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Act III sc. 1.

Sostrata and Canthara, her old nurse, enter from one of the doors (adjacent to Micio's: cf. 908 ff.). For discussion of this scene see pp. 124 ff. above. The metre oscillates between trochaic septenarii and iambic octonarii. As in Plautus (see Lindsay, Captivi, p.72) the mixture of trochaic and iambic lines often occurs in scenes of a high emotional level: cf. And.236 ff. Phorm. 179 ff., Eun.643 ff., and in this play 155 ff. and 517 ff.

288. obsecro: here with almost the same force as an interjection, as often when in non-enclitic position: cf. And.725, 800, Eun.293 and see Hofmann, 130-1.

quid fiet, rogas? : I prefer to read fiat, the 'repudiating' subjunctive as Canthara protests against the implication that Sostrata will be helpless at the birth. The grounds of the protest are given in 289-90. For such questions (with the subjunctive) repeated by a listener in a surprised or outraged tone cf.374, Eun.389,651, and with rogas Ad.84, H.T.251, 454, Eun. 837. See Handford 72 ff. The subjunctive has the better MSS. support and is printed by the majority of editors.



289. edepol : an oath sworn by both men and women: see Gellius 11.6.1 and F.W. Nicolson, HSCP 4 1893 99 ff. This type of secondary interjection is proportionately as twice as frequent in Plautus as in Terence, while Terence favours the primary type (o, au, vah, etc.) to a far greater extent than Plautus (about three times as much proportionately): see Haffter, 127 ff., 138 ff.

modo .. primulum : spoken by Canthara (so A C¹P¹). The other MSS. give the words to Sostrata (so Dziatzko, Spengel, Ashmore) but this clause goes closely with 290 (modo is picked up by iam nunc) and the familiarity of mea tu and its consolatory tone (see Donatus on Eun.656) suit Canthara better. The words are cold comfort if spoken by Sostrata to her daughter inside (so Ashmore).

occiunt primulum : are just (modo) in the very initial stages: on primulum see on line 898.

291-2. See pp.126 ff. on the difficulty presented by these lines in the light of what Sostrata does at the end of the next scene. For attempts to remove the difficulty by emendation see Dz-K. ad loc. None is convincing.

291. autem : here with almost the same force as enim: cf. And.400 and see LHSII 490 f.

semper : the adverb is pleonastic. A quin-clause sometimes repeats in positive terms what has been expressed negatively in the main clause: cf. Heč. 767, nil apud me tibi defieri patiar, quin quod opus est benigne praebeatur; Asin.421, quoi numquam unam rem me licet semel praecipere furi, / quin centiens eadem imperem.

mearum miseriarum : see on 160.

295. e re nata : 'as things stand'. The phrase occurs in Lucilius (l.inc.fr.109 M.), quoted by Donatus and Apuleius (Met.4.3;4.11;4.14: see Dz-K). This usage of natus is probably a very old one which has survived in stock phrases such as this: cf. Bacc. 218 ut hanc rem natam intellego, also Cas.343, Truc. 682. In Cicero the phrase pro re nata occurs three times in his letters - Att.7.8.2, pro re nata non incommode; 7.14.5. and 14.6.1 also with non incommode (-um).

The syntax of the sentence is rather complicated: 'As things stand, it could not have turned out better than it has - namely that, since the girl has been

violated, as far as he is concerned, he is such a fine man ...'. Possibly the reason is that Terence has added some information for the benefit of his audience which was not given in the Greek original - perhaps the substance of 296.

297. Talem is amplified by the two phrases, tali genere atque animo and natum ex tanta familia. Bentley read ingenio for genere, since genere and familia mean much the same (note the contradictory scholia in Donatus which attempt to distinguish them) and since it is odd that the first should be linked with animus. When atque links two words they are almost always closely connected in sense - salutas atque appellas (Amph.683), petere atque orare (Asin 662) impetro atque exore (Cas.329), etc. Since ingenium is frequently linked with animus (cf. 829, Bacc.494, Trin.92, Naev.trag.35), I would follow Bentley here (so also Umpf., Fleck.², Tyrrell, Prete).

Act III sc.2.

Geta, the slave of Sostrata mentioned in 291, now enters, presumably from the entrance leading to and from the forum, since he has witnessed Aeschinus with the girl. Geta, here the servus currens, fails to see

the two women when he enters and delivers a monologue until 320. His language, marked by the profusion of sound figures and other features of elevated style, suits his distraught state of mind.

299. nunc illud est quom : I prefer quod, the reading of most MSS. (D¹C have quom; G quod cum): cf. Amph.302, iam diu est quod ventri victum non datis; H.T.54, inde adeo quod agrum in proximo hic mercatus es, where all MSS. have quod; also Cic. ad. Quint.fr.1.2.12. See LHS II 580 and Kühn.-Steg. II, 2 271.

The circumlocution (for simple nunc) is elevated in tone: cf. the emotional level at Capt.516, Rud.664, and cf. Enn. Ann.391, nunc est ille dies cum gloria maxuma sese / nobis ostendat si vivimus sive morimur: see on 305.

omnia omnes sua consilia : the reading of ADG (also Don.), omnes omnia, is to be rejected on metrical grounds since it gives an inadmissible division of the proceleusmatic in the fifth foot (see on 60). Stylistically the hyperbation suits the emotional context better (see on 312). Note the sound figures in omnia omnes, consilia conferant, and in conferant .. quaerant ... adferant (for the rhyme cf.314 ff.).

301. mihique eraeque filiaequē erilist : the use of -que ..-que to link two words (where the first -que is not connective) is rare in prose. It is most common in epic poetry and in lyric or longverse passages in Plautus and Terence: see Fraenkel, Elem.Plaut. 199 ff., who plausibly suggests that the feature was taken over, probably by Ennius, from Greek to facilitate the formation of the clausula of the hexameter where it often occurs. For the addition of a third -que (very rare) cf. the tone of Aul. 218, quae res recte vortat mihique tibique tuaequē filiaequē: see Haffter, 119 n.4.

filiaequē erilist: elsewhere in Plautus and Terence erilis always precedes filius. The departure from this order here with filia is indicative of the greater freedom of word position in longverses, as one would expect from the higher stylistic level of these lines: see note on 543. The use of the possessive adjective erilis with filius, filia seems to reflect popular usage but with other nouns (patria, scelus, perniciēs) the adjective (in place of genitive) is used as a stylistic adornment for special effect, and appears mainly in the lyric or long verses. In senarii the

examples are found alongside other feature of elevated style: cf. e.g. Bacc.170, Stich.649, M.G.481. See Löfstedt, Syntactica I² ch.7, esp.116 ff. and Wackernagel, Kl.Schriften 1358 ff.

302. circumvallant se : an extremely unusual meaning ('put themselves around us as a rampart') must be given this phrase if se (AD¹L and Don.) is retained. Editors who keep se give no parallels. I would omit the reflexive. One then has to understand nos. For the sentiment cf. Enn.trag. 22, multis sum modis circumventus, morbo exilio atque inopia. Possibly se has crept into the text from an explanatory gloss on the rare (in the present) middle use of emergi: e.g. se emergere.

303. The metre changes from iambic to trochaic when the list of the tot res is given. Cf. the change (from trochaic to iambic) at And.261, amor misericordia huius, nuptiarum sollicitatio (cf. tot me impediunt curae in 260). Note how in the series of nouns in asyndeton Terence favours a crescendo effect: cf. And.261 (quoted above) Ad.471 nox amor vinum adulescentia (and the similar arrangement in the polysyndeton at 306). Contrast Pacuv.53,

quas famulitas vis egestas fama formido pavor and in Terence himself Eun.257, Ad.907.

Note the expressive abundance of sibilants (see Wilkinson, Golden Latin Artistry,54).

304. o scelera ... inpium : the obvious forcefulness of the triadic exclamation (cf. on 790) is strengthened by the rhyme.

305. The metre reverts to the iambic octonarius. quidnam est quod : the periphrasis has a grandiose and rhetorical flavour. It occurs rarely in senarii (Most.69, Pseud.9, both opening scenes, and Rud.883) against more than forty occurrences elsewhere in Plautus and Terence. Cf. Accius 299 and see Nisbet on Cic.Piso 59.

306. neque ... neque ... : for the affective force of both polysyndeton and asyndeton cf. Quint.9.3.54 quia acriora facit et instantiora quae dicimus et vim quandam prae se ferentia velut saepius erumpentis affectus, Demetr.de elocut.32 and, for other examples in emotional speeches in Terence, Phorm.97-8,1044, And.279-80, Eun.483 f., Ad.84, This stylistic feature affords an example of how there is a less distinct demarcation between senarii and other metre in

Terence than in Plautus. Four of the six Terentian examples occur in senarii; in Plautus less than one in five do so (cf. Bacc.896-7, 1043, Capt.57, Cas.759, Poen.641-2, Trin.199 ff.). Cf. Enn.Ann.358 f., trag. 131 f., Pacuv.328 ff., Acc.661. Note also the successive lengthening of the subjects (see on 303).

illum : redundant in the relative clause. Its appearance here was probably influenced (because of the polysyndeton) by examples such as Trin.1141, quem ego nec qui esset noram neque eum ante usquam conspexi prius, Cic.Brutus 258, qui nec extra urbem hanc vixerant neque eos aliqua barbaries domestica infuscaverat: see LHS II 565 f. and 556 f.

307. repressit neque reflexit : abundantia (see on 68) with homoeoprophoron: cf. e.g. Fun.147, restituum ac reddam, M.G.887, Capt.47. The verbs suggest the unflattering comparison of Aeschinus with a horse: cf. reprimant validae legum habenae atque imperi insistent iugo (trag.inc.inc.fab.126); reprime ... vim citatum quadrupedem, Acc.381; nonnumquam animum incitatum ... revoco ipse et reflecto, Cic.Sull.16.

The verb reflecto is very rare in prose other than with animum as object. See Haffter, 72-3.

*Cic. casa not
parallel
Cas 658 cui sic
amante me*

309. satius quae loquitur : the reading of the Bembinus. The comparative for the positive seems highly dubious here and I would follow most editors, who read satis. The mistake may have arisen from a misapplication of a marginal correction on PROPRIUS of the Bembinus (to the effect that the comparative of prope should be read). I would also read the subjunctive. Although the indicative is possible here, I prefer to take the clause as an indirect question: cf. Merc.707, sed quae loquatur exaudire hinc non queo, Epid.231 and see Becker, Studemund I 221.

ah : in final position in the line ah always follows an elided syllable and with the exception of And.252,469,628, Eun.1009, always introduces a new speaker: see Richter, Studemund I 393.

310. vix, ita .. iracundia : the ita-clause gives the reason for preceding clause. This structure is particularly common in highly emotional situations : cf. And.937-8, Truc.365. See G. Williams, JRS 48 (1958) 22, n.26 and LHS II 529.

312. iram hanc .. omnem : the wide Sperrung is indicative of Geta's anger: cf. Rud.511, pulmoneum

edepol nimis velim vomitum vomas and see Fraenkel, Iktus u. Akzent. 123, 168 ff. The hyperbaton, as well as the fact that hanc iram would be the usual word order supports the reading of the Calliopians.

evomam : a vigorous verb which splendidly expresses the kind of treatment which Geta has in store for the members of Micio's household. It is often amplified, as here (note aegritudo), by other medicinal terms: cf. Cic. Lael. 87, evomat virus acerbitatis suae; Milo 78, ne inflammatus .. evomere videar; and in Terence Hec. 515, atque in eam hoc omne quod mihi aegrest evomam. Cf. Eun. 406, where expueret is prepared for by satietas, and Cic. Piso 90, tu acceptum et devoratum pecuniam evomere non poteris. But without metaphorical extension at 510, Enn. Ann. 241.

313. The line does not make much sense as it stands (see Madvig, Adv. Crit. II 20 f.) and many editors from the time of Guyet have removed the whole line or the second half. Yet it is difficult to see why the line would have been incorporated into the text and I feel that the verse should be retained despite the difficulties it presents (see Bianco ASNP 25 1956 102-3). Better sense would be given if the meaning of the dum-clause were 'provided I avenge them'. Palaeographically the best solution is the suggestion of Bothe

who read dum illos ulciscar meo modo: cf. Phorm.
962, tun hunc impuratum poterimus nostro modo /
ulcisci; Eun.920 spero me habere qui hunc meo
excruciem modo. I would read this with Umpfenbach.
There would then be no hiatus between dum and illos,
rare but possible; cf. 514 and see Soubiran, L'elision
dans la poesie latine, 336; Klotz, Hermes 60 (1925)
323. For dum alone in the sense dummodo cf. Phorm.
526.

The syntactic connection of the two clauses is
not altogether happy. The demonstrative id must point
forward to the dum-clause (substantival). I can find
no parallel for this, though the occurrence of
substantive si-clauses (cf. 255 and see LHS II 666)
would make this admissible. The connection would
be much smoother without id and Stampfi omitted it.
While there is some support for this from the citation
of the line without id by Charisius (Gr.L.I 217), it is
difficult to see why it should have been interpolated.
satis : iambic as in Phorm.915.

314-9. The lines fall into two sections - 314-7, 318-9 -
with the division marked by the change from iambic to
trochaic metre. Note the variation within each part
but the parallelism of the two sections: seni animam ..
extinguerem ipsi is balanced by adulescenti ipsi

eriperem oculos; Syrum impulsorem vah, quibus illum
lacerarem modis by ceteros ruerem ... prosternerem,

In each section Geta's feelings rise at the end. Note the change of construction in 315, the greater detail in the description of Syrus' punishment and the spilling over into the hemistich at 317. In 319 the use of rhyme present throughout the section, is exploited to the full. It is difficult not to believe that Terence has expanded what was in Menander at this point: see Denzler, 68 n.213.

314. seni : like adulescenti in 318 the so-called 'sympathetic' or 'dynamic' dative which stands in a looser and more informal syntactic relationship with the noun than the possessive genitive and often conveys emotional overtones. It appears often in the elegiac poets as well as its apparent frequency in colloquial speech: see LHS II 94 f.

produxit : here in the sense 'brought up' (cf. Asin 544) since Syrus Geta is presumably thinking of Micio. For the sense 'beget' cf. Rud.1173.

scelus : a common pejorative term: e.g.768, cf. And. 317, 607, 665.

315. Syrum impulsorem : on the role of Syrus in the Menandrian play see pp.38 ff. above.

vah : see on 38.

lacerarem : 'tear to pieces' in its literal sense as at Hec.65, apolies, mutilus, laceres and Bacc.780.

Elsewhere in Plautus it has the metaphorical meaning of 'waste, ruin': cf. Stich.453, Asin 291 (diem); Merc.48 (rem); and with personal objects at Curc.508, Bacc.1094. The verb may quickly have lost its literal sense in common use and thus when used in this way had an archaic flavour. In this sense it is found almost exclusively in poetry.

316. sublimem: proleptic; cf. Gk. μετέωρος. On the etymology see Haffter, Glotta 23 (1935) 251 ff., with bibliography there.

primum : the adverb is not picked up by a succeeding tum or deinde as one would expect in such a short description of what Geta will do to Syrus. In the Calliopians and Arusianus (Gr.L. VII 511) the word appears after capite. The conjecture of Paumier, capite pronum, has won wide favour, but the adjective does not to my mind suit the action which Geta is describing: he intends to turn Syrus upside down. I find it difficult to accept the Bembinus text. Kauer's defence of it - that primum needs a subsequent adverb as little as post haec in 318 needs a preceding primum - is hardly acceptable. Another point to notice is the choice of the verb statuerem, which seems weak

and for which (in view of ut cerebro dispergat viam) one might have expected a verb of 'striking' or 'smashing'. There is, therefore, something to be said for 317 coming after 318 as in the Bembinus (before correction), although metrically ~~the~~ hemistich goes with 316. Better sense would be given all round if one exchanged (et) capite in terra statuerem and post haec praecipitem darem. But palaeographically this is unlikely. It is better to suppose the loss of a line after 316 in which Geta described further what he would do to Syrus. This is what I propose.

capite in terra statuerem: 'I would put him head first on the ground'. The Calliopians read terram, but the ablative is favoured here by Curc.287. quin cadat, quin capite sistat in via de semita. See, however, note on 38.

317. dispergat: present subjunctive after arriperem .. statuerem, which refer to the future: see Handford 122.

318. The metre changes to trochaic septenarii for two lines after the iambic dimeter acatalectic: cf. H.T. 566-7, 1019-20.

praecipitem darem : 'I would send him head over heels (to the ground)'; here literally: cf. Livy 31.37, praiceps ad terram datus. For metaphorical use of the phrase cf. And.214, 606, Phorm.625.

319. ceteros - ruerem ... : ruerem, transitive -
to hurl to the ground', disrupts the otherwise
chronological sequence of actions. I feel, therefore,
that a pause is better placed after this verb than
after ceteros (so Dz-K., L-K.), and that ruerem is
then amplified by the succeeding tricolon of the
type in 262; cf. Capt.133 f. ego qui tuo maerore
maceror, macesco, consenesco et tabesco miser (see
Leo, Anal.Plaut III, 12). For this type of tricolon with
the last member consisting of two verbs linked by et or
atque cf. 263, Caecil.150, ita plorando orando instando
atque obiurgando and (with a different structure but
with the last two verbs closely linked) 212, clamo postulo
obsecro ploro atque imploro fidem.

320. For the change of metre (here to iambic again) in
a similar context cf. And.605, Phorm.252 (iamb. to troch.)
And.234, Hec.521. In the last example the metre changes
again in 522 as happens here in 321 ff.

inpertiri : the deponent form (A) is less common and
less likely to have replaced the active which appears
at Eun.271: cf. conflictari at And.93, and conflictaris
at Phorm.505.

hem : wrongly attributed to Sostrata by the Calliopians
cf. Phorm.195, PH.revocemus hominem. AN.sta ilico. GE.
hem, / satis pro imperio quisquis es: see Luck,

Interjektionen, 18 ff. and note on 696.

321. quisqui's : I prefer quisquis es, supposing an easy error of the Bembinus (cf. stuerem for statuerem at 316). There is then no need to suppose hiatus (me.ego) at change of speaker.

322. There are no sigla at the beginning of lines 322 and 323. They must have been omitted since te ipsam cuserito and te exspecto can hardly both be spoken by Geta and since in the circumstances (the imminence of the birth and Sostrata's anxiety) oppido .. obviam is better spoken by her than by the slave.

But see in support of the MSS. Ludwig, Philologus 103 (1959) 15 f. and editions of Marouzeau and Prete.

oppido ... obviam : cf. this line, rich in homoeoprophoron (also Merc.964), with expressions in senarii as e.g. Pers.101, opportune advenisti mihi Hec.626-7, as an illustration of the higher stylistic level in lyric and long verses: see Haffter, 41-2.

quid trepidas? : after Geta's hesitation and quid est? I take trepidat to express mental agitation: cf. Enn. Ann. 548, corde suo trepidat; Epid.61. For the following quid festinas? cf. 305, timidum et properantem.

323. CA. quid festinas? : although the MSS. give these words to Sostrata, it is in keeping with similar 'double' replies or questions that Canthara should

speak them: cf. And.933, Phorm.199 and see note on 343. Andrieu (52) points out how there is often disagreement in the MSS. in such contexts. Donatus' note tells of the dispute in antiquity: Probus personae assignat hoc Sostratae, Asper non vult ad omnia servum respondere, sed nutricem putat hoc loqui. It is not easy to make sense of ad omnia servum respondere and servum has been replaced by Sostratam (Westerhovius) and eram (Smutny). But the only person who is replying is Geta and servum must remain. I read ad dominam servum respondere.

324. animam recipe : after quid festinas? this seems better than animum recipe of the Calliopians. But Syrus is hesitant, not because he is breathless but because he is distraught at the thought of breaking the bad news to Sostrata (see note on trepidas). Canthara's question does seem awkward at this point in the scene and must refer to Geta's mode of entrance rather than to his actions at the time of asking. It may be an indication of Terence writing in a part for Canthara in this scene (see pp. above). Whether or not this is the case, I think that animam can be retained only if one supposes that Canthara misinterprets Geta's hesitancy. But I cannot see much point in this. Despite the assurance of early editors that animam is right (cf. Faernus : certa lectio;

Turnebus : fere meam obstrinxerim fidem 'animam'
legendum esse). I prefer to read animum : cf.
Livy 2.50.10 ut respirandi superior locus spatium
dedit recipiendique a pavore tanto animum.

326. actumst : 'it's all up'; in sense similar to
perimus : cf. Eun.54-5, actumst, ilicet, periisti.
eloquere obsecro : ergo which appears in ADG after
eloquere I take to be an interpolation because of
the presence of ergo in 324 and 326: see Feh1,61.
If one reads ergo the line is an iambic octonarius which
seems out of place in this sequence of trochaic lines.
quid sit : 'what's the matter?' Sostrata repeats her
question of 323. For the subjunctive (rare after an
imperative unless it has modal force: see Becker,
Studemund I 152 f.) cf. Merc.198, loquere porro
quid sit actum.

326. alienus : 'estranged from, at odds with': cf.
Hec.158,658, Capt.99, M. G.1288.

328. neque id occulte fert: 'he is quite open about
it': cf. Cic. Cluent. 54, neque id obscure ferebat
nec dissimulare ullo modo poterat; Parad.6.45; Livy
31.47.4, haud clam tulit iram.

329. satin hoc certumst : GE.certum: the readings of
the Calliopians at this point have probably arisen
from the use of certe as a confirmative word (And.617,

Eun.812, H.T.431; also certo, but only in Plautus) and the rarity of certum in this function: cf. Eun.380 and see Thesleff, Yes and No, 40,f.

330-4. For the change from trochaic to iambic verse (octonarii) cf. And.928-9 where the exclamation hem, like ah here, is in final position in the trochaic line; cf. also H.T.256-7. The change at line 330 seems better than at 331 as happens if one reads quid credas iam of the Bembinus (so Marouzeau).

The change coincides with what is virtually a monologue as Sostrata gives vent to her despair: note the exclamations which echo Geta's and the profusion of sound figures.

330. nostrumne ... : the asseverative -ne is often attached to deictic pronouns in the accusative of exclamation (cf.304,758) but more often to the infinitivus indignantis: cf. e.g.38,237,408,610. The punctuation of the OCT would be improved, if the question marks in 332 and 334 were replaced by commas and if one supposed aposiopesis after ducere with omission of hoc fecisse or some such phrase (see Donatus, 330³). The accusative and infinitive construction is not completed, either because the succession of relative clauses allows the original construction to be forgotten or because Sostrata breaks down in tears : cf. lacrimas mitte (335).

Both the exclamatory infinitive and the accusative of exclamation are much more common in Terence than in Plautus: see Flickinger, AJPh 29 (1908) 315 f.

331. nostram vitam omnium : for the use of the possessive adjective in place of the genitive plural of the personal pronoun with omnium cf. Cic. Piso.6, mea opera unius and see LHS II 61.

331 ff. Note the effect of the three adjectival clauses in asyndeton, with progressive lengthening and the presence of sound figures - rhyme (331), assonance (332), alliteration (333).

331. spes opesque omnes : for the occurrence of spes and opes together cf. Phorm.470, spes opesque sunt in te uno omnes sitae. Capt.445,517, Amph.1053, Pers.253, Rud.1145. None of these examples occurs in senarii.

333. se patris : the wide Sperrung of sui ... patris, the appearance of se and sui in close proximity (cf.713) and the alliteration all contribute to the pathos of Sostrata's words. The content of the line would have had emotional appeal to the Romans, since it evoked the Roman custom of the picking up of a newly born child from the ground by the father in recognition.

335. porro prospice : the alliteration favours porro being taken with the verb rather than with the quod-clause. Most of the Calliopians read consule, a

prosaic gloss that has been incorporated into the text (see Havet, Manuel, sect.1112).

336. patiamur an narremus quoipiam : the second question hardly shows that Geta does not know of a particular person to whom they may turn as Rieth (76) alleges, believing these words to be the work of Terence and not derived from Menander, since in Menander's play Hegio was Sostrata's brother (see on 351) and the obvious person to turn to.

au au mi homo ... : in view of Sostrata's later decision and Canthara's disapproval (343) these must be spoken by the nutrix and not Sostrata, to whom most of the Calliopians give them

337. videtur esse : I would read (with most editors) videtur usquam. The line is hypermetric and esse (in different position in the line in the Bembinus and the Calliopians) is the more likely candidate as an interpolated gloss : cf. crit.app on H.T.616, Hec.656, Lun.883 and note on the text of 540. See Fehl.25 ff.

339. infittias ibit : either absolute or hoc is to be understood. The general sense is that Aeschinus will deny everything. Geta seems to be arguing first on the supposition of Aeschinus' denial of the oath. The words tua fama et gnatae vita in dubiun veniet suggest that the outcome of taking Aeschinus to court and of his denial would be that aspersions would be cast on the character

of Sostrata and Pamphila. Against the young man a βλαίων δίκη or ὕβρεως γραφή could be brought. But Sostrata's case is considerably weakened by the failure to take any legal action until now (note the emphatic nunc in this line). A satisfactory explanation would be provided by the oath. Should Aeschinus deny having made this solemn promise, the delay in taking legal action and the continued association of Aeschinus with the household might suggest that Sostrata and Pamphila were making money from the arrangement. This might well be an allegation brought against them, since the claims of Pamphila would then be forfeit (see Lipsius, 429 f.). Rieth (64) refers to Demosth.59 and the situation of Epainetos, similar to that of Aeschinus here (see par.67 for the allegation made by Epainetos).

In 340-1 Geta is thinking of an admission by Aeschinus that he raped the girl, since it is only on such an admission by Aeschinus that one could compel him to marry the girl as the words non est utile hanc illi dari imply: cf. Aul.793 ff., And.780 f. This reflects Athenian, not Roman law: see Harrison, The Law of Athens, 19 n.2; Watson, The Law of Persons,40.

340. tua fama et gnatae vita : vita here means 'way of life'. Geta is afraid that Sostrata will be accused of running a brothel and Pamphila of being no better than a prostitute (see previous note).

in dubium veniet : 'will come under suspicion': cf. Cic. Quinct.5 non eo dico quo mihi veniat in dubium tua fides et constantia and with personal subject Cic. Att.11.15.2, alii capti, alii interclusi non veniunt in dubium de voluntate.

341. quom amat : the indicative, in a causal quom-clause, is probably right against the subjunctive of the Bembinus and some of the Calliopians. For changes in mood in quom-clauses which would later have the subjunctive cf. Hec.576, Pseud.612: see Feh1,89 ff. non est utile hanc illi dari : the relationship between Aeschinus and Pamphila envisaged by Geta if A. were compelled to marry the girl is comparable to that between Pamphilus and Philoumena at the beginning of the Hecyra : cf. Pamphilus words as reported by Parmeno neque honestum mihi neque utile ipsi virginist (151). It would be better for the girl not to marry the young man than to marry him and be unhappy.

342. tacitost opus : for the participial construction with opus est, common in Plautus and Terence, cf.601, 996, And.490,523. The γ -group of the Calliopians read celato (unmetrical) for tacito: clearly a gloss which has been incorporated into the text.

minume gentium : a very emphatic denial : cf. Phorm. 1033, Eun.625, Plaut.Merc.419, Poen.690. The genitive

gentium has been taken over from its appearance in phrases like nusquam gentium; cf. 540.

343. hem ... agis : assigned to Canthara by A¹GPF, to Geta by the others. With at least three changes of speaker in the line one is not surprised to find confusion in the sigla. Luck (Interjektionen, 44), suggested the possibility of a 'double' reply with Geta being given the exclamation hem and the rest being assigned to Canthara: cf. H.T.654-5, SY. hem / CH. quid illa narrat?, Phorm.198. Although Luck finally assigns (with most editors) all the words to Canthara, I think he was right in dividing the words. It seems desirable that Geta should give some reaction to Sostrata's decision, while the intimacy of mea Sostrata supports giving the succeeding words to the nutrix. The vocative Geta at 349 does not preclude assigning all or most of these words to Canthara, since the reason for Sostrata addressing Geta specifically at this point is that she is answering his argument (338 ff.) for keeping the affair quiet.

Sostrata, vide : I take the final vowel of Sostrata and other names like Phaedria to be short. Most of the examples where the final a seems to be long occur at the diaeresis or at the loci Jacobsohniani as here (see on 142). In other positions in the line where the final short a creates irrational caesura (e.g. Phorm.1037, heus

Nausistrata, prius ...; 179, nullus es Geta nisi ...), one can produce comparable examples with words where there can be no question of a naturally long vowel or heavy syllable: cf. e.g. Ad.634, heus heus Aeschinus ego ...; H.T.898, sed ille tuom quoque Syrus See Martin, CQ N.S.5 (1955) 206-9 and the ensuing dialogue between him and O. Skutsch in CQ N.S.6 (1956) 90, 197, CQ N.S.7 (1957) 52. quam rem agis : the indicative (Bembinus) is less likely to have replaced the subjunctive, which is quite possible here: cf. Eun.224, vide quid agas. For the indicative cf. 195 and see note on 325.

344. peiore ... loco ... quam in quo : note the variation in construction. More commonly the preposition appears in the main clause and is omitted in the relative: see note on 961.

345. indotata est : although it was not necessary to provide a dowry either in Athens or Rome (see Harrison, The Law of Athens, 49; Buckland, A Textbook of Roman Law³, 107), there was strong social and moral pressure for the male relatives to provide one: cf. Trin.690 ff., Menand. Dysk.845 f.

345. quae secunda ei dos erat : her virginity: cf. Plaut. Amph.839 f., non ego illam mi dotem duco esse quae dos dicitur / sed pudicitiam et pudorem.

346. pro virgini dari : this unattested ablative virgini, printed to avoid the pyrrhic caesura of the tribrach, was retracted by Lindsay in his copy of Drexler's Akzentstudien (I 224). Cf. H.T.217, mihin si umquam filius erit for an example in the same position in the line. Most of the examples occur at the loci Jacobsohniani (cf.343,598). Drexler explains this example here by the syntactic connection of the words, but is no more explicit than that.

347. testis mecum est : 'is witness on my side'. anulus quem miserat : the use of a ring (which is never mentioned again) to support Sostrata's case must refer to the Roman custom of giving an engagement ring, a custom which, as far is known, was foreign to the Greeks, who knew only the oath of betrothal (see Rieth 74-5). As Rieth points out, if the ring was a gift (as indeed a Greek audience would interpret the words), the acceptance of it would weaken rather than support Sostrata's case (see note on 339). For the Roman custom cf. Pliny N.H.33.12, .. nunc sponsae muneris vice ferreus anulus mittitur isque sine gemma; Dig.24.1.36, sponsus alienum anulum sponsae muneri misit et post nuptias pro eo suum dedit. Note the use of the verb mittere, which Terence has used here to convey the formality of the occasion. More natural, in view of his daily visits to the household, would have been dederat but this verb

would suggest that the ring was a gift.

The possession of the engagement ring is in fact good evidence in support of Sostrata's case and to this extent the Terentian addition conflicts with the extremely weak position of Sostrata in the Greek play which underlies Geta's words at 338 ff. and Sostrata's own words at 344-6.

Many editors read *amiserat* (of the Calliopians), referring to *Hec.* 572-3, where we learn that the girl lost her ring when being violated by Pamphilus. But the audience could hardly assume from this line that Aeschinus has lost his in similar circumstances.

It is this part of the play which fr. 7 K-Th. suits best :

οὐ παντελῶς δεῖ τοῖς πονηροῖς ἐπιτρέπειν,
ἀλλ' ἀντιτάττεσθ'· εἰ δὲ μή, τᾶν κατῶ
ἡμῶν ὁ βίος λήσει μεταστραφεῖς ὅλος.

miserat : the pluperfect seems to be used here for metrical convenience: cf. e.g. *Hec.* 815, (anulum) quem ipsus olim mi dederat with *Hec.* 846, eum quem olim ei dedi see LHS II 320.

348. conscia mihi : the final a of conscia is syllaba anceps: see on 260.

350. experiar : 'I shall go to law': cf. *Merc.* 769, *Cic. Quinct.* 75, *Rosc. Com.* 25.

cedo ut melius dicas : the MSS. read accedo ut melius dicas (dicis in Priscian Gr.L. III 85), but the line is unmetrical. Editors vary considerably in the readings they offer. I prefer cedo; melius dicis, supposing that the original paratactic construction has been removed by the insertion of ut and the change to the subjunctive: cf. Senec.Oed.689 where the MSS. read facitis exemplum: sequor but E offers facitis exemplum ut sequar (see Feh1,71-2). The verb cedo has some support from a Terentian glossary (ca[e]do: adquiesco, which, although misplaced, may be a gloss on this line: see R.G.Austin in CQ 19 1925 104-6). No satisfactory explanation of how accedo got into the text has been offered: it is hardly the most obvious of explanatory glosses and, with the following ut and the subjunctive, concedo would have been more understandable (cf. Cic. de orat.1.248, cui tu concedis ut ... causis satisfacere possim, and see TLL IV 16,76 ff.) Thus some editors have kept accedo and changed istic (Kauer, Spengel) or marked the end of the line as corrupt (Marouzeau).

The only explanation I can offer for accedo is to suppose that in an early stage of the transmission A.CEDO (A being the nota personae) became ACCEDO in the same way that one finds atqui(n) in the Calliopians at H.T.611 for A.QVI of the Bembinus: cf. Rud.1304, aut from A.VI; Poen.474, evolaticorum from E.VOL: see

Jachmann, Geschichte, 82-3; Havet, Manuel, sect.1555 f. We should have to assume that there was a change of speaker after quid istic? (spoken by Canthara), and that the letter for Geta was A and not B as it is in the Bembinus. Neither of these assumptions is improbable. In the Calliopians D offers A for Geta and in the Bembinus at Canuchus, Act V sc.2, A is the nota for Chaerea who enters after a dialogue between Thais and Pythias in the first scene (E and @ resp.; cf. φ and @ for Sostrata and Canthara respectively here). Therefore, it is possible that D here has retained the sigla which were used at an earlier stage in the transmission. (For discussion of D and the Greek sigla there see Andrieu, 107 f.; also Mel.Felix Grat, Paris 1949, 105ff., and Le dialogue antique, 240 n.2). If this were right then we should read in this line CA. quid istic? GE.cedo: melius dicis. Canthara's words at 343 make some reaction from her after Sostrata's defence of her decision plausible. Once the nota for Geta was lost, all the words would have been spoken by her but the presence of the vocative in 349 would have caused them to have been given to Geta.

quantum potest : there is often disagreement in the MSS. when this phrase occurs, some reading potes, others potest (see note on 700 and 909). The editors

of the OCT print potest everywhere, but I can see no objection to retaining the personal usage here.

351. Hegioni cognato huius : a scholion in Donatus records that in Menander 'Hegio' was the brother of 'Sostrata'. Of this there is no hint in Terence where Hegio is a relative of Simulus (cf.494 ff.) and apparently a distant one: cf.465-6, nostrum amicum noras Simulum atque / aequalem? As is often the case, there are conflicting views on the extent of and reasons for Terence's change. It may well be that in Menander Hegio was also related to Simulus (so Rieth,61-2) and that the change was minimal, (cf. for quite the opposite views Bianco, Problemi e aspetti, 191 f.). Terence has probably changed the relationship in order to emphasise the helplessness of Sostrata (cf.Grauert, 145). It must be said that Hegio's loose connection with the household suits the circumstances of the play better than in Menander. Not only is Sostrata's lack of any relatives made use of at the end of the play in connection with her marriage (cf.932) but Hegio's ignorance of the rape and the condition of the girl is more plausible than it would be if he were Sostrata's brother.

352. fuist summus : 'he was very close to' : cf.Phorm. 1049, tuo summus Phaedriae;Truc.79, nam me fuisse huic fateor summum atque intimum.

15 hie
ignominia
et ut?

353. GE. nam hercle ... nos. 30.propera ..: The Bembinus omits the sigla for Geta and Sostrata and reads cum for nam. But this reading makes the syntax awkward (the clause modifies enarrato in 351 and 352 has to be taken as a parenthesis) and the presence of hercle which is always spoken by a male (with the exception of Cist.50) supports the Calliopians: see Gellius 11.6.1. and Nicolson's article cited in note on 289. Rieth (61 n.95) gives preference to the Bembinus.

nam : here in its original asseverative force which was retained with pol and hercle even in the late Republic (see LHS II 505).

respiciet : the future makes better sense than the present (Bembinus) in the context. Hegio is apparently ignorant of the whole affair and this is plausible if he has had little to do with the household after the death of Simulus. I, therefore, take coluit in an aoristic sense, referring to the time before the rape (cf. Donatus : miserabilius 'coluit' quam si diceret 'colit'). Possibly fr.6 K-Th. was spoken in this context by Sostrata in the Menandrian play (see Rieth,76). Canthara goes off by the wing leading to the market-place since she meets Aeschinus who left by that exit at 277 and Canthara meets the young man (616). There is no indication by what side Seta made his exit.

Act III sc.3.

The scene is rich in humour as Demea attempts to deceive Syrus but instead becomes the dupe of the slave, who displays the impudence and shrewdness of the servus callidus. He exploits Demea's supreme confidence in the good character of Ctesipho at the same time as he pokes fun at the old man by remarks the double meaning of which the audience can enjoy. Finally, he blatantly parodies the educational methods of Demea.

Demea returns, having learned that Ctesipho was present at the raptio. By what side the old man enters is not certain (see on 140).

355. disperii! : a strengthened form of the much more common exclamation perii (see Char., Gr.L. I 198, 'dis' pro 'valde') and cf. H.T.404, disperii, perii misera; Plaut.Merc.681. The asseverative force arose from the use of the prefix with simple verbs in which the idea of separation was already present, e.g. spargo/dispergo. Other Terentian exx. of such dis- verbs are dispuDET (Eun.802), distaedet (Phorm.1011) discrucior (Ad.610) and dirumpor (Ad.369); cf. discupio Plaut.Trin.932). The vigour and forcefulness of these verbs make them at home in everyday speech. In Cicero they appear more often in his correspondence than in the speeches; so e.g. dirumpere at Att.4.17.7; 4.18.2;

7.12.3; Fam.12.2.2; 7.1.4. (active), but only once in the orations, Rosc.Com.31.

356-7. Ctesiphonem ... cum Aeschino : in Terence's play Ctesipho took no part in the raptio: see pp.34 ff.

356. una fuisse : the Calliopian MSS. all read adfuisse which is accepted by Fleck.² and Marouzeau. Although the compound is more commonly used with una (e.g. Plaut., Epid.612, Pers.613, Pseud.948, Ter., Eun.367, Hec.725), from a grammatical point of view there is nothing to choose between the two readings: cf. And.80-1, qui tum illam amabant forte ita ut fit filium / perduxere illuc, secum ut una esset, meum, with And.106-7, ... ibi tum filius / cum illis qui amabant Chrysidem una aderat frequens. But the Calliopian MSS. have a tendency to give a compound verb where the Bembinus has the simple form: so adveniat at Phorm.314, advenire, at Phorm.255; cf. also reputo (unmetrical) at Eun.632 and promereat (unmetrical) at And.331 where A is lacking; see Craig, Jovialis,39. Fuisse is therefore preferable.

357. id misero restat mihi mali : the depth of Demea's unhappiness is conveyed in part by the alliteration and in part by the separation of id and mali, each flanking the clause: see Fraenkel, Iktus und Akzent 86.

id .. mali si ... potest : for the substantive si- clause see the note on 313.

357-8. illum ... etiam eum: for the emphatic repetition of a pronoun or, as here, its reinforcement by a different pronoun when one or more clauses intervene, cf. e.g. Cic. Phil.7.15. ... cogitatis eum qui Mutinam, coloniam populi Romani firmissimam, oppugnavit, imperatorem populi Romani, consulem designatum, obsederit, depopulatus agros sit, hunc in eum ordinem recipi ... quam foedum et flagitiosumque sit! In others the feature seems to be more ornamental and designed to give an epigrammatic bite to an expression, as in 741, illud quod cecidit forte, id arte ut corrigas: cf. Cic. de Orat. 2.125.

358. qui aliquoi reist : 'who can amount to something' in contrast to Aeschinus who Demea implies nulli rei est: cf. Cato fr.3 (Jord.), qui tantisper nulli rei sies dum nihil agis; Plaut. Stich.720, Gell.9.2.6. On the case of nulli rei see Lindsay, Syntax 22.

ad nequitiem : as at 267, only the Bembinus retains the more unusual fourth declension form which appears elsewhere at H.T.481 (again only in A), Hor., Serm.2.2.131 and Manil.2.602.

359. ubi ... quaeram? : could be either future indicative (cf. Hec.516, perii, quid agam? quo me vortam? quid viro meo respondebo / misera? and Hec.628, quid respondebo his? aut quo pacto hoc aperiam?) or the deliberative subjunctive as at 336 and 789, quid clamem aut querar?

359. in ganeum : Lewis & Short connect this word with Sanskrit ghas- (to eat), but according to Walde-Hofmann and Ernout-Meillet the etymology is unknown. The Roman grammarians linked it with Greek γῆ and cognates: cf. Isidorus, 10,114; Festus P 68 Th and Donatus on this line.

360. impurus : a strong word to be used by a father of his son. It is generally applied to low-class persons such as Corinthia anus (H.T.629), Phormio (986 - used by Chremes) and most commonly to a leno as at Phorm.83, and Ad.282, though Sannio himself turns the tables and describes Aeschinus by this word (183).

361. sed eccum Syrum ire video : eccum, a coalescence of ecce and *hom (the demonstrative without the deictic particle) on the analogy of phrases like ecce me (995; cf. Eun.297), appears absolutely (as at And.957, Eun.455, H.T.960) or with a substantive in the accusative case (e.g. Ad.553, sed eccum sceleratum Syrum; cf. 720,890, And.532, Eun.304,395, H.T.241,829, Phorm.600). The interjectional force of eccum can be seen when it is syntactically distinct from the rest of the sentence cf. Ad.792, eccum adest communis corruptela nostrum liberum;923, sed eccum Micio egreditur foras; Phorm.484. In vulgar Latin eccum etc. became a demonstrative and replaced ille, etc. and in sentences such as this one here (cf. And.580,605, Eun.918,1006, Hec.246,352,449, Phorm.464) where eccum

becomes quasi-demonstrative, one can see the beginnings of this process. See Lindsay on Capt.169.

361. ira : here in the sense 'to come', as in Plaut., Cas.213, vir eccum it and Epidicus 394, sed meus sodalis it cum praeda Apoecides. / venire salvom mercatorem gaudeo.

hinc scibo : hinc for ex hoc; cf. inde at 47 and unde at 413. The first person singular of the future tense of scire is always scibo in Terence; cf. 780, Eun.726, Hec.

246. Scies, however, is much more common than scibis (only at Eun.805 and H.T.996) but since the former always (with the exception of H.T.972) appears at the end of a verse, the choice of form probably depended in part on the demands of metre. Both were probably in current use. See Lindsay on Capt.619, and Engelbrecht, Stud. Terent.58 f.

362. atque : see note on 40.

363. carnufex : see note on 777.

364. Syrus now enters from the forum with the provisions which he had gone there to buy (286). There is disagreement among the editors about the stage action at this point. Marouzeau, following the preference of Spengel, thought that Syrus entered alone and called his instructions into the house at 376 ff. and 380 ff., handing the fish inside as he did so: so also Watson, HSCPh.

14 (1903) 128. A different interpretation is provided by the Bilderhandschriften, which with the other Calliopian MSS. start a new scene at this line. The illustrations show three figures : Dromo, Syrus and Demea. Dromo is sitting inside the house, cleaning fish: beside him is the eel in a bowl. Syrus appears to be leaving the house; he is talking to Demea and at the same time is pointing inside towards Dromo. The correct description of the stage action is given by Jachmann (Geschichte, 16 ff.) when he cites this miniature as evidence that the illustrations were not derived from observation of a live performance of the play. Syrus does not return alone but is accompanied by the two slaves who carry the food and take it indoors when ordered (cf. the beginning of the Andria). This was also the view of Stampini and Ashmore. There is one problem with the interpretation. One must suppose either that this is the first appearance of Dromo and Stephanio on the stage or that they left for the forum with Aeschinus and Syrus earlier. The text itself gives no indication of this but they could have come on stage with Aeschinus at 265. For the cause of the illustrator's mistake and its significance with regard to the text see on 378.

364. omnem rem .. seni .. enarramus : seni refers to

Micio who went off to the forum to look for Aeschinus at 154: see on 277. It is suggested by Dz-K. that Syrus sees Demea but pretends that he does not and on purpose speaks loudly for the benefit of Demea.

Presumably the motive is to annoy him. But within the framework of the Terentian play Syrus has no knowledge either of the meeting of Micio and Demea or that Demea has learned of the raptio. The fore, it is pointless for him to pretend that he has not seen Demea. It is true, as is said by Dz-K. that there is no need for him to tell the slaves what has happened, since they were present, but it is not true that Syrus' words are intended only for Demea. They are spoken also, if not primarily, for the benefit of the audience. The lack of realism in the fact that the slaves already know what they are being told arises simply because here we have the conventional way of informing the audience of offstage action and of bringing a character on stage.

365. quo pacto haberet : this intransitive usage of habere for the more common transitive with reflexive pronoun (so H.T.702, aperte ita ut res sese habet narrato, cf. Phorm.880) is most frequent in Plautus (e.g. Cas.338, Epid.696), Terence (Phorm.429 besides this example) and in Cicero's correspondence (e.g. Att.14.14.3; Fam.9.9.1). The expression looks, therefore, as if

it belongs to colloquial Latin: see Kiessling-Heinze on Horace Serm.1.9.53. The impersonal bene habet is not, however, eschewed in poetry: cf. Sen.Herc.Fur. 1035; Oed.998; Stat.Theb.11.557; 12.338: see TLL VI, 3 2451, 47 ff.

365. enarramus : I follow Lachmann (at Lucr.5.396) in taking this as a contracted form of the perfect rather than an historic present (so Spengel, Stampini, Ashmore and Dz-K.). The presence of the adverb modo precludes the latter: I can find no other examples of modo with the historic present and line 289, modo ... occipiunt, cited by Spengel and Stampini, gives no support.

Contraction of the 1st Person Pl. of the Perfect tense is not very common but some forms are attested: nomus (Ennius, quoted by Diomedes, Gr.L. I 388), suemus (Lucr.1.6,301), intramus (Verg.Aen.5.57). See Neue-Wag. III³ 493 ff.

366. nihil quicquam : the pleonastic appearance of an indefinite with nihil and nemo is frequent in early Latin. It is clear from the context of some examples that the pleonasm strengthens the negative; cf. Plaut. Asin.146, Bacc.1036, Ter. Eun.884. It occurs with a comparative as here at Plautus, Cas.1008, Pers.648; Ter. Eun.226-7, 1032 (see on 98). Similarly, nemo homo (cf. 259 and quemquam hominem at 38) is also emphatic.

367. hominis : i.e. Micio.

368. qui ... dedissem : subjunctive because Syrus is virtually quoting Micio's own words or with causal force.

369. argentum : the twenty minae for Ctesipho's girl. Micio has thus broken the agreement which he made with Demea that each was to concern himself only with his own son (129 ff.).

ilico : one can see from this context how the temporal force of the adverb ('at once') developed from its original purely local meaning, which is much the less common in Plautus and Terence. The adverb is extremely rare in the late Republic and soon disappeared from the language. Vergil in fact used ilicet with the meaning of ilico on several occasions in the Aeneid (e.g. 2.424; 2.758; 11.468), although the two words are quite distinct etymologically. See Ernout, ilico, ilicet, in Mel.P.Thomas (Bruges 1930) 229 ff: also in Philologica I.125 ff.

371. ex sententia : mea is to be understood as at 420. Marouzeau wrongly refers the phrase to Micio.

em : all MSS. read hem which is accepted by Umpf. and Mar., although both editors prefer em at Phorm.688, em siquid velis / huic mandes, quod quidem recte curatum velis (qui te ad scopulum e tranquillo auferat in FE: see Dz-Hauler ad loc.). The unanimity of the MSS. is not very significant since hem is often written for em,

particularly in the Calliopian branch. Even the Bembinus which more often than the others has em correctly, e.g. at Eun.472, Phorm.52, 753,847, Hec. 271, Ad.172,539, is not free from this fault. It has hem at Eun.835 for the correct em. Hem, marking Demea's astonishment (cf.374) or anger at Micio's actions, is just possible here, but em, which often strengthens a demonstrative (see Richter, Studemund I.476), is more in keeping with the heavy irony of Demea's words, and is supported by Plaut., Merc.702, em quoi te et tua quae habeas commendes viro ..., as well as by Phorm.688-9.

372. huic : i.e. Micio who makes a much better target for Demea's irony than Syrus. The words are Demea's comment on Micio's actions described in 369 and 370. Micio has done exactly what Demea disapproves of: cf. quor tu his rebus sumptum suggeris? (63), and the words are a jibe at Micio's belief that his methods are superior: cf. Micio's words at 124, te plura in hac re peccare ostendam, and the irony of Demea's retort, pater esse disce ab illis qui vere scient (125). Dz-K. and Donatus refer huic to Syrus. *Kai pulchra dikaios*

373. ehem : see on line 81.

373. quid agitur ? : this is too familiar a form of greeting for it to be free of disrespect when used

by Syrus on seeing Demea. In Plautus it is spoken by one slave to another (Pers.17.309), by one brother to another (Stich.528), by a meretrix to her lover (Truc.860), by a leno to a slave (Pers.406), and in Pseudolus by the leno to his client Calidorus (273). The other form of the greeting, quid agis?, is used in the same way: between servi at Asin.297, Epid.9, Pers.204, 208, 482, 576, M.G.276, 1139, between senes at Aul.536, Merc.284, adulescens to slave and parasite at Epid.614, Men.138, husband to wife at Cas.229, 577, father to son at Merc.963, adulescens to lover and lover's ancilla at Truc.917, 127. The only exception is at M.G.170 where the slave Palaestrio speaks the greeting to the senex Periplectomenus. But the latter is working in close co-operation with Palaestrio and his master in the attempt to trick the miles and the familiar tone of the greeting is, therefore, understandable. In Terence the greeting quid agis? does not occur. Quid agitur? is spoken by Gnatho to Parmeno at Eun.271, Thraso to Thais (Eun.456) and Demea to Aeschinus at Ad.901. The only other occurrence is at Phorm.610, where Geta greets his master. There the greeting is said to establish camaraderie (cf. o noster Chreme at 608 and venire salvom volup est at 610), in order that the proposal which Geta is about to make may be more readily accepted.

374. quid agatur : the repudiating subjunctive as at 84 (see on 288). The separation of vostram and rationem also conveys Demea's anger (see on 357).

374. est hercle inepta ... absurda : Syrus impudently but with the façade of sincerity concurs with Demea in the condemnation of his and his household's conduct.

375. atque : the line is hypermetric; see on 217.

376. piscis ceteros ... : Syrus now turns to Dromo and gives him his instructions in brief and forceful terms. Note the contrast achieved by the emphatic position of the substantives piscis and gongrum which precede the adjective and demonstrative respectively: cf. also salsamenta haec at 380. See Marouzeau, L'ordre des mots, 157.

377. gongrum : from Greek γόγγρος. The more common form in Latin is spelled with c but gongrum is attested by Priscian (Gr.L. II 26), gongrus by Charisius (Gr.L. I 84) and gonger by Pliny (N.H.32.148). Preference should be given to the rarer form with g which appears in ADE. See Ernout, Aspects du vocabulaire latin, 24 ff.

377. sinito : only example of the future imperative of sino in Terence. The notion of futurity in such imperatives is clearest when they closely follow a

present imperative as at 351, abi .. atque .. enarrato:
cf. M.G.522 ff. transcurrere ... post ... transcurrito;
Asin.740, Enn.595. Here the execution of the command
begins at the same time as the execution of purga but
it continues into the future. More probably, however,
the future imperative was chosen to reinforce the
imperious tone of Syrus: see on 500.

378. tantisper : 'for a while'; cf. Plaut. Aul.666,
Asin.686. In the Calliopiens (also Donatus) it
has been replaced by the more readily understandable
paulisper which originally must have been an explanatory
gloss.

ubi ego venero : the Bembinus alone offers rediero,
all the others and Donatus offering venero (G has the
unmetrical revenero) which was accepted by L-K. and
Marouzeau. The illustrated MSS. are helpful here.
Their mistaken interpretation of the stage action in
this scene has been described at 364. This error is
most plausibly explained, if rediero was in the text
when the illustration was first done. From the fact
that Dromo alone of the two slaves is drawn (clearing
fish and with an eel beside him) the illustrator seems to
have based the miniature on this section of the text.
He wrongly concluded from Syrus' words ubi ego rediero
that he must have been coming out of the house. If

this is so, we have evidence for rediero being in the archetype of the γ -MSS. The agreement of the Bembinus and this group gives the preference to rediero which has the sense 'to come home': cf. Hec.452, venisse aiunt; redeat.

379. haecin flagitia : all the MSS. have haecine. In their choice of -ne or -n the MSS often disagree and are often inconsistent: e.g. Phorm.304, egon A¹; egone Call; Phorm.260 egon A¹GPCFE; ,egone D: Phorm.683, satine est A; satin est Call. The circumstances in which each form of the particle is found are given by Dz-Hauler on 210. It is stated there that after short vowels and before consonants metrical considerations determine the choice. The objection to haecine here is that we then have a dactylic word as a foot in a senarius which Terence avoids except in the first foot (see Laidlaw,44).

379-80. mihi ... clamo saepe: as at 375 and 390 Syrus is disassociating himself from the actions of the household. The verb clamo implies the notion of protest; cf.727.

380. salsamenta haec : the contrast which salsamenta haec makes with piscis ceteros and gongrum istum maxumum suggests that the case is accusative (proleptic). This construction arose from clauses in parataxis and

the origin can be seen in e.g. viden tu hunc quam inimico voltu intuitur, Plaut.Capt.557: see C. Lindskog, Eranos I (1896) 124 ff.

381. di vostram fidem : from fuller forms of supplication as at Plaut. Rud.615, pro, Cyrenenses populares, vostram ego imploro fidem, there arose elliptical expressions such as pro fidem, Thebani cives, Plaut.Amph.376; pro deum immortalium, Phorm.

351. As a result of these the original syntactic relationship was obscured, particularly so in the case of pro (pro...clamo) which is used with a vocative alone as at 197 (see Hofmann, 28). For the early meaning of fides (tutela, praesidium) in these exx. see Fraenkel's article in TLL s.v. and Rh.Mus.71 (1916) 193 ff.; also R.Heinze, Hermes 64 (1929) 140ff.

382. utrum studione ... an : by the presence of both utrum and -ne in the first of the alternative questions the original pronominal force of utrum (which of two?) is shown, as in Naev.com.53 utrum est melius? virginemne an viduam uxorem ducere?: cf. Eun.721, utrum taceamne an praedicem?, also Pseud. 709, Rud.104, Cic.Nat.Deor.2.87.

studione id sibi habet : 'does he regard it as his purpose (calling)?' For the double dative with habere cf. Plaut.Poen 1281, me sibi habento scurrae ludificatui.

laudi : see on 105.

383. si perdiderit : probably a perfect subj. rather than fut. perfect indicative : cf. Eun.140, ac non id metuat ne ubi acceperim / sese relinquam ... : see Allardice, 81.

gnatum : of the two words for 'son' filius is more frequent than gnatus in comedy (318 to 131) but in early tragedy filius is extremely rare - only once (Pac.402), while gnatus appears on sixteen occasions. The reason for this may be that gnatus by its association with (g)nascor, genus stressed the close physical relationship between father and son and had more emotional impact than filius. For the statistics and discussion of filius, gnatus, etc. see Koehn, Altlat. Forschungen, Leipzig 1905, 122 ff.

384. videre videor : the only appearance of this particular figura etymologica in Terence. The lofty tone of the figure is in accord with the highly emotional language of Demea not only in the immediate context (di vostram fidem, 381; vae misero mihi, 383), but throughout the scene (note the exclamations at 355, 366-7, 369, 379). For discussion of the tone of videre videor in Plautus and Cicero's letters see Haffter, 39 ff.

385. militatum : in New Comedy a common escape for poverty-stricken young men was military service in the eastern Mediterranean: cf. H.T.111, sed in Asiam hinc abii propter pauperiem atque ibi / simul rem et gloriam armis belli repperi., Trin.596 ff., 721 ff. The audience can appreciate the irony of his words, since they know that Ctesipho, and not Aeschinus, has just been saved from leaving the country by the action of Aeschinus (274-5).

386. istuc : from *istodce. The final syllable is always scanned long with the apparent exception of And.941 ... quid istuc est? (end of iamb.oct.); see Laidlaw, 53.

386-7. Donatus quotes Ennius (trag.244), quod est ante pedes noenu spectat; caeli scrutatur plagas, as the source of this line. The expression has a proverbial ring (see Otto, 274 pes 1 and cf. Cic.Tusc. 5.114, alii saepe quid ante pedes esset non viderent, also De orat. 3.160) and it is doubtful whether Ennius is in fact the source: cf. Soph.O.T.134, Plato Theaet.174A.

388. quid? istaec ... psaltrist? : Phillimore (CR 34, 1920,61) suggested quid istaec? iam ... for metrical reasons, since the shortening of ist- is thereby less difficult. But by Phillimore's

punctuation the scornful effect of Demea's words, achieved by the flanking of istaec and psaltriat is lost: cf. Phorm.258, bonas me absente hic confecistis nuptias, and see on 357.

penes vos : 'in your possession'.

ellam : most MSS. have est iam, while Fv have etiam. Only Donatus offers ellam which must be the correct reading. The rarity of the form has probably caused the corruption (cf. Plaut. Bacc.938 where most MSS have illum for ellum). The word, a coalescence of em and illam, is used to point or refer to a character who is offstage (see on 260).

389. eho an domist habiturus? : eho expresses Demea's amazement and anger at what he has heard and, as if he cannot believe his ears, is followed by a question introduced by the repudiating an (cf. And. 500,766, Phorm.259,Hec.671: followed by a nonne question at Eun.736,Ad.660). The view of Dz-K. is that at this point Syrus makes to go into the house but is called back. This is based on Richter's examination of eho (Studemund I 440 ff.). R. links eho closely with heus, which are 'fere merae particulae vocativae' (ibid:579). Accordingly, he praises Donatus for comments such as that on And.667,

eho interiectio est intentionem audientis exposcens,
and castigates him for what he says on And.500, eho
nunc interiectio est admirantis, alias ad se vocantis,
on which R. comments 'eho' interiectio ipsa admirantis
nusquam est, potest tantum corroborare notionem admirandi
(ibid.447,n.17). One begins to wonder whether this
subtle distinction results from a mistaken interpre-
tation of eho and an erroneous comparison with heus,
when eho does seem more often than not to convey
surprise and anger (see McGlynn) while heus is always
used to call upon someone. When R. produces other
improbable distinctions such as that heus (with the
exception of Eun.594) is always spoken by men while
eho is used by both men and women (ibid.576, perpetu-
ated by Hofmann, 16) and that eho is always directed to
a particular person who is onstage while heus can be
called to someone indoors (ibid.579; Dz-K. on this
line), doubts about the validity of the comparison
increase. It is true that in some cases eho appears
to be used in much the same way as heus (e.g. And.951, Hec.
719, Ad.970). But on many occasions a speaker exclaims
eho as he reacts to some surprising disclosure, as is
shown most clearly at Eun.856: TH.quid feceras? CH.
paullum quiddam. PY.eho 'paullum', impudens? (cf. Eun.
351,736 and exx.above). Note also the appearance of eho
in a monologue at Eun.639.

389-90. ut est demential : cf. Eun.525, ut est audacia. I take the ut in both examples to be exclamatory and would punctuate accordingly: cf. Plaut.Rud.422, ut in ocellis hilaritudost.

390. haecin fieri : all the MSS. have haecine. The only objection to this is that a pyrrhic word ending thereby forms the first half of a proceleusmatic: see note on 60 and 379.

390-1. inepta lenitas patris et facilitas prava : the solemn ring of these words brought about by the chiasmic arrangement of adjectives and the substantives and by the vowel assonance (note the profusion of a and i) is in keeping with the pose which Syrus has adopted.

391. facilitas : the reading of GEP^2F^2 . The others have facultas, which is adopted by Marouzeau mainly on the strength of Festus 77.6, 'facul' antique dicebant, ex 'faculter' pro 'facile'; unde 'facultas' et 'difficulter' videntur dicta; sed postea 'facilitas' morum facta est, 'facultas' rerum. But despite the etymological links and Festus' statement I can find no example of facultas in the sense required here. Facilitas on the other hand is supported by its appearance at 860, Eun.1048, H.T.648, Hec.761. MSS. often confuse the two words: see TLL VI,3 76,12 ff.

392. ac : omitted by the Bembinus alone, which Spengel and Stampini follow. However, since the parenthesis, non quia .. hoc, goes with pernimium it is preferable to print ac, connecting nimum and pernimium: cf. Cic. de leg.3.32, pauci atque admodum pauci and see Vahlen, 49.

393. ades praesens : for the plen^oasm cf. Cic. Dom. 39, adest praesens vir singulari virtute, constantia, gravitate praeditus M. Bibulus; Stich.577; Most.1075.

393. pernimium : compounds with intensive per- are common in Terence : percara, Phorm.558, pergravis, H.T. 292, perbenigne, Ad.702, permagni, H.T.467, perpauci, Eun.409, persancte, Hec.771. These intensive forms were common in popular speech but also appear in more elevated surroundings, e.g. in Cicero's treatises. For a comparative diachronic study of per- and prae- compounds see J. André, REL 29 (1951) 121 ff.

394. quantus quantu's : 'for all your size' : quantusquantus describes (at least in early Latin) a real person or object whose exact state is known to the speaker (cf. Phorm.904, Poen.738), whereas quantuscumque means 'however large or small'. See note on utut in 250 and Ferrarino, 173 ff. For the enclisis of es cf. vir bonu's, 961, and see Laidlaw 30 ff.

nisi : normally pyrrhic. We would then have a tribrach with pyrrhic caesura. Possibly syllaba anceps in locus Jacobsohnianus : see note on 142.

395. ill' : see on 72.

somnium : 'nonsense', i.e. Micio's beliefs have no substance to them and are worthless : cf. 204 and 724.

396. aut : aut here introduces an alternative and strengthened form of the idea expressed in the preceding question: cf. Cic. Acad. 2.20, potestne igitur dicere inter eum qui doleat et eum qui in voluptate sit nihil interesse? aut ita qui sentiant, non apertissime insaniant? See Kuhn, Steg. II, 2. 101.

397. coeperet : Priscian (Gr. L. II 500) comments specifically on this form of the verb, quoting this line. However, only E and G of the MSS. have this form, the others having the perfect subjunctive which also appears in a second quotation of the line in Priscian (III 334). Kauer gave his preference to coeperit, but his explanation of how coeperet got into the text is unconvincing. Coeperet he thought was the invention of an ancient commentator who created the form out of his head on the basis of the Plautine coepere (Pers. 121) and coepio (Truc. 232). Coeperit on the other hand could not be the word of a glossator who would have written coepisset. But coeperit would be the easiest change from coeperet

which with most editors I think is right.

398. vigilantiam .. narras : on the accusative see note on 787.

siet : the subject is Otesipho. Since he is indoors with his girlfriend, Demea's wish that his son be just as he is at that moment gives another laugh to the audience at Demea's expense. Syrus continues the joke with his words ut quisque ... itast.

400. quid eum? vidistin hodie ? : the case of the pronoun is usually explained by an ellipse of a verb such as censes (cf. And.853) or by the influence of the following vidisti. But it seems better to me to explain the case by the presence of the preceding suom in 400. More natural would have been meum and in fact Syrus reacts as if the identity of the person about whom Demea is asking is not clear. For this type of question with such an accusative pronoun picking up a preceding accusative : cf. Phorm.754 f., unam illequidem hanc solam. / CH. quid illam alteram quae dicitur cognata? ; H.T.950, sed Syrum ... ME. quid eum? ; Phorm.480, mansurusque patruom pater est dum huc adveniat. AN.quid eum? (i.e. patruom): cf. also And.932 where quid eam tum? seems to look back to 930, Rhamnusium se aiebat esse.

402. oh, qui egomet produxi : the Bembinus has o which appears in Plautus and Terence only before vocatives or accusatives of exclamation (see Richter, Studemund I 586 ff.). Oh expresses the (feigned) indignation of Syrus at Demea's reluctance to believe what he has just said. I can find no parallel for qui egomet. There are cases of a pleonastic appearance of demonstratives in relative clause (cf. Plaut. Cist. 691 quae neque illa illi quicquam usui et mihi esse potest, Trin. 1023, quorum eorum unus ...), but this seems to be an isolated instance of the first person pronoun.

optumest : the appearance of adverbs such as bene, optume, male, pulchre, etc. with esse not only in Plautus and Terence but also in Cicero's correspondence, Fronto and Petronius (see Hofmann, 166), attests to the colloquial nature of these expressions. Lindsay (Syntax 80) suggests that this construction arose because se habere, with which the adverb was appropriate, and esse are synonymous.

atque : see on line 392.

405. The line as it stands in all MSS. is unmetrical. The difficulty is solved (1) if ista is read for istac or (2) if vah is replaced by ah. The tone of the exclamation I take to be one of feigned admiration or pleasure and both ah (cf. H.T. 397, Ad. 269) and vah (Eun. 730) can convey this. Although vah appears to

have ousted ah in 445, the easier change here is to read ista for istac.

For an ingenious, though unconvincing, solution to the problem here and in four other lines in which yah occurs and there is a metrical difficulty (Ad. 439, 445, H.T. 397, 857) see Marouzeau, REL 27 (1949) 115-7, who suggests that in these five exx. the initial y is in fact vocalic (u), that the preceding vowel is elided and that uah can be scanned as a pyrrhic or a monosyllable by synizesis.

407. homo : here with little more force than the demonstrative pronoun is (cf. 154, 446), although sometimes in this usage it is pejorative in tone as at Eun. 261, Phorm. 2: see TLL VI, 3 2382.

clamare [o] Aeschine : the reading of all MSS. can be retained only if there is double elision of -e and o since the shortening of Aesch- is hardly admissible since it bears the stress accent. It is better to omit o: cf. 681 where o is added by some MSS.: also H.T. 380.

408. haecin : the MSS. reading, haecine, can be accepted here (see on 379) since a dactylic word is not unknown at the beginning of an iambic line cf. Eun. 348 (desine), H.T. 199 (illene), and see Laidlaw, 44.

411. salvos sit : 'may the gods preserve him'. Cf. the fuller form of this wish at 298, salvos nobis deos quaeso ut siet.

spero : with most editors I prefer to take spero with est ... suom, in asyndeton explicativum, the second member giving the reason for the first, than parenthetically with salvos sit (Speng.Stamp.) Translate 'I have hopes for him'.

maiorum suom : similis always takes the genitive in Plaut. and Terence: see Lindsay on Capt. 582 and Allardice, 20.

suom : although the archaic gen. pl. ending is quite frequent in the prologues, within the actual plays Terence confines its appearance to a few words such as talentum (Phorm. 393), deum (Phorm. 351), divom (Ad. 746), ostrum liberum (Ad. 793), nummum (H.T. 606). See Cic. Orat. 155 f. and Engelbrecht, Stud. Terent. 18 f.

hui : expresses mock-astonishment at Demea's words (Donatus : 'hui' quasi admiretur ipse quae narrat): cf. Phorm. 301, Eun. 223.

412. istorum : i.e. like the one you have just mentioned. (410).

phy : (only occurrence of this extremely rare interjection which is usually taken to convey here much the same as hui in the previous line: so Don., cf. Schol. Bemb. interiectio irrisionis: also Diomedes. (Gr.L. I 149).

413. domi habuit unde disceret: 'he had the man at home to learn from' (unde = a quo). It later became ? proverbial: see Otto, 120, and cf. Apoll.Sid.ep.7.9.19, ut proverbialiter loquar 'domi habuit unde disceret'.

413 ff. Demea's words recall Micio's exposition of his theory at 50 ff., facio sedulo (50) ... praetermitto (51) ... consuefecit (54).

414. consuefacio : 'I keep him in trim'. For this unusual absolute use of the verb cf. Lucr.6.397, tum brachia consuescunt firmantque lacertos.

415. tamquam in speculum : Ctesipho is to look at the behaviour of others as a means of improving his morals just as he looks into a mirror in order to put right any disarrangement in his physical appearance. For a more common use of the mirror-comparison, see Cic.Pis. 71, and Nisbet ad loc. Cf. Horace's account of his father's method of upbringing, Sat.I.4.105 ff., insuevit pater optimus hoc me / ut fugerem exemplis vitiorum quaeque notando ...; also Menand., Mon.121 βλέπων πεπαίδευμ' εἰς τὰ τῶν ἄλλων κακά.

417 ff. Demea takes an authoritarian approach to the moulding of his son's character, while Micio believes that a son should learn by his own experience (cf.74-5). Dz-K. refer to Plato, Prot.325D, for another illustration of a method similar to Demea's.

418. istaec res est : as Donatus notes istaec implies a contrast with Micio: 'your way is right'.

419. Syrus interrupts Demea in full cry, cutting him short by saying that he has to watch that the fish which he has just sent into the house will not be spoiled.

420-9. Syrus, who is apparently the cook of the household, shows the boastful arrogance of the mageiros in New Comedy (cf. e.g. Pseud. III 2, and the statement of Athenaios, VII 290b, ἀλαζονικὸν δ' ἐστὶ πᾶν τὸ τῶν μαγείρων φυλῶν and see H. Dohm, Mageiros, Munich 1964, 138 ff.). Moreover, for the humorous way in which he here applies Demea's pedagogical methods to his own supervision of his fellow slaves one may compare in particular Damoxenos fr.2 where a mageiros pokes fun at philosophy, medicine and music by applying theories held in these fields to his art: see Dohm, op.cit. 163 ff., for discussion of this and other passages of this nature. One feature of this type of parody is the presence of double-entendres as here. Thus, although the puns in the Terentian passage may be Roman (esp. sapientia with its culinary and intellectual connotations: cf. M.G. 587, Pseud. 737 f.), it is not unlikely that there were also double-entendres in Menander.

421. cautiost : the verbal substantive and est is equivalent to cavendum est (cf. And.400). More commonly it stands in place of a simple indicative as at Eun.671. In Plautus the verbal substantive can take an object (cf.e.g. Curc.626, quid tibi istum tactio est?). Terence uses the genitive: cf. Eun.671, vestis quid mutatiost? : see Lindsay, Syntax, 27.

423. dixti : by haplology (dicsisti>dicsti). Forms of this kind are more frequent in Terence than in Plautus (see Engelbrecht, Stud.Terent., 59 ff.) and survived into the conversational language of the classical period, appearing in Cicero's correspondence (Fam.7.1.2; Att.13.32.3) and only in the Satires of Horace (see Kiessling-Heinze on 1.5.79). They also occur in the Aeneid but always in direct speech: see Norden on 6.57, but also Austin on 4.606.

quod queo : 'as best I can': cf. Hec.760, Quod here is the equivalent of quantum: cf. Eun.844, And.577. quod

425. hoc salsumst ... parum : note the anaphora and rhyme here, as in Demea's words at 417-8. The three phrases are usually taken to mean 'this is too salty, this is burnt, this needs cleaning'. I prefer to take parum with salsum and adustum as well as with lautum, the whole line balancing illud recte as a unit. For this position of a word to be taken apo koinou cf. Enn.

trag.363, tabo sanie et sanguine atro;,Plaut.Capt.134,
maceso, consenesco et tabesco miser. This improves the
joke on the double meaning of salsum, suggested by Strong,
CR 11 (1897) 159 f., since hoc salsumst parum is the
equivalent of hoc insulsumst, which has the required
pejorative meaning. There is a similar play on
lautum in its literal sense of 'cleaned' (cf. Plaut.
Pseud.164, lautaque coctaque omnia uti sunt) and its
metaphorical sense 'fine, excellent'. Adustum need
not mean 'burnt' in the sense that the food is unfit to
eat but rather that the object being cooked is browned
and crisped: cf. Hor.Serm.2.8.90 f., tum pectore
adusto/vidimus et merulas poni et sine clune palumbes
and see Kiessling-Heinze ad loc.

426. illud recte : ellipse of verb (easily understood
from 425 - factumst).

sedulo : echo of Demea's fit sedulo (413).

428-9. Reductio ad absurdum of Demea's methods described
in 415-6.

429. quid facto usu' sit : see on 335 and 342.

usu' sit : see on v.7.

430. Syrus rather abruptly concludes by reverting to
the admission made earlier in the scene (375-6).

431. ut homost, itamorem geras : when he says these

words, Syrus is thinking of Micio. With morem geras, the dative is understood from ut homost. On the phrase see G. Williams, JRS 48 (1958) 28-9, who translates it 'to regulate one's own individual behaviour (being the expression of one's character), in the interest of another' and states that there seems to be no exact Gk. counterpart of this expression. Syrus' words thus look very much as if they are a Roman proverb, although clearly, while the mode of expression is Roman, what the proverb conveys could have been in the original. L^v

432. numquid vis : the formula spoken when someone takes his leave of another.

433. nam : it is better to take nam in the sense 'for', introducing a reason for something already said than to give it asseverative force (with McGlynn) One has to understand an ellipse such as 'recte facis': cf. And. 141 ff., recte putas; nam si illum obiurges vitae qui auxilium tulit, / quid facias illi qui ... ?.

434. Syrus now enters the house, confident that Demea will cause no more trouble by his presence in the town.

436. illum curo unum; ille ad me attinet: these are quite pathetic words, showing Demea's concern for the moral welfare of Aeschinus. Only the agreement which

he made with Micio (130 ff.) dissuades him from taking further action. Here for the first time in the play one begins to feel some sympathy for him, since we know (unlike Demea) that Micio has already broken the agreement by giving Aeschinus the money to pay for Ctesipho's girl (364 ff.).

437. viderit : probably perfect subjunctive with jussive force, cf. Plaut.Trin.1054, vel illud quod credideris perdas vel illum amicum amiseris, but the future perfect indicative (aoristic: cf.845) is possible. See Bennett I 59,166: Allardice,69. ^ istoc?

istoc : i.e. Aeschinus, with strong deictic force; see on 43.

438. Demea's departure for the country is prevented by the approach of Hegio from whom he is to learn of Aeschinus' relationship with Sostrata's household.

439. tribulis : since the Bembinus scholiast gives a note on the Attic demes and Hegio is acquainted with the family (cf.440 and his words at 449-50), it is likely that tribulis stands for δημότης in the Menendrian play: see Rieth,61.

is herclest. vaha : for the rare interjection (only in G and L) cf. Priscian, Gr.L. II 19,26 ff.; 48,22 ff.; Probus, IV 255,37. The transposition of hercle and est,vah being retained, would give an unusual word order: see

A.Gagner, de hercle, mehercle ... (Greifswald 1920)
157; cf. Cist.316, Asin.877, M.G.19.

440. o di boni : elsewhere in Terence di boni is found without o (And.338, H.T.254, Eun.225) but since o appears in the Bembinus and the λ -class it should be read. Similarly o di immortales at Plaut.Rud.1360 λ° against di immortales elsewhere.

442. antiqua virtute ac fide : the evocation of the superior qualities of the early heroes of the Roman Republic is a commonplace in Latin literature (cf. e.g. Cic.Cael 39). But in the harking back to the past and the belief in the degeneration of morals Demea also echoes the sentiments of Hesiod, and Leo, Plaut.Forsch.² 136 n.2, links 444 with Works and Days, 174-5.

443. quid : here = aliquid. Fay (CR 12, 1898, 296 ff.) denied the existence of this usage except in certain constructions (conditional and negative purpose clauses etc.) and read mali aliquid. But Kauer rightly cites Eun.511, roget quis 'quid rei tibi cum illa?'ne noxam quidem, (cf. also Eun.252) as support. Fay rejected both because the clauses in which quis stand are equivalent to conditional clauses. Even if this was the explanation of quis, such clauses could clearly give rise to extensions of the indefinite sense of quis and quid.

444. ubi ... video : I think the two lines run more smoothly if the ubi-clause is taken with gaudeo (so Fleck.², Mar.) rather than with lubet.

445. ah : all MSS. have vah but the line is unmetrical and ah is the easiest change and has been adopted by most editors since Guyet. See on 405.

Act III sc.4.

Geta now returns with Hegio, whom he had been sent to bring at line 353.

447. pro di immortales : see on 381.

448. quid narras! : I follow Fleckeisen in rejecting the interrogative quid which appears in all MSS and in Donatus in favour of relative quod. Quid narras? is spoken when someone has heard some surprising disclosure and can hardly believe his ears: cf. e.g. Ad.558-9, Phorm.135-6, H.T.851. In these examples the phrase comes immediately after the revelation (preceded by hem at Ad.559), and if quid narras? here preceded pro di immortales ..., there would be no difficulty. But in the position which it occupies the phrase is awkward and makes sense in the context only if the literal meaning of the words has been lost and the phrase is purely interjectional. For such a meaning I can find no parallel.

illan : see on line 330.

ortum! [o] Aeschine : on the necessity of expunging o
of the MSS. see on 407.

450. dedisti : dare in the sense facere/agere is
most commonly found in early Latin: so absolutely at
Phorm. 1027 sic dabo, Plaut. Asin. 439 sic dedero (cf.
Plaut. Capt. 495, sic egero) and with accusative object
at Plaut. Men. 472, observa quid dabo, Pers. 292, Pseud.
110, turbellas dare (cf. Bacc. 1057, tantas turbellas facio):
for discussion and other examples see Langen, Beitr. 215-7.
Probably because of the unusual meaning of dare, its
archaic tone and the variation in construction that it
permitted, the usage in later literature is cultivated
almost exclusively by poets who extend it to such
phrases as discessum dare, Lucr. 4.41, (see Munro's note
ad loc.) and finem dare for the more usual finem facere
(see TLL VI, 1 796, 65 ff.).

videlicet : adverbial; in Terence adverbial (cf. H.T.
263, 514). In Plautus the origins of the word (videre licet)
is still felt sometimes, as at Asin. 598-9, nunc enim esse/
negotiosum interdus videlicet Solonem; cf. Stich. 555, 557.

452. pater is : this, the reading of the Calliopians
and Donatus, is adopted, rightly, I feel, by L-K. and
Marouzeau. Other editors prefer eius of the Bembinus
which looks like an attempt to get rid of the difficulty
in pater, is (see Craig, Jovialis, 7). Is is here not so

much pleonastic (so Lindsay, Syntax, 47) as resumptive. The second member of the antithesis, pater, is left hanging, and is then picked up by the pronoun: emphasis is thus given to the contrast. Cf. Plaut. Poen. 1068-9, nam mihi sobrina Ampsigura tua mater fuit; / pater tuos, is erat frater patruelis meus, and Poen. 301-2, bono med esse ingenio ornatam quam auro multo mavolo: / aurum, id fortuna invenitur, natura ingenium bonum. A comma should be placed after pater.

454. haud sic auferent : 'they won't get off like that' (i.e. failing to do what they should). The absolute use of auferre in this sense is rare: more often an object is expressed as at And. 610, sed inultum numquam id auferet, cf. H. T. 918; Plaut. Pers. 276. Cf. the similar phrase tacitum(-a) (au)ferre: Plaut. Asin. 816, suspendam potius me quam tacita haec tu auferas; Cic. Att. 2.3.2 and Livy. 3.45.6.

455 ff. The anaphora, in te .. te ... tu .. tu, the hyperbole, spes omnis ... te solum ... perimus, and the wide separation of ille and senex all contribute to the forcefulness and emotional intensity of Geta's plea. The second half of 456, with the reference to the patronus-cliens relationship, has obvious emotional overtones that would appeal to a Roman audience. One may compare Run. 885-8, nunc ego te in hac re mihi oro

ut adiutrix sies / ego me tuae commendo et committo fidei, / te mihi patronam capio, Thais, te obsecro: Plaut. Capt. 444-5, tu hoc age, tu mihi erus nunc es, tu patronus, tu pater; / tibi commendo spes opesque meas; Cas. 738-9, obsecro te, / Olympisce mi, mi pater, mi patrone; Rud. 1265-6, mi anime, mi Trachalio, mi liberte, mi patrone potius, immo mi pater. In the Plautine passages the words are spoken by a master to his slave and in the *Eunuchus* Chaerea is addressing a woman. In all of them there is a strong Roman flavour in the appeal to them in the name of a patronus; the supplications are effective because they lay upon someone who is in no way a patronus the heavy moral obligations that was the basis of the patronus-CLIENTS relationship. The example here is rather different, since Hegio is the nearest relative of Simulus and 457 suggests that he has been appointed the guardian of Pamphila. It is possible that the second half of 456 is simply a Romanisation of an appeal to Hegio in the Greek play as the kurios of the girl. In Menander Hegio was the brother of Sostrata and could by Attic law, as far as one can tell, be the kurios of Pamphila, who was technically an heiress, only in the complete absence of relatives to Pamphila through her father (see Harrison, The Law of Athens, 133 and 143 ff.). It may be, however, that in Menander Geta appealed to

Hegio as the sole support of the family without invoking his legal position. See Straus, Terenz und Menander, 2 ff. who believed that 455-6 were Terentian because of the similarities of this passage with Capt.444-5 and because of the appeal to Hegio as patronus and pater in 456.

456. tu es patronus, tu pater : Marouzeau prints parens, attested only in the Donatus commentary, in place of pater, which is in all the MSS. and in the quotation of the line by Diomedes (p 447). It is true that in view of the frequent collocation of patronus and pater (see exx. in previous note and cf. the quotation of Cato in Gell.5.13.4, patrem primum, postea patronum proximum nomen habere) pater would easily displace parens. But parens too is used in this sense of pater; cf. Agrippa's title on coins of Gades, patronus et parens municipi and also the title parens patriae (see Nisbet on Cic.Pis.6) alongside pater patriae. Thus parens may have been incorporated into the text of some MSS. from a gloss or scholiast's note.

458. cave dixeris : 'don't say that!' Cave, followed by the present or perfect subjunctive without ne, seems to be a popular usage since it occurs most often in Plautus and Terence and in Cicero's correspondence (see TLL III 633,68 ff.). In many instances the literal sense of cavere is out of place (see e.g. Hofmann,37, on cave aliter facias, Cic.Att.2.2.3) and the construction

seems to be no more than a stronger form of the negative command.

459. neque me satis pie posse : I prefer neque id satis pie posse, the reading of the Bembinus. The construction changes from personal and active to impersonal and passive in the second clause, fieri being readily supplied from the preceding faciam: cf. Eun. 172-3, quamquam illam cupio abducere atque hac re arbitror / id fieri posse maxime. The pronoun me, providing a subject for posse (cf. H.T. 353), has replaced id in the Calliopians and has been added above id in the Bembinus (see Craig, Jovialis, 19 ff.). scansum?

460. salvere ... iubeo : the extended form of greeting has a formal tone; cf. Plaut. Trin. 435-6, erum atque servom plurum Philto iubet salvere, Lesbonicum et Stasimum. Apart from in Comedy iubere is used in this sense with salvere in Cicero's correspondence, but never in a direct greeting. The phrase occurs when the writer asks the recipient to give his regards to a third party.

461. oh: oh and o are kept very much distinct in the MSS., the latter appearing only before vocatives and the acc. of exclamation (see Richter, Studemund I 602). Oh, the reading of A and E is to be read.

464. functus officiumst : apart from v. 603 of this play, fungor is always followed by an accusative in

Plautus and Terence (see Langen, ALL 3,329 ff.). In its five occurrences in Terence fungor is always used with officium (cf. H.T.66,580, Phorm.281-2). Plautus on the other hand avoided officium fungi completely, preferring officium facere, presumably for the sound effect. Like other figurae etymologicae the phrase occurs most often in lyric passages or longverses (15 against 2 in senarii, Aul.404 and Cas.508), in the latter of which note other Klangfiguren, magnum malum (505), omnem rem meae erae iam faciam palam (506), manifesto teneo ... inimicos meos (507), victi vicimus (510). In Terence officium facere appears four times in long verses (Eun.729, Phorm.724, Ad.593,980) and twice in senarii, at Ad.69, where the style matches the pretentiousness of Micio's words, and 514.

465. The line is hypermetric; see note on 217.

468. an quid : for indefinite quid (the reading of the Bembinus alone) after an, which here has much the same force as num, cf. Plaut.Asin.717, an quid est homini Salute melius, and Merc. 415. Quicquam, the reading of Jov., the Calliopians and Donatus, is simply the insertion of the more normal usage (cf.e.g. Hec.209,878, Phorm.1009) for the rare and more difficult.

469. vero amplius : the word position suggests that a comma should be placed after vero, in which the literal

meaning is clear and which is here used as a confirmative reply (= verum): cf. Eun.401-2, rex te ergo in oculis .. TH. scilicet. / GN.gestare. TH. vero; credere .. See Thesleff, Yes and No, 48. Strengthening and adversative (sautem) vero does not appear in initial position; see Marouzeau, L'ordre des mots, III,92.

ferendum : in Plautus and Terence and early inscriptions the gerundive of third and fourth conjugation verbs usually have the ending -undus, u being the normal development from o (here thematic) in medial closed syllables.

470. This line is echoed by Ovid, Am.1.6.59 f., nox et amor vinumque nihil moderabile suadent, / illis pudore vacat Liber Amorque metu; cf. also Plaut. Bacc. 87 f., quia istoc inlecebrosius / fieri nil potest: nox mulier vinum homini adolescentulo, Aul.750 (vinum and amor) 795 (vinum and adolescentia). Hegio's speech in these lines is generously garnished with stylistic adornments as homoeteleuton, asyndeton and alliteration. It opens on a lofty tone with the four abstracts in asyndeton as subjects of persuasit: see Haffter, ch.4, who points out (p.96 n.3) the similarity in expression in Acc. trag.349, persuasit maeror anxitudo error dolor.

471. humanumst : the adjective implies the weakness of human nature.

472-3. lacrumans ... ducturum domum : the close connection of orans and obsecrans, which commonly appear together, often with a connective (e.g. Plaut. M.G.971, Capt.511, Merc.170, but in asyndeton at Plaut. Amph.923, Cas.321, Rud.882) and the abundantia of fidem dans iurans point to a division of these verbs into a tricolon of the type 1 + 2 + 2; see on 48-9. But cf. Leo, Anal.Plaut.III,21, who takes lacrumans, orans, obsecrans as a tricolon separate from fidem dans iurans.

ducturum domum : the original and fuller expression from which were derived the more usual uxorem ducere or ducere alone (cf. Phorm.298, Hec.62,146). With its archaic flavour, the alliteration and homoeoteleuton, the phrase provides a fine-sounding clausula for the tricolon, in keeping with the high-flown style: cf. also in the next line ignotumst, tacitumst, creditumst, another tricolon with rhyme (cf. Phorm.103, imus, venimus, videmus). By the baroque-like abundance of stylistic embellishments in 470 ff. Hegio's speech is a parody of high-flown rhetoric. Terence here produces humour at Hegio's expense. We have the sight of this poor and rather insignificant citizen suddenly finding himself to be the champion of a defenceless household and drawing himself up to make the most of his moment of glory. Cf. also his speech at 489 ff.

475. mensis [hic] decumus est : as transmitted the line is unmetrical. The simplest solution is to omit hic (so most editors): a similar corruption may occur at And.705.

476. bonus vir : ironic as often; cf.556, And.616, 846; cf. Phorm.287 and see Landgraf, p.175.

si dis placet: 'would you believe it?': the words have lost their literal sense: see Fraenkel, SIFC 27-8, (1956) 123-4; Lindsay on Capt.454, and Donatus on Eun.919.

477. quicum : the archaic ablative qui does service for all genders and both singular and plural. Cf.Hec. 555 for an example similar to the one here (Av have quacum). For further instances see Neue-Wag. II³ 461 ff.

479. in mediost : 'is here for you to see', i.e. Demea does not have to take just Hegio's word for it. Cf. Cic.Verr.2.2.104, nihil dicimus: tabulae sunt in medio. See TLL VIII 595,39 ff.

res ipsa : i.e. the fact that she is pregnant.

480. ut captust servolorum : the reading of the Calliopians. The contemptuous tone of the diminutive is in keeping with the pretentious self-aggrandisement of Hegio. The phrase means 'as slaves go', ut having restrictive or limiting force (see LHS II 634 and Bennett, I 111-2). In the nominative the substantive

is almost always used in clauses similar to this one (cf. Afran. 313; Caes. B.G.4.3.3; Cic. Tusc.2.65) and approximates to the sense of ingenium or natura.

481-2. alit illas, solus omnem fam. sust.: I prefer to place a comma after solus (so Kauer, W.St., 22.1900, 108). This punctuation gives a pleasing balance - alit ... solus, omnem ... sustentat, and gives more point to the first colon, which by the usual punctuation is very weak. Kauer's suggestion has some support from Donatus: see the lemma ALIT ILLAS SOLUS and the scholion on it.

482. abduce: In Terence the imperatives singular of ducere and dicere are always duc and dic respectively but the compounds of ducere usually show the form in -duce as here: cf. Ad.910, 917, H.T.744, exceptions at Eun.377, Phorm.410. On fac/face see on 842.

Hegio here offers Geta for torture. In both Attic and Roman law the testimony of slaves was admitted by the court only (with very rare exceptions) if it had been extracted under torture. But neither in a Greek nor in a Roman context do Hegio's words imply a challenge to Demea to take the case to law. An Athenian citizen had the right to torture his slave when no recourse had been taken to the courts (cf. Lysias 1.16.18 and Lipsius, 889 f.).

483. immo : here introduces a stronger expression for the one used by Hegio : cf. Eun.894 f., vin?
#immo percupio.

extorque, nisi ... : 'torture me, if it didn't happen as I said (i.e, if you don't believe me)'. Despite Donatus' comment, torquemus enim hominem, extorquemus veritatem, it is more natural to assume the ellipse of me in view of the preceding hunc abduce, vinci. Cf. Livy 32.38.8, in servilem modum lacerati atque extorti sunt.

489. fidem : see on 381.

490. quod vos vis cogit : the main argument in favour of vis against ius (F¹P² and favoured by several editors) is that the sense is not clear and it seems unlikely that it would have replaced ius with which the meaning is obvious. I would retain vis explaining quod vis cogit as a rather high-flown turn of the common, almost stereotyped, phrase vi cogi. This is in keeping with the rather pretentious mode of speaking: see note on 472-3. Hegio is referring to the law which apparently compelled an Athenian young man to marry a girl he had seduced: see note on 339 and cf. Donatus' scholion vis igitur legum intellegitur.

484. non negabit : i.e. Aeschinus.

ipsum : the object of the imperative cedo (see on 123).
The Call. have ipso, coram having been taken as a
preposition (see on 269).

486-7. miseram ... obsecro : heard from backstage as
Pamphila gives birth to her child; Plaut.Aul.691 f.,
And.473.

Iuno Lucina : the most famous seat of the worship of Juno
Lucina was the temple on the Esquiline, the founding of
which in c.375 B.C. was commemorated by the festival of
Matronalia on the Kalends of March: see J.Gagé, Matronalia
(Brussels, 1963) 66 ff.

Lucina was later identified with Diana by poets (Cat.
34.13; Verg.Ecl.4.10; Hor.carm.saec.15, Stat.S.1.2.269).

488. em : with deictic function (note the form illaec
and cf.371-2). The MSS. read hem, which is hardly possible
here, though printed by Dz-K.: see Luck, Interjektionen,56,
and for the corruption see on 371.

492-3. ego, Demea, summa vi defendam : the separation
of ego and sum.v.d. by the vocative Demea gives added
emphasis to both parts of the clause, which forms a
contrast with what is implied by sin aliter ... est ('If
you do nothing'): see E.Fraenkel, Noch einmal Kolon und
Satz, Sitz.-ber.der Bayer.Akad.Phil-Hist.Kl.,1965,63,67.

493. summa vi defendam : a figurative expression taken
from the military sphere and picked up again in 498.

Hegio describes his actions in heroic terms: cf. Enn. trag. 158, Hector vi summa armatos educit foras (conjecture); Plaut. Amph. 210; Sall. Jug. 25.9.

494 ff. una ... una ... una : another tricolon with anaphora (see note on 48-9) but this time with variatio in the third member where hyperbaton (paupertatem ... gravem) gives a lofty climax to the tricolon (see Fraenkel, Iktus, 321). For a similar tricolon cf. And. 312, ipsum hunc orabo, hunc supplicabo, amorem huic narrabo meum. Note also the alliteration in pueris parvulis and paupertatem .. pertulimus .

495. militiae et domi : the phrase (and its variants domi militiaeque) has the solemn ring of 'official phraseology' (Jocelyn, 294 on Enn. trag. 239, em neque domi nunc nos nec militiae sumus); cf. Sallust. Cat. 29.3, ea potestas per senatum more Romano magistratui maxuma permittitur, exercitum parare, bellum gerere, coercere omnibus modis socios atque civis, domi militiaeque imperium atque iudicium summum habere. The expression, favoured by Livy, Cicero, and Sallust, often occurs in passages elevated in style: cf. Cic. Pis. 1, numquam erat audita vox in foro, numquam periculum factum consili, nullum non modo inlustre sed ne notum quidem factum aut militiae aut domi.

497. nitar, faciam, experiar : the meaning of faciam is secondary to the function the verb performs as one member of the tricolon. The expression as a whole gets its forcefulness from its triadic nature and faciam is little more than a 'filler', required to satisfy stylistic considerations: cf. Plaut.Aul.453, coquite, facite, festinate and Leo, Anal.Plaut.III,12 on Plaut.M.G.1100, sumat, habeat, auferat.

experiar : in its technical sense as at 350.

498. animam relinquam : an inversion of the more common usage, e.g. at Nepos Eum.4.2, non prius distracti sunt quam alterum anima relinqueret, cf. Hann.3.1, and Verg.Georg. 4.526, Eurydicen anima fugiente vocabat. This turn in the mode of expression arises from the desire to have parallelism with illas deseram. A similar parallelism occurs at Verg.Aen.3.140, linquebant dulcis animas et aegra trahebant corpora on which see Servius who cites this Terentian line.

499 a. With almost all editors except Dz-K. and L-K. I regard the line as an interpolation. It is absent from the Bembinus, though added by Jovialis, and appears in almost the same form at Phorm.461, where it suits the context perfectly. Here the words imply that the final decision is Demea's and this is not so. Moreover, there is no certain example of a verse appearing in more than

one place in Terence (on Phorm.181a and And.208 see Andrieu REL 18,1940,67): the similarity of And.473 and Ad.487 is hardly relevant. The line was probably quoted to explain the implications of Demea's rather brief response, conveniam fratrem.

500. facito : while the temporal significance of the future imperative can often be seen (see on 377) facito is preferred to fac in some contexts, as here, for solemn and emphatic effect: cf.808, quaeso hoc facito tecum cogites. In part it may be the word-length of facito, as against the monosyllabic fac, that gives the word a solemn and emphatic tone (see Haffter W.St.69, 1958,370, on the -tote forms), in part the decay of these forms and their frequency particularly in the third person in the legal sphere, cf. e.g. Lex.Bant.CIL I²582,19 ff.

cum animo cogites : for the preposition (instead of the more common in: cf. e.g.30,818), usually with personal pronouns in this context (so 808, Eun.64), cf. Most.702,Trin.255, Cato in Gell.16.1.4.

501 ff. quam ... facillume ... quam maxume ... tam maxume ...: more emphatic than quo ... eo with comparatives, this construction appears in early Latin (H.T.997 ff. Aul.236, Truc.171; Cato Agr.64.2;65.1) and archaising authors: cf. Varro R.R.2.9.12; Sall.Jug.31.14.

501. agitis : = vivitis, a rare usage in early literature; in the later period it is a favourite use of Sallust: cf. Jug. 18.9; 19.5; 41.7; 55.2; see TLL I 1338, 23ff. and 1401, 51 ff. The line is probably echoed in the line of Porcius Licinus, tres per idem tempus qui agitabant nobiles facillime, in the Suetonian life of Terence.

503. aequo animo aequa noscere: this sound figure (polyptoton) is common in passages of an elevated nature: cf. e.g. Plaut. Fers. 674-5 si quid bonis boni fit, esse id et grave et gratum solet; Pseud 1142; Stich. 765-6. For further examples see Hofmann, 94, but on interpretation see Haffter, 39.

noscere: 'to recognise' and thus act accordingly.

505. redite : 'come back' (later). This is the only possible place in the scene where Hegio can infer that Micio is not at home and the meaning given is required for this inference. The future imperative precludes the supposition that Hegio has turned to go into Sostrata's house and that Demea is calling him back (see F. Pradel, Philologus 63, 1904, 479). The sense 'return home' does not suit the context either.

507. indicente : i.e. non dicente (cf. Livy 22.39.2, etiam me indicente omnia e re publica fideque vestra faceretis), going closely with non to form a litotes.

For the negative prefix cf. Plaut. Capt. 70, invocatus;
Phorm. 951, quod dictum, indictumst.

haec fiunt : haec is better taken to refer to Aeschinus' actions. Demea is referring to his previous warnings to Micio (cf. 60 ff.). The present fiunt is therefore to be read.

utinam ... defunctum : 'I just hope there's an end to it (Aeschinus' misconduct -haec of 507) with this affair (hic)'. Defunctum sit is impersonal passive; cf. Livy 2.35.3, adeo infensa erat coorta plebs, ut unius poena defungendum esset patribus.

509. evadit : I take the verum-clause to express Demea's belief that his wish will not be fulfilled and therefore to refer to the future. Accordingly I prefer evadet of the Calliopians to evadit of the Bembinus. Demea is not thinking of the present situation but is prophesying some further calamity.

For the expression cf. And. 176, eri semper lenitas / verebar quorsum evaderet.

510. evomam : see on line 312. Demea leaves for the forum.

Act. III sc. 5.

Hegio enters from Sostrata's house, speaking 511-3 in through the door to Sostrata.

In support of the authenticity of these six lines as Terentian see Conrad (Univ. Calif. Publ. Class. Phil. 2, 1916, 298 ff.) against Kauer. The latter's objections are not valid. He believed that the lines were an early interpolation because of the evidence of Donatus (hi sex versus in quibusdam non feruntur, 511) and because they contain nothing of substance and contradict what has preceded. Hegio, says Kauer, declares his purpose of looking for Micio as if the conversation with Demea has not taken place.

But if these lines did not appear in Terence's play, the convention that characters should exit and enter at the same point (unless it is explained: cf. Phorm. 312) would be broken. The reason for the short and apparently meaningless visit to Sostrata is that Demea is to return without having found Micio, who is to hear the news from Hegio before Demea encounters him. Therefore, Demea and Hegio must exit separately. So in Bacchides Nicoboulus leaves at 348 to look for Mnesilochus at the forum, while Chrysalus leaves for the same place and purpose at 367 after a monologue. Only Chrysalus meets the young man.

Rieth (81-5) accepting 511-6 as Terentian and Menandrian, believed that in the Greek play there was a choral interlude before this scene. But in this short section there are three instances of the compression of time: 1. vv. 507-10 cover the meeting of Hegio and

Sostrata 2.511-38 cover the journey of Demea to the forum, his search and return 3.516-91 cover the same journey by Hegio. Menander, it is true, does seem to use the chorus to convey the passage of time. In *Dyskolos* Sostratos leaves for home at 217 and returns at 259 (choral interlude after 232). Later he goes off to the fields with Gorgias at 392 and returns at 522, giving the impression that he has been working for a considerable time, but there is an interlude at 426. Here it seems more likely that the chorus appeared after Hegio's exit for the forum, i.e. after 516. For other compressions of time in Terence cf. Phorm. 152-77, 314-47, Hec. 510-21. Extreme examples in Plautus are at Cas. 758-9 and Cist. 630-1.

511. quod : here = quantum as in 423.

514. si est facturum ut : si in prosodic hiatus; cf. ne esset, And. 182; si amabat, Rud. 379; si ita sunt, Trin. 1098, and see on 313. The expression is always simply si est ut (= si evenit ut): cf. Phorm. 270, 925, Hec. 501, 558, 637, 724, 796. Fleck.² and Dz-K. read si est is, but the pronoun seems unnecessarily emphatic.

516. Hegio leaves for the forum.

Act IV sc.1.

In this scene we are given another glimpse of Ctesipho's character. He lacks selfconfidence (536) and shows once more, as he did in 282 ff., fear of his father's discovering his association with the psaltria. But although he may be frightened of his father, he shows filial affection for him (519) and reacts with horror (at least initially) to Syrus' suggestion that he should like to Demea. Ctesipho's innocent trepidation enhances the confidence arrogance of the slave and the scene as a whole prepares for the second duping of Demea by Syrus.

For the metre of the scene see the introductory note to Act II sc.1.

517. Ctesipho and Syrus enter from the house of Micio.

sodes : the coalesced form of si audes in which the earlier meaning of audeo (to be eager, to desire: cf. avidus) has been retained. In Terence sodes is always the form, but in Plautus si audes occurs (Poen.757, Trin.244). Like quaeso, sodes strengthens the force of the imperative. It occurs after the verb in Terence except at H.T.459, 'sic hoc', dicens; 'asperum, / pater, hoc est; aliud lenius sodes vide,

where the unusual position gives a more imperious and insolent tone to the words of the meretrix; cf. the tone of Cat.103,1, aut sodes mihi redde aut desine quaeso. See note on 190.

apud villamst: apud as often = 'at' or 'in'; cf. apud forum at 404 and 512.

518. nunc quom maxume: 'at this very instant': quom maxume emphasizes nunc (cf. And.823, Phorm, 204, Plaut. M.G.1153). The phrase has its origin in expressions where an action or person was described in superlative terms by means of a comparison as in Cato, rel.p.37,15, (Jord.), perge istuc quoque uti quom maxume delere; Cic.Q.fr.2.4.6, domus celebratur ita ut cum maxime; cf. Cic.Fam.13.62, te semper sic colam et tuebor ut quem diligentissime. Because of the elliptical nature of these clauses quom maxume broke free from its original syntactic environment to acquire independent lexical status: cf. Seneca de ben.1.3; see Kühn-Steg. II, 21 479-80; Krebs-Schm. Antibarb. sub 'maxime'.

519. quod . . . fiat: quod here in limiting sense, 'provided that'. Cf. Cic.fam.4.2.4, tu quod tuo commodo fiat quam primum velim venias. See Kühn-Steg. II, 21 307f. The optative force in the subjunctive is clear

in these exx.: see Handford, 57-8.

defetigarit: the reading of most of the Calliopians. The Bembinus and E have defatigarit which Dz-K. and Marouzeau print. Kauer simply says 'die Herausgeber haben mit Unrecht defetigarit aufgenommen' while Marouzeau prints defet- at And.669, Eun.220, and Phorm. 794. For the sake of consistency and in view of the overwhelming support of the MSS. in these three places for defet- the Calliopian reading may be adopted here.

520. prorsum: strengthens the negatives as at Phorm. 980, ut quid agam cum illo nesciam prorsum. It is impossible to account for the choice of prorsum at one point and prorsus at another in Plautus and Terence. The existence of the two forms is metrically convenient but prorsum occurs more often before consonants than vowels in Terence (see H.T.776, 894, Eun.332, Phorm.980, Hec.315). See Rolfe, TAPA 51 (1920)30 ff. for discussion of the use of the two forms in Latin literature.

521. rectius: the final syllable has to be taken as long to avoid a tribrach with pyrrhic caesura. It may be explained as syllaba anceps at change of speaker: see Laidlaw, 87 f. But although this may be the correct explanation, it is interesting to note that the majority

of the examples cited there by Laidlaw occur at the locus Jacobschnianus: cf. And.437,267,500 (text doubtful), Phorm.996,510, Hec.463. See note on 142.

522. misere nimis cupio: nimis is attested by Donatus and in a fragment of a 10th/11th cent. manuscript (see J. Raasted, C&M 18 1957 121). The Bembinus has MISER VIVOS, which is obviously corrupt, but vivos is near enough nimis to give some support to the reading of Donatus. Nimis was probably expunged in the Calliopian archetype because it was felt to be redundant with misere. Bentley changed the word order to nimis misere (but cf. H.T.440). I see no reason why misere can not here modify nimis which in turn modifies cupio. Misere usually goes with verbs (cf. Ad.698 misere .. cupio), but it does occur with an adjective at H.T.649, misere religiosae).

523. I follow the majority of more recent editors in taking this line to be a troch.oct., the first syllable of illud being shortened. We thus have an unusual division of the anapaest in the final foot, -a propest (see Laidlaw, 39). To avoid this other editors since Guyet have, contrary to the line division

in the MSS., placed propest in 524, reading the two lines as an iambic oct. and iambic dimeter, taking propest as pyrrhic or changing abesset of the MSS. and Donatus to esset.

525. illi : the Bembinus alone has this form of the adverb. Jovialis has changed this to the classical form illic, the reading of the other MSS. Cf. 844 where illic of Jov. and the Call. MSS. is unmetrical (see Craig, Jovialis, 32-3). It is possible that illic in the next line (found also in A) may be a similar modernisation: so L.-K.

527. rogitabit: the reading of the Bembinus. The other MSS. have rogabit. This is a reversal of the usual circumstances when the two branches diverge with regard to these two forms. At Eun.1008, H.T.1008, Ad. 539 and Hec.527 A has forms of the simple verb while the Calliopians (or some of them) show the corresponding part of the frequentative. At Eun.1008 rogas is unmetrical (all the Call. have rogitas) while at Hec. 527 rogitare gives a proceleusmatic, doubtful in a trochaic line. In the last example rogare may have been changed because of rogitas in the preceding line.

In the line before us Fehl (p.40) thinks that the Call. retain the original reading. This is possible in view of Eun.1008, but it is virtually impossible to decide between the two branches. I would follow the Bembinus. Perhaps rogitabit has been altered to rogabit in the Calliopians because of rogabit in 539 (all Calliopians except D¹Lp).

'ego die' : for the transition from oratio obliqua to direct speech cf. Phorm.910-1, at hic dehortatus est me ne illam tibi darem: "nam qui erit rumor populi" inquit, "si id feceris" and more abruptly without inquam or the like, Ad.414-7 (cf. the abrupt change into direct speech at 233 and see note on 618-24).

The reading of the Calliopians, quem ego ..., looks very much like an interpolation to link ego ... die syntactically with the rest of the sentence (see on 350) and to provide an object for vidi. But the object can be easily understood from ubi fuerim. hodie toto ... die: the Sperrung gives emphasis to toto and indicates the angry tone which Ctesipho expects from his father. As for hodie beside toto .. die, I see no need to remove one or other because we have two ablatives (so Krauss, Rh.M.8 1853 559,

followed by Wagner and others). The ablative origin can hardly have been felt in hodie. The presence of toto makes this example quite different from Pers.779-80, hic mi dies hodie inluxit, Epid.157-8, and Men.596, as Krauss says, but the 'pleonasm' seems to me to be less striking in this passage.

528. nilne in mentemst: the accusative (only in the Bembinus) is supported by Gellius (1.7.17) discussing in potestatem fuisse; et Plautus, verborum Latinorum elegantissimus, in Amphitruone (v.180) dixit: numero mihi in mentem fuit, non, ut dici solitum est, 'in mente'. The mistake is common: see crit. app. at H.T.986, Bacc. 130, Amph.710.

numquam quicquam: 'nothing at all': numquam is here a stronger negation for non: see note on 157.

529. cliens amicus hospes: for the collocation of cliens and hospes cf. Livy 3.16.5; 4.13.2; of amicus and hospes Plaut. M.G.764, Cic.Rosc.Amer.15. When the three words are together, hospes and cliens are usually beside each other; Cic.de senect.32, amici clientes hospites; Cic.fam.5.8.5, amicorum hospitem clientium. Clearly the obligations a Roman felt to an amicus were less demanding than to either cliens or hospes though it was

a matter of dispute which of these two had priority: see Gellins 5.13.2,5. I would punctuate with a dash after hospes.

530. hisce opera ut data sit: the ut-clause is loosely attached to what precedes: 'so that you could have been assisting them'. I would remove the question mark. quae non data sit? : strictly speaking the clause is relative, but the expression is elliptical, the thought being 'You ask me to say I've ~~giv~~ assistance which hasn't been given?' The subjunctive has the force similar to that of the subjunctive in repudiating questions: see on 246 and 288.

531. interdius: only appearance in Terence of this earlier form of interdiu cf. Plaut.Asin.599, Aul.72, Most.444. So also dius linked with noctu at Plaut.Merc. 862 and Titinius 13. For diu (by day) cf. Titinius 27, nec noctu nec diu and Sallust in Jug.38.3, diu noctuque (diu is attested by Charisius). See Neue-Wag. II³ 651; Lindsay, The Latin Lang.556.

532. Donatus states that some gave this line to Ctesipho. The suggestion is attractive. The interjection (dolentis), the tone (quam vellem) and the double meaning in amicis operam mos esset dari suit

the lovesick Ctesipho. Moreover, quin tu otiosus esto fits better with the preceding line if spoken by Ctesipho than if Syrus speaks both lines. I would adopt the apportioning of the line to Ctesipho. The mistake would have been made because of the vocative at the end of 531.

533. quin esto: this usage of quin with the imperative arose from question with quasi-jussive force as in And. 399, quin taces? H.T.832 quin accipis? See Hofmann, 80-1 and Bennett, I.350.

calleo: transitive; cf. Most.279, ut perdocte cuncta callet, Cic.Balb.32 ignosco tibi si neque Poenorum iura calles ..., Afranius 124.

534. fervit: the first appearance of this verb as a second conjugation form is in Varro R.R.1.65 (see TLL VI,1 590 and Neue-Wag.III³ 267-8). The Call. have the later form fervet.

tam placidum quam ovem reddo: the meekness of sheep is proverbial: cf. Lact.inst.3.26.4, tam placidum quam ovem reddam, Sulp.Sev.dial.2.9.4, ove placidior and in Greek, Philippides, fr.29.Kock. See Otto, ovis,2.

535. laudari: because the archaic infinitive forms appear almost always at the end of a verse (cf.e.g. And.

203, H.T.716, Eun.509,510, Phorm.305,306 and see Engelbrecht, Stud.Ter.66) various conjectures have been made to remove laudarier (see Conradt, Hermes 10 1878 104 and Spengel² ad loc.). At Andria 500, however, adsimularier appears internally (and not at the end of the hemistich). Yet the line is unmetrical and perhaps adsimulari should be read (cf. And.689 where sollicitarier seems to be wrong). I do not believe that the unusual position is significant enough to warrant emendation (cf. note on siet in 83).

facio te apud illum deum: for the sentiment cf. Cic. de orat. 1.106, equidem te ... in dicendo semper putavi deum; 2.179;3.53, and Antiphanes fr.209 Kock
θεός ἐν ἀνθρώποισιν ἦν ἐκεῖνος. See Otto
deus,5.

536. virtutes narro : virtutes is usually taken to refer to Ctesipho's moral virtues, but the plural is often used of exploits, particularly of a military nature: cf. Asin.558, Curc.179, Epid.445, M.G.12,32. This interpretation (supported by Syrus' words at 558 ff.) gives more humour to Ctesipho's incredulous

meas? Ctesipho could hardly be more timid or less heroic, but could well be regarded as honestus, probus, etc.

537. em tibi: the phrase is sometimes used by a character speaking to himself; so at 790 and Phorm.847. Here tibi has reference to Ctesipho: cf. And.842, Eun.472: see Luck,61-2.

autem: marking a transition as Syrus sees Demea; see on 722.

lupus in fabula: 'speak of the devil!' The source of this proverbial expression was probably a fable where the wolf appeared when it was being spoken about. Cf. Cic.Att.23.33.4, de Varrone loquebaumur: lupus in fabula; venit enim ad me..., Plaut.Stich.577, atque eccum tibi lupum in sermone. This seems better than the explanation of Donatus (and others) who takes the expression to refer to the loss of speech at the sight of a wolf. See Otto lupus, 10 for references and discussion.

538-40. There is considerable disagreement among editors about the metre of these three lines. Thus e.g.

	Dz-K.	L-K.	Marouzeau	Speng., Stamp.
538	T.Sept.	Iam.Oct.	I.Oct.	T.Sept.
539	"	"	"	I.Oct.
540	"	"	T.Sept.	I.Oct.

All these editors print the same text for 538 and 539, but out of consideration of the sequence of metres different metrical licences have been invoked. Line 540 as transmitted by all the MSS. is an iamb.oct. but since the rest of the scene is in trochaic sept. and since the Donatus commentary betrays signs of variation in the MSS., textual changes have been made so that the line may be a troch.sept. In fact all four views can be supported to a greater or lesser degree by other passages in Terence. Mar.'s metrical scheme is the most common (cf.e.g.Eun.727,971, Phorm.348,841). In harmony with Dz-K.'s opinion the metre changes at the announcement of a character rather than at his first words at And.605 and 234. Support for taking 540 as iambic is given by Phorm II,1 where 231-2 are troch. sept., while 233-51 are iambic oct. If one followed Lindsay's conspectus metrorum, closer parallels would be provided by Eun.1031, And.957 and Ad.209 but there are textual problems in all three cases. Support for taking 538 as trochaic and 539 as iambic again is given by And.317 (309-16 iamb.oct.: 317 trochaic; 318 iambic sen.; 319 ff. troch.sept. with new speaker beginning in the second half of 318.

Line 538 is most naturally taken as a troch. septenarius. But because of the preceding iambs Lindsay and Marouzeau scan it as an iamb.oct., taking pater as an iambus. The evidence for the retention of the long vowel before final r is given for Terence by Laidlaw, 54-5 to whom Marouzeau refers. The main support for pater is in Hec.258, where Laidlaw states such a prosody is 'required'. In the footnote he says 'unless we read - etsi illi pater es (etsi om.Don.ut.vid.)'. In fact etsi is given in all MSS. and I cannot find support for om.Don.ut.vid. in Lindsay's apparatus. According to Wessner there are two lemmata on this line which both contain etsi; there is none which does not contain it. (Marouzeau refers to Hec.258 as support for pater but reads etsi). In And.950 and Phorm.147, as Laidlaw admits, pater can be a pyrrhic. I follow Dz-K., Stamp. and Spengel in regarding this line as a Troch.Sept.

Line 539 reads naturally as an iamb.oct. which is what I take it to be. Dz-K. alone dissent, regarding it as a troch.sept. One then has to scan siquid as a pyrrhic with the first syllable short by Tonanschluss. The evidence for pyrrhic siquis in Terence is very weak. Drexler (Wizenzen 6-7) includes in his examples

from Plautus and Terence And.258 as the sole instance from Terence (supported tentatively by Thierfelder, Andria Einl.55). But the line will also scan with si quis. The evidence for siquis does not seem strong enough to me. See Lindsay ELV 172; Laidlaw, 29-30. On Tonanschluss see Vollmer, Sitzber.d.bay.Ak. 1917 9 19 ff.; O.Skutsch, Pros.u.metr.30-1.

As 540 is transmitted in the MSS. the line is an iambic oct. But the lemmata on the verse in Don. attest to differences in word order. One reads NE EGO HOMO INFELIX SUM, a second reads NE EGO HOMO SUM INFELIX (with further variations in C and V.). This variation suggests that there may have been an early interpolation. A later interpolation of a similar kind may be the cause of the differences in the MSS. at H.T.825: ne ego homo sum fortunatus GD; sum homo f. A; f.homo sum FCF; homo f. sum E. With Marouzeau I believe that at 540 sum is an interpolation and that the line is therefore a troch. sept.

539. nusquam tu me!: ellipse rather than aposiopesis: see Hofmann, 169-70.

Line 538 - fuge modo intro- looks very much like a stage direction. One would assume that Otesipho

now goes into the house. Since he calls to Syrus at 543 and has not apparently heard what his father has said, this seems to be borne out. Dz-K. and Marouzeau believe that he remains visible to the audience until 552 (standing at the door). See Duckworth, 120-1, for examples of lack of clarity in the stage action and pp. 107 ff. for discussion of the stage movements of Syrus and Geta in scenes 5, 6 and 7 of the final act.

540. ne ego homo sum infelix: on the text see note on the metre of 538-40.

541. a villa mercennarium: this adnominal use of the ablative of origin occurs most frequently with place-names, with or without a preposition: cf. Plaut. Pseud. 737, servos iste ex Carysto ecquid sapit? Asin. 499, etiam Periphanes Rhodo mercator dives, Eun. 165. See Bennett II 290; Löfstedt, Synt. I 228-9; LHS II 105. mercennarium: 'hired help'. For the word in an agricultural context cf. Cato. Agr. 5.4, operarium mercennarium politorem diutius eundem ne habeat die, Varro R.R. 1.17.2, omnes agri coluntur hominibus servis aut liberis aut utrisque: libris aut cum ipsi colunt .. aut mercennariis.

rure: the MSS. all have ruri but Charisius (142) cites as examples of the ablative in the locative sense this line and a passage from Titinus' Hortensius, in foro aut in curia / posita quam rure apud te in clauso .. (60). Lindsay prints rure, and certainly the citation of Charisius on this line on this particular point is strong evidence for corruption of the MSS. It is hardly likely that he would quote a dubious example to support his case. Disagreements in the MSS. on the form of this word may be behind the statement of Festus (357,8 Lind.), 'ruri esse' non 'rure' dicendum: testis est Terentius cum ait 'ruri ... se continebat' (Phorm.363, where ruri is required by the metre). An example of such disagreements may be provided by Nonius (525,26 M) who quotes Trin.166 with ruri although all MSS. have rure. (He is not quoting the passage with reference to this particular point, however).

543. verum: a strong form of confirmative reply: cf. H.T.1012-3, CH. nihilo minus ego hoc faciam tamen / SO. facies? CH. verum.; also And.769, Eun.347 Ad.578. The full expression hoc verumst occurs at Phorm.206. After Terence verum does not have this

function: see Hofmann,40: Thesleff,49.

animo bono: elsewhere in Terence bono precedes animo (284,511,696, H.T.822, Eun.84, Phorm.965, the last two at the end of senarius). The transposition is here caused by the metrical demands of the ending of a troch. sept. Cf. animo bono es in Plaut. Aul.732 (T.S.); Cist. 591 (I.Sen.); M.G.1206(T.S.); Pseud.322 (T.S.), all in final position, against Amph.671,1131, Asin 638, Aul. 787; Cist.73; Merc.531, M.G. 1143,1342, all in initial or internal position. An exception is at Rud.679 where bono animo es ends the line, forming the last cretic. See Brix on M.G.1206.

544. Kauer subordinates quid... inf. to discernere as an indirect question. But in Plautus and Terence malum never appears in such a clause. The earliest example given in TLL is Apul.Met.4.25, anus iratior dicere eam ... iubebat quid malum fleret. Support for the traditional syntax is given by Eun.546-7, quid hoc hominis? qui hic ornatust? quid illud malist? nequeo satis mirari neque conicere: nisi ... But Kauer is surely right in not marking off malum with commas. The word may be the remains of what was once a parenthetic exclamation (see Hofmann,32) but in Plautus and Terence the word is used very much like an

asseverative particle.

545. nisi : here has adversative force which it acquired in contexts such as this where the nisi-clause expressed a correction or modification of the thought expressed in a preceding negative clause. cf. Phorm. 952-3 nescio;/ nisi me dixisse nemini certo scio, Cic. Fam.13. 73.2, de re nihil possum iudicare: nisi illud mihi persuadeo ..., also Eun.826-7, Plaut.Rud.751. By extension nisi in this sense also appears after a positive statement; cf. Cic.Fam.4.5.3, malum est liberos amittere - malum: nisi hoc peius est haec sufferre et perpeti; cf. Ad.153. See Kühn.-Steg II, 2 415.

545. gerundis miseris: in apposition to huic rei: cf. 870-1. hoc fructi ... fero, odium, also 258-9. The gerund/gerundive is quite rare in this appositional use: cf. Livy 2.47.12, neque immemor eius ... reconciliandi animos plebis. See LHS II 428.

546-7. primus ... primus ... primus: for the triadic anaphora see on 48-9. As Syrus' words at 548 make plain, Demea is in fact the person most in the dark about the real situation.

547. porro: hardly temporal as Dz-K. take it. It reinforces the last member of the tricolon: cf. And.278-9,

adeon me ignavom putas, adeon porro ingratum aut

obnuntio: the technical words for the announcing of ill omens by the augurs and magistrates (cf. Donatus, nam proprie obnuntiare dicuntur augures, qui aliquid mali ominis scaevumque viderint). The sense here is 'I am the first to announce the bad news'.

548. Syrus says this in an aside.

549. si redierit: for si introducing an indirect question after visere cf. Eun.545, visam si domis. Phorm.898-9, H.T.170, all with the indicative. For the subjunctive cf. Phorm.445, vis redieritne iam an nondum domum, Eun.663, vis amabo num sit (domi). Similarly after videre, the si-clause usually has the indicative, cf.239, Eun.838.

viso: present for future; cf.757, And.535, id viso tun an illi insaniant, And.594, domum modo ibo, ut adparetur dicam atque huc renuntio, 485.

549-53. It is not uncommon for an entering character's monologue to be interrupted by asides or comments of other characters who are on the stage, but who are not seen by him. In Terence asides are brief, rarely extending beyond more than two lines (cf.305,308-9,543,

548, And. 179, 237, 240, 251, 340, 342, 461, 462-3, 607, 611, H.T. 243, 246, Eun. 254, 265, 644, Phorm. 183, 184, 191, 193-4, 732, 735-6, 737, 843, 846). Clearly this passage is longer than usual. There are, however, other passages of similar length in Terence (e.g. 450-3, Eun. 297-301) but in both these cases it is not difficult to envisage stage action that would satisfactorily fill in the time. In this case it is more awkward since 549 implies that Demea now goes up to the house while he does not see Syrus until 533.

A passage that is similar to this one is at And. 405 ff. At 404 Simo enters saying reviso quid agant aut quid captent consili but apparently he does not see Davos and Pamphilus until 416 where he says utrumque adesse video. Davos and Pamphilus discuss how they are going to deal with Simo from line 405 to 411. From 412 to 415 the action seems to freeze as Byrria explains the reason for his entrance. This awkwardness clearly arises as a result of Terence's complication of the plot by the introduction of Charinus and Byrria (cf. also Byrria's exit 425-431) but, if 412-5 were omitted, we would get a situation

comparable to the one at this point of the Adelphoe. I cannot find an exact parallel to these two passages in Menander where asides are generally as brief as they are in Terence (cf.e.g. Dysk.191(end)-193(beginning), 194,212-3,431-2, Epitr.5-6,11-2,14-5). However, at Epitr.243 Onesimus enters and delivers a monologue until 253 when he is interrupted by the entrance of Habrotonon (254-9) but he continues at 259-60 and later, after a speech of H.(260-5) at 265-6. Yet neither of these characters appears to see the other. Onesimus is, however, engrossed in thought.

550. prorsus: here with its original locative significance. 'See that he doesn't charge straight in here': cf. Plaut. M.G.1193, prorsum Athenas protinam adibo tecum, Pers.677.

etiam taces? : 'won't you be quiet?' the equivalent of a strong imperative: cf.Phorm.542, etiam tu hinc abis? And.849, etiam tu hoc respondes quid istic negotist? Kirk (AJP 18 1897 38 f.) plausibly explains the 'strengthening' function of etiam in these and other examples as a development from instances where a demand or command was repeated and etiam originally had the force 'again (I say)'. Cf.e.g. Poen.430-1, abi modo ... etiamne

abis? and for etiam in the sense 'again' cf. Most.474.

551. numquam hodie: see on 159.

553. age : 'very well', an acknowledgement of Ctesipho's words; cf. Phorm.229-30, nunc prior edito tu, ego in insidiis hic ero / succenturiatus, siquid deficias.

PH. age. I would place a colon after age.

tamen : i.e. despite the fact that Ctesipho is going to lock himself up with his girl friend.

554. Syrus acts as if he is unaware of Demea's presence and utters these words so that the other will hear them. His method of tricking Demea in this scene is much the same as the one employed at their earlier meeting. He exploits Demea's gullibility with regard to the character of his son and, after disarming him, sends him off on another wild goose chase, this time in search of Micio.

hic qui volt: Nonius quotes this line (under DURUM) in this form with qui volt instead of quidem of the MSS. and some editors (Fl.², Tyrell, L-K.) have accepted his testimony. I prefer quidem since qui volt seems pointless. The desire hic durare is irrelevant unless the idea expressed was 'even if he would wish to'. With quidem the sense is 'By Hercules no one can last

out here': cf. Men.613, non hercle ego quidem usquam quicquam nuto; Poen.1028, non hercle nunc quidem quicquam scio. Craig (Ancient Editions, 53-4) believed that qui volt was a variant in the text used by Nonius. I am more inclined to believe that Nonius simply misquoted the line: cf. Nonius' quotation of H.T.459 with para for vide and of Phorm.682 (twice, 103 and 36) with senem for senes.

555. scire equidem volo: the Calliopians have quidem but scio equidem and not scio quidem is the normal expression in Plautus (see Lindsay on Capt.249) and Terence (cf. And.659, H.T.632, Phorm.539). The two words are often confused in the MSS: cf. Plaut.Stich.488, Capt.394 and Epid.497, Rud.827. Here the loss may have been caused by haplography. Equidem is always used with the first person singular: see F. Skutsch, Hermes 32 (1897) 94 ff. volo: pyrrhic by BB. according to Lindsay. Mihi has then to be taken as an iambus, which is rare (see Laidlaw, 98). Other edd. take volo as iambic and mihi as pyrrhic, and this is better.

556. gannit : 'what's he whining / yelping about?' The word is used to describe the sound of dogs or foxes, cf. Non.450, 6 ff. M, Varro asinos rudere canes gannire, Varro L.L. 7.103 multa ab animalium vocibus tralata in

homines .. ut Plautus 'gannit odiosus omni totae familiae' (frag. inc.3). Cf. also Afranius 283, Lucil.285.

quid ais?: 'Tell me' / 'listen'. A speaker often draws the attention of another by this phrase before questioning him; cf. And.575, CH. sed quid ais? SI. quid? CH. qui scis ...?

bone vir : ironic as at 476: cf. And.616, eho dum, bone vir, quid ais? 846, Eun.850, also Ad.722.

559. usque occidit: 'gave a sound beating': for the loss of temporal sense in usque see on 213.

em : Syrus points to his face.

discidit : a scholion in the Donatus commentary reads Asper mediam longam a caedendo accipit, ego mediam brevem a scindendo. Asper is correct: in both Plautus and Terence when an iambic or trochaic line ends in an iambic word an iambus is avoided in the penultimate foot of an iambic line and a trochee is avoided in the sixth foot of a troch. septenarius (Bentley-Luchs law). There are exceptions to the rule as when the words ending the line form a word group like malam crucem (cf. e.g. Plaut. Capt.469. Men. 328) or when a monosyllable precedes the iambic word

(but see on 143) or when a Fourth Paeon precedes the iambic word (cf. Phorm.507 ... retineam scio, And.762 ... at etiam rogas). However, although a Fourth Paeon is simply a cretic with resolution of the first element, no certain instance of a cretic word preceding the final iambic word is found. See Bentley on Hor.Serm.2.5.79; Luchs, Studemund, I 1 ff; Lindsay ELV 105,270-2,281-2; Drexler, Akzentstud.II 26 ff., Isidlaw, 101.

560. hanc emptam ait: the MSS. have esse, the Bembinus placing it after ait (unmetrical), the Calliopians after emptam. With Marouzeau (and L-K.-andelend.esse?) I feel that the difference in word-order reveals an interpolation and would omit esse: for a similar interpolation of parts of sum see note on text of 540 and see Dz-Hauler on Phorm.249.

hinc modo: mihi of D and G is an easy palaeographical error arising from the contracted form of writing modo. The other Call. have lost the last word of the line.

561. produxe : referring back to line 402. On the form see on dixti in line 423.

aibas : disyllabic with synizesis of the initial two vowels. The MSS. have the unmetrical form aiebas as

often: cf. e.g. 717, Hec. 238 and see TLL I, 1453, 2 ff. for further exx. in Plaut. and Terence. The disyllabic form is the commoner in Terence but aiebat and aiebas are required by the metre at And. 930 and H.T. 924 respectively: see Lindsay, ELV 189.

factum : like verum (cf. 543) factum often appears without est to express an affirmative reply or agreement with a statement; cf. H.T. 568, Eun. 708, 851, Phorm. 524, Hec. 452, 846, but cf. Ad. 798, factumst, non nego. Terence's uses this reply to a greater extent than Plautus : see H. Thesleff, Yes and No in Plautus and Terence, Soc. Scient. Fenn., Comm. Hum. Litt. XXVI, 3, pp. 20 f.

562. nihil pepercit : the usual form of the perfect of parcere in Plautus is parsi (cf. Capt. 32, Bacc. 910, Curc. 381, Pers. 572, Poen. 993, Pseud. 5, Trin. 316). Only at Aul. 381 is there undisputed MSS. evidence for the reduplicated form but Lindsay is dubious about the acceptability of peperceris even there (vix Plautina forma): see on Capt. 32. The sigmatic perfect occurs in Cato, rel. p. 51, 6, (Jord.), meo labori non parsi; once in Terence, Hec. 282; in Novius, 78, qui non parsit apud se ... frunitus est, and on extremely isolated occasions after that - Nep. Thras. 1.5, Petr. 58.5, Suet. de gramm. 23. In the second cent. B.C.

the reduplicated form occurs at Enn.ann.199, quorum virtutei belli fortuna pepercit, and Accius 360, haud dubitaverit vitam offerre ne capiti pepercerit (but see Jocelyn, 238 ff. who attributes this fragment to Ennius).

The probable explanation is that in the second cent.B.C. the two forms occurred side by side, parsi being the commoner in everyday usage, but that subsequently the parsi forms acquired the tone of a vulgarity and the reduplicated form came back into vogue. See A. Magarinos, Emerita 7 (1939) 136-45, for an unconvincing attempt to demonstrate an aspectual distinction.

563. modo: either the final vowel of modo is long as in And.630(lyric) or there is irrational caesura of the tribrach in the second foot: see on 588.

Modo is taken in a temporal sense by Dz-K. and Marouzeau. I prefer to take it in the sense 'only' with puerum tantillum strengthening the diminutive: cf. H.T. 316, ubi si paullulum modo quid te fugerit, ego perierim. tantillum: the diminutive serves to sharpen the contrast between senem and puerum (see note on clanculum,

52) just as the sentimental picture of Syrus holding Ctesipho as a baby (to which the diminutive adds emotional overtones) makes the alleged beating by the young man seem even more reprehensible: cf. Menand.Sam. 31 ff., Eur. Cyc.142.

564. patrissas : Greek zeta which in Hellenistic times represented as voiced sibilant was represented in the time of Plautus and Terence by s- initially and -ss- internally (cf. Priscian Gr.L. II 24), since z had not yet been incorporated into the Roman alphabet and s was the letter which most closely represented the Greek sound: cf. sona Poen.1008), malacisso (Amph.315)atticissare (Men.12), badissare (Asin.706-mss. have z). See Sturtevant, The Pronunciation of Greek and Latin 115 ff., Allen, Vox Latina, 45-6. Patrissare occurs also at Most.639 and Pseud.442. A Greek verb πατρίζω is attested by Priscian alone (loc.cit.) while Pollux (3.10) attests to a form πατριάζω.

abi : pyrrhic. This interjection often expresses anger or contempt; cf.220, Phorm.59, Ad.620, Plaut. Most.569, M.G.291. Here on the contrary it expresses

pleasure; cf. Plaut. Trin. 830, abi, laudo ... See Hofmann, 39.

virum te iudico: The phrase has a formal ring and D-K. suggest that it may echo an expression used in connection with the tirocinium fori (see RE VI 1450).

566. perquam : i.e. perquam fortiter 'very well done!'. Cf. Hec. 58, per pol quam paucos .. On the force of per see on line 393.

servolum: the pathetic, self-belittling tone conveyed by the diminutive can be seen by its connection with miseram mulierem (cf. Hanssen, 12 and note on 101).

567. hui : expresses mock admiration: see on 216 and 411.

568. non potuit melius : probably impersonal: cf. 264, nil pote supra, H.T. 677, Phorm. 303, et al. although in some instances as here a personal construction is not out of the question; cf. Phorm. 910-2.

sensit: the Calliopians have sensit, the Bembinus senstit, with the s expunged by the first hand. It seems more likely that the present tense was changed in the Calliopian MSS. because of the preceding perfect potuit.

huic rei : on the dative see on 314.

^ scansion?

569. inveniam : the reading of the Bembinus. The Call. have quaeram. The two verbs are too common for one to have been a gloss on the other. It is probable that they were variant readings in an early period in the transmission.

hodie numquam : see on 159.

ais : disyllabic with long i as in Phorm. 315, Plaut. Men. 820, Capt. 1016; cf. H.T. 883, Hec. 557. The initial a in ais and ait is always short in Terence: cf. e.g. And. 872, 908, H.T. 182, Eun. 425, 748, 948. The initial vowel is long, however, in aiō (Eun. 252) and aiunt (ad. 183, 656, 930).

ita : a verb of speaking is to be understood from quid ais? : ita refers back to Syrus' earlier words in the line: cf. Amph. 1021, ME. quis ad fores est? AM. ego sum. ME. quid 'ego sum'? AM. ita loquor.

571. dimminuetur : the spelling of this compound varies in the MSS. At Eun. 803 dim- is universally transmitted, while at this line dim- is found in A, G and Don., dem- in P and C, and dimm- in D and E. This last spelling is also attested by Priscian (Gr. L II 32), transit haec eadem ('s') in 'm' ut Terentius in Adelphis 'dimm. t. c.' On its two appearances in Plautus there is also disagreement (see crit. app. on Men. 304, Most. 266.)

The form with double m is to some extent the lectio difficilior. Although one finds isolated examples of dismisit and dismota, there is no similar variation between dim- and dimm- in dis- compounds of simple verbs beginning with a nasal, at least as recorded in the Thesaurus. On orthographic inconsistency in the treatment of consonantal groups in compounds see C.D. Buck, CR 13 (1899) 156 ff.

tibi : sympathetic dative : cf. Eun.1028, utinam tibi commitigari videam sandalio caput and see note on 314.

572. illius : disyllabic (spondee); see Laidlaw, 26; Lindsay, ELV, 64 ff.

locum: proleptic; cf. 365 and note on 380.

573. hanc deorsum : Donatus explains hanc, the reading of the MSS., by the comment (bene 'hanc deorsum' quia non est una.) Following Bentley I much prefer to read hac. The natural inference of Syrus' words is that he is not referring to the main market but to a smaller one in a different area and it is the location of the macellum that must be made clear if his instructions are to be followed. The

sense is 'Do you know the portico at the market down there?' If macellum is taken to be the main market, hanc deorsum is quite unnecessary, should there be only one portico there, and, if there is more than one, does not make clear which one Syrus is meaning. Hac is almost always used with verbs of motion, esp. sequor, ire (see TLL VI,3 2743, 8 ff.) but cf. Rud.156, ubi sunt ei homines, obsecro?#hac ad dexteram. For the corruption of hac to hanc cf. Ad.921.

574. sursum: with sursum, the reading of the MSS., there is hiatus in pausa between sursum and ubi: cf. Eun.701, Hec.1. and see Laidlaw 88-9, though most of the exx. cited there are far from certain. However, there is enough support to keep the reading of the MSS. Bentley, who did not allow hiatus in Terence, changed to sursus.

eo : i.e. to the end of that street.

575. deorsum vorsumst : a most unusual phrase for deorsum alone (de-vorsum). It appears elsewhere in Varro, R.R.2.7.5, L.L.9.86, Celsus, 7.19.2;7.20.5; Columella, 4.20.3; 12.45.2; also in Quadrigarius, in a passage quoted by Gellius, 9.1.1, and perhaps in Cato Agric.156.4 (MSS. have deoriturum). Its distribution

in these authors suggests that it is used by them as a conscious archaism. Even in the time of Cato and Terence the phrase may have had an archaic flavour: here perhaps in keeping with the solemn didactic tone of Syrus; note the imperative forms (see on 377 and 817). te praecipitato : with secondary meaning; 'throw yourself down the hill (and break your neck)!'

Poor

??

576. angiportum : the first part of the word is cognate with angustus / ango and the word often refers to a side street as opposed to the main thoroughfare (via, platea): cf. Cic.de.div. 1.69; Vitruv.1.6.1; see Harsh, C.Ph.32 (1937) 44 ff. The noun in Plautus and Terence is with one exception (Cist.124) always a second declension neuter. The fourth declension form appears in Cic. (see above). Horace C. 1.25.10, and Vitruv.1.6.1 (angiportuum). On the relationship between the two forms see J. André, REL 28 (1950) 124-9. Further references may be found in Nettleship, Contr. to Latin Lexic.194. The old view of the supposed representation of the angiportum on the stage see Beere, The Roman Stage³ App.C, where the use made by the dramatists with regard to exits and entrances is also discussed.

577. illi : the MSS. have the unmetrical classical form illic: see on 525.

578. vah : expresses Syrus' supposed anger and disgust at his 'mistake'.

579. censen hominem me esse? : i.e. an intelligent being as opposed to an animal or an inanimate object: cf. Cic.Fin.2.45, homines .. etsi aliis multis tamen hoc uno plurimum a bestiis differunt quod rationem habent a natura datam mentemque acrem, and Hec.214, quae me omnino lapidem, non hominem putas? .. The sense is 'Amn't I a fool!' See Headlam-Knox on Herodas 6.4.

580. et minor est erratio : the noun is not used in the sense 'mistake' until the Empire: cf. Plaut. Rud.179, Cic.Tim.19.36. However, because of the presence of erravi in the previous line, it is unlikely that a double meaning in erratio is not to be discerned here: i.e. there is less ground to be covered on the part of Demea and there is less error on the part of Syrus in the new instructions which he gives. The full flavour of the pun is enjoyed by the audience since they are fully aware that Syrus is sending Demea off on a wild goose chase.

582. ad Dianae : this type of expression with ellipse of aedem / fanum, unique in Terence, is not found in Plautus: cf. e.g. Rud. 94, nunc huc ad Veneris fanum venio, 586, Poen. 847. Its next appearance is in Pomponius, atell. 133, ad Veneris profectust mane vetulus. It is more common in later literature in Cicero, both in the correspondence (Att. 14.14.1; 16.14.1. Cael. fam. 8.4.4.) and in the speeches (Quinct. 17, Cluent. 101), and in Livy (1.33.5, 2.51.2, et al.) in particular. Cf. also Hor. Serm. 1.9.55 and see Wölfflin, ALL II 365 ff. who explains the expression as a Grecism introduced into Latin by the Scipionic circle. But this phenomenon appears in so many languages (cf. English 'I went to my brother's' etc. and the survival of this usage in place names such as St. Andrews, St. Ives) that it seems more likely that this is an internal development. See Löfstedt, Synt. II 248 ff., A.E.H. Swaen, Misc. Jespersen (Copenhagen 1930) 278 ff.

583. Demea is to end up at one of the city gates. On lacum Donatus says - credilibiter addidit lacum. Nam Varro docet semper lacum portis additum, scilicet ob usum iumentorum exeuntium et introeuntium, et praeterea ut adversum hostilem ignem portis de proximo

subveniretur. It would have been interesting to know whether topographical landmarks of Athens appeared in the original in this passage and whether Terence removed them because they were unknown to most of his audience. Compare how he gave the H.T. a general rural setting although Menander set the play at Halai in Attica: see Haffter, M.H. 10 (1953) 80-1. Webster, Bull. John Rylands Libr. 45 (1962-3) 240.

For a speculative and unconvincing attempt to show that the topography in this section is consistent with that of Rome see T. Frank (AJP 57 1936 470-2).

ad dextram : the syncopated form (dexteram) appears internally in Terence (cf. H.T. 493, 732) while the unsyncopated is found in final position (And. 734, 751, Bun. 775). At And. 289, where dexteram appears in the middle of the line, the verse is unmetrical unless oro is omitted as a gloss. In Plautus the syncopated forms appear only at Merc. 965 and frag. 105 but in poetry after Plautus and Terence they are the more common. The situation is similar in prose except in Sallust, Cicero and Valerius where the unsyncopated forms, particularly in the case of the substantive, are slightly favoured. In view of the situation in Plautus and the far from rare appearances of dextera in later

literature, the distinction in Terence between the two forms in terms of line-position is hardly strong enough evidence for believing that the dextera-forms were already archaic. For a list of the occurrences of both forms see TLL V,1.916-7.

584. exadvorsum: Lindsay in a short note (CQ 17 1923 203) on a chapter of Aulus Gellius (6.7) accepted the view reported there that the old accentuation of this word in Plautus and Terence was on the antepenultimate. Lindsay's acceptance is based on the reputation of Valerius Probus to whom Gellius (according to Lindsay) attributes this belief. A reading of the chapter shows that the only piece of information about Probus given there is that he pronounced affatim (in Cist.231) with an initial stress accent. That exadvorsum (in Phorm.88) was also accented on the antepenultimate is the view held not by Probus but by the poet Annianus who must be the subject of dicebat at the beginning of par.4. and existimabat later in the same paragraph. There is nothing to suggest that in this part of the chapter Annianus is quoting the views of Probus. Gellius is rightly suspicious of Annianus' extension of the accentuation of words like affatim, admodum, adprobe to words with

a heavy penultimate syllable such as adpotus, adprimus.

585. The difficulty in this line lies in the syntactic relationship of lectulos and in sole. The latter would normally go with faciundos but this makes no sense. No one, however, has produced a parallel for taking lectulos in sole to mean sun-couches. Donatus got round the difficulty by supposing that Syrus was taken off guard by Demea's question and hesitated after lectulos, adding in sole as an afterthought: so Dz-K., L-K., Marouzeau. This is not persuasive. Fleckeisen's emendation - illi salignis - (after an earlier conjecture see Jahrb.f.class.Phil. 143 682 ff.) makes good sense and is possible palaeographically, but I would mark this part of the line as corrupt. *And rightly, Only a fool would make furniture out of willow.*

586. ilignis : the reading of the Bembinus. For this form of the adjective cf. vergil Georg.3.330 which the Bembinus scholiast quoted on this line. The Calliopians and Donatus (also Priscian Gr.Let. II 70) have the more common form iligneis.

586. There is disagreement in the MSS. about the apportioning of the words in this line. The Bembinus, which I follow, gives the whole verse to Demea. The confusion in the Calliopians has arisen from two factors -

the error of the omission of the nota personae at the beginning of the line (a common omission in the MSS. see Andrieu, 27 ff.) and bene sane, which could be Syrus' reply to the question or Demea's own comment on the situation.

bene sane! : 'splendid!'. Demea comments ironically (cf. recte sane at 417) on his brother's continued encouragement of vice despite the present circumstances.

587. i sane : 'just go!' sane is indicative of Syrus' impatience or perhaps his annoyance at Demea's bene sane of the previous line: cf. H.T.587-8 abi deambulatum # deambulatum? quo? # vah quasi desit locus./ abi sane istac istorsum quovis, Amph.971, Pers.198. Kauer, W.St. 22 (1900) 108, preferred to take sane in an asseverative sense with what follows and to punctuate after i.

587. silicernium : literally 'a funeral feast': cf. Festus, p 294 M, sil.dicitur cena funebris; Non.48 3 ff., and Caecilius 122 credidi silicernium / eius me esse esurum. Here the word is (uniquely as far as I can see) a term of abuse. Spengel compares Accheruntis pabulum at Cas.159, referring to the senex, Lysidamus. A personal form silicernius is attested to Cincius

Alimentus by Fulgentius 560,21.

588. Aeschinus odiose : a dactylic word opening the line (see on 971) with unusual caesura of the tribrach (see on 157). Possibly here a vestige of the admission of syllaba anceps at locus Jacobsonianus : cf. Eun.1082 accipit homo, line 563 of this play and note on 142. However, one does find this caesura of a tribrach at other points in the line: see on 634.

590. unum quicquid : Ferrarino, cumque e i composti (Bologna 1942) 163 ff., denies that this phrase is the equivalent of unum quidque. It means either 'one thing, whatever it is' as in Cato or frag.XI 4 J, qui unum quicquid mature transigit, is properat; qui multa simul incipit neque perficit, is festinat, or 'one thing at a time' as in this verse. This latter meaning which F. says has escaped all the dotti seems to be to be a plausible development from contexts where the relative force of quicquid was felt and where the emphasis was on unum as in the example from Cato. It has the support of Asin.326-7, placide ergo unum quicquid rogita, ut adquiescam, non vides / me ex cursura anhelitum etiam ducere and possibly Trin.881. si unum quicquid singillatim et placide percontabere (with pleonasm).

bellissimum : the adjective probably refers to 'dessert': cf. bellaria on which Cellius says (13.11.7) significat id vocabulum omne mensae secundae genus: cf. Plaut.Truc.480. The verb carpere (591) implies that Syrus is thinking of fruit.

^ Scansion, & parsing of quod (=quod?)

591. sorbilans : the Calliopians spell the participle with double ll, the regular spelling in the grammarians (Gr.Lat. I 345,23; V 54,32; V 222,1: see Funck, ALL 4 224 ff.). This spelling may be a later development caused by the frequency of -illare verbs. The adverb sorbilo appears at the end of a trochaic sept. at Poen.397 and this gives some support for sorbilans which appears in the Bembinus. Bentley compares ventilo (alongside ventulus).

Syrus goes off into the house.

Act IV sc.3.

592. Hegio and Micio now enter from the forum. From the beginning of the scene we learn 1. that Micio has assured Hegio that he will act honorably in the circumstances and 2. that Hegio has been tiresome in his gratitude to Micio for that decision. This latter

aspect is developed within the scene itself where the canvas of Hegio's characterisation is filled in. In the earlier meeting with Demea he had assumed somewhat melodramatically and with comic effect the position of protector of the family and had announced in strong terms his determination to oppose any attempt on Aeschinus' part to abandon the girl. Now much to Micio's impatience he almost fawns before his social and economic superior. He is as loquacious as ever and the conflict between his natural garrulity and his anxiety not to offend Micio or put him to any trouble supplies humour to this scene. The audience is also given a further sight of one of Micio's weaknesses - his complete conviction in his own impeccability.

593. me^o(um) officium : initial proceleusmatic with shortening of off-. This division of a proceleusmatic is not common (see Laidlaw, 37-8) but is found at And. 66, sine invidia; 466, bonum ingenium, Hec.42, ego interea; 157, quid interea (all at the beginning of a line) and Phorm.707, per inpluvium (second foot): see Uppgren, 174. Lindsay's view, synizesis and elision of meum, is less attractive.

594. nisi si : the doubling of the conditional arose from the adverbial sense of nisi 'except' acquired after negatives: e.g. Amph.390, non loquar nisi pace facta. Here nisi picks up the negative in nihil reperio, cf. Eun.900-1, non credo, Chaerea, nisi si commissum non erit. A negative idea is implied though not expressed at And.249, Eun.160,524. The usage is popular: see Krebs-Schmalz, Antib.150; LHS II 668.

594 ff. Micio impatiently suggests that Hegio's excessive praise reveals that he did not expect Micio to react in this way. Note the separation of illo and numero, indicative of the lofty tone: see on line 312.

Micio of course believes that he is not one of those men whom he is describing. But he himself acted in this way when he met Demea at the beginning of the play. There he rebuffed Demea's complaint about M.'s methods of bringing up Aeschinus by counter-indictment of the other's methods.

but this was a play.

595. ultro : 'without any provocation on their part'. cf. Livy 31.18.2, cum rex ab Attalo et Rhodiis ultro se bello lacessitum diceret.

597. te .. in animum induxi meum : an unique construction with this phrase which is followed elsewhere in Plautus and Terence by acc. and infinitive (H.T.49, Hec.292), a neuter pronoun object itself followed by acc. and inf. (H.T.1008, Rud.22), a complementary infinitive (Hec.603), and by a ne-clause (M.G.1269). The same constructions occur with the more common animum inducere: see Lindsay on Capt.149 and 329 and Funck, Jahrb.f.cl. Phil.127 487 ff. Because of the unusual construction the line has been emended. Guyet and Madvig (Adv. Crit.II.21) replaced te and in respectively by esse. With most editors I keep the MSS reading. The stylistic pretentiousness of Hegio's speech in the earlier scene (III, 4) has been noted and this type of expression, perhaps archaic in tone, is not out of keeping with the idiolect given to Hegio by Terence.

598. virginis eas : a tribrach in the sixth foot with pyrrhic caesura: see on 142. Unless one takes the final syllable of virginis to be a syllaba anceps, eas must be iambic.

599. istaec eadem : for the word order cf. Most 1086 dixi ego istuc idem illi, M.G.776, credo ego istuc idem, Hec.754, eas ad mulieres huc intro atque istuc iusiurandum idem / polliceare illis. Usually idem precedes hic/illem/iste in Plautus and Terence: see Ritschl, Opusc.Phil.II 418.

600. Lindsay and Marouzeau retain the reading of the MSS. and take illam psaltriam to be governed by propter. But as Wagner pointed out, it is meaningless and absurd for Sostrata to be told that the suspicion arose because of the psaltria, since she was already well aware of this fact. The difficulty would be removed if fratrem and illam psaltriam were taken closely together and propter fr.e.ill.ps. could mean 'because of the association of his brother and that girl'ie. 'because that girl is his brother Ctesipho's girlfriend'. But that this sense is possible seems doubtful to me. Feeling the awkwardness of et illam psaltriam (nimis obscure ac illepipe) Bentley emended to propter fratrem esse: eius esse illam psaltriam. He was followed by Fleck.², Umpf. Wagner, who followed Fleck.¹ in keeping the text and assuming a lacuna after 600, suggested ab Aeschino raptum esse fratrem quo adiuuaret clanculum to complete the sense. Laidlaw

(AJP 57 1936 405) modified Bentley's emendation to read susp.hanc propter fratrem; esse eius illam psaltriam. I feel that illam is odd if psaltriam is the object of propter and take it with Bentley and others to mark a new acc. and inf.construction balancing suspicionem hanc. But rather than emend or suppose a lacuna I follow Kauer in supposing Hegio to be cut off by Micio before he can complete what he was going to say. I would thus place a dash after psaltriam.

601 ff. Donatus on 601 says et sane hi versus de-
<esse pos> sunt, quos multa exemplaria non habent 'nam
et illi animum iam relevabis' et deinceps. See Wessner, Berl.Phil.Woch. 1903 220-2. However, Wessner's view that by et deinceps is meant the remainder of the scene I do not accept. He believed that 602-9 were not Terentian because 1. Hegio's proposal in 603-4 sed si dixti, is not in harmony with the willingness of Micio to speak to Sostrata, expressed in 601 and 2. Hegio twice says bene facis. Neither point carries weight. The double bene façis is explained by Hegio's excessive gratitude and flattery and his

offer to tell Sostrata himself betrays his anxiety not to put Micio to any more bother than necessary, particularly so when Micio by his words at 594 ff. and his interruption at 601 has shown himself not to be completely well-disposed towards Hegio. It is much more likely that 602-4 were missing in some MSS. because of a palaeographical error - the homoeoteleuton in 601-and 604. (So Klotz, Phil.Woch. 59, 1939, 742, and Marouzeau.) I do not think that there is any question here of interpolation or retractatio. The suggestion of Klotz and Leo that hi conceals III (tres) may be right.

Rieth (86 n.131) also believed that we have the coalescence of two versions here and line 601 was added to complete a shortened version (592-600) of the scene but has found its way into the complete original version (592-600, 602 ff.).

602. nam et illi animus iam relevabis: the reading of the Calliopians. The Bemb. has ILLANIMIUM, omitting et and iam. The difficulty is metrical. So that the line would scan Umpf. and Dz-K. read illi ita anim., while Speng. and Fleck.² resorted to word transposition (et illi iam rel. anim.). Neither

of these is convincing. Bentley (followed by Mar.) read rellevabis. Similarly, rellatum is found at Phorm.21 (MSS. have relatum), CIL I² 585,80, and Lucr. 2.1001 (see Bailey, Vol I p 132). However, in the absence of any other example of rellevare I prefer to read with Fleck¹, Wagn. and L-K. illic, dat. sing with deictic particle, which would easily have been changed as a result of the modernising tendencies of scribes; see Lindsay ELV 5. Illic here refers to Pamphila.

603. tuo officio : another proceleusmatic of the type in 593. The MSS. all give the ablative (also Arus.Messius 474). The accusative appears elsewhere in Plautus and Terence (see on 464). I do not think that it is necessary to change the abl. to the accusative here. Note that potior governs the abl. at Phorm.830 but the acc. at Phorm.469, Ad.871,876. fuertis functus: for the sequence of tenses rellevabis .. et fuertis functus cf. Hec.599, et me hac suspicione exsolvam et illis morem gessero, Eun.723, hac re et te omni turba evolves et illi gratum feceris. In these exx. the future perfect should not be explained as merely the equivalent of a simple future (so Bennett I 55)

used for metrical convenience. There is often an aspectual distinction: 'son rôle principal est de marquer l'action accomplie dans l'avenir et d'insister sur le résultat obtenu, surtout à côté d'un futur simple' - P.Gaffiot, Rev.Phil.3rd Ser. 7 1933 165 ff. Gaffiot points to similar uses of the future perfect in prose: e.g. Livy 26.43.3, oppugnabitis vere moenia unius urbis, sed in una urbe ceperitis Hispaniam; cf. Cic.Tusc.1.30, tolle hanc opinionem, luctum sustuleris, de domo sua, 37, probate genus adoptionis, iam omnium sacra interierint.

604. dixti. immo : hiatus at change of speaker : cf. Eun.409, hominum. #immo ..., Phorm.146; see Laidlaw 86-7.

605 ff. Stobaeus (4.32.20) quotes, under the lemma Μενάνδρου the following four lines :

πρὸς ἅπαντα δειλὸν ὁ πένης ἐστὶ γὰρ
καὶ πάντας αὐτοῦ καταφρονεῖν ὑπολαμβάνει.
ὁ γὰρ μετρίως πράττων περισκελέστερον
ἅπαντα τάνιαρά, λαμπρία, φέρει.

Because of the corresponson between the first two lines and 605-6, these lines have been assigned, with as much certainty as is possible in such matters, to Menander's Second Adelphoi. It has been doubted,

however, whether the second couplet should be assigned to the same context or even the same play. Cobet was the first to separate the two couplets (so also Edmonds III B, 548). This view received support most recently by Rieth and Gaiser (88-90) although the latter believes that the second couplet comes from the same scene of the Second Adelphoi but not immediately after the first couplet. In W.St.79 (1966) 197 G. does not repeat or mention this view: all he says that the second couplet should be assigned to the Second Adelphoi and points out the association of Micio with micare and Lamprias with λάμπειν (cf. J.C.Austin, The Significant Name in Terence, 47 n8). My own opinion is that the four lines can stand as a coherent unit. One objection brought by Rieth against the connection of the second with the first couplet is that the second in no way gives the reason for the first. But it is possible for 'successive γάρσ to have the same reference' (Denniston, The Greek Particles, 64 ff) and both couplets could therefore explain a preceding statement, perhaps something like 'It's worse for a poor person to be in such circumstances'. Rieth's interpretation of the second couplet also seems to me objectionable.

He translates it 'Wer in dürftigen Verhältnissen lebt, nimmt alle Krankungen zu starrsinnig auf, Lamprias'. In other words he takes ὁ μετρίως πράττων to mean much the same as ὁ πένης. But the sense of ὁ μετρίως πράττων depends on the point of comparison and here it could mean 'one who is moderately well off'. The speaker is pointing out how such a man and a poor man react differently in difficulties. The poor man is πρὸς ἅπαντα δειλὸν while the other περισκελέστερον ἅπαντα τάνιάρá ... φέρει. . I take περισκελέστερον to be a true comparative 'more resolutely' (i.e. than the poor man) and complimentary rather than in the sense given it by Rieth. Therefore I believe that the four lines transmitted by Stobaeus do make sense when taken as a unit. Support for this is given by Terence's adaptation of the lines. Although we find correspondence between 605-6 and the first couplet alone, a comparison such as is made explicitly in the four lines of Greek is implied in the Terentian passage by minus secundae and magis suspiciosi. See also Reitzenstein, Terenz als Dichter, Amsterdam 1940 61 ff. who keeps the four lines together but only by emending (unsatisfactorily) to οὐ γὰρ μετρίως.

606. ad contumeliam .. accipiunt : accipio here in the sense interpretor: cf. Eun.82, aliorum atque ego feci acceperit H.T.264, aliter tuum amorem atque est accipis. The prepositional phrase which is the equivalent of a predicative dative, may be an extension from the more common in bonam partem, etc. which appears with accipio: cf. Eun.876, Rhet.Her. 2.40, Cic.Ph.7.5, Arch.32, Rosc. Amer.45. For the particular expression in this line cf. Phaedrus 3.8.8. accipiens .. cuncta in contumeliam, Suet.Aug.68, populus ... accepit in contumeliam eius.

607. se semper credunt claudier : the last word of the line poses a difficult textual problem. The Bembinus has CLAUDIER over which Jovialis has written necligi, the reading with minor orthographic variations of the Calliopians. The latter may be dismissed at once since it is clearly an interpolation inserted to extract some meaning from the line (cf. Eugraphius, se credunt contemni). The first question to be asked is what is the meaning of claudier, which is retained by most recent editors, and Craig, Jovialis,³⁰. Kauer, followed by Mar., interpreted the verb to mean 'an die Wand gedruckt werden' but no parallel has been

circumvallare?

offered by him or found by me to support this sense. The line is quoted by the Thes. (III,1311) with And. 573, nolo tibi ullum commodum in me claudier, and Eun.164, num ubi meam / benignitatem sensisti in te claudier? as an example of the sense impediri but these two instances are not parallel to the usage here. Claudier seems corrupt to me.

Rieth (87 n.133) also argues against claudier and prefers claudere, the variant reported in Donatus - legitur et 'claudere' (claudier Wess.) id est claudicare'. In this metaphorical sense claudio/ claudico convey the idea of 'weakness, debility', but this notion is already conveyed by impotentia and thus if claudere is read the line as a whole does not make much sense. Rieth conceals the awkwardness when he translates claudere by versagen and zusammenbrechen: claudio/claudico, however, express the state 'to be weak' and the meaning 'to break down, collapse' is erroneous. I therefore reject claudere. The choice rests between ludier, a good emendation of Bentley which most editors who rejected claudier accepted (Fleck., Dz., Wag., Speng., Plessis, Tyr.), and calvier, printed by Faernus. For the passive meaning of the latter cf. Pac.240,

sentio, pater, te vocis valvi similitudine, and Sallust, hist.frag. III.109, contra ille calvi raturus quaerit extisne en somnio portenderetur and for the active non-deponent form, cf. Schol.Ter. 140, a verbo 'calvo' id est 'decipio', venit calamitas, and Serv. auct. Aen.1.720, Venerem dicunt appellari Calvam, quod corda amantium calviat, id est fallat atque eludat; also CGL V. 493,42;564,20, 613,36. Bentley rejected calvier because in this usage it meant errare (i.e. middle rather than passive in sense, connoting self-deception) and because, unlike ludier, it did not pick up the notion of contumeliam. Neither point has any validity. The second is irrelevant and the first is not supported by the evidence. Of the two I prefer calvier. Palaeographically the corruption of the rare calvier to claudier is more convincing than that of the quite common and readily understandable ludier.

608. purgare : te ipsum, emphatic with ipsi, is the subject accusative. purgare is thus intransitive although with an object (quae ab Aeschino facta sint) easily understood: cf. Phorm.1035, orat, confitetur, purgat.

placabilius : with active sense; cf. Phorm.961,
also vineibilem, Phorm.226.

609. recte et verum dicis : cf. Plaut, Capt.960,
recte et vera loquere, and in Greek, Plat.Phaedo
79D καλῶς καὶ ἀληθῆ λέγεις.

maxime : 'certainly; cf. Greek μάλιστα.

Hegio and Micio now enter the house of Sostrata.

Act IV sc. 4.

Metre and prosody of 610-7: This passage is one
of the three where Terence employs metres other than
iambic or trochaic. And.481-4 is in bacchiacs while
And.625-38 is written chiefly in cretics.

Before any metrical analysis can begin, the
question of line-division has to be considered. In
this matter we are fortunate in this passage for the
differences in the MSS. are minor. The Bembinus and
DGL have discrucior ... tantum in one line while in PFE
a new line is begun at hocine (the reading of the MSS.
which I would print). In view of what Varro says, when
talking of clausulae, nonnumquam ab his initium fit, ut
apud Caecilium 'Di boni quid hoc', apud Terentium
'Discrucior animi', (Gr.L.VI 556) most editors prefer

to divide 610 into two parts. The same group of MSS. which divide 610 also divide 612. Although there is nothing against this partition, there is also little to be gained by it. With the Bembinus I prefer to place mihi indicium fecit in a separate line (617). Recent editors adhere closely to the line-division of the MSS.

In the analysis and description of individual lines there is less unanimity. Marouzeau in fact declined to give any metrical description of the lines ('canticum de facture indiscernable') and stated that the attempts of editors had 'peu de vraisemblance'. Part of the difficulty and disagreement has been caused by metrical licences which have been invoked. Features in dispute include 1. the quantity of the final syllables of discrucior (610), obici (610a), animus (612) consili (613), modo (614), suspicio (615), Sostrata (616) and 2. the question of whether mihi or mi should be read in 610a and 617 and whether in the case of the latter there is elision or prosodic hiatus. I read mi(hi) or mi in 610 and m(i) in 617. At 611 I read certum siet (see note below).

In the metrical structure of the passage I follow in the main C. Questa, Mnem. 12 (1959) 330-43. Apart from minor prosodic differences I differ in the description of 610a and 614.

610	---x---	colon (see below)
610a	-----v-----	vers. reizianus
611	-----v / -----	2 chor. dimeters
612	-----v / -----	2 chor. dimeters
613	-----v-----	chor. dimeter and colon
614	-----v-----	(?) chor. dimeter and spondee
615	-----v / -----	troch. dimeter and chor. dimeter
616	-----v / -----	2 chor. dimeters
617	-----v-----	colon.

The metre of the passage as a whole is predominantly choriambic but the description of the lines above simply as choriambic dimeters masks different types, the usage of which corresponds to the parts into which the passage may be subdivided in terms of the sequence of thought. Lines 610-4 form the lamentatio proper; in 615-7 the reasons for the lamentatio are given; at 618 ff. the circumstances of how Aeschinus learned of Sostrata's suspicions are explained further.

The first section begins with iambs. Apart from the iambic quaternarius in the first half of 610a, the initial colon discrucior animi sounds like an iambic

phrase and in fact begins an iambic senarius at Plaut. *this assumes word-accent characterizes the 'proper' deployment of such a phrase.*
Aul.105. Beside the choriamb in 611-4 there also appear iambic metra, at the end of 611, and the first half of the second dimeter in 612. These three dimeters are more accurately therefore choriambiambic dimeters (cf. Lindsay, Capt. pp 96-7, Raven, Latin Metre 147). In Greek the first part of such a dimeter is usually the choriamb (see Koster, Traité, 217 ff. White VGC, 230 and cf. Arist. Knights 551 ff.). The section ends with a colon expediam turba which is similar and, if the final vowel of discrucior is long, exactly parallel to the opening colon; cf. also m(i) indicium fecit which ends the second section.

As the first section began with iambic metre so the second section begins with a trochaic dimeter and just as iambic metra appeared within the first section so we find trochaic metra in the first half of the choriambiambic dimeter in 615 and of the second in 616. This is a type of polyschematic choriambiambic dimeter in which the second half is a choriamb and the first half admits a large number of variations, i.e. in Greek poetry (White, VGC 230 allows sixteen possibilities; Koster, Traité, 213, allows thirteen). Terence, here, however, deliberately, I think, confines his choice to

trochaic metron apart from the pure choriambus. This kind of dimeter is quite common in Plautus, e.g. Cas. 634, vae tibi! # immo istuc tibi sit, and there are many more if what is often taken as a glyconic (-v-vv-vv-) were regarded as a resolved trochaic metron followed by a choriamb. The metre of the second section may be described as choriambo-trochaic: cf. Lindsay, Capt. p 95, who quotes Arist. Wasps 1450 ff. as an example of choriambo-iambics being followed by choriambo-trochaics. To this may be added Arist. Clouds, 512 ff. where a short sequence of choriambo-iambics give way to a passage in Eupolideans in which a trochaic metron is favoured in the first half of each metron (see Koster, 246).

610. The support for a long final vowel in discrucior is not overwhelming, 'for the vowel preceding the final r of verbal forms is usually indeterminable' (Laidlaw 54). Beside moror at Phorm. 718 (syllaba anceps at change of speaker or at locus Jacobsohnianus?) we find sequor (Hec. 879) and sequar (Hec. 829). Whether the vowel in question is long or short is in this case not significant since the phrase has an iambic rhythm either way. If a choice had to be made, the appearance of -vv--- at the end of 614 and in 617 would incline me to mark the vowel

long. If a name for this colon is desired the best choice appears to be that it is one of the many forms of the colon reizianum; cf. Aul.415, quid stolidè clamas, 431, nos coquere hic cenam (see Raven, 73-5).

610a. About the first half of the verse there is little disagreement. D-K., L-K., and Questa all describe hocine... mali as an iambic dimeter. Questa, however, objected to taking the remainder of the line as a clausula Reiziana, which commonly in Plautus follows an iambic dimeter to make a versus Reizianus, on the grounds that there was little support for the shortening of the final syllable of cretic words in Terence. But as Laidlaw points out (p.23) such shortenings appear in later poetry as well as in the early dramatists (cf. Pollio, Hor. C.2.1.14; dixero, Serm.1.4.104), and in the sequence of versus Reiziani at Aul.415-45 similar shortenings occur at the same part of the colon; cf. 442, nisi iussero propius, 438, mihi pervium facitis: see Lindsay, ELV, 280. In addition the colon reizianum with its choriambic nucleus would make a good transition from the iambs to the choriambic metre. I therefore, prefer it to -v--- proposed by Questa.

613. The colon -v---, named as a cretic dimeter by Leo (Die Plautin.Cant.20-1) and Questa, appears often in Plautus, as in this passage after choriambic dimeters (glyconics): cf. Cas.955-6, Rud.952-3: further exx. in Questa, 337 ff.

614. L-K. describe this as '(?) dact.troch.', Dz-K. as an iambic dimeter hypercatalectic, Questa as a cretic dimeter catalectic followed by a dodrans II (-vv---, see Koster, Traite, 219). But this seems an odd position for a catalectic cretic dimeter. I prefer to take modo as pyrrhic and quō modo m(e) ēx hāc as the first part of a polyschematic choriambic dimeter followed by a spondee: cf. Pseud.602, hōc praēvōrtār prīncipiō; / illaēc ōmniā mīssa hābēō : cf. White, VGC 230.

617. The colon appears after choriambic dimeters at Pseud.602 and Bacc.652.

610. Aeschinus now returns from the forum having learned that the circumstances of the raptio have led Sostrata to think that Aeschinus has deserted Pamphila for the psaltria. Since the audience is fully aware of this suspicion and knows further that Micio, conversant

with the facts of the situation, has taken steps to resolve the difficulty, the monologue in no way develops the plot. Its function is rather the revelation of Aeschinus' character. He is shown to be like many other adulescentes of New Comedy - weak, timid and irresolute. He is far from the brash and confident man of action who dealt peremptorily with the leno in the second act. In the monologue Aeschinus explains his quandary. He has to choose between his feelings for Pamphila, about which he says almost nothing explicitly but which are shown indirectly by the anguish he feels at the danger of losing her, and his anxiety to protect his brother Ctesipho. The monologue indeed highlights one of the many contrasts within the play. While the younger brothers are bound together harmoniously in a spirit of comradeship, relations between Micio and Demea are soured by mutual animosity and antagonism and the resultant desire of each to score at the other's expense.

The monologue falls into the following sections:

- 610-4 self-description.
- 615-7 reasons for A's state
- 618-24 narratio (description of offstage action).

625 ff. consideration of action to be taken. With this monologue one may compare Cist.203 ff. where Alcesimarchus enters, distraught like Aeschinus here. After the typical opening line we are given a lengthy description of the mental anguish which Amor has caused. The particular circumstances that have brought on this state of mind we do not learn until 225 ff. On the other hand the structure of the monologues of Pamphilus (overheard by Mysis) at And.236 ff. is quite different. There Pamphilus begins with an outburst against his father explaining almost immediately the reasons for his anger. Only at 259 ff. does he turn to consider what he is to do and to describe his mental state. For other monologues of an emotional and reflective nature cf. Amph.1053, Epid.81 ff.(see Duckworth ad loc.).

611. quid me faciam : this usage of the ablative probably has its origin in the instrumental ablative in contexts such as Pseud.188, quid ea drachuma facere vis? ('What do you want to do with this drachma' = 'How do you want to dispose of it?'). Nutting, Univ.Cal. Publ. in Class.Phil.8 (1928) 331 ff.; see Hofmann, Gn. 5 (1925) 601-2, Amman, Burs.Jb.270.168. Other Terentian exx. of this usage are And.709, quid me fiet?,

cf. 937, H.T.715: H.T.317, quid illo facias? cf. 333, Eun.837; for abl. with esse cf., H.T.462.

certum siet: D and G have certus siem, which Lindsay, followed by Questa (see above on metre), reads. However, although incertus is used personally and impersonally with a dependent indirect question (cf. Rud.213, hac an illac eam incerta sum consili, Truc.785, Eun.295, Phorm.660, Hec.450,614, and impersonally at And.264, incertumst quid agam, Aul.729, Phorm.239, H.T.188), the positive adjective is used only impersonally, cf. And.209, nec quid agam certumst. See TLL III 911,66 ff. where the earliest parallel usage of certus is in the Empire; Lucan 8.191. The only reading in the Donatus commentary is certum est.

612-3. Note the tricolon, the first two members of which are of the same length and parallel in structure. The third is longer with variation in the syntactic structure but with pectore initially to balance membra and animus.

animus ... obstipuit: cf. Verg. Aen.2.120, obstipuere animi, 5.404; 9.121; Livy, 34.27.9, hoc terrore obstipuerant multitudinis animi.

613. consistere nil consili quit : more commonly in

descriptions such as this it is the mind which is described as being on the move; cf. e.g. And.260, tot me impediunt curae, quae meum animum diversae trahunt; Verg.Aen.12.487, diversaeque vocant animum in contraria curae; Aen.1. 643, neque eum patrius consistere mentem / passus amor and see TLL IV 472. Here the image is different. The animus is described as benumbed or paralysed (obstipuit) and it is consilium which is regarded as being on the move and unable to stop (and thus be formed). This unusual mode of expression was probably chosen for the sound-play in consistere ... consili.

vah : There is no metrical or palaeographical justification for placing vah extra metrum with Lindsay, particularly when Terence likes to create continuity between lines by the use of monosyllables at the verse-end.

615. neque ea immerito : for the insertion of the demonstrative in such adverbial phrases cf. H.T.581, Syre, pudet me. # credo: neque id iniuria, And.377, ipse sibi esse iniurius videatur, neque id iniuria.

616. id : not adjectival but probably accusative object of indiciu fecit (=indicavit); cf. And.157,

et nunc id operam do, Ad.939 idne estis auctores mihi?, Rud.428, sapienti ornatus quid velim indicium facit.

anus : i.e. Canthara whom Sostrata sent at v.354 to fetch the obstetrix.

617. indiciu[m] fecit : With one exception (Aul.671) the phrase always appears in longverses or lyric verses in Plautus and Terence : cf. Hec.546, Aul.188, Capt.1014, Cist.678, M.G.306, Most.745, Rud.428,959. Indicare on the other hand is found about equally (proportionately) in senarii and other lines; ind.facere had probably a solemn tone from its legal associations; cf. Rud.958 ff.

618-24. This short narrative section of the monologue has stylistic features that are common in narrative passages which often begin with one or (as here) two temporal clauses; cf. Hec.365 ff., nam ... ut corripui .. ac sensi ... postquam me aspexere, Amph.203, ut illo advenimus, ubi primum terram tetigimus .., 1091, postquam parturire hodie uxor coepit tua, ubi utero exorti dolores. In the apodoses the verb is often the vivid present and often, as here, there are two or more verbal forms in asyndeton: cf. Curc.336 ff., Phorm.862 ff. puer ad me adcurrit Mida, / pone reppendit pallio, resupinat.

The vividness is sustained by the frequent use of direct speech: cf. here 520 ff., and elsewhere in Terence, And. 82 ff., Eun. 236 ff., Hec. 382 ff., 803 ff.: cf. Menander, Perik. 297 ff. Dysk. 538 ff.: in Plautus cf. e.g. Curc. 342 ff. See E. Fraenkel, De med. et nova com. quae selectae, Göttingen 1912, 38 ff.

618 ff. On these lines see pp. 131 ff. above.

618. nam ut hinc : in the monologue there is a close connection between changes in metre and transitions in tone or sequence of thought. This was pointed out for 610-7 in the discussion of the metre. Similarly at 625 the metre changes to trochaic sept. from iambic octonarii. The one point where the close connection between metre and content breaks down is in this line, which is a trochaic septenarius and is followed by iambic octonarii (619-24). There is some disagreement between the Bembinus and the Calliopians. The latter have ea between forte and ad and in the ubi-clause place eam after vidi while the Bembinus also has eam but before the verb. Eam looks very much as if it was originally an explanatory gloss to explain the ellipse of the object of vidi and then found its

way into the text. Donatus in fact read simply ubi vidi, since he says sunt qui addant supervacue 'hanc' et legant 'hanc ubi vidi'. Ea on the other hand may have arisen from dittography. There can be no serious objection to the ellipse in ubi vidi, although most editors against the evidence of the MSS. and Donatus have printed ubi eam vidi (L-K. and Marouzeau follow Donatus in this respect). However, on consideration of the metrical structure of the monologue I am inclined to think that a subject for the ut-clause was expressed and that the Donatus scholiast gives a clue to what the subject was. Since the scholion gives us a reading which is not attested by any of our MSS., it may well be a genuine scholion of Donatus himself and give us information of the state of MSS. older than those extant. Hanc would be an understandable suppletion if the subject of the ut-clause was haec. I read nam ut haec hinc. The line is then an iambic octonarius. For the collocation of hic with adverbs from the same stem cf. Phorm.635, haec hinc facessat. Ad.638, quid huic hic negotist?, Plaut.Most.391, haec hinc propere amolimini. For the use of haec cf. And.286-7, huius ... illi; 69 ff. mulier quaedam ... haec (74) .. illam (80).

619. Pamphila quid agat : see on 260 for the final syllaba anceps of Pamphila - the final vowel I believe was naturally short : see on 343.

619. iam partus adsiet; for the rare omission of an interrogative particle in a series of indirect questions (not alternative) cf. Prop. 3.5.31,39 and Plaut. Stich. 30 ff.

620. abi, abi. such emotional doubling of imperatives (cf. mane, mane, Ad. 264; voca, voca, Petr. 49.4; tene, tene, Aul. 415,713) are a common feature in the liveliness of everyday language: see Hofmann 58 ff. For such doublings in Greek Comedy cf. Page, GLP no. 61 ἔγειρ' ἔγειρε: παῦε, παῦε: βάλλε, βάλλε and. ἐπειγ' ἐπειγε, Euboul. II 170 K and ἀνοίγ' ἀνοίγε, Alexid. II 372 K.

621. satis diu : either proceleusmatic or anapaest with synizesis of diu: diutius is regularly trisyllabic (see Laidlaw, 124).

sat adhuc ... fides : the second colon expresses much the same as the first (abundantia). So sat adhuc (cf. Livy 21.43.8) repeats the idea in satis diu and tua ... fides that in dedisti verba. I thus take fides to mean here simply 'promise, oath' (cf. 473), although a wider sense (tutela) is possible: see TLL VI 674,69 ff.

622. valeas, habeas illam quae placet : a para
prosdokian joke on the formula used in the repudium;
cf. Amph.928, valeas, tibi habeas res tuas, reddas
meas and for a similar joke on the formula Trin.266,
apage te, Amor, tuas res tibi habeto.

623. me reprehendi : 'I held back, checked myself'
with the original meaning of the verb.

624. ne quid .. dicerem ac fieret palam : 'for
fear that' or purpose cf. Hec.765, reprimam me ne
aege quicquam ex me audias.

625. As Aeschinus turns from the narratio to consider
what is to be done the metre changes to trochaic
septenarii.

quod .. efferri: Aeschinus emphatically (note minime
and usquam) rejects the idea of revealing that the
psaltria is his brother's. For efferri in this sense
cf. Phorm.958, vides peccatum tuum esse elatum foras,
Merc.422, opprobriamentum aut flagitium muliebri efferri
domo; see TLL V,2 145,22 ff.

626. ut nequa : cf. And.699, si poterit fieri ut ne
pater .. credat. The collocation ut ne arose when ut
acquired the function of a conjunction and alongside

paratactic expressions such as hoc tu facito cum animo cogites (Ad.500), potin abeas (Pers.297) and potin ne moneas (Pers.175) there appeared fac ut impetres (Cas.714), potin ut taceas (Poen916) and more commonly potin ut ne ... (cf. Epid.63, Bacc.751). For the history of this development see J.André, REL 35 (1957) 164 ff. and for examples see Bennett, I 212 ff.

627. veri similia : 'plausible', giving credence to their belief that the girl is Aeschinus'.

628. egomet rapui ipse, egomet ...: tricolon crescendo with anaphora. Some editors take ipse with the second colon (cf. Cic.Sull.30, nisi ipse egomet decessissem). Because of the anaphora I prefer to link it with the first.

629. haec : referring to the whole circumstances in which Aeschinus now stands. If he had gone to Micio immediately, he would not now be under suspicion.

adeo : here introducing an additional point; cf. Pseud.214-5, te ipsam culleo ego cras faciam et deportere in pergulam;/ibi tibi adeo lectus dabitur ubi tu haud somnum. Emphasis given to haec by adeo

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(so McGlynn and TLL I 614,72 ff). would be misplaced here since the emphasis is rather on mea culpa.

630. utut : 'However (badly)Ihad acted': see on 248.

631. usque adhuc : usque stresses the length of time referred to; cf. And.262-3, patris pudor, qui me tam leni passus est animo usque adhuc / quae meo quomque animo lubitumst facere, Hec.544.

iam porro : I read nunc porro -'from now on' in contrast to usque adhuc as expergiscere balances cessatum ... est; cf. Phorm.779, provisumst ne in praesentia haec hinc abeat: quid nunc porro? Donatus records the variant iam which the corrector of the Bembinus has written above nunc and DG have nunciam. L-K. and Marouzeau read iam porro but this phrase is not used in a temporal sense but to introduce a new or additional point in an argument (cf. Cic.Rosc.Amer. 116).

Aeschine : for such self-apostrophe when a character draws himself up for action cf. Asin.249, hercle vero Libane, nunc te meliust expergiscier, Men.554, propera, Menaechme, fer pedem, confer gradum, Merc.112, Stich.280, 284, and in Menander, Sam.134-5. Most commonly self-apostrophe occurs at the beginning of a monologue,

reflective (cf. Epid.82, Pseud.394, And.206, Phorm. 179, Menander, Sam.111) or otherwise (e.g.Ad.763). See Leo, Der Monolog 18,94 ff., who points out the apparently Euripidean innovation of self-apostrophe by name (cf. Medea 401). For two other possible exx. in Menander (Epitr.649 ff. and Dysk.214-7 see Webster, CR 15 (1965) 17-8.

633. perill horresco semper : Aeschinus' resolution quickly breaks down. Domatus explains his sudden apparent loss of nerve as being caused by the anticipation of seeing his beloved and compares Eun.83-4, totus, Parmeno, / tremo horreoque, postquam aspexi hanc (see Flury, Liebe und Liebessprache, 60). In this context it is more likely that Aeschinus is afraid that someone might see him and his relationship with the household discovered. Similarly it is fear that dissuades the young man from knocking at the door at Men.Georg.17 ff.

633. hasce occipio miser : the reading of D¹G. The Bembinus has hasce occ. fores, PCFE hasce occ.fores miser. It looks as if fores has come from the end of the previous line, the error being helped by hasce.

634. Aeschinus ego : an unusual position for a dactylic word with this Iktierung : see on 588. aperite aliquis : constructio ad sensum. For the plural imperative with aliquis cf. Epid.399, exite huc aliquis, Men.674, Merc.131,910, Pseud.1284, Acc.425. See LHS II 439 and cf. Menand.Epitr.254, Sam.86.

635. Micio comes out from Sostrata's house. His opening words are conventionally the end of a conversation.

637.⁶ facite. The Calliopians have facito, the Bembinus facile, and Donatus facite. Facito is the result of an attempt to bring the imperative into concord with the singular vocative. The plural form has reference to the whole household and not just to Sostrata herself. Cf. note on 774.

637. pultavit : the older form has been changed to pulsavit in the Calliopians. So at 633 D reads pulsare, G pulsitare. Pultare is universally transmitted at H.T.275,410.

638. The metre now changes to senarii.

pepulisti : an unusual choice of verb for the normal pultare in this context; cf. Plaut.Amph.fr.11, quid minitabas te facturum, si istas pepulisses fores.

Donatus comments on the word thus : elatum verbum et tragico cothurno magis quam loquelae comicae accommodatum, and in fact the verb in this sense (= percutio) is confined to poetry (cf. Enn.Ann. 230, Lucr.5.140, Hor.C. 3.18.15), although Cicero uses it in a metaphorical sense of affecting the senses. See note on 788.

melius : i.e. it is better than telling him at once that I know the facts.

quandoquidem : -dō- as always in Terence and almost always in Plautus; see Lindsay, ELV 213 and note on 956.

credere : the reading of the Calliopians and Donatus who here have the correct reading as against the Bembinus which has dicere, clearly an explanatory gloss on credere (entrust, confide; cf. H.T.155-6, tu illum numquam ostendisti quanti penderes / nec tibi illest credere ausus quae est aequom patri, and 925-6). See Bianco (ASNP 25 1956 103).

642. ita? : 'Really?' with sarcasm, for the more usual itane?: cf. the reaction of Menedemus at H.T.887 to the suggestion that he is being tricked, when Menedemus knows that it is Chremes who is being deceived, and of Phormio at Phorm.392, when Demea denies any knowledge of a relative named Stilpo. At Eun.1058 itane? expresses surprise and disbelief.

643. erubuit : salva est : Webster (Studies in Menander² 86) pointed out the similarity between this phrase and Menand.fr.301, ἅπας ἐρυθριῶν χρηστὸς εἶναί μοι δοκεῖ, cited by Stobaeus under the lemma Μενάνδρου Ὀμοπάτριου. Webster therefore suggested that the Menandrian original of Terence's Adelphoe had a double title - Ἄδελφοί ἢ Ὀμοπάτριου. That the play should be known by two names is not unlikely, since Menander wrote two plays called Ἄδελφοί the first of which was the model for Stichus, and we know that other plays had double titles; e.g. Ὑποβολιμαῖος ἢ Ἄγροικος (see K.-Th. II 146 ff.). Ἄνδρόγυνος ἢ Κρής, Ἀβλητρίδες ἢ Ἀρρηφόρος, Ἀχαιοί ἢ Πελοποννήσιοι (see Pap.Oxyg. XXVII 1957 104): cf. also Μισοῦμενος ἢ Θρασωνίδης, Σαμία ἢ Κηδεία.

Webster is supported by K. Gaiser in W.St.79 (1966) 194-5. The suggestion is attractive but I do not believe

that the evidence is strong enough for it to be accepted without reservation. The adjective *ἰσοπάτριοι* would mean here that the sons had the same natural father, though in law they had different fathers. Normally the adjective is applied to persons who have the same natural father but have different mothers. This unusual sense one could accept if the fragments were closer to lines in Terence's play. Fr.300 has no obvious counterpart in Terence. Gaiser believes that it was part of the final speech of Demes in the Menandrian play where Terence he believes parted from the original. Webster, on the other hand, following Kuiper, thought that it fitted the context of 826 f. On fr.302 see on 671.

645-6. The corrector of the Bembinus marks a pause after modo and huc (followed by Dz-K. and L-K.). I do not see that there is any need for such punctuation. *advocatum* : cf. ps.Asconius (schol.on Cic.Verrines p 104 Or.) advocatus (dicitur) si aut ius suggerit aut praesentiam suam commodat amico. The Greek equivalent is *συνήγορος* or possibly *σύμβουλος* (cf. Menand.Kith. 50 f., 80).

648. ut opinor eas non nosse te: for the anacolou-
thon here (one should have strictly eas non nosti)
cf. Phorm., 480, ut aibat de eius consilio sese velle
facere. There are not infrequent examples in Cicero,
e.g. Verr. II 4.40, ad Q. fr. 2.14.2, Rep. 1.58: see LHS
II 731.

649. migrarunt: the Calliopians have the compound
commigrarunt, perhaps by the influence of And. 70
which Donatus quotes in a scholion on 618. For the
general tendency of the Calliopians to change simple
verbs to compounds see on 356.

650 ff. In this part of the scene we have a contrast
between M.'s assumed detachment and indifference to
the girl, reflected by the simple narrative style in
which he speaks and the abrupt, unemotional replies to
A's questions, sic est ... ita (655) ... non (661), and
Aeschinus' emotional involvement and impatience to be
told the situation; cf. e.g. quid tum postea (649),
perge (650, 653) and the exclamations, perii (652),
hem (654). The affective content of this part of the
scene is thus contributed by Aeschinus alone. But
the emotional level of the scene rises and reaches
its peak at 665 ff. when Aeschinus condemns Micio's

actions in terms which ironically have already been applied to his own (see note on 664 and 669) and Micio, while keeping up the pretence of the deceit, casts aside the mask of imperturbability and of indifference and argues vehemently against Aeschinus. In addition to points of style in their actual words, the higher level is shown by the way in which each interlocutor makes his point by way of question and/or exclamation. The tone changes abruptly at 677, sed quid ..., and the emotional pitch is lowered until it is raised again, this time by Micio in his long speech (683-95) with another sudden change of tone at 696.

650. orba: with ablative, the usual construction in classical Latin and commoner than with the genitive (cf. Rud.349) in early Latin: cf. Capt.818, Enn.trag. 88, Afran.240.

652. leges cogunt: by Attic law the nearest male relative had either to marry an heiress (epikleros) or provide a dowry: see Dem.46.22, 43.54, Isaeus, 1.39, Andoc.1.118-21, Diod.12.18.2-3. The law was aimed at keeping property within the family, since the property which went with the girl fell to male

heirs borm to her from the marriage forced upon her. As for the heiress's own wishes, 'the woman's position was like that of a plot of land, in that she had no say in the matter, at least in Athens' (J.W.Jones, Law and Legal Theory of the Greeks, 179). This law is the background to the plot of the Phormio (see 125-6).

653. nihil : recte : recte is often used on its own as the equivalent of nihil to express a negative answer to a question or decline an offer : cf. Eun. 341, rogo numquid velit./"recte" inquit (cf. Don. ad loc. 'recte' inquit pro eo quod est nihil and CGL V, 538 recte: nihil) and Hec. 355, quid tu igitur lacrimas? aut quid es tam tristis? #recte, mater. See Langen, Beitr. 8.

654. nam habitat Miletu : Micio drops a further bombshell in Aeschinus' lap by describing his imaginary friend as a resident of Miletus. The reason for this choice is simply that because of the distance of Miletus from Athens Aeschinus in all likelihood would not see Pamphila again: cf. his reaction, Miletum usque.

655. Miletum usque : for the unusual postpositive usque cf. Eun. 471, ex Aethiopiast usque haec. In both these examples emphasis seems to be given to the place names.

animo malet : animo is dative : cf. Men.603, ubi mi bene sit, Curc.526, dum melius sit mi. For the double dative cf. M.G.1332, animo male factum est huic repente miserae.

656. quid ipsae? quid aiunt? this type of splitting of what is in effect one question into two with the subject alone expressed in the first and the predicate in the second is extremely common in Plautus and Terence. Cf. Eun.849, quid mea (sc.amica) autem? quid faciet mihi?; Phorm.798, quid tu? ecquid locutu's ..? Capt.281 quid divitiae? suntne opimae? It was clearly a stylistic feature that was common in the liveliness of everyday conversation :see Hofmann,103.

enim : asseverative.

657. commenta ... est: comminiscor has always in Plautus and Terence the connotation of falsehood or deceit. Thus Micio deliberately gives the appearance of disbelieving what he and Aeschinus know to be very near the truth. The latter guilelessly betrays himself by ignoring the connotation in commenta est and arguing as if what Sostrata has said is true.

658. neque eum nominat: by showing that the identity of the father has not been revealed Micio allows

Aeschinus to keep his association with that household secret, although at the same time he provides a suitable opportunity for Aeschinus to make his confession. The latter declines the proffered cue and only when he sees that there is no other way of preventing the 'marriage' with the supposed nearest male relative does he decide to make a clean breast of the affair (679).

659. priorem esse illum : the father of the child should have a prior claim to becoming the husband of Pamphila.

660. videntur : the reading of the Calliopians and the corrector of the Bembinus, which wrongly has videtur presumably because haec iusta was taken to be feminine singular. Haec iusta in fact refers to Sostrata's opinion stated in 659.

postea : here in the sense 'therefore, then', i.e. in view of the fact that the other man is the father of a child by Pamphila. Postea, like tum, most commonly expresses a logical conclusion rather than a temporal relationship in the phrase quid postea? (quid tum?) The meaning of those questions (and quid tum postea?) is often 'What follows from this?' or more idiomatically

'So what?' 'What of it?'. Cf. Eun.337 ff. "heus!
heus! Tibi dico, Chaerea" inquit. Restiti./"scin
quid ego te volebam?" - "Dic" - "Cras est mihi /iudicium"
"Quid tum?" "Ut diligenter nunties ... and Ad.529, cliens
amicus, hospes - nemost vobis? # sunt; quid postea? cf.
also Hec.551, Eun.793. The strict temporal force of
these adverbs is, of course, often apparent, particularly
when these questions are posed to a character delivering
a narrative speech: cf. Cist.548, Cas.321 ff., Eun.370,
H.T.601, Eun.604. I therefore accept with L-K. and
Dz-K. that postea can stand as transmitted in the nonne-
question. Other editors have read (after Bothe) poscere
or poscier. Marouzeau adopted unconvincingly a
compromise solution to the 'difficulty' by placing
the interrogative mark after videntur and supposing
that postea begins a new statement which is interrupted
by Micio's answer to the nonne-question.

661. non : the bare non for a negative answer is much
more frequent in Terence than in Plautus who prefers
to repeat the verb in the question (cf. e.g. Rud.803).
Haffter (132 ff.) gives 15 exx. of this non in Terence
(cf. 737, And 932, Eun.713, 852, 854, etc.) against only
four in Plautus, excluding examples as here where non

or nonne appears in the interrogative.

662. quid illam ni : for the tmesis of quidni cf. H.T.529, quid ego ni sciam?, Amph.434, M.G.1120, Pseud.96.

664. inliberaliter : the crowning indictment. For the concept of liberalitas and the emphasis placed on it throughout the play see note on 57. The irony of Aeschinus' condemnation of Micio is that he himself more deservedly has been accused in similar terms by Hegio, neque boni / neque liberalis functus officium est viri (463-4).

665-6. quid illi ... animi misero. The wide double Sperrung of quid animi and illi misero betrays the emotional intensity with which Aeschinus speaks. The high stylistic and emotional level is sustained through the whole sentence. Note the effect of the two relative clauses in asyndeton, with antithesis, consuevit prior.. nunc amet and emotive words such as infelix and misere, and of the quom-clause with the soundplay of praesens praesenti and the abundantia, sibi ... praesenti eripi, abduci ab oculis.

666. qui illam consuevit : illa is the reading of

the Bembinus, the lemma of Donatus and of the text used by Arusianus Messius who gives an example of the construction 'consuevit illa muliere' (Gr.L. VII, 460,17 : see Craig, Anc.Edit.22). The Calliopians also have illa but with disruption of the metre the preposition cum has found its way into the text. In fact the preposition is found in all other examples of consuescere in this sexual sense: cf. Hec.555, Phorm.873; see TLL IV 551, 67 ff.; 552,72 ff.). A Donatus scholion records the variant illam - legitur et 'illam' et dicebant veteres 'hanc rem consuevi' - which is printed by L-K. and Mar. and supported by Craig. But I am doubtful of the value of this scholion in the absence of a parallel. It could well be the attempt of a commentator (pre- or post- Donatus) to get rid of the awkward illa by invoking the known transitive usage of consuescere (cf. Lucr.6,397, bracchia consuescunt). Note that the scholion does not adduce as support the transitive use of the verb in this sense with a personal object but with an inanimate object (hanc rem). The choice lies between accepting a unique construction (either illa or illam) or supposing a corruption already in the archetype from which the Bembinus and the Calliopians are derived.

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In maiuscules cum could have been lost after qui because of the similarity of VI and M. I would suggest cum hac since hac is more likely than ea (Bentley, Fleck.) to have given rise to illa. For the interchange of the demonstrative pronouns cf. e.g. Truc.436 ff.

668. praesens praesenti : Servius on Aen. 4.83 quotes this line with the reading praesens praesentem eripi, which Bentley preferred to that of all the MSS. and Donatus. His reason was that in this type of sound-figure the two nouns or adjectives usually refer to different persons: cf. Most.1075, adsum praesens praesenti tibi, Pseud. ... praesens praesentem vides, Acc.134, vel hic qui me praesentem praesens dictis mertare institit. Here as the line is transmitted praesens and praesenti both refer to Aeschinus. Dziatzko pointed out rightly, however, that in the other examples the two words are linked to the same verb while here praesens goes with videbit and sibi .. praesenti goes with eripi. Apart from this, it is difficult to see why the accusative was changed to the dative and it is much more likely that Servius, through the influence of the Vergilian line

on which he was commenting misquoted the Terentian example. I would keep the reading of the MSS., although Bentley's suggestion is attractive.

669. facinus indignum : Hegio uses this phrase to describe Aeschinus' conduct at 447; see on 664.

670-1. Micio forcefully answers Aeschinus' rebuke in a series of rhetorical questions which are designed to show that since there has been no betrothal and no marriage between Pamphila and the father of the child the condemnation of Micio's conduct in supporting his 'friend' is unjustified. The four rhetorical questions fall into three parts the third, auctor ... quis est?, expressing much the same as the first, quis despondit? quis dedit? For a series of questions similar in structure and the sequence of thought with change of subject in the second part cf. 61 ff., quor perdis adolescentem nobis? quor amat? / quor potat? quor tu his rebus sumptum suggeris, / vestitu nimio indulges? On the additional question in the passage before us (quor duxit alienam?) see below.

670. quis despondit? quid dedit? although both despondeo and do occasionally have as subject pater

sponsi (cf. 735, And.102, Most 758, Men.61) Micio is here thinking of the male guardian of the girl since she is the subject of nupsit. For the two verbs together cf. H.T.779, at ego illi neque do neque despondeo.

671. quoi quando nupsit? The double question with one predicate is more common in indirect questions cf. e.g. Cic.Rosc.Com.21, considera quis quem fraudasse dicatur: see Kühn.-Steg.II,497.

auctor : although auctor could refer to the fictitious young man's father (so Donatus and Dz-K.), in view of the preceding questions which centre on Pamphila it seems more likely that Micio is thinking of the bride's male representative without whose assent and knowledge no marriage would have been possible. Cf. Livy,34.2.11, maiores nostri nullam, ne privatam quidem rem agere feminas sine tutore auctore voluerunt, in manu esse parentium, fratrum, virorum. In marriage the auctor was important for the arrangement of the dowry: cf. Cic.Flacc.86, si fuit (in tutela Flacci) quaecumque sine hoc auctore est dicta dos, nulla est.

K. Gaiser (W.St. 79 1966 195) links Menand.fr. 302, ἦν δῆλον ὅθ τι νυμφίος· τί ἀλφάνει; (Headlam's

restoration) with these lines. But his interpretation of τί ἀλφάνει; -'was kann er also fordern?' (Rieth, 157)- does not seem right. The verb means 'to yield/fetch a price' and in this context there may be a reference to the dowry (or lack of it) of the bride. Micio here makes no explicit reference to the question of the dowry although the mention of auctor may be an indirect reference to the absence of any dotal arrangement. But this is rather different from saying that the young man has not married her because she has no dowry.

672. quor duxit alienam?: all the MSS. have duxit which is accepted by all editors. Marouzeau pointed out the difficulty when he stated that even in the story invented by Micio there is no question of marriage. It is difficult to see how in one breath Micio can point out that there has been no marriage between the girl and her seducer and then say in the next 'Why did he marry alienam?' Duxit would be acceptable if the question of marriage was in dispute, i.e. if Aeschinus claimed that the girl was already married and if the questions asked by Micio were requests for proof. In these circumstances Micio, although disbelieving that there was a marriage, could well have asked the question by way of raising a difficulty that required satisfac-

tory explanation before he could believe the claim. But in the actual context here where Micio rebuts the charge of Aeschinus by a series of rhetorical questions showing the indisputable fact that Pamphila is not married, the question quor duxit alienam? is very much more awkward.

I suggest that one should read quor ducat alienam?, the subject being the Milesian. Apart from making better sense, this reading gives alienam the meaning that one would expect in the context of marriage - a woman who is not related to him: cf. Phorm.582, where alienus = non cognatus, also Cic. Cluent.162, Val. Max.7.8.4. The sequence of thought is 'How is it shameful for the Milesian to marry the girl? There's been no marriage between her and her seducer. Why should he (the Milesian) marry someone who is not related to him (when he can marry her)?'.

673. grandem: 'of marriageable age': cf. Cic. Cluent.11, grandem autem et nubilem filiam, Plaut. Trin.374, soror illi est adulta virgo grandis.

673-4. cognatus huc illum veniret : the MSS. have huc illinc and Donatus records the reading hinc illinc ('proverbialiter') and is followed by Bentley and

other editors (Speng., Wag., Mar.). But in a glossary we have evidence that illim was read in some MSS. - illim ex milito (sic) (CGL V 536, 17) - and since this archaic form was particularly vulnerable to corruption (cf. Hec. 297: illi A¹; illic A²; illinc cett. and Cic. Att. 9.14.2, illi mequidem for illim equidem) it must be taken as the correct reading (so L-K.). If illim is read, the case for hinc is weak and I would keep huc of the MSS.

675. id defendere : 'make this defence'; id is internal accusative: cf. 691, haec dum dubitas, 115, si quid peccat, and see Allardice, 8.

676. ridiculum! : for this impersonal retort with ellipse of verb cf. And. 712, Eun. 452, Phorm. 902 (see Dz-Hauler on 238). A lemma in the Donatus commentary records the variant ridicule which could stand if taken as an exclamatory adverb (cf. 805, facete! nunc demum istaec nata oratiost and 702). However, the three examples cited above (cf. also H.T. 353) give support to the neuter adjective.

677-8. sed quid ista ... nostra? : in Plautus and Terence the usual form of the neuter plural is istaec

but here and at 185 (see Dz-K. ad loc.) ista is assured by the metre. Nostra is ablative and the expression is an analogical extension with plural ista from the type quid id nostra?, Phorm.940, which in turn has arisen from the ellipse of refert (cf. Phorm.723, quid tua malum id refert?).

678. aut quid nobis cum illis?: the substance of the preceding question is repeated. For such pleonasm in double questions with anaphora cf. 670, 689, 709. The stylistic feature is in general more common in Latin than in Greek (see note on 155) and more frequent in Terence than in Menander (see Straus. 12-3). For the use of the disjunctive particle cf. 689, Phorm.234, quid mihi dicent aut quam causam reperient? And.404, reviso quid agant aut quid captent consili, Hec.628; see Vahlen, Verschlüsse, 41 ff.

678. quid est? : 'What's the matter?' cf. 261. Aeschinus breaks down as he realises that he now has to tell Micio the truth, if he is to have any chance of taking Pamphila as his wife. Micio reacts sympathetically by immediately dropping the pretence.

With the new turn that the scene takes, the metre changes to trochaic septenarii at 669 ff. (see note on 934 ff.).

679. audivi omnia : the suggestion that audio is not improbable (so D-K) is hardly acceptable: cf. And.784, o Chreme, per tempus advenis. auscultat. #audivi iam omnia. The reading of the Bembinus (AUDIOMNIA) on which the suggestion is based is just as likely to have arisen from the loss of VI after DI as from haplography of OO.

680. nam : the logical connection of the nam-clause with the preceding clause is not apparent at first sight. The sense is something like 'I listened to what was told me not because I distrust you but because I love you'. cf. on 86 and see LHS II 505.

681-2. ita velim .. ut .. dolet : 'I swear by my desire to be worthy of your love .. that it pains me ..'. For ita .. ut in asseveratives cf. H.T.686, ita me diament ut ego nunc non tam meapte causa / laetor quam illius, 1030, ita mihi atque huic sis superstes ut ex me atque ex hoc natus es: see Bennett I 111. Stampini

compares aptly Cic.div.41, ita mihi deos velim propitios, ut, cum illius mihi temporis venit in mentem non solum commoveor animo, sed etiam toto corpore perhorresco.

682. me hoc delictum admisisse in me : literally 'that I laid myself open to this crime 'i.e. 'that I committed it'. The origin of the expression probably lies in the metaphorical extension of the sense 'to admit, give access to a person' (cf. Plaut. Asin.236, quemquam interea alium admittat prorsus quam me ad se virum) to the phrase culpam in se admittere - to render oneself culpabilis (cf. Trin.44, Aul.790, Stich.84, Phorm.270). From this usage it is not a difficult step to delictum in se admittere as we have here. Admittere then acquired, without the prepositional phrase, the sense 'to commit' (cf.408). A similar development may be seen in the case of the verb commereor, which, like admittere, often has culpam as direct object (Aul.738, Capt.403, Hec.631, Phorm.205), but which also has the sense 'to commit a wrong doing': (cf. Epid.62, And.139, Hec.486). The similarity in meaning and development which the verb shares with admittere may account for the strange construction at Stich.78, eas in se meruisse culpam (note how the same sentiment is repeated

at 84 in the words culpam in se admiserint) and Herc. 828, in se culpam commiserent.

683. me tui pudet : the meaning is not of course 'I am ashamed of you' but 'I feel shame before you'; cf. Trin. 912, deum hercle me atque hominum pudet, H.T. 260, Hec. 793, Phorm. 392.

686. quam .. ius fuerat : the pluperfect is often used in impersonal phrases where one might expect a perfect or imperfect; cf. Eun. 870, ita ut aequom fuerat atque ut studui tradere, Hec. 688, quae tum obsecutus mihi fecisti ut decuerat, Phorm. 400, 651, Hec. 648, 867. The idea of the impersonal is thus conceived as being in existence prior to the action of the main verb. See Allardice, 68.

687. iam id peccatum primum sane magnum, at humanum tamen : the line as transmitted in the MSS. is one foot short of a trochaic septenarius. Kauer (W.St. 20 1896 276) was able with difficulty to read sane written above primum in the Bembinus and accordingly read primum sane magnum (so Ashmore, L-K.). Umpfenbach however, records the superscription as simply M, which was presumably added because the Bembinus actually reads PRIMUMAGNUM. Prete more recently states in his

edition that he is unable to read sane and therefore preferred the old emendation primum magnum, magnum, which goes back to Muretus and Faernus. Marouzeau left the line as it stood in the MSS., marking it as a crux and that is probably the wisest course, although Kauer's suggestion reads better than any other emendation.

iam : 'already' picked up by at postquam.

688. id evenit : the Bembinus reads venit. Evenit looks as if it has arisen as a result of the modernising and regularising tendencies of the Calliopians. There is certainly no good palaeographical reason for the omission of the prefix as at And.916 where adtemperate venit is offered by all MSS. except PCE but has found little favour with editors. At Phorm.73, the Bembinus and D² wrongly offer eventit for venit. With Spengel, who compares M.G.891, Sall. Jug.103.2. for venire = evenire, I prefer the reading of the Bembinus. It is highly dubious to retain eventit on the grounds that it is metrically the lectio difficilior (so Kauer). For unmetrical compounds in the Calliopians see note on 356.

id: the conception of a child,

690. proloqui : dicere of the Calliopians is clearly, though somewhat surprisingly, since proloqui is hardly difficult, a gloss which has found its way into the text.

692. prodidisti te et .. et : L-K. omit the first et, following PCFE and Don. in a scholion on 458, but as it is found in AD¹G and Donatus on this line the evidence of the MSS. favours its insertion. On the polysyndeton see note on 306. For the solemn tone which it gives to Micio's words here cf. H.T.351-2, et me et meum amorem et famam permitto tibi./tu es iudex, Ad.819, et mihi et tibi et illis dempseris molestiam (note the preceding putato in 817), Bacc.957, Men.1009.

quod quidem in te fuit : the expression (= quantum potuisti) is quite rare in Plautus and Terence, and as here appears in highly stylised and/or emotional contexts: cf. H.T.845, serva, quod in te est, filium, me ac familiam, Capt.670, quia me meamque rem, quod in te uno fuit,/ tuis scelestis, falsidicis fallaciis / delaceravisti deartavistique opes, Bacc.550.

693. dormienti : i.e. 'doing nothing': cf. Cic.Verr.II 5.180 quibus omnia populi Romani beneficia dormientibus deferuntur, Menander fr.395.4-5, and see Otto dormire 2).

A scholion in the Bembinus at this line (on dormienti) reads Menander v(er)sus est in illo loco que i[...] ΓΥΜΝΑΤΕΡΑΝ[..] ΤΤΑΛΟΝ. Despite the corrupt state of the scholion Nencini (p.139) very plausibly suggests that the Menandrian quotation contained the proverb γυμνότερος πατᾶλου (so also Headlam: see K.-Th., fr.9). This seems right but one must then suppose that the proverb referred to the girl and that the quotation relates to illam miseram in 692 and not dormienti in 693. Micio would be making the point that it would be bad enough for any young Athenian girl to suffer what has befallen Pamphila, but for it to befall one who is destitute and has nothing to offer a husband but her good name it was even more calamitous (cf. Sostrata's words at 345-6).

Gaiser (W.St. 79 1966 195) takes the phrase to refer to Aeschinus, but it is difficult to see the relevance of the proverb to the young man.

695. socordem : neglegens / indiligens; cf. Cic. Brut. 239, eius aequalem M'. Glabrimonem bene institutum avi Scaevolae diligentia socors ipsius natura neglegensque tardaverat. The genitive, which is rare (cf. Tac. H. 3.31, gregarius miles futuri socors) is by analogy with other adjectives expressing 'mindfulness'

or the lack of it which are followed by the genitive.

696. Micio softens and somewhat abruptly tells Aeschinus that he will marry the girl. The Calliopiens here supply an object, hanc, which is unmetrical as are also nobis (621) and ducam (700).

hem : the exclamation probably had the intonation of a question as Aeschinus cannot believe his ears and I would follow Spengel and Luck (p.17; cf. Cas.660) and punctuate with a question mark. Luck, in fact always places this punctuation mark after hem and basically I think he is right (see pp.13-47). For the repetition after the exclamation of the words that prompted it cf. Cas.660 and Ad.654, Phorm.775, Eun.1072. Here, with humorous effect, Micio repeats bono animo es and not, as we (and Aeschinus) would expect duces uxorem. This prompts Aeschinus to suspect that his father is still playing with him nunc ludis tu me?

697. obsecro, nunc ludis tu me? : nunc is emphatic - 'Are you playing with me now (as you were a moment ago)'. There is hiatus between me and ego, either because of the change of speaker (cf.604,767) or because of the diaeresis (see Laidlaw,86-7).

With L-K. I have followed the reading of the Bembinus. The other MSS, a lemma of Donatus, and Diomedes, 346, all show num ludis. The Calliopians also have nunc but in different position. The variation in position would suggest that nunc was known to the Calliopians from the Bembinus tradition and was recorded as a variant in the margin and then found its way into the text after the separation into the two main groups. The choice thus lies between num and nunc.

699. deos comprecare ut uxorem accersas : two features of the Greek wedding ceremony are referred to here. First the verb accerso in the context of marriage is peculiar to Roman comedy (see TLL sv.) and when it is used specifically of the bridegroom 'going for, fetching' the bride (cf. Aul.613, ne adfinem morer / quin ubi accersat meam extemplo filiam ducat domum, H.T.948, ac iam uxorem ut accersat paret) the Greek custom of the bride and groom travelling together to the groom's house is reflected. The Roman custom was for the bride to be escorted by friends and relatives and not by the groom.

The second point lies in the command of Micio to

101

Aeschinus to pray to the gods ut uxorem accersas. Two factors suggest that Micio is giving instructions for Aeschinus to perform the preliminary wedding ceremonies which included prayer, washing and sacrifice (cf. Aul.579, Phorm.702 and see RE VIII 2 2129 ff.) and usually took place on the marriage day itself (cf. W. Erdmann, Die Ehe im alten Griechenland, 251). First Aeschinus immediately concludes from Micio's words that he is going to marry Pamphila immediately (quid? iam uxorem?). This is a perfectly logical reaction in the Greek play if 'Micio' there was referring to the προτελεῖα. The conclusion drawn by Aeschinus is less natural in a Roman context and would be more reasonable if Micio had told Aeschinus to make arrangements for the taking of the auspices (the preliminary to the Roman marriage ceremony proper - see H. Blumner, Die rom. Priv.354) By the process of vortere or because of the differences between the Greek and Roman customs the ritualistic significance of Micio's instruction with respect to the marriage ceremony would escape a Roman audience. This brings us to the second factor: for the reluctance of Aeschinus to do what his father has told him (sed quor cessas?,703) and his request

that Micio should pray to the gods since he is better than Aeschinus is also more understandable if the prayers are a part of the solemn ritual of the marriage ceremony.

700. quantum potest : 'as soon as possible'. Most of the MSS. have potes. But there is a tendency in the MSS. to make the expression personal: so at Eun.377, Phorm.674, (against potest of the Bembinus), probably because of the influence of the imperatives in these lines. The impersonal makes better sense here since the speed with which the marriage will take place depends in no way on Aeschinus but on how quickly the arrangements, being supervised by Micio, will be completed.

701. oculos ... meos : the separation of noun and possessive pronoun, adds to the emotional intensity of the imprecation (see Fraenkel, Iktus, p.163): cf. also di .. omnes where, although the whole clause by its nature is emphatic, the insertion of the vocative places special emphasis on omnes, i.e. on the element following the vocative (rare in Latin according to Fraenkel, Noch einmal Kolon und Satz, Sitzber.d.bayr. Akad., Phil-hist. Kl.1965, p.62).

03

The expression is proverbial: cf. 903, Plaut. M.G. 984, quae te tamquam oculos amet, Catull.14.1, ni te plus oculis meis amarem: see Otto, oculus 1).

702. quid? ille ubi est Milesius? since only here and at Phorm.811 (in some editions) of the instances where the first syllable of ille is shortened by preceding quid is there a pause between the two words, Phillimore (CR 34 1920 60) removed the question mark from behind quid to behind ille. Quite apart from the prosody, Aeschinus' words run more smoothly by this punctuation, which I would accept. For the double question see on 656.

701. nunc ego amo meos : the Bembinus and L omit ego but it is required by Bentley-Luchs law; see on 559.

703. periit abiit navem ascendit : the order in the Bembinus. In the Calliopians attempts have been made to give a more logical order: periit and abiit are reversed and in D and G navem ascendit is placed first. A literal interpretation of periit, which here means much the same as abiit (cf. Capt.537), may have made the order appear even more odd. Editors rightly adhere to the Bembinus.

04

navem escendit : for the transitive usage of escendere cf. Caec.33, si properas, escende huc meam navem, Lucr.5.1301, Sall.Jug.95.5. More commonly it is followed by in and the accusative : cf. Plaut. Merc.931, Nep.Them.8.6, The verb is often confused with the more common ascendere, as here where the Calliopians have, wrongly, ascendit: see Nisbet on Cic.Pis.61.

705. quo .. melior .. magis : for the omission of the correlative after quo cf. Plaut.Rud.1301, ita quanto magis extergeo rutilum, atque tenuius fit; Livy,37.12.9, cautiorem, quo minus animi erat, ducem futurum credebant.

706. Micio goes into his own house (cf.719,787). With the monologue of Aeschinus the metre changes to iambic septenarii.

707 ff. In the monologue the reaction of Micio to the seduction of Pamphila and to the marriage between her and his son prompts Aeschinus to wonder at the relationship between himself and his father. He says that if Micio were his brother or friend he could not be more compliant to his wishes. The phrases that he uses,

morem gereret, continues the contrast drawn in 707 between pater and filius. Morem gerere is used to describe not only the obedience and respect which a wife shows to her husband (see G.Williams, JRS 48 1958 28 ff.) but also that of a son to his father (cf. Rhet.ad Her.4.41, gere morem parenti. By the choice of this phrase Aeschinus reveals the reason for his wonderment: the roles of father and son have been inverted. Micio acts as one would expect a son to act towards his father. This line of thought is continued in 709, hic non amandus, hicine non gestandus in sinust? The general meaning is that Aeschinus should love his father dearly. But the image evoked by gestandus in sinu is usually missed. These words conjure up the picture of a parent holding his child close to him (cf. 563, quem ego modo puerum tantillum in manibus gestavi meis, and in Greek, Hom. Il.6.400,483. The thought is therefore 'I should love him as a father loves his son'. For the belief that it was unnatural, if not impossible, for a father not to love his child cf. Cic. Fin.3.62, pertinere autem ad rem arbitrantur intellegi natura fieri ut liberi a parentibus amentur,

cf.4.17. The particular kind of love (parental) meant by amandus here is specified by the second part of the question.

707. quid hoc est negoti? : 'What strange goings on!'

709. hem : the exclamation betokens astonishment at the relationship between father and son to which he has given expression 707 ff. Luck (p 29) takes the interjection closely with the rest of 709 and places a question mark after it, probably correctly (see on 696).

710. iniicit : the MSS. all have iniecit. The objection to this is that when there is fourth-foot diaeresis as here in an iambic septenarius, the fourth foot is almost always an iambus. In some instances this rule seems to be broken but these are different from this example (see Laidlaw, 105, with exx. in App.1,p.113).

Lindsay takes the form iniecit to be present tense (i.e. with short e) comparing adfecit, the reading of most of the Calliopians at Phorm.441 (end of senarius). Evidence for this is weak and the form is more likely to have been a corruption.

711. ne imprudens forte : Lindsay for some reason

preferred the word order of the γ -group. But the omission of forte in some of the group suggests that the difference in the word order shown by this class from the other MSS. may have arisen from the loss of forte at some time in the history of this group and a subsequent insertion of the word in the wrong place.

In these words Aeschinus apparently for the first time resolves that he will do nothing of which Micio would disapprove. Thus for the first time the views enunciated by Micio bear fruit: cf. 57-8, puore et liberalitate liberos / retinere satius credo quam metu. and 72-3, ille quem beneficio adiungas ex animo facit, / studet par referre, praesens absensque idem erit. But when one considers the wild oats which Aeschinus has sown, the rape of Pamphila, the concealment from his father of his liaison with the household and the fact that he now has all that he wants, the sentiments which Aeschinus expresses in the monologue hardly show that Micio 'proves himself to be the educator whose principles pass the decisive test' (so Rieth, p.93).

sciens : 'consciously, deliberately', opposed to

imprudens - 'unwittingly'. Aeschinus' words have a solemn ring because of the appearance of sciens which is often used in juridical language or in solemn promises to express the notion of premeditation: cf. e.g. CIL I² 366 seiquis scies violasit dolo malo Iovei bovid piaculum datod, and the phrase sciens prudens (Eun.70 and see O.Skutsch, Studia Enniana 57 f.).

712. morae : most of the Calliopiens have mora, wrongly. For the tendency to change the predicative dative to a nominative cf. 904 and Rud.412 (see Feh1, 122).

siem : some editors from Guyet and Bentley onwards rejected the reading of all the MSS. in favour of sim so that the line would be an iambic septenarius like the preceding lines. Certainly the MSS. have the unmetrical siem at And.619 and sim is to be preferred (against the MSS.) at Phorm.825 (cf. also Ad.429, Hec.878 and see Engelbrecht, Stud.Terent.51). Therefore it is possible that we do have a corruption here. But the change of metre at the end of a scene, though rare, is also possible: cf. And.225 and 227; perhaps also at Phorm.765 and Hec. 798, although

editors disagree about the text. Against sim X: ^{monos} - - - ^{quite}
here it may be said that one would expect the ^{regular}
seventh foot to be an iambus before a final syllable
(see Laidlaw 118), although Hec.258 is a possible
exception (reading etsi). ^{9 7 B HT681, Hec 795 et inhi prosit}

Act IV, sc.6.

Demea now returns after his fruitless search for Micio. It is not clear from which side of the stage he appears. It was suggested that he left the stage at 586 by the exit which did not lead to the market place. Since he has been looking all over for his brother (715-6), he need not have re-entered by the same side of the stage as he left. His own words would readily explain why he came on by the entrance leading from the market place, and the change of side would have a humorous effect: Demea has walked in a wide circle.

The metre of the monologue is iambic senarii, which continue to 854.

714. ut : = utinam. Syre : for a similar apostrophe to a person not on stage cf. Hec.134, at te di deaeque perduint cum istoc odio, Lache, also 325, 504, Ad.256.

713-4. te cum tua monstratione : 'you and your instructions! The prepositional phrase connotes cause as well as accompaniment, as is seen particularly in And 940-1, CH. at mi unus scrupulus etiam restat qui me male habet. PA. dignus es / cum tua religione, edium, Phorm.465. For a similar wish cf. H.T.810-1, ut te quidem omnes di deae quantumst, Syre, / cum istoc invento cumque incepto perduint, and Hec.134 (see previous note), Pseud.836.

714. magnus perdat Juppiter : the hyperbaton magnus ... Juppiter (Terence could have written per.mag.Jup.), though less striking than e.g. magnam ... curam in 710 gives cohesion to the whole phrase and places emphasis on magnus : cf. Phorm.56, magna habendast gratia, Eun.997, non dubiumst quin mi magnum ex hac re sit malum. Only at 196, pro supreme Juppiter, and at Eun.709, Juppiter magne, is Juppiter qualified by an adjective in Terence. So in Plautus the usual form of this type of wish is simply Juppiter te perdat, (so Amph.569-70, Pseud.250-1, Rud.569). With the word order here cf. Aul.776, tum me faciat quod volt magnus Juppiter and for hyperbaton cf. Pseud.628, supremi promptas

thensauros Jovis.

715. perreptavi : like English 'crawl' the verb denotes slowness: cf. Hor., Serm.1.5.25, milia tum pransi tria repimus. In Plautus the verb is used in a context similar to this at Amph.1011, nam omnis plateas perreptavi (cf.1014, sum defessus quaeritando with 713 here).

716. illi : the archaic form of the adverb. For illic of the Calliopians and the Bembinus corrector see note on 525. The first syllable is short after nequ(e) by B-B.

716-7. nec .. homo ... quisquam : 'not a single soul'; see on 366.

718. certum obsidere est: 'I am resolved to sit tight ^{in the house} in the house'. This is the only occurrence of the verb in Terence. In Plautus only at Truc.870, si unum ostium opsideatur, aliud perfugium gerit, does the verb come near to being used in the military sense: by way of contrast cf. Poen.23, servi ne obsideant, liberis ut sit locus, and Rud.698 f. fac ut ulciscare nosque ut hanc tua pace aram obsidere/patiare.

redierit : future perfect, dependent on the notion of futurity in certum obsidere est (= obsidebo): cf. Phorm. 420, haud desinam donec perfecero hoc, 590.

Act IV sc.7.

Before Demea can do what he has resolved and thereby find Ctesipho with the psaltria, Micio opportunely enters from his house. Line 719 is spoken to Aeschinus within the house.

In this second confrontation of the two brothers the altercation does not arise simply out of differences in their character and temperament. It must be remembered that Demea is still ignorant of all the facts, and believes that Aeschinus has deserted Pamphila in favour of the psaltria, who at this moment is in Micio's house. But, however distasteful he views the absence of a dowry, Demea is in fact reconciled to a marriage (virgo hil habet .. et ducenda indotatast, 728-9, cf. 505, fient quae fieri aequomst omnia). What he finds intolerable is the complacency with which Micio accepts what Demea believes to be the total situation. Micio on the other hand knows that Aeschinus has been faithful

to Pamphila and that the psaltria is Ctesipho's girlfriend. This information he keeps to himself. But he deliberately fans Demea's anger by allowing him to believe that Aeschinus will keep the psaltria for himself (see pp.85 ff.). *and worse*

719. illis : Sostrata and Pamphila.

721. fero alia flagitia ad te ingentia : Donatus says on these words 'magno sonitu et ingenti ostentatione futurae accusationis exorsus est.'

Certainly the rhythmical effect of alia flagitia .. ingentia and the interplay of the vowel sounds a and i give the words a splendid resonance. The pregnant sense of fero, 'I bring news of', is not a common one and is glossed here by nuntio (CGL V 534,18; so Servius on Aen.1.645,2.75). In this sense it usually has neuter pronoun as object; cf. Phorm.857, quod fers cedo; Acc.498, exprome quid fers.

722. ecce autem! : 'just listen to him'. For ecce with reference to words cf. Most.496-7, sed ecce quae illis *** / 'ego transmarinus hospes sum Diapontius ...'

Usually the phrase marks a sudden transition - in drama for instance when the entrance of a new character is announced (cf. 767, Eun.967, M.G.1198): ecce autem

in these contexts is the equivalent of sed ecce (-um); cf. e.g. 720 with 767. This is the force of the expression in later Latin: cf. Cic. Cluent. 14, Verg. Aen. 2.203 (see Austin there), 318. However, in this line an adversative significance is out of place and autem is better taken with intensifying force: cf. Phorm. 264, Eun. 297, Trin. 389, Poen. 1124. On the use of ecce, etc. see Langen, Beitr. 3 ff., Richter, Studemund II 387 ff.

723. ohe iam : 'oh now', 'enough'. The interjection has deprecatory force; cf. H.T. 879, ohe iam, desine deos, uxor, gratulando optundere; Horace Serm. 2.5.96 f., importunus amat laudari donec 'ohe iam' / ad caelum manibus sublatis dixerit. It is sometimes followed by satis (Stich. 733) or satis est (Cas. 249-50, Hor. Serm. 1.5.12).

ah nescis qui vir siet : the Calliopians alone have the interjection before nescis. The Bembinus and Calliopians diverge in the three other exclamations in 723-6: 723 eho A ohe Call.; 724 o A ah Call., Jov. 726 oho A eho Call. It seems unlikely that ah in this line would be added; ah was somehow lost from the Bembinus or its precursors.

724. ah stulte : this, the reading of the Calliopians

and Jovialis, is to be preferred because it is the lectio difficilior. O of the Bembinus may have arisen because of the following vocative or because of the homoeoteleuton of 723 and 725 which caused the scribe's eye to go momentarily to 726 - B (i.e. Demea)OHO. For the vocative after ah cf. 132, ah Micio, And.325, ah Pamphile, Afran.264, ah fulica, paene perdidisti.

somnias : 'you are under the delusion that ...'
The unreality of dreams gave rise to the use of the verb somniare to denote irrational behaviour or mistaken beliefs. cf. Cist.291. utrum deliras, quaeso, an astans somnias; Most.954, 1013. See on somnium at 204 and 395.

726. oho scis : the reading of the Bembinus and adopted by most editors. The Calliopians and Donatus, however, have eho, against which there could be no objection: cf. Eun.856 TH. quid feceras? CH. paullum quiddam. PY. eho "paullum", impudens? Oho has very little support from the MSS. of Plautus and Terence (see Richter, Studemund I, 604). Only at Pseud.688 does it appear and then only in the Palatines, the Ambrosian having oh. Because of this and because

of the apparent confusion of interjections in the Bembinus tradition at this part of the play (see note on 723) I prefer eho.

scis et patere : on the force of et see on 40.

non clamas? non insanis?: the calmness with which Micio accepts the situation quite baffles Demea who can not understand why Micio does not react in the same way as himself.

malim quidem ... : Micio is interrupted by Demea before he can complete what he was going to say, something of the order, 'I would certainly prefer to change the situation, if I could' (cf. 737-8).

728. di bene vortant : Micio humorously reacts to Demea's terrible 'disclosure' by wishing the child well. For the formula cf. Eun. 390, Phorm. 552, Hec. 196-7.

730. id enim quod res ipsa fert : 'What the situation demands'. Enim is asseverative as in 656.

732. istocin pacto oportet? : Demea's subsequent words at 733-4 show by these words Demea is expressing amazement not so much at the marriage but at the matter-of-fact way with which Micio

answered his previous question at 730. The sense then is 'Is this the attitude one should take?' Micio, perhaps deliberately, takes Demea's words to refer to the marriage itself.

734. quin : = immo; cf. And.704 iam hoc opus est.
#quin iam habeo, H.T.737 - see LHS II 676 f.

736. haec magis sunt hominis : Micio argues against Demea that it is more humanum to show compassion and understanding to the plight of others than to indulge in conventional expression of disappointment. Micio thus echoes Demea's words but gives a much more pregnant meaning to hominis; see note on 107. It is a case of 'bon chat bon rat' since earlier Demea had repudiated Micio's concept of homo: cf. 107, si esses homo, and 111, pfo Juppiter, tu homo adigis me ad insaniam.

737-8. si queam mutare : the Bembinus has id mutare at the beginning of 738 and some editors have retained it at the end of line 737. For the misplacing of final syllables cf. 35, 41, 55. The pronoun looks very much like an interpolated gloss to provide an object of mutare. If only the Calliopians, where such

interpolations are common (see on 696), had id, there would be little hesitation in refusing to accept the pronoun into the text. The fact that the Calliopians do not have id suggests to me that it is a question here of an interpolation peculiar to the Bembinus tradition.

738. The solemn effect achieved by the alliteration, quom ... queo ... aequo, and the vowel assonance with rhyme, serves as a suitable introduction to the pretentious but commonplace piece of philosophising in which Micio now indulges. Aequo animo of the Call. (except F) is the regular word order in later Latin and has resulted from the 'modernising' tendency of these MSS.

739. ita ... quasi quom : quasi for ut is most common in early Latin: cf. E.T.318, ita res est haec nunc quasi quom ..., Pomp.atell.74, simile est quasi quom in caelo fulgit propter lunam lucifer, Plaut.Merc.695-6, sed coquos, quasi in mari / solet hortator remiges hortarier, ita hortabatur, Aul.592, Stich.539-40, Pseud.199 (see Lorenz ad loc.). But it does appear occasionally in classical Latin in this usage (see Kühn.Steg. II,2 449f.).

739 ff. The vicissitudes of life are compared to the ever-changing fall of the dice by Alexis (II fr.34 K) τοιοῦτο τὸ ζῆν ἔστιν ὡσπερ οἱ κύβοι· /

οὐ ταῦτ' ἀεὶ πίπτουσιν, οὐδὲ τῷ βίῳ ταῦτ' διαμένει σχῆμα, μεταβολὰς δ' ἔχει. Nearer to the

point of the comparison in this line are the remarks of Plato in the Republic (X 604C) where the sentiment expressed is that in calamities and misfortunes we should not waste our time bewailing what has happened, (as Demea does here) but do the best we can as reason indicates, as in the fall of the dice ζ(ὡσπερ ἐν πτώσει κύβων). Plutarch (mor.467a) mentions Plato's

comparison after quoting a fragment of Euripides in which the attitude adopted by Micio here is expressed:

τοῖς πράγμασιν γὰρ οὐχὶ θυμοῦσθαι χρεῶν / μέλει γὰρ αὐτοῖς οὐδέν. ἀλλ' οὐντυγχάνων / τὰ πράγματ' ὀρθῶς ἀντιθῆναι πράξει καλῶς. Cf. also Sophocles, fr.861 N² στέργειν δὲ τὰ κπέσοντα καὶ θέσθαι πρέπει / σοφὸν κυβευτήν, ἀλλὰ μὴ στένειν τύχην. The sentiment

and the comparison are common. There is irony in the expression of these sentiments here by Micio since later Demea is to adopt this philosophical standpoint when he sees that his brother enjoys the

favour of his sons and proceeds to beat Micio at his own game. Note the similarity in sentiment between his words at 855 ff. and the fragment of Alexis quoted above.

740. iactu : ablative of the verbal noun (supine), going with opus est; cf. Plaut.Cist.111, si quid tibi opus est promptu promito, H.T.941, sed ita dictu opus est. Here cadit = iacitur; cf. Livy 2.12.16.

740-1. Note the rhetorical flavour of the two lines with the relative clause in both protasis and apodosis, antithesis between protasis and apodosis through the repetition of illud quod and the repetition of cadit by cecidit, and in the apodosis itself the antithesis of forte .. arte. In 741 the antithesis is reinforced by the double pronominal object of corrigas (see note on 358).

741. arte : 'by skill, by one's abilities': cf. Cato, monost.69, quicquid inoptatum cadit, hoc homo corrigit arte (Baehrens, Poet.Lat.Min. vol.3,240), Horace Serm.2.8.84-5, ut arte / emendaturus fortunam, Caes. B.C.3.73.4, si non omnia caderent secunda,

fortunam esse industria sublevandum.

742. corrector! ... tua arte: Demea picks up the last words of Micio (cf. 126-7) and continues the comparison with dice and thus gambling by pointing out that Micio's ars has cost him twenty minae. Nempe as often introduces a statement heavily laced with sarcasm: And. 617-8, DA. at iam expediam. PA. expedies? DA. certe Pamphile./PA. nempe ut modo; Phorm. 309-10, DE. abi, Phaedria, eum require atque huc adduce. PH. eo;/ recta via quidem illuc. GE. nempe ad Pamphilam. To avoid the split anapaest (nempě tŭ(a) ār/te) the loss of the final e of nempe must be assumed. See F. Skutsch, Plaut. u. Att. 30-40, against the old view that the first syllable of nempe could be short. Skutsch pointed out that in the cases where such shortening was required by the metre nempe (like ille) was followed by a word beginning with a consonant. Cf. Phorm. 307, nemp(e) Phormionem... (beg. of senarius).

744. abiciundast : the choice of verb shows Demea's low opinion of the psaltria: She is to be discarded as useless and contemptible. Cf. the use of this verb in the context of throwing corpses

without burial: cf. Cic.Pis.82, Pliny N.H.8.145.

See note on eiectisset at 109.

si non pretio at gratis : at often introduces the apodosis to a conditional, particularly when, as here, there is a strong contrast: cf. Eun.75, si nequeas paululo, at quanti queas; 865-6, nam si ego digna hac contumelia / sum maxime, at tu indignus qui faceres tamen, Cato agric. 2.1, fundum eodem die, si potest, circumeat, si non eodem, at postridie; Plaut.Bacc.365,887, Acc. 620. See TLL II 1005,65 ff.

At is omitted by the Bembinus but is added by a corrector: the Calliopians have the unmetrical vel, although D and p have at vel. Despite this frequent use of at it seems unlikely that the corrector would make this correction out of his own head. The statement of Priscian (Gr.L. III 99,21) 'at' quoque pro 'saltem' et 'vel' et 'aut' invenitur: Vergilius in VI (405) si te nulla movet tantae pietatis imago / at hunc ramum ... agnoscas, shows that the usage was not so familiar to the grammarians to pass without comment and explains also the explanatory gloss vel of the Calliopians. Cf. Phorm.301 where ApC'P' read si nullo alio pacto, fenore, while the others insert vel.

745. neque est : abiciunda is understood from the previous line. In the second part of the line illam appears to be emphatic (see L-K. app.), since otherwise the first syllable of illam would be shortened after nequ(e): see Laidlaw, AJPh.57 1936 402. However, such emphasis seems senseless. Phillimore thought the whole line was feeble and proposed nec istanc ancillam sane studeo vendere (Mnem.50 1922 447). But the girl may be called a psaltria or meretrix but hardly an ancilla. I do not think there is any need to emend (see on 125).

746. pro divom fidem : see on 381. Jovialis and the -group have deum, the 'modern' for the archaic form. It is hardly credible that deum is correct and was replaced by divom. Another objection to deum is that we thus have double iambic ending to the line, although in this case pro deum fidem might be considered a word-group.

747. materfamilias : here means no more than uxor (cf. Plaut.Stich.98, Merc.405). For a similar expression of the wide gulf between a meretrix and uxor cf. Cic.Caesl.57, in qua mater familias meretricio more vivat and Plaut.Merc.405 ff.

Especially among post-classical antiquarians and jurists the term was thought to apply in general to a wife who was in manu of her husband: cf. e.g. Gellius, 13.6.8, 'matrem' autem familias appellatam esse eam solam quae in mariti manu mancipioque .. quoniam .. in familiam quoque mariti et in sui heredis locum venisset, and in particular to a woman who had come in manum per coemptionem (see Boethius on Cic.Top.14, quoting Ulpian). But the non-technical application of the term can be seen by the fact that Caesar uses it to describe the wives of Germans and Gauls (B.G.1.50.4;7.26.3,7.47.5). Cf. also Cic.Verr.II 2.136. See TLL VIII 440,12 ff.; RE XIV,2183-4; A. Watson, The Law of Persons in the Later Roman Republic (Oxford1967) ch.3.

familias : archaic genitive of the first declension.

749. Most editors have accepted ita me di ament of the Calliopians and disagreed on whether to read ego tuam ineptiam (A¹DGL) or tuum ego ineptiam (PCEF). But the Bembinus has at the beginning of the line ita me di bene ament. Since this is the more uncommon form of the wish, it seems at first sight unlikely that bene is an interpolated gloss: at Her.

206 bene appears in G and F. In both these cases the line will scan with the fuller form. However, in six cases where there is disagreement in the MSS. the form with bene has to be rejected because the lines are unmetrical, And.947, Eun.615,1037, H.T.383, Hec.579, Eun.474 (Servius at Aen.10.133). The evidence therefore favours the reading of the Calliopians in this line: see Wessner, Berl.Phil. Woch.1903, 980. As for the word order the lectio difficilior is tuum ego ineptiam, adopted by L-K. (with hesitation) and Marouzeau (see α 395). Emphasis would then fall on tuum 'your foolishness' (contrasted with that of Aeschinus).

why?
A. N. S. P.

750. facturum .. ut : te understood. 'I believe you are going to see to it that you have ...'.

751. nova nupta : the usual expression for 'bride' as in Cas.118,782,798,816, Catull.61.96 ff.: so novus maritus - bridegroom, Ad.938, Cas.782,859; novus vir at Catull.66.20.

752. tu inter eas restim doctans saltabis : 'You'll be doing a rope dance with them, with you in the middle!' Demea continues the sarcasm of 749--50 when he hears that not only will the psaltria stay in the

house but will stay there with the knowledge of Pamphila. Restim ductans appears to mean 'drawing the rope'. The significance of this depends on inter eas. Eas must refer to the two women and therefore Micio can not be envisaged as the leader holding one end of the cord which passes through the hands of the performers in a chain dance (so Ashmore). Demea seems to be picturing the three persons dancing, linked to each other by means of a cord, with Micio controlling the movement in some way by pulling the cord.

In view of our lack of knowledge of Greek and Roman dances, particularly those privately performed, it is difficult to know whether or not Terence has departed from his original at this point in order to describe a dance that would be familiar to his Roman audience. It is unlikely that he would describe a dance that was quite unfamiliar to his audience and we do know that ropes were used in ceremonial dances, e.g. at a festival in honour of Juno - in foro pompa constitit et per manus recte data virgines sonum vocis pulsu pedum modulantes incesserunt (Livy 27.37.14). It is possible that

the Greeks had a similar dance and that Terence was able to adhere closely to his original at this point. Lillian B. Lawlor suggested (TAPA 77 1946 129) that we have here (i.e. in Menander) a joking reference to the Greek geranos, a type of maze dance in which, she thought, the dancers may have held a rope, the symbolic representation of a snake, and that Micio is thought of as the leader of the file (geranoulkos). But three people are hardly enough for a reference to the geranos to be recognised and Micio's position (inter eas) precludes his being the geranoulkos. In Menander it seems more likely that there was reference to a type of dance that was performed at private entertainments.

Clearly each dramatist is trying to convey a picture of immoral behaviour. To a Roman audience the very mention of dancing on the part of Micio would be sufficient to achieve the desired effect: to the Romans dancing smacked of unmanliness and lasciviousness. Macrobius (Sat. III. 14) tells of the hostility of Scipio Aemilianus to the ludi saltatorii: (vidi) puerum bullatum cum crotalis saltare quam saltationem impudicus servulus honeste saltare non posset. To Cicero a saltator belonged to a profession

that was minister voluptatis and illiberalis (Off. 1.150) and the appellation saltator (or more pointedly saltatrix) was often invoked to smear an opponent's character (see Nisbet on Pis.18). The differing attitude of the Greeks and Romans to dancing is summed up by Nepos, Epam.1.2: scimus enim musicen nostris artibus abesse a principis persona, saltare vero etiam in vitiis poni, quae omnia apud Graecos et grata et laude digna. Despite this difference, even a Greek audience may have viewed with distaste the picture of the old man Micio dancing with the two women.

If one looks for a particular Greek dance, however, there is a possible candidate. In his edition of Terence (Amsterdam 1668) Farnabius thought that restim ductans saltabis was the Latin rendering of κόρδακα ἔλκειν. . This correspondence rested on the interpretation of the kordax as a rope dance (see L.B. Lawlor, The Dance of the Ancient Greek Theatre, Iowa, 1964, 83-5). Although Farnabius was wrong in his reasons, it is possible that in Menander there was a reference to this dance. In his Characters VI Theophrastus describes ἀπόνοια, the inability to distinguish right and wrong, which manifests itself in disgraceful and

shocking behaviour. The ἀπονενοημένος says Theophrastus (VI.2) is capable of dancing the Kordax sober. This dance is particularly associated with the theatrical presentations of Greek comedies, but it was also performed at social gatherings of a private nature (Alciphron 2.15.2). The dance itself was regarded as indecent (cf. scholiast on Theophr.Char.VI.2, κόρδαξ· εἶδος ὀρχήσεως αἰσχρᾶς καὶ ἀπρεποῦς: Athen.14.631d, ὁ μὲν κόρδαξ παρ' Ἑλλησι φορτικός. In the situation in the Adelphoe Demea would not unnaturally think of Micio as ἀπονενοημένος since the latter is going to allow the psaltria and the wife to live in the same house (cf. Theophrastus' definition of ἀπόνοια· ὑπομονὴ αἰσχρῶν ἔργων τε καὶ λόγων. Note that immediately after Demea learns of this he asks sanum te credis esse? (748) and goes on to suggest that Micio himself is going to take an active part in the debauchery (cf. also dementiam, 758, delirans, 761). It is possible then that sanum te credis esse? is a translation of ἀπονενοησαι; cf. Men. Perik. 185 ff., ἀπονενόησθε, πρὸς θεῶν; ἐλευθέραν / ἔχειν γυναῖκα πρὸς βίαν τοῦ κυρίου / τολμᾶτε κατακλείσαντες; There are some similarities in detail between Theophrastus' Characters

and Roman comedy, see Webster, Studies in Men.212 ff.).

752-3. probe. #probe? : there is perhaps a play on the two meanings of probe. Micio uses the word in its idiomatic sense of 'certainly'. Demea sarcastically picks up Micio's words, taking it in its literal sense 'honorably'.

753. et tu ... sit: 'And you will dance along with us, if need be'. A rather lame retort: the point of si opus sit is not clear.

754. non te haec pudent : for the use of normally impersonal verbs in the plural with neuter subject cf. e.g. And.481, adhuc, Archylis, quae adsolent quaeque oportent signa esse, Lucan 8.495, semper metuet quem sacra pudebunt, and see Gr.L.II 432, 13 f. The construction is an easy extension of the use of pudet with subjects such as id, nihil etc.; cf. 84-5, quem neque pudet quicquam.

755. istanc : the Bembinus has istam which is unmetrical.

756. hilarum ac lubentem : Micio repeats this advice at 842, hilarum te face. Elsewhere in Terence and usually in Plautus lubens is used adverbially but cf. Asin.268, ut ego illos lubentiores faciam quam Lubentiast. Significantly after his 'conversion'

Demea twice says tibi lubens bene faxim, first to Syrus (886-7) then to Geta (895-6).

757. ego hos convenio ... redeo : present for future: see on 549. This usage of the present explains conveniam in the Calliopians and the correction of Jovialis, although strangely redeo is left untouched (see Craig, Jovialis, p.38). Phillimore (CR 34 1920 150) suggested ego hos convenibo because normally one would expect hos to be shortened after ego (cf. And.708, ego hanc visam, Eun.494, ego hinc abeo). But I would retain the reading of the MSS. (see note on 125).

Micio goes into Sostrata's house.

757-8. Demea immediately launches in best tragic fashion into a lament, bewailing the moral decadence. After the initial interjection, o Juppiter, note the exclamatory tricolon with anaphora (see 48-9; cf. 789-90).

760. luxu perditus : Demea harks back to his belief that the misdemeanours of Aeschinus stem from Micio's generosity with money (cf. 60 ff.), cf. Sall.Cat.57, luxu atque desidia corrupta civitas, Juv.6.299, turpi fregerunt saecula luxu divitiae molles. The belief that affluence corrupts is a commonplace in both Greek

and Roman literature. From Menander for example
cf. fr.615,616, monost.62.

761-2. ipsa si cupiat Salus, servare .. non potest :
in Rome of the second century there were two divinities
called Salus which, according to K. Latte (Röm.Rel.gesch.,
Munich 1960, 227,234) were kept quite distinct. There
was the old Roman goddess to whom a temple was dedicated
in 302 B.C. by the dictator C. Junius Bibulcus but
whose cult in Latium went back much earlier (CIL I² 62)
and there was the Roman counterpart of the Greek Hygieia,
a goddess of healing and closely associated with
Aesculapius.

In this line of the Adelphoe Terence is probably
thinking not of Salus-Hygieia, despite senex delirans,
but of the Roman Salus with her much wider sphere of
action. For the use of servare with this goddess, cf.
Plaut.Cist.742, at vos Salus servassit, Capt. 529,
neque iam Salus servare, si volt, me potest.

Act V sc.1

Since the stage is not empty, the commencement of a new act at 763 is out of accord with the criterion for the traditional division into acts of Roman comedies (see Donatus, I p.38 and cf. H.T.614).

Naturally there could not have been a choral interlude between 762 and 763 in the Greek original.

Syrus enters from the house of Micio with an inner glow from the food and wine which he has just consumed (cf.590-1,786). The effects of alcohol are shown in part by his choice of words : munus administrasti, 764; prodeambulare, 766; constabilisses, 771; parasitaster, 779. Since Demea apparently realises that he has been drinking (774), Syrus is probably unsteady on his feet. With this stage action Demea's words illud sis vide: exemplum disciplinae! are much more effective.

763. Syrisce : in keeping with the self-congratulatory tone Syrus addresses himself by his pet-name (on the self-apostrophe see on 631). This suffix, rare in Latin, was commonly used in Greek in the pre-Classical and Classical era to form diminutives. In this function, however, it lost ground to the -lov suffix, although we find such forms in Herondas and Strabo (see Buck, Reverse Index of Gk.Nouns and Adj. 637-8,675 ff.) In Plautus

and Terence it is confined almost exclusively to proper names. For the hypocoristic usage as here cf. Olympisce (Olympio), Cas.739, Lampadisce (Lampadio), Cist.544. Sometimes the suffix appears in the normal form of a name : Syriscus, Eun.772 and possibly Menand. Epitr.94 (see Arnott, CQ N.S.18 1968 227 f.).

te curasti molliter: 'you've done well by yourself'.

764. lauteque munus administrasti tuom: in Plautus administrare means 'to be present in order to assist' in both of its occurrences: cf. Epid.418 dixit conductam esse eam / quae hic administraret ad rem divinam tibi, and Stich.396-7 i intro, Pinacium, iube famulos rem divinam mi apparent. / bene vale. #vin administrem? #sat servorum habeo domi. The next recorded instance of the word is by Caius Gracchus (Gell. 11.10.3): quo facilius vestra commoda et rempublicam administrare possitis. In the Terentian line the verb is similar in sense to fungi. The rarity of the verb and the association of the word with res divina in both Plautine examples suggest that the choice of verb may have appeared somewhat unusual even to Terence's audience and was employed to achieve a mock-solemn effect. Munus is here used in a comic sense and in modern punctuation might be placed in quotation marks.

Syrus is referring to his activities at the table as Donatus observes: munus servile est esse atque potare. The expression as a whole repeats in different words the sentiments of te curasti molliter. There may be a pun on the literal sense of lautus with reference to the liquid Syrus has consumed.

765. abi: interjection expressing pleasure: see on 564.
postquam: with causal force cf. 1, Phorm 1.

766. prodeambulare: - deam - by synizesis. For deambulare cf. H.T. 587, 806. 'It has taken my fancy to come out here and have a stroll.' On the force of pro - see on 889.

lubitum est: lubitum est/licitum est are the more common perfect forms of lubet and licet respectively in Plautus and Terence, although lubuit and licuit do appear quite often (e.g. in Terence at Phorm. 643, Eun. 796, H.T. 965: see Neue-Wag. III 661). I prefer the reading of the Calliopians and Jovialis, since it is more likely that libuit of the Bembinus is the replacement of the archaic by the modern form (see Craig, Jov. 39-40). Servius Auctus, for example, quotes Plaut. Epid. 177 with licuit although all the mss. have the other form of the perfect (see Duckworth ad loc.). There is a similar disagreement among the Terentian mss. at Eun. 1056 between conlubitum (est) and conlibuit.

766-7. illud sis vide: ex. disc! : this punctuation, in preference to the removal of the colon after vide, is supported by the frequent use of illud/hoc (sis) vide to introduce a substantive clause, as at Eun.670 illud vide,os ut sibi distorsit carnufex! Plaut. Cist.55, Curc.126,153, Merc.169, Pseud.954-5, Stich.270-1.

767. exemplum disciplinae!; 'the model of good upbringing!' With these ironic words Demea points to the far from sober Syrus as an example of the kind of influence to which Aeschinus is subjected: cf. And.91-2, spectatum satis putabam et magnum exemplum continentiae. Since this is the only example of hiatus after a genitive of the first declension and there are a fair number of examples of hiatus at change of speaker (see Laidlaw, 86-7), it seems better to suppose hiatus than postulate the disyllabic ending āī which is attested in only one instance in Terence: H.T.515, ill' Cliniāī servos tardiusculus (Marouzeau obelizes the line). For Plautus on the other hand Leo gives 29 examples of the disyllabic ending before consonants and 13 examples of apparent hiatus which can be removed if -ae is replaced by -ai (see Plaut. Forsch.² 338 ff.; Lindsay ELV 153-4, Laidlaw,70).

768. Oh, scelus! : I prefer to punctuate with a dash after scelus, instead of an exclamation mark, supposing that Syrus interrupts Demea in an attempt to cut him

short. This is shown by 769 and one iam in particular (see on 723). See Richter, Studemund I.602 on oh.

769. tu verba fundis hic, Sapiencia?: there are two possible modes of punctuation, as Donatus records. Sapiencia is either a vocative balancing scelus and perhaps recalling Syrus' earlier words nil nisi sapientia es (394) or an adjective agreeing with verba. I am not sure that in the case of the former the words tu verba fundis hic make a great deal of sense in the context. When fundo or fundito is used of speech, the sense is sometimes no more than edere- 'to utter': cf. Asin 902, ne illa ecastor faenerato funditat, Amph. 1033, cum cruciatu tuo istaec hodie, verna, verba funditas.

Sometimes the ancillary notion of fluency can be seen, probably e.g. at Poen. 273, tantilla tanta verba funditat (cf. the stylistic tour de force of 265 ff.), Pseud. 943, mera iam mendacia fundes. It is also used to describe the reciting or singing of poetry (Cic. Fin. 4.10, Tusc. 1.106) and the emission of sound by a musical instrument (Lucr. 5.1385). In this context the sense required would seem to be 'Are you unleashing a torrent of words?' This interpretation may be possible but it is not helped by the fact that the emphasis falls not so much on fundis but on hic because of its final position after the verb:

cf.403, metui ne haereret hic (cf.401 satis scin ibi esse); 782, an tibi mavis cerebrum dispergam hic?
And.506,714. Hic would have emphasis, if the words could be translated as 'You're wasting words here (i.e. with me)' but this is not the meaning of verba fundis. The normal unemphatic position for hic would be after tu or verba. There is much improvement in sense and style if sapientia is taken as an adjective. The emphasis then lies on verba ... sapientia (note the hyperbaton). From his introductory words, oh, scelus, Syrus expects a sermon from Demea. For sapiens applied to abstracts cf. Plaut. Pers.674, Rud.1251.

770. tun:-ne is asseverative.

dis ...: Syrus again interrupts by cheekily supplying an apodosis. The nominative dis arose by analogy with the oblique cases where y was lost quite regularly between vowels of the same quality. The contracted form of the adjective and noun is most common in Terence (cf.502,581,H.T.194,527,609, Phorm.42,653, And.797). The uncontracted form, diviti is required by the metre at Phorm.276. In Plautus the position is the reverse (see Langen, Beitr.279 ff.).

771. tuam rem constabilisses: 'Your fortune would have

been assured'. The words repeat the idea of dis
quidem esses but in more exalted language. The
compound verb is extremely rare. It occurs in
Plaut.Capt.453 rem meam constabilivi and the only
other example before the Christian writers is Lucr.
2.42. The tone of the simple verb is shown by its
occurrences in early Latin: Enn.Ann.43, semita nulla
pedem stabilibat, Enn.Ann.96, and Plaut.Amph.194,
regique Thebano Creoni regnum stabilivit (in a
passage of high-flown style): cf. also Pacuv.324,
Nam Teucrum regi sapta res restibiliet. As in 763-4
there is humour from the incongruity of Syrus'
intoxication and his lofty diction.

771-2. Lindsay prints the reading of the Bembinus,
exempla omnibus curarem ut esses, the syntax of which
is unacceptable. Bentley's emendation of exemplo for
exempla looks certain to me. Exemplum of the
Calliopians would then be easily explained as the
insertion of the nominative case for the predicative
dative (cf. mora at 712 and note there). Marouzeau
also kept exempla but changed esses to essent. There
is thus a play on the double meaning of exempla in
its sense of 'model, exemplar' and 'punishment' (cf. Lun.
946, quae futura exempla dicunt in illum indigna; 1022,

uterque in te exempla edent). But the dative omnibus seems awkward.

773 ff. Donatus notes the comic effect achieved by Demea's longwinded reply to Syrus' question quid feci?, the forcefulness of which is wasted on the inebriated slave.

774. quod vix sedatum satis est: I take vix to modify satis the sense being 'the settlement of which has been hardly satisfactory'. This is in accord with Demea's sentiments at 739 ff.

potatis: the plural embraces those inside. The reading of most of the Calliopians potasti, looks like a rationalization of number and consequently of tense after quid feci? see Craig, Jovialis 17.

Act V sc.2

776. The slave Dromo, who appeared earlier with Syrus on his return from the marketplace (364 ff.) calls from the door for Syrus to go back into the house.

heus: the usual interjection spoken when someone is called: cf. 281, 34, 882 and see Richter, Studemund I 566 ff.

abi: Syrus tries to get rid of Dromo at once in order to keep Ctesipho's presence in the house a secret.

777. quid Ctesiphonem hic narrat?: 'What's he saying

about Ctesipho?': narrare in the sense 'speak of, tell about' takes the accusative in Plautus and Terence: cf. Eun.408, regem elegantem narras, Phorm.401, Hec.152, Plaut. Truc.283-4.

777. carnufex: a common term of abuse: cf.363, And. 183,651,852, Eun.670 (always referring to slaves). The carnufex was strictly the public executioner, drawn from the servi publici. The use of the term as an insult clearly arose from the distaste felt for such a person: cf. Cic. Rab.11, an ego qui funestrari contionem contagione carnificis veto, and later in the same speech (15), ... quem (carnificem) non modo foro sed etiam caelo hoc ac spiritu censoriae leges atque urbis domicilio carere voluerunt.

779. est alius quidam, parasitaster paullulus: Syrus tries unsuccessfully to bluff his way out of the difficulty but Demea will have none of it.

parasitaster paullulus: 'a bit of a parasite, a little chap'. The -aster suffix is rare in Latin literature, but its survival in most of the Romance languages attests to its presence in vulgar Latin. The suffix sometimes has diminutive force (cf. Prisc. Gr. L. II 102,10), sometimes it denotes association or likeness as in parasitaster. Particularly in nouns the ending is

often pejorative (cf. Antoniaster, Cic. frg. orat. pro Vareno II 10; peditastelli M.G. 54) and this tone is still apparent in the modern Italian 'criticastro' and in English where the suffix appears in a few words of Latin origin, e.g. 'poetaster'. For adjectives cf. surdaster 'a bit deaf', Cic. Tusc. 5.116; claudaster, CGL II 573, 28. This is the most common function of the suffix in French as in the colour adjectives : bleuâtre. See ALL I 390; XII 419 ff.

781. non manum abstines? For this type of question equivalent to an imperative cf. Phorm 849, 987, 1004, Eun. 799. mastigia; 'whipping-post', a term of abuse taken over from Greek (μαστιγίας; cf. μάστιξ = whip; so in Menand. Epitr. 755, Perik. 134, Sam. 109, Kol. 114). It is used only here by Terence, more frequently by Plautus. Since Terence nowhere else uses Greek terms of abuse, it seems likely that the word had some currency among the Roman population (see S. Lilja, Terms of Abuse in Roman Comedy, Helsinki 1965, 48). Although by Lilja's statistics terms of abuse occur with about equal frequency in Terence and Plautus, the latter is much more inventive in the terms he employs although Terence has some that are absent in Plautus, e.g. bonorum extortor (Phorm. 374). Terence, like Menander, favours weaker and more colourless terms like scelus, sceleste. It should be noted

that *Lilja* includes the ironic use of words like bonus (*Ad.* 476, 556, 722) and corrector (742) and since this type of irony is commoner in Terence than in Plautus her statistics are misleading.

782. tibi: sympathetic dative; see on 314.

mavis ... dispergam. Because of the comparative rarity of the subjunctive without ut after malo, dispergam has been changed in the Calliopians to dispergi. For the subjunctive cf. H.T. 928 f. immo abest multo malo quovis gentium / quam hic ... redigat patrem. At this point, as Donatus says, Demea probably threatens to strike Syrus with his staff, the common stage prop of a senex in New Comedy: see M. Bieber, History of the Greek and Roman Theatre (Princeton 1961) 92 ff., figs. 324, 327, 502B, 517, 521, 523-5, 580 including evidence of phlyakes). In the plays themselves evidence for the senes carrying a staff is provided by Cas. 975, 1009; Men. 856. Demea now rushes into the house.

abit: the contracted form of the perfect. Indisputable examples of the contracted forms of eo-compounds are not easy to find in Plautus and Terence, since the early MSS. often represent II by I (e.g. the Bembinus has redit at 26 and 35 where the trisyllabic form is required by the

metre), both forms often fit the metre, and either tense is often possible. But redit at Hec.347 looks to be perfect because of excessit and if so the contracted form is required to give an iambus at the diaeresis (c.f. abit at Rud.325 at the same position in an iambic septenarius). Lindsay takes redit at Phorm.55 and 686 as perfect: see Neue-Wag. III.446 ff.

783. comissatorem ... commodum : 'not the most congenial (fellow)-reveller!' commissator: the noun from the verb comissor (the Romanised form of κομίζω: cf. Most.317,335, Stich.775. The noun occurs at Cic. Cael.67, non idem iudicum comissatorumque conspectus.

785. nisi: picks up the negative idea implicit in quid agam? 'What shall I do now? - except ... ' see on 545.

dum hae silesunt: only E has haec which Lindsay reads. Preference should go to hae: haec looks like an independent error, the scribe writing the neuter plural as subject of silesunt before realising that the demonstrative agreed with turbae. L-K's apparatus fails to mention the reading of the MSS. at this point. For the present tense, c.f. e.g. 196 And.329,714, H.T.717, Eun.206.

786. edormiscam: most commonly used of sleeping off the effects of wine; cf. Rud. 586, ut edormiscam hanc crapulam, Cic. Phil. 2.30 edormi crapulam, inquam, et exhala.

hoc villi: only appearance of this particular diminutive, employed with comic effect, since Syrus has not been ungenerous to himself. But the diminutive is attested in Romance; see Meyer-Luebke, Romanisches etym. Wörterbuch, s. v. For such ἄπαξ λεγόμενα see Hofmann, 140.

Act V. sc. 3.

788. ubi vis Micio's words are cut off, as he hears the sound of the door. Presumably he was going to continue 'Send word for us to come': see Geta's entrance at 889.

a me: 'from my house': for the metonymy cf. And. 682 concrepuit a Glycerio ostium, H. T. 173-4, sed quid crepuerunt fores hinc a me?, Phorm. 732, 795; Merc. 699; M. G. 154.

repulit: an unusual use of this verb, here of someone who is coming out of a house (cf. 638). In Roman drama the verb commonly used in this convention is crepare or concrepare (Amph. 496, Bacc. 234, And. 682, H. T. 173-4, Phorm. 840, Ad. 264). Variations are hinc sonitum

fecerunt fores, M.G.1277; valvae sonunt, Pacuv.214,
cf. Acc.470; and sonat impulsu regia cardo, Gracchus
2, where impulsu recalls pepulit of this line. The
significance of pepulit is not clear here. It seems
to convey the violence with which Demea opens or
closes the door and may be translated by 'crash'.
The verb recalls the use of πλήττω in describing
the sound made by someone coming onstage from one
of the houses: thus τὴν θύραν πέπληχεν, Dysk.188,
cf. Sam.151-2,85-6, Epitr.586. Because of the
appearance of this verb in the formula the theory
arose that stage doors opened outwards and that any-
one coming out knocked as a warning to anyone in the
street. Although Beare (The Roman Stage,³ App.G.)
convincingly attacked this theory of outward-opening
doors, the exact meaning of πλήττω has remained
obscure (see Handley on Dysk.188).

789-90. Demea rushes onstage, overwhelmed by the
discovery that the psaltria has been seized by
Aeschinus not for himself but for Ctesipho. The
high stylistic level matches his emotional state.
Note the two tricola, both with anaphora and both
of the crescendo type. The invocation to the three
parts of the universe is particularly reminiscent of
tragedy and recalls Menand. Sam.110-1, ὦ πόλισμα
Κεκροπίας χθονός, / ὦ ταναός ἀλήρ, ὦ -. For an

invocation similar in form cf. Enn. trag. 92, o pater,
o patria, o Priami domus, reinforced further by
alliteration. Donatus rightly quoted Horace, A.P. 93
interdum tamen et vocem comoedia tollit. Lindsay
punctuates the invocation as if it were a direct
quotation from a tragedy (see apparatus on 794)
and this is a possibility, though one cannot be sure.
790 em tibi : Micio addresses himself, like Geta at
Phorm. 847-8, AN. heus Geta! GE. em tibi: / num mirum
aut novomst revocari, cursum quom institeris.

791 id : the internal accusative gives the reason:
cf. Eun. 829, num id lacrumat virgo?, And. 362, iam id
gaudeo, Plaut. Pers. 177, Rud. 397: see Allardice, 8;
Lindsay, Syntax, 24.

ilicet : the reading of the Bembinus and also found
in the citation of this line by Serv. auct. (Aen. 2, 424).
Scilicet, the reading of most of the Calliopians
(D²p have licet) and preferred by Bentley, has enjoyed
the favour of many editors, most recently by Prete.
Bentley supported his case by the parallel of And. 185,
id populus curat scilicet, and felt that ilicet, a cry
desperantis, was not suited to Micio's position here.
But there is no difficulty with ilicet, if one under-
stands that Micio utters an exclamation of mock

despair. What he means is that the peace and quiet which he thought he was going to enjoy has been shattered by Demea's discovery. The sequence of thought is rescivit omnem rem: ... illicet: /paratae lites. Id nunc clamat is parenthetical.

792. paratae lites: succurrendumst. Most commentators have taken lites to refer to a dispute between Demea and his son, Ctesipho, and have, therefore, interpreted succurrendumst as meaning 'I must help (Ctesipho)': so Stampini, Ashmore, Dz-K. But the context makes it clear that Micio is thinking of a quarrel between Demea and himself, since he has helped Ctesipho in his affair with the psaltria. If anything is to be understood it is mihi: cf. Phorm.133, mihi paratae lites. The verb succurrere cannot therefore mean 'help' but 'face up to, put up with'. For this unusual meaning cf. Cic. Rosc.Amer.31, licet undique omnes in me terrores periculaque impendeant omnia, succurram atque subibo.

793. communis corruptela nostrum liberum: 'corruptor of both our children'. Micio has not been content to corrupt Aeschinus. For the use of the abstract corruptela cf. Asin.867, is apud scortum corruptelae est liberis. Note how the tone of Demea's words is reinforced by the alliteration, assonance, and rhyme.

liberum: archaic gen.plural: see on 411.

794. tandem reprime iracundiam : tandem is often used to strengthen the tone of a question or command: cf. e.g. 685, in qua civitate tandem te arbitrare vivere? See Langen, Beitr. 88 ff. The tone is probably even stronger when tandem is initial position as here: cf. Capt. 964, tandem istaec aufer, dic quid feres, ut feres hinc quod petis, and perhaps M.G. 1030, tandem ades, remeligo (Leo's conjecture).

The OCT editors suggest that the line might be a quotation from tragedy: an versus tragicus (indidem unde 790)? It would be a nice touch for Micio to parody Demea in this way but the suggestion must remain speculative. Certainly reprimo in this metaphorical usage is not common in early Latin and occurs mainly in the tragedians (cf. Acc. 15, 627). Interestingly enough the expression here is close to a line of Pacuvius - reprime incicorem iracundiam (387). If one wished to indulge in further speculation, one might suppose that this was a verse from Pacuvius' fabula praetexta entitled Paulus and that the quotation is an oblique reference to the man at whose funeral games Terence's play was produced. But one suspects that such a reference would have gained some notoriety and that some mention of it would have come down to us.

ad te redi: 'take hold of yourself', 'recover your senses'. cf. And. 622, sed sine paullulum ad me redeam.

795. Demea agrees to Micio's request, but his fury bursts out again at 799.

796 ff. Demea is referring to the proposal put forward at 130 ff. that each father should confine himself to looking after the son in his care.

797. ex te adeo: te must be left in prosodic hiatus for the line to scan. adeo here emphasises te.

Demea stresses this, because initially the agreement was proposed by Micio in order to stop the interference of Demea, yet it is Micio who has broken it.

798. The punctuation preferred by Spengel, neve ego tuom. responde. factumst? MI. non nego, is possible but not an improvement on the traditional punctuation by which factumst, non nego is given to Micio as in the mss. It seems more natural for responde to follow the question than to precede it (cf. 180). Moreover, factumst, non nego is supported by the response fateor factum, Plaut. Bacc. 562: cf. Most. 735 : see note on 561.

799-800. Note the three questions with anaphora as Demea fails to control his anger.

800-1. numqui mecumst tibi?: editors are divided between reading quid in 801 (reading of A and p) and starting a new question there (Umpf., L-K, Dz-K.) and reading quod (most of the Calliopians), a relative pronoun with antecedent idem ius. If the reading and punctuation of the OCT are followed, the sense of numqui esse? must be 'Surely it's no less fair that I should have the same rights?'. In the context, after 799-800, Demea would then be claiming that he is as much entitled to interfere in the affairs of Aeschinus. But the meaning of quid mecumst tibi? is not clear. Dz.-K explain it as meaning 'What have you to do with me (i.e. my son)?' I think that much better sense is given and that the line reads better, with the strong antithesis between mihi and tibi, if one reads with most editors quod. The sense is 'surely I should have the same rights as I grant you (i.e. the right of each of us to bring up our sons without interference from the other)?' This refers back to 796ff. In fact Dz.-K. translate numqui esse? in this sense. I take minus closely with numqui as equivalent to a strong nonne. *Pseud*

mecum: the proposition cum is used because of the idea of association; literally 'which you have with (i.e. 'from') me.': cf. Eun. 91-2, utinam esset mihi/

pars aequa amoris tecum: 'Would that I had love from you that equalled my love for you.'

803. MI. non aequom dicis. DE. non? MI.nam ... Since Micio has broken the terms of the agreement which he himself proposed, Demea's complaint is certainly a fair one and he therefore questions Micio's statement by non?, spoken with a tone of incredulity (cf. And.194 DA.non hercle intellego. SI. non? hem. DA. non: Davos sum, non Oedipus). This is the traditional apportioning of parts. Marouzeau gives the whole line to Micio and Lindsay-Kauer were tentatively inclined to the same view (see critical apparatus). Their sole ancient source for this is Donatus : NON NAM VETUS EST confidenter 'non' repetivit ... It is, however, interesting to note that the Bembinus corrector has inserted a third non before nam and this unmetrical line also appears in p. Therefore, it is possible that the scholion is based on a manuscript with the same reading, where the non has been inserted to effect a smoother transition between Demea's questioning non? and Micio's reason for his statement: cf. And.194 quoted above.

vetus verbum: 'old saying, adage': cf. And.426, verum illud verbumst, volgo quod dici solet, / omnis sibi

malle melius esse quam alteri, Eun.732, verbum hercle hoc verum erit "sine Cerere et Libero friget Venus", Truc. 885, 931; Merc.771-2.

804. communia esse amicorum inter se omnia : Micio betrays the weakness of his position by the facetious way in which he tries to justify his action by appealing to the authority of a proverb, $\kappa\omicron\upsilon\nu\acute{\alpha}$ τὰ φίλων. The proverb, as far as we know, had no exact Latin counterpart: cf. Cic. Off. 1.51, ut in Graecorum proverbio est, amicorum esse communia omnia. For its appearance in Greek see Plat. Phaedrus, 279c; Lys.207c; Aristot. E.N. VIII. 1159b 31). A scholiast on the first of these passages informs us that the proverb appeared in Menander's Second Adelphoi, obviously the counterpart of this line in Terence's play : K-Th.frg.10. Cf. also Cic.Leg.I.34, Martial,II.43,1 and 16.

805. nunc demum : now, when it suits you, as opposed to formerly, when I was taking an interest in Aeschinus.

806. ausculta paucis: in view of Eun.1067, prius audite paucis, (cf. Hec.510), paucis is better explained as an ablative, at least originally, and the expression as a whole as elliptical, developing from a fuller form with a verb of speaking. Cf. And.29, adesdum: paucis

te volo with Rud.120-1, paucis percontarier volo ego ex te. The dative of inanimate object is extremely rare with auscultare. One would expect pauca: cf. Merc. 477, omnia ego istaec auscultavi ab ostio, 568. Thus at And.536 Donatus records the variant readings ausculata paucis and ausculata pauca. With the dative the ancillary notion of 'believing, obeying' is implied: cf. Rud.515, dum tuis ausculto magnidicis mendaciis, Ad.906, vin tu huic seni auscultare? ... missa haec face.

807. principio: Micio intends to make two points, the first on the question of money (807-819) and the second on the character of the two sons (istuc ibam, 821). Because of Demea's interruption there is no introductory word to the second part to balance principio.

si id te mordet: id points forward to what follows as e.g. in Phorm.734, ut id consulerem, interea vita ut in tuto foret.

mordet: 'troubles you': cf. Eun.445, par pro pari referto quod eam mordeat; Lucilius 1025, quanto blandior haec, tanto vehementius mordet; Cic. Tusc.3.82, si paupertas momordit, si ignominia pupugit.

807-8. sumptum quem filii faciunt: the noun is attracted into the same case as the relative pronoun: cf. Eun.653, Eunuchum quem dedisti nobis quas turbas dedit, Amph.1009, Naucratem quem convenire volui in navi non erat. The feature is most common in early Latin, especially in Plautus and Terence (but cf. Cato. or.frg. 32.2, agrum quem vir habet tollitur) but appears much later, apparently in the language of everyday intercourse: Petr. 134.8, hunc adolescentem quem vides, malo astro natus est; Peregr. Aeth 13.4 (see Löfstedt, Komm.224 ff.) The best-known example in classical Latin is Verg.Aen.1.573, urbem quam statuo vestra est., on which see E. Fraenkel, Kl.Beitr. II 139 ff.

808. facito .. cogites : stronger than cogita. In addition to the periphrasis the choice of the future imperative (see on 500), the position of quaeso (see on 190) and the appearance of the verb facio in protasis and apodosis give the words an air of solemnity in keeping with the didactic and patronising tone adopted by Micio in this scene.

809 ff. For a discussion of these lines see pp.87 ff. above. I argue that here Micio is challenging Demea to take back Aeschinus as his legal son.

809. tolerabas : The MSS. have tollebas (DPCF¹E) and tolerabas (AGF²). Most editors have printed tollebas, but tolerabas is the lectio difficilior and from the context could easily have been changed to tollebas. Since the verb is found in the sense 'alere, sustentare' (cf. Caes. B. C. 3. 58, coquebantur ... pabulum supportare, quodque erat eius rei minor copia, hordeo adaugere atque his rationibus equitatum tolerare, Pliny N. H. 33. 10. 136, octona milia equitum sus pecunia toleravisse), I agree with L-K in reading it. The sense is 'Formerly you provided for the two of them, as you thought your resources allowed'. As for tollebas the note of Spengel and Dz-K. is misleading. The imperfect tense shows that the verb here refers to the rearing of the children prior to Aeschinus' adoption and not to the decision to accept the children as his own at birth by picking them up from the ground. This custom is of course the origin of the use of tollere in the wider sense 'to bring up'.

812. eandem optine : 'hold to that same old way of thought (reckoning)!' The adjective antiquam looks back to olim of 809: Micio is in particular referring to Demea's former belief that his property would be enough for both (810). Micio states (815) that he will pay the expenses of both sons and thus allow Demea to keep all that he earns and saves for a patrimony.

813 ff. On the series of short unconnected statements see on 45 ff.

813-4. Note the tricolon structure, with the first member itself a tricolon, conserva, quaere, parce.

814. gloriam tu istam optine: the reading of AD¹G. The others have the unmetrical istanc tibi optine and the Bembinus corrector has added tibi after the imperative. Tibi looks very much like an interpolated gloss (cf. 621 where the Calliopians and the Bembinus have the unmetrical and unnecessary nobis). Bentley objected to the repetition of optine here after 812 and read gloriamque istanc tibi but tibi looks the more suspect.

815. mea ... utantur : only here does Terence use the accusative with uti: cf. Merc. 145, an boni quid usquamst quod quisquam uti possiet/sine malo omni and see Bennett II 216-7; Cato R.R. 123, postea id utito, 142, quo modo vilicam uti oportet. It is possible that the relative pronoun has, as in 807-8, attracted mea into its case.

816. de summa: 'from your capital'.

decedet: the future tense is certainly the more natural in the context but the fact that the Bembinus has the present tense (attested also in a Terentian glossary - CGL V 533, 14) suggests that decedit is right and has

been changed in the Calliopians in the interests of logic (cf.757).

decedit ... accesserit : for the antithesis cf. Cic. Cluent.167, an ut de causa eius periculi nihil decederet, ad causam novum crimen accederet; Rab. Post.30 Verr.II.3.76 and 116; Cato R.R.144.

817. de lucro: 'as part of your profit': cf. H.T.652, ne expers partis esset de nostris bonis. At Phorm.251 Terence uses the preposition in, quicquid praeter spem eveniet, omne id deputabo esse in lucro.

putato: the temporal significance of the future imperative can be seen after quod hinc accesserit, but the choice of form may have been affected by the desire to add to the rather solemn and didactic tone of Micio: cf. its only other occurrence in Plautus and Terence at Phorm 424-5, omnia haec illum putato quae ego nunc dico dicere. Putato is rare also but cf. the use of sinito at 377. See note on 808.

818. vere cogitare: 'to consider seriously, with due regard to the facts of the situation.' The further protasis 'and will act accordingly' is implied.

819. et .. et .. et: see on 692. The first foot is best scanned as a dactyl et mi-(hi) et with shortening of the second et by BB. Some editors read mi and elide it

(cf. elision of te in 692, if et .. et is read): so Spengel and Stampini. Umpfenbach read mihi but places the ictus mark over et. Lindsay suggested in his apparatus that the first et should be placed at the end of 818, but et in this position is always connective: cf. 35, Phorm. 57, And. 560, Eun. 873, 217, 260, 926, H.T. 521: see Vahlen, Verschlüsse, 30 ff.

820. mitto rem: consuetudinem amborum: 'It's not the money; it's the conduct of both' (which distresses me - aegre fero). Micio interrupts Demea before he can finish. For this sense of consuetudo cf. e.g. Nepos Epam. 1.3, cum autem exprimere imaginem consuetudinis atque vitae velimus. The point of amborum is that Demea can still hardly believe that Ctesipho as well as Aeschinus has been engaged in such misconduct.

I think that ipsorum (Call., Jov. and Don.) has resulted from a marginal gloss or explanation: cf. Donatus, transit a rebus ad illos ipsos: see Leo. Rhein Mus. 38 (1883) 4ff. This has arisen because the force of amborum was not understood and the word seemed awkward, if the main contrast was between rem and consuetudinem. But, as explained, Demea is really thinking of the consuetudo of Ctesipho.

821 ff. multa in homine ... signa. Signa (σημεῖα) are the symptoms, the external manifestations, in deed or word, of a man's character, and appear prominently in rhetorical theory in connection with character-delineation (ἠθοποιία - notatio); cf. Aristot. Rhet. 3.7.6; 3.16.9 and Rhet. ad Her. IV.63, notatio est cum alicuius natura certis describitur signis ...

Theophrastus' Charakters provides a good collection of these σημεῖα. One may compare the use of signum at H.T.119-20, etsi illud inceptum tamen / animist pudentis signum et non instrenui; cf. And.878.

The argument of 821-5 is as follows : 'From the many signa one can tell whether a man is good or bad. One can, therefore, apply this knowledge to a situation in which two persons commit an act which in itself seems to be reprehensible. The man whose character is known to be good from other signa can do it impune, the man whose character is known to be bad can not'. This may be considered as an extension to bad actions of what Aristotle says of good actions, viz. that those who do just actions are not necessarily just, if for example they do simply what is imposed by law or if they act against their will or through ignorance (E.N. VI. 1144a 13 ff.: Rieth, 51, n.86). And yet although Aristotle

stresses the danger of theoretical dogmatism about actions and about what is good and states that consideration must be given to the particular circumstances (E.N. II 1104a 1ff: see J. Burnet, Aristotle on Education, Cambridge 1928, 46-7), Micio's argument here has the air of special pleading, if it is an attempt to excuse the rape of Pamphila by Aeschinus, which he has already admitted is a peccatum magnum (687)

At 826 Micio turns from his general argument to apply it to the cases of Aeschinus and Ctesipho in particular. Here there is a difficulty. Lines 826-7 run thus : quae ego inesse illis video, ut confidam fore / ita ut volumus. Quae therefore is a connecting relative : 'These signa I see are present in them, with the result that I trust ... '. This makes sense if Micio has been talking about the signa of good character, but he has been thinking of signa in general as tokens of both good and bad character, as is shown by 824. The argument requires that we read quae ego inesse illis video confido fore/ ita ut volumus: 'From the signa which I see are present in them I am confident that they will turn out as we wish.' The quae-clause is not the main

but a relative clause with suppressed antecedent (ex eis): cf. M.G. 1077, meri bellatores gignuntur quas hic praegnatis fecit, Aul.605, ut quae fierent fieret particeps and see Lindsay on Capt.216; Syntax, 7; LHS II.555-6. What has happened is that quae was taken as a connecting relative and the confido-clause subordinated to the quae-clause (see note on 350). The result was to obscure the course of the argument (cf. Donatus on 821, obscurissimus sensus et re et verbis, 823, obscure locutus est ..., and note the need felt by him to paraphrase 826-7).

The signa are explained in 827-8: sapere, intellegere, in loco/ vereri, inter se amare. The first two are not signa in the sense given above. Good sense and prudence are rather virtues themselves which can be recognised by the way people act and speak. They constitute what may be called intellectual goodness: cf. Aristot. E.N. I 1103a 3 ff. The third point is in loco vereri - 'they have a proper sense of shame', 'they show verecundia or pudor when they should'. These two Latin nouns are the equivalent of αἰδώς and αἰσχύνη respectively, which are not kept distinct in Aristotle (see Cope on Rhet. 2.6.1.). To Aristotle αἰδώς was not a virtue since it was an instinctive emotion (E.N. IV

1128b 10 ff.). But a proper sense of shame is the concomitant of virtue and he names αἰδώς as a mean, contrasting the man who has it with ὁ πάντα αἰδούμενος (E.N. II 1108a 30 ff.). For the sense to be clear in Latin in loco must be taken with vereri and not with intellegere (see below). Micio sees no virtue in an action done or not done because of fear (cf. 57-8, 74-5) and in this echoes Peripatetic thought: cf. E.N. X 1179b 11 ff., VI 1144a 13 ff. The fourth point, the mutual love of Aeschinus and Ctesipho, may be linked with the emphasis which Aristotle places on philia in the last two books of the Nicomachean Ethics. Philia is kalon and therefore the affection that Ctesipho and Aeschinus hold for each other is a sign that they themselves are not kakoi: see Burnet in the introduction to these books and on VIII 1155b 10 ff.

823. saepe : this should be taken with possis dicere and not with faciunt (so Dz.-K., L.-K.). The frequency with which one individual commits a misdeed is not in question, but the frequency of the possibility of the interpretation which Micio offers. Micio would hardly argue that a man could commit misdeeds frequently impune.

Apart from this the position of the quom-clause,

no, both

which must modify possis dicere, is unusual. This sequence of clauses (A + α + a) is not uncommon in early Latin, particularly when the secondary subordinate clause (α) is relative or conditional, but the relationship of a to A is usually very close (cf. e.g. Aul.790 ff., reading quom pudeat Hec.547) or the paratactic relationship of A to a is clear cf. e.g. Pers. 383, Rud.499. See Lindskog, Beitr.z. Geschichte der Satzstellung im Latein 51 ff., Lund Univ. Arsskrift 32 1896, for Plautine exx.). In this example there seems to be a break after fit. Micio has said that there are many signa in a man on the basis of which one can readily make an appraisal of him. Lines 823-5 serve as an example of the application of this statement. There is no reason why this application could not be linked to the statement by an ut-clause, but one would expect ut to appear before the quom-clause: cf.857, H.T. 711 ff. I suggest that ut is an interpolation, inserted to clarify the relationship of the possis-clause to what preceded or perhaps to justify the mood of possis (which can stand without ut because of the 'ideal' second person subject: see Handford,109). I would place a colon after fit.

825. non quo ... sed quo: the reading of the Bembinus. The Calliopians have the more common quod in both places, except for D¹G which show quo in the second. For the first quo, in a clause of 'denied reason' see on 270. The use of the second quo is much rarer and has to be explained by the influence of the first.

826. quae ego inesse illis: the reading of the Bembinus; quae in prosodic hiatus. Most modern editors have printed quae ego inesse in illis, a reading not found in any of the MSS. The Calliopians have quae ego in illis esse video. In connection with the divergence between the Bembinus and the Calliopians it should be noted that the Call. have the simple verb for the compound of the Bembinus and Donatus (illis inesse). Now the tendency of the Call. is to have a compound where the oldest manuscript has a simple verb (see note on 356). The departure from this tendency can best be explained if the Calliopian reading was a paraphrase of in esse illis. I follow L-K. in accepting the Bembinus reading. *unlikely just after in homine, msunt i*

The dative after in esse is unique in Plautus and Terence (Amph. 144, Poen. 198 are different) but

cf. Sall. Cat.20.11, cui virile ingenium inest; 23.2, huic homini minor veritas inest.

quae ... ut confidam: on the suggestion that confido should be read in place of ut confidam see on 821 ff. above.

827. video sapere: the Calliopians have video eos sapere. The choice of reading depends on whether one explains the omission of eos in the Bembinus by haplography or its appearance in the other branch as an interpolated gloss. Priscian quotes the two lines on several occasions to exemplify the reflexive use of inter se. On four occasions he gives only an abbreviated form of the two lines (video amare inter se, Gr.L. III,107,177,290: video sapere in loco amare inter se, Gr.L. III.375) and little reliability can be placed on this, particularly since the word order amare inter se is inaccurate. However, he twice quotes the two lines in full (Gr.L. III.225,329) and eos appears in neither, while inter se amare is the word-order in both. Priscian shows then that the omission of eos is hardly likely to have been unique to the Bembinus, although the pronoun could nevertheless have been lost at an early stage. Since the sense does not demand eos and since such interpolations are common in the Calliopians my preference goes to the Bembinus. (On the usefulness

of Priscian's citations for the text of Terence and the precautions to be taken in adducing his support see J.D.Craig, CC 24 1930 65 ff.).

827-8. in loco vereri: for this punctuation see above on 821 ff. The matter seems to have been under dispute in antiquity as is suggested by Donatus' note (non 'in loco intell, sed' 'in loco ver'). The corrector of the Bembinus took the adverbial phrase with intellegere (followed unconvincingly by Kauer, W.St.22 1900 111-2) and so apparently did Priscian (see his abbreviated citation at Gr.L K III 375, quoted in previous note). But the sense 'they have a proper sense of shame' is best. For the connection of pudor with liberalitas cf. 57 and for the association of pudere and vereri cf. And. 637 ff. at tamen 'ubi fides?' si roges, / nil pudet hic, ubi opus; illi ubi / nil opust, ibi verentur.

828-9. scire est ...animus: the conclusion of Micio's argument. From the signa in 827-8 their liberalitas can be recognised. For the use of est in the sense 'it is possible' with the infinitive cf. H.T.192 quem minus crederest; Mummius. atell. 2, est videre; Varro (in Gell.18.12.9, inter duas filias regum quid

mutet .. est animadvertere, Verg. Aen6.596, 8.676
(see ALL II 135-6). Lachmann (on Lucr.5.553) denied
the existence of this idiom in the time of Terence
and suggested scires, supposing a suppressed protasis
etsi eos non cognovisses. But this is as awkward as
it is unnecessary: one would expect scias rather than
the imperfect subjunctive: cf. And.95, Trin.1031, Capt.
420, Most.243 and see Bennett I 206. For liber in the
pregnant sense liberalis cf. And.910-1, tunc hic
homines adolescentulos / imperitos rerum, eductos
libere, in fraudem inlicitis?

829-30. quovis illos tu die / redducas: editors take
redducas in a metaphorical sense and explain that a
phrase like ad officium is to be understood. The
subjunctive is explained by the subject of redducas
being the 'ideal' second person singular. A similar
metaphorical usage of reducere can be seen in Pseud.667,
suo viatico redduxit me usque ex errore in viam. But
I have argued (pp.89 ff. above) that redducas should
be taken literally, that the subjunctive is jussive
and that tu refers to Demea. Micio is repeating his
challenge to Demea to take the two boys under his
charge again. I would place a period after animum.

830. redducas: this is the form of the verb in Plautus and Terence. The initial heavy syllable is required at Hec.391,403,605,617,665, Cist.630, Merc.980, Pers.659. There is no example in P. and T. (except in the argumentum, v.8, of the Captivi) where the first syllable has to be light. Although in this case only D has the form with double d, this orthography has in general been retained more faithfully in the Bembinus than in the Calliopians: see Crit. app. on And.948, Hec.605,617,665.

ab re: 'with respect to money, as far as money is concerned'. For this loosely-connected use of the prepositional phrase cf. Aul.186, ain tu te valere?
pol ego hau perbene a pecunia; Truc.47, bis perit amator, ab red atque animo simul; Cic. Att.7.15.3, imparati cum a militibus tum a pecunia. See TLL I 35,3 ff. and Kuhn.-Steg.II,1 496. Dz-K. take the phrase to be the opposite of in rem.

831. omissiores: a rare usage of the perfect participle of omitto in the active sense (neglegentiores). This usage probably arose by analogy with adtentus and remissus and other verbs which frequently have as object animum; cf. H.T.962, ubi te vidi animo esse omisso.

o noster Demea: the presence of noster often suggests an intimate and warm term of address; cf. 883, o Syre noster; And.846, o noster Chreme; (see Hofmann, 137 ff.). The tone here, however, is predominantly patronising. Micio aligns himself with Demea in sharing the tendency of a senex to pay too much attention to material matters (sapimus, adtentiores sumus) but his modesty is blatantly false, since he has just shown by his offer to pay all the expenses of both sons that he, unlike Demea, is not ad rem adtentior.

832. ad omnia alia .. sapimus: for the preposition ('in respect to') cf. Truc.854, blitea et luteast meretrix nisi quae sapit in vino ad rem suam, Pers.108, sapis multum ad genium: cf. also the use of the preposition with the adjective callidus, e.g. Asin.186, ad suum quemque hominem quaestum esse aequomst callidum.
aetate: 'with age', 'as we grow older': cf. Phorm.1022, aetate porro minus peccaturum putem?

833. The thought may be paralleled from Aristotle. In his sketch of the character of old men he says that they are ἀνελεῦθεροι because they know from experience that it is difficult to make money and easy to lose it (Rhet.2.13.6): cf. also E.N. IV 1121b 13 f. Note the use of the abstract as subject of a transitive

verb (cf.835), a stylistic feature which in senarii often appears in gnomic utterances of this kind: cf. e.g. And.67, obsequium amicos, veritas odium parit and see Haffter, 94. The elevated style underlines Micio's self-superior sententiousness. See on 107.

835. quod ... acuet : quod is the accusative of respect. For the metaphorical use of acuo ('sharpen' and thus 'improve') cf. Cic. Ph.2.42, ingeni acuendi causa declamitas.

836-7. bonae ... rationes ... animus aequos: the emphasis falls on the adjectives and the Sperrung of bonae .. raiones strengthens the obvious ironic force of the adjectives. Demea has not been convinced by Micio's defence of the youths.

837. subvertat: on the singular (only in Bembinus) see on 76.

839. expurge frontem: cf. Titinius, 172, expurge frontem, labea semper facito rictu rideat, and for the opposite meaning Plaut. Amph.52 f. contraxistis frontem, quia tragoediam / dixi futuram hanc.

840. tempu' fert: only example in Terence where a suppressed g is not followed by a sibilant, but the fricative is nearest in nature to the sibilant. See note on 7.

841. cum primo luci: cf. Cist.525, poste autem cum primo luci cras nisi ambo occidero; Atta com.8, cum primo luci hodie ut exornata sit; Varro, L.L.6.92; Cic.Off.3.112, and luci claro, Aul.748. Not surprisingly the Calliopiens (with the exception of p which reads have prima luce (so the MSS. at Cic. Off.3.112, but primo luci is attested there by Nonius, 310.Lind.)). But while the reading of the Bembinus before 'correction' seems assured, the syntax is puzzling. Luci may be an early locative form (with the ablative suffix -i(d) from the i-stems) which has become indeclinable neuter and therefore could be used with the preposition cum as here, cf. Merc. 255, Stich. 364). This theory would account for the greate of primo and claro in place of the expected feminines. Alternatively, luci may be the ablative of an i-stem (cf. Avestan ruciḥ). One would have to suppose that the noun was in early Latin either masculine or neuter and that cum primo luci and luci claro are vestiges of this early form and gender. Lindsay (on Capt.1008) explains the gender of the adjectives as the result of the influence of dies (masc.), comparing des Nachts (by analogy with des Tages).

841. de nocte censeo: I prefer to punctuate with a comma after nocte, taking de nocte to be brachylogical and the equivalent of a conditional protasis, si ibis de nocte: cf. 117 ff. The sense of censeo is 'I'm in accord with that': cf. Eun. 216-7, ego rus ibo atque ibi manebo. / #censeo. For de in temporal significance cf. Rud. 898, de nocte qui abiit piscatum ad mare, 914-5; Caec. 1, de nocte ad portum sum provectus prosumia (LHS II 262).

842. te face: this form of the imperative occurs usually at the end of the line (so 241, 906, And. 680, 821, 833, H.T. 80, Eun. 90, Phorm. 397, 674). The only certain example of internal face seems to be at And. 712, huc face ad me, although the Bembine scholiast also quotes And. 483 with this form, against fac of the Calliopians (at H.T. 210 the face printed by Lindsay is extremely doubtful). Here face is quite acceptable since it stands at the end of a sentence in pausa. But alongside te face, the reading of Lpv and preferred by Bentley and Lindsay, we have te fac of the other Calliopians, fac te of the Bembinus, supported by most editors,

and face te of Donatus. The last is most unlikely since the older imperative forms which appear internally occur before a vowel (as in And.712) or in pausa (Ad.482,917): see F. Skutsch, 56 ff. and Lindsay, ELV 183,196, for the same tendency in Plautus. I prefer te face, because apart from the fact that this is more pleasing to the ear than the double monosyllabic ending, the other variants can be most easily explained. Te was omitted in the Bembinus tradition because of the close proximity of T and F in TEFACE and subsequently re-inserted in the wrong place (hence face te of Donatus) with modernising of the archaic imperative, as in the majority of the Calliopians.

843. abstraham: Demea's feelings towards the psaltria and his son's association with her are shown by the choice of verb; so Donatus: non 'abducam' sed saevientis 'abstraham'.

pugnaveris: the full significance of the tense can be seen here and in adligaris (completed action in the future). The sense is 'you will have fought (and won)'. The personal form of the verb is equivalent to the impersonal pugnatum erit: 'the

battle will be over'.

844. illi: adverb. The Calliopians and Jovialis have the unmetrical illic. The military metaphor in pugnaveris is continued in adligaris: 'You will have your son a complete prisoner there'. For prorsum (= omnino) cf. 324, Eun. 306, ita prorsus sum oblitus mei, Aul. 397, and with negatives cf. 520, 762: see on 520.

845. modo ... serves: 'Just see that you don't lose her' (or you'll lose Ctesipho as well): illam is emphatic.

846. atque ibi: Bentley preferred illi (found in some of the Calliopians against ibi of AD¹P¹C¹) and moved atque to the end of 845 (so also Marouzeau). The divergence has not, I think, arisen from a purely palaeographic error. There is certainly no other example in Plautus and Terence where we find the MSS. divided between ibi and illi, although Varro (L.L. V.72) quotes Plaut. Cist. 14 with quod ibi for quod ille of the MSS., but this may simply be a misquotation. Illi in the Calliopians may be the result of a misapplication of a gloss or note on 844.

plena: Lindsay gives tentative support to plenam (D¹p¹) an anticipatory accusative. But this is hardly credible because of the wide separation of plena and faxo and because if we did have this construction with facio, the proleptic accusative would be normally a noun or pronoun, not the adjective. favillae plena, fumi ac pollinis: The connective between the second and third of the nouns is unusual for Terence and prompted Madvig to suggest that either et should be inserted before fumi or ac omitted (Adv. Crit. II 169). But the second two are separated from favillae by the adjective and the triadic structure is broken. See notes on 144, 262, 319.

847. faxo: see on 209.

praeter haec: 'in addition to this': Engelbrecht, Stud. Ter. 72, preferred praeterhac and was followed by Fleckeisen². But praeterhac means 'from this time on' and is unsuitable here: cf. Plaut. Men. 112, 725, Most. 75, Rud. 1117, Stich. 345; Titinius com. 30. The only other example in Terence is at Phorm. 800 but the Calliopiens have praeter haec, which must be printed if the traditional punctuation is adhered to. But it must be admitted that praeter haec is still awkward. I suggest that praeterhac should be taken with magni

44

and not with cognatam comperi.

848. stipulam colligat: the gleaning of the corn was arduous for anyone, and would be particularly so for a psaltria. Demea is going to make it worse by forcing her to work at the hottest part of the day.

849. tam excoctam reddam atque atram: Demea aims to make the psaltria as physically unattractive to Ctesipho as possible. Excoctam: 'dried up, withered': cf. Lucr.6.962, terram sol excoquit et facit are, and Varro, LL V.109, excoctum parum habet suci with Palaestrio's description of the forma lepida mulierem he wishes at M.G.787-8, sic consucidam, quam lepidissimam potis quam adolescentem maxime and for a pejorative description of a woman Priap.32.1, uvis aridior puella passis. atram: i.e. burned black by the sun. Paleness of complexion was particularly admired in antiquity as the frequent epithet candida in love poetry shows; cf.e.g. Catull.13.4;86.1, and the simile at 61.187 ff.: cf. also Ovid, Fast.3.493. reddam: In this sense (facere) cf. And.864, ego iam te commotum reddam, Eun.277, Hec.407: cf. the use of dare in phrases such as illam ... tibi incensam dabo, Phorm.974.

850 ff. atque equidem: the distribution of parts in L-K and most editions is clearly right. Ah! pergisne? must be spoken by Micio and the whole of 852 down to sentio ... makes best sense if given to one person, i.e. Demea. Derides, on the other hand, only makes sense as a comment on atque ... cubet, which must, therefore, be spoken by Micio. Dz.K. followed the Bembinus and gave atque ... cubet to Demea, derides to Micio and fortunatus ... sentio to Demea. The reasons were that if Micio spoke atque ... cubet, cogerem would be required in place of cogam and placet ... sapere, spoken also by Micio, could not precede. But there is nothing wrong with the present subjunctive (potential referring to future; note tum) and the second objection is incomprehensible to me. The cause of the error in the MSS. was that atque equidem 'had the air of the beginning of a reply' (Andrieu, 18). Whether this error was shared by the Bembinus tradition and the Calliopian archetype or whether DGp. have adhered for the most part to the original assigning of parts in the Calliopian archetype, one cannot be certain. Possibly there was contact between these MSS. and Donatus, since the scholiast gave

atque...cubet to Micio: ATQUE ... NOLIT non solum suadet laetitiam (cf. 839) sed etiam ridere cogit invitum (so Wessner). But ridere is the conjecture of Stephanus for redigere and rem ducere of the MSS. and is wrong: cogit invitum shows that after sed etiam we should have a paraphrase of filium .. si nolit cogere ut cum illa una cubet. It looks, therefore, as if a part of the scholion has been lost and that instead of ridere a synonym of una cum ... cubare is required.

851. cogam: present subjunctive (see previous note). Micio jokingly takes Demea's plan a step further by suggesting that, if he were the other, after making the girl as repulsive as possible he would force Ctesipho to make love to her. Demea is not amused.

852. fortunatu's: enclisis of es as in 394, 959, 961; see Laidlaw 30 ff.

qui ... sies : causal relative with the subjunctive as in 66, 268. This, the norm in the classical period is a secondary development (see Handford, 166) and in Plautus the indicative is very frequent. Often one finds both moods side by side; e.g. Men. 309, insanit

hicquidem qui ipse male dicit sibi and 312-3, nam tu quidem ... non sanu's satis, / ... qui nunc ipse male dicas tibi; Poen.1030 ff. And.271-2.
See Bennett I 133 f., 137-8, 141-2.

853. ego sentio ... : Micio's words ah, pergisne? show that Demea was about to launch into a counter-sermon: cf. 135, DE. iam si verbum unum posthac ... MIC. rursum, Demea, / irascere? The interpretation of sentio 'I feel it deeply' (absolute), given by Speng., Stamp., Dz-K. is hardly right. Only Spengel is consistent in placing a period after sentio here and posterius in 140. The others punctuate as if Demea is interrupted.

853. iam iam desino: the double iam for emphasis; cf. Pers.818, iam iam, Paegnium, da pausam, MG.1084, iam iam sat, amabo, est.

854. i ergo intro: the first foot may be an anapaest with the first syllable of ergo light after i in prosodic hiatus (for 'shortening' of ergo, cf. H.T.993, Plaut.Aul.639 and see Questa, 50, and for a long monosyllable shortened in prosodic hiatus acting as a brevis-brevians, (cf. H.T.101 and see Laidlaw, 23; Lindsay ELV 334 ff.) or a spondee with full elision

of i. But probably, as in i intro (Aul.800 et al.), the vowel became consonantal in actual pronunciation (i.e. yergo).

Although Dz-K. give this line to Demea against the MSS, the invitation comes better from the host, Micio, after Demea's words ^{No - that he ~~has~~ is nearly done} that he will say no more.

quoi reist : Not the smoothest of lines to read: reist, ei and rei are all monosyllabic by synizesis and the last is elided. The sense is "let us take (use) this day to do that for which it is made". cf. Caes. B.G.1.7, respondit diem se ad deliberandum sumpturum.

It is rare to find the antecedent in both relative and main clause when the relative clause precedes: it is a stylistic feature of legal and juristic language in the main (see LHS II 563-4).

hilarem : a gloss which has been incorporated into the text in most MSS (hilarem): cf.287.

Act V sc. 4.

This scene is the turning point for the resolution of the plot (see pp.74 ff.). For analysis of the speech and its relationship to what follows see pp.111 ff.

The metre of the scene is the trochaic septenarius.

855 ff. Demea's monologue, like many in New Comedy, begins with a sententia (855-8) which D. then applies to himself (quod nunc mi evenit, 859). One may

compare Micio's opening speech where he first admits the truth of a current belief (28-31) and then as exemplification contrasts his worry for Aeschinus with what a wife believes her absent husband to be up to. Cf. e.g. 254-5, H.T. 213 ff. and for Plautus Pseud. 767 ff. (cf. velut haec mi evenit servitus, 771).

✓
but how
much better
the first, &
the formula
is really best
fit for new
character

The truism which D. expresses here is that life is ever-changing and time causes men to alter his beliefs and mode of conduct. The content of the fragment of Alexis, quoted above at 739 ff., where the vicissitudes of life are compared to the everchanging fall of dice is comparable: cf. also Menand. Epit. 36, ἐπι[σφαλῆ μὲν] πάντα τάνθ[ρώπων...], and Misoumenos, C7 (ULICS Bull. Suppl. 17 1965) ὃ τοῦ παραδόξου καὶ ταλαιπώρου [βίου]; Diphilus frg. 109, 118 Edm. Something similar to what was in the Menandrian play at this point may be reflected by Menand. fr. 466 K-Th.:

οὐκ ἔστ' ἄπιστον οὐδὲν ἐν θνητῷ βίῳ
οὐδ' ἂν γένοιτο· πολλὰ ποικίλλει χρόνος
παράδοξα καὶ θαυμαστὰ καὶ ζώντων τρόποι.

855. subducta ratione: a metaphor taken, appropriately enough for Demea, from finance. Cf. Curc.371-2, subduxi ratiunculam,/quantum aeris mihi sit quantumque alieni siet, Capt.192-3, subducam ratiunculam,/quantillum argenti mi apud tarpezitam siet. The phrase here goes with ad vitam and the whole expression means 'no-one has ever had such a well thought out system for living'. The ad has final force; cf. H.T.420-1, ingenio egregio ad miserias /natus sum,450.

856. res aetas usus: 'circumstances, the passage of time, experience'. The presence of res, with its wide semantic field, alongside the more precise aetas and usus, is occasioned by the desire for a tricolon, favoured for its forcefulness: cf. Horace, C.2.3.15 f. dum res et aetas et sororum fila trium patinuntur atra, and see note on 497. Here the effect of the tricolon is reinforced by the recurring sibilants. For aetas, cf. Menand.fr.466 (above on 855 ff.) and the verse ascribed to Plato, αἰὼν πάντα φέρει· δολιχὸς χρόνος οἶδεν ἀμείβειν / θοῦνομα καὶ μορφὴν καὶ φύσιν ἠδὲ τύχην (Diehl, Anth.Lyr.Gr.I p.109), quoted by Conington on Vergil, E.9.51.

856-7. aliquid adportet novi,/aliquid moneat: two verbs,

dependent on the same conjunction or relative pronoun, are often placed in asyndeton when the second forms some continuation of or stands in antithesis to the first: cf. e.g. 144, quom placo, advorsor sedulo et deterreo, Bacc.35 ut tu taceas, ego loquar. Rarely in Plautus and Terence are the two members synonymous: see Leo, Plaut.Forsch.² 272n.4).

857. credas: subjunctive, like putaris by attraction from nescias (see Handford, 148 ff.).

858. prima: 'most important'. cf. H.T.962-3, ubi te vidi animo esse omissio et suavie in praesentia / quae essent prima habere.

in experiundo: 'in the testing', i.e. through experience. In the admission that his beliefs have been shown to have been mistaken and in his readiness to give them up Demea is presented sympathetically by the dramatist. The tone of the monologue contrasts markedly with the didacticism and self-satisfaction in Micio's opening speech.

858. ut repudies: for the strictly unnecessary repetition of ut after an intervening clause or adjectival phrase cf. And.828 ff., perpulistis me ut homini adolescentulo / in alio occupato amore, abhorrenti ab re uxoria, / filiam ut darem ...;

Phorm.153-4, Plaut. Capt.248, Aul.793, Pseud.580 ff.

The repetition was probably common in colloquial speech but it appears in Cic. (e.g. Piso 28) and in cases like this line where we have two co-ordinate verbs or where the intervening section is of considerable length the repetition is unobtrusive.

859. vitam duram: i.e. a life devoted to hard work and toil, with no time allowed for leisure or relaxation.

Cf. Micio's description of Demea and himself at 42 ff.

and Simo's description of the Andrian, Chrysis, at

And.74-5, haec pudice vitam parce ac duriter / agebat.

Unlike her, however, Demea is not forced to lead this kind of life because of poverty. He lives this way because he wishes to make as much money as possible to leave to his sons (cf.868-9). Thus the comparison between vita dura, which incurs hostility, and facilitas and clementia, which bring love and affection, is similar to what Sostratos says to his rich father, Kallippides, when he entreats him to allow his sister to marry the impecunious Gorgias at Dysk.811-2: see p.121 above. Here Demea sees for himself that it is better to make use of his money and enjoy the love of his sons than to accumulate it and leave it to them

when he dies. In using his possessions in this way Demea follows the advice given by Theophrastus in On Marriage (Hieronymus, adv. Jov. 315; see Webster, SM² 201, n.4; Handley on Dysk. 797-812; RE Suppl. VII 1487 ff.).

The connection of D.'s decision to give up the vita dura with the abandonment of the plan to accumulate and keep untouched as much money as possible may have been more explicit in Menander. Certainly frg. 12, τί πολλὰ τηρεῖν πολλὰ δεῖ δεδοικότα;, for which no counterpart can be found in the Terentian play, may have occurred in this context. K.-Th. conjectured that it may have been spoken by 'Demea in ultimo actu fratrem ad nimiam liberalitatem incitante (947 ff.)'. Rieth (p. 115) thought that this stood as the model of 881 but the two lines are too far apart for this to be convincing. My own view is that the line may have occurred at the end of the contrast between Demea and his brother. It would then stand as the conclusion to be drawn from the differing fortunes of the two senes, repeating his decision to give up the vita dura prior to the contrast. The Menandrian line may have formed part of an antithesis drawn between 'Demea' and his brother. Now at 875 Demea

says that Micio eos ... fecit suos / paullo sumptu. The point of 'at little expense' could serve as a contrast to πολλὰ τηρεῖν. There is no mention in the monologue of fear. In the Menandrian line this presumably refers to the fear (of losing money, of not making enough) to which a man intent on making as much as possible would be prey. If there was a double contrast in Menander, πολλὰ ... δεδουκότα may have stood in contrast with what Terence expresses by hic potitur gaudia (876). The sense would be then "'Micio' spends a little money and enjoys the pleasure of their affection. Why must I hold on to my thousands with the many fears that they cause me?" Terence may have sharpened the antithesis by the contrast of miseriam and gaudia. One certainly suspects that Terence expanded or re-cast the substance of the Menandrian original at this point because of the long series of antithesis with rhyme and anaphora in lines 870-6.

860. iam decurso spatio: Lindsay-Kauer erred in rejecting the reading of all MSS., prope iam excurso. Decurro is certainly the verb commonly used in this metaphor taken from racing: cf. Cic. De Sen. 83, nec vero velim quasi decurso spatio a calce ad carceres

revocari; Tusc.1.15; Plaut. Stich.81, Lucr.3.1042.

But the very frequency of decurro in this usage is a strong point in favour of the retention of excurso, which is very rarely transitive in classical Latin (see TLL V 2 1293,81 ff.). But one may compare for support ad exitam aetatem, cited in P.Fest., p.25,23 L (cf. the gloss exitam: finitam, exactam in ps.-Placidus, Gloss.Lat. IV.60), and exacta aetate in 870. Decurso does occur in the Donatus commentary alongside excurso, in a Terentian glossary (CGL V.533,15), and in the four quotations of the line by Priscian (Gr.Lat. II 375,378,562; III, 269) but the word order is also different - decurso iam spatio. That this was the form of a well-known tag is suggested by the reading of the Palatine MSS. at Merc.547, decurso in spatio breve quod vitae relicuomst against breve iam relicuom vitae spatiumst of the Ambrosian. The Palatine reading probably arose from the incorporation of the gloss decurso iam spatio.

860. re ipsa : 'from actual experience'.

repperi: the first syllable of the perfect of reperio is always long in early Latin, testifying to an original reduplicated perfect: cf. e.g. H.T.596, Plaut.Pseud.1046, M.G.207,471 and see Neue-Wag.III³ 364.

861. facilitate ... clementia : the two words mean much the same - 'affability', 'bonhomie' (comitas, benignitas) : cf. Eun.1048, festivitatem et facilitatem, Cic.Mur.66, sed illius comitatem et facilitatem tuae gravitati severitatieque asperseris, Hec.472, quam fideli animo et benigno in illam et clementi fui.

861. nil esse homini melius. Demea has come to the realisation that a life devoted to hard work goes unrewarded and unappreciated. The implication of the contrast between the vita dura on the one hand and facilitas and clementia on the other is that the two are incompatible. Strictly this is not true since a man could live an arduous life of toil and still be of an affable and pleasant nature. The contrast, however, is indicative of Demea's character. To Demea facilitas and clementia are much more than simple affability and friendliness. To him they are the social graces present in and required by a person who devotes time and money to the pleasures of social intercourse. Demea views them as superficial qualities, the façade which he feels one must display to be popular in the social set. His attitude is shown by his later description of Micio - nulli laedere os, adridere omnibus (864) - the attributes of a flatterer

more than any other (cf. Eun. 249 ff. and adrideo in 250).

863-76. In this long and carefully composed section Demea expounds the differences between Micio and himself. It falls into two parts in the first of which (863-9) each brother's mode of life and its consequences are described. This leads smoothly into the second part in which the different fortune experienced by the brothers in the particular sphere of the father-son relationship is compared (870-6).

The formal structure of each section is also different. In the first a description of Micio (863-5) is followed by one of Demea (866-69). In the second the comparison is broken down into a series of antitheses in which aspects of the brothers' relationship with their sons are contrasted.

(1) 863-69:

The description of Micio is marked stylistically by the profusion of asyndeton bimembre - in otio, in conviviis; clemens, placidus; nulli laedere os, adridere omnibus; sibi vixit, sibi sumptum fecit; omnes bene dicunt, amant. When Demea turns to describe himself, it is as if the emotion which he has restrained suddenly erupts. The ordered fluency

of 863-5 gives way to the asymmetrical and to interruption of thought. The six adjectives in asyndeton in 866 are immediately striking and the two exclamations quam ibi miseriam vidi! and alia cura! are strictly unnecessary to the comparison. The two descriptions are not bound together by parallel structure (as Rieth dissects them, p.109) but by the chiasmic arrangement of points (see p.112 above).

It is important to note that Demea explains his general unpopularity by his complete devotion to work and not by any characteristics of his nature such as irascibility or truculence. When he describes his unpopularity with his sons, he does not blame this on his strict methods of upbringing as opposed to the permissiveness of Micio. Indeed the almost complete absence of discussion of this topic in the monologue is surprising in view of the prominence given it throughout the play.

(ii) 870-6 :

The mention of the sons in 867 and 868 leads to a further contrast between Demea and Micio, now in the particular sphere of their relations with the two

sons. This section, like the first, is carefully composed. The statement made in the initial antithesis (870-1) is exemplified in the middle section (872-4). The conclusion (875-6) repeats in two antitheses the initial statement (pro labore .. sine labore is picked up by meo labore...maxumo and paullo sumptu: odium ... patria .. comoda by miseriam omnemgaudia and fecit suos). The links between 870-1 and 875-6 are reinforced by the prior position of Demea in the antithesis in both couplets. In 872-4 the order is reversed. Variety is also achieved in 872-4 by the separation of the simple antitheses illum amant, ne fugitant (872) and illum ut vivat optant, meam autem mortem expectant (874) by the more complex contrast between the tricolon, illi credunt ambo and ego desertu' sum.

864. clemens, placidus: the adjectives go better with nulli laedere os, adridere omnibus, examples of facilitas and clementia, than with 863, the description of Micio's way of life, which has its place in the contrast because it is completely opposed to the vita dura of Demea. I would place a colon after conviviis and omnibus.

nulli laedere os : an unusual phrase which I take to mean simply 'he criticises no one'. For laedere of verbal attack or criticism cf. Eun.6,18, Phorm.11, Hor. Serm.2.1.21-2, tristi laedere versu/Pantolabum scurram. Os is an example of synecdoche, the face being thought of as the target for abuse; cf. e.g. os praebere ad contumeliam, Livy 4.35.10, and the phrase os sublinere. laedere ... adridere: for the use of the infinitives see note on 45.

866. ego ille agrestis ... : this line stands in antithesis to omnes bene dicunt, amant. The sense is 'I am the so-called 'boor' ...'. For this use of ille cf. Plaut.Pers.594, vide sis, ego ille doctus leno paene in foveam decidi, Capt.787. This is the meaning given by Euphrasius: ... quippe cum frater in otio duxerit vitam ... ab omnibus laudetur, ... contra hic severus, tristis, agrestis, parcus, truculentus, et tenax esse dicatur. A colon should be placed after tenax. Demea is, therefore, not saying that he is agrestis, saevos, etc. but that he has the reputation because of his vita dura of being the type of man to whom these adjectives would apply. None of them is complimentary: agrestis, like Greek ἄγροικος, conveys much more than the provenance of a

person, and denotes boorish, uncivilised, intemperate (of the emotions); cf. Cic.Rosc.Amer.74, hominem ferum atque agrestem; De Senect.47, domino agresti ac furioso; p.red.1.13, quem etiamsi agrestem et inhumanum existumares.

The fragment of Menander, ἐγὼ δ' ἄγροικος, ἐργάτης, σκυθρός, πικρός, / φειδῶλος (11 K-Th), is almost certainly the model for this line, although it was not assigned to any particular play in antiquity. Cf. Afran.252, vixisti tristis durus difficilis tenax.

867. duxi uxorem: quam ibi miseriam vidi! The misfortune of having a wife and children is a commonplace in Middle and New Comedy: cf.e.g. from Menander, frs.575,576,596, and see Donatus on Ad.43. See Gomme, Essays in Greek History and Literature, 89-115.

ibi: i.e. in matrimonio or temporal as e.g. And.149.

868. heia autem: the interjection expresses Demea's disgust at the situation. It often marks the rejection or disapproval of something another has said or done (cf. Eun.1065, heia haud sic decet; Aul.220, heia Megadore, hau decorum facinus tuis factis facis; Truc.194), sometimes with an ironic tone as in Phorm.508, heia ne parum leno sies. See Richter, Studemund I 538-44.

dum studeo ut ... facerem: the imperfect subjunctive, more frequent in Terence than in Plautus after an historic present (cf. e.g. Phorm.592, H.T.651 and see K-Steg. II 176), gives causal force to the dum-clause. If the dum-clause was purely circumstantial (as e.g. Cas.566-7, contrivi diem dum adsto advocatus quidam cognato meo), one would expect faciam.

The construction with ut and the subjunctive after studeo is rare compared with the infinitive. The only two other instances are at H.T.382 and Hec.262 (ut omitted).

870. hoc fructi: like other fourth declension forms of the classical period fructus has the second declension genitive ending in Terence (cf. also satis fructi reddunt, Turp.12; Cato R.R.4). So adventi, Phorm.154; ornati, And.365, Eun.237, quaesti, Hec.335, 836, but anuis at H.T.287. For the partitive genitive with hoc cf. 786 and Eun.971.

871. potitur: Third conjugation as often in early Latin: cf. 876, Phorm.469, 830; Pacuvius 217, and in later poetry Verg. Aen.3.56; Cat.64, 402; see Neue-Wag. III³ 255 ff. By contrast one finds potirier, Asin.916; potiri, Rud.191. The deponent verb usually takes the

accusative as here (cf. Most.415, Asin.324, Rud.191, Pac.56) but sometimes the ablative (Phorm.830. Asin. 916, Afran.77).

874. illum ut vivat optant: the prolepsis is unusual in that optare does not take a personal direct object: cf. e.g. Eun.610 metuo fratrem/ne intus sit, where the origins of the prolepsis can be seen in parataxis. The construction is occasioned by the desire for antithesis and parallelism with meam ... mortem.

875. eos: must be disyllabic.

876. paullo sumptu: Demea is either minimising Micio's expenditure for the sake of the antithesis (cf. Micio's quotation of his comments at 62-3) or thinking particularly of Ctesipho and the twenty minae Micio gave for the psaltria, despite the plural (see above p.93 n.54).

gaudia: this, the reading of the Calliopians, is supported by the citation of the line by the grammarians, e.g. Arusianus Messianus (Gr.Lat. VII 498). Commoda of the Bembinus before correction has probably arisen from 871, patria potitur commoda, which the scribe had in his mind. See Craig, Anc. Editions, 37-8.

877-81. In this last part of the monologue Demea decides to see whether he can be facilis and clemens. Although these lines give the impression that Demea is somewhat reluctant to act in this way and is not convinced that Micio's indiscriminate generosity to his sons is right, there is nothing that suggests that Demea's benignitas is going to be assumed for a short time, as he makes clear at the end of the play. See pp. 113 ff. for discussion of possible changes made by Terence at this point of the monologue.

877. age age: 'alright then'! : age age usually marks a reluctant agreement to some proposal: cf. H.T.722, age age, transducatur Bacchis, after initial opposition (699 ff.); Phorm. 662, 559, And. 310: see Hand. Turs. I 208. Here Demea is thinking of Micio's request for him to be affable on this the wedding day of his son. nunciam experiamur contra: The Bembinus reading, with nunciam and porro (expunged by the corrector) after experiamur is hypermetrical. Most editors have simply omitted porro, thus following the reading of D. Of the Calliopians G γ have nunc. The conjecture of Sydow - nunc porro experiamur contra - was favoured by Fleck.² and Dz-K. and has some support from Hec. 778, porro hanc nunc experiamur, but the simplest explanation

of the corruption is that porro was a marginal gloss which found its way into the text, perhaps through recollection of 631 and Hec.778.

878. quando hoc provocat: cf. Micio's words at 754 ff. and 838-9. Hoc: an earlier but also coexisting form of huc: (= ad blande dicendum: cf. Curc.355, provocat me in aleam, Cic.Tusc.4.48, provocare ad pugnam). The form occurs elsewhere in Terence at Eun.501, Phorm.152, Hec.348 and Eun.394, where, as here, only the Bembinus has the correct form: cf. also And.386 (hoc, Don.; hac, Call.) See also lines 92 and 225 of this play. The form was current at the end of the Republic; it appears in Cicero's correspondence, though not used by Cicero himself; in ps.-Caesar, e.g. Bell.Afr.9.2, Bell. Hisp.5.2. Cf. also Vergil, Aen.8.423 and see ALL VII (1892) 332.

879. ego quoque .. postulo: 'I too (like my brother) wish to be loved' Demea has shifted his ground somewhat. He now imputes selfish motives for Micio's clementia and facilitas and he is substantially right: cf. Micio's words at v.50. See p.153 n.74.

879. pendi : the Bembinus has the dull, prosaic fieri. Preference should be given to pendi. Although both verbs are quite common and could hardly have caused difficulty, fieri is the more likely candidate for a

gloss.

880. si ... : the conditional shows that Demea is still sceptical of Micio's methods. Here clementia and facilitas have been taken to their extremes and become more like indulgentia (dando atque obsequendo). non posteriores feram: 'I'll have the leading role, I'll not play second fiddle', a metaphor taken from the theatre: cf. Hor.Serm.1.19.45 ff. haberes / magnum adiutorem posset qui ferre secundas/hunc hominem velles si tradere; Merc. 276, metuo ne illaec simiae partis ferat, also Phorm.27, Eun.151, and Gk. δευτεράζω, Aristoph.Eccles 634. Demea is going to beat Micio at his own game but not in the way that Micio might have expected (see next note).

The Bembinus has the form posterioris. The -is ending does occur sporadically in the acc. plural of comparative adjectives (cf. paucioris, Aul.486; posterioris, M.G.953: see Neue-Wag. II³ 269) and should be printed.

881. deerit: to be scanned as a trochee with the coalescence of the two 'e's as in Phorm.299, non ratio, verum argentum deerat. sumeret. With the exception of Statius (e.g. Theb.8.236, see ALL XV 406) this is always the prosody of these forms

in Latin poetry: cf. the hexameter lines which end in these forms; Hor.Serm.1.9.56, haud mihi deero (also 2.1.17), Epist.1.12.24, Verg.Georg.2.200, Aen.7.262.

The sense is 'I'll be short of money'. This is hardly an appropriate thing to say if his benignitas, manifested in dando and obsequendo, is only a temporary pose, as it turns out to be at the end of the play. Moreover, with one exception when Demea offers to pay Micio the value of Phrygia (977), Demea's generosity hits Micio's pocket, not his own. If in the Menandrian play Demea seriously intended to hand out his money for the rest of his life, then the line as it stands in Terence would be a nice touch of characterisation, showing that Demea can not immediately throw off his preoccupation with money. I believe that the line is Terence's own, designed to give the impression that D. is thinking of a long-term period of generosity. It may possibly be based on a line in the Menandrian monologue where 'Demea' stated that the abandonment of the vita dura would mean that he would have no money coming in.

Act V sc.5.

After Demea's monologue there follow three short scenes in which Demea puts his plan into operation. He meets first Syrus, then Geta and Aeschinus, before confronting Micio himself. The quick succession of partners for Demea to practise his newfound charm are designed for comic effect, but the scenes, though similar, have enough variety to avoid monotony. They extend in length as Demea moves progressively into higher gear. With Syrus his new character is shown in the familiarity of his greeting, a brief plaudit, and an offer to help him. With Geta Micio is more expansive in his praise, when he meets Aeschinus, Demea takes some positive action by proposing that the dividing wall should be knocked down so that the marriage may proceed as soon as possible. The reaction of his listeners is different too. Syrus is sceptical, Geta sincere in his gratitude, Aeschinus more effusive in his praise.

882. The metre changes to the iambic senarius which continues to 933. Syrus, now awake after his sleep (785-6) calls to Demea not to wander off.

orat: the Calliopiens and Donatus have rogat which was originally a gloss on orat, rogo being the stock explanation of oro in the Empire. See Lindsay, Captivi Introd.p.10, who refers to similar extrusions of oro at Most.682 and Pers.321.

883. o Syre noster agitur? Both the giving of the greeting, in a situation where none is required, and its form (see on 375) are indicative of Demea's affability. The effect is heightened if one remembers that at his first entrance (81) Demea ignored the niceties of social custom by failing to acknowledge Micio's greeting and if one contrasts the effusiveness of Demea with the offhand and summary way in which Syrus delivers the message - by shouting it to him from the door. In the form of greeting Demea goes beyond the simple salve by addressing the slave as o Syre noster - 'o my dear Syrus' - where the addition of noster suggests a familiarity and affection that was notably absent in their earlier meetings (cf.361 ff., 766 ff.).

884-5. iam nunc praeter naturam; an aside. iam nunc marks a contrast with future time as at 290, cf. Curc.216, Poen.614 and see Langen, Beitr.287.

885. servom haud inliberalem : there is a double meaning in the adjective, which apart from its use in the legal formula at 194, liberali ... adsero causa (see note there), is always metaphorical in Terence, denoting excellent moral or physical qualities: cf. 683-4 And.122-3, quia erat forma praeter ceteras / honesta ac liberali, Eun.473.682, Phorm.168: see Jahrb.f.Class.Phil. 125 (1882) 762-3. Here by the juxtaposition of servom and haud inliberalem Demea hints that he may help Syrus to be freed. Cf. And.36-7, feci ex servo ut esses libertus mihi, / propterea quod servibas liberaliter, Curc.208-9, ita me Venus amet ut ego te hoc triduum numquam sinam / in domo esse istac, quin ego te liberalem liberem.

praebes te: earliest surviving example of this use of praebere. At Phorm.476 the reflexive pronoun is omitted. Other examples in early Latin are Afran.316, nunc se obsequentem atque hilare dixi praebeat (se ... praebeas codd), and possibly Afran.372 dum me morigeram, dum morosam praebeo (me om.codd.).

887. gratiam habeo. #atqui: Syrus' tone of voice makes it clear that he is mistrustful of Demea's offer since the adversative atqui implies rejection of the slave's part.

ipsa re: 'from what actually happens' (as opposed to my words). The first syllable of ipsa is short after et: see Laidlaw, 21, who takes ipsa re to be accented as one word.

Act V sc.6.

Syrus is absent from all the scene-headings. He must, however, be on stage at 916 when Demea addresses him and it is most unlikely that he entered with Aeschinus at 899 (see pp.101 ff. for possible differences in Menander). This is a good example for showing how the scene headings are derived from the text, since Syrus neither speaks nor is mentioned in the scene. Similarly Dorias is omitted from the heading before Eun.629, since a new scene heading is given for the monologue of Phaedria who makes no mention of Dorias' presence (cf. also the omission of Parmeno at Eun.1025). At Ad.254 only the Bembinus has Sannio in the heading and at Hec.577 only P and C have Laches. Again in both instances there is no indication in the scene itself that either is present. See Jachmann, Gesch.48 f., Andrieu, La dialogue antique, 177.

889. Geta enters from Sostrata's house. Everything is now ready there for the wedding to begin. This entrance follows from Micio's words at 787-8.

huc ad hos proviso: the notion of movement is often implicit in viso i.e. 'to go and see'. Thus it is commonly accompanied by an adverb such as huc here and/or a prepositional phrase: cf. Hec.339, nunc ad eam visam, M.G.520, Epid.303, and Eun.394, hoc (=huc) proviso ut, ubi tempus siet, deducam. On occasion the verb eo is expressed as at H.T.170, ibo, visam si domist; cf. Bacc.529. The verb proviso is always used in Plautus and Terence of persons coming out of their house (And.957, Stich.642,644, Men.704). Note the same force of pro- in prodeambulare (766).

891. o qui vocare?: a nice touch of humour. Demea seems about to repeat the same kind of greeting offered to Syrus at 882 but has forgotten Geta's name (cf.479). A dash should be placed after o. qui: ablative, cf. Amph.382 qui nunc vocare?

892. iudicavi animo meo: the pleonasm adds solemnity to Demea's pronouncement as does the alliteration servos spectatus satis in the next line.

893. profectost: the Calliopians have different word order, est profecto, preferred by Marouzeau. But the other occurrences of profecto in Terence show that the Bembinus is correct here. The word can begin (Ad.28, And.554, H.T.1003, Eun.184,507, Hec.379,782), or end (H.T.856, Eun.381,395,551) a clause. Otherwise it appears as the second element (excluding conjunctions): cf.508-9, verum nimia illaec licentia/profecto evadit in aliquod magnum malum; Hec.319-20, nescioquod magnum malum / profecto, Parmeno, me celant; Eun.649, nescioquod profecto absente nobis turbatumst domi, (cf. H.T.236); H.T.420, aut ego profecto ingenio egregio ad miserias ..., and, where demonstrative and substantive are separated, as here, H.T.614, hic profectost anulus quem ... It gives way, as here, to unemphatic personal pronouns, which normally occupy that position; cf. And.703, hoc ego tibi profecto effectum reddam.

spectatus satis: 'sufficiently tested' and thus 'proven to be good': cf. And.91, enimvero spectatum satis / putabam et magnum exemplum continentiae; Pers.171, me quidem iam satis tibi spectatam censebam esse et meos mores; Stich.629, satis spectatast mihi

iam tua felicitas: without satis at Merc.318, fecere tale ante aliei spectatei virei. This metaphorical sense comes from the use of the verb spectare in connection with the scrutiny of coins to see whether they were counterfeit: cf. Pers.440, non hercle quoi nunc hoc dem spectandum scio.

894. quoi dominus curaest: the masculine is used because Demea is speaking in general terms.

siquid usus venerit: a stock phrase: 'if the need arises'. cf. H.T.553,556-7, Phorm.505, Bacc.343, Merc.518, etc. quid is adverbial: cf. Cist.147; Phorm.783, nequid vereatur Phormionem; H.T.369.

896. lubens bene faxim: Demea repeats the words he used to Syrus at 887. Donatus explains the repetition as being typical of a rusticus when he is trying to be unnaturally pleasant and affable. But that Terence repeated the phrase in order to show Demea's gaucherie in this alien mode of behaviour I rather doubt. The repetition is designed to reinforce this new affability of Demea.

meditor esse adfabilis: 'I'm training myself to be affable', spoken aside as is bene procedit: cf. Cic. Leg.Agr.2.13, iam designatus alio voltu, alio vocis sono, alio incessu esse meditabatur; Lactantius ira

24.12, boni ac benefici esse meditemur. For the same meaning but with different construction cf. Stich.306, ad cursuram meditabor me ad ludos Olympios.

898. Note the alliteration as in 893. plebem: usually taken to refer to the slaves by transference from the pejorative association of the term; cf. Donatus, moraliter inferiorum turbam dixit 'plebem', hoc est: ut in urbe vulgus, ita in familia servos. One may compare Ovid.A.A.259-60, fac plebem, mihi crede, tuam: sit semper in illa / ianitor et thalami qui iacet ante foras. But here the word means rather 'the public at large'; cf. Caec.185, ibo domum: ad plebem pergitur: publicitus defendendumst. Demea is aiming at the universal popularity that Micio enjoys and the winning over of Ceta is the first step towards this. The sense is 'I am just beginning to win popular favour'. Primulum gives inchoative force to the verb: cf. Men.1116, nam tunc dentes mihi cadebant primulum, and with an inceptive verb itself M.G.1004, hercle vero iam adlubescit primulum, Palaestric (cf.289): Cf. sense of prima in v.9 and see note on 289. facio mean: cf.875, Cic.Quinct.90, ubi ... totum agrum qui communis est suum facere possit; Flacc 80, si aliena

censendo Decianus sua facere posset.

Act V sc.7.

899. Aeschinus enters from Micio's house, fretting at the delay in the wedding. The delay emanates from the bride's house (cf.719,787). As it happens, Geta's entrance in the previous scene had shown that his household was now ready. The statement of Aeschinus that the cause of the delay is the lateness of the tibicina and the singers of the wedding hymn (904-5) must be explained by supposing that Micio had told him that at least part of the delay was caused by the wait for the singers of the hymenaeum. If these partook of the wedding feast and if Geta's entrance means that Sostrata is now ready for the wedding to begin, then they must have presumably now arrived. Demea's proposal to make the wedding informal (906 ff.) and Aeschinus' acquiescence preempt Geta from imparting the information that the wedding could now take place at once.

Occidunt mequidem: 'They are killing me ...' Cf. the frequent hyperbolic use of perii, enicare and Phorm.672, Geta, occidisti me tuis fallaciis. Sense denies any emphasis to me and one should read me

quidem. For this type of separation of quidem from the word it strengthens cf. 571 dimminuetur tibi quidem iam cerebrum; And.399, haud dubium id quidemst and Phorm.754, quid? duasne uxores habet? # au obsecro, unam ille quidem hanc solam, Merc.617, montis tu quidem mali in me ardentis iam dudum iacis; Rud.1320, divitias tu quidem habuisti luculentas. Mequidem, with shortening of me by Tonanschluss, is wrong: quidem is pyrrhic by BB. dum: with causal force: cf. 868.

sanctas: 'solemn' and thus formal.

901. ehem: marks Aeschinus' surprise. He had not seen Demea until he was approached by him (see on 81).

pater mi: mi pater is the usual order; in pater mi there may be particular emphasis on pater. See Drexler, Akz. Stud. I. 77.

eras: the imperfect is often used in this situation (cf. Hec.340, Phorm.858.945). The speaker uses this tense because he is thinking of someone's presence in relation to some past action: 'You were here (when I was speaking)'. See Lindsay, Syntax, 59.

901. tuos ... pater: 'Yes, assuredly yours': tuos, emphasised by the hyperbaton and hercle vero, picks up mi of Aeschinus' address.

902. te amat: te must be in prosodic hiatus (see on 118).
plus quam hosce oculos: Demea uses the same expression
as Aeschinus did at 701 (see note there).

904. hoc moraest : the Bembinus and other MSS except
LD have the nominative which can not stand when a
subject, like hoc here, is expressed or if the subject
of the verb is personal: cf. And. 420, 593, 971, Ad. 171 and
see Dz-K on this line.

905. tibicina et hymenaeum qui cantent: the wedding
hymn is peculiar to the Greek ceremony (cf. H. Blumner,
Die Röm. Privat. 359. In the Roman ceremony the bride
made her way to the bridegroom's house to the accompani-
ment of the Fescennine verses, although flute-players
were present: (cf. Rhet. ad Her. IV. 33. 44 ('non illae te
nuptiales tibiae eius matrimonii commonebant?' Nam
hic omnis sanctimonia nuptiarum uno signo tiliarum
intellegitur (illustrating synecdoche).

906. huic seni: for the use of hic with reference
to the speaker himself cf. H. T. 356, tibi erunt parata
verba, huic homini verbera, Phorm. 345: see Bach,
Studemund II 150-1.

907. turbas: the noise and confusion that would
accompany a wedding procession. The plural turbae

has always this sense: for Plautus cf. M.G.479,583, Men.846 and Cic.Verr. V.31, Fam.8.15.1; 16.11.3. Of the Calliopians χ^D have turbam ('crowd'), preferred by Fleck.² but turbas of the others (also attested at Serv.Auct.on Aen.10.432) is probably correct since turbam makes good sense in the context but is hardly likely to have been changed to turbas. For turbam in the sense of turbas cf. Acc.608 non vides quam turbam, quantos belli fluctus concites and see Nonius 524,8.L.

lampadas: torches were carried by those who accompanied the bridal party from the bride's house to the groom's: cf.Cas.796-7, of the groom, and see Dar.-Sagl III 2 1651 ff.

tibicinas: a generalising plural. Demea is not thinking of the wedding of Aeschinus in general. There is no inconsistency with the singular in 905 which some (e.g. Flessis, Fabia) have changed to the plural.

908. maceriam: the wall imagined to be behind the houses and dividing the gardens of Micio and Sostrata, who must therefore be represented on stage as living next door to each other. For the garden at the back

of an Athenian house cf. [Dem.] 47.53 and the use made of it in comedy Asin.742, Most.1044-5, Pers. 445-6, Stich.437. See C.A. Dalman, De aedibus scaenicis comoediae novae (Leipzig 1929) 94 ff., reported by Enk on Truc.303. The wall envisaged would probably be a dry stone dyke which could therefore be breached without much difficulty. See Varro, R.R.1.14.4 for the various kinds of maceria.

909. quantum potest: goes with dirui and the impersonal is therefore required (see on 350).

910. transduce: the MSS are inconsistent in the orthography of this verb. The Bembinus, however, always has trad- as here with p, which however alone of the MSS has trans- at H.T.722: cf. critical apparatus at Ad.917 and H.T.740. Editors plump for consistency and L-K always reads trans-, while Marouzeau reads trad- except at Phorm.2 where transdere, against tradere of the MSS, has the support of the Bembinus scholia and Donatus: 'transdere' veteres sonantius quod nos levius 'tradere'. On the imperative form see on 842 and on ad nos see on 787.

911-5. euge ... minas: spoken aside by Demea. The aside, spoken in the middle of a dialogue, is long

by Menandrian standards: see on 549-53 and pp.108 f. above.

euge: 'Excellent!': Greek εὖγε. This is the form of the interjection as transmitted in the MSS. here, at H.T.677, and And.345. At the last named however eugae is printed by L-K for metrical reasons: euge would have to be scanned as a spondee to be kept or one would have to assume hiatus in pausa before the interjection and accept a dactyl with trochaic caesura (euge Char-). For the Plautine evidence see Richter, Studemund I.516 ff., but see Hofmann, 27.

912-3. turbam multa: Demea seems to be thinking that in place of the formal wedding feast which would have been held in the bride's home, Micio will be forced to provide food and drink for the whole company.

913. adducet, sumptu amittet: the corrector of the Bembinus rightly expunged the et linking the third member of the tricolon. Stylistically this is un-Terentian (see on 144), but more decisive here is that the line would be unmetrical. The final syllable of a word can not act as a brevis brevians (see O. Skutsch, Pros.u.metr.Gesetze,passim) and even if it could, one would still have an anapaest with caesura after the first short, inadmissible unless it is a

monosyllable or in a prepositional phrase: see
Questa, 125 ff., Laidlaw, 34-5.

quid mea? 'What's it to me?' See on 677-8.

914-5. I read iube nunciam / dinumeret ille Babylo
viginti minas: 'Just let that Babylonian pay out
twenty minae now!' Demea is thinking of the sum
which Micio paid to Aeschinus and Syrus for the
psaltria of Ctesipho (cf. 369, 742-3). By doing this
Micio violated the agreement of the brothers that
each would have nothing to do with the other's son.
Now Demea has in turn interfered in Aeschinus' affairs -
at Micio's expense. Demea has, he thinks, taught
Micio a lesson which will make him much more
reluctant to do the same again. The imperative is
not directed at anyone in particular. One may
compare Pseud. 1054, iube nunc venire Pseudolum -
'Just let Pseudolus come now!', also Most. 426 and
see Bentley's note on this line of the Adelphoe:
cf. Donatus (914⁶): est autem hoc 'iube nunciam'
figura apud Plautum frequentissima. Less satisfactorily
Dz-K and Marouzeau take iube to apply to Demea himself
and deny the connection of the twenty minae with the
price of the psaltria. The point of the appellation

ille Babylo is that the Babylonians were renowned for the wealth (cf. Otto, p. 52 and the scholiast on Juvenal, 3.222, on Persicus). Micio acts as if he were fabulously wealthy: cf. Donatus: 'Babylonem' fratrem ob nimiam liberalitatem vocat. This is correct, but there is also I think a joke in the application of this name to Micio in this context. Babylon was famous not only for its wealth but for its walls: cf. Aristoph. Birds 551 f. Dion. Hal. A.R. 4. 25, Pausan. 4.31.5; Cic. div. 2.139, cum aut muros Babylonis aut Homeri faciem cogito; Lucan 6.50, moenia mirentur refugi Babylonia Parthi; Seneca, de const. 2.6.8. Micio, acting like a rich Babylonian, is about to have his maceria breached.

This line torsit ... viros eruditos (Westerhovius ad loc., where he surveys the efforts of earlier editors). First the MSS. The Bembinus breaks off at 914 and is of no help. In the Calliopians besides Babylo we find babilo (DE) and babillo (G). All the MSS have ille (also Donatus, 914⁶) but illi and illuc also appear in the commentary. If we exclude the ridiculous suggestion that Babylo was the name of a slave of Demea (in the scholia of D and E: see Schlee, p. 161), then the two words must be in the

same case whether we read Babylo (nom.) or babulo (dat.). Kauer (W.St. 24 1902 537 ff.) rightly pointed out that Babylo is an odd form for an ethnic adjective (cf. Babyloniensis at Truc. 84 and 392). There are parallels but they are late (Donatus and EUGRAPHIUS on this line and Donatus on Eun. 167; ps.-Cypr. mont. 8). Kauer therefore rejected Babylo in favour of babulo, the dative of an adjective whose only other occurrence (disputed) is at Apuleius, Met. 4.14: tunc ere nata subtile consilium ego et iste babulus tale comminiscimur. But the main weakness of Kauer's suggestion (favoured by Landgraf in ALL 13.299) is that in the context the application of the pejorative to Syrus is inappropriate. The target for Demea's jest or insult must be Micio. Babylo, unusual as it is, must be read.

916. quid ego?: L-K prefer quid ago? (γ praeter F¹P¹, Lp) but quid ego? with ellipse of verb, readily understood from the preceding words, seems better; cf. Phorm. 1020, aequo animo hoc feras./# quid ego aequo animo? It is more likely that the elliptical expression was the original and that the ellipse was a factor in the easy confusion of ego and ago.

917. tu illas abi et transduce: illas, the object of transduce, has its rather strange position because

the two verbs are felt to be a unit: cf. Avl.270, vascula intus pure propra atque elue and Aul.95 ff.

Another example may be at Epid.733, lumbos surgite atque exporgite (Geppert).

918. quom: causal with indicative as often: cf. 138-9, Capt.355-6, Poen. 208-9, M.G. 1419: see Bennett I.134.

918-9 te ... factum velle: ex animo is the equivalent of the adverb vere ('genuinely'): cf. Eun.175, utinam istuc verbum ex animo ac vere diceret, and modifies volo, not factum as Stampini and D-K suggest: cf. H.T. 959, tibi bene ex animo volo. Here bene is understood from bene faciant. The sense is 'since I see that you are so sincere in wishing that our household be well treated'. For tam with prepositional phrases cf. Cic.Fam.3.10.1, nihil tam praeter opinionem meam accidere potuit (see LHS II.589).

920. tu: in prosodic hiatus, since the a- is always short when the word is disyllabic (see on 570). Micio turns to address Aeschinus.

921. hac: 'this way' referring to where Demes is standing, i.e. per viam.

922. enim: asseverative.

923. sic soleo: 'That's my way of doing things'.
Demea shrugs off the praise of Aeschinus, but not
without the trace of self-satisfaction: cf. Eun.279
Plaut.Men.140, Curc.604, all spoken by parasites.
Act V sc.8.

In the confrontation of Micio and Demea which now takes place, the comic element increases, as in quick succession Micio agrees to marry Sostrata, give Hegio the usufruct of his land, and free both Syrus and Phrygia. At 986 ff. the comic gives way to the serious as Demea explains the purpose of his actions. In this final meeting of the two protagonists their positions are reversed. Up till now Micio has gained the upper hand and has successfully repelled the onslaughts of Demea. Now for the first time Demea can savour success at Micio's expense, gaining revenge for the subterfuge which the other had practised at 719-62 when Micio had allowed Demea to believe that Aeschinus would keep both the psaltria and his wife in the same house.

The humour in this reversal of roles is achieved in part by the way in which Demea undermines Micio by exploiting the other's own words and beliefs:(see pp.105 ff.).

924. Enter Micio. The first question is directed to Syrus within the house. It does not seem necessary to suppose that Syrus comes on stage with Micio in order to learn whether Demea's order is to be carried out.

tu iubes hoc: the MSS all add the interrogative particle but the lemma and note in Donatus shows how this is an interpolation: TU IUBES HOC DEMEA interrogative pronuntiandum totum. For this addition, common in the Calliopians, see note on 136.

927. colere adiuuare adiungere: The presence of both colere and adiungere and their association with horticulture and viticulture in particular suggest that Demea, the countryman, is thinking of the union of the two households in terms of the union of the vine and its supporting tree. For colere in the sense of tending of a plant or tree, cf. Cic.phil.frg.I.18, neque serit vitem neque quae sata est diligenter colit; Hor.C.2.14.22, Colum.R.R.3.1.4 (see TLL III 1674 35 ff.); and for adiungere cf. Verg.G.1.2. ulmis adiungere vites, Tib.1.7.33. The reverse application of marriage terms to the vine (e.g. maritare, vidua) is, of course, common: see Fordyce on Cat.62.49. Note that Demea immediately broaches the subject of

marriage between Micio and Sostrata. The verb adiuvare is occasionally used in a horticultural context: cf. Pallad. R.R.2.17.8, adiuvare salices aquationibus.

928. immo hercle ita nobis decet: 'Nay more, it becomes us to do this'. Ita is prospective and a colon rather than a period after decet would improve the punctuation: immo is here corrective as in 483, introducing a proposal that goes beyond what has already been said. See Hand.Turs. III 218 ff. and Ramsay, Mostellaria, Excursus IV. The latter takes ita as retrospective but this makes primum huius uxoris mater an abrupt introduction to Demea's ploy to induce Micio to marry Sostrata.

929. huius: monosyllabic. uxoris: the dative, in L, and attested by Arusianus (Gr.L.VII 493,28), has been corrupted to the genitive by the influence of huius, helped by the prodelision of est.

930. aiunt: the initial vowel is long: cf. note on 570.

932. nec qui eam respiciat quisquam est: solast. In the Menandrian play 'Hegio' was the brother of Sostrata, according to Donatus' at 351 (see note there). In Terence Hegio is her kurios and a

relative only by marriage. If the substance of the line was in the Menandrian play, the words would be more of an exaggeration than they are here.

nec qui eam: the first foot of the line with elision of qui. On the synizesis of eam see note on v.10.

933. et te operam ut fiat dare: Demea directs these words to Aeschinus.

934 ff. When Demea discloses what he has been leading up to, Micio's puzzlement (932) gives way to incredulous outrage (me ducere autem?). With the change in tone and rise in emotional level, as Micio resists Demea on the one side and Aeschinus on the other, the metre changes from the senarius to long verses (iambic octonarius).

A similar change occurs at H.T.312 where Clitipho reacts to Syrus' disclosure that he is bringing Bacchis to his home in much the same way as Micio does here (senarii to trochaic sept.), at Eun.703 ff. where after Dorus reveals that Chaerea put on his clothes, Pythias bursts out iam satis credis sobriam esse me et nil mentitam tibi? / iam satis certumst virginem vitiatam esse? (senarii to trochaic sept.), at Eun.943 ff. in a monologue where Pythias feigns

anger and outrage (senarii to trochaic sept.). At H.T.908 ff., however, the metre changes from trochaic septenarii to senarii when Chremes realises with horror that, contrary to what he had believed, Bacchis is his own son's mistress.

Rather different is the change from senarii to trochaic septenarii at And.896 ff. where Pamphilus with nobility announces his willingness to comply with his father's wishes. These lines of Pamphilus form the dramatic climax of the scene. His pleas for an audience are ignored and refused (890-5) before Simo finally agrees to let him speak. After this buildup Terence sets off the awaited words by a change into long verses, and the emotional outburst of anger and accusation on the part of Simo gives way to the quieter tone of contriteness and supplication: cf. also Ad.679 ff. where the lively altercation between Aeschinus and Micio comes to an end and Aeschinus breaks down and weeps. After the acrimony of the dispute we are shown in the trochaic verse the more tender emotions of compassion, love and repentance. But sometimes the change of metre marks simply a transition without any emotional overtones (cf. And. 575 ff.).

934. si tu sis homo: Demea addresses Aesc^h hinus, appealing to him to have consideration for the position of Sostrata, just as Micio had appealed to Demea (si esses homo, 107) to make allowance for Ctesipho's youth.

935. quid tu autem huic, asine, auscultas?: 'why do you pay attention to him, you fool?' Not surprisingly the ass was proverbial for its obstinacy and stupidity among the Romans and was, like other animal names, (see Hofmann, 88) a common term of invective to impute either or both of these qualities: cf. H.T. 876-7, in me quidvis harum rerum convenit quae sunt dicta in stulto, caudex stipes asinus plumbeus, Cic. Piso 73, quid nunc te, asine, litteras doceam? non opus est verbis, sed fustibus, de orat. II 267, Att. 4.5.3, Plaut. Pseud. 136.

935. nil agis: 'You're wasting your time', 'Its useless': cf. Merc. 459, Trin. 916, 976.

937. insanis: aufer. 'You're mad! Enough!' Micio is still addressing Demea, repeating deliras. He ignores Aeschinus' intervention. This absolute use of aufer (missing from the MSS but preserved in Donatus) is rare but the object is easily understood from the context -

the whole question of marriage. Cf. Capt.964, tandem istaec aufer; Curc.245, Aul.638, Phorm.857,227 and with different construction Hor.Serm.2.7.43, aufer me vultu terrere. Other editors take it in a more concrete sense, explaining it from the stage action. Aeschinus they think goes close to Micio to reinforce his plea and one must understand manum. This seems unnecessary.

novos maritus: 'bridegroom'; see on 751. On Donatus' scholion (apud Menandrum senex de nuptiis non gravatur, etc.) see pp.101 ff. and p.152 n.65. The earlier belief that Donatus' scholion meant that there was no marriage in Menander's play (Lessing, Hamburgische Dramaturgie, 100, and supported by Dz^{*K} introd.16) has now been given up. The phrase de nuptiis gravari is unusual but Donatus has used gravari from the text of the play itself (942), where he explains it by se difficilem praebere: see Sipkema, Quaestiones Terentianae (Amsterdam 1901) 59; Siess. W.St.29 (1907) 101; Arnott, G & R 10 (1963) 142. anno demum quinto et sex: demum is in an unusual position if, it emphasises the ordinal, as it must from the context: cf. e.g. Ovid.Met.13.209, decimo demum

anno, Hor.Serm.1.5.23, quarta vix demum (ponimur
hora, Pomp. Atell.56 decumo mense demum turgoris.
939. decrepitam: 'broken-down', 'ready for the grave'.
The etymology and exact meaning of the word is not
known. In Plautus the adjective is always an
epithet of a senex (Asin.863, Cas.559, Epid.66, Merc.
291, 314.) Its only other occurrence in Terence
is at Eun.231 where it describes the eunuch. The
word has been linked with corpus (Juret, REL 1938 65)
the adjective creper (Kluge, Glotta 2 55; cf. Paul.
Fest. 62 L) and most convincingly with crepare (Paul.
Fest.62 L; Don.Eun.231; Walde IF 39 1921 92). But
among those who connect it with crepare explanations
range from the silence of the old because of their
inability to move (Paul.Fest.), from the timbre of
their voice and manner of speaking (Eugraphius),
from the late Latin usage of crepare in the sense of
'dying' (Walde: see Enk on Merc.314) to the difficulty
old people have in controlling their wind (Spengel).
Nearest I think is Donatus: decrepiti dicti sunt,
quorum crepitu et plangore familiae funera iam
conclamata fuerunt (Eun.231; cf. scholion on this
line). The word refers to the custom of playing
musical instruments or rattles between the time of

death and burial, the purpose of which was probably to ensure that the person was really dead or (originally) to avert evil spirits: cf. Prop.4.7.25, nec crepuit fissa me propter harundine custos. One must postulate a transitive verb decrepo in which de- marked completion. When a person was to be buried, he was thus decrepitus: cf. Sen.Epist.12.3. conversus ad ianua 'quis est' inquam, 'iste decrepitus et merito ad ostium admotus.

939. idne estis auctores: constructio ad sensum: estis auctores is felt to be equivalent to suadetis and this accounts for id: cf. Poen.410, quid nunc mihi's auctor, Milphio? and Pers.70, ubi quadrupulator quempiam iniexit manum, and see Lindsay Syntax, 3.

940. face: this form of the imperative, though quite, possible, (in pausa: see 842), and pleasing to the ear, has no MSS support.

promisi ego illis: Aeschinus could not possibly have made such a promise since he has been onstage since the subject of marriage was raised. It is a lie, designed to put moral pressure on Micio. See pp.105 ff. de te largitor : 'Be generous with what's yours to give'. largitor : fut. imperative passive, cf. utitor H.T.972, Epid.264, contemplator Verg.Georg.4.61.

de te : cf. the metonymy of a me at 787.

941. age, quid siquid te maius oret?: the implication is that Micio would do well to give in to Aeschinus in this matter and draw the line there. Otherwise, Aeschinus, if unsatisfied, may make greater demands. non omittitis? The verb may be literal and mean 'let go of me', the two men having taken hold of Micio (cf. omitte mulierem, 172) but I prefer to take it metaphorically - 'Arn't you going to drop it'. (cf. 267, 754) in the same sense as aufer in 937. The pressure mounts as first Demea, then Aeschinus, and then Demea again urge him to give in. Micio makes his last attempt to stand his ground, but the fact that he phrases his words in an interrogative rather than an imperative as in aufer shows that he is weakening.

943. vis est haec quidem: cf. Plaut. Capt. 750, vis haec quidem hercle est, et trahi et trudi simul, and the alleged words of Julius Caesar, ista quidem vis est, Suet. Caes. 82. The expression seems to have been a popular saying : see Otto 374, vis. Note how, although emphasis falls on a noun, quidem often follows the demonstrative: cf. H.T. 566, nam istaec

quidem contumeliast ...; Most. 1063, erus eus
hicquidem est; M.G. 1283, nauclerus hicquidem;
Enn.trag.166, certe Eurypylus hic quidem est.
age prolixo: 'come, oblige us'. A comma should
be placed after age, which I take to be exhortatory
(cf.982). Prolixo: the verb is omitted as often
with adverbs (see note on 81). For prolixus in
the sense 'obliging, favourable' cf. Cic.Fam.3.8.,
de tua prolixa beneficaque natura; Att.16.16c.4,
hoc animo libenti prolixoque.

944. atque alienum: atque introduces a term which
is more general than the preceding pravom ineptum
absurdum. See note on 144.

946-7. These two lines are so bedevilled by
difficulties of text, metre, punctuation and
apportioning of parts that hardly two editors print
an identical text. I read them thus :

DE. merito tuo te amo. verum ... (quid ego dicam?
hoc confit quod volo).
MI. quid nunc? quid restat? DE. Hegio

First the text. The MSS read merito te amo and hoc
quom fit in 946. This line is a trochaic septenarius
which is most dubious in this sequence of iambic
octonarii. The favoured correction has been quid

ego dicam, hoc quom confit (Stamp., Dz-K, L-K, Mar. Prete). I reject this for two reasons. First our two sources for confit, Donatus on And. 167 and ps.-Placidus (CGL V 57, 18; cf. Gloss. Lat. IV p.38 no.32), cite this part of the line as hoc confit quod volo (without quom/cum). The simplest explanation of this divergence from the Terentian MSS is that the rare compound confit has been wrongly divided by the latter into two words: cf. the reading of D. at Cic. Att. 8.15A.3. There can hardly be any doubt about confit being right, since Donatus is giving a parallel for confore. Secondly even if one reads hoc quom confit, the first half of the line is still decidedly trochaic in rhythm. Bentley's emendation merito tuo te amo, deserves resuscitation, tuo being monosyllabic by synizesis or disyllabic by BB. Cf. Eun. 456 ff. ecquid nos amas, de fidicina istac? .../ ... plurimum merito tuo, and Cist. 20, merito vostro amo vos, also Cic. Fam. 14.2.6, Phil. 3.25. For the verse accentuation cf. Asin. 834, meritó tuo fácere and see Drexler, Akz.Stud. I 95.

In 947 the MSS have quid nunc quod restat?, only P¹ giving them to Micio although notae before and after quid have been erased in D and space left for them in p.

But HT 360
C 186

To me the words are better if given to Micio as he reacts to Demea's qualification of his praise with verum (Marouzeau takes this in the sense c'est vrai) and again I prefer Bentley's quid nunc? quid restat?. In the reading of the MSS nunc seems weak between quid and quod, much weaker than quid restat nunc? or nunc quid restat? Other editors have felt this. Fleck² read MI. quid? numquid restat?, Marouzeau (DE) quid nunc quod restat, ... Bentley's suggestion I feel is the best. For the second quid there is some support in the MSS. D. reads. quid nunc, D² quid nunc quid: G¹ nunc quid, G² quid nunc quid (see Umpfenbach) and quid nunc quid appears in V of Donatus.

I give merito ... amo to Demea rather than to Aeschinus with the MSS. This allows Demea to make some acknowledgement of Micio's concession and places more emphasis on verum by giving it a statement to qualify (so also Dz-K, Stamp., Fleck.², Prete).

947. Hegio - est his: hiatus admissible either because it occurs at the diaeresis (see Laidlaw, 84-5: cf. Hec. 830, Eun. 307) or as hiatus in pausa. Demea hesitates as he formulates his plan.

949. agellist .. paullum; the diminutive, reinforcing paullum, is designed to minimise the extent of the

land in question. From Micio's reaction paullum id autemst - we learn that it was by no means as small as Demea tries to suggest. Cf. Varro R.R. 3.16.10, agellus non sane maior iugero uno. locitas foras: 'you lease out publicly'. The frequentative verb is unattested elsewhere. For this use of foras cf. Stich.219, foras necessumst quidoud habeo vendere, Men.658. Foris, found in most of the MSS has arisen from the loss of functional distinction of the two forms in later Latin (see TLL VI 1 1047, 61 ff. 1048, 37 ff.). Similarly, in Plautus at M.G.868-9, hunc subcustodem suom / foras ablegavit (edd. against foris codd.) and at M.G.1215, egreditur foras (foris P^{CD}). In Terence foras is always used when the notion of movement, literal or metaphorical as here, is present. This notion is quite absent with foris, which occurs with esse (Eun.934, Hec.218, Phorm. 308, verb understood) pernocto (Hec.539) and sapere (H.T.923, metaphorical).

950. huic demus qui fruatur : 'let's give him the usufruct of it'.

qui : archaic ablative; cf. H.T.855, des qui aurum ac vestem atque alia quae opus sunt comparet, 778.

For frui in this technical sense cf. Cic.Rosc.Amer. 44, certis fundis patre vivo frui solitum esse, Livy 42.19.1, promulgavit, ut agrum Campanum censores fruendum locarent, and frequently in legal documents with reference to those who occupy ager publicus and pay rent: cf. CIL I²584 24 ff. (sent.Minuc.).

Micio will thus retain ownership. Demea is suggesting that Hegio should have the use of the land to farm himself or to sublet. This picture of the city dweller with income from leasing land reflects the situation in Hellenistic Greece where land passed into fewer hands and many small farmers rented rather than owned the land they worked (see Rostovtzeff, Soc. & Econ. Hist. of the Hell.World, 1181, 1615-7). In Italy of the second century the position of the small farmer was also precarious as the latifundia spread in extent.

951. pro patre huic est: Hegio was the tutor (epitropos) of Pamphila. L-K are right to mark off recte datur from the preceding tricolon, which gives the reason for recte datur, by punctuating with a semicolon after noster est.

952. postremo non meum ...: the sentence makes excellent sense, if taken as interrogative: 'Lastly amn't I

adopting that maxim which you ...'. Paumier's emendation, nunc for non is unnecessary. Dz-K take verbum facio wrongly in the sense verbum proloquor.

953. bene et sapienter: spoken not without irony; see on 955 ff.

953-4. vitium commune ... sumus : cf. 833 ff.

Micio has the choice of 'putting his money where his mouth was' or of retreating from his earlier moralising. A splendid trump card of Demea's, beautifully played!

954. senecta: originally an adjective, used as substantive only in this line in Terence : cf. Aul. 253, senecta aetate; Merc. 985.

955-6. I read the two lines as following :

effugere. MI et dictumst vere et re ipsa fieri
oportet. DE. gaudeo

MI. quid istuc? dabitur quandoquidem hic volt.
AE. mi pater.

The reading at the end of 955 is MI. gaudeo in DLp; in the others both nota and verb are absent. All the MSS., excepting L which omits the verse, have gaudeo at the beginning of 958 and AE. mi pater at the end of 956 after volt (except F¹). According to the MSS et dictumst ... oportet is spoken by

Demea. Speng, Stamp., Fleck.², L-K., Mar, and Prete read quid istic? (concedentis et veluti victi verbum, Don. And 572, cf. Eun.388, Ad.133,350) for quid istuc? of all MSS in 956.

The difficulty revolves round Micio's gaudeo. If it is a genuine expression of M.'s pleasure that Demea has seen the truth of his dictum, then quid istic? must be read (cf. H.T.1053, istuc AD²p). But Micio's next words 'It will be given since he wishes it' are very odd. Hic must refer to Aeschinus (cf.969). It is much more likely that gaudeo is ironic. Again quid istic? is preferable, but Micio's capitulation then seems to be quite abrupt. The awkwardness of gaudeo has led most editors to omit it in 955 and place it either before suo sibi in 958 (Faernus, Bentley, Westerhovius) or after volt in 956, moving AE.mi pater to 955 in its place (Umpf., Stamp., Spengel, Fleck.², Mar, Prete.). But we can remain close to the MSS, if we give et dictumst vere et re ipsa fieri oportet to Micio and gaudeo to Demea. In these words Micio first asserts that he meant what he said (refuting perhaps the implication in the irony of bene and sapienter, 953) and he feels obliged to carry it out in practice. After the submission of Micio gaudeo, spoken by Demea, makes perfect sense. Micio's

quid istuc? can then be retained. I take these words and the following to be spoken in a tone of annoyance as Micio tries to burst Demea's inflated sense of triumph:- 'Why do you say that? The land will be given since Aeschinus wishes it (i.e. you needn't be pleased. I'm not doing this because of you)'.

The assigning of gaudeo to Demea has some support from G which reads MI. quid istuc? at the beginning of 956. The position of gaudeo at the beginning of 958 may also bear witness to my suggestion. Was there a scholion which stated that gaudeo in 955 was spoken by Demea? This would be impossible to understand if, as in the MSS. et dictumst oportet is spoken by Demea. The only place where Demea could say gaudeo would be before his next words nunc tu ... (957). It was accordingly inserted there, and removed from 955 in all MSS. except in Dlp.

It is true that Aeschinus has said nothing to justify quandoquidem hic volt. One may imagine some action on Aeschinus' part to show his support for Demea (cf. Dysk. 729 and Handley ad loc.) But Micio may just be saying this to spite Demea. One may compare 969 where Demea says denique hic volt fieri,

although Aeschinus has said nothing.

Metre of 956-8. Line 958 scans as a trochaic septenarius or iambic octonarius. The latter (with suo iambic: cf. Capt.81 suo sibi suo vivont, ros si non cadit, and see Drexler, Lizenzen 33) is favoured by Terence's practice when a new 'scene' begins in mid-verse and the metre of the new scene is different. The metre changes in the first complete line of the new scene: thus from iambic octonarii to trochaic septenarii at Eun.1050 (Phaedria enters and speaks in the middle of 1049) and at Ad.197 (Aeschinus leaves and Sannio begins his monologue in 196). An exception is Hec.768 where one would expect an iambic septenarius after the entrance of Phidippus in 767 instead of a trochaic octonarius. But this sequence (troch.oct. followed by an iambic line is very rare: see on 166) and because of both abnormalities 768 is suspect.

Lines 956-7 are senarii. For the appearance of senarii between iamb.oct. cf. And.196-8, 497-8, Hec. 205-6.

956. I scan quid istuc and quandoquidem with o short by Tonanschluss. This gives a better iambic line ^{less bad} than if one scans the first syllable of istuc light

by BB after quid and takes quando quidem as two words. The first syllable of iste, etc. is usually shortened after quid (see CR 34.1920 60) but cf. Eun. 656. So also at Plaut. Poen. 1225 quid iste makes that line an iambic octonarius and this seems to agree with the change of tone which the formula concedentis indicates.

957. L-K. print what is essentially the reading of D: nunc tu germanu's pariter animo et corpore. The reading which the other MSS point to is nunc tu es germanus (mihi having been inserted in different positions). The OCT is probably right.

958. suo sibi gladio hunc fugulo: 'He's hoist with his own petard'. Demea is thinking in particular of how he has turned Micio's verbum against him. For the metaphorical / proverbial usage of gladius cf. Cic. Caec. 82, aut tuo, quemadmodum dicitur, gladio aut nostro defensio tua conficiatur necesse est, Plaut. Trin. 129, dedistine hoc facto ei gladium quidve occideret, Lact. Inst. 3.28.20, quid igitur pugnes adversum eos homines qui suo sibi gladio pereunt: see Otto 153 ff.; Woellflin, Sitzber. Bay. Ak. Phil.-Hist. Kl. 1888 1.206 ff. suo sibi: the reinforcement of

the possessive adjective by sibi appears to be colloquial. It originated when the dative had some syntactic link with the verb as at Trin.156, reddam suom sibi but the two words fused together to express 'one's very own': cf. Capt.5, sed is quo pacto serviat suo sibi patri (see Lindsay ad loc.) Capt.46,50,81, Pers.81, M.G.632, Cic.Phil.2.96. Att.7.11.1, Petron.66.2, Gellius, 5.10.16, 16.19.12 (Cic.Att.7.11.1, sibi habeat suam fortunam, cited in LHS II,93, is not relevant). Outside the third person the expression is rare but cf. Plaut.Truc.692, mea mihi pecunia. Cf. also Accius 606-7, vulnere taetro deformatum, / suo sibi lautum sanguine tepido.

Here, as at Eun.1049, only the illustrated MSS have a new scene. At both places they have probably retained the original scene division and the others have amalgamated the two scenes because the new character entered and spoke within a verse (cf. crit.app. at 364). At Phorm.795 the situation is the reverse with the illustrated MSS having no new scene. At Hec.767 and H.T.954 only D has no new scene. See Jachmann, Gesch.66; Andrieu, La dialogue antique,159. The latter inclines to the view that at Ad.364, Eun.1049 and here the Calliopiens, wholly (except p) at 364

and the γ -group in the other two, have made innovations. 959. The metre changes to the trochaic septenarius in which metre all of Terence's plays and most of Plautus' (exceptions are Aul., Pers., Stich., Pseud.) end.

frugi: the adjective was originally a predicative dative which was used as an adjective. The word denoted high moral qualities (probus, bonus); cf. Men. 577 sin dives malust, is cliens frugi habetur, and is a common epithet on epitaphs (CIL I² 1259, 1349 and see TLL VI 1 1458, 7ff). With this description of Syrus Demea introduces his plea for the manumission of the slave, as he had hinted earlier (886): cf. Cas. 283 ff. probum et frugi hominem iam pridem esse arbitror. CH. intellego./ quin si ita arbitrare, emittis me manu?

961. multa: 'for many reasons'. The preposition is understood from Micio's question: cf. how in relative clauses the preposition is not repeated with the relative pronoun: Phorm. 171 quod si tibi res sit cum eo lenone quo mihi stas?; 476, in hac re ut aliis; Cas. 318 cum eadem quae te semper.

964. et quidem: 'and what's more...', introducing a further or stronger point: cf. Hec. 430, ere, etiam tu hic stas? # et quidem te expecto, H.T. 523, 775, Eun. 956.

I would punctuate with a dash after haec and after convivium in 965. Haec is repeated after the tricolon (see LHSII 807 and note on 357).

964-5. At least two of the three points which Demea sarcastically brings up as justification for freeing Syrus all refer to the immediate events of that day. Demea had met Syrus returning from the market-place with the provisions for a feast and heard him give the instruction for their preparation (364 ff.). The scortum referred to is Ctesipho's psaltria. In the Terentian play Syrus had nothing to do with bringing the girl to Micio's house. If, as is possible, Syrus was involved in the raptio in Menander, Demea would be more accurate (see pp.38 ff.)

opsonare cum fide: a difficult phrase which editors interpret differently. The use of cum fide is for comic effect. Fides denotes the quality of a man that inspires confidence (honestas, constantia, etc. what we might call 'integrity'): cf. Carm.epig.72.1. vixsi cum fide, Livy 32.17, quaestiones cum fide curaque exercere. Hor. Epod.17.37. Thus cum fide arises from the claims which Syrus makes in 962-3 as grounds for manumission but Demea sarcastically links it with opsonare, an activity which Demea thinks is a

mark of loose-living (cf. 117, opsonat, potat, olet unguenta). Dz-K. take the phrase to mean 'Buying on credit', but I cannot see how this sense can be supported.

965. de die : 'during the day' i.e. before evening, the usual time for a convivium. Drunkenness during the day was especially frowned upon, cf. Plaut.Asin. 825, Pseud. 1298 and see Headlam-Knox on Herodas II 25.

967. alii meliores erunt : if Micio rewards Syrus for his services, the other slaves will have the incentive to emulate him. In view of the nature of these 'services', this inducement of Demea's is small comfort to Micio!

968. hic : i.e. Aeschinus. Demea exploits Micio's weakness by bringing in Aeschinus, who, though he has said nothing, knows what is expected of him.

969. si quidem : only certain example in Terence where si before quidem is not shortened by Tonanschluss: cf. Plaut.Rud. 1061 and see Drexler, Lizenzen 15 ff. When si is a heavy syllable, the convention is to print si quidem. In cases where si is at least possible, siquidem would break Hermann-Lachmann's law (Cun. 182, 717, 828, Phorm. 302) or Ritschl's law (H.T. 331).

But since a dactylic word or a trochaic caesura of a dactyl is permitted in the first foot of iambic/trochaic lines, siquidem is possible at Ad.976, Eun.50,446, 1019, H.T.324. But cf. Plaut.Cist.377 (siquidem imperés) where imp- cannot be shortened by BB.

969-70. L-K read hoc / voltis, the reading of D¹G¹p. But after his direct address to Aeschinus the singular seems better. I would omit hoc and read tu vis at the beginning of 970.

970. eho : see on line 389.

liber esto : In Athens no formalities were required when a slave was freed. In Rome of the Republic, however, manumission to be valid had to be performed before a magistrate (see Watson, The Law of Persons, 196 ff.).

971. omnibus : a dactylic word can occupy the first foot of a trochaic or iambic line: cf. Hec.380 omnibus nobis, Hec.281, nemini plura (reading of the Bembinus and probably superior to that of the Calliopians) and in iambic lines And.734, nescio quid narres, Hec.701, omnibus modis. In all these examples the final syllable of the initial word is light by BB. See Laidlaw, 44 ff., Quaest., 138 ff.

seorsum: disyllabic; literally 'separately' and thus 'particularly'.

972. gaudeo : i.e. 'that you are free'. cf. Plaut. Men.1031, quom tu liber es, Messenio, gaudeo.

credo : a standard acknowledgement to some expression of congratulation or pleasure: cf. And.939, SI. ne istam multimodis tuam inveniri gaudeo. PA. credo, pater (Donatus ad loc: sic responderi solet dicenti 'gaudeo'), Eun.1051, Phorm,255,610, Hec.457 (creditur), Plaut.Bacc.185, Men.1031.

972-3. utinam ... liberam : more logically one would expect the contents of the utinam and ut-clauses to be interchanged, since his gaudium is perpetuom if Phrygia is freed. Syrus expresses it in the reverse manner - 'If my joy were to be perpetuom, Phrygia would be freed'.

973. uxorem : neither in Athens nor in Rome could slaves legally enter into marriage (Buckland, Romai Law, 76). In Rome they lived in contubernium. Uxcrem is therefore used loosely.

974-5. et quidem ... dedit haec : Phrygia must be supposed to have been sent by Aeschinus sometime during the course of the play. The dramatist adduces this for the purpose of providing a farcical reason for her manumission.

976. emitti : i.e. manu emitti : cf. Phorm.830, Cas.474, Curc.497, Men.1023. This is the compound always used in Plautus and Terence for the classical manumittere (but separate at Cic.Milo 57, manu cero cur miserit).

977. Only here does Demea's generosity affect his own pocket as he offers to pay Micio the value of Phrygia.

978. Note the highflown style of the line with alliteration and peronomasia: cf. Capt.355, di tibi omnes omnia optata offerant, Pseud. 937, tantum tibi boni di immortales duint quantum tu tibi optes, in contrast to the simpler di dent tibi quae velis (Trin. 1152, Poen.105, Stich.469) di tibi dent quaecumque optes (Asin.46) : see Haffter, 41 f., Brix-Niem. at Trin.384.

The scholion of Donatus ('omnes omnia' antiqua elegantia et figurata) is hardly enough to justify reading omnia omnes semper (Bentley, Fleck.²). As Kauer says, this transposition spoils the sound effect of the end of the line.

979. processisti hodie pulchre: 'The gods were smiling on you when you came out today': cf. Capt. 649, ut quidem hercle in medium ego hodie pessume

processerim. As Lindsay says (ad loc.) the reference is to the Roman superstition of good or bad luck attending one's exit or entrance. Cf. Epid.183, liquido exeo auspicio foras avi sinistra, Stich.459, Aul.447. For pulcher in the sense of a good or favourable omen cf. Cic.de.div.1.108, ex alto longe pulcherrima praepes laeva volavit avis; 1.45, pulcherrime auguratum est rem Romanam publicam summam fore; Hor.C.1.36.10, 4,4,39; Nonius, p.87 L, auspicia pulchra et luculenta, (cf. Plautus, Cornicula, pulchrum et luculentum hoc nobis hodie evenit proelium).

980. tu tuom officium: it seems more reasonable to assume shortening of off- after tu(om) than synizesis and complete elision of tuom: see on 593.

siquidem ... utatur: I separate these words from red.T.C. (with most edd.). The apodosis is what Micio has just said.

prae manu : the sense seems to be 'at his disposal', referring in particular to cash: cf. Bacc,623, qui patri reddidi omne aurum amans, / quod fuit prae manu; Digest, 13.7.27, cum prae manu debitor non haberet, species auri dedit. Literally prae means 'in front of'. One thinks of prae se ferre in the sense 'to display openly' (cf. Cic.orat.146 ac fortasse ceteri tectiores; ego semper me didicisse prae me tuli cf. Gk.

πρὸ χειρῶν φέρειν, Eur. Troad. 1207, Soph. Ant. 1279; Eur. Iph. Aul. 36, Rhes. 274). From this developed the sense that what a man prae manu tulit were his cash assets as opposed to his complete wealth, the hidden assets.

981. unde: for ablative qui (cf. 950). istoc vilius: istoc refers to aliquid paullum; 'I'll give him less than that (viz. nothing)'.

984. quid istuc?: 'What's the meaning of this?' Micio addresses Demea.

985. quod prolubium? quae istaec subitast largitas? the line echoes Caecilius 91, quod prolubium, quae voluptas, quae te lactat largitas? although should hardly be placed in quotation marks as in L-K. I would in fact take quod prolubium with quae res ... tuos and place a comma after tuos. For this position of a second interrogative phrase cf. Pac. 155-6, quo praesidio fretus, auxiliis quibus? / quo consilio consternatur, qua vi, cuius copiis? The rarity of prolubium accounts for the reading proluvium in C², and in the citation of the line in Serv. Auct. Aen. 3.217, see Nonius 64 M.

986 ff. The comic now gives way to the serious as Demea answers Micio's questions. He explains that

he has acted in this way to show that the other's popularity arose from his indulgence and permissiveness. Demea offers himself to Aeschinus as the man to guide him and Aeschinus accepts.

The lines are as carefully composed as was the contrast between Micio and Demea in Demea's monologue (863-76). Again there is the blend of parallelism and variety. Note the dyadic structure in 986-988, facilem et festivom; ex vera vita neque adeo ex aequo et bono; ex adsentando, indulgendo et largiendo; and how ex vera vita is balanced by ex adsentando and ex aequo et bono by indulgendo et largiendo. By contrast tricola take over from 991 (the three imperatives in 991 and the three adjectival clauses in 992-3) until the dyadic form returns at 994, but in a form (2 + 1) that is the reverse of 988. Note how use is made of connectives at the beginning and end while the central section is marked by asyndeton. The whole passage is further embellished by sound effects such as alliteration (facilem et festivom, vera vita), rhyme (adsentando indulgendo et largiendo; effundite, emite, facite: etc.) and assonance (omnia omnino obsequor).

986. ut id ostenderem: ost- light by BB. id points forward to the accusative and infinitive. 'My purpose

was to show you this: 'their opinion of you is not the result of a true way of life or of your doing what is right but of your permissiveness and lavishness'.

quod : 'as to the fact that' : cf. Capt.586, filium tuum quod redimere se ait, id ne utiquam mihi placet, H.T.204, et quod illum insimulat, id non est, Hec.581. teque ante quod me amare rebar, ei rei firmasti fidem.

The quod-clause is not always picked up by a demonstrative (cf. e.g. Pseud. 101, Truc.471). This type of construction commonly introduces senatorial decrees where the quod-clause marks out the topic of the decree: cf. quod M.Marcellus consul verba fecit de provinciis, de ea re ita censuerunt .. (Cic.ad fam.8.8.5 ff.), quod verba facta sunt de philosophis et rhetoribus, de ea re ita censuerunt ..; (Sen.Cons.de phil.et.rhet., Bruns⁶ 37). See G. Williams. Hermes 86 (1958) 427 ff.

facilem et festivom : the two adjectives mean much the same: 'good natured, affable'; cf. Eun.1048, mei patris festivitatem et facilitatem.

987. ex vera vita : vera in the sense recta : cf. H.T.154, hoc cum fit, ibi non vere vivitur, And.629 idnest verum? immo id est genus pessimum in / denegando modo quis pudor paullum adest; and the frequent

impersonal usage: e.g. Verg.Aen.12.694, me verius unum pro vobis foedus luere et decernere ferro (see Servius ad loc., 'verum' ... quod rectum et bonum esset appellabant), Cic.Tusc.3.73, praeclarum illud est et, si quaeris, rectum quoque et verum ut eos qui nobis carissimi esse debeant aeque ac nosmet ipsos amemus, and often in Livy (2.48.2; 3.40.11: see Stampini on this line).

988. ex adsentando indulgendo et largiendo: this is not an example of a tricolon with the third linked by a connective. Rather it is a asyndeton bimembre, parallel to ex aequo et bono. (cf. notes on 319 and 263). adsentando: the verb connotes insincerity and flattery: it is used to describe the parasite Gnatho in the Eunuchus (253, 490). Its only other occurrence in Terence is at 270 of this play, where the sense is 'to flatter'. Here the verb suggests indiscriminate submissiveness. For the close connection of indulgendo and largiendo cf. 62-3, quer tu his rebus sumptum suggeris, / vestitu nimio indulges? and H.T.988, te indulgebant, tibi dabant.

989. nunc adeo: adeo emphasises nunc, contrasting with the past: 'if my way of life is distasteful to you now (i.e. as it was previously before I showed

Micio in his true colours): cf. Men.119, nimum ego te habui delicatam. nunc adeo ut facturus dicam, Verg. Aen.11.314 (cf.302 ff.). More commonly nunc adeo marks a contrast with the future : cf. And.775, Eun.806 Plaut.Merc.329, M.G.159, Verg.Aen.9.156 (see Conington ad loc.). See Hand.Turs. I 146).

990. quia non iusta iniusta , prorsus omnia omnino obsequor: iusta iniusta is an example of asyndeton bimembre which consists of only two words and which survives in Latin from Italic mainly in legal and religious language (see Fraenkel, Elem.Plaut.138 n.2, 238; Ikt.u.Az.128n.3): cf. the juristic terms, emptio venditio, locatio conductio, and see Gellius' discussion of the expression purum putum at 7.5.1. Here iusta iniusta is a polar expression, expanding omnia. The position of the phrase before omnia and the word play and assonance of omnia omnino obsequor give this splendidly resonant line an almost indivisible cohesiveness. I would omit the comma after iniusta. For the usual position of these polar expressions cf. Phorm 687, ut te quidem omnes di deae, superi inferi,/malis exemplis perdant. (see Dz.Hauler ad loc.) Cist.522, di me omnes, magni minuti

(see Fraenkel, Ikt.u.Akz.loc.cit.), Catull.64.405,
omnia, fanda nefanda, malo permixta furore.

991. missa facio: only example in Plautus and Terence of this phrase where an object is not expressed: cf. Amph.145, Merc.84,657,1000, Trin.1168 Ter.And.680,833, Eun.90-1,864, etc. One would expect the object to be easily understood from what has preceded. And yet iusta iniusta ... omnia does not to my mind make a very suitable object to be understood. Only Fleckeisen of editors seems to have felt any difficulty here. He proposed missam facio. But this does not seem to suit the context.

Demea feels that he has lost both sons to Micio (cf.873). He has acted in the way he has in order to show that Micio's success is based on indulgence. In this final speech he is not saying that he is prepared to bring up the sons in the way they want but is offering the two sons the choice of father (cf. tibi ... permittimus, 995). At 992 ff. he offers himself as one who will check and correct their misdeeds, although he is prepared obsecundare in loco. When he says in 989-90 that if the boys do not like his vita because he is not like Micio, what is the apodosis which is required? Not 'I give

up my way of life' but 'I say no more' or 'you can have Micio' or 'I wash my hands of you'. I think therefore that one should read missos facio, vos being understood from vobis in the protasis. The corruption has arisen because of the corruption in 990 where all the MSS (except C¹ p¹) read ista for iusta; ista iniusta ... omnia was taken to be the object of facio.
effundite, emitem, facite : cf. 134, profundat, perdat
pereat.

992. sed si id voltis potius : id is omitted by D¹GL¹ and regarded as an intrusive gloss by some editors (L-K, Dz-K). I would keep it, since its presence is in keeping with Demea's style: cf. ut id ostenderem, 992; si ob eam rem quia (989 f.).

993. minus vides : the opposite of plus scis in 996; we would use a qualitative rather than a quantitative comparative on both occasions.

994. haec reprehendere et corrigere me: the position of me marks off the first two infinitives from the third. reprehendere: literally 'to take hold of', i.e. 'not to let your actions go unnoticed' cf. English 'to pick someone up' on something he does.

obsecundare in loco: i.e. vobis. Demea says that he

will on occasion let some of their mistakes pass, i.e. presumably when he believes no damage has been done. The first syllable of the verb is light by BB. The reading secundare is found in Donatus alone. This would mean 'to make favourable, i.e. to turn to good account' but in loco is a strange modifying phrase for this sense: cf. H.T.827 obsecundato in loco. The reading has arisen from taking obsecundare as the final stage after reprehendere and corrigere of Demes's methods (cf. Don.994¹: tribus tria redduntur et utraque ἀβητικῶς).

996. plus scis quid opus factost: 'you know better (than Micio) what needs to be done'. Most editors have adhered to the reading of the group, but D¹GL, Eugr. have facto sit. For the subjunctive to be read facto and opus have to be interchanged. Generally relative clauses and indirect questions are kept distinct (cf. And.536, et quid ego te velim et tu quod quæris scies) and the indicative in indirect questions seems limited 1. to where the main verb is imperative and the paratactic relationship of the two clauses can still be felt (cf. H.T.310, dic quæ illast altera?, Phorm.473,557, And.878, Ad.195) and 2. to where the

subordinate clause has exclamatory force (cf. Hec.91, 472,646.) With scire all the examples are dependent on scin: Becker (Studemund I 270 ff.) explains this by the fact that the main verb is not really interrogative but is the equivalent of an imperative: cf. H.T. 494, Eun.338, Hec.753, and for viden Eun.265,783 and see Allardyce, 130. With Becker (op.cit.254) I would change quid to quod.

996-7. sino : habeat: I would remove the colon (with Spengel). It is true that in Terence the subjunctive occurs after the imperatives sine and iube. But it is an easy and unobjectionable extension to the first person: cf. And.901, sine te hoc exorem.
#sino.

997. MI. istuc recte: only L, p and Don. give the words to Micio, but some reaction from Aeschinus to his query is more desirable than to bring in Micio (see Andrieu 70-1).

Cantor. plaudite. the same ending to the play as in Andria and Hecyra: slightly expanded in the others - vos valete et plaudite. In the Terentian MSS the formula is preceded by the nota ω. It was probably spoken by one or possibly all of the actors onstage.

The cantor referred to by Horace, A.P. 155, sessuri donec cantor 'vos plaudite' dicat, is one of the actors, not the flute-player who accompanied the non-senarii passages. The latter theory is based on Livy's account of how Livius Andronicus left the cantica to a special singer (VII.2) and initiated what became general practice. On this see Duckworth 362-4. For cantor in the sense of actor cf. Cic.Sest. 118 and see Beare, 229.

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