém tuam :

nam númquam ante hunc diém meis oculis eám, quod
nossem, víderam :

perlíberalis víast. PAM. dic verum. BA. íta me di
ament, Pámphile.

25 PAM. dic mi, hárum rerum númquid dixi meó patri ?

BA. nil. PAM. néque opus est 865

adeó muttito. plácet non fieri hoc ítidem ut in co-
moédiis,

omnia ómnes ubi rescíscunt. hic quos fúerat par re-
scíscere

sciúnt : quos non autem aéquomst scire, néque rescis-
cent néque scient.

BA. ímmo etiam qui hoc óccultari fácius credás dabo.

30 Mýrrina íta Phidípโป dixit, iúri iurandó meo 870

sé fidem habuisse ét propterea té sibi purgatum. PAM.
óptumest :

spéroque hanc rem esse éventuram nóbis ex senténtia.

PAM. ére, licetne scíre ex te hodie, quíd sit quod feci
boni ?

aút quid istuc est quód vos agitis? PAM. nón licet.

PAB. tamen súspicor.

35 ego hunc ab orco mórtuom? quo pácto? PAM. nescis,

Pármeno, 875

quantum hódie profuerís mihi et ex quánta aerumna
extráxeris.

PAB. immó scio, neque hóc inprudens féci. PAM. ego
istuc sátis scio.

BA. an témere quicquam Pármeno praetéreat quod facto
úsus sit?

PAM. séquere me intro, Pármeno. PAB. sequor: équi-
dem plus hodié boni

40 féci inprudens quám sciens ante hunc diem umquam.

ω plaúdite. 880

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 197 iambici senarii
 — 198 ad 204 iambici octonarii
 — 205 et 206 iambici senarii
 — 207 ad 215 iambici octonarii
 — 216 iambicus senarius
 — 217 ad 242 trochaici septenarii
 — 243 ad 273 iambici septenarii
 — 274 ad 280 trochaici septenarii
 — 281 trochaicus octonarius
 — 282 ad 283 trochaici septenarii
 — 284 trochaicus octonarius
 — 284 ad 288 trochaici septenarii
 — 289 ad 291 trochaici octonarii
 — 292 trochaicus septenarius
 — 293 ad 324 iambici octonarii
 — 325 et 326 iambici septenarii
 — 327 ad 335 iambici senarii
 — 336 ad 360 iambici septenarii
 — 361 ad 408 trochaici septenarii
 — 409 ad 450 iambici senarii
 — 451 ad 485 trochaici septenarii
 — 486 ad 515 iambici senarii
 — 516 5 7 519 trochaici octonarii
 — 518 trochaicus septenarius
 — 520 trochaicus dimeter catalecticus
 — 521 iambicus octonarius
 — 522 trochaicus septenarius
 — 523 iambicus septenarius
 — 524 526 527 trochaici octonarii
 — 525 et 528 trochaici septenarii
 — 529 532 ad 534 trochaici octonarii
 — 530 et 531 535 ad 543 trochaici septenarii

- V. 544 ad 546 iambici octonarii.
 — 547 ad 565 trochaici septenarii
 — 566 ad 606 iambici octonarii
 — 607 iambicus septenarius
 — 608 iambicus octonarius
 — 610 et 611 trochaici septenarii
 — 612 iambicus senarius
 — 613 et 615 trochaici octonarii
 — 614 616 ad 620 trochaici septenarii
 — 621 iambicus quaternarius
 — 622 iambicus septenarius
 — 623 ad 726 iambici senarii
 — 727 ad 730 iambici octonarii
 — 731 iambicus dimeter catalecticus
 — 732 ad 742 iambici septenarii
 — 743 744 745 iambici octonarii
 — 746 et 747 trochaici octonarii
 — 748 ad 767 trochaici septenarii
 — 768 et 769 trochaici octonarii
 — 770 ad 798 iambici septenarii
 — 799 ad 815 trochaici septenarii
 — 816 ad 840 iambici septenarii
 — 841 trochaicus octonarius
 — 842 ad 846 trochaici septenarii
 — 847 trochaicus octonarius
 — 848 et 849 trochaici septenarii
 — 850 trochaicus dimeter catalecticus
 — 851 et 852 trochaici septenarii
 — 853 iambicus octonarius
 — 854 ad 858 iambici senarii
 — 859 ad 868 iambici octonarii
 — 869 ad 874 trochaici septenarii
 — 875 ad 878 iambici octonarii
 — 879 et 880 trochaici septenarii.
-

P. TERENTI

A D E L P H O E.

GRAECA · MENANDRV · ACTA · LVDIS · FV-
NERALIBVS · QVOS · FECERE · LVCIO · AE-
MILIO · PAVLO · L · FABIVS · MAXVMVS · P
CORNELIVS · AFRICANVS · EGIT · L · AMBI-
VIVS · TVRPIO · MODOS · FECIT · FLACCVS
CLAVDI · TIB · SARRANIS · TOTA · FACTA
SEXTA · M · CORNELIO · CETHEGO · L · [ANI-
CIO] · GALLO · COS

C. SVLPICI APOLLINARIS PERIOCHA.

Duós cum haberet Démea adulescéntulos,
dat Mícioni frátri adoptandum Aéschinum,
sed Ctésiphonem rétinet. hunc citharístriae
lepóre captum súb duro ac tristí patre
fratér celabat Aéschínus: famám reī,
amórem in sese tránsferebat: dénique
fidícínám lenoni éripit. vitiáverat
idem Aéschínus civem Átticám paupérculam
fidémque dederat hánc sibi uxorém fore.
Deméa iurgare, gráviter ferre: móx tamen,
ut véritas patefácta est, ducit Aéschínus
vitiátam, potitur Ctésípho citharístriam.

PERSONAE.

MICIO SENEX
DEMEA SENEX
SANNIO LENO
AESCHINES ADVLESCENS
SYRVS SERVOS
CTESIPHO ADVLESCENS
SOSTRATA MATRONA
CANTHARA NVTRIX
GETA SERVOS
HEGIO SENEX
PAMPHILA VIRGO
DROMO SERVOS

PROLOGVS.

Postquám poëta sénsit scripturám suam
 ab iníquis observári et advorsários
 rapere ín peiorem pártém quam acturí sumus :
 indício de se ipse érit, vos eritis iúdiceś,
 laudín an vitio dúci id factum opórteat. 5
 Synápothnescontes Díphili comoédiast :
 eam Cómmorientis Plaútus fecit fábulam.
 in Graéca adulescens ést, qui lenoni éripit
 meretrícem in prima fábulá : eum Plautús locum
 reliquit integrum. híc eum sumpsít sibi 10
 in Adélphos, verbum dé verbo expressum éxtulit.
 eam nós acturi súmus novam : pernóscite
 furtúmne factum exístumetis án locum
 reprénsum, qui praetéritus neclegéntiast.
 nam quód isti dicunt málivoli, homines nóbilis 15
 hunc ádiutare adsídueque una scribere :
 quod illí maledictum vémens esse exístumant,
 eam laúdem hic ducit máxumam, quom illís placet,
 qui vóbis univórsis et pópuló placent,
 quorum ópera in bello, in ótio, in negótio 20
 suo quísque tempore úsust sine supérbia.
 dehinc ne éxpectetis árgumentum fábulæ :
 senés qui primi vénient, ei partem áperient,
 in agéndo partem osténdent. facite acquánimitas
 * * * * *
 poëtae ad scribendum aúgeat indústriam. 25

ACTVS I.

Micio.

- I, **Storáx.** non rediit hác nocte a cena Aéschínus
 neque sérvolorum quísqum, qui advorsum íverant.
 profecto hoc vere dicunt: si absis úspiam,
 [aut ibi si cesses] évenire ea sátius est
 5 quae in te úxor dicit [et quae in animo cogitat] 30
 iráta quam illa quae parentes própítii.
 uxór, si cesses, aut te amare cógitat
 aut téte amari aut pótare atque animo óbsequi
 et tibi bene esse, sóli sibi quom sít male.
 10 ego quía non rediit fílius quae cógito! 35
 quibus núnc sollicitor rébus! ne aut ille álserit
 aut úspiam cecíderit aut *crus* frégerit
 aliquí. vah, quemquamne hóminem in animum instí-
 tuere
 paráre quod sit cárius quam ipse ést sibi!
 15 atque éx me hic natus nón est, sed ex fratré meo. 40
 dissímili is studiost iam índé ab adulescéntia.
 ego hanc clementem vítam urbanam atque ótium
 secútus sum et, quod fórtunatum istí putant,
 uxórem numquam habui. ille contra haec ómnia:
 20 ruri ágere vitam: sémper parce ac dúriter 45
 se habére: uxorem dúxit: nati fílii
 duo: índé ego hunc maiórem adoptaví mihi:
 edúxi a parvolo, hábui, amavi pró meo;
 in eo me oblecto: solum id est carúm mihi.
 25 ille út item contra me hábeat facio sédulo: 50
 do, praétermitto: nón necesse habeo ómnia
 pro meó iure agere: póstrems, alii clánculum
 patrés quae faciunt, quae fert adulescéntia,
 ea né me celet cónsuefeci fílium.
 30 nam quí mentiri aut fállere insuerít patrem, 55
fraudáre tanto mágis audebit céteros.
 pudóre et liberálitate líberos

retinere satius esse credo quam metu.

haec fratri mecum non conveniunt neque placent.

35 venit ad me saepe clamitans 'quid, Micio? 60

quor perdis adulescentem nobis? quor amat?

quor potat? quor tu his rebus sumptum suggeris?

vestitu nimio indulges: nimium ineptus es.

nimium ipsest durus praeter aequomque et bonum:

40 et errat longo mea quidem sententia, 65

qui imperium credat gravius esse aut stabilius,

vi quod fit, quam illud quod amicitia adiungitur.

mea sic est ratio et sic animum induco meum:

malò coactus qui suum officium facit,

45 dum id rescitum iri credit, tantisper cavet: 70

si sperat fore clam, rursum ad ingenium redit.

ille quem beneficio adiungas ex animo facit,

studet par referre, praesens absens[que] idem erit.

hoc patrumst, potius consuefacere filium

50 sua sponte recte facere quam alieno metu: 75

hoc pater ac dominus interest: hoc qui nequit,

fateatur nescire imperare liberis.

sed estne hic ipse, de quo agebam? et certe is est.

nescio quid tristem video: credo iam, ut solet,

55 iurgabit. salvom te advenire, Demea, 80

gaudemus.

DEMEA. MICIO.

I 2 DE. ehem opportune: te ipsum quaerito.

MI. quid tristis es? DE. rogas me? ubi nobis Aeschinust?

scin iam quid tristis ego sim? MI. dixi hoc fore?

quid fecit? DE. quid ille fecerit? quem neque pudet

5 quicquam, nec metuit quemquam, neque legem putat

tenere se ullam. nam illa quae antehac facta sunt 86

omitto: modo quid designavit? MI. quid nam id est?

DE. foris ecfregit atque in aedis inruit

alienas: ipsum dominum atque omnem familiam

10 mulcavit usque ad mortem: eripuit mulierem 90

quam amabat. clamant omnes indignissime

factum esse: hoc advenienti quot mihi, Micio,

dixere! in orest omni populo. denique,

- si cónferendum exéplumst, non fratrém videt
15 reí dare operam rúri parcum ac sóbrium? 95
nullum huius simile factum. haec quom illi, Micio,
dicó, tibi dico: tú illum corrumpí sinis.
Mr. homine íperito núnquam quicquam iniústiust,
qui nísi quod ipse fécit nil rectúm putat.
20 Dē. quorsum istuc? Mr. quia tu, Dēmea, haec male
iúdicas. 100
non ést flagitium, mñhi crede, adulescéntulum
scortári, neque potáre: non est: néque foris
ecfringere. haec si néque ego neque tu fécimus,
non sñt egestas fácere nos. tu nún tibi
25 id laúdi ducis, quód tum fecisti ínopia? 105
iniúriumst: nam si éstet unde id fieret,
facerémus. et tu illúm tuom, si essés homo,
sinerés nunc facere, dúm per aetatém licet,
potíus quam, ubi te expectátum eiecissét foras,
30 aliénioe aetáte post facerét tamen. 110
Dē. pro Iúppiter, tu homo ádigis me ad insániam.
non ést flagitium fácere haec adulescéntulum?
Mr. auscúlta, ne me obtúndas de hac re saépíus.
tuom fílium dedísti adoptandúm mihi:
35 is méus est factus: síquid pcccat, Dēmea, 115
mihi péccat: ego illi máxumam partém fero.
scortátur, potat, ólet unguenta: dé meo;
amet: dábitur a me argéntum, dum erit cómmodum.
ubi nón erit, fortásse excludetúr foras.
40 foris ecfregit: réstituentur; discidit 120
vestém: resarciétur. et (dis grátia)
est únde haec fiant, ét adhuc non molésta sunt.
postrémo aut desine aút cedo quemvis árbitrum:
te plúra in hac re péccare ostendam. Dē. eí mihi,
45 pater ésse disce ab illis, qui veré sciunt. 125
Mr. natúra tu illi páter es, consuliís ego.
Dē. tun cónsulis quicquam? Mr. á, si pergis, ábiero.
Dē. sicíne agis? Mr. an ego tótiens de eadem re aú-
diam?
Dē. curaést mihi. Mr. et mihi cúraest. verum,
Dēmea,
50 curémus aequam utérque partem: tu álterum, 130

ego item álterum. nam ambós curare propemodum
repóscere illumst quém dedisti. DE. a. Micio.

MI. mihi síc videtur. DE. quíd istic? MI. tibi istúc
placet.

profúndat perdat péreat, nil ad me áttinet. 134

55 iam sí verbum unum pósthac... MI. rursum, Démea,

iráscere? DE. an non crédis? repeto quém dedi?

aegrést: alienus nón sum: si obsto... MI. désino.

unúm vis curem, cúro. et est dis grávia,

quom ita út volo est; isté tuos ipse séntiet

60 postérius: nolo in illum gravius dícere. 140

MI. nec níl neque omnia haéc sunt quae dicít: tamen

nón níl molesta haec súnt mihi: sed osténdere

me aegré pati illi nólui: nam itást homo:

quod pláco, advorsor sédulo et detérreo;

65 tamen víx humane pátitur: verum si aúgeam 145

aut étiam adiutor sim éius iracúndiae,

insániam profécto cum illo. etsi Aéschinus

nón nállam in hac re nóbis facit iniúriam.

quam hic nón amavit méretricem? aut quoi nón dedit.

70 aliquid? postremo núper (credo iam ómnium 150

taedébat) dixit vélle uxorem dúcere.

sperábam iam deférvisse adulescéntiam:

gaudébam. ecce autem de íntegro: nisi quídquid est

volo scíre atque hominem cónvenire, si ápud forumst.

ACTVS II.

SANNIO. AESCHINVS. (PARMENO. PSALTRIA.)

II 1 SA. Óbsecro, populáres, ferte mísero atque innocénti

auxiliúm: 155

súbvenite inopi. AE. ótiose, núnciam ilícó híc con-

siste.

quíd respectas? níl periclist: námquam, dum ego

adéro, híc te tanget.

SA. égo istam invitís ómnibus.

5 AÆ. quamquāms̄ scelestus, nōn committet hōdie um-
quam iterum ut vāpulet,

SA. Aēschine, audi, né te ignarum fuisse dicas meōrum
morum, 160

lénō ego sum. AÆ. scio. SA. át ita, ut usquam fuit
fide quisquam óptima.

tú quod te postérius purges, hānc iniuriām mihi nolle
factam esse, huius non fáciam. crede hoc, égo meum
ius pérsequar:

10 néque tu verbis sólves umquam, quód mihi re male fé-
ceris.

nóvi ego vostra haec 'nóllem factum: dábitur ius iu-
rándum, indignum 165
te ésse iniuria hác', indignis quom égomēt sim accep-
tús modis.

AÆ. ábi prae strenue ác foris aperi. SA. céterum hoc
nūc facis?

AÆ. í intro nunciam. SA. át enim non sípam. AÆ. ác-
cede illuc, Pármeno:

15 núnium istoc abísti: hic propter hūnc adsiste: em,
síc volo.

cave núniam oculos á meis oculis quóquam demoveás
tuos, 170

ne móra sit, si innuerím, quin pugnus cóntinuo in mala
haéreat.

SA. istúc volo ergo ipsum éxperiri. AÆ. em, sérvā:
omitte múlierem.

SA. o fácinus indignúm. AÆ. geminabit nísi caves.
SA. ei miseró mihi.

20 AÆ. non innueram: verum ín istam partem pótius pec-
cató tamen.

í núniam. SA. quid hóc reist? regnumne, Aēschine,
hic tu póssides? 175

AÆ. si póssiderem, ornátus esses éx tuis virtútibus.

SA. quid tíbi rei mecumst? AÆ. níl. SA. quid? nos-
tin quí sim? AÆ. non desidéro.

SA. tetigín tui quicquam? AÆ. si áttigisses, férres in-
fortúnium.

25 SA. qui tíbi magis licét meam habere, pró qua ego ar-
gentúm dedi?

respónde. AÆ. ante aedis nón fecisse erit mélius hic
convítium: 180

nam sí molestus pérgrís esse, iam íntro abripiere át-
que ibi

usque ád necem operiére loris. SA. lóris liber? AÆ.
síc erit.

SA. o hómínem ínpurum: hícín libertatem áiunt esse
aequam ómnibus?

30 AÆ. si sátis iam debaccháтус es, leno, aúdi si vis núnc-
iam.

SA. egon débacchatus sum aútem an tu in mo? AÆ.
mítte ista atque ad rém redi. 185

SA. quam rém? quo redeam? AÆ. iámne me vis dícere
id quod ad te áttinet?

SA. cupio, aéquí modo aliquid. AÆ. vah, leno íniqua
me non vólt loquí.

SA. lenó sum, pernícíés communis, fáteor, adulescéntium,
35 periúrus, pestis: támen tibi a me núllast orta iniúria.

AÆ. nam hercle étiam hoc restat. SA. illuc quaeso
rédi, quo ocepesti, Aéschine. 190

AÆ. mínis viginti tú illam emisti? SA. lóqueris. AÆ.
tibi vortát male.

argénti tantum dábitur. SA. quid? si ego [tíbi] illam
nolo véndere,

cogés me? AÆ. minume. SA. námque id metui. AÆ.
néque vendundam cénseo,

40 quae liberast: nam ego líberali illam ádsero causá
manu.

nunc víde utrum vis: argéntum accipere an causam
meditarí tuam. 195

delíbera hoc, dum ego rédeo, leno. SA. pró supremo
Iúppiter,

mínime miror qui ísanire occípiunt ex iniúria.

dómí me arripuit, vérberavit: me ínvido abduxít
meam:

45 hómíni mísero plús quíngentos cólaphos ínfregít mihi.

ób malefacta haec tántidem emptam póstulat sibi trá-
dier. 200

vérum enim quando béne promeruit, fiat: suom íus
póstulat.

áge iam cupio, si modo argentum réddat. sed ego hoc
háriolor :

úbi me dixeró dare tanti, téstis faciet fílico,
véndidisse mé, de argento sómnum : ‘mox : crás redi.’
íd quoque possum férre, si modo réddat, quamquam
iniúriumst. 205
vérum cogito íd quod res est : quádo eum quaestum
incéperis,
accipiunda et mússitanda iniúria adulescéntiumst.
séd nemo dabít : frustra egomet mécum has rationés
puto.

SYRVS. SANNIO.

II : SY. Tace, égomet conveniam ípsum : cupide accípiat
faxo atque étiam
bene dícat secum esse áctum. quid istuc, Sánnio, est
quod te aúdio 210
nesció quid concertásse cum ero ? SA. núnquam vidi
iníquius
certátionem cómparatam, quam háec hodie inter nós
fuit :
ego vápulando ille vérberando usque, ámbo defessi
sumus.

SY. tua cúlpa. SA. quid facerem ? SY. ádulescenti mó-
rem gestum opórtuit.

SA. qui pótuí melius, quí hodie usque os praébuit ?

SY. age, scis quíd loquar ? 215
pecúniam in locó neglegere máximum interdúmst lu-
crum : SA. hui !

SY. metuísti, si nunc dé tuo iure cóncessisses paú-
lulum,

10 adulescénti esses mórigeratus, hómínium homo stultís-
sume,

ne nóñ tibi istuc faéneraret. SA. égo spem pretio nóñ
emo.

SY. numquám rem facies : ábi, nescis inéscare homines,
Sánnio. 220

SA. credo ístuc melius ésse : verum ego núnquam adeo
astutús fui,

quin quidquid possem mállem auferre pótius in prae-
séntia.

15 Sy. age nóvi tuom animúm : quasi iam usquam tibi
sint vigintí minae,
dum huic obsequare. praeterea autem te áiunt pro-
ficisci Cyprum, SA. hem.

Sy. coemissee hinc quae illuc véheres multa, návem
conductam : hóc scio, 225
animús tibi pendet. úbi illinc spero rédieris, tamen
hóc ages.

SA. nusquám pedem. perii hércle : hac illi spe hóc ince-
perúnt. Sy. timet :

20 iniéci scrupulum hómini. SA. o scelera : illúd vide,
ut in ípso articulo opprésit. emptae múlieres
complúres et item hinc ália quae portó Cyprum. 230
nisi eo ád mercatum vénio, damnum máximumst.
nunc si hóc omitto ac túm agam ubi illinc rédiero,

25 nil ést ; refrixerít res : 'nunc demúm venis ?
quor pássu's ? ubi eras ?' út sit satíus pérdere
quam aut núnc manere tám diu aut tum pérsequi. 235
Sy. iamne énumerastí [id] quód ad te rediturúm putes ?
SA. hocíne illo dignumst ? hócíne incipere Aéschinum ?

30 per opprétionem ut hánc mi eripere póstulet ?
Sy. labáscit. unum hoc hábeo : vide si sátis placet :
potíus quam venias ín periculum, Sánnio, 240
servésne an perdas tótum, dividuóm face.
minás decem conrádet alicunde. SA. eí mihi,

35 etiám de sorte núnc venio in dubiúm miser ?
pudét nil ? omnis déntis labefecít mihi :
praeterea colaphis túber est totúm caput : 245
etiám ínsuper defrúdat ? nusquam abeo. Sy. út lubet :
numquíd vis quin abeam ? SA. ímmo hercle hoc quaesó,
Syre,

40 ut ut haéc sunt acta, pótius quam litís sequar,
meum míhi reddatur, sáltem quanti emptást, Syre.
scio té non usum antehác amicitíá mea : 250
memorém me dices ésse et gratum. Sy. sédulo
faciám. sed Ctesiphónem video : laétus est
45 de amíca. SA. quid quod te óro ? Sy. paulispér mane.

CTESIPHO. SYRVS. (SANNIO.)

II : Ct. Abs quívis homine, quómsť opus, benefícium accipere gaúdeas :

verum énim vero id demúm iuvat, si quem aéquomst
facere is béne facit. 255
o fráter frater, quíd ego nunc te laúdem ? satis certó
scio :

numquam íta magnifice quícquam dicam, id virtus quin
superét tua.

sitaque únám hanc rem me habére praeter álios praecipuam árbitor,
fratrem hómini nemini ésse primarum ártium magis
príncipem.

Sy. o Ctésipho. Ct. o Syre, Aéschinus ubist ? Sy.
éllum, te expectát domi. Ct. hem. 260

Sy. quid est ? Ct. quíd sit ? illius ópera, Syre, nunc
vívó : festivóm caput,
qui ignóminias sibi póst putavit ésse praé meo cómodo,

10 maledícta, famam, méum amorem ét peccatum in sese
tránstulit :

nil pótis supra. quid nám foris crepuit ? Sy. máne,
mane : ipse exít foras.

AESCHINVS. SANNIO. CTESIPHO. SYRVS.

II : Ae. Vbist ille sacrilegús ? Sa. me quaerit. númquid
nam ecfert ? óccidi : 265
nil vídeo. Ae. ehem opportúne : te ipsum quaéro :
quid fit, Ctésipho ?

in tútost omnis rés : omítte véro tristitiém tuam.

Ct. ego illam hércle vero omítto, qui quidem te há-
beam fratrem : o mi Aéschine,

50 mí germane : a, véreor coram in ós te laudare ámplius,

ne id ádsentandi mágis quam quo habeam grátum facere exístumes. 270

Ae. age inépte, quasi nunc nóñ norimus nós inter nos
Ctésipho.

hoc míhi dolet, nos séro rescisse ét paene in eum rém
locum
redísse, ut si omnes cúperent nil tibi póssett auxi-
liárier.

10 Cr. pudébat. AÆ. a, stultítias istaec, nón pudor: tam
ob párvolam

rem paéne e patria! tárpe dictu. deés quaeso ut is-
taec próhibeant. 275

Cr. peccávi. AÆ. quid aít tándem nobis Sánnio? Sy.
iam mítis est.

AÆ. ego ád forum ibo, ut hunc absolvam: tu întro
ad illam, Ctésipho.

SA. Syre, ínta. Sy. eamus: námque hic properat ía
Cyprum. SA. ne tám quidem:
15 quamvís etiam maneo ótiosus híc. Sy. reddetur: né
time.

SA. at ut ómne reddat. Sy. ómne reddet: táce modo
ac sequere hác. SA. sequor. 280

Cr. heus heús, Syre. Sy. quid est? Cr. óbsecro her-
cle te, hóminem istum inpuríssimum
quam primum absolvitóte, ne, si mágis inritatús siet,
aliqua ád patrem hoc permánet atque ego túm perpetuo
périerim.

20 Sy. non fíet, bono animo és: tu cum illa te íntus ob-
lecta ínterim

et léctulos iube stérni nobis ét parari cétera. 285
ego íám transacta ré convortam mé domum cum ob-
sónio.

Cr. ita quaéso: quando hoc béne successit, hílare hunc
sumamús diem.

ACTVS III.

SOSTRATA. CANTHARA.

- II: So. Óbsecro, mea nútrix, quid nunc fíet? CA. quid
fiát rogas?
recte édepol spero. So. módo dolores, méa tu, occi-
piunt primulum.
CA. iam núnc times, quasi númquam adfueris, núm-
quam tute pépercris? 290
So. miserám me, neminem hábeo, (solae súmus: Geta
autem hic nóñ adest)
néc quem ad obstetricem mittam, néc qui arcessat
Aéschinum.
CA. pól is quidem iam hic áderit: nam numquam únus
intermittit diem,
quin sémper veniat. So. sólus mearum míseriarumst
rémedium.
CA. é re nata mélius fieri hau pótuít quam factúmst,
era, 295
quándo vitium oblátumst, quod ad illum áttinet potís-
sumum,
10 tálem, tali ingénio atque animo, nátum ex tanta fá-
milia.
So. íta pol est ut dícis: salvos nóbis deos quaeso út
siet.

GETA. SOSTRATA. CANTHARA.

- II: GE. Nunc illud est, quom, si ómnia omnes súa consilia
cónferant
atque huíc malo salútem quaerant, aúxili nil ádfe-
rant, 300
quod míhique eraeque filiaeque erílist. vae miseró
mihi:
tot rés repente circumvallant, únde emergi nóñ potest:
5 vis egestas íniustitia sólitudo infámia.
hócine saeculum! o scélera, o genera sácrilega, o homi-
nem íupium,

So. me miseram, quid namst quod sic video tímídum et
properantém Getam? 305

GE. quem néque fides neque iús iurandum néque illum
misericórdia

représsit neque refléxit neque quod pártus instabát
prope,

10 quoi míserae indigne pér vim vitium obtúlerat. So.
non intéllego

satis quae loquatur. CA. própius obsecro áccedamus,
Sóstrata. GE. a

me míserum, vix sum cómpos animi, ita árdeo ira-
cúndia. 310

nil ést quod malim quam illam totam fámiliam dari mi
óbviám,

ut ego íram hanc in eos évomam omnem, dum aégri-
tudo haec ést recens.

15 satis mihi habeam súpplíci, dum illós ulciscar módo
probe.

seni ánimam primum extínguerem ipsi, qui illud pro-
duxít scelus:

tum autém Syrum impulsórem, vah, quibus illum lace-
rarém modis! 315

sublímem medium primum arríperem et capite in ter-
ram státuerem,

ut cérebro dispergát viám.

20 ádulescenti ipsi ériperem oculos, póst haec praecipitém
darem.

céteros ruerem ágerem raperem túnderem et prostér-
nerem.

sed céssó eram hoc malo ínpertiri própere? So. revo-
cemús. Geta. 320

GE. hem, quískuís es, sine me. So. égo sum Sostrata.

GE. úbi east? te ipsam quaérito,

te éxpeto: oppido ópportune te óbtulistí, mi óbviám,

25 éra. So. quid ést? quid trépídas? GE. ei mi. CA.
quíd festinas, mí Geta?

ánimam recipe. GE. prórsus So. quíd istuc 'prórsus'
ergost? GE. périimus:

áctumst. So. eloquere, óbsecro te, quíd sit. GE. iam

So. quíd 'iám', Geta? 325

GE. Aéschinus So. quid is érgo? GE. alienus ést ab nostra fámilia. So. hem, péril. qua re? GE. amáre occepit áliam. So. vae míseraé mihi.

30 GE. néque id occulte fért, ab lenone ípsus eripuít palam. So. sátin hoc certumst? GE. cértum: hisce oculis égomét vidi, Sóstrata. So. a me míseram. quid iam crédas? aut quoi crédas? nostrumne Aéschinum? 330 nostram ómnium vitam, in quo nostrae spés opesque omnés sitae?

quí sine hac iurábat se unum núnquam victurúm diem? 35 quí se in sui gremiό positurum púerum dicebát patris? ita óbsecraturum, út liceret hánc se uxorem dúcere?

GE. era, lácrumas mitte ac pótius quod ad hanc rem ópus est porro próspecte: 335

patiámurne an narrémus quoipiam? CA. aú au, mi homo, sánun es?

an hoc próferendum tibi videtur úsquam? GE. mihi quidem *haú* placet.

40 iam prímum illum alieno ánimo a nobis ésse res ipsa índicat.

nunc si hóc palam próferimus, ille infítias ibit, sát scio: tua fáma et gnatae víta in dubium véniet. tum si máxime 340

fateátur, quom amet áliam, non est útile hanc illí dari.

quaprópter quoquo pácto tacitost ópus. So. a, minume géntium:

45 non fáciám. GE. quid ages? So. próferam. CA. hem, mea Sóstrata, vide quá[m] rem agas.

So. peióre res locó non potis est ésse quam in quo núnc sitast.

prímum índotatast: túm praeterea, quaé secunda ei dós erat, 345

periit: pro virginé dari nuptum *haú* potest. hoc rélicuomst:

si infítias ibit, téstis mecum est ánulus quem amiserat. 50 postrémo quando ego cónscia mihi sum, á me culpam ésse hánc procul,

neque prætium neque rem ullam intercessisse illa aut
 me indignám, Geta,
 expériar. GE. quid istic? cédó ut melius dicas. So.
 tu quantúm potes 350
 abi atque Hégioni cóg nato eius rem énarrato omnem
 ór dine:
 nam is nóstro Simuló fuit summus ét nos coluit máxime.
 55 GE. nam hercle álius nemo réspicit nos. So. próp era
 tu, mea Cánthara,
 curre, óbstetricem accérse, ut quom opus sit ne ín mora
 nobís siet.

DEMEA. SYRVS.

- III : DE. Dispérii: Ctesiphónem audiui filium 355
 uná fuisse in ráptione cum Aéschino.
 id mísero restat míhi mali, si illúm potest,
 qui aliquóí reist, etiam eum ad nequitíem addúcere.
 5 ubi ego illum quaeram? crédo abductum in gáneum
 aliquó: persuasit ille impurus, sát scio. 360
 sed ecceúm Syrum ire vídeo: iam hinc scibo úbi siet.
 atquí hércle hic de grege íllost: si me sénserit
 eum quaérítare, númquam dicet cárnufex.
 10 non óstendam id me vélle. SY. omnem rem módo seni
 quo pácto haberet énarramus ór dine. 365
 nil quícquam vidi laétius. DE. pro Iúppiter,
 homínis stultitiam. SY. cónlaudavit filium:
 míhi, qui íd dedissem cónsilium, egít grátias.
 15 DE. disrúmpor. SY. argentum ádnúmeravit ílco:
 dedít praeterea in sump tum dimidiúm minae: 370
 id distributum sánest ex senténtia. DE. hem,
 huic mándes, siquid récte curatúm velis.
 SY. ehem Démea, haud aspéxeram te: quíd agitur?
 20 DE. quid agátur? vostram néqueo mirarí satis
 ratió nem. SY. est hercle inépta, ne dicám dolo, 375
 absúrda. piscis céteros purgá, Dromo:
 congrum ístum maxumum ín aqua sinito lúdere
 tantísper: ubi ego rédiero, exossábitur:
 25 prius nólo. DE. haecin flagítia! SY. míhi quidem *haú*
 placent,
 et clámo saepe. sálsamenta haec, Stéphanio, 380

fac mácerentur púlchre. DE. di vostrám fidem,
utrúm studione id sibi habet an laudí putat
fore, sí perdiderit gnátum? vae miseró mihi.

30 vidére videor iám diem illum, quom hinc egens
profúgiet aliquo militatum. SY. o Démea, 385
istúc est sapere, nón quod ante pedés modost
vidére, sed etiam illa quae futúra sunt

prospícere. DE. quid? istaec iám penes vos psáltriast?
35 SY. ellam íntus. DE. eho, an domíst habiturus? SY.
crédo, ut est

deméntia. DE. haecin fieri! SY. inepta lénitas 390
patris ét facilitas práva. DE. fratris mé quidem
pudét pigetque. SY. nímium inter vos, Démea,
(non quía ades praesens díco hoc) pernimum ínter est.

40 tu, cuántus quantu's, níl nisi sapiéntia es,
ille sómnum. num sínere's vero illúm tuom 395
facere haéc? DE. sínere'm illum? aut nón sex totis
ménsibus

prius ólfecissem, quám ille quicquam coéperet?
SY. vigilántiam tuam tú mihi narras? DE. síc siet
45 [modo] ut núnc est, quaeso. SY. ut quisque suom volt
ésse, itast.

DE. quid eúm? vidistin hódie? SY. tuomne filium? 400
abigam húnct rus. iam dudum áliiquid ruri agere ár-
bitror.

DE. satin scís ibi esse? SY. oh, quem égomet produxi.
DE. óptumest:

metuí ne haereret híc. SY. atque iratum ádmodum.
50 DE. quid autem? SY. adortus iúrgiost fratrem ápu'd
forum

de psáltria istac. DE. aín vero? SY. a, níl réticuit. 405
nam ut númerabatur fórté argentum, intérvénit
homo de ínproviso: coépit clamare 'o Aéschine,
haecíne flagitia fácere te! haec te admíttere
55 indígna genere nóstro!' DE. oh, lacrumo gaúdio.

SY. 'non tu hóc argentum pérdis, sed vitám tuam.' 410
DE. salvós sit: spero, est símilis maiorúm suom. SY. hui.
DE. Syre, praéceptorum plénust istorum ille. SY. phy:
domi hábuit unde disceret. DE. fit sédulo:
60 níl praétermitto: cónsuefacio: déniqúe

inspicere tamquam in spéculum in vitas ómnium 415
iubeo átque ex aliis súmerè exemplúm sibi.

‘hoc fácito.’ Sy. recte sáne. De. ‘hoc fugito.’ Sy.
cállide.

De. ‘hoc laúdíst.’ Sy. istaec rés est. ‘hoc vitió datur.’

65 Sy. probíssume. De. porro áútem...Sy. non hercle
ótiumst

nunc mi aúscultandi. píscis ex senténtia 420

nactús sum: mihi ne córrumpantur caútiost:

nam id nóbis tam flagítiumst quam illa, Démea,
non fácere vobis, quae modo dixti: et quód queo

70 consérvis ad eundem ístunc praecipió modum: 424

‘hoc sálsumst, hoc adústumst, hoc lautúmst parum:

illúd recte: iterum sic memento:’ sédulo

moneó, quae possum pró mea sapiéntia:

postrémo tamquam in spéculum in patinas, Démea,

75 inspicere iubeo et móneo quid facto úsus sit.

inépta haec esse, nós quae facimus, sentio: 430

verúm quid facias? út homost, ita morém geras.

numquíd vis? De. mentem vóbis meliorem dari.

Sy. tu rús hinc ibis? De. récta. Sy. nam quid tu híc
agas,

80 ubi síquid bene praecipias, nemo obtémperet?

De. ego véro hinc abeo, quádo is, quam obrem huc
véneram, 435

rus ábiit: illum cúro unum: ille ad me áttinet.

quando ita volt frater, de ístoc ipse viderit.

sed quis illic est, quem vídeo procul? estne Hégio

85 tribúlis noster? sí satis cerno, is est hércle: vah,
homo amícus nobis iam índé a puero (dí boni, 440

ne illíus modi iam mágna nobis cívium

penúriast) antíqua virtute ác fide.

hau cito mali quid órtum ex hoc sit públice.

90 quam gaúdeo! ubi etiam húius generis réliquias
restáre vídeo, vívere etiam núnc lubet. 445

oppériar hominem híc, út salutem et cónloquar.

HEGIO. GETA. DEMEA. PAMPHILA.

III 4 HE. Pro di inmortales, fácinus indignúm, Geta.
quid nárras? GE. sic est fáctum. HE. ex illan fámilia

- tam inliberale facinus esse ortum! o Aëschine,
pol haü paternum istuc dedisti. DE. videlicet 450
5 de psáltria hac audívit: id illi núnc dolet
aliéno. pater id nílí pendit: eí mihi,
utinam híc [prope] adesset álicubi atque audíret haec.
HE. nisi fácient quae illos aéquomst, hau sic aúferent.
GE. in té spes omnis, Hégio, nobís sitast: 455
10 te sólum habemus, tú es patronus, tú pater:
illé tibi moriens nós commendavít senex:
si déseris tu, périmus. HE. cave díxeris:
neque fáciám neque me sátis pie posse árbítror.
DE. adíbo. salvere Hégionem plúrium 460
15 iubeo. HE. óh, te quaerebam ípsum: salve, Démea.
DE. quid aútem? HE. maior filius tuos Aëschinus,
quem frátri adoptandúm dedisti, néque boni
neque libéralis fúctus officiúms viri.
DE. quid istuc est? HE. nostrum amícum noras Sí-
mulum 465
20 aequálem? DE. quid ní? HE. filiam eius vírginem
vitiávit. DE. hem. HE. mane: nón dum audisti, Dé-
mea,
quod ést gravíssimum. DE. án quid ést etiam ámplius?
HE. vero ámplius: nam hoc quídem ferundum aliquó
modost:
persuásit nox amór vinum adulescéntia: 470
25 humánumst. ubi scit fáctum, ad matrem vírginis
venit ípsus ultro lácrumans orans óbsecrans
fidém dans, iurans sé illam ducturúm domum.
ignótumst, tacítumst, créditumst. vírgo éx eo
compréssu gravidast fácta; híc mensis décumus ést:
30 ille bónus vir nobis psáltriam, si díis placet, 476
parávit, quícum vívat: illam déserit.
DE. pro cérton tu istaec dícis? HE. mater vírginis
in médiost, ipsa vírgo, res ipsa, híc Geta
praetérea, ut captus ést servorum, nón malus 480
35 neque inérs: alit illas, sólus omnem fámíliam
susténtat: hunc abdúce, vinci, quáére rem.
GE. immo hércle extorque, nísi ita factumst, Démea;
postrémo non negábit: coram ípsúm cedo.
DE. pudét: nec quid agam néque quid huic respóndeam

- 40 sció. PA. miseram me, differor dolóribus. 486
 Iunó Lucina, fér opem : serva me, óbsecro. HE. hem,
 num nam illa quaeso párturit ? GE. certe, Hégio. HE.
 hem :
 illaéc fidem nunc vóstram inplorat, Démea,
 quod vós ius cogit, íd voluntate ínpetret. 490
 45 haec primum ut fiant deós quaeso ut vobís decet.
 sin áliter animus vóster est, ego, Démea,
 summá vi defendam hánc atque illum mórtuom.
 cognátus mihi erat : úna a pueris párvolis
 sumus éducti : una sémper militiæ ét domi 495
 50 fuimús : paupertatem úna pertulimús gravem.
 quaprópter nitar, fáciam, experiar, dénique
 animám relinquam pótius quam illas déseram.
 53 quid mihi respondes ? DE. frátre[m] conveniam, Hégio.
 55 HE. sed, Démea, hoc tu fácito cum animo cógites, 500
 quam vós facillume ágitis, quam estis máxumæ
 poténtes dites fórtunati nóbiles,
 tam máxume vos aéquo animo aequa nóscere
 opórtet, si vos vóltis perhiberí probos.
 60 Dg. redító : fient quae fieri aequomst ómnia. 505
 HE. decét te facere. Géta, duc me intro'ad Sóstratam.
 DE. non me índicente haec fiunt : utinam hic sit modo
 defúctum : verum nímia illaéc licéntia
 profécto evadet ín aliquod magnúm malum.
 65 ibo ác requiram frátre[m], ut in eum haec évomam. 510

HEGIO.

- III 5 Bono ánimo fac sis, Sóstrata, et istam quód potes
 fac cónsolere. ego Mícionem, si ápu[d] forumst,
 convéniam atque ut res géstast narrabo órdine :
 si *ita* ést, facturús út sit officiúm suom,
 5 faciát : sin aliter de há[c] re est eius senténtia, 515
 respóndeat mi, ut quíd agam quam primúm sciam.

ACTVS IV.

CTESIPHO. SYRE.

71 Cr. Aín patrem hinc abísse rus? Sy. iam dúdum. Cr.
 dic sodéa. Sy. apud villamst:
 núnc quom maxume óperis aliquid fácere credo. Cr.
 utinám quidem:
 quod cúm salute eius fiat, ita se défetigarit velim,
 ut tríduom hoc perpétuom prorsum e lécto nequeat
 súrgere. 520

5 Sy. ita fiat, et istoc síquid potis est réctius. Cr. ita:
 nam húnc diem
 miseré nimis cupio, ut coépi, perpetuom ín laetitia dé-
 gere.

et illud rus nulla ália causa tám male odi, nísi quia
 propést: quod si esset lóngius,
 prius nox oppressísset illic, quam húc revorti pósset
 iterum. 525

10 núnc ubi me illic nón videbit, iam húc recurret, sát
 scio:

rogitábit me, ubi fúerim: 'ego hoc te tóto non vidí
 die:'

quid dicám? Sy. nilne in méntemst? Cr. numquam
 quícquam. Sy. tanto néquior.
 cliéns amicus hóspes nemost vóbis? Cr. sunt: quid
 póstea?

Sy. hisce ópera ut data sit. Cr. quae non data sit? nón
 potest fierí. Sy. potest. 530

15 Cr. intérdiu: sed si híc pernocto, caúsae quid dicám,
 Syre?

Sy. vah, quám vellem etiam nóctu amicis óperam mos
 essét dari.

quin tu ótiosus és: ego illius sénsum pulchre cálleo.
 quom férvit maxumé, tam placidum quási ovem reddo.
 Cr. quó modo?

Sy. laudárier te audit lubenter: fácio te apud illúm
 deum: 535

20 virtútes narro. Ct. meas? Sy. tuas: homini flico la-
crumae cadunt
quasi púero gaudio. én tibi autem. Ct. quid namst?
Sy. lupus in fábulá.
Ct. pater ést? Sy. is ipsust. Ct. Syre, quid agimus?
Sy. fúge modo intro, ego videro.
Ct. siquid rogabit, núsquam tu me: audístin? Sy.
potin ut désinas?

DEMEA. CTESIPHO. SYRVS.

IV 2 DE. Ne égo homo infelix: primum fratrem núsquam
invenio géntium: 540
praéterea autem, dum illum quaero, a villa mercen-
narium

vídi: is filiúm negat esse rúri: nec quid agám scio.
Ct. Syre. Sy. quid est? Ct. men quaérit? Sy. ve-
rum. Ct. périi. Sy. quin tu animó bono es.
5 DE. quid hoc malum infelicitatis? néqueo satis decér-
nere:

nisi me credo huic ésse natum rei, ferundis míseriis. 545
prímus sentió mala nostra: prímus rescisco ómnia:
prímus porro obnúntio: aegre sólus, siquid fit, fero.
Sy. rídeo hunc: primum aít se scire: is sólus nescit
ómnia.

10 DE. núnc redeo: si fórté frater rédierit visó. Ct.
Syre,
óbsecro, vide ne ille huc prorsus se ínruat. Sy. etiám
taces? 550

égo cavebo. Ct. númquam hercle hodie ego ístuc com-
mittám tibi:
nám me iam in cellam áliquam cum illa cónccludam: id
tutíssimumst.

Sy. áge, tamen ego hunc ámovebo. DE. séd eccum sce-
leratúm Syrum.

15 SY. nón hercle hic quidé m durare quisquam, si sic fit,
potest.

scíre equidem voló, quot mihi sint dómini: quae haec
est míseria! 555

DE. quid ille gannit? quid volt? quid aís, bóne vir?
est fratér domi?

Sy. quid malum 'bone vir' mihi narras? équidem perii.

DE. quid tibist?

Sy. rógitas? Ctesiphó me pugnis míserum et istam
psáltriam

20 úsque occidit. DE. hém, quid narras? Sy. ém, vide ut
discidit labrum. 559

DE. quam óbrem? Sy. me impulsóre hanc emptam esse
aít. DE. non tu eum rus hinc modo

próduxe aibas? Sy. fáctum: verum vénit post insá-
niens:

níl pepercit. nón puduisse vérberare hominém senem!
quem égo modo puerúm tantillum in mánibus gestavi
meis.

25 DE. laúdo: Ctesiphó, patrissas: ábi, virum te iúdico.

Sy. laúdas? ne ille cóntinebit pósthac, si sapiét, ma-
nus. 565

DE. fórtiter. Sy. perquám, quia míseram múlierem et
me sérvolum,

quí referire nón audebam, vícit: hui, perfórtiter.

DE. nón potuit meliús. idem quod ego séntit te esse
huic reí caput.

30 séd estne frater íntus? Sy. non est. DE. úbi illum
inveniam cógito.

Sy. scío ubi sit, verum hódie nunquam mónstrabo. DE.
hem, quid aís? Sy. ita. 570

DE. dímminetur tibi quidem iam cérebrum. Sy. at
nomen néscio

ílius hominis, séd locum novi úbi sit. DE. dic ergó
locum.

Sy. nóstin porticum ápod macellum hac deórsum? DE.
quid ni nóverim?

35 Sy. praéterito hac récta platea súrsum: ubi eo véneris,
clívos deorsum vórsum est: hac te praécipitato:
póstea 575

ést ad hanc manúm sacellum: ibi ángiportum própter
est,

DE. quá nam? Sy. illi ubi etiám caprificus mágna est.
DE. novi. Sy. hac périgito.

DE. íd quidem ángiportéum non est pérvium. Sy. verum
hércle: vah,

40 cénſen hominem me éſſe? erravi: in pórticum rurſum
redi:

sáne hac multo própíus ibis ét minor eſt errátio. 580
ſcín Cratini huius dítis aedis? DE. ſcío. SY. ubi eas
praetérieria,

ád ſiniſtram hac récta platea; ubi ád Dianae vénéria,
íto ad dextram: príus quam ad portam vénias, apud
ipsúm lacum

45 éſt piſtrilla et éxadvorſum fábrica: ibiſt. DE. quid
íbi facit?

SY. léctulos in sóle ilignis pédibus faciundós dedit. 585
DE. úbi potetis vós: bene ſane. ſéd ceſſo ad eum pér-
gere?

SY. í ſane: ego te exércebo hodie, ut dígnus es, ſilicér-
nium.

Aéſchinus odióſe ceſſat: prándium corrúmpitur:

50 Ctésipho autem in amóreſt totus. égo iam propiciám
mihi:

nám iam adibo atque únun quicquid, quód quidem
erit bellíſſumum, 590
cárpam et cyathos sórbilans paulátim hunc producám
diem.

MICIO. HEGIO.

IV 3 MI. Ego in hác re nil repério, quam obrem laúder tanto
opere, Hégio.

meum offícium facio: quód peccatum a nóbis ortumſt
córrigo.

níſi ſí me in illo crédidiſti eſſe hóminum numero, qui
íta putant,

sibi fíeri iniuriam últro, ſi quam fécere ipſi expós-
tules, 595

5 et últro accuſant: íd quia non eſt á me factum, agis
grátias?

HE. a, mínime: numquam te áliter atque es éſſe ani-
mum induxí meum.

ſed quaéſo ut una mécum ad matrem vírginis eas,
Mício,

atque íſtaec eadem quaé mihi dixti túte dicas múlieri:

suspicionem hanc propter fratrem eius esse et illam
psáltriam 600

* * * * *

10 MI. si ita aequom censes aut si ita opus est fácto, eamus.

HE. béne facis :

nam et illic animum iam relevabis, quae dolore ac miseria

tabescit, et tuum officium fueris functus. sed si aliter putas,

egomet narrabo quae mihi dixti. MI. immo ego ibo.

HE. béne facis :

omnes, quibus res sunt minus secundae, magis sunt
nescio quó modo 605

15 suspiciosi : ad contumeliam omnia accipiunt magis :

propter suam inpotentiam se semper credunt ludier.

quapropter te ipsum purgare ipsi coram placabilius est.

MI. et recte et verum dicis. HE. sequere me ergo hac
intro. MI. maxime.

AESCHINVS.

4 Discrucior animi :

hocine de inprovísio mihi mali óbici 610
tantum, ut neque quid de me faciam nec quid agam
certum siet !

membra metu debilia sunt : animus timore

5 obstipuit : pectore nil sistere consili quit.

vah, quó modo hac me expédiam turba ? tanta nunc
suspicio de me incidit : 615

neque ea inmerito : Sóstrata

credit mihi me psáltriam hanc emissee : id anus mi indicium fecit.

10 nam ut hinc forte [ea] ad obstetricem erat missa, ubi
eam vidi, ilico

accedo : rogo, Pámphila quid agat, iam partus adsiet,
eone obstetricem arcéssat. illa exclamat 'abi, abi: iam,

Aéschine, 620

satis diu dedisti verba : sat adhuc tua nos frustratást
fides.'

"hem, quid istuc obsecro" inquam "est?" 'valeas, habes
illam quae placet.'

- 15 sensi ílico id illas súspicari : séd reprimi mé tamen,
nequíd de fratre gárrulae illi dicerem ac fierét palam.
nunc quid faciam? dicam fratris ésse hanc? quod mi-
numést opus 625
úsquam eferri: ac mító: fieri pótis est ut nequa
éxeat.
ípsu id metuo ut crédant: tot concúrrunt veri sí-
milia :
20 égomet rapui : ipse égomet solvi argéntum : ad me ab-
ductást domum.
haéc adeo mea cúlpa fateor fieri. non me hanc rém
patri,
út ut erat gesta, indicasse! exórassem ut eam dúce-
rem. 630
césatum usque adhúc est: nunc porro, Aéschine, ex-
pergíscere :
nunc hoc primumst: ád illas ibo, ut púrgem me. ac-
cedam ád foris.
25 périi : horresco sémper, ubi pultáre hasce occipió miser.
heús heus: Aeschínús ego sum. aperite áliquis actu-
tum óstium. 634
pródit nescio quís: concedam huc.

MICIO. AESCHINVS.

- IV 5 MI. Íta uti dixi, Sóstrata,
fácite: ego Aeschínúm conveniam, ut quó modo acta
haec súnť sciat.
séd quis ostium hóc pultavit? AE. páter hercle est,
perii. MI. Aéschine,
AE. quid huic híc negotist? MI. túne has pepulistí
foris?
5 tacet. quór non ludo hunc áliquantisper? mélius est,
quandóquidem hoc numquam mi ípsé voluit dicere. 640
nil míhi respondes? AE. nón equidem istas, quód
sciam.
MI. ita: nám mirabar, quíd hic negoti essét tibi.
erúbuit: salva rés est. AE. dic sodés, pater,
10 tibi véro quid istic ést reí? MI. nil míhi quidem.
amícus quidam me á foro abduxít modo 645

huc advocatum sibi. AÆ. quid? Ml. ego dicam tibi:
habitant hic quaedam mulieres pauperculae:
ut opinor has non nosse te, et certo scio:
15 neque enim diu huc migrarunt. AÆ. quid tum postea?
Ml. virgo est cum matre. AÆ. perge. Ml. haec virgo
orbast. patre: 650

hic meus amicus illi generest proximus:
huic leges cogunt nubere hanc. AÆ. peris. Ml. quid
est?

AÆ. nil: recte: perge. Ml. is venit ut secum avehat:
20 nam habitat Mileti. AÆ. hem, virginem ut secum
avehat?

Ml. sic est. AÆ. Miletum usque obsecro? Ml. ita. AÆ.
animó malest. 655
quid ipsae? quid aiunt? Ml. quid illas censes? nil
enim.

commenta mater est, esse ex alió viro
nescio quo puerum natum: neque eum nominat:
25 priorem esse illum, non oportere huic dari.
AÆ. eho, nonne haec iusta tibi videtur pascere? 660
Ml. non... AÆ. obsecro non? an illam hinc abducet,
pater?

Ml. quid illam ni abducatur? AÆ. factum a vobis dūrter
inmisericorditerque atque etiam, si est, pater,
30 dicendum magis aperte, inliberaliter.

Ml. quam obrēm? AÆ. rogas me? quid illi tandem
creditis 665

fore animi misero, qui cum ea consuevit prior?
qui infelix hauscio an illam misere nunc amat,
quom hanc sibi videbit praesens praesentem eripi,
35 abduci ab oculis? facinus indignum, pater.

Ml. qua ratione istuc? quis despondit? quis dedit?
quod quando nupsit? auctor his rebus quis est? 671
quod duxit alienam? AÆ. an sedere oportuit
domi virginem tam grandem, dum cognatus hinc
40 illinc veniret expectantem? haec, mi pater,
te dicere aequom fuit et id defendere. 675

Ml. ridiculum: adversumne illum causam dicerem,
quod veneram advocatus? sed quid ista, Aeschine,
nostra? aut quid nobis cum illis? abeamus. quid est?

- 45 quid lacrimas? AÆ. pater, obsecro, ansculta. Ml.
 Aéschine, audiui omnia
 et scio: nam te amo: quo magis quas agis curae sunt
 mihi. 680
- AÆ. ita velim me promerentem ames, dum vivas, mi
 pater,
 ut me hoc delictum admisisse in me, id mihi vementér
 dolet
 et me tui pudét. Ml. credo hercle: nam ingenium
 noví tuom
- 50 liberale: sed vereor ne indiligens nimíum sies.
 in qua civitate tandem te arbitrare vivere? 685
 virginem vitiasti, quam te non ius fuerat tangere.
 iam id peccatum primum magnum, *mágnum*, at hu-
 manum tamen:
 fecere alii saepe item boni. at postquam id evenit,
 cedo
- 55 numquid circumspéxisti? aut numquid túte prospéxisti
 tibi,
 quid fieret? qua fíeret? si te ipsum mi puduit pró-
 loqui, 690
 qua resciscerem? haec dum dubitas, menses abierunt
 decem.
 prodidisti et te et illam miseram et gnátum, quod qui-
 dem in te fuit.
 quid? credebas dormienti haec tibi confecturós deos?
 60 et illam sine tua ópera in cubiculum íri deductum
 domum?
 nolim ceterarum rerum te socordem eodém modo. 695
 bono animo es, ducés uxorem hanc. AÆ. hé. Ml.
 bono, inquam, animo es. AÆ. pater,
 obsecro, num lúdis tu [nunc] me? Ml. ego te? quam
 obrem? AÆ. nescio:
 quia tam misere hoc esse cupio verum, eo vereor magis.
 65 Ml. ábi domum ac deos cómprecare, ut úxorem arces-
 sás: ábi.
 AÆ. quid? eam uxorem? Ml. eám. AÆ. iam? Ml.
 iam quantúm potest. AÆ. di mé, pater, 700
 omnes oderint, ni magis te quam óculos nunc ego amó
 meos.

MI. quid? quam illam? AÆ. aeque. MI. pérbenigne.

AÆ. quid? ille ubist Milésius?

MI. ábiit, periit, návem ascendit; séd quor cessas? AÆ.

ábi, pater:

70 tú potius deos cómprecare: nám tibi eos certó scio,
quó vir melior múlto es quam ego, obtéperaturós
magis. 705

MI. égo eo intro, ut quae opus súnť parentur: tú fac ut
dixi, sí sapia.

AÆ. quid hoc ést negoti? hoc ést patrem esse aut hóc
est filium ésse?

si fráter aut sodális esset, quí magis morem géreret?

75 hic nón amandusť? hícine non gestándus in sinúst?
hem: 709

itaque ádeo magnam mi ínicit sua cómmoditate cúram:
ne fórte imprudens fáciam quod nolít, sciens cavébo.
sed céssó ire intro, né morae meis núptiis egomét
siem?

DEMEA. MÍCIO.

V 6 DE. Deféssus sum ambuládo: ut, Syre, te cúm tua
monstrátione mágnus perdat Iúppiter!
perréptavi usque omne óppidum: ad portam, ád la-
cum, 715

quo nón? neque illi ulla fábrica erat nec frátrem homo
5 vidísse se aibat quísquam. nunc veró domi
certum óbsidere est úsque, donec rédierit.

V 7 MI. ibo, illis dicam nállam esse in nobís moram. 719

DE. sed éccum ípsum: te iam dúdum quaero, Mício.

MI. quid nám? DE. fero alia flágitia ad te ingéntia

boni illíus adulescéntis. MI. ecce autém nova.

5 DE. capitália. MI. ohe iam. DE. néscis qui vir sít.
MI. scio.

DE. o stúlte, tu de psáltria me sómnias 724

agere: hóc peccatum in vírginemst civém. MI. scio.

DE. oho, scís et patere? MI. quíd ní patiar? DE. díe
mihí,

non clámas? non insánis? MI. non: malím quidem...

10 DE. puer nátust. MI. di bene vórtant. DE. virgo nfl
habet.

MI. audívi. DE. et ducenda índotatast. MI. scílicet.
DE. quid núnc futurumst? MI. íd enim quod res ípsa
fert: 730

illínc huc transferétur virgo. DE. o Iúppiter,
istócine pacto opórtet? MI. quid faciam ámplius?

15 DE. quid fácias? si non ípsa re tibi istúc dolet,
simuláre certe est hómínis. MI. quin iam vírginem
despóndi: res compósitast: fiunt núptiae: 735
dempái metum omnem: haec mágis sunt homínis. DE.
céterum

placét tibi factum, Mício? MI. non, sí queam

20 mutáre. nunc quom nón queo, animo aequó fero.
in vítat homínium, quási quom ludas tésseris,
si illúd quod maxume ópus est iactu nón cadit, 740
illúd quod cecidit fórte, id arte ut córrigas.

DE. corréctor: nempe tua árte vigintí minae

25 pro psáltria periére: quae quantúm potest
aliquo ábiciendast, sí non pretio, grátiis.
MI. neque ést neque illam sáne studeo véndere. 745
DE. quid ígitur facies? MI. dómi erit. DE. pro divóm

fidem,

meretríx et mater fámílias una ín domo?

30 MI. quor nón? DE. sanum te crédis esse? MI. equi-
dem árbitror.

DE. ita mé di ament, ut vídeo tuam ego inéptiam,
factúrum credo, ut hábeas quicum cántites. 750

MI. quor nón? DE. et nova nupta éadem haec discet.
MI. scílicet.

DE. tu intér eas restim dúctans saltabís. MI. probe.

35 DE. probe? MI. ét tu nobiscum úna, si opus sit. DE.
eí mihi.

non te haéc pudent? MI. iam véro omitte, Démea,
tuam ístanc iracúndiam, atque utí decet 755

hilarum ác lubentem fác te gnati in núptiis.

ego hás conveniam: póst huc redeo. DE. o Iúppiter,

40 hancíne vitam! hoscín móres! hanc deméntiam!

uxór sine dote véniet: intus psáltríast:

domus sumpuosa: aduléscens luxu pérditus: 760

senéx delirans. ípsa si cupiát Salus,

serváre prorsus nón potest hanc fámíliam.

SYRVS. DEMEA.

- V 1 SY. Edepól, Syrisce, té curasti mólíter
 lautéque munus áministrastí tuom.
 abi. séd postquam intus sum ómnium rerúm satur, 765
 prodámbulare huc lúbitumst. DE. illud sí vide
 5 exéplum disciplínae. SY. ecce autem híc adest
 senex nóster. quid fit? quíd tu es tristis? DE. óh
 scelus.
 SY. ohe iám: tu verba fúndis hic, sapiéntia?
 DE. tu sí meus esses... SY. díς quidem esses, Démea,
 ac tuám rem constabilísses. DE. exemplo ómnibus 771
 10 curárem ut esses. SY. quam óbrem? quid fecí? DE.
 rogas?
 in ípsa turba atque ín peccato máxumo,
 quod víx sedatum sátis est, potastí, scelus,
 quasi ré bene gesta. SY. sáne nollem huc éxitum. 775

DROMO. SYRVS. DEMEA.

- V: DE. Heus Síre, rogat te Ctésípho ut redeás. SY. abi.
 DE. quid Ctésíphonem híc nárrat? SY. nil. DE. eho,
 cárnufex,
 est Ctésípho intus? SY. nó est. DE. quor híc nó-
 minat?
 SY. est álius quidam, párasitaster paúlulus:
 5 nostín? DE. iam scibo. SY. quíd agis? quo abis? DE.
 mitte me. 780
 SY. noli ínquam. DE. non manum ábstines, mastígia?
 an tíbi iam mavis cérebrum dispergam híc? SY. abit.
 edepól commissatórem hau sane cómodum,
 praesértim Ctesiphóni. quid ego núnc agam?
 10 nisi, dum haé silescunt túrbæ, interea ín ángulum 785
 aliquo ábeam atque edormíscam hoc villi. síc agam.

MICIO. DEMEA.

- V: MI. Paráta a nobis súnť, ita ut dixi, Sóstrata,
 ubi vís. quis nam a me pépult tam gravitér foris?
 DE. ei míhi, quid faciam? quíd agam? quid clamem aut
 querar?

- o caelum, o terra, q̄ mária Neptuni. **MI.** ém tibi, 790
 5 rescívit omnem rem: íd nunc clamat scílicet:
 parátas lites: súccurrendumst. **DE.** éccum adest
 commúnis corruptéla nostrum líberum.
MI. tandém reprime iracúndiam atque ad té redi.
DE. représsi, redii, mítto maledicta ómnia: 795
 10 rem ipsám putemus. dictum hoc inter nós fuit
 (ex te ádeost ortum), né tu eurarés meum
 neve égo tuom? respónda. **MI.** factumst, nón nego.
DE. quor núnc apud te pótat? quor recipís meum?
 quor émis amicam, Mício? numquí minus 800
 15 mihi idém ius aequomst ésse quod mecúmst tibi?
 quando égo tuom non cúro, né curá meum.
MI. non aéquom dicis. **DE.** nón? **MI.** nam vetus ver-
 bum hóc quídemst,
 commúnia esse amícorum inter se ómnia.
DE. facéte: nunc demum ístaec nata orátíost. 805
 20 **MI.** auscúlta paucis, nísi molestumst, Démea.
 princípí, si íd te mórdet, sumptum filii
 quem faciunt, quaeso hoc fácito tecum cógites:
 tu illós duo olim pró re tollebas tua,
 quod sátis putabas túa bona ambobús fore, 810
 25 et mé tum uxorem crédidisti scílicet
 ductúrum: eandem illam rátionem antiqúam óbtine:
 consérva, quaere, párcé, fac quam plúrimum
 illís relinquas, glóriamque istánc tibi.
 mea, quas praeter spem evénere, utantúr sine. 815
 30 de súmma nil decédet: quod hinc accésserit,
 íd dé lucro putáto esse omne. haec sí voles
 in ánimo vere cógitare, Démea,
 et mi ét tibi et illis démpseris moléstiam. 819
DE. mittó rem: consuetúdinem amborúm. **MI.** mane:
 35 scío: ístuc íbam. múlta in homine, Démea,
 signa ínsunt, ex quibus cóniectura fácile fit,
 duo quóm ídem faciunt, saépe ut possis dícere
 ‘hoc lícet ínpune fácere huic, illi nón licet’,
 non quó díssímilis rés sit, sed quo ís quí facit. 825
 40 quae égo ínésse in illis vídeo, ut confídám fore
 ita ut vólumus. vídeo eos sápere, íntellegere, ín loco
 veréri, inter se amáre: scíres líberum

- ingénium atque animum. quó vis illos tú die
reddúcas. at enim métuas, ne ab re sint tamen 830
- 45 omíssiores paúlo. o noster Démea,
ad ómnia alia aetáte sapimus réctius:
solum únum hoc vitium fért senectus hómínibus:
atténtiores súmus ad rem omnes, quám sat est:
quod illós sat aetas ácuet. Dē. ne niniúm modo 835
- 50 bonae tuae istae nós rationes, Mício,
et túos iste animus aéquos subvortát. Ml. tace:
non fiet. mitte iam ístaec: da te hodié mihi:
expórge frontem. Dē. scilicet ita témpus fert,
faciúndumst: ceterúm rus cras cum filio 840
- 55 cum primo luci ibo hínc. Ml. de nocte cénseo:
hodié modo hilarum fác te. Dē. et istam psáltriam
una illic mecum hinc ábstraham. Ml. pugnáveris.
eo pácto prorsum illi ádligaris filium.
modo fácito ut illam sérves. Dē. ego istuc vídero 845
- 60 atque íbi favillae pléna, fumi ac póllinis
coquéndó sit faxo ét molendo: praéter haec
merídie ipso fáciam ut stipulam cólligat;
tam excóctam reddam atque átram quasi carbóst.
Ml. placet:
nunc míhi videre sápere. atque equidem filium 850
- 65 tum etiám si nolit cógam ut cum illa uná cubet.
Dē. derídes? fortunátu's, qui isto animó sies:
ego séntio. Ml. a, pergísne? Dē. iam iam désino.
Ml. i ergo íntro, et quói rei est, eí rei hunc sumamús
diem.
-

ACTVS V.

DEMEA.

- V 4 Núnquam ita quisquam béne subducta rátióne ad
vitám fuit, 855
quín res aetas úsus semper áliquíd adportét novi,
áliquíd moneat: út illa quae te scíre credas néscias,
ét quae tibi putáris prima, in éxperiundo ut répudies.
5 quód nunc mi evenít: nam ego vitam dúram, quam vixi
úsque adhuc,
própe iam excurso spátio mitto. id quam óbrem? re
ipsa répperi 860
fácilitate níl esse homini mélius neque cleméntia.
id esse verum ex me átque ex fratre quoívis facílest
nóscere.
ille suam egit sémper vitam in ótío, in convíviis,
10 clémens, placidus, núllo laedere ós, adridere ómnibus:
sibi vixit: sibi súmptum fecit: ómnes bene dicúnt,
amant. 865
égo ille agrestis, saévos, tristis, párcus, truculentús,
tenax
dúxi uxorem: quam íbi miseriam vídi! nati filii,
ália cura: heia áútem, dum studeo illis ut quam plú-
rimum.
15 fácerem, contrivi ín quaerundo vítam atque aetatém
meam: 869
nunc exacta aetáte hoc fructi pró labore ab eís fero,
ódium: ille alter síne labore pátria potitur cómoda.
illum amant, me fúgitant: illi crédunt consilia ómnia,
illum diligúnt, apud illum súnť ambo, ego desértus sum:
20 illum ut vivat óptant, meam autem mórtem expectant
scílicet.
íta eos meo labóre eductos máxumo hic fecít suos 875
paúlo sumptu: miseriam omnem ego cápío, hic potitur
gaúdía.
áge age nunciam éxperiamur cótra, ecquid ego póssiem
blánde dicere aút benigne fácere, quando hoc pró-
vocat.

25 égo quoque a meis me amari et mágni pendi póstulo.
 si id fit dando atque óbsequendo, nón posteriorés
 feram. 880
 déerit: id mea mínime re fert, quí sum natu máxumus.

SYRVS. DEMEA.

5 Sy. Heus Démea, orat fráter ne abeas lóngius.
 DE. quis homo? ó Syre noster, sálve: quid fit? quíd
 agitur?
 Sy. recte. DE. óptumest. iam núnc haec tria primum
 áddidi 884
 praetér naturam: 'o nóster, quid fit? quíd agitur?'
 5 servom haúd inliberálem praebes te, ét tibi
 lubéns bene faxim. Sy. grátiam habeo. DE. atquí, Syre,
 hoc vérumst et re ipsa éxperiére própediem.

GETA. DEMEA. (SYRVS).

V 6 GE. Era, ego húc ad hos províso, quam mox vírginem
 arcéssant. sed eccum Démeam. salvós sies. 890
 DE. o quí vocare? GE. Géta. DE. Geta, hominem
 máxumi
 pretí te esse hodie iúdicavi animó meo:
 5 nam is míhi profectost sérvos spectatús satis,
 quoi dóminus curaest, ita uti tibi sensí, Geta,
 et tibi ob eam rem, síquid usus vénerit, 895
 lubéns bene faxim. méditor esse adfábilis,
 et béne procedit. GE. bónus es, quom haec exístumas.
 10 DE. paulátim plebem prímulum fació meam.

AESCHINVS. DEMEA. SYRVS. GETA.

V 7 AE. Occídunt me equidem, dúm nimis sanctas núptias
 student fácere: in adparándo consumúnt diem. 900
 DE. quid ágitur, Aeschine? AE. éhem, pater mí, tu
 híc eras?
 DE. tuos hércle vero et ánimo et naturá pater,
 5 qui té amat plus quam hosce óculos. sed quor nón
 domum
 uxórem arcessis? AE. cúpio: verum hoc míhi moraest:
 túbicinae et hymenaéum quí cantént. DE. eho, 905

vin tu huic seni auscultare? AÆ. quid? DÆ. missa
hæc face,

hymenæum turbas lâmpadas tibicinas,

10 atque hanc in horto mâceriam iube dirui
quantum potest: hac transfer: unam fac domum:
traduce et matrem et familiam omnem ad nos. AÆ.
placet, 910

patër lepidissime. DÆ. eugae, iam lepidus vocor.

fratri aedes fient perviae, turbam domum

15 adducet, sumptu amittet multa: quid mea?
ego lepidus in eo gratiam. iube nunciam
dinumeret ille Bâbylo viginti minas. 915

Syre, cæssas ire ac facere? SÆ. quid ego? DÆ. dirue.

tu illas abi et traduce. GÆ. di tibi, Demea,

20 bene faciant, quom te video nostrae familiae
tam ex animo factum velle. DÆ. dignos arbitror.
quid tû ais? AÆ. sic opinor. DÆ. multo rectius 920
quam illam puerperam huc nunc duci per viam
aegrôtam. AÆ. nil enim vidi melius, mi pater.

25 DÆ. sic soleo. sed eccum Micio egreditur foras.

MICIO. DEMA. AESCHINVS.

V 8 MÆ. Iubet frater? ubi is est? tû iubes hoc, Demea?
DÆ. ego vëro iubeo et hæc re et aliis omnibus 925
quam maxime unam facere nos hanc familiam,
colere adiuvare adiungere. AÆ. ita quaesô, pater.

5 MÆ. haud aliter censeo. DÆ. immo hercle ita nobis
debet:

primum huius uxoris mater. MÆ. est. quid postea?
DÆ. proba et modesta. MÆ. ita aiunt. DÆ. natu grân-
dior. 930

MÆ. scio. DÆ. parere iam diu hæc per annos non
potest:

nec qui eam respiciat quisquam est: solast. MÆ. quam
hic rem agit?

10 DÆ. hanc te aequomst ducere, et te operam ut fiat dare.
MÆ. me ducere autem? DÆ. té. MÆ. me? DÆ. te in-
quam. MÆ. inéptis. DÆ. si tu sis homo,
hic faciat. AÆ. mi patër. MÆ. quid tu autem huic,
ásine, auscultas? DÆ. nil agis: 935

fieri áliter non potést. **MI.** deliras. **AE.** sine te exorem, mí pater.

MI. insánis: aufer. **DE.** áge, da veniam filio. **MI.** satin sánus es?

15 **ego** nóvos maritus áno demum quáto et sexagénsumo
fiam átque anum decrépitam ducam? idne éstis auctores mihi?

AE. fac: prómisi ego illis. **MI.** prómisti autem? dé te largitór, puer. 940

DE. age, quíd siquid te máius oret? **MI.** quási non hoc sit máximum.

DE. da véniam. **AE.** ne gravéra. **DE.** fac, promitte. **MI.** non omíttitis?

20 **AE.** non, nísi te exorem. **MI.** vís est haec quidem. **DE.** áge prolixé, Micio.

MI. etsi hóc mihi pravom inéptum absurdum atque álienum a vitá mea vidétur: si vos tánto opere istuc vóltis, fiat. **AE.** béne facis. 945

DE. meritó tuo te amo. vérum...**MI.** quid? **DE.** ego dícam, hoc quom fit quód vole.

MI. quid núnc? quid restat? **DE.** Hégio cognátus his est próxumus,

25 adfínis nobis, paúper: bene hos áliquíd facere illi decet.

MI. quid fácere? **DE.** agelli est híc sub urbe paúlum quod locitás foras:

huic démus qui fruátur. **MI.** paulum id aútemst? **DE.** sit multúm, tamen 950 faciúndumst: pro patre huic est, bonus est, nóster est, recté datur.

postrémo nunc meum illud verbum fácio, quod tu, Micio, bene ét sapienter díxisti dudum: 'vítium commune óm-niumst,

quod nímium ad rem in senécta attenti súmus'. hanc maculam nós decet

ecfúgere: dictumst vére et re ipsa fieri oportet. **AE.** mí pater. 955

MI. quid ístic? dabitur quándoquidem hic volt. **AE.** gaúdeo.

DE. nunc mīhi germanu's pāriter animo et corpore.
35 suū sibi gladio hunc iūgulo.

SYRVS. DEMEA. MICIO. AESCHINVS.

- V 9 SY. factumst quōd iussisti, Dēmea.
DE. frūgi homo's. ergo ēdepol hodie meā quidem sententia
iūdico Syrum fieri esse aequom liberum. MI. istunc liberum? 960
quōd nam ob factum? DE. mūlta. SY. o noster Dēmea, edepol vir bonu's:
5 ēgo istos vobis ūsque a pueris cūravi ambos sēdulo;
dōcui, monui, bēne praecepi sēmp̄r quae potui ōmnia.
DE. rēs apparet: ēt quidem porro haec, ōbsonare cūm fide,
scōrtum adducere, ādparare dē die convīvium: 965
nōn mediocris hōminis haec sunt ōfficia. SY. o lepidūm caput.
- 10 DE. pōstre mo hodie in psāltria hac emūda hic adiutōr fuit,
hic curavit: prōdesse aequomst: alii meliorēs erunt:
dēnique hic volt fieri. MI. vin tu hoc fieri? AE. cupio. MI. sī quidem
tū vis, Syre, eho accēde huc ad me: liber esto. SY. bēne facis: 970
ōmnibus gratiam hābeo, et seorsum tibi praeterea, Dēmea.
- 15 DE. gaūdeo. AE. et ego. SY. crēdo: utinam hoc perpetuom fiat gaūdium,
Phrygiā ut uxorem meam una mēcum videam liberam.
DE. ōptumam quidem mūlierem. SY. et quidem tuō nepoti huius filio
hōdie prima mām̄mam dedit haec. DE. hērcle vero serio, 975
siquidem prima dedit, hau dubiumst quīn emitti aequom siet.
- 20 MI. ōb eam rem? DE. ob eam: pōstre mo a me argēntum quantist sūmito.
SY. dī tibi, Dēmea, ōmnia omnes sēmp̄r optata ōfferant.

- MI. Sýre, processisti hódie pulchre. DE. síquidem
porro, Mício,
tú tuom officium fácies, atque huic áliquíd paulum
prae manu 980
déderis, unde utátur: reddet tibi cito. MI. istoc vílius.
25 AE. frúgi homost. SY. reddam hércle, da modo. AE.
áge, pater. MI. post cónsulam.
DE. fáciet. SY. o vir óptume. AE. o patér mi festi-
víssume.
MI. quíd istuc? quae res tám repente móres mutavít
tuos?
quód prolubium? quae istaec subitast lárgitas? DE.
dicám tibi: 985
út id ostenderém, quod te isti fáciem et festivóm
putant,
30 íd non fieri ex véra vita néque adeo ex aequo ét bono,
séd ex adsentando índulgento et lárgiendo, Mício.
núnc adeo si ob eám rem vobis méa vita invisá, Aé-
schine, est, 989
quía non iusta iniústa prorsus ómnia omnino óbsequor,
míssa facio: ecfúndite, emite, fácite quod vobis lubet.
35 séd si id voltis pótius, quae vos própter adulescéntiam
mínus videtis, mágis inpense cúpitis, consultís parum,
haéc reprehendere ét corrigere et óbsecundare ín loco:
éce me, qui id fáciam vobis. AE. tibi, pater, permít-
timus: 995
plús scis quid facto ópus est. sed de frátre quid fiét?
DE. sino
40 hábeat: in istac finem faciat. MI. istuc recte. o plaúdite.

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 154 iambici senarii
- 155 ad 157 trochaici octonarii
- 158 trochaicus dimeter catalecticus
- 159 iambicus octonarius
- 160 et 162 trochaici octonarii
- 161 163 164 trochaici septenarii
- 165 trochaicus octonarius
- 166 ad 169 trochaici septenarii
- 170 ad 196 iambici octonarii
- 197 ad 208 trochaici septenarii
- 209 iambicus septenarius
- 210 ad 227 iambici octonarii
- 228 ad 253 iambici senarii
- 254 ad 287 iambici octonarii
- 288 trochaicus septenarius
- 289 ad 291 iambici octonarii
- 292 et 293 trochaici septenarii
- 294 iambicus octonarius
- 295 ad 298 trochaici septenarii
- 299 ad 302 iambici octonarii
- 303 et 304 trochaici septenarii
- 305 ad 316 iambici octonarii
- 317 iambicus quaternarius
- 318 et 319 trochaici septenarii
- 320 iambicus octonarius
- 321 ad 329 trochaici septenarii
- 330 et 331 iambici octonarii
- 332 et 333 trochaici septenarii
- 334 ad 354 iambici octonarii
- 355 ad 516 iambici senarii

- V. 517 trochaicus octonarius
 - 518 trochaicus septenarius
 - 519 ad 523 iambici octonarii
 - 524 iambicus quaternarius
 - 525 trochaicus octonarius
 - 526 trochaicus septenarius
 - 527 ad 539 iambici octonarii
 - 540 ad 591 trochaici septenarii
 - 592 ad 609 iambici octonarii
 - 610 a iambicus monometer hypercatalecticus
 - 610 b trochaicus quinarius
 - 611 trochaicus septenarius
 - 612 et 613 versus choriambici
 - 614 iambicus senarius
 - 615 iambicus quaternarius
 - 616 trochaicus dimeter catalecticus
 - 617 trochaicus octonarius
 - 618 trochaicus septenarius
 - 619 ad 624 iambici octonarii
 - 625 ad 637 trochaici septenarii
 - 638 ad 678 iambici senarii
 - 679 ad 706 trochaici septenarii
 - 707 ad 711 iambici septenarii
 - 712 iambicus octonarius
 - 713 ad 854 iambici senarii
 - 855 ad 881 trochaici septenarii
 - 882 ad 933 iambici senarii
 - 934 ad 955 iambici octonarii
 - 956 et 957 iambici senarii
 - 958 iambicus octonarius
 - 959 ad 997 trochaici septenarii.
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NOTES.

ANDRIA.

DIDASCALIA.

In the *didascaliae* or *tituli* prefixed to each play, we possess the results of the critical labours of Roman grammarians in the 7th century u.c. concerning the chronology of Terence's comedies. The principal source of the notices contained in these *didascaliae* is probably to be found in notes entered into copies of the plays originally used by and belonging to stage-managers; at the same time, these grammarians doubtless availed themselves of the so-called *commentarii magistratum*, in which an accurate account was kept of all exhibitions made by the magistrates on the great annual festivals. On the investigations of the older grammarians was based Varro's work *de actionibus scaenicis*, and to this our *didascaliae* in their present form may be traced as their real source. (See my remarks, *jahrb.* 1865 p. 293, and C. Dziatzko *rh. mus.* xxi 89—92.)

The *didascalía* of the *Andria* is missing in the best mss.; but has been preserved by Donatus in his preface to the play.

ludis Megalensibus: the *Megalensia* or *Megalesia*, originally a festival in honour of the Μεγάλη Μηῆρ or Cybele, were introduced into Rome during the second Punic war, b.c. 204; see Livy's account xxix 14. The same writer tells us xxxiv 54 'Megalesia ludos scaenicos C. Atilius Serranus L. Scribonius Libo aediles curules primi fecerunt', i.e. b.c. 193. This festival was celebrated on the 4th of April.

In Donatus' preface we have the corrupt words, *M. Fulvio aedilibus et M' Glabrione Q. Minucio Valerio curulibus*. In the year 588, when the *Andria* was first brought out, M. Fulvius and M' Acilius Glabrio were aediles curules (on this dignity consult the Dictionary of Antiquities). The other two names, Q. Minucius and (L?) Valerius (Flaccus?) very probably belong to two aediles of a later period (a. 611

—620?) under whom an exhibition of the play took place after the poet's death. (Dziatzko *rh. mus.* xxi 65.) The sequel of the didascalia in Donatus agrees well with this supposition: *egerunt L. Attilius latinus Praenestinus et L. Ambivius Turpio*. In the didascaliae we always find the name of the manager whose troupe performed the play, and L. Ambivius Turpio is well known as the manager to whom Terence entrusted his plays. He is mentioned as an excellent actor by Cic. Sen. 14 and by Tacitus in the dialogus de Or. 20. *agere fabulam* means 'to bring a play out', not only 'to perform it'; hence the manager is simply called actor: cf. Haut. prol. 5. 35 f. Phorm. 9 f. 83. Hec. 18. 29 f. 33. 47. Pl. Amph. prol. 88. L. Atilius of Praeneste is repeatedly mentioned in our didascaliae, but it is almost certain that he belongs to a somewhat later period: see especially the did. of the Hauton timorumenos.

The piece was set to music by *Flaccus Claudi*, i.e. servos (not libertus as is commonly assumed), of whom we know nothing but that he wrote the music for all the plays of Terence. According to our didascalia, the whole play was set *tibiis paribus*, an expression the exact meaning of which is quite unknown: see Dziatzko *rh. mus.* xx 596.

Graeca Menandri: On Menander and his *Ἀνδρία* see Introd. p. 9.

PERIOCHA.

C. Sulpicius Apollinaris is frequently mentioned in the Noctes Atticae of A. Gellius, who in his early years had been his pupil at Rome, see xx 6: in another place, xviii 4, he calls him *vir in nostra memoria praeter alios doctus*: xix 18, we find him in company with Fronto and Postumius Festus: for the other passages see Hertz's index: but what has been quoted is quite sufficient to show that Sulpicius was one of the learned pedants, though perhaps somewhat better than his friends, who in the first half of the second century after Christ were endeavouring to revive Plautian and Terentian language. It is just a man of this kind we might expect to write the *periochae* prefixed to the Terentian plays. 4 The mss. give *nam*. 8 The trisyllabic pronunciation *siasu* is inadmissible in the metres of the comic poets themselves, yet Apollinaris may have used it, as his and his contemporaries' ideas of comic prosody were very loose. Fleckeisen writes *huic Davi suasu*, but *huic* is not in the mss. 10 *abdicat generum* 'disclaims him as son-in-law,' i.e. rejects him. cf. the legal phrase *filium abdicare*. 12 Apollinaris follows that edition of the play, which terminated with vv. 977—1003. In the one usually adopted no mention is made of Charinus' betrothal with Philumena.

PROLOGVS.

Very probably, this prologue was written for a second representation of the play, which may have taken place a. 590, see *Introd.* p. 4. When first brought out the play was without a prologue.

1 Terence never designates himself by his own name in his prologues (as Plautus does), but merely styles himself *poëta*. *quom primum* 'when first,' on making up his mind to write for the stage. *animum ad scr. adpulit* 'turned (gave) his mind to writing,' so 446 *animum ad uxorem adpulit*. Cicero has *mentem ad philosophiam adpulisti*, de or. ii 37, 154, and *se ad scribendi studium contulit*, pro Arch. 3, 4.

2 *id negoti* 'so much of duty,' the expression more limited than *id negotium* which means 'this duty.' Cf. 521. *istuc negoti* 953.

3 *quas fecisset fabulas*: inverse attraction instead of *fabulae*. So again 26. Eun. 653 (cf. also Haut. 655). *cecidere sinu quas legerat herbas*, Ov. Met. xiv 350. *urbem quam statuo vestrast*, Virg. Aen. i 574. Terence means that at first he thought he would be able altogether to dispense with prologues, as he always gives what we call the 'exposition' of his plot in the first scene of each play.

4 *evenire* 'turn out'. *multo* belongs to *aliter*. *intellegit*: of the compounds of *lego*, only *intellego* and *neglego* (v. 20) do not change the *e* into an *i*. *intelligo* and *negligo* are forms without authority.

5 *prologus* in Latin always has its first syllable long, in spite of the Greek *πρόλογος*; in the same way we have *propinare* and *prōpola* alongside of *προτινεν* and *προπάλης*. *operam abutitur* 'uses up' or 'misspends'? A Roman would feel the two meanings at once in a passage like this. *uti frui* and their compounds ordinarily govern the accusative in the comic poets and in archaic Latin.

6 *qui* abl. = *quo*, cf. Eun. 28, *non quo furtum facere studuerit*. Observe the alliteration in *malevoli* and *maledictis*: cf. also v. 22 s.

7 But for his quarrels with Terence, the snarling old poet's name would have perished in obscurity and oblivion. As it is, we are told that his name was *Luscius Lavinius*. Only two lines of all his poetry have come down to us, see note on Eun. 10. Terence mentions him with the same epithets Haut. 22, and simply calls him *vetus poëta* Phorm. 13.

8 The reading *attendite* is given by Donatus, but *advortite* stands in the mss. and is also attested by Priscian. In cases like this, it is indeed almost impossible to decide what the poet really wrote. (Cf. also Eun. prol. 44. Phorm. prol. 24. Hec. prol. ii 20.)

9 On Menander see *Introd.* p. 8. 10 Cf. *unum cognoris, omnis noris* Phorm. 265.

12 *oratione ac stilo*: so Phorm. 5 *tenui esse oratione et scriptura levi*. 13 On this see *Introd.* p. 10. 14 *fatetur*, sc. *se*: but the subj. in an acc. c. inf. is frequently

omitted in the loose language of the comic poets, wherever it may be easily understood. Cf. 145. *usum pro suis*: Cicero says *uti ut suis*, Off. III 14, 58. 15 *id isti*: Introd. p. 19. The constr. *disputare in eo* occurs only here: more usually we find *de re* or *ad rem* (Cic. Tusc. III 9, 18): we may compare *gloriarī in aliqua re*, Cic. Tusc. II 21, 48; Nat. Deor. III 36, 87. 16 *contaminare* stands for *contaminare* from *tag-* in *tango*, properly 'bring into contact', i.e. 'mix up', so Eun. 552. Later on, the word means 'defile by contact'. It is unknown to Plautus, but used again by Terence, Haut. 17, in the sense of amalgamating two or more plays and fusing them into one new play. 17 *faciuntne* must be interrogative here, as the asseverative particle *ne* (commonly, but wrongly spelt *nae*) would require a pronoun after it. The *ὁδύμωρον* will be easily understood. A similar one is quoted from Menander fragm. inc. p. 185 Mein. *μάταιός ἐστι καὶ φρονῶν οὐδὲν φρονεῖ*. 18 The three poets are mentioned in a strictly chronological order, see Introd. p. 1. 19 *auctores* originally 'vouchers', i.e. their example serves Terence as a precedent. So Hor. Serm. I 4, 122 *habeas auctorem quo facias hoc*. 20 *exoptat* 'wishes from the bottom of his heart.' 22 *monéo*: the advice not as given by the poet himself, in which case we should have to expect *monet*, but as tended by the actor who spoke the prologue. *dehinc* is here monosyllabic. 23 In *male dicerē* the termination of the infinitive appears with its original long quantity, as we have it again 535. *erē* or rather an original *esē* (comp. *es-se* and *fer-re* for *fer-se*) = *evau*, as *v* = *s* just as *λέγομεν* = *legimus*. It is impossible to scan *male di/cerē ma/* as the comic poets never allow a metrical accent to fall on the last syllable of a dactylic word. *noscant*: they should hear their own misdeeds revealed in public. 24 *adeste* during the performance of the play. On the first performance of the Hecyra the audience left the theatre. *rem cognoscite*: he is entitled to express himself in this manner, as the audience had condemned the Hecyra even without taking the trouble of seeing the play. 25 *pernoscatīs* 'get thoroughly informed'. *spei* here monosyllabic. *relicuom*: never *reliquus* etc. in the comic poets, but always the *u* in its original power. *re-lic-uo-* from *re-liq-* (in *relinquo*) as *assid-uo-* from *as-sid-*. After the failure of the Hecyra the poet seems to have almost despaired of further success. 26 *de integro* = *denuo* (Haut. 674. Ad. 153. Phorm. 174), so Virgil *ab integro* Ecl. IV 5. 27 *spectandae* i.e. listen until the end of the performance. *exigere* 'hiss off', so Hec. 12. *prius*, sc. before the whole play has been heard.

ACTVS I.

contains the exposition of the plot in a dialogue between *Simo* and his faithful freedman *Sosia*. The latter is only a *πρόσωπον προαγωγόν* and takes no part in the play itself: similar persons are *Davus* in *Phormio* and *Philotis* and *Syra* in the *Hecyra*.

28 *istaec* denotes the victuals bought by *Simo*. Cf. v. 30. *adesdum*: *dum* is frequently added to imperatives in the language of the comic poets.

29 *paucis te volo* 'I have to trouble you with a few words': see 536. *dictum puta*: I guess what you mean to say, it is as good as said. 30 *curo* is frequently used of preparing victuals (cf. *Pl. Merc.* 582. *Persa* 85). For *haec*, see v. 28.

31 *ars*: any kind of skill may be called so, but *Sosia* is of course thinking of the *ars coquendi*.

32 *istac arte* rather contemptuously 'none of your skill, but only some good qualities you possess are required.' For this meaning of *artes comp.* *Cic. de imp. Cn. Pomp.* 13, 36.

33 *eis* is explained in the next line. It is quite perverse to supply *artibus*.

35 *a parvulo ex παιδός*, so *Ad.* 494 *a pueris parvulis*. 36 *clemens* 'mild' cf. *vita clemens* *Ad.* 42.

37 The commentators quote a Greek line ἐγὼ σε δοῦλον ὄντ' ἔθγκ' ἐλεύθερον, the sense being of course the same as here, yet *Menander* is not the author of it.

38 *servibas*: thus we frequently find imperfects in *ibam* and futures in *ibo* of verbs of the fourth conjugation in the ancient writers, and imperfects of this kind occur even in the Augustan period (*Paley* on *Ov. Fasti* iv 795). *liberaliter*, 'in the spirit of a freeman' cf. *servom haud inliberalem praebeas te* *Ad.* 886 and the *Menandrian* sentence ἐλευθέρως δούλευε, δούλος οὐκ ἔσει.

40 *in memoria habeo*: so *Eun.* 170. In *Plaut. Poen.* v 4, 108 all other mss. give *in memoriam*, but the ancient *Ambrosian palimpsest* has the abl. *haud muto factum*: the same construction is implied in *Ad.* 737 f. The sense 'I do not intend to change what I have done,' i.e. 'I do not repent it.'

42 *advorsum te* = *tibi* or *apud te*, originally 'in your face' or 'in your eyes' (see my note on *Aul.* 682). *gratum* is here passive = *acceptum*.

The paronomasia *gratum—gratiam* gives an additional point to the extreme politeness of *Sosia's* answer. On *et id grátum* and *sed hoc míhī*, see *Introd.* 15 f.

44 The dative *inmemori* is governed by *exprobratio*, as verbal nouns frequently retain the construction of the verb. The same construction in *Livy* xiii 35, 7 *praeceperat ne qua exprobratio cuiquam veteris fortunae discordiam inter ordines sereret. benefici*: in the ancient language substantives in *ius* and *ium* made their genitives in a simple *i*, not *ii*. This important law was first pointed out by *Bentley*. A similar thought in *Cic. ad fam.* iii 5, 1, *perspecta fide commemoratio officiorum su-*

pervacanea est, cf. also de am. 19. So also Dem. de Cor. § 269, τὸ δὲ καὶ τὰς ἰδίας εὐεργεσίας ἀπομνησκειν καὶ λέγειν μικροῦ δὲν δμοῖον ἐστὶ τῷ θνείδειν. 45 *quin dic* 'why don't you rather say at once?' *quid est*, not *quid sit*: the direct form of the question being retained. This will be frequently met with in the comic poets. Cf. e.g. Haut. 810. 849. 46 *praedico* 'before entering into further details, I tell you at once'. 47 *quas* is here = *quales*. 51 *excessit ex ephedis ἐξῆλθεν ἐξ ἐφήβων* (Xen. Cyr. i 2, 12); young men were called ἐφήβοι from 18 to 20. Plaut. Merc. 61 has the same expression; Cic. says *ubi primum ex pueris excessit*, pro Arch. 3, 4. The termination of the ἐφήβια was most probably at the age of 20: so Teles ap. Stob. flor. 96, 72 ἐξ ἐφήβων ἐστὶ καὶ ἥδη εἰκοσὶν ἐτών. 52 *librius* or rather *libriū* is here the pronunciation required by the metre, though not accepted by Bentley and other editors. Similarly we find *libreis* and *leibravit* instead of *liberis* and *liberavit* in an Inscription in Th. Mommsen's Inscr. Regni Neap. no. 299. Cf. also *dextra* for *dextera*, *supra* and *infra* for *supera* and *infera*, and other instances of the same kind. The comparative should be explained 'a little more freely,' viz. than before. Cf. Nep. Them. 1, 2 *qui quom minus esset probatus parentibus, quod et liberius vivebat et rem familiarem neglegebat* eqs. *antea* occurs only here in Terence, and is never found in Plautus. The punctuation of our text is in itself sufficient to show the irregularity of the construction of the whole sentence. Simo resumes afresh v. 55. 53 *ingenium* 'natural propensity'. 54 *prohibere* 'keep out of mischief'. 55 *plerique omnes* πλείονες πάντες, πᾶμπολλοί not an unfrequent expression with the comic poets, but not exactly classic: so Haut. 830. Phorm. 172. *adulescentuli* (the *u* is in this word preferable to the *o*) 'very young men', the diminutive expresses their want of experience. 56 *f. αἰτοῦσω οἱ χρηστοί* [νεαῖται] ... ὁ μὲν ἔππων ἀγαθόν, ὁ δὲ κύνας θηρευτικούς Arist. Plut. 157. Cf. Hor. A. P. 161. The infinitive is owing to a loose construction instead of *alendi*: conf. Phorm. 885 *f. summa eludendi occasiost mihi nunc senes Et Phaedriae curam adimere argentariam* instead of *adimendi*. 57 *ad philosophos* is very characteristic of Athens, but does not apply to Rome as it was at the time of Terence. Plautus would surely have omitted an allusion so thoroughly Greek as this. 58 *studeo* with an acc. of a neuter pronoun occurs also Hec. 199. 262, Haut. 382, and Cic. Phil. vi 7, 18. So even *has res studeant* Pl. Glor. 1457, and *illum student* Truc. ii. 3, 16. *egregie* and *praeter cetera* are almost synonymous, but together they express the same idea with increased force. 59 *mediocriter*: not *mediocriter*, as *muta c. liq.* never lengthens a preceding vowel in the prosody of the comic writers. 60 *gaudebam* 'I began to feel

- glad': cf. 89. 61 '*nequid nimis*' is a translation of the saying *μηδὲν ἄγαν* commonly ascribed to Pittacus.
- 62 *omnes* nom.: all liked his ways. 63 The tmesis (for *quibusquomque* = *quibuscumque*) occurs again 263. *dedere* is more than *dare*, viz. 'give up'. 64 The line is not very pleasing to the ear on account of the accent falling twice successively on the last syllable of a word, but this gives us no right to change the text, cf. 116. It is true, *advorsus nemini* means the same as the first words of the line: but who would grudge a fond father the pleasure of dwelling rather loquaciously upon his son's amiable qualities?
- 65 The common reading *illis* seems almost without any sense at all; I have therefore adopted an emendation suggested by Bentley. 66 On *sine invidia*, see Intr. 19. 67 *vitam instituere* is the same as *se instituere*, Plaut. Amph. 959. 68 The line is quoted by Cic. Lael. 24 and Quint. VIII 5. It has been justly observed that *Sosia* is a dealer in proverbs. 69 *abhinc* generally of the past, occurs with an acc. also Hec. 822, Phorm. 1017, and the very same phrase *abhinc triennium* is used by Cic. pro Q. Rosc. 13. But it is wrong to say that *abhinc* is never used of the future. 70 Even some of the ancient grammarians did not understand the construction *huc vicinia* and were thus induced to read *huic vicinia*. Cf. *hic vicinia* Phorm. 95. Glor. 273. 71 According to Athenian law, poor orphan girls were to be taken care of by the next well-to-do relative. See Phorm. 125 f. 72 *forma* and *aetas* are frequently mentioned together, e.g. 286. Hec. 75. Phorm. 1024. *aetas integra* (also Eun. 473) 'the untainted flower of life'. 73 The spelling *ei* instead of *hei* is generally warranted by the best and most ancient mss. 74 *parce ac duriter* occurs again Ad. 45. There is no difference of meaning between *dure* and *duriter*. 75 *victus*, 'livelihood.' The frequent. *quaeritans* 'assiduously getting' or 'trying to get'. 77 She might have resisted the first suitor, but succumbed to the repeated offers of others. *ingenium* 'natural propensity'. 79 *condicio* (the better spelling is with a c, not a t) 'offer, terms'. *quaestus* in a bad sense, cf. *facerentque indignum genere quaestum corpore* Plaut. Poen. v 3, 21, and again *quae sit quaestuosa, quae alat corpus corpore* Glor. 785. The phrase *quaestum occipere* occurs also Plaut. Capt. 98, though in a different sense. 80 *tum*: for Simo's purpose minute exactness with regard to time is not necessary. *tum* may here mean a time two years ago or only one year back. 81 The natural taste and unsophisticated feeling of the reader or hearer should at once tell him whether *esset* is here from *sum* or *edo*. Yet some editors doubt which to choose! 82 *mecum* sc. ago, cogito, so in Virgil's well-known words *cum Iuno*

aeternum servans sub pectore vulnus Haec secum. captus est 'he is caught,' the metaphor will be easily understood.

83 *habet* seems to be an expression derived from gladiatorial exhibitions; Donatus says 'dicitur de eo qui letaliter vulneratus est'. Cf. Plaut. Most. 715, and Virg. Aen. xii 295.

83 *observabam* 'used to watch'. The diminutive *servolus* shows that Simo means the small pages who used to wait on parties at dinner: cf. *puer* in the next line.

85 *sodes* 'if you please' = *si audes*, where *audeo* has a meaning peculiar to comic language, almost the same as *volo*. This derivation is given by Cicero or. 45, and borne out by many passages: all others are therefore unnecessary. Simo uses civil language with these pages in order to get a satisfactory answer. Cf. Ad. 517. *habes* is a common word of being together with an *ἐταῖρα*, and is frequently used so by the comic writers.

87 *Nicāretum* (Νικάρητον) is an excellent emendation instead of *Niceratum* of the mss. which is against the metre (Νικηπατον).

88 *amabant* sc. eam, which is easily understood from 80. *sumbola* = συμβολή: a pure Latin expression is *collecta* Cic. de Or. ii 57, 233.

89 *cenare* is the genuine spelling, *coeno* or *caeno* are barbarous forms. The word is neither connected with the Greek κοινή, nor is it derived from κοῦδνα 'eating together'.

90 f. *nil quicquam* occurs again Hec. 400. Cf. *nemo quisquam* Eun. 226 f.

91 ff. *spectatus* properly I think 'inspected' and thus 'having passed an inspection': so of gladiators 'approved', Hor. ep. i 1, 2. Yet here we should understand the metaphor from the use of the word for testing gold (cf. Ov. Trist. i 5, 25; Cic. de off. ii 11), as *conflictatur* 93 alludes to the same: for this means 'atteritur', as Don. says, and is well illustrated by

Aesch. Agam. 390, τριβῶ τε καὶ προσβολαῖς μελαμπαγῆς πέλει δικαιωθεῖς, or Theogn. 417, ἐς βάσανον δ' ἐλθὼν παρατρίβομαι ὥστε μολύβδῳ χρυσός.

93 *ingeniis eiusmodi* (the last word trisyllabic, see Introd. 20. vi.) denotes lascivious characters in general, not only Chrysis, but also her lovers.

94 *in ea re*: he means *amore*, but prefers expressing himself in more general terms.

95 *scias* and *suae* are monosyllabic. *modum habere* is also used by Sall. Cat. 11.

96 *mihī* is emphatic. 97 *fortunae* 'excellent good fortune': thus the plural again 609 and Haut. 464. Phorm. 201. Pl. Rud. 523 f.

98 *qui* refers to *meas* which has the value of a possessive genitive. *tali* 'so excellent'.

99 *quid verbis opus est* frequent in the comic poets 'to make a long tale short'. So *quid multis moror* 114.

104 *in diebus paucis quibus* etc. 'within those few days during which these transactions had taken place'.

106 *ei metui* a Chryside 'I was in fear that some evil might come to him from Chrysis': so *metuere ab aliquo* again Plaut. Capt. 607 *si quid metuis a me. ibi tum* pleonast.: cf.

131. 107 *amarant* is Bentley's emendation for *amabant* of mss.; they had been her lovers as long as she was alive. *frequens*: the adj. instead of adv.: so e.g. *conveniunt frequentes*, Liv. i 50. 109 *Is conlacrumabat* 'he wept with the others' or simply 'he wept'? 110 *consuetudo* 'acquaintance'. 112 for *quid hic mihi*, see Introd. 20. v. 116 *etiam* 'even yet': so again 503 and Hec. 614. Eun. 1030. 117 Cic. de Or. ii 80, 327 f. recommends the whole relation of Simo as a masterpiece of a narrative. He says *mores adulescentis ipsius et servilis percontatio, mors Chrysidis, voltus et forma et lamentatio sororis, relicua pervarie iucundeque narrantur. quod si hanc brevitetem quaevisset*, 'ecfertur, imus, ad sepulcorum venimus. In ignem impositast' *fere decem versiculis totum conficere potuisset: quamquam hoc ipsum 'ecfertur imus' concisum est ita ut non brevitati servitum sit, sed magis venustati. quod si nihil fuisset nisi in ignem impositast, tamen res tota cognosci facile potuisset, sed et festivitatem habet narratio distincta personis et interpuncta sermonibus* etc. *ecferre* is frequently used of burying, e.g. Nep. Att. 22. Cic. ad Att. xvi 1. So also in Greek *ἐκφύρω*. The dead were burnt outside the towns. 118 *unam* is here little more than the indefinite article of modern languages: other instances see in my note on Aul. 563. 119 Simo pauses a little after *forma*, as if he could not find an epithet sufficient to express his admiration of the girl's beauty. 122 The repetition of the words *praeter ceteras* has been commented upon by Bothe, whose conjecture is a perfect mutilation of the passage; it is easy to see that the description derives peculiar force from this very repetition. 123 *liberalis forma* like *lib. facies* Eun. 473 and *l. ingenium* Ad. 684. *accedo ad* 'I step up to'. 125 Just as here, *attat* has its second syllable long in Plaut. Aul. 704. *percussit* sc. id quod aiunt, sororem eam esse Chrysidis. *hoc illud est* is the Greek *τοῦτ' ἐστ' ἐκεῖνο*, Eur. Hel. 622 or *τοῦτ' ἐκεῖν* οὐγὼ λέγων, Ar. Ach. 41. *ilico* is the legitimate spelling, not *illico*. 126 The expression *hinc illae lacrumae* became afterwards proverbial: cf. Cic. pro Cael. 25. Hor. ep. i 19, 41. *illae*: sc. Pamphili. 127 *sepulcrum* is here the place where the corpse is burnt. 129 *inpono* in aliquid is very good Latin, cf. e.g. *in rogam inposuerunt*, Cic. Tusc. i 35, 85. See also Liv. i 18, 8. 130 *inprudens* 'somewhat imprudently'. 131 *ibi tum* pleonastic, but cf. 223. 136 *reiecit* here just as in Lucretius' famous words *in gremium se Reicit aeterno devictus vulnere amoris. quam familiariter* 'oh, so familiarly': *quam* enhances the meaning of the adverb; in prose we might perhaps use *perquam*. Cf. Eun. 178 *labascit victus uno verbo, quam cito*. The adverb belongs of course to *reiecit se*. 138 *ad obiurgandum* for the genitive (cf.

158) a negligent construction frequently used by Livy, e.g. viii 13.

141 *honesta* 'specious'; cf. *deus auctor cul-pae honestior*, Liv. i 4, 2. 'Nothing can mark the flat simplicity of Sosia's character stronger than the insipidity of this speech'. Colman.

143 *damnum aut malum* occurs also Plaut. Truc. ii 1, 17: *damnum dare* = *inferre d.*; originally *damnum* is = *damenum*, *διδόμενον* (cf. *alumnus ver-tumnus*) 'what is paid as a fine', hence 'loss'. The word has nothing at all to do with *δανειν*, and the spelling *dampnum* has no claim to authenticity.

144 *postridie*: *postri* is an old ablative, like *quinti* in *die quinti*, or *qui=quo*.

145 *indignum facinus* ('oh monstrous') occurs again Eun. 70. Phorm. 613. *comperisse*: sc. se: see on v. 14.

146 *pro uxore habere* 'treat her like his lawful wife', cf. 273. Plautus has *quasi uxorem habere*, Truc. ii 4, 38. *sedulo* originally = se (sine) dolo, ἀδόλως. It may have this meaning here 'with sincerity': Simo hoped matters would not be quite so bad as that; the worst he feared had been a love-intrigue: a thing not so very bad in itself (according to the notions of the ancients), but unexpected to him, accustomed as he was to look upon his son as a pattern of good behaviour. In other passages *sedulo* has the more general meaning 'diligently, earnestly', e.g. 614, 679.

149 *ibi* of time, as 131. *gnatum* sc. obiurgasti. 150 Sosia is represented as egregiously stupid; he never understands the motive of an action except when he is expressly informed of it: but his stupidity gives the poet an excellent opportunity of unfolding to us the innermost thoughts of Simo's heart. At the same time, honest Sosia's stupidity invites us to compare it with the sharp wit and shrewdness subsequently displayed by Davus.

155 *nolet* is a reading given by Donatus instead of *nolit* of mss. Simo firmly expects that his son will refuse to marry: the other reading *nolit* is not, therefore, quite so appropriate as the future.

156 Cf. 767 *o facinus animadvortendum* 'deserving of punishment'. *ab illo* 'coming from him', i.e. on his part, so *fides a consule*, Liv. xxvii 5, 6.

157 *id* (cf. 307) *operam dare*: op. d. expresses one notion only, = ago, and in this way the acc. finds its explanation.

160 *consumat*: 'exhaust'.

161 *manibus pedibusque* is the Greek *χερσιν τε ποσιν τε*: the same phrase occurs v. 676, but without the copula, and perhaps Bentley is right in omitting it here too.

163 *rogas* is expressive of surprise at Sosia's not understanding Simo's meaning: so *τοῦτό μ' ἐρωτᾷς*; Arist. Lys. 493.

164 Again we have a proverb, cf. Arist. Peace 1068 *δόλιαί ψυχᾷ, δόλιαί φρένες*. The aposiopesis in threatening language is well known from Virg. Aen. i 135. v 195. ix 427. cf. 196 ff.

167 Donatus mentions another reading *quoi mi expurgandus est*: if this be what Terence wrote, it would mean that Simo

would have to excuse or justify his son's conduct before Chremes. *confore*: so *confuturum*, Plaut. Glor. 941. The verb is neuter, and only the future infin. occurs. 168

The event shows that Sosia did not quite succeed in carrying out this command. 171 The words *eamus nunciam intro* are commonly given to Sosia, but it seems preferable to give them to Simo, whom it beseems to tell the slave that their interview is over, while it would be a want of respect in Sosia to say bluntly that he thinks it time to go into the house. *nunciam* is in the comic poets one word, like *etiam* and *quoniam*. The tmesis *i prae* is also found in Plaut. Curc. 487 and Pseud. 241. Sosia goes after his master, as one of inferior station would naturally do.

On the conclusion of each act, the stage remained empty for a short time and the interval was filled up with music: an analogous instance is found in Plautus Pseud. 571 ff. *concedere aliquantisper hinc mi intro lubet, Dum concenturio in corde sucphantias. Tibicen vos interea hic delectaverit.*

ACTVS II.

Simo now comes out of his house, where he has been giving orders for the preparations of the sham wedding-feast, Davus being present all the time in the house, and confirming by his ill-disguised fear Simo's impression of his son's unwillingness to marry.

174 On *séd ipse* see Introd. 20. v. 175 *mirabar* 'I always wondered'. *abiret* 'would pass off': *sic* as it has been hitherto. In *semper lenitas* the adv. has the force of an adj., ἡ δὲ ἐμπέχεια; so we have *non tu nunc hominum mores vides* (τῶν νῦν ἀνθρώπων) Pl. Persa 385. 178 *aegre tulit*, i. e. as far as we could see. Davus thinks he is alone, but his words are overheard by Simo. 179 *magnum malum* generally implies corporal punishment, espec. 'flogging', wherever it occurs in the comic writers. 180 *nec opinans* and *nec opinus* should be explained in the same way as the Greek οὐδ' ολόμηνος (Xen. Mem. Socr. III 5, 24). *duci* 'be deluded' (lit. 'be led by the nose'). 181 *oscitans* literally 'gaping', hence 'idle, listless', and so 'off one's guard': cf. Cic. de Or. II 33, 144. Livy xxxvii 4 has *opprimi incautos*. *opprimi* for *oppressum iri*. 183 *carnufex* (in Ter. for *carnifex*, cf. *pontufex*) i. e. *carnifice dignus*, frequently so in Plautus. *erus* is the genuine spelling, not *herus*. *providere* 'to see before', so again Plaut. As. 450, in classic Latin generally *praevidere*. 184 In crossing to Simo, Davus says 'what can he be wanting me for?' *quid ais* is a common way of attracting the attention of those with whom you are about to converse: 'I say,' 'dis donc'. 185 *scilicet* has an ironical force here: 'sure, the public take such lively interest in that.' Cf. Cicero's imitation of the passage ad Att. XIII 34. 186 *hocine agis an non* 'will you please listen to what I'm

saying?' cf. *quin tu hoc ages*, Phorm. 350. 189 *hic dies*, being the day on which Pamphilus' marriage is fixed. *alius* twice 'different': cf. *in aliam partem*, Pl. Most. 32. Observe also that the word is repeated with a different accent, as is the rule in Ter.; for the sense compare the Greek proverb ἄλλος βλος, ἄλλη διαίτα. 190 *dehinc* monosyllabic. *oro* 'beseech': cf. *peto igitur a te vel, si pateris, oro*, Cic. ad fam. ix 13, 3. *via* 'path of duty'. The same phrase *redire in viam* is used by Cic. Phil. xii 3, 7. 191 Cf. *miror quid siet*, Phorm. 106. For *qui amant* see Introd. 21. 192 Davus gives a general answer as if he did not understand the drift and special application of the general observation made by Simo. Simo becomes therefore more explicit. 193 *animum aegrotum* recurs 559. We have the similar expression 'love-sick'. 194 Davus professes not to understand to the great surprise of the old gentleman who thinks that he has expressed himself very clearly. With Davus' answer we may compare Plaut. Poen. i 3, 34, *nam illi quidem hercle orationi Oedipo Opus coniectorest qui Sphingi interpretes fuit*. If the gloss 'Davus ἀφρων ἀνεπαιστος' has any real foundation, the passage becomes at once of greater pungency. 195 *aperte* 'plainly', cf. 202. Eun. 819. Haut. 702. 196 ff. The change of metre produces a very happy effect, the preamble being in short iambic lines, while the threat itself is contained in weighty octonarii, which cannot fail to fall heavily on the ear and produce a strong impression. 199 *dedo* here 'to put for good' (*do* simply 'to put'). 201 *callide* sc. *intellego* 'I understand it very well.' Cf. Ad. 417. 202 *circum* *itio* here as two words, since the second syllable of *circum* is elided. So frequently in Plautus. Cf. also *circitor* and *circumitor*. 203 *bona verba quaeso* is like the Greek εὐφίμει or εὐστόμει a phrase originally derived from sacrificial language. Cf. Ar. Clouds 831, εὐστόμει καὶ μηδὲν εἴπης φλαῦρον. *edico* is an excellent emendation by Guyet, which receives full confirmation from v. 495. 205 Donatus observes 'tres negativae pro una negativa accipiuntur.' See Brix on Pl. Men. 370. The future is more expressive than the subj. *dicas* would be. 206 *segnitia* lit. 'slowness'; *socordia* 'lack of courage' (cor). Cf. Pl. As. 254, *quin tu apste socordiam omnem reicis, segnitiam amoves*. 207 *quantum* 'so far as': cf. 423. 756. Eun. 142. 208 *quae providentur* instead of *quibus providetur*, so also in Cic. de imp. Cn. Pomp. 8, 20, *quae diligentissime providenda sunt*. *pessum dare* lit. 'to cast (put) to the ground', hence 'to ruin'. 210 *eius* and *huius* are monosyllabic here=*eis* and *huius*. 211 *verba dare* orig. 'to give words instead of deeds,' hence 'to cheat, deceive'. 212 *servo*=*obseruo*, cf. Haut. 592. Pl. Rud. 895 f. The preposition *in* is necessary for the expression, cf. 196. 213

The last syllable of *senserit* retains its original long quantity.

214 The text is intelligible as it stands, but there seems to be little doubt that Guyet is right in emending *qua iure quaque iniuria* *kal dikalos kddikws* as Arist. Plut. 233 says. Donatus says 'proverbiale hoc est', which can well apply to Guyet's reading, but not to that of the mss. and editions—at least I cannot see how it applies to the latter.

216 *si-sive* is the regular construction in the language of the comic poets, never *sive-sive*.

218 The similar sound of *amentium* and *amantium* was no doubt easily perceived and admitted by Roman ears in spite of the difference of quantity. Cf. a similar pun in Livy III 47,

tanta vis amentiae verius quam amoris mentem turbaverat.

219 Cf. Pl. Amph. 501, *quod erit natum tollito*: the neuter on account of the uncertainty of the sex of the expected child. *tollo* is the regular word of recognizing a child as one's own. Cf. 464.

220 *intér se*: as the pronoun actually becomes one word with the preceding preposition, it has the power of drawing the accent on the second syllable.

221 Davus imitates the way in which the matter is put by the lovers themselves ('*α διαγγηματικῶς ἀδ μμηρικὸν transit*' Donatus). *fuit olim* is a usual beginning of fables and nursery tales, cf. Pl. Stich. 539 and Hor. Sat. II 6, 79 f. *hinc* is quite indispensable for the sense of the passage and has, therefore, justly been added by Bentley: as to grammar, cf. 883. 892.

224 *orbam parvam* without the copula, cf. 248.

225 As a line of this length would be quite out of place here, and more especially as other instances of a tetram. troch. hypercat. do not occur, Bentley must be right in rejecting this line as a superfluous gloss of the word *fabulae*.

226 *ab ea*, i.e. out of her house; similar phrases are of frequent occurrence in the comic poets, cf. e.g. Eun. 545. Phorm. 732. Haut. 510. *me ad forum* sc. conferam, cf. 361. Young men without any particular occupation used to stroll about the *forum* where they were most likely to hear the news of the day. Cf. especially *accessi ad adolescentis in foro*, Pl. Capt. 475.

Sc. 2. Mysis is at first speaking to Archilis who is inside the house, and then sets off on her errand when she is stopped by the arrival of Pamphilus.

228 *iam dudum*: Archilis had repeated her order several times before Mysis paid any attention to it. Cf. Pl. Merc. 953, *iam dudum audiui*.

229 *temulenta*: hence perhaps her name Lesbia, the island of Lesbos being noted for its good wine.

231 After having spoken the first three lines, Mysis pauses for a moment to get an answer from inside: next she pronounces *tamen eam adducam* and turns then to the spectators. *aniculae*: the diminutive expresses contempt.

234 *exanimatus* 'out of breath'.
235 *turba* = *perturbatio*, cf. Eun. 723.

Sc. 3. Pamphilus greatly agitated by his father's unexpected command and distracted by the news of Glycerium's approaching confinement, resolves not to abandon his love, cost what it may.

238 *dare* instead of the future *daturum esse*, cf. especially v. 379, *si tu negaris ducere*.

239 *praescisse ante* is pleonastic, but on this very account the expression becomes more forcible. *oportuit communicatum*: this is the usual construction in the comic poets, with the omission of *esse*: see note on Pl. Aul. 747. Haut. 247, 635.

240 The enclitic *me* draws the accent on the last syllable of *miseram*. We have a similar case 243, *operam dat*, where Bentley and Fleckeisen change the order of the words without sufficient reason. Cf. also *manum dat* v. 297.

242 *inmutatum* 'unchanged'. The argument contains an *ἀξίωμα*. 244 *quod si fit* sc. ut abstrahat a Glycerio.

245 *invenustus* stands here in its original meaning 'not favoured by Venus,' *ἀναφρόδιτος*. The infinitive just as 253, 689.

248 *facta transacta omnia* 'everything firmly concluded', a legal phrase and so used by Cic. Catil. III 6, 15.

250 *aliquid monstri* far more expressive than *aliquid monstrum*. *alunt* like a beast.

252 *nam quid* is here not, as it frequently is in other passages, = *quidnam*: *nam* is sometimes used in rapid transitions expressive of anger and astonishment, cf. a very similar passage, Cic. Phil. VII 8, *nam quid ego de universo populo Romano dicam?* In Greek *γάρ* is used in the same way. *a* is the better spelling of the interjection, not *ah*.

254 *apud* is here pronounced *apu*, Introd. 17. In the next line *abi* is a pyrrhic, Introd. 15. *apud forum* recurs 302, 745. Pl. Epid. III 2, 2, etc.; prose-writers say *in foro*. *para* absol. 'make the necessary preparations.' So also in Sall. Cat. 6, 5. Jug. 60, 1.

255 Cf. Pl. Poen. I 1, 96, *abi domum ac suspende te*. 256 *obstupui* and 257 *ommutui* are given on the authority of good mss. instead of *obstupui* and *obmutui*.

259 *aliquid* 'something' (however unavailing). 260 For *divorsae* comp. Virg. Aen. XII 487, *vario nequiquam fluctuat aestu*, *Diversaeque vocant animum in contraria curae*.

261 *amor* drops its final *r*, Introd. 17. 262 *patris pudor* 'regard for my father' (gen. obj.). In pronouncing *patris* we should drop the final *s*. 263 *quae meo quomque* tmesis = *quaequomque* (*quaecunque*) *meo*: cf. 63.

265 *ipsa* 'mistress', cf. 360. *advorsum hunc* 'to his face', 'speak with him face to face'.

266 *paulo* = *pauculo*, cf. Ad. 876. *momento* = *movimento* 'impulse'. *vel illuc*, Introd. 19.

267 *hic* is here shortened, and moreover drops its final *c*. The last syllable in *Pamphile* is either lengthened by the pause, or very probably we have in it an instance of the original long quantity of the ending of the vocative. 268 *dolor* means here the pangs of child-birth, just as the plural *dolores* in

other passages (Ad. 289. Pl. Cist. i 2, 22): the vague meaning 'grief' is not at all suited to the passage. *atque*: in addition to bodily pains she suffers also mental anguish. 269 *autem* 'again', lit. 'on the other hand': *autem* stands for *altem*, from *alt-er*. 270 *se* is enclitic: cf. v. 220. 274 *bene et pudice*: cf. Pl. Cist. i 3, 24, *educavit eam... bene ac pudice*. Ter. Haut. 225. *doctum* and *eductum* are used together in the same way by Cic. ad fam. vi 5, *ita natus, ita eductus, ita doctus es*. 276 *vereor* is the reading of the best mss., not *verear*: for the indic. comp. Hec. 412 f. *vereor, si clamorem eius hic crebro audiat*. 278 Observe the climax: 'so ungrateful, so unlike a man, so like a wild beast.' 279 *consuetudo* might be the simple gratification of carnal desires, which in itself would be a strong link between Pamphilus and Glycerium; but moreover he loves her (*amor*), and, last of all, treats her as his wife (*pudor*). 288 *forma ad pudicitiam, aetas ad rem tutandam*. 289 *quod* 'wherefore', so Virg. Aen. ii 141, *quod te per superos*, cf. also Hor. Ep. i 7, 94, *quod te per genium dextramque deosque penates*. *Genius* is the ἐμψύχως of the whole being, and may therefore be translated 'by your life'. 291 The iteration of the pronoun *te* is expressive of the earnestness with which Chrysis pronounces her request. 292 *si* 'if it be true that'. 294 *morigera fuit* or *morigerata* is the Latin for ἐξαπλάσσω, especially τὰ ἀρροῦσιαιά. So Pl. Cas. v 2, 21. Most. 397. Amph. 842. 295 *virum do*: observe again that *do* is used as an enclitic: so 297 *manum dat*. 296 *fide* is dative instead of *fidei*. 297 *occupat* 'takes possession of her'. 300 *unum* 'a single word'. *ad morbum* sc. *accedat*. *morbus* means here her approaching confinement.

ACTVS III.

Charinus and *Byrria* are the least interesting persons in the whole play: *Charinus*' passion is neither brought out sufficiently to interest us nor can we attend to a *Byrria* when we have a *Davus*.

301 In *Byrria* the *a* of the voc. is long. *illa* forms a pyrrhic. *nuptum dare* lit. 'to put out to be married.' 302 *mōdo & Dā*—with the prep. shortened, see Intro. p. 18. 303 *attentus* 'kept on the stretch,' opp. *lassus* (comp. *laxus*) 'unstrung.' 307 Here again we have two readings between which it is difficult to choose: the mss. read as our text gives, but Donatus mentions another reading *ex corde eicias* and this is adopted by Bentley. Both readings may be defended and supported by other passages in Terence. *qui* abl. = *quo*. 309 Eur. Alc. 1078 ἥτοι παραινέω ἢ παθόντα κατρεπεῖν. Similar sentences occur

in several passages of the ancient poets; but the line here generally quoted ὅ-γι-ος νοσοῦντα ἑἴσα τὰς τὺς νοουθετεῖ, is not by Menander, but Muretus.

310 *hic* 'myself': comp. *huic homini* Haut. 356. Bentley considers *hic* as adv. = *hoc loco* 'in my place': it is quite indifferent to the sense which explanation we prefer. *age age ut lubet* 'well, well, just as you please.' Byrria confesses there is no gainsaying general maxims.

313 With *prodat dies* comp. 329 *dies profer*. Donatus quotes from Lucilius *an porro prodenda dies sit*.

314 *fiet aliquid* 'something will turn up.'

315 *ut* depends upon something like *impetrabis* or *impetrare poteris*.

317 *abire in malam rem* ἐς κόρακας λέγει. A very similar passage is quoted from Pl. Epid. i 1, 72 *abi in malam rem maxumam a me cum istac condicione*.

suspicio seems the genuine spelling of the noun, *suspicio* of the verb; they differ also in quantity. The long *i* in the noun is due either to contraction from *suspicio*, or to the loss of a *c*, as the original form might have been *suspectio*. *scelus* = *scelestes*, frequently thus used in the comic poets.

320 Bentley was the first to draw attention to the reading given by Eugraphius which we too have adopted in our text. The reading *neque auxili copiam* of the mss. is against the metre, for to assume a hiatus after *neque* and a lengthening of the penult in *auxili* by 'ictus' (as an imprudent editor does) is the utmost of perversity. And though it is true that no other passage occurs where *ad* stands after *copia*, Eugraphius' reading seems sufficiently supported by the reading *ad auxiliandum* which is given by three late mss. It is not, however, impossible that Terence wrote something like *neque mi copia auxilist*, but in the absence of any further proofs a conjecture of this kind cannot be received with confidence.

327 *principio* μάλιστα μέν. *potest* 'is possible': thus we frequently find *potest* as impers. in the comic poets, especially in the phrase *quantum potest* 'as soon as possible.' So even Cicero Tusc. i 11, 23, *si posset*.

328 *haec* as fem. plur. is of frequent occurrence in archaic language, and is also found in Cicero. Cf. 438.

329 *nunciam* one word, like *etiam* and *quoniam*: see 171.

330 *ne utiquam* is shown by the metre to be the genuine form in Terence, as the first syllable must be short here. Cf. Hec. 125. Haut. 357.

331 *postulare* 'to expect.' With *gratiae adponere* compare Horace's well-known *quem fors dierum cunque dabit, lucro Adpone*.

332 *apiscor* is frequently found in archaic and post-classic language instead of the compound *adipiscor*: see note on Haut. 693.

334 The asyndeton is regular in imperatives both in Greek and Latin. Thus Aristophanes τὸ δμῆσον ἴθι χώρησον, ἄγαμαι καρδίας Acharn. 463. Pl. Bacch. 693, *comparsa fabricare finge quodlubet conglutina*.

qui: see 307. 335 *sat habeo* 'I think this quite sufficient (satisfactory):' freq. thus in the comic poets, cf. 705. Eun. 485. Haut. 718. Pl. Most. 654. *optime* 'in the nick of time,' so 686. Heo. 246. cf. *opportune* 345. 336 Charinus turns angrily round upon his slave Byrria whom he reproaches with being of no use in cases of need. 337 With the construction comp. Cic. ad Att. vii 6, *si quid forte sit quod opus sit sciri. fugin hinc* 'get you gone:' in the same way the Greeks of the present day use *φεύγει* as a simple 'exit.'

Sc. 2. As we were told v. 173, Davus' own confidence had been shaken by the news of the impending marriage: the greater is his joy now he has found out Simo's trick.

340 *nescio quid* becomes so to say one word, just as in French the corresponding phrase *je ne sais quoi*. This is also indicated by the accent. 343 *intendam* sc. gradum, 'direct my steps,' cf. Cic. Cat. i 12, 30 and the

more common compound *contendo*. 345 *eugae* is the form here required by the metre and in other passages supported by very good mss. See my note on Aul. 669 and add Pl. Epid. i 1, 7 where A gives *EUGAE* and Most. 260 *eugae, plaudo, Scapha* (as the mss. read). 348

etsi scio 'do you go on though I know all?' *obtundis*: for the meaning of the word it will be useful to compare *tundo* with the cognate English word *stun*. cf. Phorm. 515. 349 *autem* 'on the other hand,' here literally:

since Davus stands between them. *rem tenes: omnem* is added by Pl. Merc. 477. Merely *tenes* Ter. Eun. 406. Pl. Glor. 1163. 350 *me vide* 'only look to me:' so again Phorm. 711. Pl. Trin. 808. Glor. 376. Merc. 1013. Rud. 680. Reiz compares also *me specta modo* Asin. 145. 352 *iam* 'addito plena securitas est' is an

excellent remark by Donatus, but it is difficult to find a translation quite adequate to the force of the Latin word. The best would be 'there's no longer any doubt about it that he does not intend to give you his daughter in marriage.'

353 It has been contended by some scholars that *prehendo* has in the comic poets always a disyllabic pronunciation, and Fleckeisen has accordingly altered this passage; but the trisyllabic pronunciation of the word in question seems sufficiently defended by A. Spengel, 'Plautus' p. 217. 360 *iprus* 'master,' cf. 265. *tristis* 'out of spirits,' 'with a sour face.'

361 Pamphilus does not yet understand the drift of Davus' cogitations. *quorsum nam istuc* sc. tendit. 362 *illo* = *illoc* or *illuc*, so we have also *isto*.

363 Now at last the two lovers begin to understand Davus' insinuation. 364 Matrons (*pronubae*) had to dress the bride on the wedding-day: cf. especially the beautiful passage in Catullus LXI 186, *vos bonae senibus bonis cognitae bene feminae, collocat puellulam*. 365 *ornati tumulti*

are examples of a formation of the genitive of the fourth declension, not uncommon in archaic Latinity. In Terence we thus find *quaesti fructi adventi*: for others see my note on Aul. 83. 367 *narras* simply, 'you say', cf. 434. Haut. 520. Hor. Serm. II 7, 4. 368 *puerum* 'young slave'. *Chremi* gen. instead of *Chremis*: thus we have *Euripidi* Pl. Rud. 86, *Archonidi* Haut. 1065, and other instances. *Chremetis* we had 247.

369 When considered as connected with *convent* in 368, this line is against all grammar and common sense. Instead of Bentley's violent alteration of the text, Fleckeisen has got rid of the whole difficulty by adopting a better punctuation. *ferre* is here=*ferebat* 'he was carrying along'. *holera* is the genuine spelling, not *olera*: the *h* is also borne out by the kindred word *helvola*. *pisciculi minuti* λεπτὰ ἑχέδια, ὀψάρια in the language of the New Test. (ψάρια in mod. Greek). The original of the line in Menander's *Περικλῆς* runs τὸ παιδίον δ' εὐσπλαγῆς ἐψηροῦς πέπον, see also Introd. 10. With the Latin expression comp. also Pl. Rud. 1325, *curculiunculos minutos fabulare*. Suetonius, Aug. 76, *cibi minimi erat et vulgaris fere: secundarium panem et pisciculos minutos.....maxime adpetebat*.

370 *nullus quidem* sc. *liberatus es*: *nullus* is stronger than a simple *non*, but its use in this way is almost confined to the language of the comic poets; *nullus dubito* and similar phrases are not classic and should not be imitated. 371 *prorsus*: cf. iam 352. *ridiculum caput* 'silly fellow': thus *caput* and κεφαλή or κάρα are not uncommonly used to denote the whole person. We have something analogous in the English 'blockhead' or the German 'dummkopf'.

373 To understand *nisi*, we should supply a thought like 'which will never come to pass, unless'. *vides* 'look to it'. *ambis* orig. an electioneering term 'canvass'. Cf. Pl. Glor. 69, *orant, ambiunt, obsecrant*.

376 *suscenseo* is the genuine spelling, not *succenseo*. *subs* is the original form of *sub* just as *abs* of *ab*: *asporto, aspello, aspernor* are, therefore, formed in precisely the same way as *suscenseo*. Faërus, in his note on v. 448, states that all his good mss. spell the word in this manner.

377 *tuom...animum* a prolepsis for *tuos animus*, very common in Greek (πρὶν ἢ διαγνῶ σὸν θυμὸν πῶς ἔχει πρὸς τοὺς γάμους.)

378 *iniurius...iniuria*: similar plays on words are of very frequent occurrence in Plautus, but are comparatively scarce in Terence. *sibi esse in*: an anapaest; a monosyllabic pronunciation of *sibi* (= *si*) cannot be established by safe arguments. *iniurius* is an adj. peculiar to the comic poets, cf. my note on Aul. 691.

379 *ducere* for *te ducturum esse*: a careless construction inadmissible in good prose, but suited to the easy and loose style of comic language. Pl. Amph. 788 says, *in me culpam conferas*.

380 *illae* those of which we all are afraid. *Davus* puts his

weakest argument in the first place. 381 *sola* 'without protector', 'lonely'. *dictum factum* (also Haut. 904) is the Greek $\delta\mu' \epsilon\pi\omicron\varsigma \delta\mu' \epsilon\rho\gamma\omicron\nu$, or as Homer expresses it, T 242, $\alpha\upsilon\tau\rho\iota\kappa' \epsilon\pi\epsilon\upsilon\theta' \delta\mu\alpha \mu\upsilon\theta\omicron\varsigma \epsilon\eta\nu \tau\epsilon\tau\epsilon\lambda\epsilon\sigma\tau\omicron \delta\epsilon \epsilon\rho\gamma\omicron\nu$. *inveneri* $\epsilon\upsilon\rho\omicron\iota \delta\nu$, he will have hit upon. 382 *éciciat*—*éciciât*.

When a word occurs twice in a verse, it as a rule varies in its accent. This law is so common that any deviation from it should be set down as an exception: yet Bentley would not see it, and obstinately corrected a great number of passages at variance with his preconceived theory of a uniformity of the accent in such repetitions of the same word. 386 *excludi* was, so to say, the technical term of a lover being denied access to his mistress, (the Greek $\alpha\pi\omicron\kappa\lambda\epsilon\iota\omega$, e.g. Luc. Dial. Meretr. 12), comp. Eun. 49. *concludar* suggests at the same time the notion of a wild beast shut up in a cage. 389 *hic* of time. 391 On *sine omni* see Introd. 19. There are no sufficient arguments to establish a pronunciation *se* in Terence.

392 *nec minueris* 'you need not do less vigorously', lit. 'infringe'. So *consilium minuire*, Hec. 616. *imperium matris minuire*, Pl. As. 508. 394 on the omission of *te* see note on v. 14.

395 This passage is one of the most difficult in the whole play. It is commonly explained as follows: 'for as to a kind of hope you might conceive, that I will easily quash. You might say, No one is likely to give his daughter to a man of my dissolute life. Let me tell you, that your father would rather find for you a bride without any dowry than thus let you go to perdition.' But there are many difficulties hushed over in this explanation. First of all, *propulsare* seems without any second example to support the meaning 'refute', which it must have here. Then it would be quite uncertain whether *his moribus* ought to be taken as an abl. or dat.: but see also Brix on Pl. Trin. 762. *nam* (395) would, moreover, be without any direct meaning. Fleckeisen seems therefore right in assuming a gap after 395. The passage was already unintelligible to some ancient grammarians, who read *timeas* instead of *speres*, as Donatus informs us. 396 In *dabit* the final *t* should be dropt. *inopem*: one of the most important matters in arranging a marriage was the *dos*, without which a legitimate marriage was, in fact, hardly conceivable to the ancients. See e.g. the well-known passage in the Trin. 690, where Lesbonicus says, that giving his sister without dowry would be to give her in *concubinatum*, not in *matrimonium*. If, therefore, Simo should prefer a daughter-in-law without any dowry to Glycerium, it would show how strongly opposed he must be to the idea of allowing his son to marry the 'stranger woman'. *corrumpi* is frequently used of young men spending their health and wealth in the company

of dissolute women: Ad. 97. Pl. Bacch. 419. 398 *aliis* some other scheme. *aliam* (as Bentley reads) would be quite out of place after 396. 399 *quis*=*qui non*, lit. 'why are you not silent', i.e. 'be silent, can't you'. For other instances of this use of *quis* see Haut. 832. Pl. Merc. 494. 400 *puerum* merely 'a child' without any regard to sex: Dig. de Verb. Sign. 163. *cautios* has here the sense of *cavendum est*. So we have it again Ad. 421. Pl. Bacch. 597. Pseud. 170. Poen. 13, 26. 401 Note *sum* as an enclitic: the subj. *me* is again omitted (394). The omission of *esse* after a future participle is very common in the comic writers. See 402. 402 *qui*=*ut eo* 'that she might know by it'.

Donatus justly observes on the following scene 'haec scaena nodum inicit fabulae et periculum comicum, facit etiam executionem consiliorum.' 404 *reviso* 'I come back to see'. 406 *meditari* lit. 'con over verses', hence 'study one's part'. Cf. Pl. Trin. 817, *cum...meditationum probe mittam*. 407 *sperat* 'he is quite confident'. 408 *qui* stands not only for *quo*, but also for *qua*. *differre* lit. 'rend asunder, tear to pieces'. *apud se esse* lit. 'be at home' (comp. the French être chez soi), and met. 'have one's wits about oneself': cf. 987. Hee. 707. Phorm. 204. Pl. Glor. 1345. 411 *verbum* 'angry word'. We have the same phrase 'to have words', i.e. 'to quarrel'. Donatus quotes Phorm. 688 ff. *ducere*=*ducturum esse*, cf. 379.

412 *relictis rebus* 'setting business aside', so again Haut. 840 and Pl. Epid. iv 2, 35, and with the addition of *omnibus* Eun. 166. Pl. Cist. i 1, 6. Stich. 362. 414 This line has justly been pronounced spurious by Bentley, as *hunc* could only mean Pamphilus, who has not, however, left the stage for a single moment since his conversation with Charinus. *id propterea* is, moreover, a nasty pleonasm. 415 *hoc agam* 'I'll attend now'. 416 *em, serva* 'be on your guard now': Ad. 172. 418 Donatus has the just observation that *volo* is 'nimis imperiosa et superba dictio': cf. the well-known line *sic volo, sic iubeo, stet pro ratione voluntas*. Simo is like the farmer in Tennyson's *Dora* whose 'will is law'. 419 *quid hic*, see Introd. 20. v. 421 For *ommutui* see 257. 422 *cum gratia* 'with a good grace': *bona* is added Phorm. 621. 423 *sum verus* 'can I be right?' i.e. if I am not mistaken, my master. For the expression comp. Pl. Glor. 1369. 424 Simo is apparently disconcerted and perplexed by his son's answer, and not knowing what to do with him, sends him into the house. 427 *volgo* in the preceding line shows that we have here a proverb. This line is a close imitation, nay almost a translation of Eurip. Med. 84, *ὥς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φηλεῖ*: 'nam cum Menan-

der acerrimus fuerit Euripidis imitator, non mirandum est in Terentii, dimidiati Menandri, fabulis passim reperiri quas miro quodam consensu cum Euripideis conspirant.' Meineke, Men. et Phil. rell. p. 22. The editors of Terence quote also from Menander another line of the same bearing, *φαλαῖ δ' ἐαυτοῦ πλείων οὐδὲς οὐδένα*, but this I cannot find in Meineke. *melius* seems at first sight illogical, and Bentley went even so far as to write *bene mavelle*, a conjecture which first of all destroys the alliteration *melius malle*; but we should simply translate 'every one prefers to be himself better off than his neighbour.'

429 *memini* with a following present infin. is known from Virg. Ecl. i 17, *de caelo tactas memini praedicere quercus*. Cf. Phorm. 74. 431 Byrria knows 'that the first bringer of unwelcome news hath but a losing office.' *malo* 'ill news'; *malum* 'punishment', frequently so of slaves: comp. Liv. iv 49, *auditis, Quirites, sicut servis malum minantem militibus?* 433 *quid Davos narrat* 'what has Davus got to say?' ('blandius locutus' Donatus). *aeque quicquam nunc quidem* (sc. atque alio tempore) 'In the present state of affairs, Davus has hardly any thing to say at all:' lit. 'just as little now as ever.' For *narrare* comp. v. 461.

437 For *dicere* see note on v. 23. 438 *haec* fem. plur.: see 328. 439 The

reading given in our text is the only one which seems consistent with Terence's usage: Bentley writes *propter hospitai huiusce c.*, but first of all, Terence never has the genitive in *ai*, though this is so frequent in Plautus, and even if this form of the gen. could be admitted, Terence would never have elided the *i*, at least not if we may suppose him to follow the habit of other old comic poets, e.g. Plautus.

442 *eam rem*: observe the accent. *via* is explained by Donatus *consilio, ratione*. Others read *recta via* with the mss. and omit *secum*; this would be 'in the right way'.

445 *fortis* is originally *fortis*, which is explained by Festus, p. 368, as *bonus* (see also Paul. p. 84, '*fortis* frugi et bonus sive validus') and is probably connected with root *for* or *fir* as seen in *firmus*. *fortis* would thus mean here 'a man of character'; cf. Pl. Trin. 1133, *fortem familiam* 'an excellent (i.e. a wealthy) family'. Cic. ad fam. vi 9, *patre eius, claro homine et forti viro, plurimum usi sumus*. Cf. also Pl. Bacch. 216. Flor. iv 3, 13, 18.

446 For *animum adpulit* see note on v. 1. 449 Cf. Phaedr. iii 7, 17,

unde hoc, amice? nihil est. dic, quaeso, tamen. 451

drachma is the form in which *δραχμή* was admitted into Latin. In the same way we have *techina* = *τέχνη*, *Alcumena* = *Ἀλκμήνη*, *Aesculapius* = *Ἀσκληπιός*, *Tecumessa* = *Τέκυμνησσα*, etc. *obsonari* as deponent occurs only here, Pl. Stich. 681 and Aul. 293.

454 *quod* = *quoad*, 'as far as it may be said here,' i.e. in my position. 455

per parce nimium is a tmesis instead of *pernimium parce*,

cf. Ad. 893. 457 *rei* is here monosyllabic, like *spei* 25. *veterator* orig. 'an old hand', hence 'practised in a thing, crafty, knavish'. 458 *illic*=*ille*, frequently so in the comic writers. *caput* 'head-worker' so to say, cf. Pl. Asin. 728 *ego caput huic argento fui hodie reperiundo*. See also Ad. 568. In English we commonly use the opposite metaphor 'he is at the bottom of the matter.' 460 In the best mss. and in inscr. we frequently meet with the form *hav*, but only before consonants. This form was in use as late as the time of Tacitus, for whom it is attested (by the Medicean ms.) in several passages. 461 *ab Andria ancilla ἡ παρ' Ἀρδίας παιδοσκῆ*. *ab Andria* is *e domo Andriae*, by no means a mere periphrasis of the genitive. *quid narras* 'what do you mean?' Simo may easily be supposed to know the people of Glycerium's household, as he watched the house for several days when his suspicions were first aroused. 465 *actumst* 'all is over,' a phrase originally derived from judicial language of a suit once ended, that could not be resumed. 466 The first syllable of *ingenium* is shortened: see Introd. 19. 470 Simo's self-delusion is the finest hit in the whole comedy and produces a most ludicrous effect. *vix tandem μῦθς ποτέ*, so Phorm. 284. 473 This line always recurs in the comic poets under similar circumstances: see my note on Aul. 684. *Iuno Lucina* is Juno who brings the child to light: in the Greek original *Ἀρτεμῖς* was invoked as we learn from the Schol. on Theocr. II 66 *παρὰ Μενάνδρῳ αἱ κύσκειν ἐπικαλεῖσθαι τὴν Ἀρτεμῖν, —ἀξιοῦσι συγγνωμονῆσαι ὅτι διεκorrhῆσαν*, and situations like the present were not at all uncommon in Menander's comedies, as Libanius tells us *κεκλεῖσθαι τοῖς ὑποκριταῖς τὸ θέατρον, ἵνα μὴ κωμωδὸς εἰσελθὼν μιμήσῃται τὰς παρὰ Μενάνδρῳ τεκούσας* (cf. also Gell. II 23, where a slave in one of Menander's comedies is described as hearing the wailing of a woman in labour). 474 *ridiculum* sc. est *negotium*, so again 712. 477 Simo sneers ironically at Davus 'I hope your pupils have not forgotten their parts.' 479 For *ludos facere* and similar phrases see my note on Pl. Aul. 251. *ludos alicui reddere* seems to occur only here. 480 Terence translates here the Greek proverb *ἐν λιμένι πλέω*, i. e. I am in perfect safety, cf. Cic. ad fam. IX 6, 4 *his tempestatibus es prope solus in portu*.

481 *adsolent*=*adesse* solent. 482 *ad salutem* cf. Haut. 207, *haec sunt ad virtutem omnia*, and Hec. 693, *confingis falsas causas ad discordiam*. 483 *poste* is an ancient form of *post* which repeatedly occurs in Plautus. Here Fleckeisen has introduced it against the mss., in order to avoid the trisyllabic pronunciation of *deinde* which is disyllabic in all other passages in Plautus and Terence. *lavet*=*lavetur*: Donatus gives us the Greek of Menander

λαόφαρε αὐτῶν τὰ χύτρα. 484 With the construction *dari bibere* cf. Pl. Persa 821, *bibere da*. Even Cicero has such negligent constructions as this, e. g. Tusc. I 26, *Gany-medem raptum....ut Iovi bibere ministraret*. 486 *per ecāstor* (Introd. p. 20. v.) *scitus* a tmesis for *perscitus ecāstor*, see note on 455. Hec. 58. Plautus has Cas. II 6, 18 *per pol saepe peccas*. 488 *huice* is the genuine spelling instead of the barbarous *huicce*, and an easy emendation for *huic*. of mss. which is against the metre. 490 *opus facto*: *opus est* with the abl. of the passive participle is a very common construction in archaic language: cf. 523. 715. Haut. 80. Ad. 601. 996. Phorm. 762. Pl. Cas. III 3, 24. Amph. 628. 492 Observe the change of the accent in *itān* and *itane*. *tandem* often expresses indignation. 493 *incipias* = *conere*. The editors say that *incipias fallere* is here pleonastic for *fallas*, but this is hardly true. 494 *accurate*, so. you and your master (Pamphilus). Parry takes *accurate* to be the adverb. 496 *interminatus* 'warned off with threats.' 496 *rē tulit* is the genuine spelling of the perf. of *rē fert*. The sense is 'what was the use of it?' Cf. Pl. Epid. I 2, 30, *quid re tulit Mihi tantopere te mandare?* Curo. 555 *quid re fert me fecisse regibus Vt mihi oboedirent?* 497 *credon* i. e. do you expect me to believe? The pronoun *hoc* is not without its force 'such an absurd thing.' 500 *invidior*: cf. 204. 501 *tibi istaec*: see Introd. p. 20. v. The expression *incidit suspitio* occurs above v. 359. 503 *enim* drops here its final *m*: Introd. 16. III. *enim* is here used in the same asseverative sense as the Greek γάρ. *pernosti*: cf. Pl. Aul. 499, *ut matronarum hic facta pernovit probe*. Trin. 665, *pernovi ingenium tuom. etiam* 'even yet': see note on v. 116. 505 *falso* at the end of the sentence has far more force than if it stood e. g. before *censes*. *muttire* μυσσῶν. *iam* 'last of all,' i. e. now. 506 *nemo* is here fem. cf. Pl. Cas. II 2, 12, *vicinam neminem amo merito magis quam te*. 507 *setius* and *secius* seem to be spellings of equal authority. Most probably the word is connected with the same root as seen in *segnis*. 508 *sis sciens*, cf. v. 775 and Pl. Poen. v 2, 78, *Carthagini ego dum natus, ut tu sis sciens*. Thus τῶα εἰδῶς ᾗς in later Greek. 512 *qui* here = *ex quibus*. 513 *inventum* is here subst. 516 *moveri* 'to be disturbed,' cf. Cic. Phil. I 7, *ea non muto, non moveo*. Editions commonly read *moventur nuptiae*, which gives no sense; the construction requires *moveri nuptias* (for Davus reports the scheme of the women); but then it is also necessary to write *fiat* (*fit* the mss). Ritter and Fleckeisen consider the whole line as interpolated. 518 The subj. *eas* is omitted: see note on v. 14. *extemplo* here in Terence, in Plautus we always have the original form *extempulo*.

520 *misere amare* recurs Haut. 190. Ad. 667. Pl. Bacch. 208. So *misere deperire*, Pl. Cist. 1 2, 12. 521 *idem* gives the same sense as if it were *item*, but it would be perverse to change the reading. The expression is as correct as possible. 522 *id*, sc. quod facis. 524 *omnino* without reserve and further investigation. Yet he is inclined to believe him. 525 *atqui* 'yet'. *hauscio* is, in archaic Latin, one word, comp. *nescio* which is formed in precisely the same way. *hauscio* *an* is, so far as the sense is concerned, equal to *fortasse*. 528 *id* is generally omitted in our editions and is not given by the mss., but was rightly added by Bentley on the authority of Priscian (p. 1143). It means 'that point'. 529 Translate 'why should I prefer to have the wedding at any other time than to-day?' 532 The usual reading of this line is *atque adeo in ipso tempore eccum ipsum obviam* without *Chremem*. But Bentley justly observes that *ipsum* alone would almost necessarily denote Pamphilus who is the person spoken of in the last two lines; and he further points out that Donatus reads *Chremem* in this line. He consequently omits *obviam* and substitutes *Chremem*. I think, however, that my reading (which I now find also in Klotz) is preferable to his, as Donatus has *obviam*, and *ipso* before *tempore* probably owes its origin to a gloss. The expression recurs v. 758. Haut. 864, while in *tempore ipso* stands Andr. 974. 533 *iubeo Chremetem* sc. salvere. *optato*, 'according to wish', comp. *consulto*, *compacto*, *auspicato*, and other participial adjectives which are commonly used as adverbs. 535 *nūberē*: see note on 23. *viso* 'come to see'. *id* 'therefore' or 'in this respect'? 536 The same phrase *ausculta paucis* ('listen to a few words') recurs Ad. 806. *audite paucis* Eun. 1076. *audi paucis* Hec. 510. 538 In expressions like this it seems usual to separate *per* from its substantive by the pronoun, comp. 834. Other instances are Pl. Men. 992. Bacch. 905 f. This is, probably, an imitation of the Greek *πρὸς σε θεῶν*. *deos* is here monosyllabic (Introd. p. 20 vi). 539 *a parvis μικρόθεν*. *adcrevit* 'has grown up' (*ad* = *adv*). Cicero has the expression *studia doctrinae cum aetate crescunt*, de Sen. 14. 541 *quouis* is here monosyllabic (Introd. 20 vi.) like *quois*. *potes-tas* lit. 'possibility', i.e. 'a chance'. 542 *nuptiae* in an English translation would become the subj. for *fiant*; in Latin it is put into the relative clause. 543 *a* is the better spelling instead of *ah*. 544 'quod amicus ab amico petit, iustum esse debet, nec pro eo quod non est iustum, supplicare oportet'. Donatus. There is a gentle reproach conveyed in this line. *oportet* here 'it is meet', *πρέπει*. 515 *dabam* 'offered', i.e. was ready (willing) to give her; impf. de conatu. *ἐδίδου* in Greek frequently

has the same meaning. 546 *fiant* sc. nuptiae. With the phrase in *rem esse* comp. the well-known verb *refert* standing for *rem fert*. *arcessere* the usual word of bringing the bride to the house of the bridegroom: cf. 581. Ad. 890. Haut. 1047. 548 *utrique* is very impressive at the commencement of the line. in *commune* 'with regard to our joint interests'. So Pl. As. 286, in *commune fraudem fraus*; the same expression as used by Terence recurs in Tac. Agr. 12. 551 *moneat* 'suggested the thought'. 552 *irae* is more expressive than *ira*; the plural means 'repeated quarrels', cf. Pl. Poen. III 6, 18 and especially Virg. Ecl. II 14, *tristes Amaryllidos iras*. *audio* 'so I hear', supply 'but without paying much attention to such idle talk'. Cf. Phorm. 160, 947. 553 *posse avelli*, sc. eum, the subj. as usually in the comic poets omitted after *spero*. *fabulae* from *fari* 'talk', i.e. *λήροι*: 224. Haut. 336. 555 *ὁρῶν φιλοῦντων ὀλίγον λαχέει χρόνον*. Menander: a similar sentence in Pl. Amph. 940 ff. *verum irae si quae forte coveniunt huiusmodi, Inter eos rursus si revertum in gratiam, Bis tanto amici sunt inter se quam prius*. There is a German proverb '*was sich liebt, neckt sich*'. 556 Simo's policy is not to contradict, but to humour, and thus to gain the better. *id* 'that very thing', i.e. amoris integrationem. 557 *occlusa* is stopped, kept under restraint. Cf. *iram recludere*, Cic. nat. d. III 26. 559 *redduco* is the genuine spelling in the comic poets, as the first syllable appears long in at least four passages: Hec. 617, 665, 391, 403. As to *red* for *re*, comp. *red-ire red-integratio* etc. *animum aegr.*: see 193. 560 The old reading *consuetudine et* is inadmissible, as Terence would never conclude a line with a monosyllable and an elision, excepting only the two enclitics *est* and *es*. The reading adopted in my text gives a good sense, and the change is not, I hope, very violent. *consuetudo coniugi* (gen.) *liberalis* is 'the getting accustomed to living in honorable wedlock'; for *liberalis*, see note on 38. 563 *posse* = possibile esse, which is bad Latin. 564 There is an intentional paronomasia in *perpetuo* and *perpeti*. 565 *periculum* is etymologically connected with *πεῖρα*, hence *per. facere* = *πειράσθαι*. 566 The expression *ἐπὶ πείρα δοῦναι θυγάτηρα* is quoted from Menander. 567 *nempe* is slightly ironical, here with the intention of depreciating the importance of an unlucky end of the experiment. *incommoditas* 'inconvenience' is of course a substitute for some stronger word, as *calamitas* or something of the kind. *denique* 'after all'. 568 f. *huc*: sc. ut periculum faciamus; si in case that: *eveniat* 'should happen', in the subj. mood, as he wants to represent this eventuality as very uncertain and improbable, while 569 *corrigitur* is ind. Most commentators and translators misunderstand this passage, as

if we read *ut not st.* *discessio* is again a mild word instead of the more odious term *divortium*.

572 *quid istic* is a common formula of concession after dispute: Eun. 388, Hant. 1053. Ad. 956.

573 Observe the alliteration '*commodum claudier*': the phrase means literally 'your convenience is locked up' (comp. the expression 'come to a dead lock'), i.e. is impeded, cf. Eun. 164. *in me* 'as far as regards me'.

575 *quid ais* is a formula of requesting attention: see v. 184.

580 *ibam*: impf. *de conatu* 'was going to you'.

581 *advesperascit*: It was the custom to lead the bride to her new home towards dusk. Any reader of Catullus' beautiful Epithalamium will be aware of this fact.

583 One of the unpleasant consequences of slavery to the masters is hinted at in the present line, and briefly expressed by Sen. Ep. 47, 3, *totidem hostes quot servi*.

586 *tandem* 'at last'. Simo, of course, understands these words as an expression of offended virtue, but the spectator who is better acquainted with Davus' real character, will readily catch the sneer implied in them.

591 *num nam perimus* 'I hope we are not going to the dogs after all.'

594 *adparetur* impers. 'preparations are made'. Cf. Eun. 583 and Ad. 900.

This reading is due to an excellent emendation by Guyet, while the plural given by the mss. and edd. is against the sense of the passage: *nuptiae* would have to be understood, but the preparations for them are carried on at Simo's house.

The present *renuntio* expresses Chremes' intention to be sharp about his preparations.

596 A second rate actor would pronounce the words *ego viro solus* in a low voice as only intended for the audience; a skilful actor might succeed in pronouncing them so as to make Simo believe that Davus was proud of his achievement,

while the audience would understand the self-reproach and misery contained in them. For *corrigerē* see Introd. p. 14 and note on v. 23.

597 *sedulo* orig. *se dolo*, i.e. *εὐλοκρῶς*, and in this sense it may be taken wherever the same phrase occurs as here, though it is generally translated 'diligently'.

598 *quiescas* 'make yourself easy about that.' *mirum ni* = sine dubio. This is not identical with *ni mirum*, in which *ni* is = *nei* or *ne*, sc. *sit*.

599 *nullus sum* a common formula of despair: the *s* of *nullus* should here be dropt (Introd. p. 17).

600 *quid causaest quin* 'why don't I'. *proficiscar* 'set out'.

601 *preci*: the dat. sing. of *prex* occurs only here and Phorm. 547. For the whole expression comp. also Cic. ad fam. i 1, 2, *nec precibus nostris neque admonitionibus relinquit locum*.

602 *conieci* expressive of his master's unwillingness to marry (cf. 620); the phrase suggests expressions like *in vincula conicere*.

603 *hoc* (abl.) sc. *Simone*. *insperans* for *non sperans*, 'against his hope' is very rare; other instances of the same

formation are *indicens* and *inficiens*. 604 *em astutias* 'these are the fruits of my intrigues.' So the plural Pl. Epid. III 2, 39 and Glor. 233. 605 *ipsum*: *erum*. 606 *aliquid* 'non dixit gladium aut laqueum, ne esset tragicum. ergo expressit bene, dicens *quo me nunc pr. d.*' Donatus. Others understand it of a deep ditch or quarry, into which Davus means to throw himself. Which of the two he means will be difficult to decide; at all events let the student be careful not to mistake *quo* for *ubi* or *unde*. In the phrase *se praecipitem dare*, the verb is the Greek *θεῖναι* both in meaning and derivation; *praeceps* is 'the head (*caput*) bent forward.'

607 *scelus* = *scolestus*, whence also the gender of the relative. 608 *nulli* is genitive for *nullius*, see editors on Sall. Cat. 29, 3. Cf. *vir maximi consili*, Nep. Dat. 1.

609 'futile (the better spelling is with *ti*) *vas* est quoddam lato ore, fundo angusto, quo utebantur in sacris Vestae, quia aqua in sacris Vestae in terra non ponitur; quod si fiat, piaculum est. ideo excogitatum est *vas*, quod stare non posset, sed si positum, statim funderefur. unde et homo commissa non retinens *futillis* dicitur; contra non *futillis* bonus in consiliis.' Schol. on Stat. Theb. VIII 297. The metre, varying in all these lines, is very expressive of the passionate state of Pamphilus' mind.

611 It appears from Donatus that Menander used a stronger expression; the Greek which he quotes is hopelessly corrupt, but he gives the following periphrasis 'tam difficile est hinc evadere, ut qui hinc evaserit, videatur immortalis futurus.'

613 *dúcerè*: see note on v. 23. *audacia* is an excellent emendation instead of *fiducia* of mss. and edd.; it is proved to be certain by Eun. 958, *qua audacia Tantum facinus audet?* In the other reading, the incision would be neglected, which is never the case in Terence.

614 *facere* c. abl. recurs 709. *de me faciam*, Ad. 611, has the same sense. *ago sedulo*, cf. 597; *fit sedulo*, Ad. 413, is explained by Donatus 'sine dolo, id est, instant, quia negligentes dolosi dicuntur.'

615 *productem* is the reading given by Donatus. In comic language, frequentatives are said to have sometimes the sense of the simple verb, but in most cases a slight difference may be found out on a closer examination of the passage. *productare* is here 'to try to delay', *producere* would imply far greater certainty.

616 *bone vir* ironically; later on, v. 846, Simo applies the same again to Davus. *vidēn* = *videsne*, so *abīn* = *abiane*, etc.

617 *inpeditum* lit. here 'entangled'. For the two verbs comp. Pl. Epid. I 1, 79, *expeditum ex inpedito faciam*.

621 Cf. Aristoph. Frogs, 1044, *τί τὰ θεῶν φήσεις ἀξίος εἶναι; Τερδναί*.

622 *ad se redire* is used in the same sense Ad. 794 and by Livy I 41, 5. The contrary is *a se exire*, Petron. 90.

623 *quom* = *quod*, as

it often is in archaic language. 624 *praeavere* so. monet; so frequently one verb is placed so as to do duty for two. Cf. Phaedr. iv 18, 81; *non veto dimitti*; *verum cruciari* fame, so. iubeo.

ACTS, IV.

Charinus upbraids Pamphilus, Pamphilus Davus, the latter meditates fresh schemes.

625 *memorabile* 'to be mentioned.' Cf. Pl. Cure. 8; *istuc quidem nec bellumst nec memorabile*. 626 *vecordia* from *vecors* with the genuine meaning of the prefix *ve* or *vae* as explained by Festus '*vecors est turbati et mali cordis*.'

627 *gaudeant*: the plural after *quotquam* on account of the general sense of the pronoun; cf. Eun. prol. 1 ff. *si quisquamst qui placere se studeat bonis*... In his *poëta hic nomen profitetur suum*. 628 Cf. Haut. 387 where the same expression recurs.

629 *verum* of moral truth, 'just, fair,' as used by Caes. b. g. iv 8; Liv. ii 48, 2.

632 *coacti necessario* should be taken together, cf. *coacti re necessaria* Cic. Acc. iii 80; 72; Caes. b. c. i 40, and *coacti necessitate* Hirt. b. g. viii 15. Nep. Them. 8: *se aperimus* 'betray themselves,' cf. Liv. ii 12, 7. In the same way Ovid has the passive *aperiri*, A. a. iii 371.

633 This line is spurious, as neither metre nor sense can stand a close examination.

635 *quis es* is like our 'who are you now?' a common way of expressing one's contempt of another person.

637 *video* as a personal verb is confined to the language of archaic writers: see my note on Aul. 487.

639 *iniuriam expostulare* recurs Ad. 595, and just as here, Cicero has it with *cum* pro Planc. 24, 58.

640 *ingerere mala* is a phrase coined on the similarity of *ingerere tela* etc.; it is of frequent occurrence in the comic writers, e.g. Pl. Bacch. 875. Men. 717. Pseud. 359.

In the same way, Horace has *convicia ingerere*, Serm. i 5, 11: *atqui* is here required, not *atque*, as most edd. have: Charinus raises himself an objection against his own idea.

641 *multum* so. *promovero*, 'I shall achieve not a little after all.' A similar thought occurs in Euripides Hippol. 1297;

καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δέ σε, and it is just possible that Menander, who was a great admirer of Euripides, had this passage in mind when writing the line which we have here in Terence's translation.

644 *postulas* 'do you pretend' (cf. 657), i.e. 'do you expect.' *ducere*, 'lead by the nose,' 'deceive.'

645 *complacitast*: other instances of this medial perfect are found in Haut. 773. Pl. Amph. prol. 106. Rud. 189; in the simple verb *placitus est* Hec. prol. 2, 21. 241.

646 *spectavi* 'judged,' originally 'tested.'

650 *conflavit* is a genuine reading preserved by Donatus, while *confecit* is the reading of our mss. and edd.

653 *altercare* as an active verb is also used by Pacuvius in Ribb. Trag. lat. p. 85.

655 *quo*

= *et eo*. 656 *haec* is an archaic fem. plur. here: attest-
ed by Domitius; see on 328. 657 *postulabat* 'pre-
tended.' 660: Pamphilus does not mention Davus by
name here; precisely because the thought of him is at pre-
sent uppermost in his mind; Charinna is therefore obliged
to ask 'who' (662). 664 *nisi* 'only' or 'all I knew is that'
(*scio* should be inferred from *nescio*); in this and similar
passages *nisi* is in its general sense nearly equivalent to *sed*:
cf. e.g. Eun. 548. 785. 665 The hiatus after the second
factum is allowed on account of the change of the speaker:
see Introd. p. 21, and it is not, therefore, necessary to write
factum est, especially as *est* is similarly omitted Ad. 560 f. *DE*.
non tu cum rus hinc modo Produxe aibas? SY. *factum*.
666 *at* is frequently used in cursing and angry language: cf.
Eun. 461. Hec. 184. Virg. Aen. II 585. Hor. Epod. v 1. The
Greek *ἀλλὰ* is used in precisely the same way: e.g. Lucian.
Gall. I, *ἀλλὰ σε, κάμοιτε ἀλεκτρύν, ὁ Ζεὺς αὐτὸς ἐπετίθει*, etc.
667 Cf. 602. 620. 669 *scio* is ironical, 'I know you are
never tired of doing mischief.' Pamphilus continues v. 673 f.
in the same strain. 673 *satis credo* 'I am sufficiently con-
vinced,' so again Eun. 1051. Liv. xxi 8, 8. 675 *pro ser-*
vitio = *pro servitutine*, 'in virtue of my being your slave.'
677 *dum* 'if only.' 679 *sedulo*, *ἐδραμῶς*: see note on
146. 680 This line contains Davus' best hit, as he is well
aware of Pamphilus' inability to find better counsel himself.
We may compare the similar passage in Pl. Epid. II 2, 79:
Immo, si placebit, utitor consilium: si non placebit repe-
ritote rectius. vel is in the comic writers frequently used to
enforce the meaning of an imperative: e.g. Phorm. 190 ff.
Pl. Rud. 549 ff. 1401. Bacch. 902. Pseud. 120. 682
Davus is rather put out by Pamphilus' ready acceptance of
his proposal, when fortunately for him Mysis comes out of
the house and thus delivers him from a momentary embar-
rassment. 683 *nil ad te* 'that does not concern you.' As
in Greece all doors opened upon the street, it was the cus-
tom to knock at the door inside in order to warn persons
walking in the street.

684 *ubi ubi* 'wherever,' so Pl. Rud. 1210 *ubi ubi erit*,
iam investigabo et mecum ad te adducam semul. 686
optume te mihi offers: similar phrases occur Ad. 322.
Hec. 808. 688 *integrascit* 'grows fresh again' is
an *ἐν: ἐμπ.* 691 *quibus* sc. *nuptiis*: *quiesco aliqua*
re is a rare construction, 'to have rest (i.e. liberty) from
something;' in the same way Symmachus has *quiescitur*
(impers.) with the ablative simple, while Capitolinus Max.
23 has it with the prep. *a*. *si hic quiesset*: the same
expression is used by Davus himself v. 604, *quod si quies-*
sem, nil evenisset mali. 692 *insanire* is repeatedly
used of passionate anger, e.g. Ad. 561. 726 f. 694
per omnis on account of the peculiar pronunciation of

the letters *mn* like *nn*, or a simple *n*: Introd. p. 19. *adiurare* with a dat. is also used by Pl. Cist. ii 3, 27 and Ov. Met. iii 659.

698 Our mss. are no doubt right in attributing the word *resipisco* to Charinus, who now begins to conceive fresh hopes since he hears Pamphilus speak so decisively of his attachment to Glycerium. *resipisco* is used in the same way by Pl. Glor. 1334. With Pamphilus' words comp. Pl. Ps. 480, *quod scibo, Delphis tibi responsum ducto*, and Cic. ad Brut. i 1, 6, *haec ex oraculo Apollinis Pythii edita tibi putat: nihil potest esse verius. atque* after comparatives occurs also in Cat. Lxi 176 *illi non minus ac tibi Pectore writur intimo Flamma*. So also perhaps Cic. Att. xiii 2, 3 *diutius afuturus ac nollem*. See also the comm. on Hor. Sermon. i 1, 46. 701 *proclive* is what is on the way downwards and thus comes down easily and spontaneously. Cf. Pl. Amph. 336 *tam hoc quidem tibi in proclivis quam imber est quando pluit*.

702 f. Pamphilus says *quis videor* expecting to hear a flattering answer, but Charinus is quite taken up with the wretched situation in which they both find themselves and returns the most prosaic reply. Davus now throws in 'I'm on the look out for a scheme' and is at once encouraged by Charinus, who is if anything only too ready to be assisted by others. (*forti's* 'you are a brave fellow.') Pamphilus is not, however, quite as prompt in praising Davus, whose ill-success is still in his recollection. He, therefore, contents himself with coolly observing 'I know what you are up to.' Whereupon Davus gives him the positive assurance 'This time I shall certainly achieve it.'

704 *iam hoc opus est*, the same expression as v. 682, where Davus' and Pamphilus' first conversation had been interrupted by the appearance of Mysis.

705 *sat habeo* 'I'm contented' (v. 335, 710). Charinus puts up with Davus' pertness just as he did before 374 ff.

706 A passage similar to this line occurs in Cic. de imp. Cn. Pomp. i 1 *quamquam mihi semper hic—locus ad agendum amplissimus, ad dicendum ornatissimus est visus*.

707 Hardly is Davus certain of his scheme, when he at once assumes the language of a superior towards the young gentlemen who require his assistance. *amoliri* is a word expressive of great disdain and superciliousness, cf. Pl. Ps. 557 *agite, amolimini hinc vos intro nunciam*; Truc. ii 7, 68 *sed ego cesso hinc me amoliri, ventre dum salvo licet*.

708 Pamphilus goes at once, obedient to Davus' bidding; Charinus, however, does not move and gets a second hint from Davus 'well, where shall you go?', but without understanding this hint, he is preparing to make Davus his confidant, so that the slave has difficulty in getting rid of him.

710 Davus is now mocking poor Charinus who had formerly limited his request to this very thing: see v. 329.

711 *quantum deor. promoveo* = *differo, profero*.

716 *proprium* originally 'nearer,' then 'belonging to,' and thus 'constant, certain.' A similar sentence occurs in the fragments of Euripides βέβαια δ' οὐδέ τις θνητὸς εὐτυχεῖ γέγώς, and another is ascribed to Diphilus βέβαιον οὐδέν ἐστιν ἐν θνητῷ βίῳ.

718 Observe the climax from a mere friend to the lover and husband. *amatus* has not necessarily a bad sense, and the expression casts no stain upon Glycerium's character.

720 *laborem* 'trouble' cf. 870. *hic* now, in our present situation; *illic* then, in the commencement of their connexion.

721 On the scansion of *mi homo* see Introd. p. 21. 723 *malitia* 'shrewdness' (a reading given by the best mss. and Eugraphius, others and Donatus among them read *memoria*): cf. Pl. Epid. iv 1, 19 f. *hanc congregiar astu*. PH. *muliebris adhibenda malitia nunc est*.

724 *ocius* 'very quickly,' so again 780.

726 'abusive *verbenas* vocamus omnes frondes sacratas, ut est laurus, oliva vel myrtus, ut Terentius...nam myrtum fuisse Menander testatur, de quo Terentius transtulit.' Servius on Virg. Aen. xii 120. The line from Menander is mentioned by Donatus, but is hopelessly corrupt: according to Bentley it ran thus, ἀπὸ δεξιᾶς σὺ μυρρίνης κλάδους λάβε, while Meineke reads it ἀπὸ λοξῆς σὺ μυρρίνας τασθὶ λαβὼν Ἵπποκρίτης.

726 In Plautus' Mercator 675 ss. the altar of Apollo, which is frequently mentioned in other comedies as standing before the house, is decorated with laurel, precisely as we find it here decorated with myrtle, *aliquid cedo Qui vicini hanc nostram augeam aram Apollinis: Da sane hanc virgam lauri*.

728 Our mss. read *iurandum* which the editors explain to stand for *ius iurandum*, though they cannot quote a second instance to justify this assumption; Bentley is therefore right in emending *iurato* in accordance with the usual language of the comic poets, cf. *facto opus est* 715 and Hec. 431 *transcurso opus est*.

729 *adposisse*=*adposi(vi)sse*, *adposuisse*. See v. 742.

730 *in te*: the construction is the same as in Liv. xxix 10, 3 *cum tanta incesserit in ea castra vis morbi. cedo* 'hand him over.' '*cedo*, porrigentis est manum' Donatus.

734 *ego quoque*: Chremes approaches from the right hand side.

736 *verbis* 'in your own words,' belongs to *subservias*.

738 ut 'since.' Mysis pays Davus no compliment, but expresses the simple truth that she knows nothing and entirely submits to his superior wisdom. In accordance with his former promise (see v. 594) Chremes returns now to the house of his intended son-in-law.

742 *adposisti*=*adposi(vi)sti*, cf. 729. 745 *illi* and *isti* are archaic forms instead of *illic* and *istic*. *illi* is here attested by Priscian, while our mss. give *illic*. For Terence, we may compare Hec. 94. *quid hominum* 'what a multitude of people' is in its sense a plural, and therefore followed by the verb in the plural: compare Pl. Poen. iii 3, 5

sed quid hic tantum hominum incedunt? 746 Davus comes in with some very commonplace observations, just as the parasite does in Pl. Stich. 635 *viden ut ammonast gravis?* Theophrastus in his *χαρακτήρες* c. 5 makes idle talkers complain *ὡς χαλεπὸν ἐστὶ τὸ ἰθὺν!* The words *quid dicam aliud nescio* are of course not intended for Chremes. 747 *quae haec est fabula* 'what comedy is this?' The same expression recurs Eun. 689, cf. also Pl. Most. 937. 751 Davus pushes Mysis to the right, and in so doing hurts her. 753 *si faxis*, i.e. *si feceris*. *faxis* or *fac-sis* is equal to *feceris* as the original form would be; *si faxis* is here said like *seiquis faxit* in the C. I. L. i p. 80. 754 *male dicis?* 'nove male dicis pro comminatione posuit, cum pro convitio solet poni' Donatus. *dic clare* 'say it distinctly'; so *voce clara* Liv. xiii 25. 755 *mulier meretrix*, cf. Phorm. 292 where we have *servum hominem*. In the same way Cic. ad fam. xii 22 says *homo gladiator*, and Plautus has precisely the same expression, Men. 334 *istic meretricem credo habitare mulierem*. 756 Cf. v. 461. 758 The construction *illudere in aliquo* seems to occur only here, but is attested by the grammarian Arusianus Mess. p. 235 s. 759 f. The first line is said in a very loud voice in order that Chremes may catch the words; the second is intended for Mysis only whom Davus wants to make further confessions. 760 *cavē*: Introd. 15. ii. Nothing can show better the variability of comic prosody than *manē* and *cavē* so closely put together. 761 *di te eradicent* recurs Haut. 589. So *Venus eradicet caput atque aetatem tuam*, Pl. Rud. 1346. 766 *semper* is of course an exaggerated expression, since Chremes himself had first offered his daughter to Simo, but as soon as he had got an inkling of the real position of affairs, he had been averse to the match. Only a philologist like Bentley, whose severe logic renders him unable to understand the loose language of every-day life, could here change *semper* into the meaningless *nempe*. 768 *quemne* = *quem*: *quem* is here not the interrogative, but the relative pronoun. Compare the analogous constructions, Phorm. 923. Pl. Glor. 18, and Catull. lxxv 180. 769 *verum* is here a sentence by itself (see again Eun. 347) like *ridiculum* (v. 474), *malum* and other neuter adjectives of the same kind. 770 *suffarcinatus* is he who carries something under his dress and is thus puffed out: cf. Pl. Cure. 289. *gratias habere* in the plural, (not *gratiam* as usual): *dis magnas merito gratias habeo atque ago*, Phorm. 894, and *summas habeo gratias*, Pl. Trin. 659. 771 According to Roman law, at least five matronae or women of free birth were required to establish the legitimate birth of a child: on the other hand more than 10 free women and 6 servants were not permitted to be present during child-birth. Donatus adds 'et hoc proprium Terenti est, nam de Romano more

hoc dixit.' 774.f. The recitation of the actor shows at once how to understand these words. They represent, of course, the supposed thoughts of Glycerium and her servants, while *tanto herole magis dabit* should be considered as the supposed reply of Chremes.

775 Chremes uses the third person in accordance with Davus' words to which his own contain a strong contrast; Donatus compares the analogous passage v. 179. *sis sciens*: see note on v. 508.

779 Comp. Hor. Carm. II 18, 15, *truditur dies die* with the notes of the edd.

782 *iocularium malum* 'a nice mess,' orig. an evil which has also its comic side, conf. Pharm. 134. *iocularum audaciam*. Cic. de fato 8, 15, *o licentiam iocularum*.

783 At this point Davus deems it advisable to notice Chremes' presence, *per tempus* 'in the nick of time,' so again Hec. 622.

787 *ille*: cf. 772. *Davom* is far more expressive than if he had used the pronoun *me*.

789 *attigo* instead of the usual form *attingo* occurs in many passages of archaic writers (e.g. in Plautus Bacch. 445. Epid. v 2, 58. Most. 468. Pers. 816), and is here borne out by the metre. *tago* is used by Turpilius 131 and Pac. 165 and 344.

791 *inepta* 'little fool' without any intention to offend, cf. Eun. 311, 1007. Ad. 271. *actum* is not the same as *factum*, it means 'attained.'

792 *socer = sponsae pater* v. 782. In the following scene a relative of Chrysis, Crito, who has heard of her death, comes to claim the heritage: his testimony is afterwards instrumental in bringing about the recognition of Glycerium.

796 *platea* is in good Latin always used with a short *e*, though in Greek it is *πλατεία*; in the same way we have *γυναικείον gynaecium*.

797 *sibi* is the reading of the Bembæne ms. *optavit potius = praetulit*.

798 *viveret*: the construction is the same as Pl. Aul. 1 f. *inopemque optavit potius eum relinquere Quam cum thesaurum demonstraret*.

803 Crito does not complete his sentence as if unwilling to add *mortua est*. *perdidit* is the Greek *ἀπώλεσεν*: comp. Admetus' words of his wife Alcestis (Eur. Alc. 1002) *ἀπώλεσέν με καὶ μάλλον ἢ λέγω*.

804 *sic* here and Phorm. 145 'δεικτικῶς dicendum est cum aliquo gesta' (Donatus) 'so, so' i.e. 'pretty well'.

805 *aiunt* indicates the proverbial character of the passage. It is generally supposed that Terence alludes here to a line of Oenopion *εἴπας ut possis, quando non quis ut velis* (Ribb. Gotm. p. 56): see Introd. p. 5, n. 2. A sentence ascribed to Menander runs thus *ἴδμεν γὰρ οὐκ ὡς θέλομεν, ἀλλ' ὡς δυνάμεθα*.

807 *me attuli*: the expression is the same as Pl. Amph. 989 *nunc huc me adfero*. There is also another reading *appuli* (cf. prol. 1) which is preferred by some editors who suppose it to mean 'came hither on ship'; but *se appellere* seems to occur nowhere else.

806 *tetuli* is the archaic form of the perfect instead of *tuli*: *pedem tetulit* occurs in Pl. Men. 397 f. cf. 629.

810 *illius* here either with a short *i* or disyllabic = *illis*, cf. *quois* for *quouis* Introd. p. 20. vi. 811 *lites sequi* (*δίκην δώκew*) occurs again Ad. 248 and Phorm. 408. *hic* in such a place as Athens with its numerous law-suits and sycophants. *quem* 'how little'; but the irony of the expression is easily perceptible.

814 *grandicula* is due to a conjecture by Fleckeisen, the mss. give *grandiuscula* where the synizesis *iu* would be quite unexampled; *grandicula* is also found Pl. Poen. ii 35. Comp. also *saepicula* in the *Casina*: Ritschl Opusc. ii 246. *illinc*, from *Andros*.

817 Plautus uses the same expression *anti-quom optinēs hoc tuom, tardus ut sis* Most. 989. The fuller form appears Hec. 860 *morem anticum obtines*.

ACTVS V.

Chremes refuses any longer to peril his daughter's happiness by marrying her to a man whose affections are set on another girl; and she, moreover, now turns out to be a citizen.

820 For *spectata* comp. v. 91 with note. 822 *in-ludere* with an acc. occurs also Eun. 741 and Phorm. 915: the literal meaning is *in lusum vertere* 'to stake'.

823 *enim* is asseverative like the Greek *γάρ*; so we have *immo enim* again Phorm. 338.

824 *verbis* (plur.) and *re* (sing.) in opposition also Ad. 164. Ovid says more correctly *verbis...rebus* Her. xix 1 f.

825 *vidē*: see Introd. p. 15. ii. *prae studio* 'from eagerness'. On the hiatus *dum id ef*—see Introd. p. 21.

827 *remittas onerare*: the infin. is added in the easy manner of conversational language, so also in Sall. Jug. 52, 5 and Hor. Carm. ii 11, 3. *onerare iniuriis* is said like *maledictis onerare* Pl. Pseud. 357.

828 *homo adulescens* is like *mulier meretrix* v. 755; the expression recurs Phorm. 1040. Cf. v. 910.

829 *res uxoria* 'matrimony.' 830 *ut* is emphatically repeated. *seditio* is here 'matrimonial quarrels', cf. Pl. Amph. 478. Similarly Cicero says *ea est enim seditiosa, ea cum viro bellum gerit* ad Att. ii 1, 5. The *nuptiae* are called *incertae*, because a *discessio* would have been an almost certain consequence.

834 Cf. v. 538 with note.

838 *scio* is said like *audio* v. 552.

839 Many editions (and also late mss.) read *dum* for *tum*, and this is the easiest to understand; *tum* ought to stand before *quom* and it is only in conversational language that such a change of position could take place.

840 *fac-turas* sc. *eas*: the subj. is again omitted. 841 *nescio* qui 'somehow or other.'

On the following scene Donatus observes '*haec scaena*

'principium indicii et iracundiam senis' continet atque in ea vehementer exprimitur consuetudo patris ac domini offensi et indignantis'.

842 Simo has all this time quoted Davus as his great authority; Chremes sees him come out of Glycerium's house and says maliciously: 'see, there is your Davus.' Simo smells mischief at once.

844 *scelus* is Davus, the pronoun in the next line is as if *scelustus* had preceded it.

845 *in vado* 'in safety', a proverbial expression which occurs also Pl. Aul. 796. Comp. in *portu navigo* v. 480.

846 For *bone vir* see note on v. 616.

848 *id hinc nunc abest* 'this is now far' from being ever carried out. So Cic. Deiot. 13, 35 *quod abest longtasume*.

850 Davus is entirely perplexed and returns answers which serve only to implicate Pamphilus without helping himself out of the difficulty.

853 Chremes' observation is of course meant ironically.

854 *fazo* with a future is a peculiarity of archaic Latin, while later writers, e.g. Livy, Virgil and Ovid, use the subjunctive after it.

855 Donatus explains *confidens* in a bad sense 'impertinent': cf. Phorm. 122 f. *est parasitus quidam Phormio, Homo confidens*. Cicero dared not to use the word in a good sense: Tusc. III 6, 14. *catus* 'cunning'.

856 *quantivis preti*: cf. Pl. Epid. III 3, 29 *ne tu habes servom graphicum et quantivis preti*.

857 *veritas* is due to a quotation in Nonius p. 409, 20; Crito's face bears the stamp of truth, his words are convincing. (The mss. read *severitas*.) As regards *tristis*, Donatus observes 'ad laudem interdum sumitur, non ad amaritudinem' with a quotation from Cic. Verr. 1, 10, 30 *iudex tristis et integer*.

861 *sublimem rapere ferre auferre* 'to carry away uplifted', frequently so in the comic poets, e.g. Pl. Glor. 1394. Asin. 868. Men. 922. 995. 1002. Ter. Ad. 316. *quantum potes* 'as quick as you can', recurs Ad. 350. Fleck-eisen writes *potest* as impersonal, but see my note on Pl. Aul. 119.

862 Dromo seems surprised to be ordered to carry Davus to punishment, hence his question '*quem?*'

865 *quadrupedem constringito* 'bind him hand to foot all fours': round the neck was placed a wooden clog or collar to which the feet and hands were bound. So St. Matth. xxii 13 *ἡσυχᾶς αὐτοῦ πόδας καὶ χεῖρας*.

866 *si vivo* 'as sure as I live': instances in my note on Aul. 565.

870 The infinitive 'of indignation' is very common in the third person; but for the first only two instances are known, viz. the present line and Aul. 336.

873 *mitte male loqui* occurs also Pl. Persa 207. Cf. Phorm. 272.

875 *ain tandem* occurs in precisely the same manner Pl. Aul. 296: *tandem* expresses Simo's indignation and unwillingness to believe Pamphilus' assertion.

876 *confidentiam* 'presumption', cf. v. 855.

878 *color* should be pronounced without its final *r*: see *Intro.* p. 17. 884 *aliquo pacto* 'any way', i. e. 'at any price'.

888 The words *an ut pro huius* (= *huius*) make an anapaest together: see *Intro.* p. 17 and 20. vi. 889 Cf. *Ad.* 622 *valeas, habeas illam quae placet*. Simo has now talked himself into a softer mood and is therefore more ready to forgive his son.

891 *liberi* although there is only one child; so also *Cic. de imp. Cn. Pomp.* 12, 33. *de prov. cons.* 14, 35. *Philipp.* 1, 1, 1. Cf. *Dig. l.* 16, 148 *nec est sine liberis, cui vel unus filius unave filia est*.

902 It may be in the character of Chremes to throw in this sentence, but it seems strangely out of place here: for does Pamphilus receive punishment in bringing Crito before his father?

907 *insolens* 'contrary to your habit': so *quae aegritudo insolens mentem adtemptat tuam* *Pac. Ribb. Trag.* p. 69. *evenit* 'it has chanced so'; Crito evades the question, either because he wants to come to the point at once, or because he does not like to own the real motive of his journey to Athens.

909 *paratus* 'primed in your part', cf. *Phorm.* 427. 913 *nuptiis* 'in wedlock': for the rest of the expression comp. *Cic. ad Att.* vii 8 *soles conglutinare amicitias testimoniis tuis*, *ad fam.* xi 27 *voluntates nostras consuetudine conglutinari*.

916 *evenit*: Simo sneers at the expression used by Crito himself v. 907. *attemperate* 'well-timed', adapted to time.

918 Pamphilus would, of course, have been the best authority to tell his father that he had neither been seduced nor in any other way influenced by Crito in his love for Glycerium: but respect for his father prevents him saying anything.

920 The sentence is the same as *Pl. Psend.* 1173 *contumeliam si dicere, audire*. The future *perget* is given by the best mss.

921 *moveo* 'set in motion', i. e. stir up. For the rest of the line cf. *Arist. Thesmoph.* 198 *ἀλλ' αὐτὸς δ' ἦγε ὅν ἐστιν ἀκείνους φέρε*.

922 *audierim*, viz. from Phania (v. 927). 923 *ad Andrum* is the reading of the Bembinde ms., other mss. of an inferior class read *apud A.*

924 *se adplicare* is the proper term for choosing a 'patronus': cf. *Cic. Or.* i 39, 177. 926 *obturbat* 'interstrepit' *Donatus*. *tum* 'now'.

927 It would be most natural to expect *fuisse* instead of *esse*, since Phania is dead; but *esse* represents the affair far more vividly than the perfect.

930 The last syllable in *Iuppiter* was originally long (*Iovis pater*: for *pater* see *Intro.* to *Aul.* p. xviii), and we are not, therefore, obliged to consider it here lengthened by the sole influence of *caesura*.

933 The expression *adrigere auris* is of course originally used of animals; when applied to man, it is used only by the person himself to whom it is applied, e.g. *Pl. Rud.* 1293

suo mihi hic sermone adrexit auris. Even Virgil has it Aen. II 303 and I 151 s. 934 *quid credis* is the

reading of the Bamb. ms., others *qui cr.* Simo addresses these words to Pamphilus who, he sees, is conceiving hopes of a fortunate issue of the whole affair. 936

'post Plautinam aetatem tam cito rariores ex illis formas usus abolevit, ut praeter antehac, posthac et postilla Terentius nullam noverit. id non satis reputans Iachm. in Lucr. p. 116 Andriae versui 936 *postibi* obtrudebat praeter rationem: quod eum non ex post et ibi compositum sit, sed prorsus factum ut *interibi*, ne tollit quidem cui vitando inventum est, uno vocabulo comprehensum dactylum. numerorum igitur integritati non video qui lenius quam sic consulas tum eam veritatem hic relinquere: *postilla nunc primum audio*' Ritschl Opusc. II 271. 940 'transponendum at scripulus mi etiam unus restat' Ritschl, Opusc. I. e.

941 Pamphilus is naturally impatient and by no means pleased with Chremes' slowness. *cum tua religione* 'with your scruple', i. e. your doubts: for *cum* see Eun. 153. Phorm. 455. *odium*=odious homo, as frequently. *nodum*

is *scirpo quaeris* 'you are looking for a knot in a bulrush' was a proverb of those who took the trouble to discover imaginary difficulties. 'scirpus' says Festus p. 330, 7, 'est id quod in palustribus locis nascitur laeve et procerum, unde tegetes fiunt. inde proverbium est in eas natum res quae nullius impedimenti sunt.' The same occurs Pl. Men. 247.

942 Crito hesitates again with his answer; the affairs about which he is requested to give information, are so far back as to have nearly gone out of his memory altogether. 943 *voluptati*: see Introd. p. 15. II. and Aul. p. XLIX. *voluptas* has here of course a good sense 'laetitia et gaudium' as Donatus explains it.

945 The true form of the name *Pasiphila* is due to an ingenious emendation made simultaneously by G. Bezzenberger and K. Keil; the mss. give *Pasibula* which would be against the metre, as the *u* cannot be short; but Terence himself wrote *Pasipila* according to the usage of his period, and hence the error arose. 947 *te credo credere*: in the same way Pamphilus says v. 958 *me putet putare*.

948 For *redduxit* see Munro on Lucr. I 228. 949 The words *de uore nil mutat* belong together. *causa optumast*

'it is all well', see the analogous passage Pl. Aul. 260 with my note. 955 Pamphilus says *non recte* in the sense of *non iuste*; but his father who seems rather fond of a little joke, takes the expression in its original sense and thus answers *haud ita iussi*, i. e. *iussi eum recte vinciri*. In *iube* the *e* is short; Introd. p. 15. II. After Pamphilus has been provided for, the poet does justice to Charinus. Donatus adds that it would have been unfair to leave Philumena without a husband.

957 *proviso* 'I come forward to see'. 958 *putet* drops its final letter: *Introd.* p. 17. 959 *eapropter* occurs also in *Lucr.* iv 337. The sentence itself is Epicurean. 960 *voluptates*: cf. 943. 964 The line is very melodious on account of the double alliteration *solide solum* and *gavisurum gaudia*, combined with the so-called *figura etymologica* in *gaudere gaudium*. The same expression is used by *Caelius* in *Cicero's* ep. ad fam. viii 2, 1 and by *Catullus* lxi 119 f.

965 *Pamphilus* is one of the rare instances in which the original long quantity of the ending *us* in the nom. sing. of the 2nd decl. is still visible in comic prosody. 966 *optigerit* is here the spelling of the *Bembine* ms. as also *illut* v. 963 and 968 and *aliut* v. 942. In the original spelling of the period of *Terence* the *tenuis* was often employed where later usage substituted the *media*. 972 *Donatus* quotes *Virgil* *Ecl.* viii 108 *credimus, an qui amant, ipsi sibi somnia fingunt?*

973 Some commentators understand this line as if the boy were dead, according to the proverb *ὅν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος*. But there is no necessity for a supposition of this kind, on the contrary it would be quite against the habit of the comic poets to bring in a sad occurrence at the end of the comedy. *Davus* simply says that the baby is indeed eminently favoured by the gods, as all results in his being acknowledged as a legitimate child and heir of the house. Cf. also *Phorm.* 854.

975 *tua secunda* is said in the same way as *omnia mea occulta* *Haut.* 575 or *tua iusta* *Phorm.* 280.

976 *tuos est* 'he is in your hands', i. e. he will do anything you ask him. 980 As the text is, *Davus* instead of going on his errand, turns towards the spectators and acquaints them with the final result of the transaction. There can be no doubt that this way of disposing of the argument is not deserving of much recommendation. Perhaps it is also preferable to give the last two lines to the *Cantor* to whom the concluding *plaudite* belongs at all events. The mss. give ω here and at the conclusion of the other plays; *Bentley* showed on the ground of *Horace's* words *donec cantor 'Vos plaudite' dicat* (*ars poet.* 155) that this ω stands for *cantor*, though he was wrong in considering it as having arisen from the abbreviation *CA*. In the *Bembine* ms. the different persons are generally indicated by letters, e. g. θ for *Charinus*, ζ for *Pamphilus* and γ for *Davus*. In the same way, we have ω (the last letter of the alphabet) for the person who appears last of all and terminates the play. The *cantor* was a singer who had to recite all such parts as were set to music, while the actor himself performed only the necessary gestures and motions. The custom of asking for a mark of approba-

tion from the spectators may be traced in the New Comedy. Compare e. g. the verses applied by Augustus to himself at his exit from the stage of life (Suet. Aug. 99) *εἰ δέ τι ἔχῃ καλῶς τὸ παίγιον, κρότον δότε καὶ πάντες ἡμᾶς μετὰ χαρᾶς προσέψατε.*

There is also a second termination of the *Andria* found in some of the later mss. of Terence; and this was known to the author of the *periocha*, Sulpicius Apollinaris, and also to Donatus and Eugraphius, the two ancient commentators of Terence. It is in many respects deserving of great attention. Its metre, prosody and language are such as not to preclude the presumption that Terence himself is the author of this scene. It is not unlikely that we have here the conclusion of the play as it ended on its first performance, while Terence conformed to the popular taste later on by shortening the end where the audience perhaps appeared not much interested in the final disposal of Charinus. This appears not improbable when we consider the expression *longumst* v. 977. But subject to the blame of 'hariolatio' as these conjectures are, it is at all events certain that this second termination of the play is of great antiquity. It begins after v. 976, though something is required to connect it with the preceding lines. Ritschl has, therefore, made the following two verses:

PA. *mémini: atque adeo ut vólui commodum húc senex exít foras.*

Sécède illuc áliquantisper. CH. *Dáve, sequere me hác.* DA. *sequor.*

983 On *dédx* see Introd. p. 15, 2. 985 The mss. omit *iam*; but in the way in which they would write the passage *VITAIÁ* an omission of this kind is easily explained. Fleckeisen writes *sortis*, an archaic form of the nom. instead of *sors*, which occurs also in Pl. Cas. II 2, 28: but it seems doubtful whether Terence would have ventured to use this form.

989 f. The structure of the sentence is very irregular; in prose it would be *sed amicitiam nostram non aliqua (i. e. nulla) parte abducta studiui tradi (or rather tradere) liberis.*

994 ff. These lines are very corrupt in the mss. and are here given in accordance with Ritschl's readings (Par. I 590 ss.) whose explanation we subjoin 'sententia ipsa satis in Charini mentem convenit. nam ille, ambigo, inquit, utrum e duobus quae nunc mihi eveniunt gaudiis potius dicam; nam etsi nihil sane exoptatius potuit accidere quam quod nunc voti mei gnataeque tuae compos fio, tamen non minoris aestimo quod te, cuius in me voluntatem minus quam olim propensam suspicabar, non mutasse animum cognosco.'

999 *alienus* 'de filia despondenda ali-

quamdiu tibi adversatus' *Ritschl*: *tamen* drops here its final *n*: *Introd.* p. 18. 1000 See how soon we have become the best friends (Chremes and Pamphilus) although a short time ago we had a kind of quarrel.

At the end of this scene, *Ritschl* adds the line *agatur intus, siquid restet, o plaudite*.

EVNVCHVS.

DIDASCALIA.

On the festival of the *Megalensia* see note on the didascalía of the *Andria*. As usual, the *aediles curules* bore the expenses of exhibiting the play on that occasion in the year 598. The *Eunuchus* was the fourth play produced by Terence.

The mss. read *egere* (L.) *Ambivius Turpio* L. *Atilius Praenestinus*: see note on the corresponding passage in the did. of the *Andria*. Donatus, in his pref. to the *Eunuchus*, mentions also L. *Numidius Prothymus*: but *Numidius* is doubtless only a corruption of *Minucius*, an actor whose name occurs in the didascalía of the *Adelphoe* (see note there).

facta secunda: the play holds the second place according to the usual order of the Terentian comedies.

According to the reading of the Bembiné ms. the play was exhibited *ludis Romanis* M. Iunio L. Iulio aedilib. curulib. and M. Valerio (C.) Fannio cos., while the mss. of the Calliopian class give C. Mummius Fannio cos. In the year 598 we find the consuls M. Valerius Messala and C. Fannius Strabo. For an explanation of the name of Mummius, C. Dziatzko (*rh. mus.* xxi 66) thinks of L. Mummius Achaicus, consul a. 608, so that it might seem that a performance of the *Eunuchus* took place on the *ludi Romani* of that year. Unfortunately we are without the slightest knowledge of the aediles mentioned in the Bembiné ms. though this uncertainty could hardly be used as an argument against the probability of Dziatzko's conjecture, as we know the names of no aediles at all in the commencement of the 7th century. The *ludi Romani*, also called *magni* or *maximi*, were celebrated in September in honour of Jupiter, Juno and Minerva, originally by the consuls, but after 387 by the aediles curules: they became *ludi scaenici* in the year 539 (*Liv.* xxiv 43).

Donatus observes on the play itself 'in hac Terentius delectat facetiis, prodest exemplis, et vitia hominum paulo mordacius quam in ceteris carpit. exempla autem morum hic tria praecipue proponuntur, urbani scilicet, parasitici et militaris.' On the extraordinary success of the play see *Introd.* p. 4, n. 3.

PERIOCHA.

10. A pronunciation *intró it* with a hiatus is inadmissible for Terence himself, but we have already seen (perioch. Andr. 8) that Sulpicius Apollinaris was liable to mistakes in the nicer parts of comic prosody.

PROLOGVS.

1 *se* is pleonastic, as in a similar construction Andr. 797. 3 *in his*: the transition to the plural from the singular *quisquam* is very natural, as the pronoun is indefinite and may include any number of persons. We might translate 'among persons of that description'. Donatus quotes Hant. 393 *quóius mos maxumést consimilis vóstrum, hi se ad vos ápplicant*. 5 *existimabit* is the reading of only one ms. of the Callipian class, instead of which the Bemb. ms. has *existimavit*. But an original *B* might easily pass into *V* on account of its soft pronunciation and the similarity of shape. *existimabit* is, therefore, an easier change than *existimarit*, as Bentley writes. It may also be briefly observed that the older form of the word is with *u*, not with *i*. 6 *dictum*: to defend oneself against attacks is not the same as to be first in censuring. 7 *bene* 'faithfully'. Luscius Lavinius (to whom the poet alludes here) rendered his Greek originals too closely (*verbum ad verbum*) and hence his Latin became stiff and inelegant. 8 For *bónis* see Introd. p. 19. 9 *φάσμα* 'nomen est fabulae Menandri: in qua noverca superducta adulescenti virginem quam ex vicino quodam conceperat, furtim eductam cum haberet in latebris apud vicinum proximum, hoc modo secum habebat assidue, nullo conscio: parietem qui medius inter domum mariti ac vicini fuerat, ita perfodit, ut in ipso transitu sacrum locum esse simularet. cumque transitum intenderet sertis ac fronde felici, rem divinam saepe faciens, evocabat ad se virginem. quod cum animadvertisset adulescens, primum aspectu pulchrae virginis velut numinis visu percussus exhorruit: unde *Phasma* est nomen fabulae. deinde paulatim re cognita, exarsit in amorem puellae, ita ut remedium tantae cupiditatis nisi ex nuptiis non reperiretur. ita ex commodo matris ac virginis et ex voto amatoris consensuque patris nuptiarum celebratione finem accipit fabula.' Donatus. 10 *Thensauro* is here the reading given by the Bembine ms. and in the same way the word is spelt in the Plantian mss. in many places: even for Virgil this form is attested by the best authorities in Georg. iv 229. 'Huius modi enim est Lusci argumentum: adulescens qui rem familiarem ad nequitiam prodegerat, servum mittit ad patris monumentum quod senex sibi vivus magnis opibus adparaverat, ut id aperiret, inlaturus epulas quas

see Introd. p. 21. 496 *simiu's* is Fleckeisen's emendation for *similis es* of mss., and this I have preferred to Bentley's conjecture *simia's*, as *simius* and *similis* are all but identical in appearance. *simia's* is used of an ugly fellow by Laberius 41 n. *farmacopoles simium Deamare coepit*. Bentley has justly pointed out that even a Gnatho could not laugh at the every day observation 'you're like your master'.

499 *abi prae*: see note on Andr. 171, and for the short quantity of *i* in *abi*, Introd. p. 15. *cura* is Paumier's and Bentley's emendation for *curre* of mss.

501 *hoc*=*huc* (note on 394). 506 *domi adit*: Introd. p. 15. Hardly is *Thais* gone, when *Chremes* appears on the stage. *Donatus* observes on him 'haec persona apud Menandrum adolescentis rustici est, et inconsequens oratio est: sed conceditur secum loquentibus multa transcendere quae taciti intellegunt: est enim integrum hoc modo *Profecto quanto magis magisque cogito, nimirum intellego quod dabit haec Thais mihi magnum malum*'.

513 The subj. *se* is omitted: n. on Andr. 14. *Thais* wanted to keep *Chremes* with herself for some time, and therefore declined talking about business at once, on the plea that she had just been attending a sacrifice, after which it was not the custom directly to do serious matters.

515 *ipsa adcumbere*: this *Thais* did according to her usual free habits, perhaps without reflecting that such familiarity would naturally rouse *Chremes*' suspicions.

516 *Thais* had given him the impression that she wanted him for a lover, while she was all the time only trying to win his confidence.

517 *friget* sc. sermo: so *Cic. ad fam. iii 8, 1 refrigerato iam levissimo sermone hominum provincialium*.

519 *Sunii*, not *Suni*, as we should expect according to the habit of archaic Latin. But the Greek name does not fall under the same rule as genuine Latin words: see *Lachm. Lucr. p. 328*.

520 *avellere*: see *Munro on Lucr. i 722*. 525 *eam sese intendit esse* 'she intends to pass herself off for her'.

527 For the hiatus *quām ego*, see Introd. p. 21.

528 *orare* after *misit* is due to a loose construction of conversational language. *porro* 'now again'. *serio* belongs to *orare*: cf. 532 f.

530 In pronouncing the words *heus*—*Chremes*, he knocks at the door.

531 Cf. *o lepidum caput*, *Ad. 966* (*Phorm. 559*). *Pl. Glor. 725*. 532 *dico* 'am I right in saying'.

536 The comic poets use both *in malam rem ire*, and simply *malam rem ire*.

538 For *abi* see above, v. 499.

539 *coimus* is perf.=*coimus*. *in Piraeo* is a better reading than *in Piraeum*: the *περιπολοι* were stationed in the *Piraeus*, and had not, consequently, to go there first in order to meet each other.

540 *de symbolis* (*Andr. 88*) *edere* 'to have a pic-nic'.

541 *Chaerea* was made

steward, i.e. he had to make all necessary arrangements for the feast. 'Rings and other valuables were often given in pledge for money on these occasions' (Parry). 545

ab Thaide 'out of Thais' house': see Andr. 236. 548
procul 'from a distance', without necessarily presupposing this distance to be very great: see a similar passage, Heo. 607.

549 *nemo homo* is a tautology, but which serves here to mark emphasis. We have it again Ad. 259. Heo. 281. Phorm. 591. So in Lucilius *quis tu homo's? nemo sum homo*. 550

rumpere 'to let break forth', so *rumpere vocem* in Virgil. 557 *quam video velle se. eum*. 560

o festus dies is an appellation bestowed upon Antipho: so Pl. Cas. i 1, 49 *sine, amabo, te amari, meus festus dies*.

561 *omnium* is generally added after *nemo*, but as the Bemb. ms. a m. pr. omits it, we are justified in leaving it aside. 562 The mss. read *obsecro*, but this is only a gloss on what Terence really wrote, viz. *oro*. 563

For the hiatus *quid a-* see Introd. p. 21. 566 *ipseus* 'yourself': the mss. read *ipsum*. 567 *prima* = *primaria*.

569 *erat* drops its final consonant: Introd. p. 17. 570 *etiam tum* 'not yet then': viz. when I fell in love with her. *submonuit* 'gave me a hint'. 571 *arripuit* 'turned to account directly'. *tacitus* 'if you will be silent'.

572 *inbeam*: because Parmeno would not do it on his own responsibility. 573 *quid ex*: see Introd. p. 14. *tandem* is expressive of surprise. 575

prava ratio: the mss. read here again *parva*. But is there another instance of *parva ratio* in existence? I have (with Fleck.) adopted Paumier's emendation *prava*. 576

vero 'forsooth'. 579 *in interiore parte* 'aedium quae γυναικωνίτις appellatur: quo nemo accedit nisi propinqua cognatione coniunctus': so Corn. Nepos praef. 582

haec 'pluraliter pro hae' is here attested by Donatus and given by all mss. 584 *suspectans* 'looking up to':

the frequentative in the sense of the primitive verb: cf. *conicere* and *coniectare*, v. 547 and 543. 587 *inpendio magis*: so Cic. ad Att. x 4 *at ille impendio nunc magis odit senatum*. See also my note on Pl. Aul. 18. 588

Bentley finds here fault with the words *deum sese in hominem convortisse*, as Jupiter entered Danae's chamber in the disguise of a golden shower: he writes, therefore, *deum sese in pretium convortisse* in conformity with Hor. Od. iii 16, 8 *converso in pretium deo*. But first of all, Horace had a different purpose in describing the way in which Danae's virtue was overcome, viz. to show that no road was impetrable to the all-powerful gold: but as this is not Terence's intention here, the expression *in pretium* was about the most unhappy he could have chosen. Yet by refuting Bentley's conjecture, we do not refute his doubts altogether. On the other hand, it seems very bold to change

the text at all, as Donatus attests the reading. He is himself sorely puzzled how to explain it, but I believe that the second explanation he mentions, and which he seems to throw out rather doubtfully, gives the right sense. He says 'in hominem id est, hominis audaciam atque flagitia'. We should consequently have to translate 'that a god changed himself into human nature'.

589 *per pluvium* is here the same as *imbrem*, v. 585. The mss. read *per inpluvium* without sense: for if Juppiter had descended into the inpluvium, he would have been almost as far from Danae's room as if he had remained in the street.

590 This is 'παρῳδία de Ennio', as Donatus says: Ennius had said *qui templa caeli summa sonitu concutit* (trag. 421 Vahlen), in free imitation of Homer's well-known μέγαν ἐλέλιξεν Ὀλύμπου. The alliteration 'summa sonitu' alone might have taught Bentley that the reading was right: as it is, he gives us the worthless conjecture *nutu*. *sonitu* means 'thunderclap' and 'thunder' itself: see Munro on Lucr. II 1100.

591 *homuncio* 'poor mortal wretch': for the whole passage it is useful to compare Aristoph. Clouds, 1079—1082 μοιχὸς γὰρ ἦν τύχης ἀλούς, τὰδ' ἀντρεῖς πρὸς αὐτὸν, ὡς οὐδὲν ἡδίκηκας, εἰτ' εἰς τὸν Δι' ἐπανεγείν, Κἀκεῖνος ὡς ἤττων ἔρωτος ἐστί καὶ γυναικῶν. Καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον δ' ὀύναιο; Chaerea anticipates here his subsequent success. *item* (the mss. have *ita* against the metre) 'just like Jove'.

593 The hiatus *eam in* is admissible on account of the caesura which falls after *eam*.

595 *ventulum facere*: in this expression the diminutive is in constant use: so also in the verb *ventil-are* whence our own word *ventilation*.

596. *tristis* 'with a sullen look'.

598 *flabellulum* is an old conjecture revived by Guyet, who adds that he found it also in a ms., probably a late one.

601 In *opprimit* the final syllable appears with its original long quantity: see Introd. p. 14. *limis* sc. oculis: a sign of wanton disposition, Pl. Bacch. 1139.

603 *explorata* 'safe'. 604 Antipho might have known what took place after this, as Chaerea had all but told him, v. 591: but he wants a detailed description which Chaerea (or rather our poet) is by no means willing to give. Here especially we may draw attention to the great modesty with which Terence has treated this delicate subject: not a single word occurs that could be called indecent.

605 *tantam, tam brevem* 'so great and yet so brief': a juxtaposition of the most pleasing effect.

607 For *séd interim*, see Introd. p. 19. 608 *frugi es χρηστός* εἰ.

613 *porro* 'in future', i. e. again.

ACTVS IV.

Dorias: 'ea persona quaesita est quae terribilem credat militem, ut (the edd. give et) eo magis in experiendo vanus

- ac ridiculus esse possit'. Don. 615 *quantum* 'as far as'. 618 *ille* is here a pyrrhich: Introd. p. 19.
- 622 *tristis* = *invitus*, sc. miles; *mansit* sc. Chremes. After *ilico* the mss. add *incipit*, Donatus *occipit*: but as the line would thus be too long, the verb is no doubt due to a gloss: cf. 626. 624 *aegre facere alicui* 'to annoy': so also Pl. Cas. III 4. 625 *minime gentium* 'least of all in the world': as it was considered indecorous for honest women to appear at a banquet, Thais wanted to spare Pamphila this indignity. 626 *tendere* 'proprie significat pertinacem contentionem'. Don. *inde ad iurgium* sc. ventum est. 627 *aurum* 'jewelry': Haut. 288. Thais took her jewels off, as she was afraid that Thraso might seize them or part of them as a pledge for her future behaviour. Conf. Horace's *pignus dereptum lacertis aut digito male pertinaci* Od. I 9, 23. 628 *hoc*: the taking off her jewels.
- 629 *inter vias* 'on the way': it corresponds exactly to the German *unterwegs*: the expression stands also Pl. Aul. 577 and Turpil. 196 R.: *inter viam* is used by Cic. ad Att. IV 3. 632 *puto* 'consider': so Ad. 796 *rem ipsam putemus*. Virgil has the word in the same sense, Aen. VI 332. 635 *devorticulum* (so, not *div.*) 'est ubi iter de via flecitur'. Don. 638 *nil est* 'it is of no importance'. For the following sentence comp. Ov. Met. III 748 *liceat quod tangere non est Aspicere et misero praebere alimenta furori*. 640 The expression *extrema linea* occurs only here: it is analogous to the phrase *longis lineis hoc fit* 'i.e. e longinquo', as Donatus informs us. According to the most plausible explanation, it is derived from the 'lineae' or barriers drawn across the race-course; *extrema linea* would thus mean 'at a considerable distance'. 641 *hau nil* = *nonnihil* or as Ov. Her. III 131 says, *est aliquid*.
- 644 In *facinus facere* observe the fig. etym. 645 *scelus* is here an appellation bestowed upon Chaerea, and *insuper* is adverb. 646 The construction *ipsam capillo conscidit* instead of *ipsi* or *ipsius capillum conscidit* seems quite isolated. 649 *nobis* stands here of course as equivalent to *me*, whence the singular *absente*: with far greater liberty Attius (428 R.) ventured to say *praesente his*, and Pomponius 168 even *praesente testibus*. From the XII *tabulae praesente ambobus* is quoted. 653 *eunuchum quem dedisti*: a case of attraction by no means unexampled in all periods of the Latin language. Virgil's well-known *urbem quam statuo vestra* belongs here. See also my note on Pl. Aul. 693 and add Epid. III 4, 12 f. 654 *ais* is here monosyllabic at the end of the line. 656 *nam* belongs to *quod*. 658 *Pythias* is a matter-of-fact woman, she repeats the same expression below, v. 705. 665 *eos* is here monosyllabic: Introd. p. 20. vi. 666

potesse, the original form out of which the later form *posse* arose by contraction. It is frequently found in Plautus.

669 *concilio* is sometimes 'to purchase', as in Pl. Epid. III 4, 36. Poen. III 5, 24. The same expression as here, *male conciliatus* 'a worthless bargain', occurs also Pl. Pseud. 133. Similarly Cicero says *male emptus* ad Att. II 4.

671 *huc* is put after *reditio*, as the verbal noun in archaic language frequently has the same construction as the verb itself: conf. Pl. Rud. 502 f. *quid mihi scelesto tibi erat auscultatio? Quidve hinc abitio? quidve in navem inscensio?* The mss. read *quid hūc tibi reditio?* *quid vestis mutatio*: where it seems that *vestis* is merely a gloss, as *mutatio* alone might well signify 'change of dress', cf. 612. But as this cannot be proved conclusively, I have adopted Bentley's transpositions: for the prosody of *quid hūc tibi* see Introd. 15.

673 *domi*: for the short *i* of the locative see Introd. p. 15. *adornarat* is the reading of the Basilicanus, *ornarat* of the Bemb. The other mss. have *adornabat*.

674 *habēn* from *habesne*: Introd. Aul. XL. 678 *quisquam* as fem. n. on Aul. 135. *nostrarum* stands for *nostrum*: so *nulla nostrarum* Hec. 240. *uter vostrorum* Pl. Aul. 319. *neutram vostrarum* Stich. 141. *nemo nostrarum* Poen. IV 2, 39.

683 *varia vestis*: the ἐσθῆς ποικίλη and καρδουκτος was peculiar to eunuchs: cf. Cic. Or. 70, 232 *neque vestis aut caelatum aurum et argentum, quo nostros veteres Marcellos Maximosque multi eunuchi e Syria Aegyptoque vicerunt*.

689 *colore mustelino*. Donatus informs us that Menander wrote οὗτός ἐστι γαλεώτης γέρον, and he shows that Terence misunderstood these words 'quia γαλῆ mustela (weasel) dicitur, γαλεώτης stelio (lizard)'. Bentley adds that *colore mustelino* would hardly have any distinct meaning, as the weasel is not of any uniform colour—but other commentators are of opinion that Terence's word is very appropriate to the eunuchs of the East. However this may be, it is certain that Terence wrote *mustelino*, and Bentley's conjecture *stellionino* is frivolous on more than one ground.

690 But in this line Bentley has really done good service to the text of Terence. The mss. read *egerim*: but there can be no doubt that Cicero read *emerim*, as his imitation shows ad Att. I 19, 4 *Metellus est consul sane bonus et nos admodum diligit: ille alter nihili ita est, ut plane quid emerit nesciat*. It appears, moreover, that this was Donatus' reading.

691 For *iubē* see Introd. p. 15. In the same way, we have *rogā* in the next line. 695 *quān hab-*: Introd. p. 21.

697 The hiatus after *quando* is due to the change of the speaker.

701 I have closely adhered to the reading of the Bemb. except that I have transposed the words *dicebat eum*, a transposition I think justified alike by metre and sense, as the whole emphasis of the sentence rests on *eum*, so that the first place seems

due to the pronoun. *dedit* drops its final consonant: see *Intro.* p. 18. Klette transposes *mihi dedit*, thus making the final syllable of *dedit* long: for which see p. 14. Inferior mss. add *vestem* after *hanc*, a manifest gloss. 702 For

meam ipse in- see *Intro.* p. 20. v. 704 *belua* 'stupid animal': Phorm. 601.

707 *Chæred* with the long quantity of the termination of the nom. according to the habit of Greek names: note on v. 107. 710 *credas* is a necessary emendation for *credis* of mss.: 'can you still dis-

believe': the mss. have also *nunc* before *non*, which has been removed by Stallbaum. Bentley writes *etiam nunc credēs* 'will you even now believe', and this gives also good sense.

711 *mirum ni* lit. 'it is queer if not', i.e. 'no doubt you believe'. See also my note on Pl. Aul. 85. 714 *sine malo* 'without punishment': the same phrase occurs Pl. Truc. iv 3, 5.

716 The interjection *oiei* is here given by the Bemb. ms. and occurs also Pl. Glor. 1406. 717 Phædria, after having made

Dorus unsay everything he had affirmed before, leaves the stage threatening him with severe punishment if he will not tell him the truth at last. The two servant-girls are not, however, convinced by this stratagem, and come to the conclusion that Parmeno must be at the bottom of all the mischief. But in order to preserve peace with all parties, they resolve not to say anything and thus hush up the matter.

718 *techina* is the Latinized form of the Greek *τέχνη* as it appears in Plautus and Terence. It always means 'trick'. See n. on Andr. 451. 721

The mss. read *taceamne an prædicem* against the metre. The transposition is by Bentley: the order is then the same as in Virg. Aen. iii 37, *eloquar an sileam*, or Ovid ex Ponto iv 3, 1, *conquerar an taceam*. In the construction *utrum—ne*—*an* the first word appears in its original meaning 'which of two': for instances see my note on Pl. Aul. 427.

723 *illi* sc. Phædriae. 726 *scibo* for *sciam* in later language: see on Andr. 38.

728 *pulchre sobrius* 'jolly sober': *pulchre* is ironical.

732 *erit* is the reading of all good mss. for *est* of editions: the future frequently has the sense 'it will always be so': for instances see Phorm. 801. Haut. 1014. Pl. Pseud. 677. On the proverb itself see also Cicero de nat. deor. ii 23.

733 In order to avoid the hiatus *multo—ante* I have adopted Fleckeisen's reading *multon*. 734 *aetatem* 'quite an age'.

735 Chremes appears unacquainted with the usual ways of girls: to anyone else a nod would have been sufficient: but he requires greater explicitness. In the interesting compact between Diabulus and his wench in Pl. Asin. iv 1, we read also v. 784 *neque ulli illa homini nutet nictet adnuat*. 737 *quod intellēxi*: *Intro.* p. 19.

740 I have kept the reading of all mss. (at least so far

as I know) and of all editions before Fleckeisen, who writes *qui si illam digito uno attigerit, oculi illi ilico escodientur*, changing *atqui* into *qui*, transposing *uno* and adding *illi*: all without any urgent necessity. *uno digito attingere* occurs also Pl. Persa 793; Cicero Tusc. v 19 has the same phrase, but without *uno*.

741 *usque adeo* 'up to that point'. *magnifica verba* 'big words', so again Pl. Cure. 579. 748 *huiusmodi* is here trisyllabic: Introd. p. 20. vi. 751 *cavē*: for the prosody see Introd. p. 15. 753

monumentis: i.e. the *crepundia* which it was the custom to let children wear so that they might be recognized in case of loss, called *γρυστομαρα* by the Greeks.

761 Chremes and Thraso are both timid characters, and agree marvelously when courage is required: cf. this line with v. 789. *admittere* 'let come to pass'. 762 *prospicere* 'provi-

dere ne fiat' Don. The fear of Chremes betrays itself against his own intention in the words *accepta iniuria*, as this implies that he sees at present no way to avoid the intended *iniuria*.

765 *omite* 'leave go'; 'apparet, etiam manu comprehensum esse adolescentem' Don.

769 *animo praesenti* 'undauntedly', cf. *animo virili praesentique*, Phorm. 957. *attolle pallium* 'tuck up your cloak', for the sake of activity: cf. Pl. Capt. 789 *collecto quidemst pallio*: *quidnam actūst*?

775 *cornum* is the reading of the Bemb. ms.; this form was used even by Ovid, Met. v 383.

776 *manipulus furum* the cook: this class enjoyed the very worst reputation for honesty, see my note on Pl. Aul. 320.

777 For the prosody of *quid ignāve* see Introd. p. 20. *istum* is the reading of the Bemb. ms. according to Poliziano, and of the Petrensis.

779 *qui* 'how'. 780 *servat absol.* 'keeps guard': so *intus serva*, Pl. Aul. 81. *malum* is here interjection 'the devil'.

781 Cf. Liv. ii 65 *erant clivi in quos post principia integris ordinibus tutus receptus fuit*. Tuc. Hist. i 48, *post principia paulatim recedunt atque inde fugae se mandant*.

783 *factitavi* 'used to do'. 785 *quod* 'as regards your belief that he now seems a man'. The words *quid videtur* are in some editions wrongly attributed to Chremes, but we have

Donatus' authority for giving them to Thraso. He observes 'non diceret miles, si staret in sententia: sed iam videtur timore mutatus'.

788 Gnatho understands the man with whom he has to deal. At first he advises him to operate *procul* and *ex occulto* (cf. 781): now he asks maliciously *quam mox inruimus*, purposely using a very strong word ('inruere proprie dicuntur qui cum furore proelium ineunt' Don.): Thraso's dignified mien and manner in restraining the pretended ardour of the parasite may be easily imagined.

789 In *omnia* the neutral *a* appears in its original long quantity: Introd. p. 14. Bentley doubts the

genuineness of the reading and writes *arma*. We have here simply an elliptical construction, as we should expect such a verb as *discernere* after *armis*: such is at least Donatus' explanation of the passage, nor do I see any reason why it should not be true. See also Leisner's preface to Bos' *Ellipses Graecae* (Leipzig, 1808) p. xxvi. 792 *quom*

do: the present is frequently found in the language of the comic poets after *quom*, where we should expect the imperfect.

793 *dare*=*daturam esse*: see note on Andr. 238. 795

quid cum illoc agas 'what have you with him?' 'omnino meretrix non putat illum idoneum cui reddenda sit ratio cuique se purget: adeo apud illam amicitiae eius pertaesum est'. *Don. clam* is pleonastic, as *sub* in *subduxi* expresses it already. But this pleonasm imparts greater force to the whole phrase. 797 *omnium* sc. *nequissime*: see a similar aposiopesis Andr. 872. 799 *quoi*=*quali*.

801 The line is nearly the same as Pl. Capt. 800 *faciam ut huius die locique meique semper meminerit*: in both *die* is the archaic genitive for *diei*. 803 *diminuere caput*

occurs here, Pl. Men. 304 and Most. 265; *cerebrum* Ad. 571; the double *m* is due to the assimilation of *sm* as the original form of the word was *dis-minuo*. This is a different word from *deminuo*. 806 *scies* is the reading of the Bemb., other mss. have *scibis*. *scies* is here monosyllabic: the same remark applies to *meam* in the next line and v. 809.

806 *os durum* 'brazen face': so Lucilius *ore improbu' duro*, Cic. pro Quinct. 24 *ore durissimo esse*, Ov. Met. v 451, *duri puer oris et audax*. 809 *furti se adligat* lit. 'he implicates himself in a charge of theft'; Cic. pro Flacco 17 has the abl. *adligare se scelere*: Gellius vii 15 says *furti se obligavit*. A similar expression is found in Pl. Poen. iii 4, 27 *homo furti se adstringet*. Chremes

claims the girl whom Thraso had bought with his own money: he consequently seizes Thraso's property, and in so doing becomes guilty of theft—according to the reasoning of the parasite. 810 *idem hoc tu* 'do you give me the same answer?' Thais answers disdainfully 'if you want an answer, you will have to find somebody else to give you one'. She then disappears and leaves the braggadocio and his army on the battle-field. 811 *quin* 'why should we not'.

815 *domi* and *foci* are both genitives. Donatus quotes Caecilius *decora domi* and from Pl. Trin. 841 *domi cupio*, where *cupio* has a genitive very much in the same way as in Greek *ἐπιθυμῶ τῶς*. Gnatho uses here one of the phrases employed by generals to stir up the courage of their soldiers: 'think of your hearths and homes'. 816

ánimus est in patinis: comp. a line of Alexis *ὁ νοῦς γὰρ ἐστὶ τῆς τραπέζης πλῆσιον*, and the passages from Plautus collected by Brix in his note on Men. 581.

ACTVS V.

817 *perplexe* 'confusedly', so that it is impossible to get at the truth. For *perplexe loqui* Pl. Aul. 257 has the verb *perplexarier*.

830 *interminari* 'to warn off by threats'. 832 *commisisti* is the reading of the mss., for which the metre teaches us to substitute the contracted form *commisti*. Without heeding Pythias' defence that she had only acted according to the injunction of her mistress, Thais throws all blame upon her servant: a proceeding so natural that one can hardly understand Bentley's reasons for writing *commisi*. The expression *lupo ovem committere* was proverbial, in Greek *καταλείπειν δὲ ἐν λύκοις*; Herodotus iv 149: *ut mavelis lupos apud ovis linquere quam hos domi custodes* Pl. Pseud. 140 f. Reiz quotes Cic. Phil. ii 11, 27 *o praeclarum custodem ovium, ut aiunt, lupum*.

835 *sinisteram* is Bentley's conjecture and is required by the metre. Cf. *dextram* and *dexteram*.

836 *quantum potest* 'as quick as possible'. 837 Pythias is not prepared to answer Thais' question as to what they are to do with Chaerea, and it is capital that she should at once fly off to another point in order to lead the attention of her mistress from herself.

839 *confidentia*: for the sense see note on Andr. 876.

841 *quasi dedita opera* 'as if on purpose'. The expression *dedita opera* (also Pl. Poen. iii 1, 5) is much stronger than *data opera* (Cic. ad fam. viii 4).

844 The complete expression *se in pedes dare* occurs Pl. Capt. 121: cf. also Phorm. 190.

845 *desertum* 'not much frequented'. 846 *miserrimus fui* 'became quite wretched (exhausted) by running'.

849 *quid faciet mihi* 'what will she be able to do to me?' the same phrase Pl. Persa 268.

851 *satin id tibi placet* 'do you approve of what you have done?' i.e. 'can you justify it?': cf. Ad. 736 f.

852 *inpune habere* 'to pass over without punishment', occurs also v. 1019: the reading *abiturum* has no authority.

858 Chaerea plays his part admirably: he must be greatly astonished to hear that Pamphila is free and a citizen, yet he does not fall out of his part in saying *servam* instead of *conservam*. Such clever acting exasperates Pythias more and more.

861 f. *vero debeam quicquam* is ironical for *nihil vero debeam*: the phrase *alicui aliquid debere* lit. 'to owe' means sometimes 'I have to answer for something'. Pythias means to say that she should not be afraid of punishment if she were now to vent her rage on Chaerea, as he feigns to be her fellow-slave and equal. Donatus says 'sane *debere* dicimur poenas pro iniuria ei cui iniuriam fecerimus: quas se non debituram Chaereae ut furcifero dicit Pythias, si illi caedem(?) intulerit in servili

habitu constituto'. 866 *sum* is very modes speaks like one who is aware of her unprotected *digna*: comp. Chaerea's own reasoning v. 384 f. *indignus* sc. eras. 868 *conturbasti rationes* *n* have thrown into confusion my calculations': nothir us here to understand the expression in its technic as used of bankrupts.

871 *solidum*: cf. A and the expression *solida et grandis gratia* Pl. C [Ritschl Opusc. II p. 719 prefers *ut solidum par mihi beneficium*, *Chaerea*: see note on 149.] 87 monosyllabic. In the next line *huius* has a mon pronunciation.

874 *malo principio* is a de abl. to *re*: *πολλάκις ἀπὸ τοιούτου τινὸς πράγματι κακῆς ἀρχῆς οὖσης, βλαστάνει μεγάλη εὐνοια*. 8' ordained it so' the regular excuse of lazy, easy-go-in and above all, of lovers. In *Plautus' Aulularia* I uses it twice, v. 730 and 736.

882 *quoque* cum *Pamphila*. 883 *tum* 'in that case'. *ausim* sc. quicquam facere.

886 *fide*: the dative with a contracted termination instead of *et*: v. 898.

888 *emoriar* 'I shall be completely 889 *tamen* drops its final consonant: see *Intro.* p sc. *obversetur* 'how, if your father should make any ties?' 896 'not only *volo*, but *percupio*': I have wish to go inside—as he wishes to see *Pamphila* ag

898 *crede meae fide* 'take my word for it', t phrase Pl. *Amph.* 391. 900 f. *Chaerea* and have now become friends and tease each other dex

902 *nisi si commissum non erit* i. e. until the op for so doing has passed away and you have not d thing. 905 For *adest* *op.* see p. 20. v., *optume* = *op frater* sc. *Pamphilae*.

912 *supposivit* is Bentl jecture instead of *supposuit* of mss. *Plautus* has and *exposivit* in more than one place, and *Catullus deposivit* 34, 8.

918 *incedere* 'comes slo majestically along'. Cf. *Virgil's* *ego quae divor regina*.

919 *si dis placet* 'proprium est et tium propter indignitatem alicuius rei' *Don.* This is of frequent occurrence in the comic writers; for see also *Ad.* 476 with note.

923 *reviso* 'I come back to see'. 924 *au chic*: so Pl. *Epid.* IV 1, 19 *hanc congregediar astu.* *veram* 'just'.

927 *ab meretrice* 'from the ho mistress': comp. the expression *amare a lenone* P 203 and *Poen.* v 2, 132.

928 ff. *in* is the re the *Bemb. m. pr.*, while the second hand and ot read *ei*. This is in itself open to objection, as t line would be the only one where *ei* would appe iambus in *Terence* (except in the last foot): see *L de re metr.* p. 272. In the following words our i

amorem difficillimum et Carissimum ab meretrice avara virginem Quam amabat eam confeci: in which *et* at the end of 926 has been justly omitted by former editors, as a copula in this place would be against the constant habit of comic prosody; but as the rest would not yield any good sense, it becomes necessary to amend the passage. Klette proposes *conieci* instead of *confeci* 'for not to mention that I entangled the girl into a love-affair of such difficulty and expense, considering she is in the power of a greedy meretrix': but this is hardly the sense required here, as Parmeno's purpose is not so much to speak of the girl as of his young master. I have therefore written *amore difficillimo carissimum*, only changing the accusatives into ablatives, with this sense 'In a love-affair which seemed to be very difficult and expensive, since the girl was in the hands of a greedy meretrix, I have procured him her whom he loved'. The deprivation of our text seems of very old date, as Donatus has already the common reading: it may be readily understood that AMOREDIFICILLVMOCARISSVMO could easily pass into AMORÉDIFFICILLVMÔCARISSVMÔ which is the common reading. As to the phrase *virginem conficere* 'to procure a girl', compare the similar expression *mulierem efficere* Pl. Pseud. 112. 936 This line has been justly pronounced spurious by Bentley, as it both interrupts the construction of the text and is also unmetrical. It is impossible to scan *ligûriunt* with a short *u*, as the right spelling is *ligurriunt* and the *u* is long. Again if we were to omit *suo*, the second part of the line (*quom cenant ligurriunt*) would be so inharmonious on account of the spondaic word in the fourth foot, that we can hardly believe that Terence wrote it. It is, moreover, easy to see that the words *cum amatore suo quom cenant* are only a gloss of the expression *dum foris sunt* v. 934. 938 *inhonestae*: see note on v. 230 above. 940 *salus est* 'is real salvation': cf. Plaut. Cas. III 3, 14 *salus nullast scapulis*. Bentley writes *saluti*, but this conjecture is in reality a depravation of the text. 942 *includere in aliquem* 'to play a practical joke upon one', ὑβρίζειν εἰς τινα. 946 *exempla* 'graves poenae quae possunt ceteris documento esse' (Don.), cf. v. 1022. Phorm. 688. *quae* is = *quod ea* or *ea enim*. 956 *quidem* is Bentley's emendation for *equidem* of mss.: the latter generally belongs to the first person in ancient Latinity, though it was used for the third in the Augustan period: see on Phorm. 471. 957 *moechis solet* sc. fieri: see the commentators on Hor. Sat. I 2, 45 *testes caudamque salacem Demeterent ferro*. 964 *vidē*: for the quantity of *e* see p. 17. 970 *omne* 'the whole story': so Pl. Amph. 599, though Fleckeisen reads there *omnia*.

972 The subst. *satias* recurs Hec. 594. For *percipit* cf. Lucr. III 80 *percipit humanos odium*. 978 *satine salvae* sc.

res: 'is all well?' so also Pl. Trin. 1177. *salvaen* Stich. 8. 979 *arbitrari* 'take cognizance of' generally added before *quod*, but is not in the 980 For *quidquid huius* see p. 20. vi. 987 in *dorv*. Nep. Alc. 6 *postquam astu venit*. Cicero s *quod appellatur* de Leg. II 2. Laches thinks that would be at his station at the Piræus. 988 *sore* 'upon my instigation': Parmeno's *resis* Chaerea's proposal had been very faint, though he agreed to help him when the youth said that he take all responsibility upon himself. 990 For see note on Andr. 866. 994 'Oratorie *aves* *senis* a se et a Chaerea, atque derivat in meretrice: 996 *tantumst* to indicate that the speaker has said had to say = *ἔγχεσ δαῖντα*. So especially in prol Plautus: Trin. 22. Cas. 87. With our passage cor cially Pl. Merc. 282 f. Lon. *ecquid amplius?* Lys. 1 998 *necessus*: the same form seemingly as *nece* 860. Lachmann quotes the same from the s. c. de l bus *sei quæ essent quæ sibi deicerent necessus esse habere*: *us* is here the archaic suffix of the genit *cessitatis est*. The same scholar observes that vowels Terence uses always *necesse* with the exc Andr. 372, on which line he remarks, 'si in oodice lectus esset, ibi quoque haberemus *Quasi sit*'.

1004 *solac*: the same archaic form of the dativ Pl. Glor. 356. Cf. *alterae* Haut. 271. Phorm. 928. forms occur in Plautus. 1005 *id* 'for this p 1011 *disertum* 'shrewd': a meaning found or 1013 *paenitebat flagiti* 'were not you satisfied w This sense of *paenitet* is frequent enough in Plautus older writers: see also note on Haut. 72. 101 last syllable of *insupér* is lengthened by the infl caesura. 1019 *verum* 'irridentis interrogati 1020 *in diem* 'for a time to come', cf. Pho 1021 *pendebis*: slaves were tied up to a high j whipped. *iam* 'directly'. *nobilitas*: 'you m known for'. *eundem* in the next line translated b over'. *uterque*, father and son. 1023 *mí* the long quantity of the abl. *e* see p. 14. 102 'proprium soricum est vel stridere clarius quam n strepere magis, cum obrodunt frivola: ad quan multi se intendentes quamvis per tenebras nocti gunt eos'. *Don*.

1025 Donatus explains a reading *inceptas* v however, but a gloss of the genuine *coeptas*. *dedam* 'give myself up to her for ever'. 102 *lio*: Lucian speaks of Hercules as *ταῖς μένους ὑπὸ τῇ λῆς τῇ σαρδάλῳ* de consor. Hist. 10. *commitigari*:

Glor. 1424 *mitis sum equidem fustibus*.
'as yet'.

1030 *etiam*

1034 *voluptatum*: see p. 20. v. 1039 Thais chose Laches as her *πρωτόκλητος*: Dict. of Ant. p. 294. 1043 The alliteration in '*perpetuo perierim*' greatly increases the force of the expression. Compare Pl. Most. 536 *nunc pol ego perii plane in perpetuum modum*. 1045 *dedit* drops its final consonant: see Introd. p. 17.

1055 *precibus pretio*: in inverse order Phaedr. v 7, 18. Compare the German phrase '*für geld und gute worte*'. 1056 *conlubitumst (tibi)* 'you have a firm resolution', so Pl. Merc. 258. Cist. i 2, 9.

1064 *quod* lit. 'as concerns that', here=in case that. 1066 *vostrum tam superbum* 'I cannot make out your so haughty behaviour':

for the neuter of the pronoun see note on Andr. 817. 1070 Gnatho, the man of the world, knows that this same world does not believe in unalloyed disinterestedness, and allows, therefore, at once that his motives are selfish. But my interest and yours, he goes on to argue, may go hand in hand. 1074 *ut*: 'as I will allow that you like to live with Thais, yet it is not less true that.'

1075 *paululum est* is the reading of the Bemb. ms. 'very little': in order to be able to keep it, I have omitted *et* which all mss. add before *necessesit*. 1082 For the quantity of the last syllable in *accipit* see p. 14. The word means 'entertain': so Pl. Pseud. 1254 in *loco festivo sumus festive accepti*, to quote one instance out of many.

1083 It is very natural that Chaerea should be the first to yield to the arguments of the parasite, while Phaedria who is more nearly concerned in the braggadocio's admission is rather slow in agreeing. Following up Donatus' observations, Bentley has rightly distributed the line between Chaerea and Phaedria as our text gives it. 1087 The mss. (even the Bemb.) give *deridendum*, but Bentley has rightly written *ebibendum* in accordance with a quotation in Nonius. *propino* in itself requires this 'qualis propinatio', says Bentley, 'ubi nulla potus est mentio?' Bentley wrote this of course for intelligent readers who should reflect that *comedendum* alone could not stand here: 'I drink him to you (if we may say so) so that you may eat him up', is sheer nonsense, but add 'and also drink him up' and it becomes sense.

Demosthenes' *τὴν ἐλευθερίαν προπεπρωκότως φιλιππῶ* (Pro cor. 324) is quite different: *ὁ γὰρ Φίλιππος ἐκπίνει* (gulps up) *τὴν ἐλευθερίαν τῆς Ἑλλάδος*. The sole passage which seems at variance with Bentley's observation occurs in Jul. Capitolinus' Life of M. Antoninus Phil. 15 (p. 56 Peter) *venenatam partem fratri edendam proponens*, where it is either possible that a late author mistook the real sense of the expression, or else we should emend *proponens*. But the strongest argument in favour of Bent-

ley's reading is no doubt Nonius' quotation: for we can easily understand how *ebibendum* passed into *deridendum*, but not the reverse. 1091 Thraso in his stolidity forgets entirely to thank Phædria and Chaerea whom he ought to have thanked; and Bentley destroys one of the little artifices of the poet by writing *fecistis*.

HAYTON TIMORVMENOS.

THE present edition is probably the first in which the title of this play appears in its genuine form; in mss. and editions we always find it called *Heauton timorumenos*, though this form is at variance with Terence's own pro-sody prol. 5, on which Bentley already observed 'notatum velim sic hoc pronuntiatum esse, *Hodiē sum acturus Hay-ton timorūmenon*, ut Graeci αὐτὸν aequē ac εἰαυτόν'. See also L. Müller de re metr. p. 276, and C. Dziatzko *rh. mus.* xx 571. The play was first exhibited in the year 491 (Introd. p. 4), and is solely based on Menander's 'Εαυτὸν τιμωρούμενος (fragments in Meineke's edition, p. 54—56): an allusion to the meaning of this title in Latin occurs in the play itself, v. 81.

DIDASCALIA.

egit Ambivius Turpio: so according to the Bemb. ms.; mss. of the Calliopian class read *egere L. Ambivius Turpio, L. Atilius Praenestinus*, a variety on which see our note to the corresponding passage in the did. of the Eunuchus, p. 335. *M. Iuventio Ti. Sempronio cos.* i. e. the consuls of the year 591: but our mss. read perversely *Cn. Cornelio Marco Iu-venio cos.* (Bemb.) or *Ium. Iunio T. Sempronio cos.* (Calliop.) whence C. Dziatzko (*rh. mus.* xxi 69) concludes that this play was also exhibited a. 608 under the consulship of *Cn. Cornelius* and *L. Mummius*, while Geppert, though with much less probability, had conjectured that these names pointed to a performance a. 616 under the consulship of *P. Cornelius Scipio* and *D. Iunius Brutus*.

PERIOCHA,

4 *ut* is the reading of editions, but the Bemb. according to Poliziano's collation gives *ubi*. 7. I have printed what Poliziano's collection leads me to believe is the reading of the Bemb. ms., viz. *et* instead of *ut*. There can be no doubt that *et* gives a better sense than *ut*, in fact this seems hardly capable of a satisfactory explanation. Translate 'when Clinia sent for Antiphila, both her friend Bacchis came and also Antiphila disguised as a servant-maid'.

PROLOGVS.

The commencement of this prologue will be found very different in this edition from what it is in others. The numbers of the lines alone (which I have left unchanged in accordance with Fleckeisen's edition) indicate that 3 lines have been omitted between v. 6 and 10. As to the changes which it was found necessary to introduce into the text, it will be best to translate here part of my article 'Studien zu Terentius und Plautus' in the *jährbücher*, 1865, p. 282 f. 'As we gather from the commencement of this prologue, it seems to have been the custom with prologues to be recited by the younger members of the company. This seems very natural: and he who recollects the Prologue to Plautus' *Poenulus*, may easily picture to himself the behaviour of a Roman audience during a performance, and there is no doubt that the noise used to be at its height at the commencement and conclusion of a performance, i. e. during the recitation of the prologue and epilogue. Why, then, should an eminent actor waste his lungs in reciting a prologue? It was but natural that young and insignificant members of the company should be employed for this purpose. Yet in one instance Terence departed from this habit, *Ambivius* himself, the celebrated actor, undertaking the in attractive part of the prologue, nay this was the case on two occasions, viz. on the first exhibition of the *Hauton timorumenos*, and the third of the *Hecyra*. The whole question turns here on the third line. Bentley's explanation that *Ambivius'* words *deinde quod veni eloquar* should be interpreted of theatrical acting, i. e. that after the conclusion of the prologue, he should at once commence acting in the part of *Chremes* without previously leaving the stage, has been justly refuted by C. Dziatzko: *Hec. prol. ii 1* teaches us that the actor who recited the prologue was dressed in a peculiar *ornatus*, a fact also confirmed by the evidence of the prologue to the *Poenulus*, where we read v. 126: *valet, adeste: ibo, alius fieri nunc volo*, i. e. instead of in the *ornatus* prologi you will soon see me reappear as *persona comica*; but Dziatzko forgets to quote this passage. We are, therefore, obliged to assume that v. 3 is intended to give us the logical disposition of the prologue. In the first place, *Ambivius* intends to state why on that occasion it should be himself and no other who appears in the character of the prologue: and after this he is going to inform his audience what is to be the subject of the prologue proper. But strangely enough, all is arranged differently from what we are thus led to expect, and hence originated Guyet's and Paumier's alterations, though it should be added that they were justly rejected by Bentley's sound judgement. Again, it seems

pater post annum decimum caverat sibi inferri. sed eum agrum in quo monumentum erat, senex quidam avarus ab adulescente emerat. servus ad aperiendum monumentum auxilio usus senis thesaurum cum epistula ibidem reperit. senex thesaurum tamquam a se per tumultum hostilem illic defossum retinet et sibi vindicat. adulescens iudicem capit, apud quem prior senex qui aurum retinet, causam suam sic agit: "Athénienses, bellum cum Rhodiénsibus Quod fúerit, quid ego hic praedicem?" et cetera. quae contra naturam iurisque consuetudinem posita argumenta notat Terentius, quod ille ordo potior erat, ut adulescens prior proponeret causam, qui petitor inducitur'. *Donatus.*

11 unde = a quo; cf. 115. So also Cic. Mur. 12, 26 *quid huic tam loquaciter litigioso responderet ille unde petebatur, non habebat. qua re* 'by what title'.

12 *ille* is the reading of the Bemb. and Vatican mss. and of Donatus; Fleckeisen writes *illic* with Bentley on the authority of late mss., in order to avoid lengthening the final syllable in *petit*: but this is originally long (Intro. p. 14) and the original quantity should not be obliterated here by correcting the text. *ille* is here a pyrrhic, see Intro. 19. To understand *ille*, we should supply *dicat* or rather *dixerit*. 14 *dehinc* is here monosyllabic. 15 *defunctus* 'I've finished':

cf. Phorm. 1021: so Liv. v 11, 12, *existimare defunctos se esse satisque poenarum dedisse. est* has the sense of *superest*.

17 *quae* is acc.; for the construction cf. Phorm. 947 *argentum quod habes condonamus te*. 19 *For ita ut fáce-* (~~~=-~) see Intro. p. 19. 20 *émērunt*: the instances of a short *e* in the termination of the perf. in the old comic poets are not so numerous as one would be led to conclude from Munro's note on Lucr. i 406: we find *meruērunt* Pl. Most. 281, *subegērunt* Bacch. 928, *locavērunt* Pers. 160, *dormiērunt* Poen. prol. 21: Pl. Glor. 117, we have *sicut voluērunt*, but there the reading is not safe.

22 *magistrátus*: for the prosody see Intro. 15. 11. The regular quantity occurs Phorm. 403. The singular has here a collective sense: in the same way Justin ii 10, says, *magistratui Spartanorum tradere* where he means the Ephori. It is, therefore, unnecessary to write *adessent* with Bentley. Luscius had gained admittance to one of the rehearsals of the play.

24 *fabulam dare* sc. exhibendam. The phrase recurs Haut. prol. 33. Luscius was trying to be witty; a *fabula* (from *fari* 'to speak') cannot exist without *verba*, and yet in this instance Luscius says *nil verborum dedit* in a double sense, 'has given us no words' and 'has not imposed on us' (n. on Andr. 211).

25 The *Colax* had originally been written by Naevius, but afterwards been revised and brought out by Plautus. This seems the easiest explanation of the passage, and it is supported by the occurrence of quotations both from Naevius' and Plautus'

Colax in the pages of Nonius. See Ribbeck, *Com. rell.* p. 9. 26 On this line see *Introd.* p. 10, n. 4. 27 The change of accent in *peccatum* and *péccatum* has been explained in the note on *Andr.* 382. 33 f. The mss. read *sed eas fabulas factas prius Latinas*: but Ritschl has shown that this is not what should be said here. Terence mentions only one Greek play, Menander's *Kóλαξ*, from which he borrowed two figures which he was not aware had been previously employed in a Roman play derived from the same source. *eas* must therefore mean *personas*, and consequently *fabulas* cannot be the right reading. Ritschl himself writes *ab aliis*, while others (Kayser) merely change the plural into the singular *eam fabulam factam prius Latinam*: but the latter proceeding seems to be against all rules of criticism, as it cuts the knot without explaining the origin of the difficult reading of the mss. My own reading should be explained 'but he denies obstinately that he was aware that they had before been performed in Latin plays'. 35 *huic*, Terence. 36 ff. The following lines give a description of the ordinary characters of the New Comedy: see *Introd.* p. 7. *currens servos*: cf. *Haut. prol.* 37. 40 *denique* 'in short': cf. *Haut.* 69, and Munro on *Lucr.* i 17. 43 Terence considers himself as one of the *novi*: Luscius is one of the old school. The hit is easily understood: in certain respects, the poet says, we poets are all alike, and should not cavil at each other. 44 *cum silentio*: a request very necessary in a Roman theatre, as the circumstances attending the first two performances of the *Hecyra* go far to prove. See also *Pl. Trin. prol.* 22. 45 *pernoscat* 'take thorough cognizance.'

ACTVS I.

The first scene is quoted and used as an instance of the changeable humour of love-sick people by Horace, *Sat.* ii 3, 259—271. 46 *igitur* leads us at once in *medias res*: Menander had *εἰτα τί ποιήσω*; This line is also imitated by Persius, v 172, *quidnam igitur faciam? ne nunc quom arcessor, et ultro Supplicat accedam?* 48 The infinitive is due to a loose construction of conversational language in the place of *ut*: cf. 240 below, where we have the regular construction. *perpeti* 'to put up with'. *exclussit*, ἀπέκλεισε, see note on *Andr.* 386. 49 *non, si* 'not even if'. 50 *prius* 'ad laudem', Don. 'pro melius, utilius, antiquius', Charis. p. 210 κ. 52 *ubi—expetet* would be in prose *ubi te a nulla expeti (arcessi) non poteris pati. nemo* is here fem., see note on *Andr.* 506. 53 *venies* is dependent on *si*, v. 51. 54 *ferre* sc. *amorem*, which is easily supplied from the preceding verb *amare*. 55 *eludere* is properly a word of the arena and gladiators,

'parry a blow'; hence it also means 'frustrate' and 'deceive'. Here we may perhaps translate it in its very first sense, 'make sport of'. 56 *proin monosyllabic*. 59 On plurals of the same kind as *iniuriae suspitiones inimicitiae indutiae* which denote repetitions of the same act, see note on Andr. 552. 60 *indutiae* not *induciae* is the genuine spelling, as shown by the best mss. of Plautus, Terence, Caesar, Cicero, Sallust, Livy, and Tacitus. Gellius i 25, 17 gives it as the opinion of Aurelius Opilius that the word is '*quasi induitiae*'; an etymology which, whether wrong or right, at all events speaks in favour of our spelling. 62 *ratione* 'by method'. So in the following line 'methodically'. 63 *cum ratione insanias*: 'δέμωπον est, sed convenit comico: nam nemo sanus insanit' Sohol. Bemb. 64 *quod* 'as regards your' etc. The expression *secum cogitare* recurs Eun. 636 and Ad. 808. 65 Priscian supplies the elliptical expressions of this line in the following manner, *egone illam digner adventu meo? quae illum praeposuit mihi? quae me sprexit, quae non suscepit heri?* The words *sine modo* generally convey a threat (like the German *lass gut sein*): Phorm. 420. 67 *me hercle* is never trisyllabic in Terence or other comic poets: *ILLA* could easily escape the eye of a scribe before *UNA*. *lacrimula* 'a wretched little tear'. 68 *misere* is explained = *male* by Charisius p. 184: but it belongs to *terendo*, 'rubbing her eyes in a wretched manner'. In *vix vi* note the alliteration and paronomasia. 69 *verba restinguere* is said like *ardorem* or *flammam restinguere*: cf. *aliquem restinguere* Phorm. 975. *ultra accusabit*: she will come and heap reproaches on you without waiting for you to upbraid her. 72 *prudens sciens* without *et* in conformity with the usage of ancient Latin: Cicero interposes *et* ad fam. vi 6, 6, and pro Marc. 5, where he uses the same expression. 73 *vivos vidensque*, ζῶν καὶ βλέπων: observe again the alliteration. From Cicero pro Sest. 27 we learn that the expression was proverbial: *vivus, ut aiunt, est vidensque*. Cf. also *vivo atque videnti* Lucr. iii 1046. 74 *captum* 'taken in war': see the similar passage, Andr. 82. He is to ransom himself at the lowest price. 75 In the same way as we have here first the abl. *minimo* and *paululo*, and afterwards the genitive *quanti* (if this indeed be a genitive), we have both joined in Pl. Epid. ii 2, 110, *quanti minimo potest emi*. 79 *calamitas* in rustic language denotes a blast or blight which falls on the fruits: so Cicero, Verr. ii 3, 98, *annona pretium nisi in calamitate fructuum non habet*. The metaphorical use of the word in this passage is easily understood. 80 *intercipit* 'quasi totum capit' as Donatus explains: but *inter* means here 'between the starting-point and the goal'. 81 In *miseram me* observe the enclitic posi-

tion of the pronoun. *gravius tulerit* 'was rather' or 'greatly offended'.

82 *aliorum accipere* 'to take otherwise': so *aliter accipis* Haut. 264; cf. also *alioverum dixeram* Pl. Aul. 285. *atque ego feci* 'different to the intention with which I did it'.

85 *ignem* i.e. Thaidem; thus Virgil, *Ecl.* iii 66, *meus ignis, Amyntas*. We say 'my flame'.

86 For *quis hic loqui* (~ ~ ~) see note on v. 19. In the next line *quid hic stā* is an anapaest out of an original bacchius: see *Introd.* p. 15. In a similar manner Erotium invites Menaechnus to enter her house *animule mi, mihi mira videntur Te hic stare foris, fores quoi pateant* Pl. Men. 360 f.

90 *missa face* 'don't think of it any longer': 'bene intelligit qui hoc a meretrice ridente molliter et osculum porrigente dici accipit' Don. 92 *pars aequa amoris* 'would that we went fairly shares in love' (Parry); cf. *Ov. Her.* xv 163, *quoniam non ignibus aequis ureris*.

95 *ne crucia te* 'grieve not', with Donatus' scenic direction 'amplectens adolescentem mulier'.

96 *quo* 'as if'. *amare* 'love', *diligere* 'esteem'. 97 *eo*=*ideo* in prose. In *erāt res* the subst. is enclitic.

98 *ut fit* 'as is sometimes done'. The words *misera prae amore* seem to belong together: 'quite out of sorts for love'. *exclusti*=*exclusisti*.

99 *sicine agis* is a rebuke addressed to Parmeno: cf. v. 804. *Ad.* 128. In the same way *age* is here 'corripientis', as Donatus justly says.

101 *potin*=*potisne*: so *vidēn tūbēn adin*=*vidēne tūbēne adisne*.

102 *astringere fidem* 'to bind one's faith' is the reverse of *solvere fidem* Andr. 643.

103 f. The expressions *contineo* and *105 perfluo* are originally used of a jug, as also *plenus rimarum sum*: but *perfluo* 'to leak' seems to be isolated in this passage. Bentley proposes *perpluo*: but this means only 'I let the rain go through', and is therefore unsuitable for this passage. *perfluo* is, moreover, defended by the similar expression *ecstuet* v. 121.

106 *tacere* is the reading of the Bembine ms.: the subj. *me* is omitted (see note on Andr. 14). Inferior mss. read *taceri*.

107 In *Samidā* the *a* in the nom. sing. of the first decl. appears in its original quantity, *Introd.* to the Aul. xvii. Terence has not this quantity in pure Latin words, yet in words of Greek origin it was always kept with greater pertinacity, and especially in proper names (Lachm. *Lucr.* p. 405); and *ambrosiā* (nom.) occurs as late as *Lucr.* vi 971.

Rhodi: the locative instead of the more usual construction in *Rhodo*: so *Cretae iussit considerare* Virg. *Aen.* iii 162.

108 On the pleonastic *ibi tum* see note on Andr. 131.

112 *signa cetera* 'other tokens that could lead to her recognition': she had *crepundia* (v. 753), but did not know her father's place of residence.

113 *potuerat* the mss., but a plupf. is inadmissible with *scibat*; hence Fleck-eisen justly writes *potis erat*, where *potis* is neut.=*possi-*

bile. *per aetatem*: cf. *si per aetatem scire potuisses* Cic. Rabir. 9. So Ad. 931, *per annos*. 114 *hoc = huc*: as v. 394. 501. Ad. 878. See my note on Pl. Aul. 630: but many instances might be added. Even Cicero uses this form, ad fam. viii 6, 4, and Virgil has it, Aen. viii 423. 115 *unde* = a quibus, see note on v. 11. 117 *educere* is a certain emendation of old editors for *educare* of mss.: cf. 156: and *doctum atque eductum* Andr. 274. 123 *bona pars*, just like our 'a good deal': so Hor. Sat. i 1, 61. 126 *interea loci* recurs 255. In this expression *locus* passes into the meaning of 'time': see Long's note on Sall. Ing. 63. 128 In the same way Phronesium tells her lover *tibi mea consilia summa semper credidi* Pl. Truc. ii 4, 34. 129 For the pronunciation of *quidem* see Introd. p. 16. iii. 130 *hoc agite* 'be attentive', listen: *amabo* 'please', lit. 'I'll love you for it'. 131 For the scan- sion of *nupér eius* with the first syllable of the pronoun short see Introd. p. 20. vi. With the construction *avidus ad rem* we may compare *attentus ad rem* Ad. 834. 954. 132 Bentley says that *esse* must of necessity be added in this line, an infinitive being required on account of *scire* in the next: but this seems not true: the construction is a zeugma '*is ubi illanc* (thus I have written for *hanc* of mss., cf. 141) *videt virginem honesta forma, et (videt eam) fidibus scire*'. For *honesta forma* comp. Andr. 123 with note. 133 *fidibus scire* so. canere: thus the mere abl. is used by Cicero de Sen. 8, *discebant fidibus*, and ad fam. ix 22, *fidibus docuit*. 134 *producit vendit*: the omission of the copula is quite in keeping with the habit of the comic language, comp. however *omnis produxi ac vendidi* Haut. 144. *producere* means 'to lead into the market for sale'. 138 *sedulo* 'sine dolo, hoc est, impense' Don. 143 *ad virginem animum adiecit*: the same expression occurs Pl. Merc. 334. *etiamne amplius* is like Andr. 325. 145 *cupiam* is the reading of all good mss.: it expresses Thais' wish in a more modest form than *cupio*, which late mss. give, and Fleckeisen most unaccountably prefers. 148 *amicum* is said very feelingly: *amatores* she had enough ('ad tempus' as Donatus observes), but no real friend to back her up in case of need. As to a *cognatus*, it would have been his natural and legal duty to protect his female relations. 149 *parere* is the reading of the Bemb., the only one which is borne by the metre: *parare* in later mss. is only a gloss. *beneficium* should be pronounced as *beneficium*, and this pronunciation should be assumed not only for Terence, but also for Phae- drus (i 22, 8. iv 26, 18. L. Müller de re metr. p. 334. id. *rh. mus.* xxii 507 f.). Cf. note on Phorm. 394, and such forms as *calfacere* and *calefacere* etc. On an ancient coin (C. I. L. i 19) we find the inscription *Benventod* instead of *Beneventod*: other materials are collected by Ritschl Opusc. ii p. 716—

722. 151 *hosce aliquot dies* 'for the next few days': cf. 187 and 190. 153 For *cum* see Andr. 941. Phorm. 465. 154 *noster* like *erilis noster filius*. With the whole line we may compare Ad. 564, *laudo, Ctesipho, patrisas: abi, virum te iudico*. 155—158 are quoted by Quintilian, ix 2, 58 as a good example of a '*μνηστος* in dictis'. 157 On *soror dict.* see Introd. p. 17. 159 For the scanning of *ego exclūd.* see Introd. p. 20. Fleckeisen omits *ego* with Krauss, but all mss. give it, and it is, moreover, necessary on account of the antithesis of *ille*. 160 *istam* is proleptic instead of *times ne ista*. 161 When the text was in the press, I did not know that the Bemb. ms. reads *ABDUCTAST*, a reading which should be admitted into the text at once: the inferior mss. read *advecta est*. See Umpfenbach, *Hermes* II p. 357. *talis* is ironical just as in Pl. Capt. 951, *quid me facere oportet, ubi tu talis vir falsum autumas?* 163 *numcubi* = *numquid alicubi* (*Don.*): the original *c* of *cubi* (from *quo*-) appears best in this form. But *numcubi* seems to occur only here. 164 For *claudier* cf. Andr. 573 with note. 165 *ex Aethiopia*: so Theophrastus, Char. 21, *καὶ ἐπιμελεῖσθῆναι ὅπως αὐτῷ ὁ ἀκόλουθος Αἰθίοψ ἔσται*. 169 One of the small inconsistencies that may be hunted up in almost any author, and are not wanting in Terence, occurs here, as we learn later on that Phaedria gave 20 minae for the eunuch alone. 180 *perfeceris* = *impetraveris*. 182 'If it were only for two days, but I'm afraid, it will be twenty days instead'. 184 *nil moror* is an expression of frequent occurrence in conversational language: so Hor. Ep. I 15, 16. II 1, 264. Sat. I 4, 13; literally it means 'I do not care about it', in the sense of 'I don't like it, I won't hear of it'. Originally it is used in judicial language of the judge dismissing a defendant: Liv. IV 42, 8. VIII 35, 8. *nil* is here for *non*. 185 *hoc* is neut. of the pronoun. 186 *bene facis* (or *dicis*) is the Latin equivalent for our conversational 'I am much obliged to you': see Pl. Capt. 849. Ter. Phorm. 1051. Ad. 945. 188 The scholiast in the Bemb. ms. adds here 'o miseriae amoris! morem gerere amatoribus mulieres solent. sic in Andria [295] *seu tibi morigera fuit in rebus omnibus. novum servitii genus amatore morigero inesse contendit*'. 189 *maxime*, the same way of assenting as the Greek *μάλιστα*. 191 *numquid vis aliud* the usual form of leave-taking: cf. 341, 363. Phorm. 151, etc. 192 '*praesens*: corpore. *absens*: animo', Schol. Bemb. 195 'Let your whole heart be mine, as I am wholly yours'. 202 The genitive *huius* depends on *quidquid*: so again v. 980, 1070. Haut. 961. 204 *adeo* is explained 'nimis' by Donatus; translate 'a young man of such good family'. 205 *constituit* 'has

made an appointment'. 206 *dum venit*: see Munro on Lucr. i 949.

ACTVS II.

207 ff. 'Amatorium multiloquium et vaniloquium continet ista actio; nam et repetit quod iam dictum est, et id facit (necessario) magis et odiose nimis'. Donatus. 208 Cf. Pl. Merc. 495, *satin istuc mandatumst?* 209

rogitare 'that you should ask': infinitive of indignation, see note on Andr. 245. 870. 210 *peribit*, i.e. 'is thrown away', so Haut. 486. Ad. 743. Phaedria plays upon the expression in using the same verb *pereo*, but in the meaning 'I'm dying for love'. *quod* 'an object which': far more significant than if he had used *qui*. 212

The mss. read *quin effectum*, and *quin* is also attested by Donatus. I have adopted Bentley's emendation of the passage. 214 *munus nostrum ornato verbis*: Pliny has nearly the same phrase, Ep. i 8, 15, *qui benefacta sua verbis adornant*; Cicero has in this sense *verbis auget suum munus* Off. ii 20. *quod* here and in the next line is the same as *quoad*, pronounced as a monosyllabic word: see Introd. p. 21. Charisius ii 216 x quotes the passage and adds 'ubi Helenius Acron (an ancient commentator of Terence) *pro in quantum poteris*'. See my note on Pl. Aul. 258, though I was wrong in stating there that we find in Terence only two instances of this meaning of *quod*: cf. Haut. 416. Ad. 511 and 519. 216 *nullus* = non: cf. *nullus dixeris*, Hec. 79. 217 f. *offirmare perpeti* 'to steel myself so as to bear': in the same way *offirmare* takes an infin. after it in another instance, Hec. 454. Donatus justly draws our attention to the strength of the expression 'non *firmare*, sed *offirmare*; non *pati*, sed *perpeti*'. 219 *iam* = statim; *revortere* (fut.): 'either you will come back of your own accord, or want of sleep will drive you hither'. *insomnia* 'want of sleep' in the sing. is only archaic and late (it occurs in Ennius, Pacuvius, Caecilius, Sallust, Suetonius, Gellius): the singular *adiget* is attested by Donatus, and stands in one of Faërnus' mss.; others read *adigent*; but *insomnium* means 'dream'. 220 *opus* is here agricultural work, as the connexion of the passage shows. *defetigare* is a better form than *defatigare*. *ingratiis* (for the form see Introd. p. 20 vi) 'against my own wish': I'll force myself to sleep. 221 *hoc plus facies*: 'you'll have fatigue as well as restlessness to bear; that's all the good you'll get by it'. *abî*: for the prosody see Introd. p. 15. 222 *cicere mollitiem* is here said as Lucilius uses *elicere amorem*, and the prologue to Plautus' *Casina*, v. 23, *elicere ex animo curam*. *indulgeo* with an acc. is archaic: see on Haut. 988. Lucilius says *iram indulgere*. 223 *careo* c. acc. is archaic: so *meos parentis careo* Turp. 32 x: and plebeian,

so in a sepulchral inscription *dulcem carui lucem* Grut. 572, 7. *opus* drops here its final consonant. 224 *univorsum* is stronger than *totum*: compare the passage, Pl. Trin. 171, where we have both together: *gregem univorsum voluit totum avortere. vidē* (Introd. p. 15) *quid agas* 'dicitur magna agredientibus' (*Don.*): Phorm. 346. Parmeno

treats Phaedria with ill-concealed irony, though the young gentleman is not aware of this, as he is actually under the impression that he is about to make a most heroic sacrifice. His answer *stat sententia* fully shows this, 'I'm firmly resolved'. This expression occurs repeatedly in Livy, xxi 29, 5. 30, 1. xxx 4, 5. xlv 3, 1. Ovid, Met. i 243, *sic stat sententia*, and *stat* alone is thus used by Cic. ad Att. iii 14, and Virg. Aen. ii 750. 227 Instead of using the comparatives *severior* and *continentior*, Terence was here obliged to employ *magis*, in order to have an expression parallel to the preceding *minus*.

230 *honestas*: cf. Andr. 123. *mirum ni lit*, 'it would be queer if I did not', i. e. I shall certainly. *se turpiter dare* 'play a wretched part': in the same way Caelius writes to Cicero (ad fam. viii 15, 2) *se Domitii male dant*. In *turpiter* the last syllable is lengthened on account of the sharp pronunciation of the final *r*: but see also Key's Phil. Essays p. 321.

232 Gnatho makes first a general observation, and then gives it a more special explanation. The construction *quid* ('how much') *intellegens* (so absol. 'an intelligent' or 'clever fellow') *interest* (=distat a) *stulto* is very rare, yet not without other instances, as the Lucilian *quid huic interest illud Cognosces*. This is different from another construction, Ad. 76.

233 For *quid inter* see Introd. p. 19. 234 *hinc* from Athens. *locus* and *ordo* are synonyms, but *ordo* is somewhat more sonorous, and sounds more dignified. 235 *bona abligurrire* (so the better spelling with *rr*) 'to squander one's fortune in eating and drinking'.

236 *sentum*: so Virg. Aen. vi 462, *loca senta situ*. According to Gnatho's description the poor fellow had all the attributes of wretchedness, he was dirty, ill, ragged, and old. The homoeoteleuton *pannis annis* adds not a little to the effect of the whole: the expression *pannis obsitus* occurs also Haut. 294 and in Suet. Cal. 35: with *annis obs.* we may compare Virg. Aen. viii 307, *obsitus aevo*.

237 *ornati* archaic genitive instead of *ornatus*. The original form was *ornatu-is*, hence by contraction the ordinary form *ornatus*, or with the loss of *s* (Introd. p. 17) and the contraction of *ui*, *ornati*. Similar examples are by no means scarce: see note on Aul. 83. In *miser* the *r* is not pronounced: Introd. p. 17. 239 *hic* of time. *prae me* 'as compared with myself'. 240 *itan* (with a weak pronunciation of *n*: Introd. p. 18), *parasti* 'have you so managed your affairs'? *esset* is the reading of the

Bembine ms., and seems preferable to *sit* which is given by later mss. and adopted by Bentley and Fleckeisen. *sit* would merely denote the natural consequence, 'so that you have now no hope left', while *esset* expresses also the intention of the doer: 'so that you might have no hope left', and this is of course very bitter and ironical to suppose that a man is working to bring about his own ruin. 241 *simul* drops its final consonant: Introd. p. 18. So does *vidēn*. Generally a note of interrogation is put after *loco*, and the following line is taken by itself as an exclamation: I have preferred to connect the two, assuming a proleptic construction, 'do you see me who have sprung from the same rank, how well-conditioned my own body is?' 243 The whole is an ἀξίωμα: he is poor, yet rich—as the rich are his friends. *deft* 'is wanting', so again Phorm. 162, and the inf. *defieri* Hec. 768. 244 *ridiculus* 'jocular, witty': hence parasites are simply called *ridiculi* by Pl. Capt. 467. *plagas pati* graphically described by Pl. Capt. 86 ff., *et hic quidem hercle, nisi qui colaphos perpeti Potis parasitus frangique aulas in caput, Vel extra portam Trigeminam ad saccum ilicet*. Hence Plautus calls the parasites *plagipatidae* Capt. 469. 245 *tota via*, ὅπου ὁδοῦ τὸ παράπαν, Aristoph. Plut. 162. 246 *olim* 'in times past', nearly the same as *apud saeculum prius*, but the accumulation of synonymous expressions renders the sentence more impressive. 247 *aucupium*: the special term used in a general sense, so often this word in Plautus. 248 *omnium rerum* 'in all things'. 249 *me* belongs rather to *rideant* than to *paro*: *ridere aliquem* is 'to laugh at a person's jokes', cf. Pl. Capt. 478. Hor. Sat. i 9, 22, and especially Petron. 61, *satius est rideri quam derideri*. 252 *nego* 'to say no', aio, 'to say yes'. *negat* drops its final consonant: the form of the sentence is easily understood. The commentators quote an epigram of Martial which is very much to the purpose: XII 40, *mentiris: credo. recitas mala carmina: laudo. Cantas: canto. bibis, Pontiliane: bibo*. 257 The line is quoted by Cic. Off. i 41, 150. 260 In *videt* the final consonant should not be pronounced: Introd. p. 17. 263 I have written *discipuli* on the authority of two of Bentley's mss., as the tenour of the sentence would suffer otherwise: 'viri viris opponuntur, discipulis parasi' as Bentley observes. The Bemb. ms. and others read *disciplinae*. 264 In *vocabulā* the ending is long: Introd. p. 14. *Gnathonici* at once reminds the hearer of *Platonici*. 265 The long ending in *facit* is not solely due to the influence of the caesura: Introd. p. 14. *cibus* drops its final s. 267 f. The metre shows that *Thaidis* cannot be right: Muretus proposed *meretricis*, of which *Thaidis* would merely be a gloss, but this word seems too harsh in Gnatho's mouth; Bentley's conjecture *ostium*

opperiri tristem video would be acceptable if it could be proved by the slightest trace of ms. authority; very probably the passage is more corrupt than appears at first sight, and Weise may be right in assuming an interpolation here after the removal of which we should have only one line *sed Pärmenonem ante ostium, rivälis servom, video*. 268 *hisce* is an archaic plural instead of *hice* or *hi*, which is all but attested by Donatus in his note on the passage. See Ritschl 'nom. plur. der 2. decl. auf us', Opusc. II p. 646 ff. *frigent* 'they are left in the cold', i.e. they are out of favour in this house, cf. Hor. Sat. II 1, 62, *ne quis amicus frigore te feriat* (cuts you). 269 *hoc munere* 'by virtue of this present': so Catull. XIV 1, *munere isto Odissem te*.

271 The construction *aliquem salute inperire* occurs also in Pl. Epid. I 2, 25. *summum suum* 'his greatest friend': Donatus justly observes '*quam venuste quod summum amicum non resalutet Parmeno*'. Parmeno's answer is by no means friendly, cf. Pl. Pseud. 457, Sr. *salvê. quid agitur?* Ps. *statur hic ad hunc modum*. 274

uro 'I sting', cf. 438. 278 *sursum deorsum* should be understood literally of the hilly streets of Athens. *deorsum* is disyllabic: Introd. p. 21. 279 *amicos sc. beare*.

280 *profectus fueras*, lit. 'you had set out to go'. 281

nusquam 'nowhere', so Ad. 246. *operam dare alicui* 'to assist' is a phrase frequently found in the comic poets.

282 *ad illam âge* is ~ ~ ~ instead of ~ ~ ~: for the short quantity of the first syllable of *illam* see Introd. p. 19. In *forês hæc* we have ~ ~ ~ instead of ~ ~ ~ according to Introd. p. 15. 283 Gnatho asks ironically 'do you want to have any one called out?' insinuating by this that Parmeno would not be allowed to enter the house himself. After these words Gnatho goes into the house, and Parmeno is left alone. With 286 Gnatho returns and feigns astonishment to find Parmeno still there. 288 *mira vero quæ placeant*, i.e. *mira (dicta) esse oportet quæ eiusmodi sunt ut militi placeant*.

290 *qui abierit* 'how he has managed to leave the Piræeus'. Chaerea was one of the *παιδοποι* stationed at the Piræeus. *qui* is Lachmann's emendation instead of *quid* of mss. *publice, δημοσίᾳ*.

291 *non temerest* 'it's not for nothing', i.e. it must signify something: see my note on Aul. 616. The two words *nesciô quid* coalesce into one as the accent alone would suffice to show.

On the following scene Donatus observes 'in hac scaena novus amor adhuc ephebi et consilium potiundæ virginis demonstratur, tanta virtute poetæ comici, ut hoc commentum non quæsitum esse, sed occurrisset sua sponte videatur.'

293 *neque ego sc. usquam sum*: the expression means 'I'm lost, since I have lost her'. 294 *insistere viam*

is also used by Pacuvius 50 R.; *iter insistere* occurs in Pl. Cist. iv 2, 11.

296 *dehinc* is monosyllabic: Introd. p. 21. *deleo* 'wipe out'. As young men are apt to do, Chaerea talks here as if he possessed a vast experience in love.

299 This line is by no means easy to explain, and yet all editors pass over it *sicco pede*. The construction is *est vero hic*, 'he is indeed one', *qui si occeperit*=quo exorso 'after whose beginning' etc., if he once begins.

301 *præut* 'compared with what his fury will do': on the word see my note on Aul. 503. Parmeno knows Chaerea's hot temper '*moribus conicit ardentiorē in amorem ferri posse, simul ac coeperit*'. (Don.)

302 On the monosyllabic pronunciation of *deae* see Introd. p. 20. *senium* is more expressive than *senem*. Donatus quotes Lucilius *at quidem te senium atque insulse sophista*. The masculine *qui* after *senium* is in conformity with the habit of the comic writers: Andr. 607.

303 *floci facere*: 'deest vel' (Don.). The sense is 'confound me for paying even the slightest attention to him'.

305 *nēque unde*: see Introd. p. 19.

307 *te* is proleptic.

310 *pātris* drops its final consonant: Introd. p. 17.

311 *inepte* 'you fool' but without any offensive meaning. *hoc* sc. ut invenirem quod amarem.

312 Before this line I have put the mark of a gap, as *sive* in the commencement presupposes a first *si* (not *sive*, according to the habit of the comic writers). To give a specimen of what may have been said in this lost line, I add the following: *si mē amas atque cūram habes mei cōmodi*. Fleckeisen writes *sic* instead of *sive*. *sive adeo* is 'or if indeed'. *nervos intendere* 'to strain one's strength': Cicero says *nervos contendere* Verr. ii 12.

314 *demissi umeri* 'falling shoulders': *umerus* is the true form without any aspiration, like the Greek ὤμος which itself stands for ὀμσος or ὀμ(ε)σος. *vincto pectore*: namely, the breasts kept straight by the *mammillare*. *gracilae* is the reading of grammarians (Nonius, Probus and Eugraphius) instead of *graciles* of mss. Both forms of the adjective were in use.

315 *habitiōr* 'rather plump': cf. 242 *habituō corporis*: so Plautus Epid. i 1, 8, *corpulentior videre atque habitiōr*. *pugilem*: athletes were always well kept and fed, hence *pugilice* atque *athletice* valere Plaut. Epid. i 1, 18, of excellent health and a well-conditioned body. Hence if you call a girl *pugil*, you attribute to her what would be becoming in a man, not a woman. This is what Donatus meant, whose note is now corrupt: it ought to be read '*laus in virum, non virginem*'.

317 *itaque* *ergo* 'itaque nemo illas amat, *elpowela* est' (Don.): the two particles together are pleonastic, but pleonasm is one of the means by which language expresses emphasis. *itaque ergo* is thus found together even in Livy i 25, 2. iii 31, 5. xxxix 25, 11. Parmeno who has patiently listened to Chaerea's

condemnation of the common run of girls (*cotidianae hae figurae* 297) now asks for a description of his choice: 'and what is that wonderful girl of yours like?' *nova* 'never yet seen before': 318 *colôr vè*—: see *Intro.* p. 17, *verus* is here 'natural'. *sucus* is the true spelling, not *succus*.

322 *amisti* is the syncopated form of the perf. for *amisisti* and is here specially attested by Donatus: in order to emend the metre, I have added *eam* after *qua*: Bentley reads *qua ratione illam amisti*: but it seems easier to account for the loss of *EAM* after *QUA* than for that of *ILLAM* after *RATIONE*.

323 *stomachari secum* is said in the same way as *secum cogitare* (n. on v. 64).

325 *felicitates* is more comprehensive than the singular: see note on *Andr.* 552. *advorsae* is the reading of the mss. for which Bentley substitutes *avorsae* as he cannot understand how *bonae felicitates* can at the same time be called *advorsae*. Logically speaking, they cannot: but Chaerea is cursing his own folly in strong language and naturally uses an *ὀξύμωρον* just as if we were to say 'Good luck behaves badly to me'. It is not always strict logic that should guide us in our estimates of comic language.

326 *scelus* 'misfortune': in the same way *Pl. Capt.* 758, *quid hoc est scelus* which Brix justly explains by *quid est hoc infelicitatis*. With *quid factumst* Parmeno asks for a more detailed description of the whole affair.

331 *deierare* 'to swear with the strongest oath': *de* increases the power of the simple verb, as in *deamare demirari deperire* etc.

332 *sex septem* 'six or seven', but without any copula in good Latin: so *Hor. Ep.* i 1, 58, *sed quadringentis sex septem milia desunt*.

333 *opus* drops here its final consonant. 335 *quam longe* 'from ever so far' viz. having caught sight of me: for *quam* see note on *Andr.* 136.

337 Cf. *Pl. Men.* 377, *heus, mulier, tibi dico*. So also *Phaedr.* iv 19, 18, *tibi dico, avare*.

340 *advocati* were called friends who appeared as supporters at a trial, assisting also with their advice.

341 *hora* 'a whole hour'. So *Hor. Sat.* i 5, 13 *dum aes exigitur, dum mula ligatur, Tota abit hora*.

343 *commodum* 'just': so *Phorm.* 614, and frequently in *Plautus* (e.g. *Trin.* 400. 1136): originally this may have been a sentence by itself, cf. *ridiculum Andr.* 6.

345 *nulla erat* 'she could not be seen anywhere'.

347 Chaerea does not like to believe that Parmeno considers his own chance of success so small and expresses this by *alias res agis* 'why, you must be speaking of a different affair'.

351 In order to elicit further confidence, Chaerea becomes now affectionate towards Parmeno 'my dear Parmeno'.

353 *potens* 'rich': so *multo auro potens Pl. Epid.* i 2, 50. So *domus potens et beata Catull. Lxi* 156.

355 The majority of the mss. read *immo enim* (cf. *Andr.* 823): but the Bembine ms. omits *enim*.

357 *inhonestum* 'ugly': cf. *honesta*

facies Andr. 128. See also Thais' subsequent opinion on Chaerea himself, v. 474. 358 *quatietur* 'will be whirled out of the house'. 360 Chaerea means that if he had known Thais, he might have got access into her house. This explains the word *perii*. 361 *ad* 'compared with': cf. Pl. Capt. 275 (*Thales*) *ad sapientiam huius nimius nugator fuit*. 371 *ducam* seems to be the reading of the Bemb. ms. and, if so, should not be changed for the reading *deducam* of inferior mss. The hiatus is here admissible on account of the change of speakers. In the same way as here we had the simple verb *ducam* v. 364. 373 *tango* besides its usual sense, has also frequently that of obscene contact: cf. 638. In much the same way *ludere* has also a bye-sense: cf. 586. 374 *quisquam* is frequently used as fem. in archaic language as also the simple *quis*: see my note on Aul. 135. 377 *quantum potest* 'as soon as possible'. 378 'Callide servus non vult se auctorem videri tanti facinoris' (Don.). 379 *percello* 'knock over'. 380 *calidum* 'hot', we say 'hot-headed': Plant. Glor. 226, Cic. Off. i 24, and Livy xxii 24, have the expression *calidum consilium*. The Greek θερμός is used in the same sense. 381 *ista in me cudetur faba* 'id est, in me hoc malum recidet: ut laborat solum, in quo cuditur (id est, batuitur) faba, cum siliquis exuitur tunsa fustibus' Don., who also quotes another passage of similar nature, Phorm. 318 *tūte hoc intristi: tibi omne est exedendum: adcingere*. But neither Donatus nor any other commentator can give us a satisfactory explanation of the origin of the proverb. I should explain 'this will bring a good thrashing down upon me' (see on Pl. Aul. 810). 385 *gratiam referre* 'pay them back' here in an ironical sense: so also 719 and 911. Cf. also Pl. Persa 853 *sciunt referre probe inimico gratiam*. 388 *facias* is the reading of all mss.: Fleckeisen gives *faciam*. But there is not the slightest necessity for any change of this kind. 390 *defugere auctoritatem* 'to shirk the responsibility' which arises from being auctor rei. For this phrase compare especially a passage in Plautus' Poenulus i 1, 17 ff., Ag. *si tibi libidos aut voluptati, sino: Suspende, vinci, verbera; auctor sum, sino*. Mi. *Si auctoritatem postea defugeris, Vbi dissolutus tū sies, ego pendeam*. The future *defugiam* is given by our mss. and attested by Donatus, though his explanation of the passage is wrong (he attributes the words to Parmeno): yet Fleckeisen prints *defugio*.

ACTVS III.

391 ff. 'Hic sermo sic prodit, ut post scaenam incohatu esse videatur. continet autem assentationem parasiticam et stultitiam gloriosi militis'. Don. 394 *hoc* = huc: see above on v. 114. 395 *datum* 'it is a gift of

nature'. 396 *grata* is here = *gratiam afferentia*, cf. Haut. 262: so also the contrary *ingratus* ib. 934.

397 *vel* 'even' a king was pleased with me: why should not she? *maximas* sc. *gratias*, from 391. 401 *quod*

refers to the whole preceding sentence, not only one word in it: cf. Haut. 364. 403 *mirum* is of course taken

by the braggadocio in a different sense from what the spectators understand it to mean. He understands 'wonderful', they 'queer'. 406 Gnatho chooses the word *expuere*

on purpose, as a man of fastidious taste would not consider it a great honour to be the king's chosen companion *ad expuendam miseriam*. But Thraso never perceives such hits as this. 408 *elegans* 'of good taste': cf. 566. 409

The same expression in Hor. Sat. i 9, 44, *Maccenas quo modo tecum, Hinc repetit, paucorum hominum*. Again the officer would naturally take Gnatho's observation as a compliment: 'he is so absorbed with yourself, that he sees nobody else'; but the spectators understand differently 'he is indeed conversing with a nobody when being with you'. The hiatus after *hominum* is admissible on account of the change of the speaker. 415 *belua* with one *l* is the

true spelling, not *bellua*. 416 The mss. read *pulchré mehercle*: but see note on v. 67. I have written *perpulchre*, and find that Bentley also proposes this conjecture in his note on v. 67: this would in the mss. look like *PPULCHRE*, and could thus easily pass into a mere *PULCHRE*. Fleckeisen prints *pulchérrume hercle*, but this change is not so easy as my emendation, and seems, moreover, to create an incongruity of expression, as we have the positive *sapienter* in the same line. 420 *tango* here 'to anger', cf. our phrase 'to touch up' and the adj. 'touchy'. The Rhodians were famous for wit; see Cic. de Or. ii 54, 217: Thraso, therefore, represents himself as beating a redoubtable enemy. 422 The words *plus miliens audiui* are of course said aside in a low voice. 424 *ad id*: sc. *scortum*. *alludere* 'to

commence a game with the wench'. 426 The mss. of Terence add *et* after *es*, and Bentley keeping this writes *pulmentum*. But the reading which I have given in my text is sufficiently defended by Vopiscus in his Life of Numerianus 13 (= Scriptores Hist. Aug. ed. Peter 2, p. 223), where he says 'ipsi denique comici plerumque sic milites inducunt ut eos faciant vetera dicta usurpare. nam et *lepus tute es pulpamentum quaeris* Livi Andronici dictum est, multaque alia Plautus Caeciliusque posuerunt': and as Peter has there no note, it seems evident that his mss. omit *et*. I do not see why we should not believe that Terence took this line from Livius Andronicus who himself translated it from the Greek *δαύτρον κρεῶν ἐπιθυμείς*. As for the meaning, Donatus briefly explains 'quod in te habes, hoc quaeris in altero': *pulpamentum* was originally

used of 'game', hence we may translate 'you are yourself a hare, and go out hunting for game'. A peculiar explanation is given by the Schol. Bemb. (Hermes II p. 359) '*lepus dixit infamis, quia dicitur lepores per singulos annos sexum mutare. pulpamentum dixit muliebre corpus*'. As soon as we accept Vopiscus' statement that Livius Andronicus was the real author of the proverb, the expression *vetus* v. 427 becomes all the more significant. In fact, Terence seems to have been obliged to choose a proverb which was already known to a Roman audience, or else the humour of the whole passage would have been lost upon them.

430 'Your joke must have hurt the young man': this is the right translation, though most commentators supply *mihi* after *dolet*, as if Gnatho expressed pity for the young man. *imprudens* 'thoughtless'. *libero* 'forward': cf. Cic. pro Caelio 18.

432 The Greek of this line was probably γέλῳτι πρὸς τὸν Κύπριον ἐκθανούμενα: see Meineke, Men. p. 100. If this be so, Menander had a Κύπριος in the place of the unfortunate Rhodian youth of Terence.

434 *purgo* lit. 'clear': here 'to excuse or justify myself'. 438 *uro* 'to vex': see v. 274 above.

445 Bentley justly rejects the reading of our mss. *par pró pari referto*, as the usual form of this proverbial saying was *par pari referre*: cf. Phorm. 212. Pl. Persa 223. Atticus in Cicero's Ep. ad Att. xvi 7, 6: and *pro* is omitted by Servius on Virg. Aen. I 265, where he quotes the line, but it stands in the Medicean ms. of Cicero's Ep. ad fam. I 9, 12. But the authority of this ms. alone would not suffice to defend *pro* which we have shown to be contrary to the habitual form in which the same expression appears in other passages. Bentley writes *par tū pari*, but this way of changing the readings of mss. is far too violent to be admitted as safe criticism. I have written *porro* instead of *pro*: this means 'in your turn', cf. Pl. Asin. 875. In *párt* the datival ending appears shortened, for which see Introd. p. 15. *mordeat*: we, too, say a 'biting' remark: so Virg. Aen. I 265, *te cura remordet*.

446 This is pretty nearly the only sensible remark attributed to Thraso in the whole scene.

448 For the hiatus *tē a* see Introd. p. 21. 450 *alio*=in aliam; so=in alias, Haut. 390; or to give another instance, *aliunde*=ab aliis, Catull. lxi 153.

453 Bentley finds a difficulty in *melius* 'nam si idem est, quomodo melius?' This is one of the most glaring instances where the acumen of the great critic has gone hopelessly astray. Terence does not mean 'you would have found the same as a better one': but 'you would have found out the same thing in a far better manner than I', i.e. more easily or quickly. If Terence had written *item*, a subsequent *melius* would be without sense.

Thais now comes out of the house to greet her adorer.

454 *visa sum* 'I fancied': so Pl. Cist. II 8, 1, *audire vocem visa sum ante aedis modo*. 457 *de* 'on account of'.

Parmeno thinks it of course very ungentlemanly thus to recall one's presents at once to the memory of one's mistress.

460 'Would one believe him to be of human grigin': i. e. he is not, he is a mere beast. Bentley's conjecture *abdomini* is so ingenious that it is almost a pity it is both against metre and mss. 463 *hodie* is significant 'to-day I am going', not as if you would find it so every day.

466 *quod* = *quoad*: see note on 214 above. 467 The mss. give *nostris* with the exception of the Bemb. ms. which reads *nostrī*. The language of Plautus and Terence recognizes *similis* and its compounds only with the genitive.

nostrī is either from *nos* 'like us', in which case the construction is rather harsh, but not unexampled; or from *nostrum* sc. *donum*, which I should prefer. [Ritschl Opusc. II p. 272 prefers *nostrum* = *nostrorum*.] 471 *ex Aethiopia usque* 'all the way from Aethiopia' is said like *usque a rubro mari* Nep. Hann. 2. On Thraso's malicious observation *hic sunt tres minae* Donatus has the following note: 'callide munus ad pretium revocavit, ut ad avaritiam converteret meretricem, ne officio donantis et gratia leniretur. et ideo non dixit *tribus minis valet*, sed *hic sunt tres minae*, quasi iam vendenda sit'. Gnatho follows with a similar remark: '*vis*' i. e. 'it would be difficult to get that for her'. Three minae is a ridiculously low price for a young slave-girl: see on Phorm. 557 and Ad. 191.

478 *dabo* originally = *exhibebo*; we may translate 'I warrant him to be accomplished'. 479 It is a pity that our space should not permit us to quote Donatus' excellent note at full length: but it suffices to observe how strongly this one line describes the beastly character of the braggadocio, while at the same time an observation of this kind must naturally make him even more hateful to Thais than he is already. *vel* 'even': 'honesta ἔλλειψις, ut Vergilius *novimus et qui te*'. (Don.).

485 *sat habet* 'he is satisfied', a frequent expression in comic language: see my note on Pl. Aul. 770. 487 *miserique* 'bene additum, quia non continuo pauper etiam miser est' (Don.). 488 *qui* abl. 'with which'. *perpeti* 'to endure for some length of time'. 489 *tacē tū*: see Introd. p. 15. 491 It was the custom to place food on the funeral pyre as an offering to the infernal gods, and stealing this food was a proverbial expression of extreme poverty. So Catull. 57, *ipso rapere de rogo cenam. flamma* is here the rogos when already lighted. 493

postea is the reading of Donatus and some mss., but as this would be against the metre, Fleckeisen is no doubt right in printing *poste*, the old form for *post* which occurs more than once in Plautus. 495 On the hiatus *cūm a*,

ident that v. 10 means precisely the same as *quor partis* i *Poëta dederit quae sunt adolescentium*, and to strike t this line is more than bold, as it is quoted by Nonius. Działko avails himself of a suggestion of Ritschl, who assumes a gap after v. 2. By repeating here his own attempt of restoring the lost connexion of the passage, it will be easy to give the reader an idea of Działko's conception of the whole. He is of opinion that Terence wrote something like the following:

nequid sit vestrum mirum, quor partis seni
poëta dederit, quae sunt adolescentium,
[id vos docebo: sed ne huiusce fabulae
vos ignoretis nomen et qui scripserit]
id primum dicam, deinde quod veni eloquar.
ex integra graeca integram comoediam
hodie sum acturus Hauto timorumenon.
[græce hanc Menander scripsit, vortit denuo
latine, quem iam nostis, Afer Publius.]
nunc quam obrem has partis didicerim, paucis dabo.

As for this, I would observe that Terence himself never mentions his own name in any of his prologues, and that it seems therefore unadvisable to introduce *nostis* or *Publius* in the gap. Again, Działko himself shows in his dissertation that the *tituli pronuntiatio* generally took place prior to the recital of the prologue, yet assumes at the same time that this habit was not observed in the present instance. Ritschl assumes also a gap after v. 5: the first part of the prologue consists in the mere announcement of the title, and of the Greek and Latin authors of the play, at least according to Działko's restoration. Ritschl, he says, coincides with Ritschl's view of the matter. Without assuming a gap, this first part would consist of only two lines, and after these, Działko says p. 11, the poet could not continue 'tam verboso transitu' *nunc quam rem* and so on. This sounds quite plausible, but is the more much improved by having four lines instead of two? It is, 42 lines would still belong to the second part, concerning the author's petition for indulgence; and the proportion 4 : 42 is still so unequal, that this argument for assuming a gap—and it is the only one we are favoured with—appears somewhat weak. And this is, no doubt, Działko's own impression, when he concludes p. 17 by saying: 'fortasse ante v. 10 alia quoque interciderunt; sed ta (?) ratiocinatione nihil praeterea statuere possumus'.

I confess I can see no reason why we should here assume a deviation from the customary mention of the title and the author of the play previous to its performance. Only in so far as we should not assume a gap before v. 8, but directly enter it. As to myself, I take a different view of the logical position of the prologue: (1) we are informed why the poet sends Ambivius, and this part commences v. 11 *orator esse voluit me, non prologum*, and we hear only of the

poet and his intentions so far as v. 34. The whole is recited by the manager and not by a young actor, because Ambivius' *facundia* (v. 13) was expected to produce a favourable impression. (2) After this comes the reason, which induced Ambivius to comply with the poet's request, viz. his own wish to ask for a quiet and orderly behaviour of the spectators during the performance: he thinks they ought to do so out of regard for himself and also for the poet. This second part extends from v. 35 to the end.

After v. 3. we are now, of course, obliged to assume a gap of a few lines, e. g.

postquam quod instat maxume, perfecero:
etenim novisse decet vos nomen fabulae,
hodie quam spectaturi convenistis huc.

We then have v. 4 and 5, and their sequel v. 10. *nunc* at the commencement of v. 10 indicates nothing more than regression to v. 2, as this particle often does. It will be seen that, throughout this disquisition, we have never paid the slightest attention to vv. 7—9: to say nothing of v. 6, which has been justly rejected by Ihne in his 'Quaestiones Terentianae', his view being accepted by Ritschl, *Parerga* I 381, and Dziatzko p. 11. But even vv. 7—9 do not belong to this prologue, as will be seen from the following arguments: (1) *novam esse ostendi*. The Hauton timorumenos was, it is true, *nova* at the time of its first exhibition, see also v. 29. It was *integra fabula*, i. e. not 'contaminated', for this is the true sense of *integer*, cf. Cic. *Top.* 18, where we have an antithesis between *integra* and *contaminatis*, and *integra latina ex integra graeca* means 'one complete Latin play adapted from one complete Greek play': see also Dziatzko p. 8. But the word *ostendere* is here without any sense at all, as nothing is demonstrated in the preceding lines: Lessing's idea of supplying *apud aediles* having been justly rejected by Dziatzko p. 8, note 1. (2) When a play has not yet been exhibited, as was then the case with the Hauton timorumenos, how can the audience be supposed to know who were the authors of the Greek and Latin plays? It may be answered that Ladewig in his essay 'über den kanon des Volc. Sed.' p. 14 was by this very passage led to the conclusion that Menander's plays were quite familiar to most Romans in the time of Terence, and that his plays were much read even in their original language. But surely this is giving the Romans of that time more credit than they deserve: for there can be little doubt that but very few Romans of that period understood Greek, except of course the well-known patrons of Terence, least of all those Romans who composed the noisy and unmannerly audience in the theatre. (I may now add, how many persons among an English audience know anything of the real authors of the French plays which they make acquaintance with

in Mr Dion Boucicault's English adaptations? Or how many would be able to understand the French originals? Surely if this is the case now-a-days when civilization is more general than in the time of Terence, what would it be then? But these doubts and difficulties would disappear in case we read the lines in question under the following conditions: (1) it shall be previously said, that the play is *nova*, whence it might follow that the case would have been doubtful without an explanation of this kind; (2) we are prepared to understand the familiarity of the spectators with the names of both the Greek and Latin author, if indeed the play was previously known to them. These conditions are found to exist in the *Hecyra*. After the first unsuccessful exhibition of the play, Terence put it aside for a long time, until at last he ventured to produce it again, after having re-written it, as it seems. It is in this way he observes of his play (*Hec. prol. 15*) *nunc haec planest pro nova*. No one would, of course, credit the poet's words unless further explanations were added, and indeed the poet is going to inform us at greater length of the circumstances: but then comes the gap pointed out by Ihne (see note on *Hec. prol.*) At the conclusion of the demonstration that the play was indeed *nova*, we ought to place the three lines which a curious fate has carried off to the prologue of the *Hantion timorumenos*, whence Dziatzko was the first to remove them to their original place.

Throughout this play we are deprived of the valuable assistance afforded us in the other plays by Donatus' commentary.

6 This line is pronounced spurious by Ihne, quæst. Ter. p. 42. The reading given in our text is thus explained by Westerhovius 'sensus videtur esse, Terentium in hac fabula duos fecisse filios familias amatores, duas amicas, duos servos, duos etiam senes, quum haec omnia simplicia essent in Menandro'. If this be a satisfactory explanation (and it seems indeed to be the only one of which the words as they stand are capable), we should have to assume that the play was 'contaminated': which would be against Terence's own assertion v. 4. Bentley reads *simplex quæ... duplici*, where the sense is quite satisfactory, but the laws of comic prosody are violated in *duplici*, as *pl* cannot lengthen the preceding *u*. But the origin of the line will be readily understood on considering Donatus' note on Andr. 301 as quoted in our *Introd.* p. 9. 10 *dabo* 'will explain': cf. Virgil's *sed tamen iste deus qui sit, da, Tityre, nobis*.

11 f. *orator* 'an ambassador': so again in the second prologue to the *Hecyra* *orator ad vos venio ornatu prologi. actor* in the following line has precisely the same meaning. *vostrum iudicium fecit* = *vos iudices fecit* 'he has placed the decision in your hands': the passage quoted from Livy

XLIII 18, 12 has a different sense. 13 *si* is Bentley's emendation for *sed* of mss., it appears more plausible when we adopt the ancient spelling *si* as has been done in the text. Ambivius says 'the poet wants me to plead his cause, (which I will do) if only his advocate can command as much power in his delivery as the poet has exhibited in thought and expression'. *a facundia*: 'as concerns his eloquent delivery': for the preposition *a* conf. Pl. Aul. 184 (*vales*) *haut a pecunia perbene* with my note. 14 *cogitare*=*excogitare*, so again Phorm. 240. 15 *dictārus sum*: for the prosody see Introd. p. 17. 16 *malivoli* is subject: he means especially the *malivoli* *vetus poëta* Andr. prol. 6 f. and here v. 22. *rumores differre* 'spread rumours', so Suet. Aug. 14 *rumore ab obrectatoribus dilato*; cf. also the similar expression Pl. Trin. 689 *nemi hanc famam differant*. 17 The subject *eum* is omitted. *multas Graecas*: the charge is here expressed in very strong terms; before the Hauton timorumenos, Terence had altogether exhibited only two plays only one of which was contaminated. (Introd. p. 4, as for the Hecyra, see note on the first prol.) 18 *factum id* is merely=*contaminasse Graecas* not including *multas*. 19 *autumo* 'non id solum significat 'aestumo', *sed et 'dico' et 'opinor' et 'censeo'*' Gellius xv 3, 6. 20 *bonorum*: cf. Andr. prol. 18. The repetition *exemplum quo exemplo* is familiar to the readers of Caesar: to give another instance from Terence, cf. Hec. (prol. ii) 11 f. 23 *repente* 'all of a sudden', i.e. without any previous training. *studium musicum*=*ars musica* Phorm. prol. 18, both especially denoting poetry. 24 *ingenium* and *natura* are originally synonymous, but the first is generally used as a nobler word than the second. The difference is here marked enough, 'relying on the genius of his friends, not his own talents'. 25 *existumatio* 'judgment'. 27 *aequi* means of course the poet's patrons, *iniqui* his adversaries. So again in the next line. 28 *cre-scendi copia* 'a chance of rising' (both in your estimation and in the world generally). 29 The construction *faciunt copiam spectandi* (for *spectandarum*) *novarum* is very singular, but not unparalleled. So Pl. Capt. 848 *nomi-nandi istorum tibi erit magis quam edundi copia*, or in Terence himself Hec. 372 *eius* (sc. uxoris) *videndi* (for *videndae*) *cupidus recta consequor*, with which we may again compare Pl. Capt. 1004 *lucis tuendi copiam*. The same construction occurs in Lucretius v 1225 (where see Munro's note). Varro R. R. ii 1. Cic. fin. v 17, 29. Inv. ii 2, 5. Verr. ii 2, 31, 77. iv 47, 104. Phil. v 3, 6. Suet. Aug. 98. Gell. iv 15, 1. xvi 8, 3: see Corssen, Krit. beitr. p. 131 f. 31 This can only mean that Luscius had in one of his plays represented a slave coming on the stage in great hurry just as we find it in Pl. Amph. iii 5. Merc. i 2.

Poen. III 1, 20) and the people making way for him. Terence considers it indecorous for free-born men to make way for a slave, hence the indignant question *quor insano* (sc. servo) *serviat* (sc. populus) 'for what reason should free citizens make themselves slaves to a mad slave?' *insanus* the slave seems to be called on account of his foolish presumption that the citizens should make way for him. 35 This is a regression to v. 28. 36 *stataria*, so called because its action was quiet and sedate = *lenis* v. 45, opp. to *motoria* (such as the Eunuclus and Phormio). 38 *autem* 'and then again'. 40 This line will be readily understood from our remarks in the introduction to this prologue. 46 The recommendation of *pura oratio* is characteristic of Terence's own endeavours and aims: for this very reason Caesar calls our poet *puri sermonis amator*. 47 *in utramque partem*, i.e. *in statariis et in motoriiis agendis*. After this line we generally find in the editions three lines which occur again in the second prol. to the Hecyra v. 49, 50, 51; but as they are not given here by the Bemb. ms., I have thought it advisable to omit them altogether. 51 *adulescentuli* with reference to *seni* v. 43.

ACTVS I.

We know from Varro (de re rust. II 11, 41) that Menedemus appears here dressed in a hide: '*in tragoediis senes ab hac pelle vocantur διφθερίαι, et in comoediis qui in rustico opere morantur, ut apud Caecilium in Hypobolimaéo habet adulescens, apud Terentium in Hauton timorumenó senex*'. 53 *nuper est* = *nupera est*, but there is no reason for reading so here, as Parry does, who is quite wrong in stating that *nupera* is the reading of the Bemb. ms. Cicero, moreover, quotes the passage as it stands, fin. II 4, 14. 54 *inde adeo quod* is the reading of mss. and edd., but as *inde* has here a temporal sense, *quod* cannot be right. Fleckeisen writes *quom* and this is possible: I have conjectured *ex quo*, as *ex* might easily be passed over after *eo* of the preceding word. 55 *rēi* here 'intercourse'. 57 *quod* 'a circumstance which' *in propinqua parte amicitiae* 'next door to friendship'. 58 One would almost wish to do away with the copula *et*: for *audacter moneam familiariter* would mean 'I venture to address you in a familiar manner.' Yet *et* gives a good sense 'I address you boldly (considering we are almost unknown to each other) and (after all) like a friend (considering we live so close together)'. 60 *adhortatur* like the Greek *καλεῖν*, translate merely 'obliges you'. 61 f. The Greek original of these lines runs as follows *πρὸς τῆς Ἀθηνᾶς, δαίμονας γεγυρὼς ἔην Τροαῦθ'*; *δοῦδ' γάρ ἐστιν ἐξήκοντά σοι*. 63 *his regionibus* without *in* of the mss. as the scanning would

otherwise be greatly impeded. 64 *neque* where we ought to expect *aut*. So in Greek οὐδὲς ἔχει ἀγὼν ἀμείνω οὐδὲ τιμωρέσθω. 65 *servis comp'uris* sc. habes, but the construction is rather harsh. *proinde quasi* 'just as if', so again Phorm. 382: we should rather expect *perinde*. 66 *fungor* with the accus. is the rule in the language of the comic writers: see note on Ad. 608. 69 The right punctuation of this line is due to Guyet, and it is a striking instance of careless reading to find that Cicero fin. i 1, 3 connects *denique* with the preceding words. Donatus on Phorm. 121 reads *facere denique*, and Bentley adopts this reading. Madvig on the passage in Cicero justly observes 'equidem apud Terentium illis adsentior qui a voce *denique* novam sententiam incipere statuunt; nam postquam Chremes dixit *tam mane et tam vesperi*, conligit omnia: *denique* Nullum remittis tempus. Donatus quidem (ad Phorm. l. c.) hoc loco utitur ut ostendat solere Terentium *denique* in fine ponere; nec tamen minus frequenter initio ponit, ut Eun. prol. 49. Andr. i 1, 120. Eun. iii 1, 42 et 54 et alibi'. See also Munro on Lucr. i 17. 71 For *volūptāti* see Introd. p. 15. ii. The legitimate quantity occurs v. 149. The prosody of *tibi esse* becomes intelligible as soon as we recollect that Terence himself wrote *tibi esse*. *satis* drops its final s. 72 *enim*=enimvero, in the first place of the sentence only in the language of the comic poets and their imitator Appuleius: see note on Pl. Aul. 496. Copyists who were not acquainted with this peculiarity of Terence's language, prefixed *at* to the line thereby destroying the metre. *paenitet* 'I am not satisfied': we have already noticed this meaning of the word on Eun. 1013: Servius on Virg. Ecl. ii 34 quotes the present line and explains '*paenitet, parum videtur*', he omits *dices* because it was of no importance for his purpose in quoting the line and Bentley ought not to have availed himself of this omission to cast suspicion on *dices* in Terence's own text. 74 *in illis* of course the slaves: perhaps we should suppose that slaves are working with Menedemus when Chremes addresses him, in which case he would simply point to them, so that *illi* would appear in its original 'deictic' force. *exercere* 'to keep at work' until one is tired: so Virg. Georg. i 210 *exercete, viri, tauros*. 76 My text gives the reading of the Bamb. ms.; for the asyndeton cf. e.g. v. 604. 77 Seneca says of this line Epist. xcv: *iste versus et in pectore et in ore sit...habeamus in commune ad quod nati sumus*. 78 *monere* with reference to v. 58, *percontari* simply impelled by curiosity. 79 *ego ut faciam* to do afterwards the same as I see you doing. 82 *siquid laboris* (i.e. *labori est*)=si quid tibi dolori, aegritudini est, so Pl. Rud. 190 *nam hoc mi huius sit labori laborem hunc potiri*. *nollem* stands here in the same sense as *nol-*

lem factum Ad. 165. 83 *de te* 'against yourself': cf. v. 138. Plautus has the expression *videre commeruisse hic me absente in te aliquid mali* Epid. i 1, 59, but in a different sense.

84 *fac me ut sciam*: the accus. *me* is owing to a well-known prolepsis.

87 His *causa* is contained in v. 77. 89 *adpono* 'put by': Andr. 725.

90 *vocivom* is the original form (here given by the Bemb. m. 1. Brix on Pl. Trin. 11), not *vacivom*; on *voco vocuus vocatio*, etc., in the archaic writers see Munro's note on Lucr. i 520; he says 'the *a* does not appear in inscriptions before the age of Domitian'. Here we have to connect *vocivom laboris*, as Pl. Bacch. 154 has *vocivom virium*. 92 *hos sc. rostros*.

93 *nunc*: Chremes has meanwhile put the mattock out of Menedemus' reach. 96 *e Corintho*: Corinth was a city notorious for its dissolute life and its swarms of loose women. 99 *humanitus* 'kindly'. 100 *aegrotum* '(love-)sick'.

101 Bentley says that *via* is here monosyllabic, like our 'way': cf. note on Hec. 73. Perhaps we should write *tractāre, sed viā pervolgatā patrum*.

105 *me ignoras* 'you do not understand my character'.

110 *istuc aetatis* 'at your age'. Cic. Cluent. § 141 *se in balneis cum id aetatis filio fuisse*.

111 *in Asiam* to serve in the wars of the *διάδοχοι*. *armis belli* 'by warlike deeds'. Goveanus and Guyet read *signul rem et be'li gloriam armis repperi*, and this change may seem to improve the expression, yet it is not absolutely necessary. Cf. Pl. Epid. iii 4, 14 *apud reges armis, arte duellica Divitias magnas indeptum*.

115 *et sapientia* is the reading of the Bemb. ms., *et benevolentia* of the Calliopian mss.

117 *ad regem*: it is impossible to say what king among the successors of Alexander the Great is here meant. Instead of *militatum* Plautus uses the equivalent expression *latrocinatum* in describing the same thing: Trin. 599.

119 *sed* is the reading of the Bemb., *etsi* of the Calliopian mss. For *sed illum* cf. *neque illum* v. 153.

125 The text gives the ms. reading which has, however, been altered by Bentley and Fleckeisen who read *inde alii*. Bentley says 'si iam videt, cur versu abhinc tertio narrat ubi video? hoc non est venae Terentianae', but why should it not be so in spite of Bentley's displeasure? To me the construction appears all the more emphatic if we keep the ms. text 'I see them...and on seeing them, I began reflecting'.

127 *faciebant* in spite of the preceding singular *quisque*, plurality being implied in the pronoun. See n. on Andr. 627. Many instances of this construction occur in Livy, collected by Drakenborch on ii 22, 7.

129 The subj. *sint* is necessary on account of *vestiant* and *faciam* v. 130 f. Bentley wrote so for *sunt* of mss.

130 *ancillae*: he means the *lanificae* and *vestispicae*: the word *vestire* is here 'work garments for me'.

131 The

expression *eversae cervices* is quite parallel to *flexus eversi* as used of a serpent Verg. Cul. 180.

138 *usque* 'perpetually': here all the more emphatic on account of *usque* v. 136.

139 *quaerere* and *parcere* the two essential conditions of thriftiness: cf. Ad. 813.

141 *vas et vestimentum* probably was a kind of proverbial expression to denote superfluous finery: we should also notice the alliterative form of the phrase.

143 *exercirent* is the reading of the best ms. authorities and is also attested by Paulus, the breviator Festi, p. 81 m., where he has *exercirent, sarcirent*. Bentley explains 'qui laboris sui fructu alimenta sua exercirent et compensarent', and quotes the corresponding phrases *damnum sarcire* and *resarcire*. Guyet was the first to accept the genuine reading in this passage.

144 For *produxi vendidi* cf. Eun. 134. *inscripsi aedis* sc. *venalis*, as Plautus has the full phrase *aedis venalis hasce inscribit litteris* Trin. 168.

145 *quasi ad* 'something near': so Liv. xxvii 12 *cedere in pugna quasi ad duo milia*.

148 *fiam* in reflective signification 'as long as I make myself wretched'.

154 *vere* 'harmoniously'.

158 *maximumst* according to the Bemb. *peccatum* being treated as sb. *a me* means then 'on my part'.

159 *recte spero* sc. *omnia esse eventura*; the same phrase recurs Ad. 289.

162 *hic* in the *δῆμος* where the scene is laid.

165 *impulerim* is the ms. reading, our text gives Bentley's excellent emendation.

169 In this line we have again a brilliant emendation of Bentley's. The common reading was *monere oportet*, but Lindenbruch says that *oportet* does not appear in any of the old mss.; hence Bentley's emendation. It is, moreover, supported by the Scholiast in the Bemb. ms. who observes on this line 'tempus supra horam significat', and by this *supra* shows that he read *tempus* twice: see Umpfenbach, Hermes, 2 p. 366. Cf. Hec. 597 *tempus est concedere*.

174 If Poliziano's collation be trustworthy, this line is not read in the Bemb. ms.; Guyet reports the same of other mss., and it is true that it is not absolutely necessary for the connexion of this scene and the following.

175 Clinia is naturally impatient to see his sweetheart on his return to Athens.

cessant sc. Antiphila and Dromo who are again meant in the next line.

176 *simul* drops its final *l*: Introd. p. 18.

177 *mittas* 'let go' (the original meaning); so Virg. Aen. vi 85 *mitte hanc de pectore curam*.

185 *amplius* belongs to *invitatum*: Chremes wishes he might have pressed Menedemus a little more; some connect it with *esset*, as indeed the mere order of words would lead us to do; but first of all, there seem to be no more instances of such a phrase as *esse amplius* ('to be with us beside the other guests'), and then Chremes had

really invited Menedemus v. 162, so that a mere *quam vellem Menedemum invitatum* would be against the truth.

187 I have inserted *hercle* as Fleckeisen does. L. Müller de re metr. p. 386 writes *atque etiam nunc tempus est*, but a form *nunc* is not attested in other passages and cannot be assumed for this alone. 188 *etiam* 'as yet'.

189 In *omnia* notice the original quantity of the neutral *a* of the plural. *se erga*: a line from Pacuvius' Niptra, 248 B., shows the great liberty the language admitted in placing this preposition differently: *pariter te esse erga illum video, ut illum ted erga scio*.

190 *misere amat* 'loves her to distraction'.

192 *narrat*, of course the person of

paramount interest for the two speakers, Clinia.

192 In former editions we read *credere est* with the explanation

ἐστὶ νομίζω and a reference to Ad. 628 *scire est*. But

Lachmann on Lucr. v 533 shows that constructions like

these have no good authority in early authors and that we

must read *crederes* here and *scires* in the Adelphoe. 195

For *-mus qui ea* - see Introd. p. 21. 197 In *senex* the

final *x* was very probably sounded like *s*: see Introd. p. 18.

199 *illicine* = *is illice + ne* and *illic* is here nominative, not

dative. *hunc* means of course Clinia, *illi* again Menede-

mus. 200 *mansum oportuit*: for the construction see

note on Andr. 239. 201 Some editors read *aliquanto*,

but Bentley justly compares Eun. 131 *aliquantum avidior*.

In *iniquior* the ending appears in its original quantity.

praeter eius libidinem = *praeter quam ei lubebat*. 204

quod 'as regards'. *insimulat* is said of Clinia: the Bemb.

ms. has, however, *insimulant* which Bentley adopts and

explains of both Clinia and Clitipho, as the latter, too, had

called him *senex importunus* v. 197. But if Chremes in-

tended to include his son, he ought to have said *insimulatis*,

for obvious reasons. Yet after all, the reading of the

Bemb. may be the true one, as we may understand *in-*

simulant 'people accuse him of being hard', thus supposing

that Chremes would give his son the impression that he had

heard others talk of Menedemus' behaviour towards Clinia.

205 *qui* stands here almost = *si quis* and the whole clause

refers to the fathers, not the sons. *tolerabilis* means either

'reasonable', or may perhaps be taken in an active sense

(cf. Horace's *oceanus dissociabilis*) = *tolerans*, 'a father who

can put up with (overlook) a few peccadilloes'. 208 *ubi*

semel recurs v. 392, in both passages *semel* means 'for good'.

213 in dependent on *iniqui*, not *iudices*. 214 *a pueris*: cf.

Ad. 440. 215 *adfinis* 'implicated in', here with the genitive

as also in Cie. Sulla, § 17 *huius adfines suspicionis*; but Plautus

Trin. 331 has the dative *publicisme adfinis fuit an maritumis*

negotiis, so also Lucr. III 733 *corpus...vitiis adfine*, and Cic.

Sulla, § 70 *huic adfines sceleri*. 216 In *libidinē* we

have a capital instance of the original quantity of the abl.-ending *e*: Introd. p. 14. In the same way, *filius* in the next line should be claimed as an instance of *us* in the nom. of the *o*-declension. If so, *erit* should be pronounced without its final *t*. 219 It is necessary to write *meust* instead of *meus* of mss., as otherwise the construction of the whole sentence would fall to the ground. 222 The

expression appears to be proverbial: cf. Hor. Ep. II 1, 199 *scriptores autem narrare putaret asello Fabellam surdo*. Prop. IV 9, 21 *cantabant surdo*. Virg. Ecl. x 8 *non canimus surdis*. Liv. III 69 *haud surdis auribus dicta*. Ländenbruch quotes a Greek proverb *ὅπως τις ἐλεγε μῦθον ὁ δὲ τὰ ὦτα ἐκβλεπ.* *hauscit* is one word, like *nescit*. 224 This

line is not found in the Bemb. ms. according to Poliziano's collation; and is not indeed necessary for the connexion between v. 223 and 225. 225 *sat suarum rerum agit* 'has sufficient trouble with his own affairs', the same expression occurs Pl. Bacch. 637. 227 *potens* is the ms. reading

and is commonly explained *imperiosa*, but without sufficient authority, as Bentley shows, who himself conjectures *petax*, a word which is not used by good writers. I have written *petens* where the participle denotes of course a settled and constant quality. *procaz* is a stronger word than *petens*, though ultimately it comes to the same purpose, cf. Festus p. 224 M. *procari poscere, unde procaces meretrices ab assidue poscendo. magnifica* 'giving herself airs'. *nobilis* one who is fastidious in the selection of her lovers.

228 *recte*: instead of thanking him, Bacchis receives his presents as a kind of tribute, as if he were naturally obliged to bring them. *mihī religiosi* 'I have scruples'.

ACTVS II.

232 The ms. reading in this line is *concurrunt multae opiniones quae mihī animum exaugeant*, but Bentley shows that the expression *animum exaugere* is applicable only to joy, not to grief, and that also the word *opinionēs* cannot be used properly of what follows, namely a recital of facts. Parry says '*opinio* is used not only for an opinion, but also for the grounds of an opinion': if so, Bentley would no doubt have been acquainted with the fact, but it is quite unjustifiable confidently to assume a meaning merely on the authority of a single passage. I have, therefore, adopted Fieckeisen's reading of the passage which differs from Bentley's only in so far as the latter proposed *multa opinionem hanc*, but our reading is nearer the traces of the mss. The change of *animum* into *animo* is easy to understand as *animo* could easily pass into *animō*. 233 *quoius*

is here monosyllabic. 235 *etiam caves* 'will you just

take care': cf. Pl. Trin. 514 *etiam taces* 'will you just be silent'; *etiam* in the original sense of *iam* 'on the spot'.

236 *animus praesagit*: the same expression occurs in Pl. Aul. 176 where see my note. According to its etymology, the word *praesagire* is synonymous with *praesentire* 'to smell beforehand'.

239 *longule* is a word of a formation characteristically peculiar to comic language 'rather long'. It occurs also Pl. Men. prol. 64 and Rud. 266 and then again in Appuleius.

240 *conantur* is the only reading which has good authority; we should supply the infinitive *ire*, as in a similar passage Phorm. 52, and need not read *cunctantur* or still less *comuntur*.

242 *sermones caedere* is explained by Priscian p. 323 H. as equivalent to the Greek phrase κόπτειν τὰ πῆματα (a phrase which I cannot recollect in any Greek author): in Latin the expression seems to occur only here.

244 It must be confessed that Bentley's conjecture *vivo* instead of *video* would be a great improvement of the text (cf. v. 430. Pl. Bacch. 246. Stich. 31. Trin. 773. 1075), but it can hardly be said to be absolutely necessary.

245 *impeditae sunt* = habent impedimenta.

249 *dum* is frequently added to imperatives in comic language to impart greater emphasis.

252 In English we express the same by the negation 'don't you see'.

253 Faërnus had already observed that it was necessary to supply *ei* before *esse*, and Fleckeisen was right to put it into the text as it is absolutely required in order to understand the full purport of the passage.

256 For *Iuppiter* see note on Andr. 930.

257 For *interea loci* see note on Eun. 126.

260 *cantabat*: we should say 'was always preaching', or 'lecturing about them': cf. also Pl. Trin. 287 *haec dies noctisque canto*.

261 *aspellere* is a word peculiar to comic language and four times used by Plautus. Cicero himself used this word in a poetical effusion Tusc. II 9 *sed longe a leto numine aspellor Iovis*.

262 *tamen* drops here its final *n*.

266 *fecimus* is the reading of the Bemb. in accordance with the invariable habit of Plautus and Terence. Bentley observes that Plautus has *coniecturam facere* at least 5 times, and Terence always says so: see 574. Andr. 512. Ad. 822. *cepimus* is the reading of mss. of the Calliopian class, contrary to the usage of the older writers, but in accordance with that of later ones, e.g. Cic. Mur. § 9.

269 *huius* is here monosyllabic = *huis*. Cf. *quoisque* 284.

271 *alterae*: the fem. dat. is occasionally found in older writers, and is here no doubt chosen by Terence in order to avoid ambiguity, as *alteri* might also be understood of Dromo who was with Syrus.

282 *existumandi* 'form an opinion': the same expression occurs in an interpolated line, Hec. 163.

287 *anuis* an instance of the original formation of the genitive in the *u*-declension: see also Phorm. 482.

Hec. 735. 288 *sibi* becomes more forcible by supplying the antithesis *non amatoribus*. *tum* 'in short'.

289 Bentley shows that the infin. *esse* is not governed by anything in this sentence, but instead of accepting his bold conjecture *interpolatam* in place of *esse expolitam*, we prefer assuming a gap after this line as Fleck. does. As a specimen of what may originally have stood in this gap, we suggest here the following line *ut illam dicat qui texentem* (or *sedentem*) *viderit*. The *mala res muliebris* denotes here paint and all things implied in the expression *adiumentum ad pulchritudinem* Phorm. 105. The whole passage there is worth comparing with this one.

290 *passus* is the reading of all good mss., of which *sparsus* in later mss. is only a gloss, see Phorm. 106: but *sparsus* seems to have been the reading familiar to Ausonius who says alluding to this passage (Id. xii fin.) *totum opus hoc sparsum, crinis velut Antiphilae: pax*. The mss. read *prolixus* of which Bentley briefly observes 'non placet', and he is no doubt supported by facts in rejecting this reading. *capillus prolixus* was formerly defended by Virg. Ecl. viii 34 and Ov. Trist. iv 2, 34 but in both places the reading of good mss. is always *promissus*. This induced Bentley to write here, too, *promissus*: but as this as well as *prolixus* is unpleasant on account of the two accents (*prómissús*) on a molossic word, Fleckeisen has justly written *prolixe et*, a change much easier than Bentley's reading and avoiding all difficulties. As for the use of the adverb, comp. Appuleius (who imitates comic language) Met. 4 *arbores prolixe foliatae*.

291 *pax* 'tush'. '*pax* nihil aliud sibi vult nisi "satis est" vel παύσαι' Ritschl. Opusc. ii. 254, where he also quotes 717 below.

293 *subtemen* instead of *subtegmen* (connected with *tex*- cf. *tela* for *tecla*): the same expression as here, *subtemen nere*, occurs Plaut. Merc. 518.

297 *sordidatus* always refers to dress (e.g. Pl. As. 497) and was hence used of defendants who appeared meanly dressed to excite pity: *sordidus* refers more to natural qualities, here to Antiphila's poverty which did not allow her to make much show in her servants, *hanc* refers to 294 f. Cf. a similar passage in Cic. Pis. § 99 *nec minus laetabor cum te semper sordidum, quam si paullisper sordidatum viderem*.

299 *internuntius* the proper word for 'go-between'. Bentley says Antiphila had only one: consequently he reads *quom tam neglegitur eius internuntia*; but first of all the plural *internuntii* might stand in a general sense, as Clitipho's remark is altogether of a general character; but even as it is, Antiphila has two servants who might be used as 'go-betweens', the *anus* and the other *ancillula* 293.

300 *eisdem munerarier* seems to be the reading of the Bemb., but *eisdem* is utterly void of sense, as Bentley first observed, yet his own reading deviates too much from the mss.: our

text gives Fleckeisen's (or Bergk's?) beautiful emendation *eis demunerarier*.

301 On *adfectare viam* ('try to gain access to') see my note on Pl. Aul. 567. 302 *cātē*: Introd. p. 15. 307 The mss. add *tuo* at the end of the line, but this ruins the metre: perhaps this word was originally added by one who was not aware of the long

quantity of the *i* in *fieri* in archaic writers. In the Augustan period, the *i* was of course short, but not so in Plautus and Terence.

309 *nil esse* like our 'it was nothing', of unimportant things, cf. Andr. 449. Eun. 638. *scibam* for *sciebam*, as often in archaic Latin: n. on Andr. 38.

310 *vicissim*: Clitipho thinks it is now his turn and repeats his question of 272. The new subject of conversation is hardly started before the metre changes (v. 312).

313 The exclamation *o hominis impudentem audaciam* occurs also Pl. Men. 710. 314 *nec* Bemb. et Call. against the metre. As soon as the supreme authority of the Bemb. ms. is recognised, Bentley's conjecture *et commemorabile* loses all probability, as it is based on the reading of an inferior class of mss. 315 *laudem*: because the slave had used the word *memorable*. *is quaesitum*=*quaerere vis* or *paras*.

316 Note the antithesis between *te* and *ego*. In *fūgerit* the final syllable appears in its original quantity: Introd. p. 14. 317 *illo*, sc. Syro: Clitipho addresses this angry observation to Clinia. Bentley's conjecture *illa* was prompted by mere caprice.

318 *malum* is here an angry interjection like Eun. 780. 319 Clinia does not want the slave to expostulate with his master, but simply to state the facts. For *multimodis* see Andr. 939; for *iniurius* ib. 878.

323 *hau stulte sapis* εἰπωρικῶς: *hau stulte* is=*sane*, cf. Hor. Sat. II 3, 158 *quisnam igitur sanus? qui non stultus*: but the phrase *stulte sapere* is admirably suited to the character of comic language which is very fond of δέξωμαι.

328 *copia* 'opportunity', so Pl. Capt. 526. Epid. III 1, 4 ff. 329 *eadem* (abl.) is here monosyllabic.

336 The sense of the whole passage requires Loman's correction *verum*: 'it would be too long to tell you my reason now; but believe me, I have a good reason'.

312 The expression was proverbial: cf. Pl. Pseud. 123: PS. *de istac re in oculum utrumvis conquiescito*. CA. *in oculumne an in aurem?* PS. *at hoc pervolgatumst nimis*. Forcellini quotes a Greek proverb ἐπ' ἀμφοτέρα τὰ ὦτα καθέυδεν, the usual form of which is ἐπ' ἀμφοτέρα καθέυδεν, as in a line from Menander's Πλόκιον in Meineke p. 143. Cf. also the following passage from the "Mill on the Floss" by George Eliot, I, 13 "If the family name never suffered except through Mrs Glegg, Mrs Pullet might lay her head on her pillow in perfect confidence".

343 Clinia's words here, 345 and 347 form one complete sentence. 346 *istuc*: viz. what he had said (340) that

he was going to do. 349 *concaluit* 'he has got warm', his love for Bacchis conquering his fear.

350 Syrus is still talking in the tone of offended dignity.

352 Bentley reads *tu es inlex* as Syrus according to him cannot be properly called *iudex* 'quis enim accusare solet iudicem suum'. One of the over-refined notes in Bentley's commentary, where his logical acuteness makes him miss a nice turn in the poet's words. *tu es iudex* means *tu iudica quid meo amore meaque fama fiat*, after which there is an obvious propriety in the pointed caution '*sed vide ne quid accusandus sis, dum ipse iudicas*'.

356 The play on the words *verba* and *verbera* is quite in keeping with the character of comic language. *huic homini*, τῷδε τῷ ἀνδρὶ = *mihi*.

357 *res est neglectu* instead of *neglectui*: so *vestitu* for *vestitui* Ad. 63.

358 *scilicet* has here, as in other passages, the construction it requires according to its origin = *sci, licet* 'know, you may'. Lucretius, therefore, once decomposes it by substituting *scire licet* II 809. Other instances of the same construction are 856. Pl. Pseud. 1179. Lucr. II 469, and *videlicet* is so used by Pl. Stich. 557 and Lucr. I 210. *locus* 'state'.

360 For *necessus* see note on Eun. 998.

363 *quos* = *quales*. 368 *eadem* is abl. sc. via, an adv. like *una*, and as for the pronunciation cf. 329.

369 *rucere* has here the same sense as *titubare* v. 361 and as *labi* elsewhere: but the word is significantly chosen for Clitipho whose youthful hot impetuous love might be apt to ruin everything.

370 *patrem*: the acc. is due to prolepsis.

371 *inpotens* 'unable to control oneself'.

372 *inversa verba* occurs also in Lucr. I 642 where Munro quotes Quint. inst. VIII 6, 44 ἀλλήγορα quam inversionem interpretantur, aliud verbis aliud sensu ostendit, etiam interim contrarium: I think it has the sense of the German 'verdrehte worte', i.e. quizzing words. Ovid. Her. XVI 231 has *versa cervice*; Terence's *eversa* produces a very ludicrous effect: the lover turns his neck so much out of its natural position that it nearly goes out of joint altogether.

373 *abstinere* with an acc. is a rare construction, but besides here occurs also in Liv. II 16: see also my note on Pl. Aul. 342, and Brix on Pl. Men. 985.

374 *tutimet* not *tutemet* according to a general law that a short final *e* in composition with *met* and *ne* passes into *i*: *hice* + *ne* = *hicine* etc.

382 *isti* is the ms. reading which I have kept as I consider it to be a genitive, cf. *isti-modi* Pl. Truc. V 38 (= 918 Geppert). See also Ritschl's remarks, Opusc. II 691—693.

384 The Scholiast of the Bemb. ms. adds here the corresponding line of Menander ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται.

385 *in animo considerare* seems ἀπαξ elp.; cf. however Ad. 500 *cum animo cogitare*, a phrase also found Pl. Most. 702, and similar phrases Pl. Aul. 707. Sall. Jug. 13 and App. Flor. p. 119 ed.

- Bip. 386 On *vostrarum* see Eun. 678. *volgus* sc. *amatorum*. 388 For *bonas* see Introd. p. 19. A pronunciation *b'nas* or *bons* is quite out of the question. The acc. *bonas* stands in the same way as Phorm. 766, nor is it necessary to change these accusatives into datives as Bentley does. *bona* denotes here of course only relative goodness, though perfect enough in the eyes of Bacchis. 389 *colere* significantly instead of *amare*: the first denotes perhaps a greater amount of outward show, but less of real love and affection. Cf. Ov. A. A. 1 722 *qui fuerat cultor, factus amator erat*, where *amator* certainly means more than *cultor*. 394 *utrique ab utrisque*: the plural denotes the class of lovers in general. 397 The same expression as here occurs Andr. 628. 400 *tui*: this is the only passage in Terence where *careo* takes a genitive after it. 401 *frui* in comic language always governs the accusative. 402 *turbas* is an excellent emendation (by Bergk) instead of *duras* of mss., the phrase *duras dare* being quite without authority: even *duras partes dabit*, as Bentley actually writes, is a very harsh expression in this place. *turbas dare* is quite a Terentian phrase, see Eun. 653. But the first part of the line is still open to objections, as a satisfactory explanation of the words *ut patrem tuum vidi esse habitum* has not yet been given. Calpurnius and other commentators take *esse habitum* = *sese habere*, but there is no other passage to prove that it can have that sense. I should think *esse habitum* means 'has been considered or estimated', and *ut* stands in the sense of *qualem* (cf. 436). If so, Syrus says 'To judge from the general repute your father has been held in hitherto, he will yet give us a good deal of trouble'. 403 *intuitur*: from *intuor* as found Pl. Most. 836. Capt. 557. Turpil. 159. Att. 614; *intueor* stands in Plautus only Rud. 449: so also in the archaic writers *optuor* and *contuor* (5 times in Plautus). 404 The same expression in Pl. Merc. 681 *disperii, perii misera*. 408 *exoptatam* is Faërus' correction of the ms. reading *exoptata* which is alike against metre and grammar.

ACTVS III.

410 *hoc* is *δεικτικῶς*; Chremes points to the sky. The very same phrase is used by Pl. Amph. 543 where, however, the best authorities seem to agree in reading *lucescit*, while here the Bemb. gives *luciscit*. It is true, *isc-* is in later Latin, a very frequent substitution for *esc-*, but Schuchardt's careful collection 2, 359—364, shows that it is also well-authenticated for authors of an earlier period. Thus we find *conticiscam* Pl. Glor. 410. Bacch. 798, *flaccisco* in Livius Andronicus and Pacuvius, and *lucisceret* in Cic. ad fam. xv 4, 8. For *hoc* compare also Pl. Curc. 182 *nam hoc*

quidem edepol hau multo post luce lucebit. Nor is it foreign to this passage to quote *Lucr. v 318 denique iam tuere hoc, circum supraque quod omnem Continet amplexu terram*, where Mr Munro appropriately quotes *Pacuv. 86 hoc vide circum supraque quod complexu continet Terram.* Comp. also *Isaiah xl. 26* 'lift up your eyes on high and behold who hath created these' meaning the stars.

411 *primo* abl. belonging to *me*, a necessary emendation for *primum* of mss.

414 *eius* is here monosyllabic. **415** *ei* is the reading of the Bemb. according to Poliziano's collation; other mss. and Fleckeisen read *ill*, but *ei* corresponds more closely to *eius* in the preceding line.

416 *quod potero*: see note on *Eun. 215*.

422 *adimere* lit. 'take away', i. e. here 'diminish'. Comp. *augescit* in the following line.

425 *magis* drops its *s* twice in this line: but note here again the varying accentuation of a word occurring twice in the same line. Even Bentley forgot to alter this passage so as to reduce the word to the same pronunciation—perhaps because he saw no possibility of changing the reading.

426 On *fōrās* see *Introd. p. 19*.

434 The frequentative *fugitat* is here and *Pl. Capt. 545* much more expressive than the simple *fugit* would be: translate 'he avoids studiously'.

438 *victus* 'subdued'. **444** *commetare* is a beautiful emendation by Bentley instead of *commear* of mss. It is now, moreover, confirmed by the *Schol. Bemb.* (*Hermes 2 p. 373*) '*legitur etiam cometare quod venit ab eo quod est commear. nam cometare frequentativum est*'. The word is several times used of illicit intercourse between young men and loose women.

446 The two synonymous expressions *coacta ingratiis* (so always in the comic writers, never *ingratis*) express one and the same idea more forcibly. Comp. *coacti necessario Andr. 632* with note.

447 *volgo* 'among the people', or 'abroad'.

450 *instructa* 'in possession of all accomplishments necessary to ruin a man'. *Plautus* has a similar expression *Bacch. 373*, only he uses the word of an inanimate thing, *omnis ad perniciem instructa domus*; and so also *Liv. i 54 dictis factisque ad fallendum instructis*.

452 *satrapa* is no doubt the form used by *Terence* himself, as in his time all Greek words on being introduced into the Latin language had to submit to a disguise by means of Latin endings: yet it seems that the Bemb. reads *satrapes*: but Bentley has justly written *satrapa* on the authority of one of his mss. which reads *satrapas*. As far as I can see, *Plautus* never uses this word in his comedies, but it is well-suited to the Grecian style of *Terence's* diction; cf. *Menander ap. Athen. v p. 189* (Mein. p. 283), αὐτὰς θεραπεύει καὶ σατράπης, where *σατράπης* has also the sense of 'rich'.

454 *tu* is emphatic here and yet stands in a thesis. This and many other instances show how absurd is

the opinion of those who believe that an emphatic word in the metres of the comic poets ought always to be made prominent by being under 'ictus'.

457 *pytissare* is another of the Greek words for the first time introduced by Terence: *πυτίσω* 'to spit'. The Bemb. m. 1, and a very old ms. of Bentley's write this word with one *s*, yet I have ventured to print *pytissando* with Bemb. m. 2, Vict. and Dec. and other inferior mss.: my reason for doing so is simply the analogy of *massa μάζα*, *badisso βαδίσω*, *malacisso μαλακίσω*, *atticisso ἀττικίσω*, *cyathisso κυαθίσω*, *tarpessita* or *trapessita τραπεζίτης* and others: see Fleckeisen's ep. crit. (prefixed to his Plautus) p. xiii. Bacchis' affectation during the dinner is well described: she conducts herself as if nothing could be good enough for her.

458 *sic hoc* 'yes this', i.e. 'this will do'. 459 *pater* a very familiar appellation of Chremes on Bacchis' part. 461 *habui* is the ms. reading, for which Bentley justly emended

habuit, sc. Bacchis: for the phrase he quotes Pl. Glor. 1087 and Men. 585, and Nonius who says *habere, facere: Varro: Habeat homines sollicitos*, though this is inaccurate, *sollicitum facere* meaning 'to make', but *s. habere* 'to keep' in the state expressed by *sollicitus*, which is perhaps best understood here from its derivative *sollicitare*. Bacchis keeps asking and asking for other things. 462

For *exedent* comp. Eun. 1087 with note. 471 For *techinis* see note on Eun. 718.

472 *ibi*=in ea re, as the construction is Eun. 816: cf. 983. In English we say 'they are at it'.

473 *Syrus cum illo vostro*=*Syrus et ille voster*, which explains the following plurals *consusurrant* and *conferunt*: cf. Sall. Cat. 43 *Lentulus cum ceteris constituerant* and Virg. A. 1 292 *Remo cum fratre Quirinus iura dabunt*.

481 *fenestra* 'an opening', here in the same way as Suet. Tib. 28 *si hanc fenestram aperueritis, nihil aliud agi sinetis*. Cf. also Pliny Ep. 1 18 *illa ianuam famae patefecit*, quoted by Henry on Virg. Aen. 11 661 *patet isti ianua leto*.

484 f. 'Tolle totum hoc panni vulgaris adsumentum. Ex notula aliqua olim in textum irrepsit sententiola generalis'. Bentr.

497 After this line all mss. and all editions before Bentley place v. 508—511, where see note. 500 The omission of *ac* is in accordance with the habit of comic language.

501 *adsum* is Bentley's reading instead of *adero* of mss., a proceleusmatic being quite out of place here.

505 *quia in re* with a shortening of *in* which is nothing strange in comic prosody. Bentley's transposition *quia re in* is therefore quite unnecessary. 509—511 Bentley's transposition (see on 497) is so simple that its truth appears self-evident, and one finds it almost hard to believe that nobody should have had the same idea before him. It is true, Guyet had perceived the inaptitude of

v. 508 in case nothing else follows: but the way in which he cuts the knot instead of solving it (he pronounces the line to be spurious) can hardly meet with anybody's approval: Boeclerus had proposed *huic* instead of *tibi*, but how could the latter have been substituted for the former? It would indeed be difficult to account for a change of this kind.

511 Færnus had, though doubtfully, assumed a form *congruere* 'ut quod forte sit secundae declinationis'; but Bentley adds 'apage illud *congrueo*': yet what he gives himself *consentire* instead of *congruere* is hardly better as this is a word much later than Terence, and is scarcely found in any writer before Cicero. Cas. prol. 59 *propterea ea una consentit cum filio* is not written by Plautus, as the whole prologue to the *Casina* was composed for a performance which took place after Terence's death. And even there *consentit* is perhaps no genuine reading, and we should conjecture *contendit*. Fleckeisen adopts the reading given by Bentley's 'Vir doctus', i.e. F. Hare, *ne nōsmet inter nōs congruere sentiant*: but this is only a very cheap way of getting over the difficulty. If *congruere* be utterly inadmissible, I should even then prefer *ne nōs isti inter nos c. s.*, as *ISTI* could easily escape the eye of the scribe before *INTER*—but there is another consideration against this conjecture: viz. the words *inter nos* must be pronounced so as to let *nos* appear as an enclitic: *intēr nos*, whence it follows that either we must revert to *congruere*, as recently even Corssen did, Krit. beitr. 539, (cf. *terg- strid- sorb-* with the secondary forms *terge- stride- sorbe-*), or we are obliged to substitute some other word for *congruere*, e.g. *congruendi* which Parry proposes, or *concordare*. I have let the text stand as the mss. give it: one of the few instances in which I have found it possible to agree with Parry's criticism of the text.

513 Syrus addresses the money which has not come to him yet: *circumcursa* 'run about', as if he were pursuing the money which was trying to escape him. Bentley, who was the first to give this explanation, justly compares v. 678.

518 *recte* 'ioco vult Syrus deflectere orationem in aliud et subterfugere eri reprehensionem'. *Calph.* Translate 'all right'.

521 *αἰρόν γῆρας* prov. of 'green age'.

523 Chremes is by no means so enthusiastic as the slave in his praise of Bacchis: *sic satis* 'just right'.

524 An excellent observation by Bentley 'palpatur seni, temporis acti laudatori, quasi illo iuvene formosiores essent homines quam nunc'.

529 *ni sciam* is Paumier's emendation instead of *nesciam* of mss. For the order of words (*quid ego ni* instead of *quidni ego*) comp. Ad. 622. Pl. Glor. 1120. Pseud. 652.

540 *vel* 'for instance'.

544 The sentence as it stands in the mss. (without *hic* before *tolerare* and *huius* instead of *eius*) is awkwardly ex-

pressed, as in the first clause *Clitia* is the subject, and *Menedemus* in the second, although it requires a moment's reflection to find this out. Bentley writes, therefore, *abigat* 'until he (Menedemus) drives him (the son) away again', thus getting the same subject in both clauses. But I think that my reading is far easier: *hic* naturally denotes *Menedemus* (cf. v. 540), while *eius* is the son. 545 *ad* 'towards'. The *fallacia* (513) is considered as a machine which is to be used against the old man. 549 *tanto melior* sc. es: see the contrary to this, Ad. 528, *tanto nequior*. 557 It is not without irony that the slave repeats the expression used by Chremes himself, v. 553. 559 *numquam unquam* 'never did I ever hear', a peculiar abundance of expression. 580 Parry observes, 'Bentley adopts *male facere*, an emendation of Muretus, without any particular advantage; for the construction *licere male facerem* is perfectly good Latin'. There is little doubt that Bentley knew Latin as well as Parry; but he very likely thought that any attentive reader would see that *male facerem* (as the mss. give) was untenable on account of the ambiguity produced by the two subj. impf.

562 Chremes had left the stage after 558, and comes now out of the house with Clitipho, whose free behaviour towards Bacchis has aroused his suspicions. 564 *hæc oculis rēidō* *ὀφθαλμοῖς τοῦδε τοῦ ἀνδρός* 'my own eyes'.

568 *in vino rap' olw* 'during the *συμπόσιον*'. 'Scriptum sane fuit in Bembrino *here*, sed *e* inductæ superscriptum est *i*. his in tanta exemplorum multitudine apud Plautum *here* legitur: Pers. 108 et Mil. 1, 59: in reliquis omnibus, quæ video circiter triginta esse, constans est *heri scriptura*'. Ritschl, Opusc. II 255. 570 The mss. and editions before Bentley read *amantium animus*: *advortunt*, but Bentley justly adopted an emendation by Paumier, as *advortere* alone is never used in the sense of *animum advortere* either by Plautus or Terence. 575 In *omnia* we have an instance of the original long quantity of *a* in the neut. plur.

580—583 The dialogue between Syrus and Clitipho is conducted in such expressions that Chremes believes that Syrus is merely upbraiding his son for his bad behaviour, though at the same time the slave and Clitipho understand each other perfectly well. Only v. 584 is said aside in an under tone. 587 *deambulatum* is quadrisyllabic both times.

592 *quantum tibi opis di dant* 'as far as it is in your power'. Cf. Pl. Cist. IV 2, 1 *nisi si quid mi opis di dant, disperit*. 595 f. The mss. add *aut* at the end of this line, and *dum etiam* after *non* in the next. I have considered it less violent to do away with these words which look like mere expletives than to adopt Bentley's reading *aut est* instead of *repperisti*. But then my reading necessitates a change in v. 597, where the mss. read *est*,

for which I have written *sic* 'yes', not that I consider this as a certain emendation, but merely because I cannot suggest anything better.

600 f. The editions before Fleck. add *hic* at the beginning of the next line, and some editors place it at the end of this; but in the Bemb. *hic* is entirely omitted (Poliz.), and hence it becomes necessary to write *huice*. For the whole line see Ritschl, *Opusc.* II 472.

601 *mille* is here, as *mutuom* also shows, a subst. = *χίλιας*, whence also the gen. *drachumarum*.

606 ff. Our text gives here the reading of the Bemb. which is not, however, easy to explain. Faërnus observes '*alii poscet legunt: sed utroque modo hoc mihi non satis clarum*'. Bentley and C. Dziatzko after him (*rh. m.* XXI 315) wonder why Chremes should repeat the expression *poscit*: but this seems the slightest difficulty in the passage. Chremes repeats this word simply to express his surprise at the whole proceeding, catching up the last word he hears: cf. Pl. Bacch. 222 *nam iam huc adveniet miles*. Chr. *et miles quidem*. To this Syrus may justly rejoin 'well, you need not be surprised at her presumption in asking for so much money'. But then a great difficulty lies in the words *ego sic putavi*, as Syrus himself has just said that he never thought any presumption of the kind in the least doubtful or surprising. Kayser perceived this and proposed therefore to read *audivi* 'I have heard it as certain': but the two words *putavi* and *audivi* are too dissimilar in shape to be mistaken for each other. I have prefixed an obelus to *putavi* in order to indicate that the reading is corrupt: but now it appears to me not improbable that the words *ego sic putavi* should be attributed to Chremes.

611 f. Here again my edition follows the Bemb., but this time with decided advantage, as its reading is far superior to that of the other mss.: see Dziatzko l. c. p. 314. Chremes fancies he can throw out Syrus completely by anticipating Menedemus' answer '*non emo*', and so asks 'should Menedemus say so, what would you do?' But the cunning slave is not easily disconcerted, witness his answer '*optata loquere*', i. e. loqueris. It is now Chremes' turn to be surprised '*qui*' 'how so?' Syrus then answers 'it is not necessary (that Menedemus should buy her)'. Chremes: 'what, it is not necessary?' Syr.: 'To be sure not'. Chr.: 'I wonder how you make that out'. Syr.: 'Well, I'll tell you' &c. The mss. of the Calliopian class read v. 611 *atqui* without dividing the last four words of the line among Chremes and Syrus: an error merely due to the habit (still visible in the Bemb.) of denoting Chremes throughout the scene by A and Syrus by B: AQVI passed then into ARQVI, and thus the whole confusion arose.

624 According to Poliziano, the Bemb. reads *et* instead of *etsi* of other mss. I have therefore written *at* and put

at *incredibilest* in brackets.

625 *portat* 'carries with it', i.e. portends.

628 *minor* is Bentley's conjecture for *domina* of the mss.: '*erus minor* est Clitipho qui profecto sorore inventa mactabatur dotis eius damno. sic olim legebat Eugraphius, ut ex verbis eius colliges *nove dixit auctus damno, quod ei coheres puella venerit*'. For the expression *minor erus* Bentley quotes Pl. Asin. 329 and Merc. 112. *damno augeri* is a significant *ἀφύσσω*, quite in keeping with the habit of the comic poets: cf. Pl. Persa 484 *iam liberta auctu's* (in getting a liberta, he loses an ancilla) to which Dordalus indignantly answers *enicas*.

632 *equidem ego* is here the reading of the Bemb.: Bentley writes *quidem*, because *equidem* 'per se valet *ego quidem*': but Ritschl who adopts this doctrine Proll. lxxvi justly admits pleonasm like this, conf. Pl. Merc. 264 *amavi equidem hercle ego olim in adulescentia*, and Persa 187 f. *equidem si scis tute, quot hodie habeas digitos in manu, Egon dem pignus tecum?* 638 *quod voluisti* is subject of *prospectumst* 'how well you carried out your intention'.

639 *proditā anui illi* 'was left entirely at that old woman's mercy'.

640 *per te* 'for anything you cared'.

644 *vincor*: cf. Phorm. 501

veris vincor.

645 *animus natu gravior* probably occurs only here: the peculiarity of the expression consists in transferring to *animus* what should be said of Chremes himself. The expressions *gravis annis* or *aetate* or *aevo* are quoted by the commentators, but wherever they occur, they are used of persons. We have here, it seems, a *σύνθεσις* of two ideas: *tu es natu gravior* and *animus tuos propter aetatem est ignoscentior*.

647 For *scilicet* see Ad. 839 and cf. *licet* 666.

665 *in tollendo* when the question was, would you bring her up or not: strictly speaking in Chremes' case it was *in non tollendo*.

667 *fert* is Bentley's conjecture for *est* of mss.: cf. Andr. 188.

668 Bentley writes *permultum* in order to avoid the hiatus after *me*.

678 *retrahō* is the proper word of overtaking and bringing back a fugitive: *is paulo ante ex fuga retractus erit* Sall. Cat. 47.

681 Clinia uses the same expression of absolute submission as Pamphilus Andr. 897 *tibi, pater, me dedo*: cf. also Eun. 1026.

683 *ex sententia* 'according to your heart's desire': cf. Ad. 371, 420. Hec. 872. Phorm. 256.

684 *usque* 'from beginning to end'. 685 *quoquam* (or as Bentley writes *cuiquam*) is a necessary emendation by Bentley for *cui* or *quoi* of mss., the hiatus being quite inadmissible. Bentley adds that we should connect *aeque commode*, and that *quoquam quicquam* is precisely in the style of the comic poets. *quam* (written *quā*) escaped the eye of the scribe on account of the following *quæ* in *aeque*.

691—693 Clinia continues

in a state of extreme joy and excitement at the certain prospect of his union with Antiphila, and has no mind to listen to Syrus' inuendoes who wants him to be less selfish and to further his friend's plans in regard to Bacchis. 693 *apti* = *adepti* (as late mss. often read instead of the simple verb); cf. Phorm. 406. The simple verb seems almost the rule in Plautus: but in almost every passage where it occurs later mss. give *adipisci*. Trin. 367 *apiscitur* A, *adipiscitur* all other mss.; Epid. v 2, 3 (= 652 G) *adipisci* B m. 2 (*apisci* m. 1?), *aspici* Pall. et Par.; Capt. 480 *adipiscier* seems the reading of all mss., yet I think Plautus wrote *apiscier*; but Stich. 280, the metre shows that *adipiscundi* is right; Rud. prol. 17 B reads *apisci*, inferior mss. *adipisci*. For Lucretius see Munro's note on l. 448. The expression *deorum vita* for unlimited happiness is easily understood: cf. moreover Virg. ecl. iv 15 *ille deum vitam accipiet*.

699 *Syrē* in the caesura: but perhaps the *e* appears here in its original quantity, cf. n. on Andr. 267.

706 *recta via* 'straightway'. 708 *perdis* is the reading of the Bemb. ms., while the mss. of the Call. class have *prodis*, which is not so effective as 'you ruin him'. Even *plane* alone shows that Clinia intends to use a very strong impression. The line as it stands forms an iambic senarius, but this seems quite out of place here, being entirely isolated between a series of iambic septenarii and trochaic septenarii. In order to understand the line, it would, moreover, be necessary to supply such a clause as 'hoc si faciam' or, as Hare did, 'hoc si fecero': the omission of which seems, to say the least, very harsh. I have for the present followed Fleckeisen in bracketing the line, though it is also possible that it may be genuine, in which case a few words must have been lost by the scribes.

715 *fors* is Guyet's emendation for *fortasse* of the mss. Bentley quotes Virg. Aen. v 232 *et fors aequatis cepissent praemia rostris*.

716 Syrus is near losing his patience, as is shown by the interjection *malum*. *aetatem* = *aevitatem*, i.e. per aevum, for ever, for an eternity: cf. Hec. 747.

719 *redeo ad illos* 'retreat to those who say'. The expression *caelum ruit* was proverbial of a very great, yet at the same time impossible danger: so Arrianus 'Ανάβ. i 4 relates that Alexander asks the Celts *ὅ τι μάλιστα δeditται αὐτοῖς τῶν ἀνθρωπίνων, ἐλπίσας ὅτι μέγα δρομα τὸ αὐτοῦ καὶ εἰς Κελτοὺς καὶ ἐπὶ προσωτέρῳ ἔκει, καὶ ὅτι αὐτὸν μάλιστα πάντων δεδιέναι φήσουσι. τῷ δὲ παρ' ἐλπίδα ξυνέβη τῶν Κελτῶν ἡ ἀπόκρισις... ἔφασαν δεδιέναι μήποτε ὁ οὐρανὸς αὐτοῖς ἐμπίεσαι*. Syrus says, there is of course a certain venture in everything: but what would become of any enterprise, were we always to count upon remote chances?

723 *proterve* 'immoderate et superbe: dictum est ideo

quod proterit alium qui protervus est. nam *protervus* est qui dum alius obvius est, proterit' Donatus on Hec. 508. So below *protervitas* 814. *induco* 'entice': cf. Andr. 899. 724 The construction is somewhat loose: translate 'should he cheat me now in regard to the ten minae which he promised me'. For *darē* see Introd. p. 14. 727 It would be perverse to connect *spe animi*; *animi pendere* occurs also Pl. Mero. 126, and has its numerous analogies in the language of archaic writers (e.g. Phorm. 187. Ad. 640, see also my note on Pl. Aul. 165). 728 *poenas pendet* is not only noteworthy for the alliteration, but in *pendere* we have no doubt a pun on *pendere* in the preceding line. 730 *dormiunt* 'they feel safe'. 733 *currere curriculo* lit. 'to run with a run', i.e. hurriedly, rapidly, a construction of the so-called 'figura etymologica': the same phrase occurs Pl. Most. 362 and Glor. 523, *curriculo* standing there like an adverb, cf. *curre cursim* Afran. 294. We also find the analogous expressions *curriculo ire* Pl. Rud. 798, 855. *sequi* Epid. i 1, 12. *volare* Persa 199. *percurrere* 'to run across': we might also translate 'to run over' to the villa: for this sense of *per* cf. Key's Phil. Essays p. 819. 734 *quid incēptat*: Introd. p. 19. 737 Bacchis repeats Syrus' *quin* with a great deal of humour; Syrus: 'why, the money is ready'. Bacchis: 'why, then I stay'. 739 There is a hiatus after *tibi* in the caesura. 742 *etiam* 'still': see n. on Andr. 116. For *tuom tibi reddo* comp. Ad. 249.

ACTVS IV.

749 f. *Menedemi vicem* (fortunam) *miseret me* is a construction *kard óveσw*, *miseret me* standing = *misereor*.

751 *familia* denotes the slaves and servants (*famuli*) of Bacchis. For the infinitive see note on Andr. 245.

753 Bentley rejects this line as spurious: but his arguments are very weak. In the first place, he objects to *fuit* which he says ought to be *est*: 'nam Cliniae desiderium quem nondum senex viderat in horas iam crescit'. This is certainly logic carried too far: Chremes is thinking of his conversation with Menedemus and therefore uses the perfect 'he then showed such great longing for his son'. The second argument, that *filius* recurs three times directly afterwards, proves nothing at all: for how often do words recur in Terence in close proximity! Only compare in the prologue to this play v. 28 and 29. And if we were so minded, we might even find that *filius* was repeated with a great deal of emphatic irony, especially if we were to translate 'that darling son'. Finally, Bentley says 'deest in uno codice': but what importance can be ascribed to the omission of the line in a late ms.? 755 The mss. give

cotidianos which Bentley rashly changes into *cotidiano*, a conjecture adopted by Parry because 'in most cases the harder reading commends itself to our judgment'. If so, it is strange Parry has not adopted more of Bentley's readings; as to ourselves, we always keep a reading when given by the best ms. and capable of satisfactory explanation. 760 For *dictum factum* see Andr. 381, where the phrase is used in an adverbial sense, but here it is the object of the verb, 'I made your word (become) a fact'.

Here as well as in the passage of the Andria the mss. add *ac*, which I have omitted in accordance with Guyet's view. In the present passage *ac* is, moreover, quite incompatible with grammatical construction. 762 *caput demulcere*

'pat one's head' occurs only here, *caput scabere* in the same sense is quoted from Lucilius. 763 *ac* emphatic: cf. Pl. Capt. 352.

769 Bentley finds it necessary to have *se* here and writes *se eam*: but we have repeatedly had opportunities to observe that the subject in an acc. c. inf. is frequently omitted in comic language. 770 *immo si scies* is the reading of the mss. for which Bentley gives

immo sic satis without the least reason for a change of this kind. 773 *complacita*: see on Andr. 645. 778

aurum atque vestem: cf. 248. 252. 452. 855. 893. 795

Bentley writes *vere* for *verum* without any urgent necessity: Syrus says 'on the other hand' or 'but you ought also to remember'.

796 The same proverb quoted by Cic. Off. i 10 '*summum ius summa iniuria*' *factum est iam tritum sermone proverbium*.

798 I give the line according to Bentley's emendation which is also adopted by Fleckeisen: the mss. omit *esse* and have, moreover, *acta parte*. For further support of Bentley's conjecture see Hor. Ep. i 16, 68; i 7, 51. Sat. i 4, 32; i 20, 20. 803

simul drops its final *l*: Introd. p. 18. In *facilius* the last syllable is long: *ibid.* p. 14.

806 The ms. reading is *quam*, which though my text gives Fleckeisen's conjecture *quom*, I ought to have maintained; see the similar instances given by Brix on Pl. Men. 396. 807 *quam* = *quamvis*. 810 The expression

di deaque omnes quantumst perduint occurs in precisely the same way Pl. Aul. 778. 812 The final *i* in *modi* is here shortened by the power of rhythm, and *modi mihi* is therefore ~~~~~ = ~~~.

813 *ibin* is Bentley's emendation of the reading *in* as found in the Victorianus: cf. Eun. 536.

818 *abin istic* is a very happy emendation of the ms. reading *abisti*: I believe it to be Fleckeisen's conjecture.

825 In the first part of the line I have kept the order of words given by the mss., while Fleckeisen has *homo sum fortunatus*: but in the latter part I have transposed *deamo te* the ms. reading: cf. *te amo* Eun. 186. Haut. 360. Ad. 946.

829 The Bemb. reads *hinc*, other mss. *nunc*. Chremes believes Clitipho to be near (*hic*) without exactly knowing where he is. 830 For *pleraque omnia* see note on Andr. 55. 831 *lapis* 'simpleton, blockhead': cf. 917. Hec. 214. So Pl. Merc. 681 *ego me credidi Homini docto rem mandare: is lapidi mando mazumo*.

835 Chremes estimates his expense as if he were so to say buying his daughter from Bacchis. The whole passage is well explained by Bentley '*ornamenta sunt vestimenta. ceterum in venditione et emptione mancipiorum separatim olim agebantur "tantum dabis pro nudo corpore", "tantum pro vestimentis sive ornamentis"*', ut hodie in equo vendendo phalerae et ephippia separatim aestimantur. inde parasitus apud Plaut. Stich. ii 1, 18 *nunc si ridiculum quaeret hominem quispiam, Venalis ego sum cum ornamentis omnibus*. quin et apud comicos minae, ut hic, decem statum pro vestimentis pretium erat. Plant. Cure. ii 3, 65 *quia de eo emi virginem Triginta minis: vestem aurum; et pro his decem accedent minae*. Persa iv 4, 19 *tuo periculo haec sexaginta dabitur argenti minis, Heus tu, etiam pro vestimentis his decem accedant minae*. recte ergo opinatur Chremes, alteras decem minas pro ornamentis sive vestimentis Bacchidi (quod non adverterunt interpretes) adhuc sibi solvendas esse'. 838 *haec*, sc. viginti minae: this first outlay necessitates another expense.

839 *iusta iniusta* is a conjectural reading first introduced by G. Fabricius and then also approved by Guyet and Bentley: it is, moreover, supported by Engraphius in his note on the passage. The same expression occurs also Ad. 990. The mss. give *ac prava* which is only a gloss added to the original reading. *mori-bus* 'according to common usage'. 840 *relictis rebus*: see note on Andr. 412.

844 *resipisse*: the same formation of the perfect as in the simple verb: cf. Rud. 899 *pol magis sapisset, si dormivisset domi*.

848 *homini's* = *hominis es*, so that *homini's* stands for *hominis's*: cf. Hec. 643 *quid mulieris*. I have closely followed the reading of the Bemb., but in Chremes' answer have added *quid* (cf. 894), as the metre shows that a syllable is wanting. As *quid* occurs twice before in the line, it might easily escape the eye of the scribe the third time.

852 Menedemus is at first startled by Chremes' news: yet he soon recollects a circumstance which speaks against Chremes. This is introduced by *immo* 'but no, it is not so'. *haec* is Bacchis.

854 In this as well as in the preceding line my text follows the Bemb. ms.; Faërnus explains as follows 'hic primo negat Menedemus, id quod asserit Chremes, scilicet per speciem desiderii nuptiarum fallaciam in se a Clinia filio intendi ad extorquendum argentum quod Bacchidi detur: non enim hanc eius amicam esse, sed Clitiphonis,

contra asseverante Chremete id esse compositum inter adolescentes, ut Bacchis amica Clitiphonis esse dicatur atque ut Clinia uxorem velle se fingat, ut per speciem uxoris ornandae et nuptiarum apparandarum argentum a patre accipiat quod det Bacchidi. tandem Menedemus in opinionem Chremetis inducitur: ac tum demum dicit *id est profecto* et quae secuntur'. The only point where I have deviated from the Bemb. ms. is *desponderim*, v. 854, instead of *desponderis*: the first person is given by most mss. of the Call. class, and seems absolutely necessary as it is Chremes who *despondet filiam*, not Menedemus. 856

scilicet with an infinitive, in accordance with the original meaning of the word 'you may be sure that he will give it her': see n. on v. 358 above. 858 According to my

collation this line is not in the Bemb. ms. nor is it absolutely necessary for the passage. I have therefore bracketed it without, however, absolutely denying its Terentian origin. 862 *perpetuo* 'steadily'. 866 *quôque esse*:

a quantity easily explained by the fact that Terence wrote *ese*. 873 *scientem facere aliquem* 'to acquaint a person with a piece of news': see also Pl. Asin. 48.

ACTVS V.

Menedemus is now thoroughly acquainted with the whole trick practised on Chremes and is at last in a position to repay him with interest for the tutorial superintendence until now bestowed upon himself. So one of the favourite maxims of comic poets is that we can easily give good advice to others and see their faults, but when placed in their position we fall at once into the very errors we censured in them. 877 *dicta* is the

reading of the better class of mss., e.g. the Bemb., while later mss. have *dictae*: and this is an instance in which the 'harder' reading deserves preference as it is at the same time supported by ms. authority: see note on v. 755. *dicta* is 'epithets'. In v. 876 *hoc* is rather accusative than ablative. 878 *potest* sc. dici. 879

'is read *ôhe, iam desinê deos uxor grâtulando optûndere* in the mss. of the Calliopian class and in Bentley's edition, though the accent falling on the last syllable of a dactylic word is against the rule; the Bemb., however, has *ôhe desine inquam deos*, and in harmony with this I have in my edition, and as I still believe rightly, written *ôhe, desiste* etc.' Fleckeisen 'plautinisches' in his *jahrbücher*, 1867, p. 629: where he also changes *desine* into *desiste* in a similar passage, Pl. Men. 405. *gratulari* 'express thanks'; cf. *gratulor deis* Afran. 21 and *Iuppiter, tibi...gratulor* Enn. trag. 242 (Vahlen). 882 For *sêd interim* see Introd. p. 19. 887 *scelus* denotes Syrus (=homo scelestus) who teaches his pupils even *vultus fingere* (Caes. B. G. i 39)

'to put on looks'. So again *veterator* 889 of Syrus. 890 *dum* was appropriately added by Bentley, 'wait a while'. 892 *scilicet* 'I'll be bound'. 895 *unum* 'on this point alone'. The editors read *conficerentur* with the exception of Fleckeisen whom I follow. 898 *finxit* 'has trained him'; the expression is no doubt chosen so as to allude to v. 887. 899 *olēre* and *olēre* occur side by side in the language of the comic poets: cf. Phorm. 474. 904 For *dictum factum* see note on Andr. 381. In *sense* Justinus' expression is equivalent *nec dicta res morata* II 3, 18 where Gronovius quotes Ov. Met. IV 546 *res dicta secutast* and Apoll. Rhod. Argon. IV 103 *ἐνθ' ἔως ἥδὲ καὶ ἔργον δυοὶ πᾶν ἀποσπένδουσιν*. 908 Now all of a sudden a light breaks upon poor deluded Chremes. This is admirably expressed by a change in the metre. 909 *familia*=*res familiaris*, especially in juridical language; so *herciscundae familiae causam agere* Cic. de Or. I 56. 913 The *ἀποσώρησις* is more significant than words would have been: cf. Eun. 479. 915 For *suscenseo* see note on Andr. 376. 918 For *si vivo* see Andr. 866. 919 The words *non te respicis* are a direct allusion to Chremes' words v. 70. 928 What a contrast between the two fathers, if v. 858 is really genuine! 930 *sumptibus* is ablative 'in his extravagance'. 931 *vero* 'in truth, indeed': you chose manual labour of your own free will, but I shall be driven *ad rastros* in order to gain my livelihood. 932 *quot incōmm*—: see Introd. p. 19. 934 *ingratum* 'thankless': i. e. is not appreciated as a favour. Chremes' grief is of course all the deeper and stronger, as this unexpected conduct of his son has at the same time placed him in a ridiculous position in Menedemus' eyes, who treats him with well-deserved irony. 937 The mention of *dos* at once suggests an idea to Chremes, and it should again be observed that, as soon as he has decided on its execution, the metre changes v. 940. 940 *duo talenta*: cf. 838. 942 For *omnia* see Introd. p. 14. 944 *vero* 'in reality': I need not feign being surprised at and ignorant of your motives, as I really do not understand them. 945 *f. redigam* is used absolutely without *in* or *ad* or some other prepos.: so again in Lucr. I 533 where Munro quotes Ter. 949 *est aequom* has the same construction as *deceat*, as the infinitive *confutari* is omitted: for more instances see my note on Pl. Aul. 122. The expression *dictis confutare* is equivalent to *verbis confutare*, Phorm. 477. *futare* means originally 'to keep within a dish or cup'; from *futis* which Varro L. L. V 119 explains as *vas aquarium*. Hence *confutare* in a more general sense 'to keep within bounds'. See Corssen, krit. beitr. p. 214 f. It appears accordingly that Chremes still keeps to the same metaphor as in v. 946 where he used *dif-*

fruit. 950 My text gives A. Klette's excellent emendation: the best mss. give *egone* instead of *egomet*: for this Fleckeisen reads *ego*, but this causes a hiatus between *vivo* and *adeo*. See Klette *rhein. mus.* xiv 467. 951 *deperzum*: of course *fusti* or *verberibus*: cf. *pugnis pectere* Pl. Men. 1019 and *fusti* Capt. 892, where Brix quotes *fuste dolare* Hor. Sat. 15, 22. The preposition *de* three times occurring in compound words in this and the next line imparts a peculiar emphasis to the whole passage. 953 *vidua mulier* like our 'an unprotected female': her natural protector (and representative before law, according to ancient custom) being dead, a widow had to apply to some one else to represent her rights: cf. Quint. decl. 333 *et per se imbecilla res est femina, et adfert infirmitati naturali non leve pondus quod vidua est.*

Menedemus who had gone into his house after v. 949, returns now with Clitipho whom he has already acquainted with his father's irate disposition towards him.

955 In *iecerit* the final syllable is long: see my Introduction to the Aul. p. xix. 962 The expression *animo omissio* becomes clear by comparing Ad. 831.

963 in *longitudinem consulere* is to all intents the same phrase as in *longius consultare* Tac. Hist. ii 95. 965 *deceat* with a dat. occurs also Ad. 491 and 928.

967 *tuae stultitiae* = *tibi stulto*. 972 *istoc* sc. *moriendi consilio*.

974 *ilicet* 'get off with you'. 975 *aram et precatorem parare*, the usual last resort of slaves who had cause to be afraid of punishment; a very good instance of it occurs at the end of Plautus' Mostellaria, where Tranio avails himself of this means of avoiding punishment. The altar then made use of by slaves is the same as explained in our note on And. 726, see also Pl. Aul. 598. 977 *nec tibi nec tibi*: the changing quantity (cf. *manē manē*) and accent are quite in harmony with the ordinary habit of comic versification. On the two pronouns Bentley has the just observation 'vultu et nutu haec aguntur; primo Syrum, deinde filium intuetur'. Cf. Pl. Capt. 444 *et tua et tua huc ornatus reveniam ex sententia.*

mihi sc. *suscensere*; *quod facio* on account of what I am doing now. 978 For *quid unde* see Intro. p. 19. 979 *alienavit* sc. a se. 980 *a fame* is the reading introduced by Bentley from his 'Codex veterrimus': he compares Hec. 736.

983 For *ibi sum* see note on v. 478. 984 *non aberit longius* sc. *consilium*, I shall soon have an idea.

985 *qui istuc* 'how do you make that out': but *qui* is only the reading of a ms. of the Calliopian class ('cod. G. Fabricii') whence it has been adopted by Bentley; the Bemb. has I think *quid*, and this is not absolutely impossible.

986 in *mentemst*: in this phrase the acc. seems to be the rule in archaic language, and instances of it occur also in

later writers and especially in juridical language. See also Key's L. G. § 1337 n. 988 *te indulgebant*: the accusative stands after this verb also Eun. 222, and in a line of

Afranius 390 *qui nos tanto opere indulgent in pueritia*; the dative (cf. 861) is far more usual: but this is no reason why we should assume *te* to be a compressed form of the dative *tibi*, as some do erroneously. 989 *filia vera*: as you were but a *filius assumpticius*.

992 *solent esse*: the first three syllables form an anapaest as *solent* drops its final *t*. 993 *quid ergo* is explained Introd. p. 19. *ergo* is the reading of the Bemb. ms. and should not be changed into *ego* which is given by inferior mss. 996 *quovis* is monosyllabic. 997 My text gives Fleckelsen's reading of the passage which I suppose to rest on good authority, as the editor does not print anything in italics: but I am not aware of the actual reading of the mss.

1002 For *seni* see Introd. to Aul. p. xxiv. 1009 *restas* = *resistis*; see Paley on Ovid Fasti ii 749. 1010 *de integro* is Loman's emendation of the ms. reading *ad integrum*. Chremes says 'rather will I allow that you know it than that the same theme should be brought up again'. Hence Sostrata's expression *me tacere de re tanta postulas*. 1014 For *sic erit* see note on Eun. 732. 1018—1020 The hand of an interpolator betrays itself but too plainly in these lines, especially in the parallel expressions *id quod est consimilis moribus* and *nam tui similis est probe*, and again *quo magis credundum siet* and *convincens facile ex te natum*. I have adopted A. Klette's restoration of the whole passage: the brackets indicate what parts are due to interpolation. See Klette's Exercitationes Ter. p. 16 s. 1021 *qui sit et idem* is the reading of the Bemb., *quin itidem sit* of the Basilicanns, whence A. Klette (l. c. p. 15) elicited the original reading. 1023 The sarcastic expression *rem quom videas, censeas* is rightly explained by Bentley 'cum hominem intus novetis, censeas severum esse'.

1025 *voluntate* with the second syllable short as the *n* was not sounded in the Roman pronunciation. 1032 *cave in te*: see Introd. p. 19. 1034 *damnosus* 'spend-thrift'. 1046 *inhumane*: how significant that now everything should be done by Chremes as it had been done by Menedemus towards his son: cf. v. 99. 1050 *exorent* sc. Sostrata and Clitipho; the reading of later mss. is *exorem* or *exoret*, but we follow the Bemb. ms. 1052 *se* or *animum affirmare* 'to be obstinate'. 1054 For *decet* see Introd. p. 14. 1055 For *omnia* see Introd. p. 14. So *fácilia* v. 1059. 1056 *recipio ad me* 'I take it on myself': so *recipio* alone, Pl. Glor. 230. 1062 *nasus aduncus* 'turned up' (*ad*=*avd*): cf. Hor. Sat. i 6, 5 *naso suspendis adunco*: where Heindorf quotes Pers. i 40

nimis uncis naribus indulges. 1063 *credas animum ibi esse* 'one may easily believe that all his attention is devoted to these subjects'. 1065 For *Archonidi* see note on Andr. 368. *huius*: he points to the house where Archonides lives.

PHORMIO.

IN the didascalia I again follow C. Dziatzko *rh. mus.* **xxi** 72 : according to it, the Phormio was first exhibited at the *ludi Romani* a. 593 ; see also my introduction p. 4. Donatus says that the performance took place at the *ludi Megalenses*, but wrongly as I think, and merely on account of the same *ludi* occurring in the other didascaliae (see Dziatzko l. c. p. 71) : or also in accordance with the Bemb. ms. where we have a didascalia which belongs to a later performance of the play. It runs as follows : *incipit Terenti Phormio acta ludis Megalensib. Q. Caspione Cn. Servilio cos. graeca Apollodori Epidicazomenos. facta est* **iiii** (*rh. mus.* **xx** 575) : and seems to point to a performance under the consulship of Q. Pompeius and Cn. Servilius Caepio a. 613, as has been observed by Ritschl *Par.* p. 250. In the ordinary didascalia of the other mss. we find also the actor L. Atilius of Praeneste (see notes on the *did.* in the *Eunuchus*) : but he no doubt belongs also to a later exhibition, very probably to the one in 613.

Graeca Apollodori Epidicazomenos : the title of the play, not the name of the Greek poet, recurs *prol.* 25 : where see note. Apollodorus was one of the minor stars of the New Comedy, from whom Terence took this play and perhaps also the *Hecyra*.

PROLOGVS.

On the close resemblance of this prologue to that of the *Eunuchus*, see *Introd.* p. 4 n. 3.

1 *poëta vetus* : Luscus Lavinius, see *Introd.* p. 3. The opposition of the poet of the old school to 'our poet' or 'the poet' is very significant. 2 *retrahere* : cf. v. 3 *deterrere* and 18 *reicere* : all expressions denoting Lavinius' vehement efforts to alienate Terence from dramatic poetry. On *transdere* Donatus observes 'veteres sonantius quod nos lenius dicimus tradere : et *tralatum* nos *translatum* e contrario'. *transdere* in *otium* 'place' or 'transfer' (*dare* is orig. 'to put', *τιθημι*, root *θε*) 'in leisure', is said like *Hant.* 807 *me haec deambulatio...ad languorem dedit*, or *Pl.* *Pseud.* 928 *in timorem dabo militarem advenam*. 4 Bentley writes *ante hic* instead of *antehac* which is given by

the mss. But the subject is easily understood. 6 *scripsit* is the reading of the mss., but as Donatus says, 'legitur et fecit', Bentley adopts this at once, quite forgetting that this reading can only be due to a scribe who put *fecit* here in imitation of v. 4. Bentley says, moreover, '*faciendi* verbum poetæ proprium', as if *scribere* did not occur in the same way, while we have *scriptura* of poetical style only one line before. 7, 8 We do not know what

was the precise nature of the scene in one of Lavinius' comedies which Terence here finds fault with. But if it was a scene similar to the one in Plautus' *Menaechmi* where Menaechmus simulates madness (cf. *insanum adulescentulum*), and addresses the old man as *leonem vetulum olentem edentulum* (v. 864), a scene in which we have a comic imitation of scenes in tragic poets where Agave mistakes her son Pentheus for a young lion (πέον λῆν Eur. Bacch. 1166); then indeed Terence's criticism would be very unjust. It might seem that a supposition of this kind would not be far from the truth, as Donatus says '*haec omnis πελοπτασις tragica, et ideo in comoedia vitiose inducitur*'. 9

For *stetit* see Introd. p. 14. *stetit* means that Lavinius' play was received favourably, *nova* when first exhibited.

11 After this line old editions have the line *et magis placebant quas fecisset fabulas*, which also occurs in Andr. prol. 3: but as it does not stand in the Bemb. and two other mss., it was justly omitted by Faërus. 13 For the

explanation of this line see Introd. p. 3, and our notes on the prologue of the *Andria*. 15 This line is due to an interpolator, as was first pointed out by W. Ihne in his

Quaest. Ter. p. 42: 'cui tam diu obsecundandum intelligimus' says Ritschl Par. i 551 '*quam diu non dicere, sed scribere prologum poetæ esse existimabitur*'. 17 *ars musica* is here poetry. 18 *reicere* is here trisyllabic, as in the well-known line *Tityre, pascentes a flumine reice capellas*, Virg. ecl. iii 96.

20 Here again as in v. 4 the subject must be understood by the reader or hearer. 21 *ille* is here Terence; in *rellatum* the double *l* is due to assimilation as the original form was *redlatum*: cf. *red-eo* etc., and especially *redduco* Andr. 559. See Munro on Lucr. ii 1001.

21, 22 Donatus misinterprets these lines entirely, as he does not understand the sentence as a question: nor did Bentley see this, and as he was not pleased with the '*patientia paene christiana*' ascribed to Terence by Donatus, he went so far as to change the text. The true explanation appears first in Stallbaum's reprint of Westerhov's smaller edition, at least so far as I am aware. 25 *Epidicazomenon* is a reading which was found difficult to explain as far back as Donatus, who says that '*Terentius hic manifeste errat*', as the play from which he took his Phormio was called *Epidicazomene* '*a puella de qua iudicium est*': yet

he adds 'cum sit alia *Epidicazomenos* eiusdem Apollodori.' It would be desirable to know whence Donatus derived this information, as there is no doubt that he himself never read the Greek plays from which he quotes passages. At all events, there is no objection to the title '*Ἐπιδικάζομενος*' in itself, as *ἐπιδικάζεσθαι* was the term used of the plaintiff bringing the action, i. e. in the present case Phormio who would then be the '*Ἐπιδικάζομενος*'. Thus instead of using the Greek participle Terence substituted the name of the person designated by it. 26 *Graeci Latini* is the reading of the mss. which I have kept as it is not quite void of sense: Terence says 'the Greeks call the play '*Ἐπιδικάζομενος*'. But it cannot be denied that Bentley's correction *Graece, Latine* would be a considerable improvement of the passage. 29 *voluntas* 'good will, favour'. 31 f. This and the two following lines allude to the unsuccessful performance of the Hecyra a. 589, and were no doubt intended by the poet as a hint preparatory to the second exhibition of the same play in the succeeding year (a. 594): see *Introd.* p. 4.

ACTVS I.

Davus is merely a *πρωτακὸν πρόσωπον* like Sosia in the first act of the *Andria*.

35 The words *Amicus summus meus et popularis* are rather pompous in the mouth of a slave such as Davus: but it is the custom of servants to talk like their betters.

37 *relicuom paucillulum* 'a small sum in arrear', cf. Cic. ad Att. xvi 3 *maxime me angit ratio reliquorum meorum*.

38 *id ut conficerem* (should get it ready: see v. 859) depends on the idea of *rogavit* or a similar word, implied in *ad me venit*.

39 *nam* presupposes an idea like this 'nor is it difficult to guess why he asked me for' etc.

40 *conraditur* a word expressive of the great difficulties Geta finds in scraping together a decent present: the preceding diminutives *ratiuncula* and *paucillulum* expressed the same.

43 *unciatim* seems to occur only here and in Pliny: in general, adverbs in *-tim* are frequent in archaic Latin. *demensum* or *demensus* *cibus* was the allowance made to slaves for their own sustenance: see Pl. Stich. 60 and the commentators on Trin. 944.

44 *defrudare* is the genuine form instead of the common *defraudare*. *suom defrudans genium* means 'robbing himself of what ought to have benefited himself'. Servius on Virg. Georg. i 302 says 'quotiens voluptati operam damus, indulgere dicimur genio. unde e contrario habemus in Terentio *suom defrudans genium*: genium autem dicebant antiqui naturalem deum unius cuiusque loci vel rei aut hominis'. *genius* (from root *gen* in *gi-(e)n-o* and

(*in-ge-ni-um*) may in many instances and here also be translated by 'his own self'. See also note on Pl. *Aul.* 718. *comperisit* 'vetus scriptura est' (Bentl.) and constantly given by the best mss. of Plautus: Bentley says that Charisius gives the common form *comparisit*, but there (p. 228, 18 Keil) the mss. read *comperisit*, while *comparisit* is found in the ed. princ.; in Paul. Festi p. 60 M. we have *comparisit*, but with an absurd explanation of the word. Here the *e* is moreover supported by the Bemb. ms. The perfect *parsi* instead of *peperci* is in general peculiar to archaic Latin: cf. Hec. 282.

46 The omission of the subjunctive *sit* is rare even in later writers, much more so in earlier authors. 47 *ferietur munere*: the expression is easily understood, but seems to occur only here. The commentators justly compare the analogous phrase *tangi argento* or *damno*.

49 The explanation of the words *ubi initiabunt* was doubtful even to the ancients; Donatus quotes from Probus, a grammarian of the end of the first century, who explained the passage by a reference to Varro who says 'initiari pueros Edubiae et Poticae et Cubae, Divis edendi et potandi et cubandi, ubi primum a lacte et a cunis transferunt' and most commentators explain accordingly that Geta had to make his third present when the child was weaned: but this view loses sight of the question *when* the child was weaned, and if the customs of the ancients coincided with ours, it would seem that the weaning of the child took place before his first birth-day: and if this be true, we shall hardly believe that *initiare* means here 'to wean', as according to our text the *initiare* took place after the first birth-day. I am therefore inclined to accept the second explanation mentioned by Donatus, although he does not express it very clearly 'sed Terentius Apollodorum sequitur, apud quem legitur, in insula Samothracum a certo tempore pueros initiari more Atheniensium, quod ut in palliata probandum est magis'. It is hardly credible that Apollodorus alluded to the Samothracian mysteries: but the true explanation is that we should understand *initiari* of admission to the *sacra*. If we might draw a parallel between this and corresponding acts in Christian life, the servant has to bring presents at the birth of the child, at his first (and of course also subsequent) birth-days, and finally on the occasion of his confirmation. *mater* is here the real mother, not as many commentators say, the nurse. The whole passage lets us peep into the domestic arrangements for taxing the savings of the servants.

50 *causa* 'excuse, pretence': cf. Hec. 80.

52 *conabar* sc. *ire*. In saying *en*, he offers the money to Geta.

53 *lectumst* 'nothing but first-rate coin': so Pl. Pseud. 1149 *accipe! hic sunt quinque argenti lectae nume-*

ratas minae, and from Lucilius Donatus quotes *lecti omnes: Atticon hoc est*.

54 *amo te* 'thank you': a phrase of frequent occurrence in conversational language: see Eun. 186. Ad. 946. Pl. Poen. i 2, 41. Cic. ad Att. i 3, 2.

61 *quid* is the interrogative 'and there what profit would it be to me?'

62 Both Plautus and Terence use the phrases *operam dare* and *dicare* quite indiscriminately.

68 *modo non* or *tantum non* (*μὴν οὐχί*) 'almost, nearly'. For *montis auri* see my paper on Ribbeck's Virgil p. 4.

70 *ingenium* 'natural bent', *rex* was, as is its equivalent 'king', used to denote any one and anything rich and magnificent: as for the sense of the passage, it is impossible to explain it better than Donatus does who observes 'acue me': and very properly so, as Davus says 'oh, if I were rich, how different I should be!' then Donatus adds 'ostendit pauperum affectiones qui se solos uti divitiis scire aiunt, si eas habeant'—an observation of great psychological truth.

73 *mihi usus venit* 'I have had my experience of it': cf. Ad. 895.

74 *deo irato meo* will become intelligible by comparing Andr. 664. Donatus quotes the corresponding phrase *deo meo propitio* from Naevius: v. 70 Ribb. Cf. Pl. Poen. ii 4 *dis meis iratissimis*.

76 Bentley changes the singular *seni* into the plural *senibus*, on account of v. 71: but this is overdoing logic and the singular is readily understood by unsophisticated readers. *scapulas perdere* a very emphatic expression: 'my back got so well thrashed that it seemed to have lost all feeling'; cf. the analogous phrase *corium perdidit* Pl. Epid. i 1, 84.

77 *nam quae* for *quaequam*.

78 *adversum stimulum calces* sc. *iactare*, is the Latin translation of the well-known Greek proverb *πρὸς κέντρον* (or *κέντρα*) *λακτίζειν* (Aesch. Prom. vinct. 324. Agam. 1624. Pindar. Pyth. ii 174. Eurip. Bacch. 795. Acta Apost. 9. 5): the variety *calcitrare contra stimulum* is quoted from Ammianus Marcellinus.

79 It is characteristic of slaves to use proverbs and idiomatic expressions such as we have had to notice throughout the scene. Here again Donatus informs us that *scisti uti foro* was 'vulgare proverbium', which, he says, was originally applied to merchants who adapted their prices to the market as they chanced to find it; we may say 'you knew how to make the best of the market'.

82 *perdite* is explained 'pro valde' by Charisius p. 213, 16 on the authority of Arruntius Celsus of whom he also quotes another observation 'antiqui enim dicebant *ardere* pro *amare*', an observation which I at least cannot understand without assuming that Arruntius Celsus found in his copy of Terence *ardere* where we read now *amare*: and if this conclusion is just, I do not see why we should not admit *ardere* into the text. For *ardere aliquem* or *aliquam* see the commentators on Virg. Ecl. ii 1.

86 *sectari*, in

ludum (sc. *fidicinum* Pl. Rud. 43) *ducere et reducere* are merely the contrivances he had to resort to in order to accomplish his aim: *oculos pascere*. 87 *otiosi* 'having nothing else to do': Donatus quotes the corresponding words of Apollodorus, but as usual, the Greek is almost hopelessly corrupt: ΝΑΛΚΕΙΣ δεσυνεμαλι μΕΟΑ, where the last two words may have been δὲ συνουλιόμεν or -οῦμεν. *operam dare* is explained by *sedere* v. 91. 88 *exadvorsum* occurs again v. 97, but with a different accent. An observation related by Gellius vii 7, 4 shows what inaccurate philologists the ancients were.

89 *tostrina* is an excellent form instead of *tonstrina*, owing to the soft pronunciation of *n* before *s*: cf. the Plautian forms *mostrum praemostro praemostrare* (Lorenz on the name *Mostellaria* in his edition of the play p. 1).

90 *dum inde iret domum* in order to *reducere*.

95 For *hic viciniae* see note on Andr. 70. 97 *benivoleus* 'patron' as a subst.: cf. Pl. Persa 650. Trin. 46. 1148. Pseud. 699. Most. 195.

99 *adiutare* stands here just like *adiuvare*, and in general frequentatives are often used in the language of the comic poets in pretty nearly the same sense as the original verbs: cf. also Hec. 359.

105 With this and the following lines compare the passage in the *Hauton timorumenos* 286—291.

110 *scita* is explained by Festus p. 330 'bona facie', and Donatus justly compares Andr. 486 *scitus puer*.

113 In *sibi eius* the first syllable of *eius* is shortened: see Introd. p. 20. vi. *enim* = *enimvero*.

123 *confidens* in a bad sense 'pro improbo audaci ac temerario' (Don.): cf. Lucilius' line *improbi confidens et nequam videatur*. *qui* in execrations has the same power as *utinam*: cf. Pl. Trin. 923. 997. Men. 308.

127 *dicam scribere γράφεσθαι δέκην* occurs in two other passages of the *Phormio*: v. 329 and 668. Terence took the expression from Plautus: see my note on Aul. 753.

130 *qui* adv. 'in what manner'. 131 The words *quod erit mihi bonum atque commodum* are generally connected with the preceding sentence and *confingam*: but they are more easily understood if we join them with the following sentence 'and if you do not refute my charge, which circumstance will be to my advantage, I shall of course gain my suit'.

138 On this common-place Donatus observes with much justice 'haec graves sententiae ex persona servorum cum dicuntur, ridiculae sunt et eo consilio interponuntur'. Cf. Ennius' line which in the *Annales* was put into the mouth of Pyrrhus *quidve ferat Fors Virtute experiamur* (204 Vahlen). The contrast between a Geta and a Pyrrhus needs no illustration. 140 *credo* is ironical: for the *precator* see Haut. 976.

141 *amitte* 'let him off'. 144 *paedagogus* of Phaedria, see v. 86.

146 After *fortasse* there is a hiatus

which is legitimate on account of the change of speaker.

148 *quoad*=ad quod tempus 'et recte locutus est, quia adventus finis est expectationis'. (Don.)

150 *portitores* is explained by Nonius 'telonarii qui portum obsidentes omnia sciscitantur ut ex eo vectigal accipiant': they were also allowed to open letters, see Pl. Trin. 794.

152 *Dorcion* (Δόρκιον) 'femininum nomen est ut Planesium Glycerium' etc. (Don.); perhaps she was Geta's wife, as Syrus has Phrygia for his contubernalis Ad. 973.

ACTVS II.

According to Donatus the real summing up of the whole scene is given in the words *nostri nosmet paenitet* 172, discontentment with our own affairs.

153 The infinitive in exclamations 'that it should have come to this pass!' ut in this line is emphatically repeated in the next. Comp. a similar passage Pl. Trin. 140—144 *subigis maledictis meis, Megaronides, Novo modo adeo ut quod meae concreditumst Taciturnitati clam, fide et fiducia, Ne enuntiarem quouquam neu facerem palam, Vt mihi necesse sit iam id tibi concedere.*

154 My edition gives here the reading of the Bemb., from which other mss. and Priscian differ in the order of words. For *adventi* instead of *adventus* comp. note on Andr. 865. *venit in mentem alicuius rei* is a construction found in the best writers, e.g. Cic. Or. II 61.

155 *eum* is put in brackets as it is omitted by the Bemb. ms. On *incogitans* Donatus gives Probus' remark '*incogitans* in usu est, at non eodem modo *cogitans*': i.e. the first was in general use as 'thoughtless', the latter was rarely or never used for 'thoughtful'.

156 *mihi conscius sis facinoris* 'you who share with me the knowledge of the deed', i.e. 'who are my accomplice'.

157 In *quod utinam* the connecting *quod* has neither more nor less meaning than in *quod ni* 155, or in the well-known *quod si*. Instances of *quod utinam* occur Cic. ad Fam. xiv 5, and Sall. Jug. 14, 21.

159 *illud* is the reading of the Bemb. ms., instead of *illos* in the editions.

160 In *angerét* the final syllable appears with its original long quantity.

164 *certo* is here preferable to *certe*, as Bentley shows by comparing Pl. Men. 313 *nam tu quidem hercle certo non sanu's satis*.

166 According to Poliziano's collation the Bemb. ms. has *depicisci*: cf. a similar case v. 589. Phaedria says 'I would purchase the possession of my beloved girl even at the sacrifice of my own life'. *conicito cetera* 'form a conclusion as to other things'. Plautus Cas. I 1, 5 has *conicito ceterum*, but it does not follow that Terence wrote the same, as Bentley would have it; and moreover *cetera* is supported by the grammarian Diomedes p. 389, 2.

174 *etiam* 'still'.

175 The reading of the mss.

is *retinere amare amittere*: but Bentley justly remarks that we expect a double question after *consulendi* in the preceding line: hence he conjectured *retinere amare amittere*, and this was perfected by Fleckeisen whose reading I give in my text: a reading borne out and justified by the next line.

179 *celere* is here neuter according to Donatus, but adverb according to Charisius p. 214, 14. *reppereris* is simply an impossibility as the metre shows and *repperis* (with the first syllable short) is inadmissible as Terence and all Latin writers in general say *repperi*: and a present *repperis* is quite inconceivable. Faernus says 'antiqui omnes *repperis*', but this is not the reading of the Bemb. ms. which has *repper* ... (i.e. three letters erased). The only way of making the passage smooth and unobjectionable consists in adopting Lachmann's *reperies*, which is also given by the ms. D of Priscian i p. 152, 6.

180 *inpendere aliquem* instead of *pendere in aliquem*: Donatus remarks expressly 'accusativo casu'; in an analogous case in a line of Lucilius (*nunc ad te redeo ut quae res me inpendet agatur*) Festus maintains that *me* is a dative = *mi*; but we should acknowledge accusatives in both cases, cf. *mare quae independent* Lucr. i 326 with Munro's note. A dative *te* or *ti* is altogether imaginary: see Introd. to the Aul. xlv and n. on Haut. 989. The line quoted by Mr Key in support of a dative *te*, Virg. Aen. ix 486, is commonly considered to be corrupt.

181 After this line the editions before Bentley add a line from Andr. 208.

186 *laterem lavare παροῦσία, πλὺθον πλύνειν* (Don.); 'it would be a pretty hopeless task to wash a brick in the hopes of getting the colour out of it' (Parry).

187 *For animi* see note on Haut. 727.

189 *ultus*: because his running away would be the best punishment for the old man's wrath.

190 *convasassem* is a reading supported by Donatus, Charisius and Nonius, and yet abandoned by Bentley for the worthless reading *conrasissem*. *convasare* 'figuratum est a colligendis vasis' according to Donatus; hence in general 'pack things together'. *se conicere in pedes*; *dare se in pedes* and *se conferre* are frequent expressions in the comic poets; cf. a passage in Plautus very similar to this, Bacch. 374 *me continuo contuli protinam in pedes*. The best mss. read here *protinus*, but *protinam* is attested by Festus p. 226 who has also the order *protinam conicerem* instead of *coni. prot.*, and this is preferred by Bentley and Ritschl (Opusc. ii 245).

192 *quaerere* is a loose construction instead of *ut quaeram* or *quaerendi*.

193 *hoc nuntio* = *hoc nuntiante*. 194 *ibi plurimumst* 'there he is generally to be found'.

195 *satis pro imperio* = *satis imperiose*. 200 *For nam quod* cf. v. 77.

203 Cf. Cic. Tusc. ii 4 *fortis enim non modo Fortuna adiuvat, ut est in vetere proverbio, sed multo magis ratio*:

see also de fin. iii 4. A line of Menander runs *τὸ δὲ καὶ θεὸς συλλαμβάνει*, and one of Sophocles *οὐ τοῖς ἀθύμοις ἡ τύχη συλλαμβάνει*. 204 For the phrase *apud se esse*

see note on Andr. 408. 206 *non possum inmutari* 'ostendit naturae suae timiditatem nullis adhortationibus ei ei posse'. Don. 208 *nil est* 'a matter of slight difficulty': see note on Andr. 449. 213 With *saevius*

Munro on Lucr. iv 180, compares *spurcidicus* Capt. 56, and *suavidicus* which occurs in the passage in Lucr. *protelare* is explained by Festus to be 'longe propellere', but his derivation from the Greek *τῆλε* is nonsensical. Very likely, the word is connected with *telum* and thus might mean originally 'to drive away by missiles': whether the word has anything to do with *protelum* (for which see Munro on Lucr. ii 531), I do not venture to decide. But from Donatus' note it appears that the ancients themselves knew nothing about the origin and first meaning of the word. 216 As soon as Demipho himself is in sight, Antipho's assumed courage suddenly evaporates.

218 Donatus draws attention to the parallelism in *me et peccatum meum* and *Phanium et vitam meam*: in the second line *vita* and *Phanium* may be considered identical, as beloved girls are frequently called 'my life' by their adorers; or we may also explain the words 'I recommend to your protection Phanium, with whose safety my own life is closely connected: should I lose her, I should make an end of my own life'. And with this he hurries away. 220 *pendens* 'tied to the whipping post'.

223 *aufer mi* 'don't mention the word, I beg': for similar passages see my note on Pl. Aul. 630, and add *iurgium hinc auferas* Pl. Persa 797, *pollicitationes aufer* Ter. Phorm. 857, *aufer frivolum insolentiam* Phaedr. iii 6, 8, *aufer me voltu terrere*, Hor. Sat. ii 7, 42. 225 *noxia* 'blame'.

226 *vincibilis* active: 'apt to conquer'. Cf. *placabilis* Ad. 608. 229 *in insidiis* is, as it seems, the reading of the mss. and is also given by Nonius 11, 22, while Priscian ii p. 415, 3, has the reading *subsidiis* which Bentley prefers; he endeavours to prove that Donatus too is in favour of it. Donatus observes 'tota metaphora de re militari est' to which Bentley sagaciously adds 'legebat ergo *subsidiis*; nam etiam extra rem militarem *insidiae sunt*'; but here where *insidiae* are mentioned together with *adire* ('quasi ad proelium' Don.) and *subcenturiatus*, Donatus' remark is surely sufficiently clear and just. Finally Bentley himself quotes Pl. Pseud. 959 *ingredere in viam dolo: egomet hic in insidiis ero*, which supports our reading of the passage. *subsidiis* arose, no doubt, from a confusion with the following *subcenturiatus*. 230 *subcenturiati* 'dicuntur qui ex plendae centuriae gratia subiciunt se ad supplementum ordinum'. Don.

232 *mitto* 'I won't mention'; Donatus has also another reading *taceo* which is, however, but a gloss of the genuine *mitto*.

233 For the infinitive of indignation, see Munro on Lucr. II 16.

234 *monitor*: cf. Haut. 875. *vix tandem* 'hardly so': *tandem* is ironical.

235 The future *reperiam* here like *expediam* 238. *dicet* sc. Antipho.

238 *illud durum* 'that is a hard nut', i.e. a difficulty not so easily got rid of.

242 *advorsam* 'that chances to come in his way'.

243 The reading of this line is due to Cicero Tusc. III 14, where he quotes 241—246, while all our mss. are here interpolated. The same holds good of v. 245. For *pericla damna* (without *et*) comp. Pl. Truc. I 1, 8 *quot sunt pericla, damna; di, vostram fidem* in accordance with Brix's excellent emendation in his note on Trin. 302.

245 In *accidat* the final syllable appears with its original long quantity. In the mss. the line runs *communis esse haec: fieri posse, ut nequid animo sit novum*: a splendid instance for those who want to study the theory of interpolation.

247—251: a similar instance of humorous parody occurs in the Adelphoe, 423—430.

248 For *omnia* see Introd. p. 14. 250 *opus ruri* 'work on the farm': cf. Eun. 220. For *accidēt* cf. on 245.

261 *dari mi in* with the final *i* of the passive infinitive shortened, for which see Ad. 311 and my introduction to the Aul. p. xxviii.

262 *illum* very ironically 'that good-natured old dad'.

266 *dicendam* is Fleckeisen's emendation instead of *defendendam* of the mss.: cf. 272.

268 *inprudens* 'without knowing', as Demipho is quite ignorant of Phaedria's own love-affair.

271 *rei* is here monosyllabic. He means of course the *res familiaris*: cf. Sall. Cat. 25 *pecuniae an famae minus parceret*.

273 *malitia* 'cunning'.

276 *adimunt* and *addunt* by their judgment. Cf. the following lines by Antiphanes καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς. Τὸ μὲν γὰρ ελεον, τὸ δ' ἐπιτήρησιν φέρει.

284 The common reading is *ibi obstupescit pudor*, but *obstupefacio* has its *e* always short. See in general Ritschl's discussion Opusc. II 618 ff. where he also speaks of this line (p. 619 note): Ritschl is not, however, satisfied with *illic*, he says 'perhaps *ibi* is only a remnant of *subito*: *ita eum tum timidum subito obstupescit pudor*: or rather keeping the reading of the Bemb. *subito stupefecit*, as it would be difficult to show that the simple verb would be inadmissible'.

287 *columen* 'mainstay, prop'.

294 *do* is Fleckeisen's reading for *addo* in the preceding line, and *sino* directly afterwards.

297 For *quaereret* see Introd. p. 14.

305 *nil suave meritumst* 'no lenient treatment has been deserved' sc. by Antipho and the girl; but the past participle with a passive meaning is very scarce, if not unique here.

307 *nempe Phor*: *nempe* frequently occurs as a pyrrhic in the metres of the

comic poets. 310 The words *recta via quidem illuc* are meant by Phaedria in a different sense from that in which Demipho understands them. For the benefit of the audience Geta at once subjoins the true explanation.

311 *salutare* 'to pay one's first respects to the gods', cf. Pl. Stich. 584 *deos salutatum atque uxorem intro modo devortor domum*.

ACTVS III.

315 Phormio begins in the same way as Demipho v. 231.

318 Donatus observes that the proverb was originally peculiar to 'rustici de alliato moretario'. In German there is the same proverb 'du hast es eingebrockt, nun musst du es auch ausessen'. The same proverb is found in Anson. Id. vii. *tibi quod intristi exedendumst: sic vetus verbum iubet*.

325 *nervom* 'appellamus ferreum vinculum quo pedes inpediuntur' Festus p. 165 M. This is the reason why Phormio subjoins directly '*iam pedum visast via*'.

329 *enimquam* 'ecquando' Paulus Festi p. 76 M. Cf. v. 348.

330 *tennitur* is a reading preserved by Donatus instead of *tenditur* of mss. This form of the verb is no doubt due to the careless pronunciation of every-day life.

332 This line is not found in the Bamb. ms., if Poliziano is right, though it is explained in Donatus' commentary. As it is not absolutely necessary for the understanding of the text, and may easily have arisen from an explanatory note originally added to the preceding line, I have put it in brackets, and my suspicions against its genuineness are also strengthened by the awkward use of *illis* to which Bentley was the first to advert in his note.

338 *rex* was the name given by parasites to their patrons: Pl. Stich. 455. Iuv. Sat. i 136. 339 *asumbolum*, the Greek word = *immunis* Hor. Od. iv 12, 22, whence *immunes et asymboli* Gellius vi 13. See *sumbola* Andr. 88.

340 *ab animo* 'as concerns one's mind' cf. Pl. Truc. iv 3, 59 *ab ingenio improbus*.

341 Observe the forcible alliteration in *ringitur* and *rideas*.

342 *cena dubia* a passage of almost Plautian colouring. Horace alludes to it Sat. ii 2, 76 f. *vides ut pallidus omnis Cena desurgat dubia?*

346 In *senex* the second syllable is shortened; we should pronounce either *senēc* or *senēs*. Here again as in 229 f. the expressions belong to military language: 'et congregi milites et coire dicuntur' Donatus; and for *ludere* in the next line see Ov. Trist. iii 12, 19 *levibus nunc luditur armis*.

352 *negat* here drops its final *t*. 355 *eius* is monosyllabic.

356 This line was first omitted by Bentley who saw that it was due to interpolation, as Phormio afterwards appears ignorant of Stilpo's name v. 386.

359 *malitia* 'evil disposition'. 362 *opere* sc. rustico.

368 The words *videas te atque illum ut narras* have been a stumbling-block to the commentators ever since Donatus who gives no less than four explanations of the passage: but in his long note I find only one remark which really bears upon these words, viz. 'allusit ad illud quod ait quem ego viderim in vita optimum'. Yet I do not think that the passage is in reality very difficult, if we translate 'compare yourself and him, according to your description', i.e. according to your tale he was such an excellent character; well and what are you? you speak in such a high moral strain, and yet we all know who and what you are: hence we may well doubt whether your account of Stilpo's character be correct. This long periphrasis comes to the same as Donatus' first explanation 'parem te illi existimo atque illum tibi'.

370 *hanc* is here shortened and the syllables *ob hanc ini* form a proceleusmatic: others talk of a pronunciation *inimitias* which does not exist. *quam* in the next line refers to *hanc*.

373 The phrase *ain tandem* has been noticed on Andr. 875. Bentley says '*tandem* et versui officit et sententiae', and forthwith corrects *ain tamen*, a correction I am surprised to see adopted in Fleckeisen's text. A spondee in the fourth foot is by no means rare, nor is it in any way objectionable that this foot should be filled up by a single word. As for the sense, *tandem* is simply ironical as in many other passages, *sarcas* 'jail-bird': cf. the similar appellations of *crux patibulum prostibulum*, etc. in the comic poets. Donatus quotes a line from Lucilius *carcer vix carcere dignus*. **394** *malefaciant* should here be pronounced as *malfaciant*: see our remark on *beneficium* in the note on Eun. 149. **394** *usque* 'all the way': cf. *usque ex Aethiopia* Eun. 471. **396** *tum* sc. *cum causa agebatur*: cf. v. 400. **402** *quouis* is monosyllabic.

405 *regnas* i.e. you can have everything and anything you wish: cf. the similar passage Ad. 175. For the law mentioned in the next line comp. Demosth. Lept. p. 535 *οἱ νόμοι δὲ οὐκ ἐῷσι δις πρὸς τὸν αὐτὸν ὑπὲρ τῶν αὐτῶν οὔτε δίκας οὔτε εὐθύνας οὔτε διαδικασίας οὔτ' ἄλλο τοιοῦτο οὐδὲν εἶναι*. See also v. 445.

410 *dare* instead of *dari* in prose: see note on Pl. Aul. 242 and 351. See also v. 414. **411** *homo suavis* 'a sweet man', ironically, like the Greek ἡδύς and γλυκύς.

419 *actum ne agas*: the origin of the proverb may be gathered from v. 406. Cf. Pl. Pseud. 261 *stultus es, rem actam agis*. Cic. Lael. 22 *praeposteris utimur consiliis, acta agimus, quod vetamur veteri proverbio*.

420 For *sine modo* see note on Eun. 65.

426 Phormio's words *tu te idem* (neuter) *melius feceris* are his answer to Demipho's threat of ejecting Antipho with his wife from his house: 'then you had better do so'. The syllables *tu te id* form a dactyl, as *te* is not elided. **427** *me advorsum*: this preposition

is in the comic poets frequently placed after the pronoun it governs: see Pl. Aul. 682. Poen. i 2, 118. Amph. 936.

428 *infelix* 'cursed fellow': comp. the Greek *κακοδαίμων* and such phrases as *infelix arbor*, etc.

434 For *senectutem* see Introd. 20. v. The malicious and yet seemingly good-natured admonition *respice aetatem tuam* is the hardest cut of all, and Demipho is quite unable to restrain his passion any longer.

439 On *tibi inpingam* see Introd. p. 19. The phrase *dicam inpingere* is highly expressive, as it reminds the hearer at once of the original phrase of *pugnos inpingere*.

440 Phormio's last words before he leaves the stage, are said in a whisper to Geta. *domo me sc. compellito, petito*.

442 *inpedivit* as in the meshes of a net, whence there is no escape.

443 f. These two lines are again very suggestive, showing as they do that Phormio's confident answer v. 426 was founded on an accurate insight into the character of the old man, who after all dislikes resorting to violence against his son, glad as he would be to get rid of his daughter-in-law. Demipho is quite a weak character. See again below, v. 461.

444 *quidve* is acc. as we may say *ego sum id sententiae*.

446 *quid ago* 'what shall I do?' the indicative as here Eun. 811. Ad. 538. Haut. 343.

447 The punctuation *ego? Cratinum* is suggested by Donatus and is no doubt preferable to the common reading *ego Cratinum*.

451 *restituere in integrum* is explained by the jurists (Leg. 8 § ult. Pand. De bon. lib.) to mean 'in causam pristinam restituere'.

453 *sedulo* stands here in its original meaning 'sine dolo', i. e. 'candidly'.

454 With the proverb comp. Hor. Sat. ii 1, 27 *quot capitum vivont, totidem studiorum Milia*. The Terentian words are also used by Cicero de fin. i 5, 15.

459 Geta now comes back from the house where he had been to inquire about Antipho. After *negant* understand *eum*.

462 *quoad* is monosyllabic here.

465 *multimodis* occurs also Andr. 939.

469 The ordinary reading is *pateretur*: but Donatus has '*legitur et potiretur*', on which he justly observes '*potiri τῶν μέσων* fuit; Plautus *hostium potitus est*' (cf. Epid. iv 1, 35); see also Ad. 871 *patria potitur comoda*, where we have at the same time an instance of *pot-* in the third conjugation, to which we may add in the Phormio 830 *poteretur*, and this is the true reading here, as has already been observed by Fleckeisen and Parry.

470 *quoniam* is monosyllabic here.

471 *qui=cum tu*. The reading *equidem* in this line instead of *et quidem* is not supported by any good mss., whereas Faërnus says that the latter is given by 'tres antiquissimi et Basilicanus'.

472 While blaming Antipho for his cowardice in absenting himself from the field of

action, Geta at the same time expresses a very slender estimation of Antipho's power to assist him, Phormio and Phaedria in their schemes against Demipho. *defecimus* 'we have been remiss'. 476 *strenuom hominem praeibuit*

sc. se, which is generally added by other writers. 477 For *confutavit* see note on Haut. 949. 478 *quod potui*:

see on Eun. 215. *omnis vos amo* 'I'm much obliged to you all': cf. v. 54. 480 *ut* stands here precisely in the same

way as Ad. 648. We should assume a *σύνχυσος* of two constructions: *ut aibat volebat facere* and again *aibat sese velle facere*. Bentley does not admit this and emends both here

and in the passage from the Adelpheae which I have quoted. 482 *metuis*: see on Haut. 287. *redire* is the reading of the Bemb. ms., *venire* is that of most editions, while Fleck-eisen gives *videre*, I do not know on what authority.

484 *palaestra* means here of course Dorio's house: cf. Pl. Bacch. 66 *adolescens homo Penetrare huius modi in palaestram?* Phaedria now comes out of Dorio's house, and thus another affair falls on Phormio's and Geta's hands, in the ingenious combination of which consists the principal interest of the play.

489 *non quæo* is the reading of the Bemb. ms., the editions have *nequeo*. 491 *suo* is metaphorically used

of scheming, planning and contriving, cf. *consuere dolos* Pl. Amph. 267. Pseud. 540: cf. also the expression *sutelaæ* Capt. 688, explained by Festus 'dolosæ astutiae a similitudine sumentium dictæ'; Brix compares the Homeric expression *δόλους καὶ μῆτιν ὑφαίνειν*. *suo capiti eis τὴν ἐάντου κεφαλὴν*.

492 *iam* is the reading of the Bemb., *dum* of editions. *fabulae*, *logi* 493 and *somnia* are all synonymous expressions: cf. also the French *chansons* with *cantilena* 495. Pl. Trin. 287 *haec dies noctisque canto*.

499 *inpudentem*: Bentley is shocked at Dorio's rudeness in calling Phaedria *inpudens*, and therefore corrects *inprudens* (cf. 294), but it is surely preposterous to determine how far Dorio might take liberties with a youth whom he believes himself to have in his power: cf. a similar case Hec. 215.

500 *phalerata dicta* are explained by Donatus 'honesta atque ornata'; *phalerae* is used by Persius in the sense of 'showy ornaments' III 30 *ad populum phaleras, ego te hinc et in cute novi*.

502 *atque* is my conjecture instead of *neque* of mss. Donatus' explanation of the passage is 'neque tum esse mihi hoc obiectum malum cum Antipho alia sollicitudine esset occupatus, levi quapiam, non hac de nuptiis, quæ est gravissima'. This explanation is at all events more satisfactory than Bentley's who says 'indignatur Phaedria...se tum in sollicitudine esse, cum Antipho beatissimus sit'—both interpretations are of course drawn from the word *alia*, but appear to be very artificial and to my taste strained. Guyet not being satisfied, simply

considered 501—503 to be spurious: Paumier changed *neque* to *aeque* and thus got an excellent sense 'oh, that this mishap should have fallen to my lot, while Antipho himself was equally busy with another trouble on his hands!' but there it seems that *alia* scarcely harmonizes with *aeque*. I have therefore written *atque* 'and that this should have happened to me, when Antipho etc.' Phaedria thinks that Antipho would have assisted him in a love-affair of his own, had he not been engaged in one himself.

503 *autem* is the reading of the Bemb., *autemat* of editions. 506 *auribus teneo lupum*: Donatus quotes the Greek proverb τῶν ὧτων ἔχω τὸν λύκον, οὐτ' ἔχειν οὐτ' ἀφεῖναι δύναμαι, but it seems that he or the authority he followed borrowed it from Aristaenetus Epist. II 3 ἐγὼ γὰρ τὸν λύκον τῶν ὧτων ἔχω, ὃν οὐτε κατέχειν ἐπὶ πολλὸ δύνατόν, οὐτε μὴν ἀκίνδυνον ἀφεῖναι, in the Latin the following line is but a parallel passage added here by way of explanation: cf. 176. Bentley was the first to see that this line did not originally belong to Terence, though it seems that St Jerome was acquainted with it, as he alludes to it in his Letter to Pammachius (quoted by Lindenbrog). Cf. Suet. Tib. 25 *cunctandi causa erat metus undique imminentium discriminum, ut saepe lupum tenere se auribus diceret*.

508 *ne parum* etc. 'must you laugh at us too in order to let us have the full benefit of your mean nature!' 510 For *véndidit* see Introd. Aul. p. xix. 511 *suo* is the reading of all editions but Fleckeisen's, and as that editor does not print *mea* in italics, I conclude that he has ms. authority for it. I have, therefore, given *meo*, as there cannot be any doubt, that it is more appropriate here than *suo*, though this is also supported by Donatus. In Guyet's notes I find '*quidam libri meo pro suo praeferunt*'.

512 *mutare fidem* is the reverse of *fidem servare* and *firmare* (Hec. 581): for instances see Pl. Glor. 983 and Liv. xxxi 28: yet the expression *cum aliquo fidem mutare* seems to occur nowhere else, though we may defend it by the analogous phrase *cum aliquo perdere fidem* Pl. Pseud. 376.

513 For *quodd est prō* see Introd. p. 14. 515 *obtundes*: see on Andr. 348.

516 *boni*: see Introd. p. 15, and note on Eun. 8. *boni* is the reading of the Bemb. ms., *bene* of most editions. *conduplicaverit* is of course = *conduplicabit*.

519 *neque ego neque tu* is Dorio's ironical and sarcastic answer to Antipho's passionate appeal: 'can you bear to see their true love thus rent asunder?' 'well', says Dorio, 'neither you nor I shall exactly like it, but if we can't help it, why I suppose, we must lump it'.

521 Observe the copula connecting those two participles which denote actions taking place at the same time, while *flentem* again stands isolated. *contra* is adverb (as always in Terence) = *e contrario*. This has necessitated a punctuation different from

that of former editions. *haec* sc. sunt or se habent. 524 *quoad* is the reading of Guyet and Bentley instead of *quam* ad of mss. and editions, which cannot be genuine, as in Terence monosyllabic prepositions never stand after the case they govern. Guyet quotes Pl. Pseud. 622 f. *argento haec dies Praestitutas quoad referret nobis*, and Bentley refers the reader to v. 148 and 462 in the Phormio. Besides this, *quoad* is also found in Bentley's cod. Petrensis, though it is a mere chance that so late a ms. should offer the genuine reading.

526 *sterculinum* is, as Bentley shows, the genuine form of the word, not *stercilinium*: *stercilinium* is given by the mss. of Plautus Pers. 407, where the term is also applied to a 'leno': Bentley quotes also Cas. i 1, 26 (=26 Geppert), where it seems that most mss. have *sterquilinum*, but the excellent ms. J in the British Mus. reads *sterculino*. Bentley quotes also an ancient Glossary '*sterculinum κομποδοχείον, κομπά*'. 529 For *modi* cf. note on 516.

532 *dare* for *daturum* esse: see n. to Andr. 238. 533 *potior sit* is the reading of the good mss. and there is no reason why we should accept Bentley's transposition *sit potior*. 534 *huic* sc. lenoni.

535 *quod* refers to *argentum* in the preceding line. *pote fuisset* = *potuisset*, by which the original reading is superseded in the inferior mss. For the prosody of *quod hic si* see Introd. p. 14.

537 The form *adiuerit* (or *adiurit*) instead of *adiuuerit* here just as in Enn. Ann. 339 *o Tite si quid te adiuero curamee levasso* (quoted by Cicero at the beginning of his Cato). Donatus says '*adiuuerit*: secundum u pronuntiarī debet'; but he is either wrong, as Ennius' metre shows, or a non has been omitted by his copyists.

538 *experiemur* Bemb., *experiamur* other mss., *experimur* Faërnus. 542 *itā* appears here with its *a* long, a quantity admissible on account of the change of speakers. *pulchre* is ironical.

544 *in malo crucem* 'quasi dicat, in malo aliud malum' Don., but the *crux* is the worst of all *mala*. 546 *parūme* is intelligible when we recollect how often a final *m* is dropt in the metres of the comic poets.

548 *ignotum* is added with much force: a place where it will be difficult to follow her: cf. v. 551. 551 *persequi* 'follow through thick and thin'.

552 *pedetemptim tamen* is an equivalent for the Greek *σπεῦδε βραδέως*. *pedetemptim* is originally said of cautiously crossing a ford, always testing each step before venturing forward (*βᾶδην*). As for the spelling of the word, it should be observed that the best and oldest mss. not only here, but wherever the word occurs, support the spelling adopted in our edition, which is also justified by the connexion of the word with *temptare*, the invariable spelling, not *tentare*: see Munro on Lucr. i 530. And surely, the orthography of the Latin writers is sufficiently settled to entitle us to introduce genuine forms when-

ever they are authorized by the mss. (see Bentley's note).
 554 *plus minusve facere* is 'to take a foolish step either by overshooting the mark or by remissness in what one ought to have done': cf. Pl. Capt. 991 *eheu, quor ego plus minusve feci quam me aequom fuit*; and Suet. Aug. 84 *ne plus minusve loqueretur ex tempore*. 555 As soon as Geta expresses his willingness by saying *quaero*, Antipho becomes full of hope and declares his firm belief that Phaedria is now in safe hands. *verum enim* = *enimvero*. 556 *bōna mala*: Introd. p. 14. 557 For *argenti* see my Introd. to the Aul. LIII. The same price which is here asked for a young slave-girl, is also mentioned in Pl. Curc. 68 and Rud. 45. For a cheaper price see on Ad. 191. 562 *μόνος φιλεῖν γάρ τοὺς φίλους ἐπιστάται* Apollodorus. The turn of the whole expression is very idiomatic: cf. Pl. Bacch. 386 *homini amico quist amicus*, and Glor. 658 *nec qui amico sit amicus magis*. 563 *ἀβί*: Introd. p. 15.

ACTVS IV.

571 *familia* 'household, servants'. 572 *profectam* 'set out'. 575 *τὸ γῆράς ἐστιν αὐτὸ νόσημα* Apollodorus. 578 *consili* is here like *animi* with similar adjectives: see note on Haut. 727, and cf. Hec. 121. 579 *condicionem ferre* 'offer the match'. *extrarius* is the same as *alienus*, v. 582. 580 *sit sc. filia*. 586 *se excutere domo* 'to get oneself out of the house'. 587 *ἐγὼ γάρ εἰμι τῶν ἐμῶν ἐμὸς μόνος* Apollodorus: because his own control in the household was next to nothing, his wife's power predominating. 589 For *defitiscar* which is here given by the Bemb. ms. see note on v. 166. The Bemb. ms. reads *neque adeo defitiscar umquam e.*, while in the mss. of the Callipian class *umquam* is omitted altogether. Priscian on the other hand reads *neque defetiscar usque adeo e.* and Bentley follows him. But as it seems that *umquam* or *usque* is just that part of the sentence which impedes the metre, and also changes its place in the different mss., I have preferred omitting the word, as in general the Bemb. ms. is a far higher authority than Priscian. It is, however, possible that Terence used an active form *defitiscam* (cf. *fatisco*), in which case we might keep the order of words as found in the Bemb. ms. 590 The two monosyllables *sum id* do not coalesce.

592 *hominem* 'venuste repetitum' Don. cf. 598. 598 *ad forum* is quite isolated in Terence who has *apud forum* in other passages: see note on Andr. 254, and perhaps we should write so here too. 601 *pater* drops here its final *r*: see Introd. p. 17; *belua* is the better spelling, not *bellua*: for the sense cf. Pl. Trin. 952 *ne tu me edepol*

arbitrare deliam. 604 *hinc unde* = *ab eo a quo*, as the next line shows at once. See n. on Eun. 11. *a primo* 'at first, originally': cf. v. 642. 605 For *adoriar* comp. Haut. 757.

609 *Chremes*, although *Χρέμης* in Greek, appears here with its second syllable short, after the analogy of such Latin disyllabic words as *bonas foras* etc. 610 Former editions have here and Hec. 857 *volupe*, but it has been proved by Ritschl (*rh. mus.* vii 319 f.) that *volup* is the only right form: cf. such lines as Pl. Men. 674 *scio, ut tibi ex me sit volup* and Most. 155 *vicitabāt volup* where the word stands at the end of the line. *volup* is originally a neuter noun = *voluptas*, which is only a derivative of it: etymologically it is connected with the Greek *ἐλπ-ις*: see Curtius Gr. Et. i 229 first ed. In the passage quoted from the *Mostellaria*, *volup* is used as an adverb. 614 *circum-iri* 'to be cheated': cf. Pl. Pseud. 899 *ne fidem ei haberem: nām circum ire in hūc diem*, which passage shows also that in Plautus' time the word had not yet become a compound in its metaphorical sense, as he admits synizesis: but whenever he has it in its original sense, he treats it as a compound: cf. *an quāsi mare omnes circumimus insulas* Men. 231, cf. Rud. 140. Cure. 451. Truc. ii 4, 56. *commodum* 'just now': see Eun. 343. 621 Bentley reads *videmus inter nōs*: but see note on Haut. 511, and cf. below 639. The reading of the mss. is moreover confirmed by Priscian who quotes the line ii 191, 8 H. 628 *exploratumst* 'it is not in the least doubtful'. 630 *pono* is the reading of the Bemb. ms. 'I will assume'. Cicero has *pono* in the same way, Brut. 45, 165. 631 *eius* is the reading of the Bemb. and other mss.; I prefer writing with Bentley *ei* which Guyet quotes from a 'vetus codex'.

634 '*datur ei in manum qui furtim accipit sine arbitro aut interprete*'. Don. 638 For *tria non commutabitis verba inter vos* see Andr. 410. Donatus explains here '*verba commutare est quod altercari dicimus*'. 639 Demipho seems by no means pleased with Geta's unauthorized proceedings, but Chremes is satisfied from the very beginning. 643 *nimum* (est) *quantum* (postulabat). The grammarian Celsus (quoted by Charisius p. 207 K.) explains 'immane quantum, incredibile quantum': in our mss. of Terence we find traces of another explanation '*quantum libuit*', and *libuit* even superseded the second *quantum*, which Bentley and others saw to be the original reading. Comp. the Greek *πλείστον δσον, θανμαστον δσον*. 644 The expression *talentum magnum* occurs here, Pl. Rud. 1330, Most. 647, Aul. 307, Cist. ii 3, 19 and in a fragment from C. Gracchus ap. Gell. xi 10, 6: a talent was called 'great', because it was a great sum of money. 646 f. 'in Graeca fabula, senex hoc dicit: *quid interest me non suscepisse*

filiam, si modo dos dabitur alienae? Don. *locare* alone stands for *in matrimonium collocare*; see note on v. 759.

652 Bentley reads *incommodi*: but the nominative is not altogether against Terence's habit, cf. Eun. 233 and especially Haut. 886.

653 Cf. Pl. Trin. 689 ff. *ne mi hanc famam differant, Me germanam meam sororem in concubinatum tibi, Si sine dote dem, dedisse magis quam in matrimonium.* The poor woman who marries a rich man becomes thereby her husband's slave, as he is not likely to allow her any voice in the administration of his house and fortune. See also Aul. 224—233.

654 For *erāt* see Introd. p. 14.
655 *qui* is abl. = *ut eo*. 661 Donatus appropriately quotes the Greek proverb *καὶ αὐτὴν τὴν ψυχὴν ὀφείλει*.

662 *minas* stands here with its second syllable short: see on 609. Those who would advise us to pronounce *m'nas*, forget entirely that it was just in order to avoid the Greek form *μνάς* with its uncouth and difficult beginning *mn*, that the Romans interposed an *i*, as they did in many other instances where they found the pronunciation of the Greek form not sufficiently easy for their organs.

664 I give Bentley's emendation in my text; the mss. give *hasce*. It would also be possible to write *pétito tu hasce a mé decem*. Fleckeisen has *repetito*, as if it were intended that Demipho should advance the whole sum at first and claim afterwards a moiety from Chremes.

667 *sane* 'at least'. For the position of *inquit*, cf. v. 673 and 910. 668 *sescentas*: *μυρίας*, as Apollodorus had actually said. 672 *fallaciae* 'tricks'.

674 For *quantum potest* see note on Andr. 861. Geta wants to get the money without delay, as all would now depend upon speediness: cf. Dorio's words v. 533.

680 *fructus* is orig. the real produce of the land, hence also the money one may get either by selling that produce or by letting the estate to a tenant: cf. the dictionaries s. v. *Lemni* 'in Lemnos', Donatus has also another reading *Lemno* 'from Lemnos', since the *fructus*, so to say, travels from Lemnos to Athens.

681 *inde* is anything but isolated in the metres of the comic poets: see Introd. to Aul. xlv.

682 This is the only passage where Terence uses the word *emungo*, and significantly enough, it is into a slave's mouth that he puts it. Plautus has the word not rarely, in one passage, Most. 1109, with an allusion to its original meaning, Theopropides: *méd emunxti*. Tranio (the slave): *vide sis, satine recte: num mucçi fluont?* and in no passage more graphically, though at the same time with vulgar taste, than Cäs. ii 6, 39 *ut oculos emungare ex capite per nasum tuos*. See Long on Cic. Lael. 26 and the commentators on Hor. A. P. 238. In Greek ἀπομύττειν was used in the same way, Pollux ii 73.

686 I have kept the reading of the mss. which is also supported by Priscian i 329, 15: in *redit* the final *t* is dropt.

(Intro. p. 17), and thus there is no need of transposing the words. For the expression cf. Soph. Oed. R. 1374 ἐργ' ἐστὶ κρείσσον' ἀγχιόνος εἰργασμένα, and other passages in the Greek tragic writers (Eur. Alc. 228. Bacch. 246. Heracl. 246).

687 In the reading of this line I follow Fleckeisen. Comp. Haut. 810. 688 *malis exemplis* = *gravibus poenis*, cf. Eun. 946. 689 f. There is no doubt that we have here dittographies in our text, as Bentley was the first to point out, cf. Ad. 372. Yet the fact had already been partly anticipated by Mericus Casaubonus. 690 *utilis* occurs only here in Terence, who has *utilis* in all other places. *volnus* is here the reading of the Bemb. ms. (see Umpfenbach, Hermes 2, p. 382), while all other mss. and Donatus read *ulcus*, and indeed *ulcus tangere* occurs in an analogous passage in Cic. N.D. i 37 *horum quidquid attigeris, ulcus est*, where *ulcus* means the weak side of an argument, and Donatus even tells us that the phrase was used as a proverb. But on the other hand there is no reason for rejecting *volnus* which is the reading of the best mss.: and Forcellini quotes a sufficient number of passages in which the word means 'calamitas, casus adversus, perniciēs, damnum'. It is of course easy enough to say that *volnus* is merely a gloss of *ulcus*, but I conceive it is very difficult to prove that it must be so necessarily, while if *ulcus* were found in the Bemb. and *volnus* in later mss., the case would be clear at once. 693 *uxor ducendast domum* depends on *si* and belongs to the protasis. 695 *enim* = *enimvero*, as often. 696 *nervom* is explained on v. 325: *in nervom ire* is simply 'to go to prison'; insolvent persons were handed over to their creditors to be kept by them until they discharged their debts. 697 *male narrare* 'give such an account of a matter as to let all the light fall on the unfavourable sides of it, while its favourable parts disappear in shadow.' 699 *iam* 'directly'. The usual caesura of the iambic senarius shows where we have to place the semicolon, i.e. before *iam* and not after it. 705—710 a most interesting passage and capable of much illustration: here I give only what seems most appropriate among the numerous passages adduced by others, especially Lindenbrog. 705 *postilla* (Eun. 127): since Phanium became engaged to me. 706 *ater alienus canis* 'a black dog whose owner was unknown to me': for the superstition comp. August. de doctr. Christ. ii 20 *si canis inter- venerit*, and Tzetzes Chil. xiii Hist. 474 *καὶ τοῦτων σύμπτω μάντευμα καταχρηστικωτέρως κληδὼν, παρμὸς, συνάντημα κυνῶν κτλ.* In Göthe's Faust the devil appears in the shape of a black dog: 'siehst du den schwarzen hund durch saat und stoppel streifen?' 707 *anguis in impluvium* is Guyet's emendation (*per impluvium* the mss.), cf. Pl. Amph. 1108. Lindenbrog quotes from Theophrastus c. 16

ἐν ἡμέρῃ ὅταν ἐν τῇ οἰκίᾳ, ἱερὸν ἐγκαθίστα ἰδρύσασθαι. Even now-a-days serpents are considered in the East and in Greece as incarnations of demons.

708 *gallina cecinit*: cf. Clem. Alex. Strom. vii ἀλεκτρῶν τρεφόμενος ἐάν ἀπὸ ἐσπέρας φῶγ, τιθέμενοι τοῦτο σημεῖον τινος. So Chrysost. Hom. 12 in Paul. ad Ephes. iv, κὰν ὄνος ἀνακράξῃ κὰν ἀλεκτρῶν... πάντα ὑποπτεύουσι. The following words *interdixit hariolus*, *Aruspex vetuit* denote the conclusions drawn by the 'hariolus' and 'aruspex' from the preceding 'monstra'; in Theophrastus' description of the δεισιδαίμων he at once πρὸς τὸν ἐξηγητὴν ἐλθὼν ἐρωτᾷ τί χρὴ ποιεῖν. *hariolus* is the 'soothsayer', and I have no doubt that Donatus justly connects it with the root *fa-* 'speak', so that it would stand instead of *fariolus* and would imply a theoretical word *farius*. G. Curtius (Gr. E. i 170) connects both *hariolus* and *haruspex* (for such is the original spelling which is here also given by the Bemb.) with *hara*, *hira* and *hilla* (Skr. *hirá* and Greek χορδή χολ-άδες).

709 *autem* is the reading of the Bemb. and all better mss. and thence it is easy to see that there must be a gap after *incipere*. In order to obtain a smooth text, inferior mss. read *aliquid*; but this reading has not the slightest authority. 'cum arte irrisit Terentius homines quibus religio sit aggredi negotium aliquod diebus decreascentibus'. Don. 711 *me vide*: see Andr. 350 with note.

714 *amittam*=*dimittam* 'I will not let it go from me'.

717 *altera illae* the other girl mentioned by Geta 657 as engaged to Phormio. For the trisyllabic *reiciat* see note on v. 18.

718 *putasti*=*reputasti*, 'you've taken into consideration'.

719 f. *abit* Phanium, *dicat* uxor, *suscenseat* Phanium.

725 It is not impossible to scan the line even with *quoque* in it: *volo ipsū* | *quoque haec* | *volūtāt* | etc.; but it is much easier and more in accordance with Terence's general habit to consider *ipsius* as ~ ~ instead of ~ ~, and *quoque* is very probably but an intruder.

727 *illas*, his daughter and wife from Lemnos.

728 *quo*=ad quem as in the next line *unde*=a quo. *ad aliquem referre* in the sense of 'consulting' is also used by Pl. Curc. 254.

731 *tolerare violenter* δεινῶς φέρειν, or *aegre ferre* in classical Latin. Cf. Hec. 478.

732 *nam quae*=*quatenam*.

740 This is one of the weakest points of the whole comedy, as the whole plot would have come to a breakdown if Demipho had mentioned the name of Phanium's father to Chremes.

743 In saying *st*, Chremes points towards his house.

744 *conclusam* caged like a wild beast: see on Andr. 386.

746 *effutire* 'to let it (run) out'. Donatus gives the real etymology of the word, from *futi*-a derivative from *fud-* in *fundo*, comp. *futtilis* Andr. 609 with note.

750 *aegritudine hac* is the reading of the Bemb. ms.; *hac* is omitted in other

mss., in which case the abl. *e* in *aegritudine*, would be long.

751 Chremes' answer *male factum* does not express any great sorrow for the death of his Lemnian wife, and probably enough he is glad to be rid of her, as Nausistrata would never have forgiven him, had her rival been alive.

754 The question 'what, has he two wives?' is very ludicrous in Chremes' mouth, whose own case was the same.

756 Donatus observes that in his time *ex composito* was the usual phrase: but Virgil *Aen.* ii 129, still uses the same as Terence.

757 *forte temere* is said in the same way by Cic. *Div.* ii 68. *Liv.* x 43, 12. *xxiii* 3, 3. *xxv* 38, 12. *xxxix* 15, 11. *xli* 2, 7. and Curt. v 11, 10. The line ταυτόματον ἡμῶν κάλλιον βουλεύεται is quoted from Menander.

759 Here we have one of the rare instances in which we are obliged to deviate from the Bemb. ms. It reads here *conlocatam amari*, while other mss. and Priscian i 574, 12 H. read *collocatam filiam*: Fleckeisen adopts Faërnus' conjecture *conlocatam gnatam*, but it should be observed that Terence has in no other passage the word *conlocare* in the sense of 'marrying', and as the present passage is also on other grounds open to doubts, we may well agree with Bentley in adopting here, too, that form of expression which is in harmony with Terence's habit. My text gives therefore Bentley's reading.

765 *audietis* (sc. tu et Phanium) is Weise's and Kayser's emendation of the ms. reading *audies*.

ACTUS V.

766 For *malos* which we keep in accordance with the best mss., see note on *Haut.* 388. I do not understand on what grounds one of the editors founds his assertion that *malis* (preferred by Bentley in harmony with three mss. of the Calliopian class) 'has the best authority'.

768 The words *ita aiunt* show that we have here a proverb. Donatus offers two explanations of it, the second of which seems to be correct: 'ita fugias, ne praefer casam (eas), ubi custodiri magis et prehendi fur et mulctari verberibus potest'. The application of the proverb in the present case is this: in trying to avoid one evil we fall into another.

769 *obiectum*: just as one throws something to a wild beast to appease its ferocity.

770 *qui* abl.=ut eo.

772 *illi* is understood by the editors to be a dative—we have managed the affair nicely in his favour. But it seems just as natural to take *illi* as adverb =*illic*, i.e. in illa re.

774 *hauscio* one word, like *nescio*.

775 *ut* is probably not from Terence's hand, but put in by a corrector in order to avoid the long quantity of the perfect-ending in *censuit*, for which there are, however, many parallel instances in Terence. *eius* is monosyllabic.

780 With *in eodem luto haesitare* the editors comp. Pl.

Pseud. 984 *perii, nunc homo in medio luto est*, and Persa 535 *neque mi haut imperito eveniet, tali ut in luto haeream*. The expression is readily understood. *vorsura solvere* 'to pay (an old debt) by contracting a new one'. The same expression is used by Cic. ad Att. v 15, and a similar one (*versura vindicare*) ib. xvi 2. Donatus mentions the analogous phrases *vorsuram facere* 'de eo qui aes alienum ex aere alieno solvit' (cf. Cic. ad Att. v 21. Nep. Att. 2), and it was probably the analogy of this phrase which induced the scribes to change the original ablative *vorsura* in this passage to an accusative *vorsuram*.

783 *huius Nausistrata's*, who appears on the stage just as Geta leaves it.

785 *sua voluntate* i.e. so that we need not force her: cf. 725.

786 The indic. *adiuvas* is preferable to *adiuves*, though this is the reading found in most mss., as Nausistrata has already expressed her willingness to assist Demipho. *re* of the money which is mentioned v. 681. 787 *On factum volo* see my note on Aul. 144. For *vir* see Introd. p. 15.

788 With *patris bene parta* comp. Lucr. iv 1129 *et bene parta patrum fiunt anademata mitrae*. 790 *statim* 'perseveranter et aequaliter' Nonius p. 393, 10: 'regularly'.

791 *rebus multo vilioribus* 'when things were far cheaper'.

792 *scilicet* is here merely ironical. *natum* is the reading of the Bemb. ms., conf. Phaedr. iii 8, 11 *vir natus quod rem feminarum tetigerit*.

793 *ego stend-*: see Introd. to Aul. LI.

794 The rude word *iurgari* is omitted by Demipho, who wants only to silence Nausistrata, not to irritate her.

796 But v. 716 f. the same Chremes had advised Demipho to use despatch.

797 *paene plus* so. dixi. 798 *iam recte* an evasive answer: see on Haut. 518. *ista Phanium, hanc Nausistrata*.

801 For *sic erit* see note on Ad. 182. 806 *neque intell-*: see Introd. p. 19. *nil narras*=nihil gnarum reddis.

quid hoc is the reading of the Bemb. ms., *qui* Bentley's emendation, necessary on account of the metre.

qui means the same as *quo pacto* 818.

809 With the expression used by Demipho comp. Pl. Epid. iii 1, 3 *sitne quid necne sit, scire cupio*. Demipho is going towards the house where Phanium is when Chremes stops him with the simple exclamation 'a'.

811 *satis quaesitum*=exploratum, 'ascertained'. *illa filia* is abl.: cf. Haut. 462.

812 *recte* here as v. 798. 813 *sic* 'yes'.

816 The question *iamne operuit ostium* 'has she shut the door' is a capital indication of Chremes' fear lest his wife should hear anything that is not intended for her ears.

817 For *nuptam cum* cf. above v. 304. 818 *potuit* 'was it possible'.

820 ut 'in whatever position'. For a similar instance of *ut* for *utut*, cf. Cic. ad fam. xvi 18. *fratri* 'my cousin', properly *frater patruelis*. *optigisse* is here the spelling of

the Bemb. 822 *medeor* with an acc. stands on the same footing with *medicor* c. acc. in Virgil Aen. vii 756. There are many verbs which we find with the dative in classical language, while the comic writers join them with an accusative, e.g. *parco* c. acc. Pl. Curc. 381; *ignosco* Amph. 257; *obrepo* Trin. 61, 974; *occurso* Glor. 1047; and *indulgeo* Eun. 222.

824 For *evolvere* conf. Eun. 723. 825 Nothing can be more instructive than the difference here between *celetur* and *patefit*: he is doubtful as to the possibility of concealing the affair, while he is almost certain that it will become known.

828 The line is altogether unmetrical, and looks very much like a gloss. Bentley takes the trouble to arrange the words so as to suit the metre; in his edition they run as follows, *rogem quôd conveniundî patris me tēpus capere iubeat*. The line is not explained by Donatus.

830 For *poteretur* see note on v. 469. *propria* as his property, so as to remain with him.

832 *sumam* 'take' as holidays: cf. Ad. 287, where we have the original meaning 'to spend' (comp. *sumptus*) out of which grew the application in which we see the word used here.

834 *absumere* is the reading of the best mss., not *sumere*.

839 *conficere* 'squander', as explained by Nonius p. 269, 17. 840 *abs te*: cf. Andr. 682.

841 'Aliud *Fortuna* est, aliud *Fors fortuna*: nam *Fors fortuna* est cuius diem festum colunt qui sine arte aliqua vivunt, huius aedes trans Tiberim est' Don. *Fortuna* and *Fors fortuna* are deities entirely different: see Preller röm. Myth. p. 553, and a note by Paley on Ov. Fasti vi 773.

842 Observe the play on the word *onero* here and in the next two lines.

844 On slaves hurrying through the streets with their *pallia* (*ιψάβρια*) thrown across the shoulder, see Brix on Pl. Capt. 775.

844 *em tibi* 'there you are again!'

848 The first words *pergit hercle* are an observation addressed either to himself or to the spectators, the following words to the caller whom as yet Geta has not taken the trouble to look back at.

850 On *vapula* Festus observes 'tum dici solitum cum vellent minantibus significare se eos neglegere et non curare'. A passage very similar to this occurs in Pl. Asin. 47 ff. *tun libero homini Male servos loquere?* LE. *vapula*. ME. *id tibi quidem hercle fiet*.

851 A motive analogous to this is supposed to influence Mr Stirn in his intercourse with Randal in 'My Novel' iii 4, 'This tone instantly inspired Mr Stirn with misgivings: it was a tone so disrespectful to him that he was seized with involuntary respect; who but a gentleman could speak so to Mr Stirn?' *familiarior* 'very intimate'. *malum* has here the sense it usually bears in the mouth of slaves, as is clearly shown by *vapulare* in the preceding line.

852 *séd tñe est* should be pro-

nounced like *ad inest*. 853 It is true, the Bemb. has *homo hominum*, but Bentley justifies the order we give in our text (and which is also found in all other mss. but the Bemb.) by referring to Ad. 218 *hominum homo stultissime*. 854 Cf. Andr. 973.

856 *delibutus gaudio* orig. 'be-smear'd with joy', as if joy were an ointment; Appuleius has the analogous phrase *delibutus laetitia*. 857 *auffer*: see on v. 223.

859 *apud* for-: the preposition drops its final *d*. 860 *sumus profecti* 'we set out'.

865 *Sôphrona* is in perfect accordance with the habit of even Augustan prosody, in which the nom. -a repeatedly appears long in proper names of Greek origin: cf. *Nausistrata* v. 1087.

867 *suspensio gradu* 'on tip-toe', what Phaedrus II 4, 18 calls *suspensio pede*. Ovid, *Fast.* I 426, has the same expression as Terence.

869 *captare* 'try to catch': the phrase *sermonem captare* occurs also in Pl. *Cas.* II 8, 8. In saying *hoc modo*, Geta imitates the position in which he stood near the door.

877 *dabo* almost equal in meaning to *dicam*: cf. *Haut.* 10.

880 My text gives the reading of the Bemb. ms.; others read *cuius habendae se dare*.

881 It is due to an oversight of mine that the text gives Fleckeisen's (i.e. Bentley's) reading of this passage. The Bemb. ms. sanctions only *missis sum*, which is quite in harmony with the laws of comic versification, as *sum* is an enclitic and naturally draws the accent on to the last syllable of the preceding word. The same ms. seems to omit *em* at the end of the line, though this is found in all the mss. used by Bentley.

886 The construction of the preceding line would necessitate *adimendi* here, but negligences like this are excusable in the language of every-day life of which comedy is only a faithful representative. Instances of infinitives after *occasio* occur also in Plautus: see Brix on *Capt.* 421.

889 *ingratis* 'in spite of all opposition'. *ei* in the next line is 'Phaedriae'.

896 I have followed Fleckeisen in putting this line here, as it is no doubt meant to relate to Antiphila, whereas if read after 906 (where the mss. place it), it is quite out of place. *liberalis* 'a thorough lady'. *uti dixi*, in a conversation which is left to the imagination of the reader to supply.

897 *quantum potest* 'as quick as possible'.

898 *dilapidat* is the reading of the Bemb., while other mss. have the subjunctive *dilapidet*. Either is possible, but we are bound to submit to the authority of the best ms.

901 *ibamus* 'we were just going'.

902 In *verébâmini* we have a very strong instance of the extension of the metrical law explained in the *Introd.* p. 15 sub II.

903 *recepissem* 'had promised': see *Cic. ad fam.* XIII 3.

904 For *quanta quanta* cf. *Ad.* 394.

910 *dehortatus* should

here be pronounced as *dortatus*: see Introd. p. 21.

913 *vidua* (comp. Sanskr. *vi-dhavâ* 'without a man' or 'husband') is any married woman who is either for ever or only for a time separated from her husband: here it means 'a divorced wife', and the same meaning we find in Pl. Men. 113 where Menaechnus threatens his wife *praeterhac si mihi tale post hunc diem Faxis, faxo foris vidua visas patrem*.

914 *dudum*: see v. 413 ff. 922 f. *rescribere* was the usual expression of repaying money received: 'rescribere est debitum solvere, hoc est scriptum debiti liberare' is Acron's explanation on Hor. Sat. II 3, 76, where see the Editors. Monetary transactions were usually conducted through bankers; here Demipho asks Phormio to authorise his banker to transfer the thirty minae again to Demipho's account. But Phormio has (or rather pretends to have) paid the sum away already by dividing it or having it put to the account of his various creditors. *discribere* is used in precisely the same sense as here by Cicero Phil. v 8. For *quodne* see note on Andr. 768. *porro* is 'forthwith', i.e. directly on receiving it. 928 *vestri honoris causa* 'out of regard for you'. 929 *dabat*=*datura erat*, 'offered'.

931 *fugitivos* is the Latin for *δραπέτης*. 936 *immo* appears here as a pyrrhich: see my Introd. to the Aulul. XLIII.

937 *odiosus* 'troublesome'. 942 *sepultus sum* 'it's all over with me': as for the metaphor, see Phormio's own words v. 1026. 948 *malum* is the interjection. Instead of taking Demipho's *ut ludos faciat* upon himself, Phormio at once retorts with *ludificamini*.

949 The reading of the mss. is *sententia*, but the lines immediately following show that *inconstantia* is what we should expect here. This emendation is found in Fleck-eisen's text, though I do not venture to assert that he was the author of it. 954 f. Demipho's character is maintained throughout with admirable consistency. Just as before he had refused to pay Phormio the money in order to induce him to marry Antiphila, he now prefers getting Chremes into a scrape to losing the money. It is true, he succeeds in the first, but not in the latter. 957

Comp. Eun. 769. 960 For *quod ipsa* see Introd. p. 20 sub v. 961 *placabilius* stands here in an active sense, cf. Ad. 608 where we have also the same conclusion of a line as here. For analogous instances see Munro on Lucr. I 11. 963 The final *i* of *ulcisci* is not elided here. The hiatus is legitimate on account of the change of speakers. 964 *adfectare viam* see Haut.

301. *gladiatorio* i.e. as hostile as possible; for a gladiator the question is always 'to be or not to be', either to kill or be killed. The colouring of this passage is quite Roman, contrary to Terence's general habit. 971 *huius* is monosyllabic here. We must suppose that Phormio points

to the house of Nausistrata. The genitive after *vereor* occurs repeatedly in older writers, e.g. *quae non vereatur viri* Afran. 99. and *cuius veretur* Pac. 183.

972 *novo* may here be taken either as a pyrrhich with a shortened pronunciation of the datival ending, of which there are many other instances in the comic poets; or else we may assume a monosyllabic pronunciation = *nūo* (cf. *noventius* contracted to *nuntius*), but this is after all much less probable than our first supposition which agrees better with the general law explained in the Introd. p. 14.

974 *incensam dabo*: cf. Andr. 688. Hant. 950.

975 '*stillare est guttas emittere ex corpore. extillare ipsum corpus guttatim finire; ergo quasi totum in lacrimas converti et ex toto stillare corpore*'. Don. The word, which is very scarce, is best explained by Stallbaum '*etiamsi lacrimando animam exhalaveris*'.

976 This line is here no doubt merely a gloss: it occurs without the slightest difference also in Pl. Most. 655.

978 *scelus* = *scelestum* hominem, as often. *publicitus* 'at the public expense'. The reading adopted in our edition is found in the Bemb.: see Ritschl Par. i 369.

979 *in solas terras* 'into a desert', conf. Pl. Rud. 227, where we have the very same expression.

981 The words *huc, si quid lubet* are pronounced in a very loud voice, as Phormio now wants to bring Nausistrata out of the house. He is making for the house, where the two *senes* are to find their *ius* awarded to them.

982 f. The whole passage requires a great deal of spirited acting in order to become intelligible. When Chremes calls upon Demipho to help him against Phormio, Demipho comes and at all events lays hold of, perhaps even strikes Phormio who then calls out 'there's one action for assault against you', upon which Chremes answers 'well, go to law then', and Phormio at once assures him that there will be another action for him as well.

989 The mss. read *exclūde*, with the exception of the Bemb. ms. which reads *exculpe*. The reading *exclūde* is, however, also supported by Priscian who quotes the line ii 98, 8 (Hertz) and gives *excludito*. Yet *exclūde* cannot be the genuine reading, as the expression would be too strange to be credited; and on the other hand *exculpe* of the Bemb. ms. looks like an uncouth attempt at emending an original *exclūde*. I say an original—as the presumption of its being the original reading in the archetype of our mss. of Terence is also supported by a passage in Pl. Pseud. 510 where the mss. again give *excludito mi hercle oculum*, but Ritschl emends *excludito*, in imitation of which emendation Fleckeisen here, too, writes *exlide*, and him I have followed. For the rest see the dictionaries.

990 f. The following scene is, for genuine humour, one of the best in all Terence, and one can hardly understand how a scholar like Guyet could believe that it was the work of an inter-

polator.

1001 Phormio's words to Demipho admit of a double *entendre*. In the first place, they may mean that Demipho always stood up for his brother and helped him to hide his Lemnian marriage; and in the second place they might signify 'it is you who have got your brother into this scrape'.

1005 On *mi homo* Donatus has a capital observation '*feminarum oratio etsi non blanditur, blanda est*'; but after all, it is difficult to decide whether Nausistrata addresses herself to Chremes or to Phormio.

1007 *dormire* 'be without any apprehensions': see on Ad. 693.

1010 *mi* is, as Donatus says, '*eleganter insertum*'. For the purport of the whole line cf. Pl. Asin. 813 f. *ain tu? apud amicam munus adulescentuli fungare, uxori excuses te et dicas senem?*

1013 *fructus*=*reditus*, see on v. 680.

1014 *meritum* is the reading of the Bemb.; *eum* the subj. is omitted as we have already noticed in analogous instances.

1015 *quin* in its original meaning 'why not'; hence we may translate 'but it surely may be pardoned'. *verba fiunt mortuo*: the same expression Pl. Poen. iv 2, 18 *verba facit emortuo*.

Some of the commentators quote the Greek proverb *ἄνθρωπος εἰς οὓς λέγεται*. But this is scarcely identical in meaning with the Latin expression, which signifies that Demipho's whole speech is lost upon Chremes, since he is already *sepultus* (943 cf. 1026) and past all hope—at least according to Phormio's view of the matter. This explanation of the passage is also supported by Pl. Bacch. 517 f. *igitur mi inani atque inopi subblandibitur Tum quom nilo plus ad suam rem illud referet, Quam si ad sepulcrum mortuo dixit logos*. If this be right, *mortuo* means 'Chremeti', and does not relate to Nausistrata, as Bentley imagines.

1021 *defungier* 'have an end of all': see on Ad. 508. Nausistrata means that Chremes has now reached the utmost of conjugal misdemeanour and had better stop there.

1023 Occasionally anyone past the age of forty is called *senex*.

1025 The construction *quid—quam obrem* is one of the slight negligences of conversational language which would be avoided by a prose-writer.

1026 *exequias ire* is a phrase used by many authors beside Terence. The commentators give the following formula for proclaiming a funeral *L. Titius vixit: L. Titio exequias ire quod commodum est, iam tempus est: ollus ecfertor*, but I do not know what authority they have for it.

1030 *usque* 'for ever'. *ad aurem gannire* ('to din into one's ear') is also used by Afran. 283: and the compound *oggannire* by Plautus Asin. 422.

1032 *aeque tecum* 'as well as you'.

1034 For the formula *factum fieri infectum non potest* see my note on Pl. Aul. 734.

1051 *benigne dicis* 'my best thanks'.

1053 *oculi* when he sees me sitting at his own table.

HECYRA.

THE *Hecyra* occupies a very important position in the literary career of Terence: its fate and some other questions connected with the play have already been touched upon in the Introduction p. 4 and p. 11; as for the author of the Greek play (some mention Apollodorus, but the Bamb. ms. has Menander), it was there conjectured (p. 11) that perhaps the real solution of the difficulty may be that Terence here as in other plays resorted to the practice of 'contamination'—but it may now be added that this opinion is not borne out by the simple character of the plot of the play, see *ib.* p. 9 note 1.

DIDASCALIA.

The words *acta primo sine prologo* are considered spurious by Dziatzko: but there is not the slightest reason for the assumption that they are so, and on the contrary it seems to have been originally Terence's intention to dispense with prologues altogether, which he probably considered only as clumsy expedients for acquainting the audience with the plot of the play. See *Introd.* p. 4. When the *Hecyra* was brought out for the second time, a prologue was added and this has come down to us, though with a gap after v. 7.

ludis funeralibus: many former editions read *funebribus*, but *funeralibus* is supported by the best mss. and may well be kept as the French *funérailles* presupposes the existence of this word in Latin.

PERIOCHA.

4. *dederāt* according to the original long quantity of the endings of the third person singular: *Introd.* p. 14.

PROLOGVS I.

Written for the second performance a. 594. 1 In the comic poets, *nomen facere*, *indere* and *nomen esse* are always connected with the dat. of the name, except that with *nomen esse* we find the name sometimes in the nom. So *Pl. Glor.* 86 *Alazon graece huic nomen est comoediae* and *Anl.* 162 *quid dubitas quin sit paratum nomen puero Postu-*

mus (Brix on Pl. Trin. 8). It was, therefore, justifiable to keep the nom. *Hecyra* which seems here to be given by the mss.: but I have followed Fleckeisen's text thinking that he must have ms. authority and with him all responsibility rests.

2 It is unadvisable to keep the ms. reading *novā novam*, as Terence never uses the *a* of the nom. sing. in the first decl. in its original long quantity (except in Greek names): Introd. p. 15. *vitium* and *calamitas* are synonymous words, the first used especially of unlucky auguries, the second of blasts blighting the fruits of the field.

3 For *spectari* and *cognosci* see Andr. prol. 27 and 24 with the notes.

4 *stupidus* stands here in its original meaning, according to its derivation from *stupeo*. The *funambulus* reappears in the second prologue, v. 34, but there thanks only to the pains of an interpolator. In the same prol. 33—36 some other circumstances are mentioned which helped to bring on the failure of the first exhibition of the *Hecyra*.

7 It is very probable that the permission to act a play for the second time was entirely dependent upon the poet's own will, as in the case of the *Eunuchus* it is reported that the poet was paid for the second performance: see Introd. p. 4, note 3. Hence it appears that the magistrates who bore the expenses of the festival on which a play was first brought out, bought only the right of the first exhibition, after which the play again became the property of the author. In the case of the *Hecyra*, Terence withdrew his play and then sold it again after he had revised it. See also what is said in the second prol. concerning Caecilius (v. 14 ff.). For the whole question cf. Dziatzko, *rh. mus.* xxi 471 ff.

For the following lines see note on the prol. to the *Hauton timorumenos*.

PROL. II. was spoken by L. Ambivius, a veteran of histrionic art, well-known to the people and respected by them as an authority in dramatic matters.

9 The assonance '*orator*' and '*ornatu*' is no doubt intentional, not accidental. *orator* is here 'ambassador': see Haut. prol. 11, and also *oratio* ib. 15. *ornatu prologi*, as the 'prologus' wore a dress by which he was at once known as such.

10 *exorator* 'est cum impetraverit' *Don.*; cf. Pl. Bacch. 1170 *sine me hoc exorare abs te*.

12 For *exactas* see Andr. prol. 27. 13 *scriptura* 'the poem': cf. v. 6 in the first prol. and here v. 24. Donatus adds an excellent note '*causa facti honestior erat, non se poëtae unius, sed ipsius poëmatis causa laborare*'.

15 *partim* ...*partim* stand here in their original power as accusatives, as is also borne out by the genitive *earum*; precisely the same construction is used by Cicero Tusc. v 13, 38. *steti* 'maintained my ground', i.e. had a '*succès d'estime*': see Phorm. prol. 9. The reverse is *cadere* cf. Hor. Ep. ii 1,

176 *securus, cadat an recto stet fabula talo.* 17 *sustuli* = *suscepi* in me, cf. Cic. pro Rosc. 4 *plus oneris sustuli.* 23 *ars musica:* cf. v. 46. Haut. prol. 23 and Phorm. prol. 17. 32—36 Horace speaks of something similar Ep. II 1, 182 *saepe etiam audacem fugat hoc terretque potam, Quod numero plures, virtute et honore minores, Indocti stolidique et depugnare parati, Si discordet eques, media inter carmina poscunt Aut ursum aut pugiles: his namque plebecula gaudet.* 32 *gloria* 'obtrusiveness'. 34 Bentley saw that this line interrupts the construction where it is placed in the mss. He wrote, therefore, *accedens* instead of *accessit*, but this change is too sweeping to be admitted, so that we must either follow Fleckeisen who considers the line to be spurious (cf. prol. I 4), or place it after v. 35, although even then the construction would be somewhat intricate. 35 Even Donatus cannot decide what persons are meant by *comites* in this line: but very probably his second explanation ('*servi qui dominos secuntur*') should be accepted. 37 *in nova:* the Hecyra may well be called *nova* as it had never been performed as a whole, and was withdrawn by the poet: cf. prol. I 5. Ambivius calls his *consuetudo* '*vetus*', as he had already applied the same practice to Caecilius' plays. 38 *in experiundo ut essem* = *ut experirer*: cf. 114 *istic sum* sc. in auscultando, and Haut. 983. *refero denuo* is pleonastic like *iterum referre* prol. I 5: in both passages the first attempt to bring the play out again after its first failure is meant. 42 *ego intèr-* is a proceleusmatic: for the short quantity of the first syllable in *interea* see Introd. p. 19. 45 *condecorandi* by your silence and attention. 49—51 see note on Haut. prol. 47 ff. 55 *accipite* 'take it up'. Plautus Most. 1144 has *accipito hanc ad te litem*, and Cic. ad Fam. VII 24 *causam receperam.* 57 *pretio emptas meo:* hence it appears that Terence had sold the copyright of the piece to Ambivius who had thus all the more interest in gaining for the play a fair hearing.

ACTVS I.

58 *per* separated from *paucos*: cf. Pl. Cas. II 6, 18 *per pol saepe peccas* = *persaepe*. So even Cic. in his letters: ad Att. I 4, *per mihi gratum est.* See also on Andr. 486. The Greek original of this line and the following is given by Donatus, but in such a corrupt state that the emendation of it was possible to a Bentley only: *δλίγας ἐπαστῆς γέγον'* *ἐρ' αὖ παύσω, Σὺπα, Βέβαιος.* 60 *vel* 'for instance' = *veluti*: Haut. 806. 61 *sancte* 'by all that's sacred': 268, 750. For *quam* comp. Andr. 136. *iurare* with a dat. occurs in Ter. only here; for Plautus see Rud. 1372, Persa 401. In Andr. 728 we have a constr. *ad eum iurare*, with which

- we may comp. Pl. Cist. i 1, 99, *apud matrem iurare*. 63
em 'there': i.e. 'after all'. *sedulo*=sincerely. 64 *te* I
 have added in accordance with my coll. which leads me to
 believe that it is in the Bemb. In this case *quoique* is
 disyllabic=*quoisquam*. 65 *quemque*=*quemcunq*.
quemque is a bad reading without any authority: see,
 however, Brix's note on Pl. Men. 714. 66 *eximium*
habere=*eximere*. So *eximium esse*=*eximi* Cic. in Caecil.
 16 and Liv. ix 84. 67 *Pes. parat. esse* ut Donatus
 quotes Enn. 249. 73 My text gives the common
 reading: as many mss. add *illi*, Bentley reads *an quid vid*
capient te illi, but the synizesis in *vid* is better avoided.
 76 *esse* so. me. 77 *ad portum* is of course to the
 Piraeus. 78 *Scirtus* is the name of a slave inside the
 house. 79 *nullus dixeris*: see Andr. 370. Enn. 216.
 80 *causa* is 'excuse', as Pl. Asin. 789 *nolo, illam habere*
causam. *integra* 'untouched', i.e. not used up. 81
Philotium here, but 84 *Philotis*: the first being simply the
 diminutive of the latter. 84 'faute dictum meretrici,
non ubi fuisti? sed ubi te oblectasti?' Don. 90 *con-*
tempeisse 'have rued'. No other instance of the phrase.
contemnere consilium seems to occur, but it is obvious
 that it was chosen by Ter. on account of the alliteration
 and paronomasy in the two words. The constr. of the
 following sentence is *quam cupida eram (non dict potest)*
huc redeundi 'how much did I long (oh it can't be de-
 scribed) to come back here!' 93 *agitare* (obs. the fre-
 quent.) *convivium* occurs also Pl. Asin. 884. Glor. 165. Comp.
Dionysia agitare Haut. 738. 94 *prae finito* 'according
 to previous agreement'. A most amusing specimen of an
 agreement of this kind between a meretrix and an officer
 occurs in Pl. Asin. 746 ff. 95 *commode* 'pro blande
 et bene' Don. So again 108. 100 *habere autem*:
 'ostendit pronuntiatione quod prope est ut non habeat'
 Don. 107 She will secretly rejoice, because she is a
 friend of Bacchis and would naturally take the part of a
 meretrix against a wedded wife. 113 *ad ingentium*
redire: cf. Ad. 71. 114 *istic sum* sc. in auscultando,
 cf. 38. 115 The full phrase is *ut quom maxime quis*
amat. 121 For *animi* see n. on Haut. 727. Cf.
 Phorm. 578. 123 *tundendo* by often repeating the
 same; odio so that he became sick of it: cf. Phorm. 849.
auris tundere Pl. Poen. i 3, 25. 125 The legitimate
 spelling *ne utiquam* was first established by Bentley; the
 scanning shows that the first syllable is short. *usque* 'all
 along'. 134 Instead of *faxint* the mss. have *per-*
dunt: but this is against the metre and is probably only a
 gloss of *faxint*, probably in recollection of Haut. 811.
 139 *plus potus* 'half drunk': cf. Haut. 220. 148
diutius is trisyllabic. 155 *superbum* 'insulting'. 156

denique 'at last'. 159 The mss. give *multo* et: but as *multo* cannot well be joined here with the positive *maligna*, it seems by far the easiest to adopt Fleck.'s transposition. Bentley boldly writes *maligna magis et magis procax*. *maligna* means 'niggardly' (opp. *benignus* 'bountiful'): so Plautus Bacch. 401 has *malignus largus*. For *procax* see n. on Haut. 227. 163 This line is justly considered spurious by Guyet and Bentley. Westerhovius says 'sensus est: mores utriusque ex comparatione mutua aestimans, et de utrisque ex hac comparatione iudicans'. *exemplum* could here hardly mean anything but 'conduct': but is this meaning admissible? 166 *tegere* 'conceal'. 170 *par* sc. suo ingenio; 'whose disposition was so congenial to his own' Colman. 172 *redierat* is Fleck.'s emendation: *redibat* or *rediebat* the mss.: for the expression see Andr. 799. 175 For *rus addidit se* cf. Cic. ad fam. XIII 29 *addidit se in intimam Macedoniam*. Parry aptly compares ἐκρύπτειν οἴκου γυνήν in Babrius. 176 *adhuc* 'so far'. 180 *postulatio* 'quarrel' (cf. *expositulatio*): so also Pl. Bacch. 449. 185 *arcessi iubet* 'non addidit quae, quia intellegitur'. Don. 193 *nisi* = sed: see Index. 194 *pergo...iter*: Horace Sat. II 6, 99, says *peragere iter*. 195 *constitui* 'I have made an appointment': cf. Haut. 726, *quom venturam dixero aut constituero*, where the latter means more than the former.

ACTVS II.

199 *studere* with an acc.: see note on Andr. 58. 200 *declinatam* 'id est flexam vel inflexam' Don., cf. Menander's γυνή γυναικὸς πῶτος οὐδὲν διαφέρει. 201 The words *omnis suas* (if rightly added by Fleck.) were lost at a very early time as Donatus and others who quote the line speak of the ἀμφιβολία of the sentence. 202 *viris*: Introd. p. 15. II. *aeque* belongs to *studiumst*. 203 *ludo* 'school': cf. Phorm. 86. *malitia* 'mischief'. 204 'magna amplificatio criminis: dubitat an sit ludus malitiae, sed magistratam non dubitat Sostratam, sed certo scio inquit', Don. Bentley does not understand this, and corrects *si ulla sit magistra*. 206 *nescio* is, I believe, Fleck.'s emendation: the mss. have *non bene*, which is commonly added after *di*, is not given by any good ms. 207 For *di mala prohibeant* comp. Andr. 568 and Ad. 275: the passage is taken in a different sense by Donatus from that of modern editors; the first says '*di...prohibeant*, ut una inter nos agamus aetatem: seniliter odit uxorem, cuius amor optabilis fuit in adulescentia'. Westerh. says 'deprecatur Laches alterius mortem idemque cum Sostrata optat'. I incline to side with Donatus: Colman takes the same view in translating 'Heaven forbid'. 208 Our text gives

scio to Sostrata, after the example of Bentley: others give it to Laches, in which case *scio* would be ironical. 209

pro 'compared with': lit. 'in proportion to'. 212 *liberos* of only one child: cf. Haut. 151. Andr. 891. 213

Bentley prefers *imprudencia* on the authority of three inferior mss., but *impudentia* is not too strong in the mouth of a husband who has just been wishing for his wife's speedy death (207). 214 *lapidem*: Haut. 831. 216 *vestrarum*

is the reading of the Bemb., unjustly I think abandoned by Bentley and Fleck. who prefer *vestrorum* 'ut utrumque sexum intelligas', but Laches means to say that although in the country, he can keep his eye on the women left in the town. For the form comp. also v. 240. *quisque* for the fem.: Eun. 374. 218 Sense 'according to your behaviour at home, shall I enjoy a fair or bad name abroad'.

222 Westerh. thinks 'minatur formulam divortii exi foras, mulier (Martial. xi 104, 1)'; but this it is hardly necessary to suppose. Laches merely means that Sostrata would have had to vacate the house for Philumena, as later on in the play it is proposed she should do. Divorce between such old people with a grown-up son is extremely improbable. 224 *concedens* 'giving way'.

224 ff. My text gives the four lines in the order in which the mss. give them: Fleck. arranges them as follows: 224. 226. 225. 227. The last line I have bracketed, as it is not in the Bemb. ms. according to Poliziano's collation. 232 *illius dices*: this is said in anticipation of Sostrata's answer.

233 *gnati causa*, because it turns out that he has at any rate a better wife than Laches. 234

The metrical arrangement of this line is due to Fleck.; the mss. giving *detrimenti nil fieri p.*, an order of words by which the legitimate caesura of the line is violated. The sense is given by Donatus 'quantumcumque peccaveris, nihil de tua existimatione minuitur'. Colman translates 'for as for you, I'm well enough assured, No fault can make you worse'.

235 *adsimulaverit*: Sostrata refuses to believe in Pamphila's aversion against herself. 236 *plus* 'more' adverbially. 238 For

enim in the first place in the sentence see n. on Phorm. 983. My text gives the words in the order of the mss. except that I substitute *haud* for *non*. Fleck. has *aibant tum esse: eo ad eam non admissa sum*. 241 *condicio* 'match'.

242 *duxere*, as if it had been *gnatos* 240. But negligent constructions like this are not out of place in conversational language.

243 ff. On the ensuing scene Colman observes, 'This expostulation of Laches with Phidippus is a most faithful and elegant copy of nature. His peace of mind being disturbed by the disorders he finds in his family, his ill-hu nour, like that of most married men, breaks out first

upon his wife. But as family-scenes, whether sweet or bitter, are seldom agreeable to a third person, the presence of Phidippus immediately puts an end to their dialogue. But the circumstance which I most admire is, that although Laches has just before thrown the whole blame on Sostrata, he no sooner sees Phidippus than he endeavours to exculpate his own family, and to insinuate that the whole fault lies on that of his neighbour'. 246 *hinc*=ab hoc.

248 *sed*=tamen. 249 In *magis* the second syllable is long: this is explained by the fact that *magis* is only a compressed form of *magius*. 250 in *illarum potestate esse te γυναικοκρατείσθαι*. *heia vero* 'adverbium corripientis' Don. Phidippus is anything but flattered by the suggestion that he is under petticoat-government.

254 'refellit qui negat, purgat qui fatetur et sic defendit' Don. He also connects *vobis* with *corrigemus*, but it clearly belongs to *purgando*, comp. 871. 257 *satis* belongs to *diligenter*. 260 *magnifico* occurs more than once in Plautus, e.g. Pseud. 924 *te amo et metuo et magnifico*.

261 Bentley's *te* instead of *me* is neither necessary nor supported by any ms. authority. 263 *diligentia* 'affectionate care'. 269 For *perdurare* see n. on Ad. 554. 271 *hem*, Sostrata 'well S., what think you of this?'

273 The two old men go together to the forum without taking the trouble to bid Sostrata good-bye. There is nothing strange to the reader of Plautus and Ter. in this seeming want of manners: the fact is that our conduct towards ladies is not a little different from that of the ancients.

274 It is not amiss to quote here Euripides, Ion 398 ff. τὰ γὰρ γυναικῶν δυσχερὴ πρὸς ἀρσενας· κἄν ταῖς κακῶσιν αἱ γὰθαὶ μεμυγμέναι Μισοῦμεθ'· οὕτω δυστυχεῖς πεφύκαμεν.

275 *dignae malo* 'deserving of ill-treatment'. 278 *me* sc. *iniquam esse animum inducant*. 280 *ex-peto* is a necessary change for *expecto* of mss.; Sostr. means to say that she is longing for her son to return home, and this is *expeto*.

ACTVS III.

281 *ex* I have bracketed, as it is impossible to shorten it if (as is the case here) a long syllable precedes: *amore* alone is 'by means of his love', 'through his love'. For *nemini homini* see n. on Eun. 549. 283 The mss. read *cui* for *hui*.

286 Instead of *nos omnes* we expect *nobis omnibus*: but anacoluthic constructions like this occur in the best writers, even in Cicero: see Madvig § 480. 287 For the sense of this line, Parry appropriately compares our own 'where ignorance is bliss, 'Tis folly to be wise'.

297 *illim* is Stallbaum's beautiful emendation for *illinc* of the mss.: see Ritschl Opusc. II 459. 298 *porro*

'further' in its local sense: so again 300. 302 *obnoxius sum* 'I'm under an obligation': cf. Liv. xxxv 31 *Graeciam beneficio libertatis obnoxiam Romanis esse*. 303 *quae* 'she who'. I note this because even Donatus takes *quae* for a neuter plur. 306 *aut* is the reading of one of Faërnus' mss., and the only one that gives a satisfactory sense: the other mss. have *haud* (or *haut*), and Donatus, as usual, sides with them. It seems that the mss. add *quidem* between *aut* and *hercle*, and this may be defended by assuming a shortening of the first syllable in *hercle*, for which see my Introd. to the Aulul. p. xlvi. Parmeno says 'or indeed a slight thing may have caused this enmity'. 307 *maximae* and *iniuriae* are due to Bentl.; the mss. giving *maximas* and *iniurias*. Donatus gives the sense required by logic '*iniuriae faciunt iras*', but tries to explain the accusatives by assuming 'hypallage'. Such an 'hypallage' would however be monstrous for *non maximas, quae maximae sunt interdum iniuriae, iras faciunt*. In our reading we have the same figure, but so expressed as to be intelligible: we should understand *eas iras quae interdum sunt maximae*. 309 *quom* belongs to *est, est quom* = *ἐστὶν ὅτε*. Translate 'often it chances that in precisely the same matters, where another would not even get angry, one who has once got angry turns into the bitterest enemy'. Donatus notices the slight irregularity in the expression *de eadem causa* instead of *de eisdem rebus*. 310 *iras gerere* is an expression on the model of *bella gerere*: so Pl. Poen. iii 6, 18 *plumbeas iras gerunt*. Compare also *odium gerere* Liv. xxviii 22 and *ger. animum* Cic. Parad. 5, and here in the next line. 311 *enim* 'to be sure': cf. Haut. 188. 313 *fortasse* has here an acc. c. inf., as we have it twice in Plautus, Merc. 782, and Poen. v 2. Comp. *scilicet* with this construction, Haut. 359. *cre* was added by Bentley and, whether true or not, I think it very probable, at all events it completes the metre. 315 '*ursum* proprie retro, *prorsum* ante significat' Don.; Westerh. quotes Varro ap. Non. *mortales multi rursus ac prorsus* meant: comp. also *ursum* *vorsum* Pl. Amph. 1112. 316 *accede* is the reading of the Bemb., *accede* of inferior mss. 321 *pavitare* = *aegrotare* (Don.). 327 *usus* *factost* is a constr. like *opus est facto*: cf. Pl. Men. 753 *ut actas* *meast* *atque* *ut hoc usus* *factost*. 334 The datives *capiti* *atque* *aetati* depend upon *malī* 'something dangerous to their lives': *caput* and *aetas* singly and jointly expressing 'life', 'the whole existence'; comp. Pl. Men. 675 *sibi inimicus magis quist quam aetati tuae* = *tibi*. It seems the mss. read *siet* at the end of the line, but those who keep this, either will not or cannot scan. 335 'Missis will get the blame, but it's I who am in for the blows'.

336 *tumultuari* is here pass.; we find both the active

and depon. forms in archaic writers.

338 *Salus* was considered the daughter of Aesculapius, and they were often invoked together.

340 *eras*, where we should rather say 'are you here?': but see Eun. 86.

349 On *remittent* Donatus observes 'verbum activum quasi neutrum posuit', and this shows that he read *Philumena*, and not *Philumenam*, which many bad mss. and edd. give. Cicero has *remitto* in the same manner, Brut. 84 *cum remiserant dolores pedum*.

355 *recte* 'oh, I am all right': see n. on Haut. 518.

356 For *tumulti* see n. on Andr. 365.

357 *febris cotidiana* seems to be a form of intermittent fever, the attacks recurring at a given hour every day.

359 *adiutare* with a dative occurs also Phorm. 99: the same constr. as here we find in the fable of Ennius quoted by Gellius II 19 *messem hanc nobis adiuvant*. The dative is easily explained from the original meaning of *iuva*- 'give them a lift'.

363 *percepti* is the reading of the Bemb. according to Poliziano's collation; *partim quae accepi* is given by all editions.

365 *ut* is added before *me* in the editions: but according to Poliziano it is not in the Bemb.

372 *eius videndi* although said of Philumena, not *videndae*: see n. on Haut. 29. The passage here quoted by Parry (Phorm. 176) has a very different explanation, as *eius* is there = *amoris*.

378 *limen exire* is said on the analogy of *egredi portam* or *urbem*.

380 Donatus quotes from Apollodorus οὕτως ἕκαστος σεμνὸς διὰ τὰ πράγματα "Ἡ καὶ ταπεινός, and from Homer Od. σ 136 τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων, Ὀλον ἐπ' ἡμᾶρ ἄγρησι πατήρ ἀνδρῶν τε θεῶν τε.

386 For *fors fortuna* see n. on Phorm. 341.

408 *idem* sc. ut hunc (amorem) consilio (by resolute perseverance) missum faciam.

417 *tantum quam* occurs also in Livy VII 35 and xxvi 1. A similar sentence is quoted from Posidippus ὁ μὴ πεπλευκὸς οὐδὲν ὥρακεν κακόν.

423 This line contains the reason for Sosia's daily expectation of death. *usque* is 'always'.

425 *sciam* is the reading of some mss. and justly preferred by Bentley: Sosia says that he would rather run away altogether than return, in case he were told that he should have to go on board ship again: *siet* is the common reading.

431 *quoi homini* 'cum recusatione pronuntiantum: et est pigri responsio laborem ad alium transferentis' Don.

435 *rumperet* 'would make me burst': Pl. Capt. prol. 14 *ego me tua causa, ne erres, non rupturus sum*.

436 *an conveniam modo* 'am I only to go and meet him?'

440 It appears that the ancient critics found fault with Ter. for using the word *crispus* here. Their criticisms are contained in Donatus' note on the passage 'imperite Ter. de Myconio *crispum* dixisse aiunt, cum Apollodorus calvum dixerit: quod proprium Myconii est; ut Lucilius *Myconi calva omni*' *iuventus* unde etiam prover-

bium Graecum *Μυκόνιος φαλακρός*, sed ego Ter. puto scientem facetius Myconium crispum dixisse'. 447 Comp. Pl. As. 508 *hocine est pietatem colere, imperium matris minuire?*

451 Cf. v. 269. 458 *admodum* 'just so': Phorm. 315. Pl. Rud. 1081. Bacch. 1111. 461 Lindenbrog quotes an Inscr. from Torda in Transylvania *vixi, dum vixi, bene: iam mea peracta, mox vestra agetur fabula. valete et plaudite*: cf. Petr. Sat. 43 *frunitus est quamdiu vixit*. 463 *obfuit*: 'morem eorum expressit quibus relinquitur = qui cum audierint sibi aliquid esse relictum, tunc tristes se fingunt' Don. In order to understand both *profuit* and *obfuit*, we should supply *nobis* to both. 465 The words *heri—iussit* are addressed to Pamphilus; *dic iussisse te* to Phidippus.

467 *fodere* 'poke' in the ribs: *latus fodicare* Hor. Ep. i 6, 51. 478 *quae* is the read. of the Bemb. m. 2: the common reading *cui* gives no sense. *cuiusque* is the read. of all mss., but *eiusque* (Bentley's emend.) is necessary for the construction of the sentence. 481

suadeo with an acc. c. inf. occurs in later writers also, e.g. Virg. Aen. xii 813 f. 482 *accessit* is here defended by the authority of the mss., but in other passages *accidit* has better authority, and the same reading is here proposed by Paumier. See esp. Cic. pro Sest. 50 *nihil ut umquam videretur tam popolare ad populi Romani aures accidisse*. See Munro on Lucret. ii 1024. 493 *tibi id in manus* 'you have it in your power': so again 667. 501 For *si est ut* see n. on Ad. 214. See also below v. 558. 504

Phidippus is so much excited by Pamphilus' abrupt behaviour that he addresses him by name just as if he were present. *nobis* is the dat. eth.: Parry justly says that the whole line looks like a close imitation of a Greek line, e.g. *κατῆλθες ἡμῖν, Πάμφιλ', αὐθαδέστερος*. 508 Cf. Pl. Truc. ii 8, 10 *postquam filiolum peperit, animos sustulit*. 510 For *audi paucis* see Eun. 1067. 514 *ad ἄσθρ.*: see Introd. p. 20. 515 *evomam*: the same expression Ad. 312.

519 *clam habere* = *celare*: v. 657 and Pl. Merc. 361. 527 *taces* has here its second syllable short: for parallel cases see my Introd. to the Aulul. p. xxxvii. 531 *tém-*

porē: Introd. p. 14. 532 *praeoptares* is trisyllabic: Introd. p. 21. 537 *de* is Donatus' reading in his n. on v. 711: *ex* is given by the mss., but is against metre and sense. 542: cf. Ad. 101 f. 543 The mss. add the gloss *omnibus* before *innatumst*. Bentley was the first to remove it. For the sentiment of the latter part of the line, comp. Pl. Bacch. 416 f. *paulisper, Lude, est libido homini suo animo obsequi: Iam aderit tempus quom sese etiam ipse oderit*. The redundant expression *quoque etiam* occurs several times in Plautus, and in our play we have it again v. 734 and 762. 552 *hoc* is omitted in the Bemb. (Poliz.).

553 *qui*=*ut eo*, Andr. 6. 558 *rôga*: Introd. to the Aulul. p. xxv. 563 The pf. inf. in the sense of an aorist occurs in archaic Latin more than once: with *velle* again in Cato de re rust. 5 *vilicus ne quid emissee velit insciente domino nec quid dominum celavisse velit*. 564 *stultior* 'a softish fellow': precisely so Pl. Trin. 1057 *sed ego sum insipientior qui rebus curem publicis*. 572 For the passive *quitast* comp. such passages as the foll.: Pl. Persa 194 *nec subigi queantur umquam*. Rud. 1064 *retrahi nequitur conprimi*. fragm. Satur. *retrahi nequitur, quoquo progressast semel*. 575 *simul* drops here its final *l*: Introd. to the Aulul. p. xxxv. The first foot (*simu' vére*) is a procel-eusmatic instead of a spondee. 576 In *sciât* we have the original quantity of the suffix *et*: Introd. p. 14.

ACTVS IV.

577 The mss. give *tibi me esse suspectam*, but the construction would be very harsh and unexampled in Latin, if this reading were genuine. It seems, however, probable that Bentley's emend. as adopted in our text represents what Ter. originally wrote. 579 *exopto* is given by the editions, but *exoptem* is the reading of the Bemb. according to Poliziano. The subjunctive seems more expressive than the indic.; the latter would mean 'what I really do wish', the first 'whatever I may wish'. 581 *quod* is the read. of Bentley's oldest English ms., *quam* being given by the other mss. and Donatus. *quod* means 'as', lit. 'as concerns that'. To explain *quam* as=*quantum* or *quanto opere*, seems forced. *quam* and *quod* are in mss. generally written with an abbreviation, and are, therefore, liable to be mistaken for each other. For *firmare fidem* see Andr. 462. 582 f. *praepositam habueris* is more expressive than *praeposueris*, as it also denotes a continued state of action, just as in Greek ἀνυπόστατος ἐχέει is = ἡρμῆσσε καὶ δὴ καὶ νῦν ἀνυπόστατος. 584 The dative *pietati* is preferable to the genitive *pietatis* which is found in most mss.: comp. Pl. Poen. v 4, 30 *invictae praemium ut esse sciam pietati* and Virg. Aen. i 465 *sunt hic etiam sua praemia laudi*. 586 By omitting *esse*, the line regains its legitimate caesura, which is violated if we keep it. 591 *modestia* 'kindness, complaisance'. 592 *festos dies* denotes those festivals which were celebrated by the Athenian matrons to the exclusion of all males, e.g. the θεσμοφόρια. 594 *tulit* drops its final *t*: Introd. p. 17. For *satiâs* as a subst. see Eun. 973. 596 *expectet* 'wish for': see note on Ad. 109. 597 *tempust me* is given on the authority of the Bemb., while the editions have *tempus est* without *me*. 599 As the fut. perfect

often differs but very little from a future in the comic poets, we need not be surprised to find them joined together in this line: cf. also Pl. Asin. II 2, 14 *erum in obsidione linquet, inimicum animos auxerit*. 604 *cetera* is defended

Introd. p. 14; in order to avoid this quantity, the editors read *si cetera ita sunt ut vis*: but I see no reason to deviate from the text of the Bemb.

605 Fleck. has *redduce*, so far as I know against the mss.; later on (654) he has *redduc* with the mss. Instead of *ei*, the mss. have *vae*.

608 *qui*=*si* tu. Donatus says '*qui* pro *quae*: interdum abundat'. But Stallbaum observes very justly, that the masc. makes the sentence more general. *animum flectere* occurs also in Virg. G. IV 516.

609 This line is probably only a gloss of the preceding sentence.

610 *fors fuat* pol '*fortuna faveat*' Don. 616 For *minuam* see n. on Andr. 392.

617 The mss. and editions add *non* after *si*, but if we keep this, it is simply impossible to scan the line. Bentley is therefore no doubt right in omitting *non*, and at the same time rendering Laches' answer more intelligible. Pamphilus' words should be understood as said ironically, so that *credo* would in reality be=*non credo*, whence a glossator thought himself obliged to add *non*. Bentley quotes a number of analogous passages: Eun. 98. 862. Phorm. 140. 1631. Laches either does not understand the irony in Pamphilus' words, or else will not see it.

620 *fabula* 'talk', and so 'by-word'. Comp. Hor. Epod. XI 7 f. *heu me, per urbem—nam pudet tanti mali—Fabula quanta fui*.

621 In *Pamphile* the last syllable is long.

625 *causa* 'excuse'. 628 *operiam* is the reading of some mss. and justly preferred by Bentley: *aperiam* is the common reading. But Pamphilus is by no means desirous of betraying Philumena.

630 *minus* belongs to *quo*=*quominus*.

640 f. *praegnas* and *praegnatem* are the forms given here by the best mss.: they are also supported by the mss. of Plautus in more than one passage.

660 *sua* 'her own'. 666 *a me* 'on my part'. The editions which I have consulted give 665 and 666 in the inverse order, with the exception of Fleck. whom I follow.

680 *quoque* is clearly wrong, as only one '*causa*' has been mentioned. Perhaps we should read *porro*.

683 For *animum adiungere* see Andr. 56, and comp. *animum adpellere* ib. 1.

688 f. I believe with Fleck. that this line and 690 are due to an interpolator.

689 *animum inducere ad aliquem* occurs nowhere else in Ter.

697 *mihi* is in the Bemb. according to Poliziano's collation, and seems more natural than *tibi*; Pamphilus says 'I'll take an oath that I have nothing to do with those things you mention'.

699 Pamphilus says 'it is not the proper time for bringing Philumena to our house now that she is ill'. This seems a better explanation than the one given by Donatus '*non*

est nunc tempus quia socer adest, as if Pamphilus were willing to tell his reasons if only they were alone.

700 *'bene de matre concedit, ut de puero extorqueat, quia scit parentum concordiam firmam esse per filios'*.

Don. 702 *concludit* 'shuts me up', we say 'drives me into a corner'. Cf. Andr. 386. 'translatio de fera indagata' *Don.* 703 *praesens* 'by my presence'. *promoveo* orig. 'I further', hence here 'I'm doing little good': cf. Andr. 640.

707 In the text change ! into ? For the phrase *esse apud se* see n. on Andr. 408: here it is used in the sense of 'having one's wits about one'. *sine* 'vim habet comminantis' (*Don.*): cf. *sine modo* Eun. 65. 711 *ipsa narravit*: see 536—540.

718 For *rem habere* cf. Eun. 119. 720 *verbis meis* 'in my name': cf. Pl. Amph. 967 *tu gubernatorem ab navi huc evoca verbis meis*.

Bacch. 731 *scribe: quid scribam? salutem tuo patri verbis tuis*, and Glor. 913 *quem ego militi darem tuis verbis*. So also Cic. ad Att. xvi 11, 7 *Atticae...meis verbis savium des*.

721 at Bemb., et other mss. 723 *hanc inter nōs* is the common reading, but one of Bothe's mss. gives the order I have adopted in my text: see n. on Haut. 511.

727 *de nilo* 'for no reason': cf. Pl. Truc. iv 2, 61 *de nilost trasci quae te non flocci facit* and Curo. 478 *qui alteri de nilo audacter dicunt contumeliam*. Propertius also has this expression: III (II) 7 (16), 52 *nec sic de nilo fulminis ira cadit*. For *conventam esse expetit* Plautus Poen. v 2, 159 says *conventam esse volt*: cf. in our play 590. 729 *hinc* = ab hac, cf. 246 and Ad. 361. The common reading is *hanc*, and the emendation is Bentley's.

730 See Phorm. 554 with note. 732 I give the line in accordance with the mss. (Krauss *rh. m.* viii 549): Bentley has *salvè, Lache: edepol credo*.

734 *mi* (or *mihi*) is given by the mss. and I see no reason for omitting it, as we can scan the line by dropping the final *t* in *venit* (cf. *tūli* for *tulit* 594): *venit* is, of course, the present. 735 *obsiet* is Faërnus' conjecture for *obstet* of the mss.: the mss. give both *quaestus* and *quaesti*, and Donatus mentions a third reading *quaestui*: combining these, Fleck. writes *ne nōmen mi obstet quaestuis*, with a form of the genit. for which see note on Haut. 287. I should not hesitate to adopt this reading, if the mss. supported the order of words which Fleck. is obliged to adopt: but as they seem to recommend another order, I think Faërnus' conjecture simpler and more probable. The Bemb., moreover, has *quaesti*. See below 836.

737 *ignosci* is joined here with a dat. both of the person and of the object; in order to indicate the sense only, it might be said that *mi* stands for *meo*. Laches says 'I am so old that I have no right to expect a fault of mine to be overlooked; I take, therefore, the

greatest care not to act at random'. 740 insertion 'in foolishness'; so we have in Pl. Glor. 720: *scilicet inest tuiusque*. 741 I give Bentley's reading of the line; the mss. have *est magnus scator gratia de istis re: quam illi habeam*. 742 *astuten* 'for ever'; orig. 'for all his life' (cf. Eun. 734). 743 Laeches talks here at random in using the word *extinguere*; above (400) Myrrina says merely *exponetur*; but as he wants to impress Bacchis with the greatness of her offence, he is not over-wise in his choice of the word. 752 *me* is of course the understood subject of *segregatum habuimus*; and it is also added in the mss., the metre however shows that Dem. himself omitted it: cf. 746 where the mss. give *me* before *tunc* *erant*; with the exception of the Bomb. and Donatus. 753 *leptida* is Laeches' answer 'thank you'; instead of *tamen* *ex*, he chooses an expression which he fancies to be more complimentary. 755 *capere animam* 'to satisfy'; Andr. 188 and below 794. 756 *ex hoc quacunque* 'of my profession'. 760 With *cotomodum* *scilicet* *incommodet* Andr. 168. 767 Some mss. and old editions fill up the line by adding as Bacchis' answer *factam sentio*; but the better mss. and above all the Bomb. have no such words.

772 *dedo* 'I offer', a frequent meaning of the impunctus tenses of *do* and *dedo*. *per me* is justly explained by Donatus 'me permittente'. 779 The mss. have *add falso* after *crimini*; but as the line is thereby rendered too long, Bentley is no doubt right in omitting *falso*. Donatus certainly had no *falso* in his text, as he observes '*crimen nunc pro falsa suspitione*'.

780 The editions have *sin autem est*, but Bentley justly observes that in the caesura we expect a cretic, not a molossus. I have adopted Fleck's reading of the passage, which avoids the difficulty of the common text and seems very easy and natural. This reading is due to the sagacity of Krauss, *rh. mus.* viii 548.

784 *ipse* is added by the mss. after *tute*; but it deprives the line of its legitimate caesura: see Krauss, *rh. mus.* viii 544.

791 This line is not in the Bomb. 793 For the explanation of *pudet Philumenae* see note on Ad. 688. 795

dispendium is = *damnum*: '*difficile est enim gratiam inire sine damno*', says Don.

797 This line is not in the Bomb. Donatus knows it, but finds great difficulties in explaining it.

798 Most mss. have *referetque*, but *que* is not in the Bomb. The mss. have also *gratiam*, which is against the metre: *referet gratum ei* is said in the sense of *ei gratum faciet*, cf. Eun. 723. *una opera* 'by one and the same means', and therefore also 'at the same time': cf. Pl. Pseud. 319 *una opera adligem canem fugitivam agninus lactibus*.

ACTVS V.

802 *ineptus*, because he thinks that he has been sent on a fool's errand.

803 *dice* is a necessary emendation instead of *dic* of the mss., as we cannot read *Mycōnius*, cf. 801. To lengthen the antepenultimate syllable of *Myconius* by ictus, is an impossibility.

809 *quid* (why) *eo* (to Pamphilus) *sc. curram*. Parmena is by no means eager to go on another errand, and therefore inquires into the 'why' very particularly.

810 Comp. Pl. Stich. 320 *tua quod nil rs fert, ne cures*. Lindenbrog quotes Menander *δ μή προσήκει, μήτ' ἀrove μήθ' ὅπα*.

813 Fleck. keeps the reading of the mss. *audierit* (see also on Ad. 27): but Bentley says justly 'versus poscit *audiuerit*'.

822 *mensis decem* 'dixit, et recte, ut de hoc peperisse demonstrat' Don. For the time of 10 months see note on Aulul. 791. *nocte prima* 'early in the night': another instance of the phrase is quoted from Nepos Eum. 9.

826 *id* 'in nullo codice est nisi Victoriano, ubi et ipsum deletum est'. Bentley.

827 *suspiciari* belongs to *coepi*.

830 In the caesura of the line, after *Myrrina*, we have a legitimate hiatus, and *modo* has here its last syllable short, as usual. *me habente* is Bentley's reading, the mss. giving *me habentem*, on which Bentley justly remarks 'non Bacchidem, sed ipsum anulum cognovit Myrrina'.

840 Although *eius* is given by the mss., it is very probable that Terence did not so write, as we obtain a legitimate caesura in the line, only by omitting it. See Krauss, *rh. mus.* VIII 535.

842 *conicias* is the reading of the mss.: but *conicere in tempus gaudio frui* is a construction which cannot be defended. Bentley conjectures *pellicias*, but Fleck.'s *conclicias* is much easier.

843 *visumst*, because Pamphilus had said *vide* 841.

845 *dixe* is Bentley's emendation instead of *dirisse* in the mss.

848 *venustas* 'grace of Venus': cf. Pl. Stich. 278 *amoenitates omnium venerum et venustatum adfero*.

857 For *volup* see n. on Phorm. 610.

858 Cf. Andr. 817.

859 *obitus* and *sermo tuos* belong together, though there is no *et*, the *δσινδερσ* being common enough in the comic poets: altogether there are three things mentioned here: *obitus* ('chance meeting', so again in Turp. 67 R.) *sermo* (conversation) and *adventus*, the latter being expressed by *quo quomque adveneris*; the grammarians however thought it necessary to add *adventus* which, as Bentley saw, is superfluous, though he did not see that it was a mere gloss: Fleck. was, I believe, the first to omit it altogether. *voluptati esse* means of course 'to bring pleasure'.

861 *unus quisquam* 'is used, because the sentence is negative, just as *unus quisque* would be in an affirmative sentence'.

PARRY, who quotes Liv. II 9 *nec quisquam unus malis artibus postea tam popularis esset* and

xxviii 37 *nec quisquam alterius gentis unus tantum ea arte, &c.* 867 The first syllable of *omnia* is short here: for

other instances see *Introd. to the Aulul. xliii.* 869 *qui* = *ut eo, ea re.* 873 '*ridicule instat scire ignoraturus*

Parmeno' *Don.* 874 *tamen* drops its final *n.* 877

Parmeno is nettled and at the same time thinks that he may get at the secret by assuming the semblance of knowledge: he is, however, disappointed and chaffed both by *Pamphilus* and *Bacchis*, the latter asking 'can anything escape *Parmeno*'s sagacity?' Baffled in his curiosity, *Parmeno* turns to the spectators and confesses that he has done more good unwittingly to-day than ever before wittingly.

880 Cf. *Pl. Capt. prol. 44 ut saepe iam in multis locis Plus insciens quis fecit quam sciens boni.*

ADELPHOE.

As *Adelphe* is the reading of the Ambrosian, and *Adelphos* of the Bembine ms., there can be little doubt that Terence himself transcribed the Greek Ἀδελφοί by *Adelphoe*, as I have observed in the *jahrbücher* 1865 p. 289, where I quote Osann on Cic. de re publ. ii 33, 58 *cosmoe* = *κόσμοι*. On the year in which this play was first exhibited, see Introd. p. 4, and my observations against Wilmanns (de did. p. 47—51) relative to an exhibition made previously to the one attested by the 'didascalia', in the *jahrb. l. c.* What I have said there, holds good against Wilmanns as well as against C. Dziatzko (*rh. mus.* xxi 79), not one of whose arguments I should say was overlooked by me, though his article was written after mine. As to Donatus who says that *Adelphoe Terenti* was acted 'secundo loco, etiam tum rudi nomine poëtae', I would especially draw the attention of my readers to *jahrb. l. c.* p. 291, where I think I give the most plausible solution of this difficulty: viz. that there was an alphabetical arrangement of the Terentian plays which was followed by Donatus in several instances.

Egit L. Ambivius Turpio: there is in the mss. the usual addition of *L. Atilius Praen.*, on which I comment in several places. In the mss. of the Calliopian class we find also *Minucius Prothimus* instead of *L. Ambivius Turpio*, very likely the actor mentioned by Donatus in his preface to the Eunuchus. We know nothing further about him.

In the names of the coss. I have added *Anicio* in order to obtain the regular and full form of a mention of this kind.

For a 'didascalia' to the *Adelphoe* found in the cod. Ambros. of Plautus (see Ritschl, Par. p. 251 ss. and praef. Stich. p. viii) I must here ask the reader to consult my introductory notice to the Stichus, which he will be able to do, as soon as the fourth volume of an edition of Plautus is out which I am at present preparing.

PERIOCHA.

6 Fleckeisen writes *famam rei* | *Ex fratre in sese tr.* without the slightest ms. authority: I have kept the reading of the mss. (except that I have omitted *que* in *amorem-que*), as there can be no doubt that we have here a direct

imitation of v. 263 in the play, where see note. The asyndeton *famam rei, amorem* is in perfect harmony with the habit of the comic poets. 12 For *potior* c. acc. cf. below v. 871 and 876. After this line mss. and editions add a line *exorato suo duro patre Demea*, justly expunged by Fleckeisen.

PROLOGA.

1 *scripturam* 'his compositions': cf. v. 16 and 25. Phorm. prol. 5. 2 *observari* = *captari* (Don.) 'be criticised'. 3 *rapere in peiorem partem*: cf. Eun. 632 and Pollio in Cic. ad fam. x 33 *pium meum consilium raperent in contrariam partem obtretratores mei*. 4 In *erit* the final *t* is dropt. The expression *indicio esse alicuius rei* occurs Lucr. iv 1019: see also Haut. 384 where the sense slightly differs from that of the present passage. 6 *Synapothnescontes Diphili*: Diphilus was a contemporary of Menander: his plays were as far as we can guess mostly moral (the *Rudens* of Plautus is an adaptation of one of them, and in the *Casina* Diphilus is not responsible for the obscene parts which are entirely Plautus' own invention): in his *Συναποθνήσκοντες* he had for his subject the mutual attachment of two friends who desired to depart this world at one and the same hour, as life seemed insupportable to each without the other. (See Meineke, hist. cr. com. Gr. p. 456.) 9 *in prima fabula* = *in prima parte fabulae*, which is also the sense given by Helenius Aeron ap. Char. inst. ii p. 210, 10. 10 *integrum* = *intactum* (cf. the origin of the word, in neg. and *tag* in 'tango'); Plautus had not translated this part in his play. The mss. read *eum hic locum*, but there can be no doubt that *locum* got into this line by the carelessness of a scribe whose eyes strayed to the preceding line. Ritschl proposes, therefore, *eum nunc hic sumpsit sibi*: but as there is no trace of *nunc* in the mss., I have preferred transposing *hic eum*. See also Ritschl's Opusc. ii 685. 11 *verbum e verbo exprimere* occurs in Cic. de fin. iii 4. *extulit*: 'mire non dixit transtulit, sed extulit, ut ornasse Graeca videatur Latino stilo' (Don.); whether this was really Terence's intention, I for one do not venture to decide. 12 *pernoscite*: cf. And. prol. 25. 14 *repreusum* 'taken up,' ἀναληφθὲς. *neclegentias* is here the spelling of the Bembo. ms. 15 *nam* is readily explained by supplying such a sentence as 'some other charge might be urged against the poet'. Cf. Haut. prol. 16. The first syllable in *isti* is here shortened by the rhythmical influence of the accent. 16 *hunc* is the reading given by Suetonius in his life of Terence (p. 30 Reiff.): the mss. of Terence read *eum*. But Terence always designates himself in his prologues by the pronoun *hic*. *adiutare* is a reading mentioned by Donatus and borne out

by Suetonius; many of the mss. have *adiuvare*. 19 *vobis univorsis* is more specially of the audience assembled in the theatre, while *populo* extends the expression still further.

20 *otium* is here = *pax*, cf. Cic. ad fam. ii 17 *otium esse in Syria*. *negotium* means 'peaceful occupation', here of civil administration. The expression *in omni rei publicae otio ac negotio* occurs in a passage quoted from Cicero by Macrobius in Somn. Scip. i 1 p. 355 ed. Osann. Donatus explains 'in bello, Scipionis; in otio, Furii Publii; in negotio, Laelii Sapiensis'—whether justly or not, may be left an open question.

21 The *superbia* would of course have been on the side of the aristocratic persons designated here. *suo tempore* (opp. *alieno t.*) occurs also in Livy xlii 43, 3. 22 *dehinc* is monosyllabic. This line and the following contain an intentional allusion to the concluding lines of the prol. to Plautus *Trinummus* 16 f. *sed de argumento ne expectetis fabulae, Senes qui huc venient i rem vobis aperient*: by this Terence gives his audience to understand that he is still of the same opinion as at the time of the second exhibition of the *Andria*. See prol. 18 ff.

23 *partem...partem* is τὸ μὲν...τὸ δὲ in Greek. 24 Bentley saw that a line was wanting here: he thinks that it ran perhaps like this *bonitasque vostra adiutrix nostrae industriae*: cf. Phorm. prol. 35 and Hec. prol. 24. This line (or a similar one) was wanting in the mss. as early as Donatus who observes 'et deest vestra'. I have followed Bentley in assuming a gap—Ritschl Prol. Plaut. p. 187 and Fleckeisen are of the same opinion; but after all, it is not quite impossible that *poëtae* is a gloss of an original *vostra huius* or *huic*.

25 For *augeāt* see Introd. p. 14.

ACTVS I.

26 *Storax* is the name of one of the slaves who had either accompanied Aeschinus or gone to meet him: 'Storacem vocavit, quo tacente Aeschinum absentem credit'. Don.

27 *servolorum* i. e. *advorsitorum*, whose business it was to fetch their master home, partly because his legs might be unsteady in consequence of the *συμφορὰ*, partly owing to the unsafe state of the streets at night time.—Both Priscian and Nonius read *ierant* which we find also in the mss. of Terence (Donatus' note is not I think genuine); but lengthening the *i* before a vowel seems quite impossible: see note on Hec. 813.

29 Ritschl (*rh. mus.* vi 446) considers the words *aut ibi si cesses* and *et quae in animo cogitat* as interpolations in lieu of the original line as written by Terence *quae in te uxor dicit evenire ea satius est*. This seems more natural than the conjecture of Klette who thinks that Terence wrote *ea evenire satius quae uxor cogitat*.

31 *propitius* is

generally used of gods; but of men in a line of Lucilius ap. Non. 463 and in Cic. ad Att. viii 16 *hunc propitium sperant, illum iratum putant*. 33 *animo obsequi*: cf. Plaut. Poen. i 1, 48 *se amare velle atque obsequi animo suo*.

34 Fleckeisen brackets this line, as it seems, without sufficient reason: cf. Plaut. Most. 52 (of two quarrelling slaves) *quin mihi benest et tibi malest. soli = desertae*; the poor wife is left at home in solitude, while the husband is over his cups in gay company. 36 *quibus* is either pronounced *quibu'* or *quis*.

37 Ritschl, Proll. Plaut. 120, and Fleckeisen write this and the next line as follows: *aut ceciderit aliqua atque aliquid praefergerit. vah, quemquamne hominem in animum instituere aut sibi*, all of course in utter disregard of the authority of the mss. My text represents the reading of the mss. except that I adopt Guyet's emendation *crus frerit* instead of *praefergerit*, and *aliqui* instead of *aliquid*: cf. Pl. Glor. 721 f. *censerem emori: cecidissetve ebrius de equove uspiam, Metuerem ne ibi defregisset crura aut cervices sibi*: by keeping *uspiam* (which Ritschl considers to be an interpolation made 'ab eo qui paullo ante [v. 28] a poeta positum *uspiam* meminisset') and adopting *aliqui* we get a parallelism such as is desired in the composition of two synonymous sentences. *aut* at the end of v. 38 is added by a scribe in order to make the construction smooth: see v. 35 where the mss. and Servius on Aen. iv 380 add *et* in precisely the same manner. *in animum instituere* is the reading of the Basil. and Vatie. (others have *in animo*): cf. Pl. Most. 86 *argumentaque in pectus multa institui*. 40 This is one of the lines in which there is a very marked difference between the good mss. and those of the interpolated class. *sed ex fratre: is adeo* is the reading of all the mss. with the exception of the Bemb. which reads exactly as my text gives the passage. Guyet transposed *fratre ex meo*, a reading approved by Ritschl (Proll. Pl. 119) and Fleck., but I have shown that *fratré* is here a spondee according to the original prosody of the ending of the abl. sing. in the third declension. See *rhein. mus.* xxii 117 and *Introd.* p. 14. For *sed ex* see *ib.* p. 20, v.

41 *is* has been added here by Fleckeisen from the preceding line (*is adeo*). 42 Cf. Cic. pro Rab. post. 7 *hanc vitam quietam atque otiosam secuti sumus. clemens* 'easy': opp. *durus*: cf. Andr. 36. 43 The construction is 'ux. n. habui, quod (sc. uxorem habere) fortunatum isti putant'. Donatus quotes from Menander ὁ μακάριόν μ' ὄριῃ [so Bentley; the mss. read *me* without ὄριῃ] γυναῖκα οὐ λαμβάνω.

44 *contra* is adv. as it always is in Terence—a peculiarity not appreciated by Fleck. who omits the punctuation after *omnia*: see note on Phorm. 521. 45 The same expression *parce ac duriter* occurs Andr. 74. 47 *inde* = *ex his*, 49 *id*

- sc. oblectare me in eo. 50 *contra* (cf. 44) 'in his turn'. 51 'do sumptum, praetermitto delicta' *Don.* 52 *pro meo iure* i. e. pro patria potestate.
- 56 I have adopted Ritschl's excellent emendation of the passage: the mss. read *aut audebit* instead of *fraudare*.
- 57 *liberalitate* ἐλευθεριότητι: cf. 684. The corresponding passage in Menander is as follows οὐ λυπούντα δὲ Παιδάριον ὀρθοῦν, ἀλλὰ καὶ πείθοντά τι. 58 *retinere*: 'a vitiis scilicet' *Don.* 59 In prose it would be *de his mihi cum fratre non convenit*. 60 *clamitans* is the reading authenticated by the mss., by Donatus and by Cicero who quotes this line de Inv. i 19: but at the same time they all agree in adding *agis* after *quid*. Guyet and Bentley write *clamans* and keep *agis*: I have omitted it and kept *clamitans*. 63 *vestitu* is the archaic form of the dative. See note on Haut. 357. *ineptus*: cf. 390. Eun. 227.
- 64 *que—et* occurs only in the older poets, and in prose writers after Livy. See Eun. 876. 68 *ratio* 'doctrine'. 70 *cavet* is, I think, the reading of all mss., though Fleck. has *pavet*: Donatus explains justly 'cavet quasi malo'. *malo* in the preceding line is 'punishment': cf. Sall. Ing. 100 *Marius... pudore magis quam malo exercitum coercerat*. 72 f. Menander: νῦν προθύμως τὰξιούμενον καὶ ὡν Κηδεμόν' ἀληθῶς, οὐκ ἔφεδρον ἔξεις βίον. 73 *student* drops its final *t*. *que* after *absens* is omitted in several mss. and editions, and I believe that Guyet is right in adopting the reading *praesens absens* as in better harmony with the proverbial character of the phrase. See on *manibus pedibus* Andr. 161. 76 *hoc* is either abl. or acc. and it is difficult to decide which is the more probable. The constr. is rare in Latin, but just like the Greek τοῦτω πατήρ καὶ δεσπότης διαφέρουσιν. 77 *nescire* sc. se: but the subj. in an acc. c. inf. is often omitted by the comic poets: see the index. 79 *nescio quid* is so to say one word, like the French 'je ne sais quoi'.
- 81 'Melius quam Menander, cum hic [i.e. Terence] illum ad iurgium promptiorem quam ad resalutandum faciat'. *Don.* 82 The excellent emendation of this and the following line is due to Ritschl. The mss. give *Aeschinus Siet*, but *siet* can never stand at the commencement of a line in Terence. 83 *dixin hoc fore* is addressed to the audience. 85 f. For *pudet quicquam* see 754 with note. Cf. Cic. Phil. xi 5 *quamquam leges cum non tenent*. 87 *designavit* is explained by Nonius 'cum nota et ignominia fecit'. Besides Plautus and Ter. the word occurs also in Hor. Ep. i 5, 16 *quid non ebrietas designat?* 89 *familiam*=*famulos*. 92 *hoc* 'vel articulus [i.e. pronoun] vel adverbium loci [= huc] est' *Don.*; but it seems more natural to take it as the neuter of the pronoun, 93 *in orest*: cf. Cic. Lael. 1 *qui tum fere*

omnibus erat in ore. 96 'He (Ctesipho) never does anything like him (Aeschinus)'. *simile factum* is the order in the Bemb. *illi*=in illum. 101 Observe *flagitium* which is rather a strong expression (much stronger than *peccatum* Hec. 737); Micio means 'it is not a very atrocious crime': as to the sentiment cf. Cic. pro Cael. 20 *verum si quis est qui etiam meretriciis amoribus interdictionem iuventuti putet, est ille quidem valde severus, negare non possum, sed abhorret non modo ab huius saeculi licentia, verum etiam a maiorum consuetudine atque concessis. quando enim hoc factum non est? quando reprehensum? quando non permissum?* 104 *sit* (so Bemb. and Diomedes) appears here with the ending *it* short, seemingly against the habit of Terence who uses this ending long in other passages; but *sit* falls under the same rule as *dōmī bonis* etc. There is also the possibility of making *sit* monosyllabic, as we have *desit* in Manilius. 106 For *inturiumst* see note on Aul. 691. *si esset, faceremus scitum cum adulescentes eramus.* Other instances of *fieri* occur Pl. Most. 722. Trin. 532. Pacuv. 180. 107 *et illum tu tuom*, is Bentley's transposition, the mss. giving *et tu illum tuom*, which I have kept as the passage quoted by Bentley (395) proves nothing in his favour. *homo*, and as Demea will easily understand, *nisi esses lapsus.* Cf. v. 734. 109 For *potius quam* see Hec. 534. *expectatum* has an ambiguous meaning, but the ambiguity is intentional: comp. the following anecdote related by Quintil. inst. or. ix 3, 68 *cum Proculus quereretur de filio quod is mortem suam expectaret* (was wishing for his death), *et ille dixisset se vero non expectare, "immo" inquit, "rogo expectes"* (I wish you may have to wait for it). *ieicisset* denotes the indecorous haste with which the dead father is buried, and also the slovenly manner in which the funeral arrangements are carried out: see Hor. Sat. i 8, 8 *huc prius angustis electa cadavera cellis Conservus vili portanda locabat in arce*, where Heindorf quotes Cic. in Pis. 9 *ab hoc electo cadavere quicquam mihi aut opis aut ornamenti expetebam?* The expression denoting a decent funeral is *ecferre*. 111 *adigis* is the reading of the Bemb., *redigis* of other mss. 113 For *obtundas* see on Andr. 348. 116 *mihi*: like the datives v. 95 f. *illi*=*illic*, Hec. 94, 217; Phorm. 91. It is=in illa re. *fero* is the reading of the Bemb., *feram* of other mss. 117 The reading *scortatur potat* is due to Varro L.L. vii 84, who quotes this line purposely for the word *scortari*: the mss. give *obsonat*: if Varro be right in his quotation (which I believe he is), the next line is wrong in the mss. where they give *amat*. I have written *amet* 'let him love'. *olere* with an acc. occurs also in Pl. Asin. 929 *murrā olet*, and Hor. Sat. i 2, 27 *pastillos Rufillus olet, Gargonius hircum.* *dum erit commodum* is explained by Asconius (on Cic. Verr. ii 13) 'quamdiu liberit'. Cf.

Eun. 502. 119 *erit* sc. commodum. *excludetur* sc. a meretrice, see on Eun. 49. 125 Paumier and Bentley write *sient*, which seems also to be recommended by *es* in the next line: yet I do not see any cogent reason for changing the text. 126 I have adopted Guyet's idea of writing *consuliis*, the old form no doubt employed by Terence himself as is shown by *consulis* in the next line: for it is clear that the paronomasia of the two words is intentional. 127 *abiero* 'I shall be gone at once', more emphatic than *abibo*. 133 *quid istic*: cf. on Andr. 572; *tibi si istuc* is Fleckeisen's reading, and I find also recommended by Guyet: but there is no reason why we should depart from the ms. reading *si tibi istuc*, as the first syllable in *istuc* with its short quantity obeys the rules of Terentian metre. 135 *unum* is the reading of the Bemb. and other good mss., which Fleck. ought not to have abandoned for *ullum* of some old editions and mss. In one of the mss. used by Boeclerus we find the apt addition *iam peream* 'I'll be d—d if ever I say another word'. 136 *repeto* is the reading of the Bemb. which I consider preferable to *repeton* of other mss. Demea says 'you say (132) that I demand my son back—well, I grieve over him and 'tis natural enough I should, as I'm not quite a stranger to him'. 137 'mire *alienus non sum*, quasi timeat iam dicere *pater sum*'. Don. 139 *quom* here = *quoniam*, or quod of later Latin. 141 *nil* 'without any foundation': see on Eun. 641. 142 For *sed ostend-* see Introd. p. 19. 144 *placo* 'try to quiet'. 145 *tamen* drops its final *n*. *humane pati* = *humane ferre* Cic. Tusc. II 27, 'to bear with patience'. 152 Cicero, Cato 13, speaks of *fervor aetatis*, and pro Cael. 18, he has the same expression as Terence *quorum cum adulescentiae cupiditates defervissent*. 153 *gaudebam* 'I was beginning to congratulate myself'.—*nisi* = *sed*, cf. Eun. 548, Hec. 193.

ACTVS II.

Faërnus' note on the first scene of this act still deserves to be read, as it is an attempt to justify what seems very objectionable at first sight, viz. the reintroduction of Aeschinus' quarrel with Sannio which we are led to consider as finished in the first act: Faërnus explains this by supposing two quarrels between Aeschinus and Sannio, the first when Aeschinus broke into Sannio's house, the rumour of which soon spread over the town and so reached Demea; the second in the present scene when Sannio follows Aeschinus who conducts the girl to Micio's house. But this supposition (though it may be the only one to account for the irregularity of composition) is still very forced, as it is not very easy to believe that Aeschinus and Sannio should have spent all the time taken up by the first act in going from

Sannio's house to Micio's. It must be confessed that this is one of those places where the process of 'contamination' (as explained in our Introduction) can be detected by an attentive reader. 156 *otiose* seems rightly explained by Guyet 'otiose iam incedamus, σχολαίως, ἡσυχῶς, bellement, tout doucement'. If we do not put a comma after *otiose*, the word will mean 'fearlessly', 'secure', as Donatus explains it. 158 *so. tangam.* 162 *quod* 'as regards the probability that'—163 *huius* is said with an appropriate gesture, as for the genitive comp. such phrases as *floci facere, nili facere*, &c. 164 The antithesis of *verba* and *res* is like Haut. 636. So the Greek λόγῳ and ἔργῳ. 165 f. The mss. arrange the words as follows *ius iurandum dabitur, te esse in*—*Dignum iniuria hac*; I have followed Fleck. in adopting the transposition recommended by Richter. 167 *abi prae* is like *i prae* Andr. 171: cf. Eun. 499. Donatus was doubtful whether to adopt this or another reading *abi praestrenue. foris*: see Introd. p. 19. Even Bentley allows *nihil* to remain in his text; but *nili* is given by Donatus and was justly preferred by Guyet. 169 *propter* 'near': as an adverb Eun. 373. 172 *omitte* 'let go'. 173 As soon as Parmeno hears *geminabit*, he repeats the blow. I have kept the text which is given in the mss. It is possible to scan it by assuming a monosyllabic pronunciation of *caves* = *caus*; Fleckeisen, in order to avoid this, writes *o indignum facinus: nisi caves, geminabit.* 175 *reist* is monosyllabic: so again 177. *regnunne*: cf. Phorm. 405: Plautus says *dictator* in a similar passage Trin. 695. 176 *ornatus*: cf. Haut. 950. Pl. Capt. 997 *ornatus haut ex suis virtutibus.* 177 *non desidero*: cf. Pl. Men. 296 *ego te non novi neque novisse adeo volo.* 180 *convitium* is the authenticated spelling, not *convicium*. *erit melius* 'it is advisable', the compar. is idiomatic in this phrase: see Heindorf on Hor. Sat. II 1, 45 *melius non tangere, clamo.* 182 In Athens the γράφή ὕβρεως was the legal consequence of the violation of a free-born Athenian. 185 *autem* expresses indignation: cf. Eun. 798. 186 *quod ad te att-* is an anapaest: see Introd. p. 15. II. 188 *fateor* stands before *perniciēs communis* in the mss.: but an anapaest being inadmissible in the caesura, I have followed the transposition recommended by Krauss. 189 *tamen* drops its final *n*. 190 *occepisti* Bemb. according to Poliziano's collation, *coepisti* the edd. 191 The common reading is *quae res* and then the whole line is given to Aeschinus; but according to Krauss (*rh. mus.* VIII 558) the Bemb. has *loquae res*, whence he elicited the true reading with a very slight change. 192 According to Poliziano's collation, *tibi* is not in the Bemb. I have therefore bracketed it. 194 *liberali causa* occurs in the same sense in Pl. Poen. IV 2, 83 *manu eas asserat suas populares, liberali causa*: it was

the custom to place one's hand on the person whom it was intended to protect. See Long's note on Cic. pro Cael. 33. *liberalis causa* is 'a suit for freedom'. *ἐξαιρείσθαι εἰς ἐλευθερίαν* is the Greek expression. 195 Similarly Cic. ad Att. viii 41 *vides quam causam mediter*. 197 Comp. Menander sent. gnom. 196 αἰμοί, τὸ γὰρ ἄφρων δυστυχεῖν μακρὰν ποιεῖ. 198 *domo me eripuit* is hardly a correct expression for Sannio, as Aeschinus would willingly have left him at home, if only he would have staid there: hence Guyet's conjecture *homo me arripuit*, and it seems to me that at least *arripuit* would here be the right word, cf. v. 316: as for *domo*, I have changed it into *domi*, the addition of which is calculated to add not a little to Aeschinus' offence: 'in my own house he laid violent hands on me!' 199 This line stands after 200 in the mss.; Bentley says that he transposes it 'post alios'. Guyet finds a difficulty in the phrase *colaphos infringere*, and certainly it appears only in this line, the passage commonly quoted from Pliny N.H. viii 130 admitting of a different explanation: *saepe in harena colapho infracto exanimantur*, where we should understand *capite colapho infracto* from the preceding words. Yet I believe that we should not follow Guyet in condemning the line altogether; first because Donatus knows and explains it as it stands in our text (*infragit* he says is 'illisit, infixit'), and secondly because there is no *a priori* reason why it should be impossible to say *colaphos alicui infringere*. 201 *bene promeruit* and *suom ius postulat* are of course ironical. 202 For *si modo ar-* see Intro. to Aul. LIII, where I have shown that we need not transpose *módo si argentum*, as Guyet, Bentley and Fleckeisen do. 203 *testis facere* occurs also Pl. Curc. 565, 'to call witnesses'. 204 The sense is the same as Haut. 671. 206 *inceperis* is, if Poliziano be right, the reading of the Bemb. (Westerhovius mentions it from 'Ms. Bodl. et edit. anni 1469'): the usual reading *occeperis* is however supported by the parallel passage Andr. 79. 207 *mussitare* is generally intransitive: but see Pl. Truc. II 2, 57 *egone haec mussitem*.

209 f. Syrus' first words are of course addressed to Aeschinus who remains inside the house. 211 'argute positum nescio quid: vult enim ex illo audire ut nanciscatur initium quod persuadendum suscepit'. Don. 212 The seeming deviation from a rule laid down in note on Haut. 511 is due to the influence of a second enclitic standing after *nos*: though the poet might easily have written *intér nos quam haec hodié fuit*. For the expression *certationem comparare* see Cic. ad fam. xii 22 *nos hic cum homine gladiatore, omnium nequissimo, collega vostro, Antonio, bellum gerimus, sed non pari condicione, contra arma verbis*. This shows why Donatus explains 'proprie,

alias constitutam. at comparatam ad dictum Syri refert qui ait concertationem fuisse, pares faciens Aeschinum et lenonem.

213 Donatus observes 'incerta est distinctio, vel verberandq usque vel usque defessi': Fleckeisen adopts the latter, but I prefer the former which is clearly supported by v. 215 *usque os praeui*: I think also that *usque* belongs equally to *vapulando* and *verberando*. As for the meaning of *usque* used as an adv. Donatus says justly 'significans aut diu aut multum'. For the sense of the whole line cf. Iuv. III 289 *si rixa est, ubi tu pulsas, ego vapulo tantum*.

214 *tua culpa* is ablative. For the constr. of *morem gestum oportuit* see n. on Andr. 239.

215 *os praeui* stands here, of course, in its original sense: Cic. ad Att. I 18 has it in a metaphorical sense *Palicano..... os ad male audiendum quotidie praebeat*.

216 *in loco = in tempore* Liv. II 47 (*ἐν καιρῷ*): for the sense comp.

Menander Sent. sing. 59 *βέλτιστε, μὴ τὸ κέρδος ἐν πάσιν σκόρε*, and Pl. Capt. 324 *est etiam ubi profecto damnum praestat facere quam lucrum*. *hui* is ironical: Sannio is sneering at Syrus' doctrine with which his own experience does not coincide.

217 *atque* is added in the mss. after *paululum*: but the asyndeton is in harmony with Terence's mode of expression, and it is easier to strike out *atque* at the end of the line (see n. on v. 37), than to write *morigerasses* with Fleck. in the next line instead of *esses morigeratus* which is the reading of all mss.

222 *potius* belongs to *quin* (*quin potius*).

223 *usquam* is again ironical = *in ulla aestimatione*, though this explanation is not admitted by Bentley who proposes *huius iam* or *terunci* instead of *iam usquam*, nor by Bothe who reads *nusquam* for *iam usquam*.

Cf. Soph. Antig. 183 *καὶ μέλιν'*

δοῖς ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζει, τοῦτον οὐδαμοῦ λέγει.

224 *dum*=*dummodo*; *huic* is Aeschino (Syrus points towards the house). *proficisci* is here the true infin. of the imperf. 'are settin; out' i.e. getting ready for.

225 For the synizesis in *coemisse* see Introd. p. 21.

226 *animus tibi pendet*=you are uncertain whether to go or to stay. *spero* is attested by Donatus ('ex spe sua vult Syrus ostendere quid leno debeat sperare') and has a sarcastic effect: Guyet conjectures *sero*, and this would certainly be very acceptable if there were any ms. authority in its favour.

227 *nusquam pedem* (sc. *effero*)=*nusquam abeo* v. 246.

229 Cf. in *ipso articulo temporis* Cic. pro P. Quinct. 5.

232 *actum* is the ms. reading, destroying alike sense and metre: *ac tum* is first found in Bentley's edition who says 'egregia certe emendatio, sed non nostra: fama tantum ad me pertulit nescio quem sic correxisse'.

Cf. v. 235.

236 *id* is not in the Bemb. (Poliz.)

238 For *per opprēss-* see Introd. p. 19.

241 Cf. Pl. Rud. 1408

dividuom talentum faciam.

243 *sors* 'principal': cf.

<i>sortem argenti danunt.</i>	246	<i>defrudat</i> Bemb. (Poliz.),
<i>defrudet</i> others.	249	<i>reddatur</i> is the reading of the

also v. 279. **253** *quid quod te oro* is Sannio's question as he wishes for a definite understanding how far he may rely on Syrus' help. **258** *praeter alios* sc. homines:

praeter alias. 259 What *primae artes* here means, is not easy to decide: the expression is of course=*primariae virtutes*, but what special virtues are meant, may best be left to the decision of the reader. For *homo nemo* see Eun. 549. Hee. 281. 260 In *Aeschiniis* the ending

appears long: Introd. p. 14. 261 *festivom caput προσ-
φιλές κάρα.* 262 *quin omnia* is Bentley's reading:

which is adopted in the text. 263 Fleckeisen prefers *laborem* given by Nonius instead of *amorem*: but I have not the slightest doubt that he is wrong as the *Periocha* v. 6, supports *amorem*, the reading of all mss. It is true that Fleck. there alters, but it is simply arbitrary to do so.

265 *me* Bemb., *men* others. 267 *tristitiem* Bemb.,
tristitiem others. The same difference occurs v. 358 with re-
gard to *nequitiam*. 269 *in os* 'to your face'. 270

56 *bona accepta grataque habeo.* 271 *inepte* in a playful sense: cf. Eun. 311. 272 The mss. add *paene* before *sero* where (as Guyet was the first to perceive) it has no mean-

tribus codicibus veteribus'. 276 *nobis* is here the so-called 'dativus ethicus', which is often used ironically (Key L. Gr. § 978). 278 *ne tam quidem* is δεικτικῶς, 'not so

much' = 'not at all'. 283 Cf. Pl. Capt. 220 *neu permanet palam haec nostra fallacia*. Observe also the strong

alliteration in 'perpetuo perierim'. 287 *hilar* is Paurmier's emendation, instead of *hilarem* of mss., supported also by Charisius p. 200 K. 'hilariter ab eo quod est

hilaris, *hilarare* autem ab *hilarus*, ut Helenius Aeron in Terenti Adelphis, ubi Terentius *hilarum hunc sumamus inquit diem*: so that either Bentley is right in assuming the mss. of Charisius to be wrong, or Charisius himself found in the mss. of Terence accessible to him the reading *hilarum*, though he knows that Helenius Aeron was in favour of *hilarare*. But however this may be, there is no doubt as to what is the genuine reading of the passage as Terence nowhere uses *hilaris*, but always *hilarus*. Plautus has *hilari ingenio* Most. 318: and in a passage resembling the present in the Ad., Poen. v 6, 29 f. *hunc festum diem habeamus hilarum*.

ACTVS III.

289 *modo* of present time is rare: see, however, Munro on Lucr. ii 1135. *mea tu* 'my dear': without *tu* Pl. Most. 346, Pers. 764, Cist. i 1, 61, *recte spero*: cf. Haut. 159. *primum* occurs also Pl. Men. 917 *acceptat insanire primum*.

292 Both relative sentences belong to *neminem habeo*.

294 *semper* is pleonastic in the dependent clause, though it imparts greater emphasis to the assertion. 295 *e re nata* 'as things are'. 297 *genere* is the ms. reading, for which Bentley was the first to write *ingenio*, as it seems hardly possible that Terence should use *tali genere* and *natum ex tanta familia* in such close vicinity.

299 *quom* is Guyet's emendation of the ms. read. *quod*, supported by such passages as Pl. Capt. 513 *nunc illud est quom me fuisse quam esse nimio mavelim*, and Rud. 664 *nunc id est quom—viduitas nos tenet*. On the corresponding phrase in Greek *vũ ðre* see Hermann's note on Soph. Ai. 789. *omnes omnia* is the order in the mss.; I prefer Bentley's transposition *omnia omnes* on account of the parallel passage v. 978, and because it is still an open question whether a dactylic word can replace a trochee in Terence and Plautus.

302 Two different metaphors are here mixed. On *emergi* Donatus observes '*emergi* nove; nam *emergo* dicitur, non *emergor*: sed ideo est usus quia extra compositionem et *mergo* et *mergor* facit'. But cf. Andr. 562.

303 According to Poliziano, the Bemb. has *solicitude* instead of *solitudo*: but I have not ventured to introduce this into my text.

306 *illum* is pleonastic: similar constructions are found in Greek.

307 *instabat* sc. ei which is almost necessary for *quoi* in the next line.

311 For *dari* see Introd. p. 15. 313 *satis mihi habeam supplicii* 'I shall think it sufficient punishment for them': cf. Pl. Most. 1165, where the same expression occurs. As it is impossible to admit the hiatus *dum-illos*, we are obliged to assume that a word is lost; Fleckeisen gives *meb modo*, but this seems to me exceedingly languid: I propose, therefore, *módo, probe*, taking *modo* together with *dum*, and com-

paring Phorm. 989 *est uti vos ulciscar probe*. 316 For *sublimem* see Andr. 861, and my remarks in the Trans. of the Phil. Soc. 1867 p. 212. In my text I adhere to the reading of the Bemb. ms. Paumier and Guyet write *sublimem medium arripere et capite primum in terram statuere*, as some mss. and editions give *primum* after *capite*, where it is of course void of sense. Cf. ἀπράγῃ μύρον καὶ ἐξάπας πάλιν εἰς τὴν γῆν Herod. ix 107. 317 *dispergat* is excusable after *statuerem*, as the subj. of the impf. is here merely hypothetic without any temporal meaning. 322 Bentley's *expeto* is the only reading which gives sense; *expecto* is here quite out of place. 323 The words *quid festinas, mi Geta* are attributed to Canthara by Guyet on the authority of the grammarian Asper who is quoted by Donatus 'Asper...nutricem putat hoc loqui'. Most editors attribute them to Sostrata, but *mi Geta* sounds almost too kind for a mistress addressing her slave. 328 *occulte ferre* (opp. *prae se ferre*) 'hide', is also used by Cic. Phil. x 7, cf. also *obscure ferre* in the same pro Cluent. 19. 333 *puerum* 'the baby that might be born': Pamphilus promised to acknowledge the child as his own and to take it himself to his father so as to move him by the sight of his grandson and to obtain permission to marry Pamphila. 335 *prospice* Bemb., *consule* others. 336 *sanum*=*sanusne*. 337 *non* has here, 346 and 379 superseded an original *hau*, which I have restored in accordance with Fleck. 340 *si maxime* 'if even'. 345 The sentence is anything but logically accurate: as Pamphila possesses no *prima dos*, it seems strange to speak of a *secunda dos*. What Sostrata means to say is, that first of all, Pamphila has no dowry at all, and in the second place, what might have been considered her dowry (figuratively speaking), viz. her virginity, is also gone. The idea of looking upon chastity, as a kind of dowry, is common enough, cf. e.g. Anson. in dict. *Biantis quae dos matronae pulcherrima? vita pudica*. 346 In *virginē* the abl. *e* is long: Introd. p. 14. 347 *mecum* 'in my hands'. 349 *experiri* alone sometimes means 'to go to law': cf. Cic. pro Rosc. com. 9. The mss. have *accedo*, but Bentley's emendation *cedo* is necessitated by the metre. The words *cedo ut melius dicas* are, however, difficult to explain. Bentley says they mean 'concedo tibi te melius dicere', and this construction is possible, as shown by the instances given by Madvig on de fin. ii 3, p. 146, but it seems somewhat artificial to explain the passage in this way: Donatus' explanation ('id est ut consentiam, velut qui melius possim dicere') is perfectly unintelligible to me: yet as it is just possible that the whole difficulty of the passage arises from the obtuseness of my understanding (shared, however, by other editors), I have not changed the text, but confess that I believe Terence himself wrote *cedo ut melius*

dicts 'I give way, since you advise better'. For *quantum potes* see n. on Andr. 861. 351 *abi atque Hég-* is ~~ut=ut~~ *cius* is the reading of the Bemb., *huius* of other mss. either of which is possible. 353 *propera* is the reading of all mss. and is perfectly right, if we only take *propera* as synonymous with *curre*, in which case it is of course natural not to have any copula: *propera curre arcesse*. Bentley's conjecture *propere*, though adopted by Fleck., is unnecessary. 356 *una fuisse* Bemb., *una affuisse* others.

358 *aliqui rei* (dat.) *esse* 'be good for something', cf. Pl. Stich. 718 *nulli rei erimus*. Fleck. writes *meum* instead of *eum*: but the change is unnecessary, whether on metrical or grammatical grounds: cf. v. 315. The expression *ad nequitiam adducere* occurs also in Pl. Bacch. 112.

361 *iam hinc scibo* is the order in the Bemb., *hinc scibo iam* in other mss.: cf. Hec. 246. In some mss. *iam* is omitted altogether.

365 Lachmann (on Lucr. v 396 p. 291) considers *enarramus* as perf. = *enarravimus*. There is, however, no absolute necessity to take it so, although I do not dispute the existence of such contractions as are assumed by Lachmann. But *enarramus concessamus flemus* differ in a very material point from *nomus* (used by Ennius), viz. that *nomus* is at once recognised as a perfect, while the other forms in question certainly look like presents to the unsophisticated mind. Lachmann's opinion was, moreover, propounded by Guyet 200 years before the appearance of the famous commentary on Lucretius. Instances of an imperf. subj. dependent upon a historical present are given by Brix in his note on Pl. Trin. 14, and I am glad to see that Brix also says '*enarramus* can not be a contracted perf.'

370 *in sumptum* 'for a jollification': so also Cic. ad fam. ix 20. 371 *ex sententia* sc. Micionis.

372 See Phorm. 689. Plautus has a similar line, Asin. 120 *eidem homini, siquid recte curatum velis*, Mandes.

375 *ratio* 'way of going on': see below v. 812. *ne dicam dolo* = *ut sedulo dicam*, 'to speak seriously'. At the end of the line the mss. add *atque*: see on v. 218.

378 *tantisper* Bemb., *paulisper* others; *tantisper* is to be understood as *dum ego redeam*.

380 *clamo* 'cry out' which Demea understands 'cry out against them'. *salsamenta* 'salt meat or salt fish'.

382 For *utrum*—*ne an* see n. on Eun. 721.

385 *profugiet aliquo militatum*: It was the last resource of young scapegraces who had got through their fortunes, to go and enlist in the army of one of the Asiatic kings between whom the Empire of Alexander the Great had been divided and who were constantly at war with one another. Haut. 117.

387 Donatus quotes a line from Ennius (overlooked by Ribbeck in his Trag. rell., but added in his pref. to the Com. rell. p. xviii f.) *quod est ante pedes, non videt: caeli scrutatur plagas*. It is

not impossible that Terence intended to allude to this line, though τὰ πρὸ τοῦτο is also a very common expression in Greek.

389 *ellam* = *en illam*, the reading established on the authority of Donatus, the mss. having either *est iam* or *etiam*.

394 For *quantus quantus* see Munro on Lucr. v 534.

395 The beautiful emendation of this line is due to Klette Ex. Ter. p. 21 ss.

397 *coeperet* is here attested by Donatus and Priscian: *coeperit* is the faulty reading of the mss.

399 *modo* is not in the Bemb. (Poliz.)

401 The words *abigam hunc rus* are said sotto voce and addressed to the audience only.

402 *quem* is given by the Victor. and Decurt.: *qui* is in the Bemb. and preferred by Fleck. But *quem* is absolutely necessary on account of Syrus' subsequent addition *atque iratum*, which requires a preceding accusative.

404 *quid autem*: cf. v. 42.

413 *unde* = a quo.

421 *hi* before *mihi* is the reading of old editions, *ei* of Fleck.: but according to Poliziano's collation, neither *hi* nor *ei* is in the Bemb.

431 The sentence *ut homost, ita morem geras* was probably proverbial: see Pl. Most. 725 where the mss.

give only *morem geras* with a gap, though there is little doubt that Camerarius hits upon the sense and words required by supplying *ut homines sunt, ita morem geras*.

433 *nam*: 'you are quite right to go into the country: for what would you do here?'

436 cf. 130 ff.

439 *tribuli* = θυμῶν. Cic. ad fam. xiii 23 *amico et tribuli tuo familiariter utor*.

442 *anticus* is here 'old' in the same sense as we speak of the good 'old times' (erroneous as that notion may be): so *antiqui mores* 'genuine, upright character' Pl. Trin. 295 and Capt. 105.

448 All good mss. seem to agree in the reading *quid narras*, and this is also supported by Donatus who says 'mirantis est, non interrogantis'.

But compare Andr. 461 and Phorm. 186 whence the sense of the phrase would seem to be 'indeed, is it true? can it be true?'

Westerhovius quotes the reading *quod narras* (adopted by Fleck.) as the 'lectio quorundam librorum', but rarely as the critical judgment of the laborious Dutchman may be trusted, we prefer his opinion here to that of the Dresden Professor.

450 For *dedisti* comp. Eun. 457: phrases like this find their explanation in the identity of the roots *da* and *de*: here e.g. we should have in Greek οὐ τάρτα τὰν ἱθῆκας.

452 The mss. have *is*: for which I have adopted Guyet's emendation *id*. Fleckeisen has *eius* which should then be pronounced as a monosyllable = *eis*.

453 In this line I adhere to the mss. except in bracketing *prope* which may, perhaps, be considered superfluous and added by an interpolator.

Fleck. writes *utinam hic prope adit alicubi at que haec audiat*, though without the slightest authority for this violent change.

454 *sic se*, unpunished; for the

expression comp. Andr. 610. 465 *atque* is added by the mss. at the end of the line, though in Bemb. not m. 1 For *amicum aequalem* cf. *aequalis cognatus* Caec. 152.

475 About *mensis decumus* see my note on Pl. Aul. 791. 476 *si dis placet* (see Eun. 929) may mean 'if it pleases the gods', but to my mind there is little doubt that Prof. Key is right in assuming *si* here to be = *sic* 'thus it pleases the gods', i.e. 'we can't help it, it is nothing of our doing': see his L. G. § 1451 g. note. Phil. Essays p. 156. 479 *in mediost* 'is alive': compare *e medio excessit* Phorm. 967 and *e medio abiit* ib. 1019. 487 For this line see Andr. 473 with note. 490 Bentley transposes *iūs vos* in order to get *ius* into an accented place. But I do not see the necessity of changing the order of words merely in order to make the text agree with our preconceived ideas of the recitation of the Romans. The Bemb. has *uis* and in a gloss this is explained *necessitas legum*; but as other mss. have *ius*, I have kept it, thinking that this agrees better with the context, as Hegio hints at a law which is also mentioned Andr. 710, and *ius* = νόμος. In the mss. *ius* and *uis* (or *ius* and *uis*) are so much alike that they may be easily interchanged. 491 For *deceat* with a dat. see n. on Haut. 965. 495 *educati* mss.: *educti* Faërnus. 497 *experiar*: see on 349. 499 After this line the mss. (though the Bemb. m. 2) insert a line *is quod mihi dederit de hac re consilium id sequar*: but this is merely repeated from Phorm. 461. 500 For *cum animo cogitare* see on Pl. Aul. 707. 501 *quam ... tam* (503) means 'in such proportion...in the same proportion'. See also my note on Pl. Aul. 234. Haut. 997. *facile agere* means 'to live in ease': cf. Pl. Curo. 606 *nugas garris: soleo. nam propter eas vivo facilius*. 507 *indicente* is explained *tacente* by a gloss in the Bemb. ms. The expression occurs only here and Liv. xxii 39, 2 *nam et duo boni consules, etiam me indicente, omnia e republica fide vestra faceretis*, where see Gronovius' note. *indictus* 'unsaid' is formed upon a very different principle from *indicens*. See note on *incogitans* Phorm. 154. 508 *defunctum*: cf. Eun. 15. Phorm. 1021. Liv. ii 35, *adeo infensa erat coorta plebs ut unius poena defungendum esset patribus*. 509 The mss. and editions have *evadet* which seems to me far more appropriate than Fleck.'s *evadit*. 511 *quod potes* = *quoad potes*. 514 *ita* is one of the different ways recommended by Bentley (and before him by Guyet) of filling up the line, as it is impossible to admit a hiatus between *si est*. Fleckeisen reads *si est, is f.*: but this seems a very awkward construction. I am glad to see that Prof. Key (L. G. § 1154) is of the same opinion with me. *si est ut* 'if it is the case that': see Hec. 501, 558, 637, 724. Phorm. 270.

ACTVS IV.

518 *utinam quidem* sc. *faciat*. In most editions there is ~~only~~ a comma after *quidem*, though it is impossible to join *utinam velim*.

519 *quod*=*quoad*.

520 The accusative *triduum hoc perpetuum* is necessary in accordance with the other passages in which analogous phrases occur: *Heo*. 87; *Pl. Rud.* 370; *Asin.* 235, 721, &c.

521 *istoc* is abl.=*rectius quam istud*. In *rectius* the suffix *us* appears long, which is its original quantity: see *Introd.* p. 14.

524 *esset* is Guyet's emendation of *abesset* of mss.

525 *revorti iterum* is a pleonastic expression, cf. *rursus redit* v. 71, and *revortor rursus* (*Pl.*) *Poen.* prol. 79. See also *Ad.* 579.

527 I give here the reading proposed by *Krauss rh. mus.* viii 559. The mss. read *quem ego hodie toto non vidi die*: but *quem* is clearly wrong, and to pass in this way from indirect speech into direct is Greek, not Latin. But as soon as *quem* disappears (and for doing away with it we have the authority of the *Bemb. ms.* in which *quem* is omitted) *te* becomes quite necessary, and it is therefore very probable that *hodie* in the mss. is nothing but *hoc te*, an emendation which also enables us to get rid of the awkward tautology in *hodie toto die*. This tautology should not be defended by such passages as *Pl. Pers.* 773 *optatus mi hic dies datus hodiernus ab dis*, and *Men.* 595 *mihi hunc hodie corruptit diem*.

528 For *in mentemst* see n. on *Haut.* 986: I will here add that Böcking gives a complete catalogue of passages in which this expression occurs, in the 4th edition of his *Gaius* p. 342. *nequior* sc. es: cf. *Haut.* 549 *tanto melior*; and *Pl. Men.* 430.

534 For *fervit* cf. *Virg. Aen.* iv 409 *quom litora fervere late* and ib. 567 *iam fervere litora flammis*. *tam-quasi* is here the genuine reading according to *Priscian's* express testimony: cf. *Pl. Curc.* 51 *tam a me pudicaster quasi soror mea sit*. The mss. have the usual construction *tam—quam*. We have here one of the passages in which Bentley's logical accuracy so to say overreaches itself. In the place of *quam ovem* he proposes to read *quam ovis est*, 'ovis enim' says he 'non redditur placida, sed natura et indole placida est'. But we have here a simple case of attraction: see *Phorm.* 591 f. where *quam Phormionem* means 'quam Phormio est'.

537 Cf. *Pl. Stich.* 577 *atque eccum tibi lupum in sermone: praesens esuriens adest*. The origin of the expression is a tale in which a nurse says to a crying child 'be quiet, else the wolf will come and eat you'—and lo, there is the wolf to speak for itself! The same phrase as here occurs also in *Cic. ad Att.* xiii 33.

538 *is* was added by Bentley on metrical grounds: cf. *Phorm.* 178. *Ad.* 439.

539 Cf. *Pl. Poen.* iv 2, 94 *potin ut taceas* and *Merc.* 890 *potin ut animo sis tranquillo*.

541 *a villa mercennarium* (this is the genuine spelling) = τὸν ἀπὸ τοῦ ἀγροῦ μισθοφόρον: cf. Pl. Rud. prol. 56 *quaestus meretricibus* = ἡ ἀπ' ἐταίρων ἐργασία. 543 *verum* 'yes': see Andr. 769. 545 *nisi* = sed, cf. 153. 547 *obnuntio* is originally the word used of an augur announcing an evil omen: Cic. Phil. II § 83. 550 For *se intruere* comp. Eun. 599 *proruunt se* and Appul. Flor. *quaerit, quorsus potissimum in praedam superne sese ruct*. 554 Fleck. gives *qui volt* instead of *quidem*, on the authority of Nonius p. 285, 10: but *qui volt* is due to the inadvertency of a scribe whose eye strayed to v. 556. *durare* is 'stay': see Hec. 269 *perdurare*. 559 *usque occidit* as an Irishman would say 'killed intirely'. 564 *patris* occurs also in Pl. Most. 639 and Pseud. 442: it is of course derived from a Greek *πατρίξ* which is, however, mentioned by Priscian alone (*inst.* I 5, 31) and not found in any Greek writer. *πατρίξ* is explained by Pollux III 10, π. δὲ ἔλεγον Ἀθηναῖοι τὸ πράττειν τι ἐκ τῶν πατρίων ἐθῶν. For the spelling with *ss* see note on *pytissando* Haut. 457. For *abi* cf. Pl. Asin. 704 *hem sic: abi laudo* and Ad. 765. 568 *sensit* is the reading of the Bemb.: I have therefore written *sensit*. Fleckeisen has *sensit* on which Westerh. observes 'pauci mss. sensit'. For *caput* see n. on Andr. 458. 569 *inveniam* Bemb., *quaeram* other mss.: cf. Andr. 338. Phorm. 727. 571 For *diminuere cerebrum*, see n. on Eun. 803. 574 *sursum* has here its full pronunciation, the second syllable not suffering elision before *ubi*, on account of the punctuation. 575 *deorsum* occurs also in a fragment of Qu. Claudius Quadrigarius quoted by Gellius N. A. IX 1, 1 *sed sagittam atque lapidem deorsum an sursum mittas, hoc interest: nam neutrum potest deorsum versum recte mitti, sed sursum utrumque optime*. 576 *ad hanc manum* is understood from the gesture with which Syrus accompanies his words. 577 *quoniam* is the faulty reading of the Bemb., *ubinam* Guyet's conjecture: but Fleckeisen's *qua nam* is a very simple and easy emendation. 579 'Would you believe me to be in my senses?' Madame Dacier translates 'le gros animal que je suis'. 580 *erratio* lit. 'running about', hence here 'danger of losing the way': comp. Pl. Rud. 180 *errationis fecerit compendium*. 582 *ad Dianae* with the common ellipsis of *templum* or *aedem*: cf. Hor. Sat. I 9, 39 *ventum erat ad Vestae*. 585 *lectuli in sole* are couches for sunning oneself, a process considered by the ancients beneficial for health: cf. Cic. ad Att. XII 6 *pro isto asso sole* (when they walked about in the sunshine quite naked) *quo tu abusus es in nostro pratulo, a te nitidum solem unctumque repetemus*. These couches were of holm-oak, a very strong wood and one that does not crack under great heat. 587 *silicernium* means that Demea is old

enough to die: the only enjoyment which he will ever allow to his slaves and household, is the feast which will take place on his funeral. 588 For *Aeschinús* see Introd. p. 14.

591 *sorbillans* is the reading of all mss. with the exception of the cod. Meadianus which has *sorbilans*; this latter spelling is justly preferred by Guyet and Bentley: cf. *ventilare* and the decisive line in Pl. Poen. 1 2, 182 (=390 Geppert) *nám mihi iam videré propter te victitandum sôrbilo*. The word *sorbilare* occurs again in Appuleius.

595 *f. ultro* in both passages means 'moreover': it is easy to see how it passes into this sense from its original meaning 'forward, voluntarily'. 597 It seems

improbable that *in animum inducere aliquem* should be a Latin construction: at least the passage commonly quoted by the commentators, Haut. 1028, proves nothing at all. I have, therefore, added *esse* with Guyet and omitted *in* which the mss. read before *animum*.

598 *virginis* is one of the exceptions to the law of dactylic words not being (metrically) accented on their final syllable, if indeed it be a real exception: see my observations Trans. of the Phil. Soc. 1867 p. 208.

600 Here we expect to hear the precise truth concerning the *psaltria*: for it would be absurd to tell Sostrata that the suspicions against Aeschinus arose on account of the *psaltria*, a circumstance of which she was well aware. Bentley writes *propter fratrem esse: eius esse illam ps.*: but I think Fleck. is right in assuming a gap, which may be filled up with such a line as the following *ab Aeschino raptum esse fratrem quo adiuvaret clanculum*.

601 This passage was corrupt as far back as the time of Donatus who observes 'sane hi versus desunt quos multa exemplaria non habent'.

602 Fleck. writes *relevaris* (Bentl. *rellevaris*) on account of *fuertis functus* in the next line, but I do not see why the poet should not be allowed to vary in the tense: cf. Hec. 599.

603 *tuom officium* is Fleckeisen's correction: the comic poets always connect *fungi* with an accusative.

604 The hiatus after *dixi* is legitimate on account of the change of speakers.

605 *πρὸς ἅπαντα δειλὸς ὁ πένης ἐστὶ πρόγματα καὶ πάντας αὐτοῦ καταφρονεῖν ὑπολαμβάνει* Menander, p. 7 Mein.

606 Phaedrus 11 8, 8 *accipiens—cuncta in contumeliam*.

607 *ludier* is Bentley's emendation: *claudier* Bemb., *negligi* codd. Calliop., 'legitur et claudere et claudicare' Donatus. According to Corssen *ausspr.* 1 195 *ludus* is *luidos* (108 B.C.) and *loedos* (106 B.C.) in archaic Latin: in conformity with these dates we may suppose that Terence himself wrote *luidier* which easily passed into *claudier*.

609 With *et recte et verum dictis* comp. *καλῶς καὶ ἀληθῆ λέγεις* Plato Phaedo 79 D, *καλῶς γε σὺ λέγων καὶ ἀληθῆ* Protag. 352 D, *ῥαδίως τε καὶ ἀληθῆ ἐγώ σοι ἀποκρίνομαι* Ion 559 E.

610 For *discrucior animi* see n. on Eun. 274.

612 For *débiliā* see Introd. p. 14.

- 618 *ea* is not in the Bemb. (Poliz.) 620 *abi* is here an expression of disgust (cf. Phorm. 59), different from v. 564. 621 *diu* is here monosyllabic = *du*. 623 *reprendi me* = *repressi me*, cf. v. 795. 626 *exeat* = *exeratur*; so Nep. Datam. 6 *si in turbam exisset* and Suet. Galba 20 *quod ante paucos dies exierat in vulgus*. 631 *nunc porro* 'henceforward'. *expergiscere* 'rouse yourself', opp. *dormire* 693. 634 *aperite aliquis* 'let some one open': cf. Pl. Pseud. 1284 *adesse me quis nuntiate*. See Brix on Pl. Men. 671.
- 636 Instead of *sunt* (Bemb.) many mss. read *sint*: but this is by no means necessary in the somewhat loose language of the comic poets, cf. v. 667. 638 *quid huic hic* is $\sim \sim \sim \sim \sim \sim \sim$. 639 *tacet* drops its final *t*. 640 *dicere* is the reading of the Bemb., *credere* of all other mss. 641 *non equidem istas sc. pepuli*. 643 $\delta\varsigma\ \delta'\ \alpha\upsilon\tau\acute{\omicron}\ \epsilon\pi\upsilon\theta\epsilon\iota\alpha\nu\ \alpha\lambda\delta\epsilon\nu\ \alpha\upsilon\tau\epsilon\ \delta\epsilon\delta\iota\kappa\tau\alpha\iota$, $\tau\acute{\alpha}\ \pi\acute{\rho}\omega\tau\alpha\ \pi\acute{\alpha}\sigma\eta\varsigma\ \tau\eta\varsigma\ \alpha\upsilon\alpha\iota\delta\epsilon\lambda\alpha\varsigma\ \epsilon\chi\epsilon$ Menander fragm. inc. CLXXXIII. 648 See n. on Phorm. 480. 649 *commigrarunt* is the common reading, but the Bemb. has *migrarunt*. 655 *animo malest* 'I feel ill': so Pl. Amph. 1058. *animo male fit* Rud. 510. 656 For *quid ipsae* see n. on 638. *nil enim* 'of course nothing', i. e. nothing one needs mind. 659 *priorem* sc. *iure tori*. 660 Donatus and the mss. read *postea* as the last word of the line: but no commentator, not even Donatus, is able to explain *postea*; Donatus e. g. has nothing to say but '*παρ᾽ ἑκεί*'. I have, therefore, adopted Klette's emendation, which seems very probable as there is not much difference in ms. writing between *POSTEA* and *POSCERE*. 664 *in-liberaliter* 'in an ungentlemanly manner'. 666 *animi* depends on *quid* in the preceding line. The reading of this line is very difficult to decide: *cum illa consuevit prior* is read by most mss. and Servius on Aen. iv 408, but unfortunately this is against the metre. Fleck. has *qui illa consuevit prior*, but no passage can be quoted where *consuescere* takes an ablative of the person, and Lachmann is therefore right in doubting this reading (on Lucr. iv 297 p. 265). Again, to read *quicum illa* (as some editors do) is impossible on account of the inadvisability of shortening the first syllable of *illa* in the place which it occupies in the line: after all, Bentley's reading *qui cum ea* seems to deserve preference: *ea* has then a monosyllabic pronunciation.
- 671 *auctor* is the father or other relative of the girl who sanctions and legalizes her marriage. *quoi quando* = *quando enim ei*. 672 *sedere* 'idle away her time'. 673 *grandem* 'grown up': cf. Andr. 814. *hinc illinc* is the reading recognized by Donatus; Aeschinus says 'until some relation came from this place or that place'. 683 *me tui pudet* 'I am ashamed out of regard for you': cf. Pl. Bacch.

879 *neque mei neque tui sed intus pudicitumst factis quae facis.*

684 *indiligens* is 'inconsiderate': Phorm. 788. 687

magnus is added by Muretus Faërnus and Guyet. 690 ff.

Comp. the following lines from Menander's Γεωργός (Mein. p. 38) ἐμβεβρόντησαι γελῶν δὲ κόρης ἐλευθέρας εἰς ἔρωθ' ἦκων σιωπῆς καὶ μᾶτην ποιοῦμένους Περιορῆς γάμους σεαυτῶ, although there the situation seems to be somewhat different from this. 693 For *dormienti* see n. on Phorm. 1007.

697 The Bemb. has *nunc ludis tu me* and this is perhaps the right reading. Diomedes quotes the line without *nunc*.

698 *quia tam misere* = *quo miserius*. 699 *deos com-*

precare: before a marriage sacrifices were offered to Ζεὺς Τέλειος and Ἥρα Τελεία. 700 Instead of *eam* the Bemb.

has in both places *iam*. 702 *perbenigne* sc. *facis* 'much obliged to you': cf. Hor. Ep. i 7, 16 *iam satis est. at tu quantumvis tolle. benigne*. 705 Fleckeisen writes *quom*

instead of *quo* which is, however, given by all mss. The omission of *eo* before *magis* may be defended: see Ruddim. Inst. ii p. 104 and 808. 707 *quid hoc est negoti* 'et

mirantis haec et laudantis oratio est' Don.: here of course the latter. 709 *in sinu gestare* is an expression denoting

warmest attachment: cf. Cic. ad fam. xiv 4 *iste vero sit in sinu semper et complexu meo*. 711 *sciens* = *pru-*

dens, as is here shown by the antithesis of *imprudens* in the same sentence. Cf. Haut. 1050. 712 *siem* is

attested by Arusianus Messius p. 247 and should be retained; Guyet writes *sim* 'ex metri ratione', but this argument is anything but cogent.

716 Here again I have adopted Klette's emendation: the mss. have *illic fabrica ulla*. Fleckeisen omits *ulla* altogether. 722 The old reading was *MI. ecce autem!*

DE. nova: but Fleck. is no doubt right in attributing the end of the line entirely to Micio, comp. Eun. 297 *ecce autem alterum*. 727 Micio is interrupted by Demea who

can hardly satisfy his eagerness to force all his news on his brother. He was, perhaps, going to say 'malim quidem mutare si queam: nunc cum nequeam, sino', cf. 737.

734 *hominis* with emphasis: cf. 579. 739 Lipsius

(Var. Lect. iii 9) compares with this passage the following lines of Alexis τοιοῦτο τὸ ζῆν ἔστιν ὥσπερ οἱ κύβοι. Οὐ ταῦτ' ἀεὶ πίπτουσιν, οὐδὲ τῷ βίῳ ταῦτόν διαμένει σχῆμα, μεταβολὰς δ' ἔχει. He adds 'non affirmo Terentium haec habere ab Alexide, Graecum tamen illum simile quiddam dixisse, operae pretium putavi annotare'. See also Caes. bell. civ. iii 78 *si non omnia caderent secunda, fortunam esse industria sublevandam*. 740 *opus est* 'what is precisely wanted by us', i.e. considered desirable. 742 *corrector* is very

ironical, as *corrigas* was just used by Micio: so Cic. Balb. 8. Phil. ii 17. 744 *abicere* 'to throw away' by selling under the real value: cf. Phaedr. iv 4, 42 *agros abiciet*

moecha ut ornatum parat. 756 Comp. Pl. Persa 766 *ego omnis hilaris lubentis laetificantis faciam ut fiant.* 757 *hos* is the reading of all editions, and as it appears of mss.: but it seems quite necessary to read *has*, as Micio goes to the house in which Sostrata and Pamphila are. 761 Pl. Epid. III 3, 11 *profecto deliramus interdum senes.*—Capt. 528 *neque Salus servare, si volt, me potest.* 763 *Syriscus* the diminutive to express endearment. 766 For *prod-ambulare* cf. *prod-eo* and *prod-esse*, showing that the original form of the preposition was *prod*: Key's Essays, p. 77. The editions perversely give *prodeambulare*: but as a rule, verbs compounded with two prepositions are of doubtful authority in the comic poets. 767 After *disciplinae* there is a hiatus, on account of the change of speakers. 770 *dis*=*dives*. 771 *exemplo* Bentley: *exempla* Bemb., *exemplum* the other mss. and edd. 775 With *nollem huc exitum* comp. *nollem factum* v. 165, and *nollem datum* Phorm. 796.

779 *paululus* is the reading of the Bemb. ms. and many others, and is therefore preferable to *parvulus* which is in the old editions. 781 *'etiam inficis manum ut teneret Demeam, ex ipsius verbis cernitur'*. Don. 786 *villum*=*vinulum*; Plautus says Rud. 586 *edormiscam hanc crapulam.* 803 Cf. Cic. de leg. I 12 *unde est illa Pythagorea vox τὰ τῶν φίλων κοινά*. In the editions before Bentley the whole line is generally attributed to Micio alone. 809 *tollebas*: imperf. de conatu. 812 Cf. Andr. 117. 814 *gloriamque istanc tibi sc. relinquis*: *istanc*, sc. te conservasse quaesivisse pepercisse. I give the reading of the mss., at least such as it is known to us; Faërnus edited *gloriam tu istam obtine* without indicating his authority for this reading. 816 *summa* the principal, here Demea's fortune. *hinc*=a me. For *quod hinc* see Introd. p. 15. 817 See a similar expression Phorm. 246. 820 *amborum* is the reading of the Bemb., *ipsorum* of other mss. 825 *quo* is the reading of the Bemb., justly adopted by Bentley; other mss. have *quod*. *quo* is sc. dissimilis est. 827 *eos* is wanting in the Bemb. and in Priscian: but there is no doubt that here the Bemb. is wrong, as *eos* contributes not a little to the clearness of the sentence, and may have been overlooked by the scribe on account of the similarity of *VID-EOS-APERE* to *VIDEOROS-SAPERE*. 828 For *scires* (*scire est* the mss.) see note on Haut. 192. 831 For *omissiores* see Haut. 192: Donatus justly explains it *'ἀνεμῆτοι, ἀνετρέτοι, negligentiores'*. 835 *quod* 'in which respect'. 841 *cum primo luci* is fully discussed in my note on Pl. Aul. 741. 843 *pugnaveris* 'there you'll have hit the nail on the head': cf. Eun. 899. Pl. Epid. III 4, 57 *pugnavisti, homo's*. 845 *servare* 'to keep', opp. *vendere, abicere* v. 744. 847 Only here and

Amph. 972 *fazo hau quicquam sit morae* do we find *fazo* followed by the subjunctive instead of the fut. ind. (Eun. 285. Phorm. 1055). 849 *quasi* is the reading of the Bemb. (Poliz.), *quam* of the editions. For *tam*—*quasi* see note on v. 534.

ACTUS V.

855 *rationem subducere* 'sum up': *subducam rationculam* Pl. Capt. 188. Cicero ad fam. i 9 also employs the phrase metaphorically *rationibusque subductis summam feci capitacionum mearum*. 858 *ut* before *repudies* is due to the Bemb. 860 *excurso spatio* is the proper expression of the race-horse: *decurso spatio* is a disputed reading in Pl. Merc. 547: but Stich. 81 *decurso aetatis spatio* is the genuine reading. In this place also we have the reading *decurso* as well as *excurso*, but the latter has the best authority. 863 *semper egit* the mss.: but Fleck. is right in transposing the words. 864 *nulli laedere os* has of course a figurative sense here. 866 ἐγὼ δ' ἀγορεύω *ἐργάτης σκυθρὸς πικρὸς Φειδωλός* Men. p. 8 Mein. 868 For *heia autem* see note on Hec. 250. 870 For the gen. *fructi* see n. on Andr. 365. 871 πόλλ' *itur*: see on Phorm. 469. 874 *expectant* 'wish for': n. on v. 109. 878 *hoc*=*huc*, see n. on Aul. 630. 880 *posteriores ferre* sc. *partes* (opp. *priores partes ferre* Eun. 151) τὰ ἑσχατά φέρεσθαι. 882 *orat* Bemb. (Krauss *rh. mus.* viii 540): *rogat* other mss. and edd. 889 *proviso* Bemb., *provisam* others. Cf. Pl. Men. 701 *provisam quam mox vir meus redeat domum*. *proviso* means 'I go forth to see'. 896 *meditor μελετῶ*: I study how to— 897 *bene procedit* 'it prospers, succeeds': below 979 the same verb is used of a person. *bonus es* is an expression like *benigne facis* 'you are very good'. 898 Demea acts after the model of those who aspire to supremacy in a democratic community. Cicero pro Mil. 36 seems to allude to this passage: *plebem et infamam multitudinem suam se fecisse commemorat*. 899 *equidem* is the reading of the Bemb. which Bentley changes into *quidem*: and so I too ought to have printed. 905 The editions and I believe the mss. have *tibicina*, but the plural is required on account of v. 907. 906 *huic seni*=*mihi*. 914 Here the Bemb. ms. ends, the rest being torn off. 915 *ille Babylo*: 'fratrem Babylonem ob nimiam liberalitatem vocat' Don., and this explanation is also supported by the Schol. on Juv. iii 221 who compares *Persicus* in the sense of *dives*. The *viginti minae* are the price paid for the *psaltria*: v. 191, 742. Demea says 'I will teach that prodigal brother of mine what it is to spend 20 minae': he shall see the ruinous consequences of his liberality. 916 *quid ego* is Bentley's reading (based on the authority of one

ms.): others give *quid ago*. 917 *illas* is governed by *traduce*. 919 On *factum volo* see my note on Aul. 144.

921 *per viam* 'over the way': Key Phil. Ess. p. 318.

933 The words *et te op. ut fiat dare* are of course addressed to Aeschinus. 934 'If you had anything in you he (Micio) would do it at once', i.e. if you entreated him as you ought to do. Gröhe does not understand the words and proposes to change them: but I cannot understand how it is that he will not see the clear sense of the passage.

935 *asine*=stulte, Haut. 877. D. Gröhe in a perverse paper (*rh. mus.* xxii 641) thinks that the expression is too strong in Micio's mouth, but I appeal to the fathers who occasionally bestow upon their sons the epithet 'donkey', excellence of temper and perfection of manners notwithstanding. 937 *aufer se. nugas*: see note on Phorm. 223. Comp. also Hor. Sat. ii 7, 43 *aufer me voltu terrere*.

938 In order to understand the legitimate spelling *sexagensum* it suffices to recollect *sexaginta*. 939 *auctorem esse*=suadere, which explains the accus. *id*. 940 *de te largitor*: 'acutius de te dictum est, quam de tuo'. Don. Cf. Pl. Men. 541 *da sodes aps te*. 943 *prolixè*=benigne, Eun. 1082.

945 The whole transaction as conducted in v. 929—945 may appear extravagant, and there is no doubt that it is the extreme of impudence on Aeschinus' side to persuade, and on Micio's side the utmost weakness to let himself be talked over into marrying Sostrata. But to go the whole length of Gröhe's criticism in declaring v. 929—945 to be interpolated (with the exception of v. 940 which he places after v. 955), would be very perverse, especially as we thus lose v. 944 and 945, which are of the greatest importance for judging Micio's character: he acts against his better judgment merely in order to avoid unpleasantness. So it turns out that after all the right principles of education are not those laid down by Micio in the first scene of the play.

946 *tuo* is added by Bentley: see Eun. 186. In the distribution of the speakers I follow Bentley: commonly the words *verum—volo* are given to Demea: but although the mss. and Donatus read *confit* here, there is no doubt of the emendation. 949 *locitare foras* 'to let': cf. an analogous expression in Pl. Stich. 219 *foras vendere*. 950 *sit multum* is my conjecture 'be it little or much, yet'—the mss. have *si multumst*; Klette proposes *si multum siet* without *tamen*. 952 *nunc* is the reading of one ms. (cod. reg. ap. Bentr.): the other mss. give *non*.

958 *suo sibi* 'his own': an expression found in the older writers only: see e.g. Pl. Capt. 79 *suo sibi suo vivunt*. The expression *factumst quod iussisti* smacks of military discipline: cf. Tac. A. i 6 *nuntianti centurioni, ut mos militiae, factum esse quod imperasset*. 965 *de die*: cf. Cat. xlv 5 *vos convivia lauta sumptuosa De die facitis*.

Dinners were generally late in the evening (Haut. 248), and to have an elaborate dinner (cf. here *adparare*) in the middle of the day was considered very extravagant. 973 *uxor* is here the nobler word instead of *contubernalis*, the proper name for the wife of a slave. 980 *prae manu dare* 'advance in ready money': see Pl. Bacch. 622 *patri reddidi quod fuit prae manu*. 981 *istoc vilis* 'quasi nihil minus: negatio animi est floccum ostendentis aut quid tale, cum ἐλλειψει quia subauditur *quicquam* et *non dabo*. hoc egit Ter. ut conversis officiis usque adeo prodigum faceret Demeam, donec parcum redderet Micionem'. Don. 985 We have here an allusion to a line in Caecilius 93 R.: *quod prolubium, quae voluptas, quae te lactat largitas?* Donatus explains 'prolubium quod Graeci *προβυλιον*', from *lubet*. 986 *ostenderem* is dependent on *mutavit* 984. 987 For *vera vita* comp. *vere vivitur* Haut. 154. *vita* means here 'the way of living'. 990 *iusta iniusta kai δίκαια κἀδίκαια*: cf. Andr. 214 and Haut. 839 with note. 996 The play ends with this result: both brothers see that they have carried their theories too far; Micio has indulged his son so that he loses all authority over him, whilst Demea so far relaxes his severity as to permit Ctesipho to retain his beloved *psaltria*. Yet, though so much has been written in justification of the fifth act of this comedy, it cannot be denied that in it great injustice is done to Micio as well as to Aeschinus who maintain too high a character in the first four acts than to warrant their sudden change in the fifth, as it seems hardly consistent that Aeschinus should lend himself to the jokes Demea plays upon his brother, or Micio should oppose so tame and spiritless a resistance.

APPENDIX.

ON THE METRES OF TERENCE.

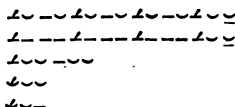
A. TROCHAIC METRES.

I. The original form of a dipodia trochaica is



i.e. a trochee can be replaced by a tribrach in the first foot and an anapaest and spondee in the second. But the Latin comic writers deviated from this by admitting the spondee and anapaest in the first place as well: in a longer line, the original trochee could, therefore, be superseded by tribrachs, spondees and anapaests in all places, always however excepting the last foot in which the original metre must be preserved. A spondee may further be replaced by a dactyl (— = — —).

II. The TROCHAIC TETRAMETER CATALECTIC, commonly called SEPTENARIUS TROCHAICUS in Latin poets (cf. Cic. Tusc. i 44) consists of four trochaic metres, of which the last is deficient by one syllable=seven feet with the arsis of the eighth. This may be represented by the following scale:



This may be exemplified by the following lines:

1. A specimen of the pure metre as given at the top of our scale does not occur in Terence, but shall be given here from Terentianus Maurus 'de syllabis' where he treats of the metre in question:

núlla vox húmána constat ábsque septem lítteris

where it should be observed that there is no spondee in the first, third and fifth places. This will be found entirely different in the comic writers.

2. The following is from *Andria* 319 ff.

ad te advenio | spém salutem | cónsili' auxili' | éxpe-
tens.
néque pol consilí locum habeo | néque ad auxilium |
cópiam.
séd istuc quid namst? | hódí' uxorem | dúcis? aiunt. |
Pámphile.

Here the first line consists of spondee, anapaest; trochee, spondee; dactyl, dactyl; trochee and a concluding long syllable—the second of anapaest, trochee; trochee, anapaest; anapaest, anapaest; trochee and a concluding short syllable—the third of anapaest, spondee; anapaest, spondee; trochee, spondee; trochee and a concluding short syllable.

This metre is very frequent in Terence. The legitimate caesura is at the end of the fourth foot or second metre, but is often neglected by both Terence and Plautus.

III. The TROCHAIC TETRAMETER ACATALECTIC or TROCHAICVS OCTONARIVS consists of eight complete feet or four complete metres:

— — — | — — — | — — — | — — — |

and here again the same substitutes can replace the original trochee as in the Septenarius, e.g. *Eun.* 730 f.

nám vereor era | ne ób meum suas' in|díg'n' iniuri' |
adficiatur:
íta patr' adules|céntis fact' haec | tólerar' audi|ó vio-
lenter.

1. dactyl, tribrach (or perhaps dactyl); spondee, spondee; spondee, trochee; dactyl, trochee.

2. tribrach, anapaest; spondee, spondee; anapaest, trochee; dactyl, trochee.

For further instances see *Andr.* 245, 247, 301, 305, 307, 607, 608.

IV. A TROCHAICVS QVINARIVS, consisting of five feet and the arsis of the sixth, has been assumed by me for only one line in Terence, *Ad.* 610, where the metrical division is, however, very doubtful.

V. The TROCHAIC DIMETER CATALECTIC is in reality identical with the latter half of a trochaic Septenarius:

— — — | — — —

allowing again the usual substitutes for the original trochee. For instances of this metre see Andr. 517. Eun. 747. Haut. 178. Ph. 729. Hec. 520: it occurs only in connexion with other metres, and is never continued for any great number of lines.

VI. In order to complete our catalogue of the trochaic metres employed by Terence, it should be added that once we meet with a line consisting of two tripodiae trochaicae catalecticae, Andr. 685:

quis tu es? quis mihi es? quæ meam tibi?

— — — — — | — — — — —

B. IAMBIC METRES.

I. The original form of a dipodia iambica is

— — — — — | — — — — —

i.e. a spondee can be substituted for the first iamb, or a tribrach for both iambs. But the Latin comic writers admitted a spondee and its representatives in all places, except the last foot where the iambic character of the line was always preserved.

II. The IAMBIC TETRAMETER CATALECTIC, generally called IAMBICVS SEPTENARIVS in Latin poets, consists of four iambic dipodiae deficient by one syllable = seven feet and the thesis of the eighth:

— — — — — | — — — — — | — — — — — | — — —

allowing again for the substitutes mentioned in § I. e.g. Andr. 684 f.

i(am) ubi tibi erit, inventum tibi curab' et meo adductum
tuom Pamphilum: modo t', anime mi, noli te macerare.

1. Proceleusmatic [representing a spondee], iamb; spondee, iamb; spondee, spondee; spondee and concluding short syllable.

2. Spondee, iamb; proceleusmatic [= spondee], iamb; spondee, spondee; iamb and concluding short syllable.

As the caesura falls after the fourth foot or the second measure, the fourth foot is generally a pure iamb. There are exceptions to this rule, but they are few in proportion.

III. The IAMBIC TETRAMETER ACATALECTIC OR IAMBICVS OCTONARIVS consists of four complete iambic measures or eight complete feet:

— — — | — — — | — — — | — — —

Here again the usual substitutes for the iamb and its representatives can be used, though with the same restriction as holds good for the iambic Septenarius with regard to the fourth foot. The caesura is very rarely neglected, and the neglect of it is generally due to the scribes, not the poet: see on Andr. 613.

For instances of this metre see Eun. 313—319.

IV. The IAMBIC TRIMETER OR IAMBICVS SENARIVS is the easiest and most frequent of all the metres employed by Terence. All the prologues are written in it, and also the first scenes of each play. It consists of three iambic measures, or six feet, iambs or spondees with their representatives; the last foot, however, always being either an iamb or a pyrrhich.

V. The IAMBIC DIMETER OR IAMBICVS QVATERNARIVS occurs in a not inconsiderable number of passages: Andr. 176, 240, 244, 252 etc. It consists of two iambic measures or four feet, of which the last only must be either an iamb or a pyrrhich. In the other places a spondee and equivalent feet are allowed.

VI. The IAMBIC DIMETER CATALECTIC

— — — — —

occurs in a few places, e. g. Andr. 485. Hec. 731.

VII. There is only one IAMBIC MONOMETER in Terence, viz. Ad. 610 A

discrúciór animi

— — — — —

but this occurs in a passage where the metrical division is very doubtful (see A IV above).

C. OTHER METRES.

Terence is very sparing in the use of metres of a somewhat intricate character, though Plautus frequently employs them. Terence has no anapaestic lines at all, and it should be confessed that this metre is not suited to the character of the Latin language. Even where Terence ventures to employ Cretic and Bacchiac metres, he avoids using many solutions of the original Cretic or Bacchiac.

I. CRETIC TETRAMETERS

— — — — —

occur in the *Andria* 626 ff., where we have v. 629 *immo id homi-* *— — — —* with the solution of the second length, and in v. 632 *s' aperiunt* *— — — —* the first length is dissolved.

A dactylic tetrameter acatalectus precedes the lines in question.

II. BACCHIAC TETRAMETERS occur in the *Andria* 481—484:

— — — — —

where the fourth foot is dissolved in the second line: *e video* *— — — —*, and the second foot in the fourth line: *dari biber'* *— — — —*.

III. We finally find CHORIAMBIC lines in the *Adelphoe*, 612 and 613

— — — — — | — — — —

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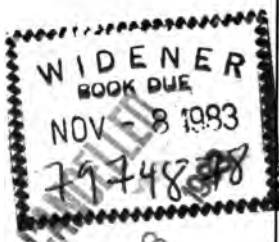
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