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Plautus, Titus Maccius
"

**T. MACCI PLAVTI
AVLVLARIA**

**WITH NOTES CRITICAL AND EXEGETICAL
AND AN INTRODUCTION ON
PLAUTIAN PROSODY**

BY

WILHELM WAGNER PH. D.

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TO

T. HEWITT KEY, M.A.


**PROFESSOR OF COMPARATIVE GRAMMAR IN
UNIVERSITY COLLEGE, LONDON,**

THIS VOLUME IS DEDICATED

AS

A TRIBUTE OF THE SINCERE REGARD

OF THE EDITOR.



*En, ueniam pro laude peto, laudatus abunde,
Non fastiditus si tibi, lector, ero.*

P R E F A C E.

As the present work is intended to supply the wants of more than one class of readers, I think that on its completion a few words will not be superfluous in order to explain its origin and purpose.

In pursuance of my studies on the *Aulularia*, a first specimen of which I had given in my dissertation *de Plauti Aulularia* (Bonn, Marcus, 1864), I had as well as I could emended the text and collected much material towards an exegetical commentary. Easter 1865 I visited London to collate the MS. J in the British Museum. On my return to Manchester, I went over the text again, and in this way a critical commentary was at last produced which appeared to give a clearer idea of the textual history of this play than could be had from any former edition. In June, I went again to London, and there it was that Professor Key kindly encouraged me to publish my labours. Now, although I had at first planned nothing more than a critical edition of the *Aulularia*, I soon found that my book would be more useful and perhaps agreeable to a larger range of readers, if an exegetical commentary should be

added. It may be that only a few scholars will care for the critical notes, but surely many students will desire to have explanatory notes, without which the edition would to them be quite useless. As it is my opinion that no Latin author can be advantageously explained in the same language, I have written my notes in English, though I am well aware that in so doing I must rely on the forbearance and kindness of my readers, who will, I hope, not be very strict in the case of a foreigner whose acquaintance with the English language is of no very long standing. I may say that I have read and studied all the commentaries ever written on the *Aulularia*, and there scarcely can be anything of importance in them which would not be found in my notes. But at the same time, I have tried to avoid all unnecessary and superfluous erudition which seemed to have no connexion with the explanation of the text. On the whole I venture to hope that a student will after the perusal of my notes be sufficiently prepared for a critical study of the Plautian comedies. I have not thought my commentary to be a lace wherein to mention the names of former commentators whenever I am indebted to them for explanations or quotations; there is indeed a great deal of exegetical matter running through all commentaries, and well-known to every scholar; special mention has, however, been thought necessary in exceptional cases where peculiar honour seemed due to the discovery of difficult explanations or happy quotations. Whether the original additions and illustrations given in the present commentary will be thought an improvement or not, I must leave to my readers to decide.

IN THE INTRODUCTION I have chiefly endeavoured to give a brief, but clear and sufficient summary of the laws of Plautian prosody. This seemed the more necessary as the results of the investigations of Ritschl and other German scholars on this subject are either totally unknown or, at the best, but partially known in this country, and are moreover not easily accessible to the English student, they being scattered through Ritschl's *Plautus and proemia*, and many volumes of German philological periodicals.

In concluding this preface, it gives me great pleasure publicly to acknowledge the manifold obligations which I owe to Dr. Ernest Adams, who has not only kindly touched my English style in many a sore part, but to whose hints and suggestions both the Introduction and notes are greatly indebted.

Thus I dismiss my book, though I feel that it stands in need of much indulgence and forbearance—I venture to say that it would be better if I could have written it at a place more favourable to philological studies than Manchester.

RUSHOLME, NEAR MANCHESTER,

May, 1866.

ERRATA.

- Page iv. l. 28, read plautū instead of plantū*
,, *x. l. 30, read admitted instead of omitted*
,, *xli. l. 8, after longer words add and even of metrical complexes of two and more syllables*
,, *xliii. l. 10, read mn instead of mm*
,, *84, l. 4, omit very.*

INTRODUCTION.

I. *On the MSS. used in the present edition of the Aulularia.*

THE text given in the present edition of the *Aulularia* is founded upon an accurate collation of three MSS., which have been thought sufficient to represent the textual history of this play. The MSS. made use of are as follows:

(1) **B**, the '*vetus codex*' of Camerarius and Pareus, now no. 1605 of the Palatine library in the Vatican at Rome. This MS., written in different hands in the eleventh century, consists of two separate parts, which owe their connexion to the bookbinder, the first containing the first eight, the other the last twelve comedies¹. As this MS. is the oldest and best authority for the *Aulularia*, due care has been taken to represent its readings with the utmost accuracy. Pareus' second edition has therefore been made the basis of our own recension, but his statements about the readings of the MS. have been compared with Gruter's additions in his revision of Taubmann's edition², and Pareus' own *Analecta Plautina* which form the seventh volume of Gruter's *Lampas critica*. As far as possible, the different corrections which have been made in this MS., are accurately recorded in our critical commentary, though the oldest hand (**Ba**) does not always give the correct reading itself, but frequently furnishes us with the means of finding it out by

¹ See Ritschl, *Proll. Trin.* p. 27—30.

² M. Acci Plauti comoediae, ex recognitione Jani Gruteri, qui bona fide contulit cum MSS. Palatinis. Accedunt Commentarii Fridrici Taubmanni auctiores..... apud Zacharium Schurerum MDCXXI.

way of a slight letter-change¹. The orthography of this MS. has been adopted throughout, though modified with a due regard to manifest errors which must be attributed to the period when it was written. Pareus is generally pretty accurate in this respect, though he is not to be trusted throughout. Ritschl warns us in the preface to his first edition of the *Bacchides* to draw conclusions from Pareus' silence, and I have endeavoured to observe this restriction, though there are several passages where I found it impossible to ascertain the actual reading of the MS.; in such cases I always quote the authority which is responsible for the reading adopted in my text. Gruter, in his preface to Taubmann's third edition, p. xiv, enumerates the following words which Pareus generally spells against the custom of his time: *corrigere prorsus herus hera plurima pessimus efficio efflictum succenseo sexcenta simul heri surreptum fidicina tibicina thesaurus ueto*, spelt in Pareus' edition *conrigere prosus erus era pluruma pessumus ecficio ecflictum suscenseo sescenta semul eri subruptum fidicena tibicena thensaurus uoto*, and Gruter charges Pareus with adopting these forms in his text even where others actually occur in the MS. Now, it appears at once that almost all these forms are actually older and more genuine than those patronised by Gruter, and in not a few passages our commentary will show that Pareus expressly states his deviation from the MS. As to the omissions with which Pareus is charged by Gruter, a careful comparison has convinced us that, for the most part, they are perfectly groundless. There are, as far as we can prove, only two words in the list given by Gruter, which Pareus seems to spell against the authority of the MS., viz. *fidicena* and *tibicena*. Ritschl's apparatus gives the spelling *fidicinas* in **B** Most. 960, and in **ABC** Stich. 380, *tibicina* is found in the Stichus, *tibicinam* in the Mostellaria and Pseudulus. Pareus has *fidicena et tibicena* Stich. iv 1, 36 (= 542 Ritschl), but Ritschl expressly states *fidicina et tibicina* to be the spelling of the MSS. Nevertheless, the present edition of the *Aulularia* gives the word always with an *e* in the penult, because Pareus has the following note on ii 4, 2 '*Tibicenasque*] Sic V. C. & Pal. sext. at τὸ *que* non est in V. C.', and accord-

¹ Quibus omnibus recte pensitatis intelleges non esse Veteris codicis correctiones unius certae normae lege generatim censendas, sed singulis in locis *sola ratione duce* aestimandas. *Ritschl*, praef. Mil. glor. xx.

ing to this statement the spelling *tibicenas* is actually found in this passage.

(2) **J**, a manuscript¹ in the British Museum, formerly belonging to the King's Library; it still bears the mark 15 C XI with which it is mentioned in Casley's 'Catalogue of the Manuscripts of the King's Library' (London 1734) p. 243. The MS. being as yet almost entirely unknown, I will here give a full account of its present state and its bearing on Plautian criticism.

The MS. 15 C XI contains first of all the *Tusculan questions* written in a hand of the tenth or eleventh century. The first leaf being wanting, it commences with 1 4, 7 *ornateque dicere*. With folio 30^a quite another hand begins which continues to the end of the *Tusculans*, fol. 58^a; fol. 58^b is left blank; fol. 59^a Cicero *de inuentione rhetorica* begins written in a hand of the 13th century. Here, each page is divided into two columns; and the same continues in the *Rhetorica ad Herennium*, which commences fol. 86^a. After the words '*et hic liber non parum continet litterarū quæ restāt in reliquis dicem⁹*' follows immediately in the same handwriting '*Etsi negociis familiarib⁹ impediti uixsatis ocium studio subpeditare possum⁹*' etc. It ends fol. 112^b '*hec ōia adipiscemur si rāes pceptōnis diligentia consequemur & exercitatione. Explicit.*'

Here the Plautian MS. begins. The general character of the handwriting is that of the end of the eleventh century, but perhaps it may be attributed with just as much reason to the commencement of the twelfth. The MS. is in a deplorable condition. In the corners of the pages the writing has totally disappeared; very often it is quite impossible to read either the commencement or the end of whole lines; some leaves, especially the first, are almost entirely destroyed. But this can be better seen in the *Amphitruo* than in the *Aulularia*, which has not suffered so much as other parts of the MS. I should have been inclined to think that the MS. was thus lamentably damaged by the great fire which destroyed a part of the King's Library in the year 1733, had it not been for Casley's observation '*lacerata sunt aliqua folia in principio codicis*' and p. 316, where he mentions the damages caused by the late fire, he expressly states that the MS. was 'preserved,' without adding any further observation. Moreover, the different MSS. now

¹ In the present edition the MS. is denoted by the letter J in accordance with Prof. Ritschl, *Proll. Trin.* p. 41.

contained in this volume seem to have been already thrown together in Casley's time, though the present splendid binding bears the date of the year 1757. As regards the age of the MS., I may add that Bentley attributes it to the tenth century; but there he is undoubtedly wrong. That Bentley knew the MS., was very probable, since he was 'Library keeper to His Majesty'¹ and his studies on the ancient comic writers gave him ample opportunity of consulting such a curious MS. I have, therefore, no doubt that Bentley means our MS. when, speaking in his note on Ter. Haut. tim. i 1, 20 about the line in the *Aulularia* which in the present edition is 241, but which in the MSS. stands after v. 390 (= II 8, 23), he says, '*Propere a pluribus Codd. abest, ut a Regio 800 annorum. Lege: Nimírum occidor, ni íntro huc propero cúrrere.*' The word in question is actually omitted in **J** (a fact of which we shall have to speak presently) and there neither is nor was any other MS. of Plautus in the King's Library which can claim an age of 800 years. I may observe that Bentley, however, did not hold this MS. to be the oldest source for the text of Plautus. In a note on Ter. Andr. iv 3, 13 he quotes a line from the *Cistellarii* II 1, 25 '*Abi quaerere ubi tuo iurando tuo satis sit subsidi,*' adding '*Ita codex omnium veterrimus,*' and this is actually the reading of **B**². In **J** we find it thus '*Abi querere ubi tuo iurando satis sit subsidii,*' i. e. **J** agrees here with Gruter's fourth Palatine MS.

The eight comedies contained in this MS. are arranged in the same order which we find in **B**: *Amphitruo Asinaria Aulularia Captiui Curculio Casina Cistellaria Epidicus*, which ends fol. 194^b, so that the Plautian MS. alone consists of 81 leaves. The space left on fol. 194^a is filled with the following lines:

Exemplar mendum tandem me compulit ipsū
Cunctantem nimíu plantū exemplarier istū.—
Ne graspicus³ mendis pprias idiota reptis
Adderet. & liber hic falso patre falsior ess&;

These verses, bad as they are, would still lead to the presumption that the MS. with which we have to deal, was not a mere imitation, but a

¹ So he calls himself on the title-page of the Dissertation upon the Epistles of Phalaris. London, 1679.

² Bentley neglects the spelling *querere*.

³ Our poet (if it be not too much honour to call him so) means, of course, *graphicus*, and this he takes in the sense of *scriba* or *librarius*.

corrected copy of a very faulty archetype. Whether this presumption be true or not, we shall soon have to decide.

The last page of the MS. is filled with an extract on the critical signs used by the ancient grammarians taken from Isidor (Orig. i 20)¹, but without any indication of its source. It is written in the same handwriting as the preceding Plautian comedies.

Before entering into a detailed discussion of the critical value of this MS., I have to say a few words as to its general orthography. Generally speaking, it is much inferior to **B** in this respect: almost all the old spellings we find in **B**, are modernised in **J**. Our commentary will show that such forms as *thesaurus adolescens auunculus surripio surripui surreptum cum* etc. are much more frequent in **J** than *thesaurus adulescens* etc. as found in **B**. Nevertheless, not a few traces of older and better spellings are left, e. g. *aput optigit opturat* (302) *coruos* etc. I may confidently state that I have tried to be as careful as possible with regard to these *minutiae*, and I hope that nothing has escaped my eyes, the MS. having been collated by myself twice over and inspected again wherever a doubt arose. But there is one point in which this MS. differs essentially from **B**: viz. its treatment of *enclitics* and *proclitics*. I presume that this is a point very often neglected by manuscript-collators, although it seems to have a just claim upon our attention, as being an undoubted relic of antiquity which we ought to notice, if not to preserve. Ritschl has a few lines about it, *Proll. Trin.* cxv., where he mentions

apse = *ab se*, *Trin.* 79.

apstirpe = *ab stirpe*, *ibid.* 217.

both found in **B**. I may add that it is not difficult to collect many other instances of such spellings from Ritschl's critical commentary, e. g.

apste = *abs te*, *Persa* 50 (**B**)

allaevam = *ad laevam*, *Glor.* 361 (**B**)

appatrem = *ad patrem*, *Merc.* 962 (**C**)

summanus = *sub manus*, *Pers.* 450 (**BCD** 'quod obscurare nolui' Ritschl)

¹ See the reprint in Reifferscheid's edition of Suetonius' minor writings (Lipsiae 1860) p. 137 s.

In the first instance (Glor. 361) *allaeuam* is still visible, but has been corrected and changed into *ad laeuam*. From this one example, we may reasonably suspect that other instances of the same spelling were frequently found in the archetype of **B**, which were, however, obliterated by later revisions. Now, this spelling is prevalent in **J**, i. e. *proclitics and enclitics are generally written together with their respective words*, although I do not remember having found such assimilations as in the five instances quoted from other MSS. The same is observed in the MS. of Cicero's Tusculans and the extract from Isidor referred to, and in a curious MS. of the fourth book of Martianus Capella (*Harleianus* 3825, *saec.* ix). Prof. Key reports the same of a MS. of Livy in the British Museum, though unfortunately he does not state its probable age¹. I have no doubt that many other MSS., if closely inspected, would show the same peculiarity of spelling. Its antiquity is proved by its frequent occurrence in very old inscriptions and by the testimonies of Priscian, Servius and even of Quintilian i 5, 27: '*cum dico circum litora, tamquam unum enuntio dissimulata distinctione, itaque tamquam in una uoce una est acuta: quod idem accidit in illo: Troiae qui primus ab-oris.*' Priscian says p. 977, '*cum annitatur saepe prae-positio sequenti dictioni et quasi una pars cum ea efferatur.*' The whole subject has been treated by Corssen, *über aussprache, vokalismus und betonung der lateinischen sprache* II. p. 254—321, where ample matter will be found to convince even the most incredulous of the truth of the assertion that *pronouncing such words as one was the invariable practice of the best times of the Latin language, and that this was frequently expressed by writing them together*².

¹ See Addendum to Key's Latin Grammar § 1465.

² The subject is, however, not yet exhausted, at least not so far as it touches Latin versification. It is my opinion (as will appear from the second part of this Introduction) that Latin poetry was, from the very oldest times down to the period of its extreme degeneration, under the absolute dominion of *quantity*: still, it cannot be denied in Latin poetry the common accent was of greater influence than in Greek. A careful observation of the *enclitics* and *proclitics* of the Latin would, no doubt, throw much light on many passages where we now consider metrical accent to be different from the common pronunciation of Latin prose. Prof. Key has some excellent remarks on this head in a Paper 'on Greek accentuation' (*Transactions of the Philological Society* 1855 p. 135 ss.)

I have not, however, adopted this way of writing, simply because it was never uniformly employed by the Romans themselves and seems to arise altogether from the habitual pronunciation, unless it was in some cases purposely adopted in consequence of grammatical theories.

These general remarks may suffice for the present: in my critical commentary I have not thought it necessary to repeat the express statements as to this peculiarity of writing on every occasion; on the contrary, I have ceased to do so after the first 250 lines.

The latest MS. I have made use of, is

(3) γ , *codex Harleianus no. 5285*, containing the first eight comedies neatly written in a hand of the 15th century. It consists of 97 leaves and has the *Aulularia* at the end after the *Epidicus*. After the last line of this play we read the following subscription:

ἘΓΓΑΘῆ ΤΥΧΗ
Ἡ ΒΙΒΛΟΣ, τοῦ *Κωζομένου*
τέλος. Κατ' *Sextilis* M. CCCCXV

The text of this MS. has been revised and corrected by at least three hands, but wherever the first hand is still legible, it gives almost always the same reading as found in **J**. The corrections made by other hands give us a fair idea of the critical labours which learned Italians bestowed on *Plautus* in the 15th century. One of the former possessors of the MS. has been very careful in adding all the quotations by *Nonius* in the margin, and so far as I have examined this point, he is not guilty of any omission.

There are many other MSS. of the *Plautian* comedies in the *British Museum*, which are enumerated in *Hildyard's 'Recensus Codicum'* in his edition of the *Aulularia* (Cambridge 1839). *Hildyard* promises to give all their readings, and if he really did, his commentary would be an interesting collection of the various readings of a great number of late MSS. But I may observe that *Hildyard* apparently omits many varieties which he considers to be of less importance: nevertheless, I have sometimes found his notes of some use, inasmuch as they enabled me to trace some emendations back to their first origin. In other respects, all those MSS. are quite worthless; if we have older authorities—and such **BJ** undoubtedly are—later MSS. have only a very

uncertain value, and the readings in which they differ from older authorities are to be considered as mere conjectures of the scribes or of some learned person whose emendations they adopted. To represent this class of Plautian MSS., which I may comprehend under the name of *corrected copies*, I have selected γ , simply because it is a dated MS. and unites in itself the different corrections of more than one emendator. It is interesting to compare with γ the readings of a MS. at Cambridge, mentioned by Hildyard, l. l. p. xv, which bears the subscription *Flor^o. die uigesimo primo decembris M. ccccxv^o*: the two MSS. being written in the same year. (See 'Addenda.')

What I have said about Hildyard's MSS., applies to several other MSS. occasionally mentioned in my notes, e. g. the six *Palatini* and the *Langiani* collated by Pareus and Gruter, and the *Guelferbylanus*, *Helmstadiensis* and *Monacensis* of Bothe¹—they all are later MSS. without any authority, though some praiseworthy emendations may be due to them. It is, therefore, of no use whatever to accumulate all their various readings, which I might have done easily: but moderation in this point seems to me wiser than superfluous industry. An editor should give all such readings as are actually of importance for the text itself or its history, but at the same time he should carefully avoid all unnecessary accumulation of insignificant variations of late MSS., or he runs the risk of tiring his reader's patience with a work which can have given neither amusement nor instruction to its author himself.

I may now proceed to examine more accurately the critical value of **J** and its relation to **B**. In doing so, I must briefly acquaint my readers with the stemma of the Plautian MSS. given by Ritschl, *Proll. Trin.* xxxvii. Ritschl allows **J** the same value as **B**, while he presupposes an unknown and non-extant MS. ζ as the source of almost all the other MSS. of the first eight comedies. Now, I do not presume to conjecture, whether Ritschl's knowledge of **J** was founded on more than Hildyard's partial collations: but however this may be, I can by no means agree with his view of the subject, though I may add that I found it very hard to dissent from so accu-

¹ I am inclined to think that Bothe sadly misrepresents the age of these MSS.



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the same recension as B, though there were several discrepancies between them; but as to the present state of J itself, it is in every respect much inferior to B and must be used with much caution, since we can never know what is really due to its archetype or what to its emendator.

The critical commentary of this edition is intended to give all matter necessary to authenticate the readings in the text. I do not, however, aspire to the minute exactness of Ritschl's *Plautus* with regard to the many emendations and conjectures of modern scholars. I think it superfluous (at least for the purpose of the present edition) to give the exact references where the reader has to look for the emendations either adopted in the text or mentioned in the notes: it will, I suppose, suffice in every case to indicate their authors¹. Sometimes, however, even a general note '*uett. edd.*' will be found; it means that the errors of the MSS. are already corrected in the editions before Camerarius. The readings of the *editio princeps*² are purposely omitted, since they are of no critical value at all.

As regards the leading principles of my criticism, I may say that I have been more conservative with regard to the MSS. than Ritschl generally is. '*Non omnes omnia decent*' is an old saying and a true one; and a genius like Ritschl may well venture to take more liberties with the text of the MSS. than other mortals can safely indulge in³. I may, however, console myself with the fact that, by returning to the readings of the same MSS., to which he had formerly paid so little respect, Ritschl himself has made his best discoveries in Latin grammar and in the history of the language in its earliest state. A still greater conservatism reigns in Corssen's book on Latin pronunciation, and in Studemund's dissertation *de canticis Plautinis*⁴. Still,

¹ Hare's emendations are taken from his manuscript notes on Plautus, which are now in the possession of the British Museum, under no. 5171,

² Venice a. 1472: see Ritschl, *Proll. Trin.* xxxv.

³ *Non est is scriptor Plautus, quo cum ea quae tantis hodie laudibus mactari solet, religione ad ipsorum codicum fidem conformato fecisse operae pretium uideare,* Ritschl, *Proll. Trin.* lxxviii s.

⁴ I avail myself of this opportunity to mention for the benefit of such readers as are not yet acquainted with it, a paper by Prof. Key 'Miscellaneous Remarks suggested by Ritschl's *Plautus*,' in the *Transactions of the Philological Society* 1861 p. 172—197. It is, as all the papers of Prof. Key, full of excellent remarks, though there are some points on which I should venture to dissent from his views.

v. 67 we find a ridiculous emendation in **J**'s text instead of the genuine reading preserved in **B**. The emendator was happier in his conjecture on v. 81, though he simply did not understand the reading he found in his archetype, or else he would not have tried a conjecture at all.—I should not ascribe the reading found in **J** v. 141 to emendation: a grammarian who changed *sis* into *si* in another passage (v. 652), would not be ingenious enough to substitute *sis* for *si quid uis*: we are, therefore, of opinion that **J**'s archetype differed here from **B**.—But what shall we say of the unhappy dexterity of our emendator who changed *facto*, which in his archetype was only a slight error for *factom=factum*, into *facta*, a form which in that passage sins equally against the metre and the grammar?—v. 253 **J** has a reading in its text which seems to be the conjecture of a grammarian; the same is added over the line in **B**.—v. 277 the traces of **INMIXTUM** were mistaken for **MINIXTUM** by the scribes of **B**, and instead of this *uox nihili* we have *mixtum* in **J** and later MSS., which is, however, against the metre.—My note on v. 343 gives two instances of **J**'s inferiority to **B**. First, the genuine reading *facile* was corrected into *facere*, because the emendator did not understand the construction *quod te abstinere posse scio*; secondly, the distribution of the verses is in the worst confusion, though it is already wrong in **B**. The same passage shows the dependency of the later MSS. upon **J**.—The strongest proof, however, is v. 241, where **J** omits a word on account of the metre: the line is actually a trochaic septenarius, but by some strange accident it stands now among iambics. This the emendator tried to remedy by omitting a word which, if it is only for the sense of the line, may well be omitted¹.

I could easily draw more instances from other lines of the *Aulularia* or from other plays; but as I think the above passages fully sufficient to show the truth of my assertion, I leave it to curious readers to collect more examples for themselves, if they should be anxious to have them all together. It seems to me from the instances given that **J** is a corrected copy of an archetype which followed almost

¹ 'Propere ante *Propero* inseruerunt Gulielm. alique, sed in Nostris Scriptis non apparet.' *Hildyard*. Such examples may serve to show the critical value of Hildyard's edition.

the same recension as **B**, though there were several discrepancies between them; but as to the present state of **J** itself, it is in every respect much inferior to **B** and must be used with much caution, since we can never know what is really due to its archetype or what to its emendator.

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² Venice a. 1472: see Ritschl, *Proll. Trin.* xxxv.

³ *Non est is scriptor Plautus, quo cum ea quae tantis hodie laudibus mactari solet, religione ad ipsorum codicum fidem conformato fecisse operae pretium uideare.* Ritschl, *Proll. Trin.* lxxviii s.

⁴ I avail myself of this opportunity to mention for the benefit of such readers as are not yet acquainted with it, a paper by Prof. Key '*Miscellaneous Remarks suggested by Ritschl's Plautus,*' in the *Transactions of the Philological Society* 1861 p. 172—197. It is, as all the papers of Prof. Key, full of excellent remarks, though there are some points on which I should venture to dissent from his views.

I should be very sorry to learn that I had ever sinned against Bentley's immortal law '*rationem potiore esse uel centum manuscriptis*': though I have no doubt that some of the best emendations in the *Aulularia* will still have to be found out, and I may hope that the present edition will contribute towards their discovery. I have only to add that all deviations from **BJ** in the text are marked by italics, a fact which, it is hoped, will be of some assistance to such readers as want to know how far they can safely rely on the given text without always troubling themselves to look down into the notes.

II. *On Latin pronunciation as seen in the verses of the comic writers.*

Anyone who undertakes the reading of Plautus and Terence being only acquainted with the rules of prosody and versification which he has learnt for Virgil and Horace, will be sorely puzzled to make out the verses of the above two comic poets: he will indeed find it not less difficult than Horace himself whose metrical principles are implied in the line '*legitimumque sonum digitis callemus et aure*' (*ars poet.* 274). But the ears of those Romans for whom Plautus wrote his plays, were by no means the same as those of the contemporaries of Horace, and it would be more than an anachronism, it would be the greatest injustice to the old poets, if we were to measure their versification by the refined laws of the Augustan period, or to blame them for not having adapted their verses to rules unknown to them. The principle which should guide us in our judgment of the verses of the comic poets, is pointed out by Cicero, *Orator* 55, 184 '*comitorum senarii propter similitudinem sermonis sic saepe sunt abiecti*¹, *ut non numquam uix in eis numerus et uersus intellegi possit*,' and in another passage, *Or.* 20, 67 '*apud quos (i. e. comicos poetas), nisi quod uersiculi sunt, nihil est aliud quotidiani dissimile sermonis*.' These two passages must teach us how to deal with Plautian verses and language. Nevertheless, the truth was not found out for more than two centuries after the discovery of Plautus,

¹ This adjective involves no blame at all, being simply an equivalent to *humilis*, see *Or.* 57, 192 '*ita neque humilem et abiectam orationem nec nimis altam et exaggeratam probat*.'

and the first editors did not hesitate to find Greek forms and imitations of Greek constructions in Plautian language; and as to verses, they had either no idea at all of their laws and did not trouble themselves about them, or at the best, their notions were very vague and more like presentiment than the full possession of truth itself. François Guyet, a French scholar of the 17th century, was the first to study the versification of the comic poets, and though his results were intermixed with a great many errors (as, indeed, it could not be otherwise), his works seem to have given the first impulse to Bentley, if we may trust to the simple fact that many emendations of Bentley's in Terence are already to be met with in Guyet's '*commentarii*,' nay, even some of his caprices already occur there¹. It is difficult not to say too much of Bentley's merits with regard to Plautus and Terence; but we may venture to assert that his edition of Terence will continue a standard book for philologists as long as classical philology shall be held in honour. Still, it would be totally preposterous to think that Bentley's famous '*Schediasma*' gives the real key to the full understanding of Plautian prosody and metres. Gottfried Hermann, who through his excellent teacher Reiz had early become acquainted with Bentley's Terence, adopted and refined his views both in his editions of the *Trinummus* and the *Bacchides*, and in his '*Elementa doctrinae metricae*,' where he has often

¹ I cannot better account for this fact than by referring to an observation made by Prof. Fleckeisen on this point in a conversation we had some years ago. The future editor of an elaborate edition of Terence was, of course, well aware of the fact in question, and he assured me that in his critical commentary on Terence the note '*Bentleius, item Guyetus*' would be seen in many passages. He suspected that Bentley might have read Guyet's works and copied many of his emendations; years afterwards, when he published his own Terence, he might well have forgotten the real author of a great many of the conjectures he found scattered over the margin of his copy, and as he approved of them, he took them for his own. But how is it then, that Bentley sometimes mentions Guyet's name, but only to accuse him of vanity, levity and rashness? And how is it that Bentley is otherwise very careful to find out the first author of good conjectures, but very careless indeed to give Guyet his due praise? It is true, Guyet was nothing more than ingenious, a true French nature in this respect; his judgment never ripened and I can easily fancy that Bentley could not think much of him. His words on Davies may be well applied to Guyet '*laudo equidem conatum et ingenio tuo faueo, quod ubi semel maturuit, praeclarissimos fructus dabit. sed opus est iudicio subacto*' (note on Cic. *Tusc.* II 25). Guyet reached the age of 80 years, but his *iudicium* was never *subactum*. Nevertheless, it would be interesting to possess his book '*de prosodia uersuum Terentii et Plauti*,' which his sudden death did not allow him to finish.

occasion to speak of Plautian passages and to emend them. Ritschl, whose name will be connected with that of Plautus for ever, declares in his dedication of the *Prolegomena* to the *Trinummus*, that, next to the great Bentley, he considers Gottfried Hermann (whose pupil he was at Leipsic) as the sole guide in the emendation of Plautus. This admits, however, of many restrictions. Ritschl does by no means follow the same principles through his whole Plautus. Many facts which he did not acknowledge in his *Prolegomena*, were admitted in the prefaces to the different parts of the second and third volumes, some even were silently given up. What Ritschl now holds as to Plautian prosody etc., is developed in an excellent paper in the '*rheinische museum*' vol. XIV p. 400 ss., and the proofs of his views are partly to be found in the numerous '*prooemia*,' which he had to write twice every year while professor at Bonn. In the following sketch, Ritschl's present theories have been followed throughout, with the sole exception of our doctrine of the influence of the accent on Latin poetry, where we follow the views briefly developed by Böckh (*bericht der berliner akad. der wissensch.* 1854 p. 270 ss.) and more fully proved by Corssen in his book on Latin pronunciation.

But to return to the two passages quoted from Cicero,—we need not dwell upon the fact that for a full appreciation of Plautian metres and prosody, we must have a just idea of the oldest pronunciation of the Latin. A search after this will not fail to throw much light on the oldest history of the Latin language; it will, at the same time, show that many forms now found in the so-called Romanic languages were already anticipated in the popular speech of the times of Plautus and Terence. This accounts for the otherwise surprising fact that many of the youngest forms of the Latin language are either perfectly identical with the oldest forms or must at least be traced back to the same explanation. This point is duly appreciated and even somewhat overvalued in a paper 'On the metres of Plautus and Terence' by Prof. Key, which is appended to his treatise on the Alphabet¹.

¹ Prof. Key's system of pronouncing Latin verses may be called a *contractive* one, since he makes use of a contracted pronunciation of certain words even where metrical reasons (at least those generally accepted) would well admit the uncontracted forms. E. g. Prof. Key tells us to read *poéta cúmprim ám adscribend áp-*

A. ARCHAIC LONG VOWELS.

In its most remote period, the Latin language was overburdened with long and heavy vowels. Some of these archaic long vowels are occasionally found even in later writers, but a great many of them appear still in Plautus and his contemporaries. They are, however, of rare occurrence in Terence, nay, some of them seem to have been entirely lost in the period between Plautus and Terence. In the following pages, all such lengthened vowels are mentioned as concern Plautus: but before undertaking their perusal, the reader must be cautioned against the opinion that Plautus always uses the syllables mentioned with the same (and no other) quantity; on the contrary, in his writings he assumes the greatest licence to treat them just as it is best for the verse. This is, of course, a great convenience for the poet, but sometimes very inconvenient to his reader.

1. In *declension* we find the following deviations from the common usage of the Augustan period:

a in the nom. and voc. sing. of the first declension was principally long in old Latin, as it is indeed in Sanskrit and in most cases of the Greek. That it must have been so, might, even in default of other proofs, have been concluded from the simple fact that the genitive *āi* would be left unaccounted for, if it was not for the length of the nom. *a*. (Ritschl, *rhein. mus.* XIV 400). But we really find it long in three lines of the old inscriptions on the sepulchres of the Scipios.

honós *famá* uirtúsque glória atque ingénium
 terrá Publí prognátum Públió Cornéli.
 quoiel *uitá* defécit, nón honós honóre.

(Ritschl, *ibid.*) Nay, Bücheler shows (*jahrbücher für classische philologie* 1863 p. 336 s.) that in all the Saturnians which we have, the nom. and

pulit' (Alphabet p. 146), there being no metrical reason at all, why we should not admit a dactyl – ˘ – (*prim áni*) instead of the spondee *prim ám*. I am afraid that a general application of this system would reduce Plautian lines to a monotony which would entirely spoil the charm of conversational liveliness we find in the comic writers.



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i 2, 151. *uxōr* Stich. 140. *As*. 927. *The same is the case with the comparatives *stultiōr* Bacch. 123, *auctiōr* Capt. 782, *longiōr* Amph. 548, *uorsutiōr* Epid. III 2, 35¹.

er is long in *pater* Aul. 772. Trin. 645². It has the same quantity in three passages in Virgil, *Aen.* v 521. xi 469. xii 13. The fact is well accounted for by Prof. Key, Lat. Gram. p. 437. To Corssen's objections (*ausspr.* 1, 362) I cannot attach the least importance. He puts a stress on the fact that the *e* of the nom. disappears in the other cases, and holds this to be a proof of its shortness: how, then, would he account for the η of $\pi\alpha\tau\acute{\eta}\rho$, which, nevertheless, makes $\pi\alpha\tau\rho\acute{\sigma}$ in the genitive?

ēi. Originally the *e* in the gen. and dat. sing. of the fifth declension was always long³. Thus we have *fidēi* Aul. 575.

2. I will now proceed to enumerate those terminations in *conjugation* which sometimes preserve their original long quantity contrary to the general usage of the Augustan period.

In Plautus' prosody all those endings may be long where an original vowel is contracted with the root-vowel of the verb. Thus he has not only

ās ēs īs = ais eis iis

which even later times did not deviate from, but we find in his verses the third persons analogously long:

āt ēt it = ait eit iit

This is admitted on all sides; see Key, Lat. Gram. p. 428, who quotes Ritschl's *Proll. Trin.* CLXXXIII. Prof. Key justly adds: 'There are not wanting similar examples in Virgil and Horace; but editors and teachers complacently get over the difficulty by attributing the unusual length to the so-called principle of caesura, or to poetical licence.' I am sorry to see the same error in Parry's Introduction to Terence p. LV, where the subjunctive *augeāt* (*Ter. Ad. prol.* 25) is attributed to the influence of 'ictus': but the ending *at*, just as well as *bāt* in the imperf., was originally long, as will be seen from the second persons *ās bās* and

¹ Ritschl, *Proll. Trin.* CLXXV.

² According to the reading of the Ambrosian MS. See Key as quoted in my note on the passage of the *Aulularia*.

³ See Key, L. G. § 147 and Lachmann on Lucr. p. 151.

the plural *āmus ātis*, and appears therefore in its real quantity in the passage alluded to. Thus we have *fuāt* and *sciāt* in Plautus, and *soleāt* in Horace (*Serm.* I 5, 90). It is the same with the imperfects *ponēbāt* (*Enn. Ann.* 314), *reuocabāt* (*Verg. Aen.* v 167), *amittebāt* (*ibid.* v 853)¹, and *erāt* (*Hor. Sat.* II 2, 47)². It is the same with the ending *et* of the subjunctive (both present and imperfect³), and even Horace has *perirēt* *od.* III 5, 17. The ending *et* of the future belongs, of course, to the same series⁴.

Nay, even the *it* in the present of the so-called third conjugation was originally long, e. g. Plautus has *percipīt* *Men.* 921, and Ennius *ponīt* (*Ann.* 484). Hence we must not be surprised to find similar unusual long vowels in Horace (*agīt* *Serm.* II 3, 260. *figīt* *od.* III 24, 5. *defendīt* *Serm.* I 4, 82) and in Virgil (*sinīt* *Aen.* x 433. *facīt* *Ecl.* VII 23. *petīt* *Aen.* IX 9). An explanation of this quantity is given by Corssen, *ausspr.* 1, 353: it will at once be understood by comparing the Latin and Greek forms of λέγω and lego:

λέγω legō

λέγεις legīs or legeis [ei = ī]⁵

λέγει(τ) legīt or legeit.

We find the same quantity again in the third pers. sing. perf. Once, it is even expressed by the spelling *ei = ī*, *Merc.* 530, where the MS. A gives *redieit*, and it is well proved by many instances in Plautus and Terence⁶, to which we have to add about eight different examples from Virgil, Horace and Ovid.—The same remark applies to the subjunctive

Lucian Müller thinks that the passages from Virgil must be corrected according to the authority of some MSS. See his observations on the whole subject of lengthened endings, *de re metr.* p. 326—333.

² The explanations which comparative philology affords of the original long quantity of these vowels, may be seen in Corssen, *ausspr.* 1, 349.

³ I may quote an instance of this quantity from the *Pseudulus*, v. 58:

cum eó simul me mītterēt. ei rei dies

In this line, Ritschl and Fleckeisen insert *leno* after *me* and consider *simul* to be monosyllabic. This word seems however not indispensably necessary, and I am inclined to read the words in accordance with the MSS. Prof. Sauppe proposes to read: *cum eó simitu mītterer* (*ind. schol. Gott.* 18 $\frac{5}{8}$ p. 4).

⁴ Most of these originally long syllables were first pointed out by Fleckeisen, *neue jahrbücher* LXI 18 ss.

⁵ Compare *scribis* *Hor. Serm.* II 3, 1.

⁶ The explanation of this fact is given by Prof. Key in his 'Miscellaneous Remarks on Ritschl's Plautus' p. 184 ss.

ending *erūt*, the fut. perf., *ū* in *sūt uelūt mauelūt*, nay even to the simple future *erūt* ('he will be') and *bit* in *uaenibūt* Most. 1160¹.

In the passive, the shortening propensities of the Latin language have chiefly displayed themselves in the first person of the singular. In Plautus we find sometimes the original quantities *ōr ār*², nay *ferār* is met with as late as Ovid (*Met.* vii 61). Analogously, the endings *or* and *rer* in the subj. were originally long.

It may finally be remarked that with the comic poets *es* ('thou art') is invariably long.

B. IRREGULAR SHORTENING OF LONG FINAL VOWELS.

All these long vowels are, however, of but occasional occurrence in Plautus and Terence—they are, indeed, nothing more than a few scattered traces of a period of the language, which was rapidly waning and dying away. The *general character* of the language in the times of Plautus was quite different. A destructive element had already commenced its powerful influence upon the language, and had already deeply affected and altered the original quantity of many endings and even of many root-vowels of Latin words. The accent in Latin never falls on the last syllable, and its tendency was to destroy the length of this last syllable³, especially in case the word was disyllabic and had a short penult.

We find, therefore, in Plautus more instances in which the above mentioned archaic long vowels have been shortened than where they still retain their original quantity—and this must be attributed to the influence of the accent. But the language did not stop there; on the contrary, many short quantities are to be found in the comic poets which were either entirely rejected or but exceptionally admitted by later poets.

¹ See Corssen, *ausspr.* 1, 354—357.

² Corssen, l. c. 1, 360. See *Aul.* 214. 230.

³ 'The latter part of a word is naturally liable to a less careful pronunciation.' Key, *Transact. of the Phil. Soc.* 1857 p. 295.

I shall first speak of the final vowels occasionally shortened in the rapid pronunciation of the times between the second and third Punic wars.

The long *a* of the first declension was not only shortened in the nom. and voc. (as it remained indeed ever afterwards), but even in the ablative, e. g.

pró mală uíta fámam extolles, pró bonă partam glóriam
Ennius ed. Vahlen p. 94.

The same happened to the *o* of the dat. and abl. sing. of the second declension, e. g. the abl. *domo* stands as a pyrrhich in the following two instances:

unde éxit? :: unde nísi dom^o :: dom^o? :: mé uide :: etsi uideo
Glor. 376¹.

dom^o quém profugiens dóminum apstulerat, uéndidit.
Capt. prol. 18.

In the abl. *ioco* the final *o* is shortened *Bacch.* 75, where the reading of the MSS. is as follows:

símulato me amáre :: utrum ego istuc ióc^on adsimulem an sério?

and so Fleckeisen gives the line, while Ritschl writes

utrum ego iocón id simulem an serio.

ero (dat. of *erus*, master) stands as a pyrrhich *Aul.* 584 and *Most.* 948. *bon^o* is another example of the same kind:

haéc erít bon^o género nata, ní scit nisi uerúm loqui
Persa 645².

mal^o falls under the same head:

mal^o máxumo suo hercle flico, ubi tántulum peccássit
Cas. iv 4, 6.

sét etiam unum hoc éx ingenio mál^o malum inueniúnt suo
Bacch. 546.

cauě sís mal^o. quíd tu málum nam mé
Rud. iv 8, 12.

In the last passage, Fleckeisen alters the metre by inserting *nunc* after *nam*.

¹ See Ritschl, *praef. Stich.* xvii.

² In this passage, Ritschl gives *bono* without the mark of ecthipsis (*Proll.* cxliv), i. e. he considers the final *o* to be shortened.

The abl. *modō* (which must not be confounded with the particle) stands as a pyrrhic *Aul.* 589:

eodem módō seruóm ratem esse amanti ero aequom censeo

and *Pseud.* 569, where the MSS. give this reading¹,

nouō módō, nouom aliquid inuentum adferre ádecet.

In this case, the words *nouo modo* are to be taken as a proceleusmatic, a foot which is very frequent in the first place of a senarius (see Ritschl, *Proll. Trin.* CCLXXXIX). With the same quantity we have in the *Trinummus* 602

quó modō tu istuc, Stásime, dixti, nóstrum erilem fílium

Lachmann (on Lucretius p. 116) calls the short quantity of this *o* 'mirabile:' Prof. Key, to avoid the unwelcome acknowledgment of such a fact, proposes the monosyllabic pronunciation *mo*, and to corroborate this conjecture, he appeals to the Roman way of abbreviating the word: *mō* ('Alphabet' p. 141). But I may observe, that by abbreviating the orthographical appearance of a word, nothing is insinuated as to its pronunciation². Prof. Key's other argument is drawn from the Romanic languages, where *quomodo* appears in the shape of *com como come comme*: it would, no doubt, prove that *quomodo* really sounded like *quomo* (*como*) in the latest period of the Latin language, but would it explain the real nature of the general law whose slow but steady working at last degraded full words and endings to poor cripples? We recognise in Plautian prosody the beginnings and the first germs of a depravation of the Latin language, which came at last to a full development in the Romanic languages. We shall, therefore, not hesitate to explain Romanic forms from such shortened endings as we find in Plautus, but we shall be very cautious in remodelling the pronunciation of Plautian forms after the analogy of Romanic forms. The spirit of modern philology requires that the order of time should be observed and teaches us not to blend the peculiarities of the different

¹ Ritschl omits *inuentum* and thus restores *modo* to its usual measure. I am glad to see that Fleckeisen does not follow his example.

² If e. g. you would take the copy-books of a German student as a measure of his pronunciation, you would arrive at a great many surprising discoveries in German pronunciation; but I am afraid, they would all be repudiated by the actual pronunciation of those students themselves.

periods of any language¹. If, however, it should need any further proof that in *modo* the final *o* was actually shortened, the word *not* being contracted to a monosyllable, it suffices to quote Horace, *Serm.* i 9, 43:

cúm uictóre sequór. Maecénas, quó modö técum?

In this case, the monosyllabic pronunciation *quómo* would violate the metre. And if we find the *o* shortened by so nice a judge of Latin prosody as Horace, we shall certainly not hesitate to acknowledge the same fact in the conversational language of Plautus.

A whole class of words belongs to the same category as the ablatives just mentioned: viz. prepositions and adverbs, in which the final *a* and *o* were originally ablative-endings. Thus we have *contra*, which is read with a short *a* in Prudentius and Ausonius², though it preserves its legitimate quantity in Plautus and the classic poets. In *frustra* the *a* is shortened by Prudentius and Martial³, and the same quantity has been established for Plautus by Brix⁴ in five instances, where Ritschl and Fleckeisen had, however, removed it by somewhat violent alterations.—All adverbs in *e* were originally ablatives⁵, and their final *e* was, therefore, long; it became, however, short in many cases; it remained so ever afterwards in *bene* and *male*⁶, while it was common

¹ The sense of these words is borrowed from Prof. Key himself ('*On the so-called A priuatiuum*' p. 8).—The list of contracted words, given by Prof. Key, ('*Alphabet*' p. 146—148) would require a great many additional observations, if the present writer really intended to examine each separate instance. But he has no intention to criticise all his predecessors, nor does he think it necessary always to state when he deviates from the views of other scholars. He has only to ask his readers not to think him unacquainted with really excellent labours in the same field, even when he does not expressly quote them; but taking notice of everything, would too much increase this Introduction, which the author first thought he could entirely dispense with. He may, however, state that almost the same views as those given here, will be found in Brix's Introduction to his edition of the *Trinummus* (Leipsic 1864), and that he is frequently indebted to Mr Brix for the instances quoted, though the order and arrangement in Brix's book differ totally from the present sketch.—The chapters of Ritschl's *Prolegomena* which deal with the same matters, are still very useful for finding examples of all kinds, but as to the doctrine itself propounded in them, there is not one page where the author could now dispense with many alterations. We must not, however, forget that it is due to Ritschl himself that we now possess sounder theories than in the year 1848.

² See Luc. Müller, *de re metr.* p. 341.

³ L. Müller, *ibid.*

⁴ See his Introduction to the *Trinummus*, p. 18.

⁵ See Corssen, *ausspr.* 1, 335.

⁶ See Key, L. G. § 770.

in *ferē*; but in Plautus we find *probē* with the same short quantity (*Poen.* v 5, 1. *Pseud.* 603. *Persa* 650)¹. The adverb *cito* had its final *o* common in all periods of Latin poetry².

The ablative-ending *e* of the third declension was originally long, e.g. in the following line from the sepulchral inscription of Scipio Barbatus :

Gnainūd patrē prognātus, fōrtis uīr sapiēnsque.

In the comic poets, however, this ending is short³.

i in the ablative of the third declension appears shortened in an anapaestic line from Plautus' *Bacchides* (1108)

igitūr pari fortuna, aétate ut sumus, útimur :: sic est. sét tu.

This is the reading of the MSS. adopted by Fleckeisen.

The *i* of the dative is shortened in *canĭ* :

cáni quoque etiam adémptumst nomen...

Epid. II 2, 50.

u of the fourth is shortened in *manĭ* Trin. 288. It is the same with the *e* of the fifth, which is occasionally found short, e.g. *Poen.* IV 2, 68 *Fídē non melius créditur*.

¹ M. Crain, *plaut. stud.* p. 10. In the line from the *Persa* Ritschl expressly acknowledges the short final *e*.

² For Plautus see Ritschl, *Proll. Trin.* p. clxix; for later poets L. Müller, *de re metr.* p. 335, and on the whole point Key, L. G. § 772 with note.

Ritschl and Fleckeisen admit even *prosperē* in an anapaestic line, *Pseud.* 574. It is, however, highly probable that this line is to be read as a trochaic octonarius :

pró Iouis, ut mihi quídquid ago lepide ómnia prosperéque eueniunt.

The MSS. give *Iuppiter*: I have followed Bücheler's emendation (*rhein. mus.* xv p. 445).—In another anapaestic line, *Glor.* 1024, Ritschl reads with the MSS.

age, age, út tibi máxumē cóncinumst.

Prof. Haupt proposes to transpose the words as follows

age máxume utí tibi cóncinumst.

It is difficult to decide how far a licence would extend in the so-called 'free' metres; yet in the first instance we are entitled to remove it because trochaic metre follows; in the second I should not admit Haupt's conjecture.

³ See Corssen, *ausspr.* 1, 332.—It may be useful to call the attention of scholars to an instance of a long *e* in the abl. sing. which as yet seems isolated, viz. *Capt.* IV 2, 27 (= 807 Fl.):

túm pistores scróhipasci, quí alunt furfurē sues.

Camerarius and with him almost all editors give *furfuri*, which is a form of modern



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satis sí futurumst :: rógã me uigintí minas
Pseud. 114.

rógã uelitne an nón uxórem...
Ter. Hec. iv 1, 43 (=558 Fl.)

rogã círcumducat : heús tu :: at hic sunt múlieres
Most. 680.

rogã, númquid opus sit :: tú qui sonam nón habes
Poen. v 2, 48.

amã stands with this quantity *Curc.* i 1, 38

inuéntúte et pueris líberis, amã quód lubet.

The same short quantities are found in the following imperatives of the second conjugation :

*cauě*¹ :

Hégio, fit quod tíbi ego dixi : glíscit rabies : cauě tibi
Capt. III 4, 26.

atque aúdin :: quid uis? :: cauě siris cum filia
Epid. III 3, 19.

cauě praéterbitas úllas aedis quín roges
Epid. III 4, 1.

omítte, Lude, ac cauě malo :: quid, cáue malo?
Bacch. 147.

The same quantity will be found in the *Aulularia* (v. 90. 600. 610. 652). It is, however, very probable that the final *e* of *caue* was at a very early time entirely dropt, *au* being pronounced as a diphthong. This view rests on Cicero *de diu.* II 40 : *cum M. Crassus exercitum Brundisi inponeret, quidam in portu caricas Cauno aduectas uendens 'cauneas' clamitabat. dicamus, si placet, monitum ab eo Crassum, 'caueret ne iret.'* (The same story is related by Pliny, N. H. xv 19.) But even the entire dropping of the final *e* presupposes a former shortening of the vowel, at least if we may trust the laws found out by the science of comparative philology. We find the same process in other forms derived from *caue-*, e.g. *cau(i)tum cau(i)tor cau(i)tio*; it is the same with *fau(i)tum fau(i)tor*: but in all these words Plautus

¹ See Hor. *Serm.* II 3, 38. 177. 5, 75. *Ep.* I 13, 19. *Prop.* I 10, 21.

still has the full forms *cavutum cavitor* etc., as shown by Fleckeisen, *ep. crit.* XXI¹. In Plautus' time, we find the shortening process in its full vigour and working; in later times (and we must not forget that there are more than 100 years between Plautus and Cicero) those shortened vowels already began to be dropt. The conjecture that after a consonantal *u* vowels first began to be dropt, the ambiguous nature of this *u* giving rise to a diphthong, does not seem without foundation.

Another instance of a shortened *e* in an imperative of the second conjugation is *tacě* Aul. 325. Similarly we find *teně*:

ádimit animam mi aégritudo : Stásime, téné me :: úsne aquam?
Trin. 1091.

sín secus, patiémur animis aéquis. téné sortém tibi
Cas. II 6, 25.

v. 412 of the *Aulularia* furnishes us with a good example of the variable quantity of such words; since we must there pronounce the first *tene* as a pyrrhich, but the second as an iamb. A somewhat analogous instance occurs in Ovid's line '*ualě ualě inquit et Echo*' (see L. Müller, *de re m.* p. 308)². We may further enumerate *docě* Aul. 431, *uidě* Trin. 763. Cas. II 6, 26, and *iubě* (see Ritschl *Proll.* CLXV). It may be useful to add that the same quantity of the imperative *-e* of the sec. conj. occasionally re-appears in the Augustan period, e.g. Ovid has *fauě* (am. II 13, 21) and *hauě* (am. II 6, 62), Persius (I 108) and Phaedrus (III 6, 3) have *uidě*. I may be allowed to quote

¹ We may add that even *caueto* would seem to follow this analogy in two Plautian lines:

móx quom Saureám imitabor, cáuěto ne suscěseas.
Asin. II 2, 105.

átque horunc uerbórum causa cáuěto mi iratús fuas.
Capt. II 3, 71.

These passages are, however, very doubtful and have justly been altered by Fleckeisen.

² A hexameter in a late sepulchral inscription in Burmann's *Anthology* gives the same prosody (II p. 154):

semper perpetuo ualě, mi carissime coniux.

See Jo. Schrader's *Emendationes*, p. 218.

Luc. Müller's words (*de re m. p.* 340) 'etiam hanc licentiam intendere christiani, apud quos inueniuntur attenuata finali *time dimoue praecave arce extorque percense.*'

The imperatives of the fourth conjugation show the same shortening propensity. Thus we have *ueni* (Persa 30) *abi* (Most. 66) *redi* (Aul. 81. 441. Truc. i 2, 106 = 210 Geppert).

It is not difficult to give more instances of all the cases mentioned, but I think those given will suffice to convince even the most incredulous of the existence of shortened final vowels in the prosody of the comic poets. I have not quoted many instances from Terence, but I should recommend to the readers of the present pages to peruse Parry's Introduction to Terence, which is, indeed, a very careful collection of all the prosodical abnormities of Terentian versification, though Mr Parry explains them in a very different manner. I may state that Mr Parry generally adopts Prof. Key's views, he being the writer in the 'Journal of Education' II 344 &c., as will be easily ascertained by looking into Prof. Key's prefatory letter to the 'Alphabet' (1844 p. 6).

We shall now briefly enumerate other verbal endings which appear short in Plautian prosody contrary to the usage of the Augustan period.

An originally long *i* was shortened in the passive infinitive¹, e. g. *darī* (Plaut. Rud. 960. Ter. Ad. 311. Phorm. 261), *patī* (Aul. 719), *loquī* (Bacch. 1104): see Ritschl *Proll.* CLXVIII. Corssen, *ausspr.* 1, 341, and in the perf. act. *dedī bibī stetī* (Corssen, *ibid.*) *adtulī* (Aul. 430) *occidī* (ib. 705²).—*o* was shortened in the first persons *eō agō uolō sciō sinō negō dabō erō cedō* (Corssen 1, 345): in the same way we have *iusserō* Aul. 439, which may be compared to *dixerō* Hor. *Serm.* I 4, 104. *oderō* Ou. *am.* III 11, 35. Other instances of a shortened final *o* from later poets are given by L. Müller, *de re metr. p.* 336. The imperative *dato* stands as a pyrrhic Bacch. 84, and it seems to have

¹ Comp. *frui* Anth. Lat. Mey. 1164, 2.

² Compare *uici* Anth. Lat. Meyeri 1157, 7. *fecit* *ibid.* 9. It is curious that the editor of the Anthology denies the short quantity of the final *i* in the perf. in another instance, 1165, 5 *finibus Italiæ monumentum uidi Vobérnae*. A pentameter ends *uixit dies* 1203, 13.

the same quantity in a line of Lucilius, if Lachmann's conjecture is right (L. Müller, l. c.). In Juvenal we have *estō* (vii 79) and in Martial *respondetō* (iii 4, 7).

C. DROPPING OF FINAL CONSONANTS.

An accurate student of Plautian prosody will soon observe that, for scanning Plautian verses, he must very often free himself from the observance of the rules commonly taught under the head of *positio*. Nevertheless, he will at the same time see that an absolute negation of the laws of position in Plautus would be even worse, for then we should be at a loss to explain many cases of naturally short vowels lengthened by *position*. Most of the cases referred to will be explained by the following remarks.

The metres of Plautus and Terence testify a general tendency of the Latin language of their time to drop the final consonants of many words. This tendency was not confined to the Latin alone; on the contrary, we find it in most of the dialects of ancient Italy. Thus, to give a few examples, we have *uestikatu* = *vestigium*, *frehtu* = *friatum*, *facia* = *faciat* in Umbrian (Corssen, *ausspr.* 1, 41. 46. 29)¹.

It may be useful to premise that in many cases the Latin lan-

¹ I may add that the same process has taken place in many modern languages. E. g. a modern Greek is at liberty to say *πόδι* or *πόδιον* (= *πόδιον*, foot), *χέρι* or *χέριον*, *χάρι* or *χάριον* etc., nay in modern Greek popular poetry final consonants are very often cut off where they ought to stand, and even added where they have no grammatical right to appear.—The history of the English language furnishes abundant instances of all the same processes enumerated in this sketch of Plautian prosody: viz. the shortening of originally long vowels, the dropping of final consonants, the entire loss of whole inflexions. The English language is, in this respect, more instructive than many others, because though flowing from a richly inflected language, it has now lost almost all its inflexions. It will, in general, be found that all the laws detailed in the present paper are by no means arbitrarily assumed for a certain stage of the Latin language, but are in reality only special applications of the general laws which govern the growth and decay of all forms of human speech.

guage, when first used for literary purposes, had already lost final consonants: e.g. from the original genitives

mensa-is	seruo-is	re-is
----------	----------	-------

we have after the loss of the final *s*

mensaī	seruoi	rei
mensae	serui	rē

The formation of the abl. sing. gives us another instance. Originally this case ended in *d*: *mensad seruod patred manud red*: this *d* was however dropt there as well as in the adverbs *faciled* etc., which were originally ablatives. These losses are previous to Plautus' time, and in his language we find but obscure traces of them left. We read in a few instances a nom. plur. of the sec. decl. in *is*¹, and the forms *med* and *ted* are still used by Plautus, not by Terence. (See note on v. 120). We may now proceed to enumerate those instances where final consonants are dropt (i. e. do not count with regard to versification) in Plautus and Terence, contrary to the usage of the later or classical language.

m. We learn from Priscian i 38 (Hertz) '*m obscurum in extremitate dictionum sonat*,' and Quintilian means the same ix 4, 40 '*(m) parum exprimitur...neque enim eximitur, sed obscuratur.*' On account of its weak sound, a final *m* was often neglected in writing both in nouns and verbs, as will be seen in numerous instances collected from the oldest inscriptions by Corssen, *aussspr.* 1, 110. This disregard of a final *m* seems to have been quite familiar to all the popular dialects of Latin throughout its different periods, and hence we have to explain hexameters ending *ardéntēm lūcérnam, iuuenílēm fígúram* (quoted from Meyer's Anthology 1223, 1. & 1171, 4 by Ritschl, *rhein. mus.* xiv 389)². We shall therefore not be surprised to find many instances in which a final *m* is entirely discarded in Plautian prosody, e. g. *domum* is to be pronounced as *domu* Aul. 148 &c. We shall here not give any special instances of this fact, but it will be useful to draw the particular at-

¹ See Ritschl, *rheinisches museum* ix 158.

² A pentameter ends with the words *úndecīm post* *ibid.* 1203, 12: the final *m* must of course be dropt.

tention of our readers to the two words *quidem* and *enim*, which must frequently be pronounced as *quide* and *eni*¹ (Aul. 209. 496 etc.).

Even in later poetry, a final *m* was entirely disregarded, if the next word began with a vowel, this being the last trace of a licence which had formerly spread over a larger territory.

As to *s*, we have a very memorable passage in Cicero's Orator 48, 161 *quin etiam quod iam subrusticum uidetur, olim autem politius, eorum uerborum quorum eadem erant postremae duae litterae quae sunt in 'optumus' postremam litteram detrahebant, nisi uocalis insequeretur. ita non erat ea offensio in uersibus quam nunc fugiunt poëtae noui. ita enim loquebamur 'qui est omnibu' princeps,' non 'omnibus princeps' et 'uita illa dignu' locoque,' non 'dignus'.*

This licence is known to every reader of Lucretius, and its extension may be shown by a line from Ennius' *Annales* (601 Vahlen)

tum lateralis dolor, certissimus nuntius mortis.

Corssen (*ausspr.* 1, 119 s.) gives a list of 15 words from inscriptions as old as the Punic wars, in which a final *s* is entirely omitted, and the same fact occurs again in inscriptions of the decline of the Roman empire. It would, therefore, be very surprising if no traces of it were found in the verses of the comic writers. As instances of it will be frequently met with in Plautus, we shall confine ourselves to some examples from the *Aulularia*. Thus we should pronounce

minus = *minu* prol. 18. 19.

nimisque = *nimique* 61.

nimis = *nimi* 493.

¹ Prof. Key ('Alphabet' p. 142), Ritschl (*Proll.* p. cXL. CLIII) and Bergk (*Zeitschrift für die Alterthumswissenschaft* 1848 p. 1130) assume a monosyllabic pronunciation of *quidem* and *enim*. It would be preposterous to deny the possibility of such a fact,—and indeed some arguments, especially one alleged for *enim* by Bergk—seem strongly to point to it. But as it cannot be concluded from the evidence of Plautian metres, we think it safer to follow a general theory which gives us an equally satisfactory explanation, instead of assuming an exceptional pronunciation which would after all not be supported by entirely undoubted arguments.

² The truth of Cicero's observation '*quam nunc fugiunt poëtae noui*' may be exemplified by comparing two lines of Ennius and Virgil. In Virgil (*Aen.* XII 115) we read *Solis equi lucemque elatis naribus efflant*, on which words Servius has the following note '*Ennianus uersus est ordine commutato: funduntque elatis naribus lucem.*' (See Ennius ed. Vahlen p. 85 and the passage quoted there from Marius Victorinus.) The reason which induced Virgil to change the order of the words appears at once.

prius = *priu* 206.

latus = *latu* 415.

magis = *magi* 419.

ullus = *ullu* 419.

uenimus = *uenimu* 426.

moribus = *moribu* 500.

We shall now easily understand such endings of iambics as the following, all of which are taken from Terence's *Hecyra*: *auctus sit* 334. *defessus sum* 443. *incertus sum* 450. *expertus sum* 489. *nullus sum* 653. *usus sit* 878. Comp. *occidisti me* *Bacch.* 313.

r was, in many instances, only a substitute for an older *s*, and we must, therefore, be prepared to meet with the loss of a final *r* likewise. Thus we have to pronounce *soro* (= *soror*) in a line from the *Poenulus* (I 2, 84)

Satis nunc lepide ornata credo, soror, te tibi uiderier.

and in two short anapaestic lines from the *Stichus* (18 and 20):

haec res | uitae | me, soror, | saturant —
ne lacru|ma, soror, | neu tuo id | animo —

Another line in the same play furnishes a fourth example of the same pronunciation (v. 68):

quid agimus, soror, si confirmabit pater aduersum nos :: pati —

In Terence we have the same, *Eun.* I 2, 77

soror dictast : cupio abducere, ut reddam suis.

This is the reading of the Bembine MS., and the prosody of *-soro dict-* was already rightly explained by Faërnus in his note on the passage¹, but in Parry's edition we find the reading of some late MSS. *soror est dicta* in the text. I cannot understand such inconsistency, since Parry himself allows a 'contracted' pronunciation for *soror* (Intro. XLVI).

¹ Liber Bembinus quocum hic consentiunt omnes fere libri recentes—nec uersus repugnat, si abicias *r* ex *soror*, ut primus pes sit anapaestus. FAERNVS.—If we adopt Corssen's views (*krit. beitr. zur lat. formenlehre*, p. 399 s.), we should have to acknowledge the possible dropping of a final *r* only in those words where it had supplanted an original *s*. The sole exception to this law would be *pater*, and this instance has been neglected by Corssen.



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*Fair usage policy applies

of *père* and *pater*. And indeed in Plautus or other poets, we never find *mate* and *frate* = *mater* and *frater*, though in a Faliscan inscription we actually read MATEHECUPA, *i.e. mater hic cubat*¹. But this is of course a low dialectic corruption².

In the same way, we have to explain the loss of a final *t* and *d*. An old form *hau* (instead of *hauđ*) owes its existence to this process (see note on v. 170): it was used until the time of Tacitus, if we may trust the authority of the Medicean MS. In the *Aulularia* we have *apu* (= *aput* or *apud*) in several instances (v. 83. 340. 736.), in the same we should pronounce

caput = *capu* 422. 423.

erat = *era* 421. .

ut = *u* 320.

decet = *dece* 136. (See M. Crain, *plaut. stud.* p. 10).

The preposition *ad* is thus often degraded to a simple *ă*, e.g.

séd ăđ postrémum Poen. iv 2, 22.

quís ăđ forés est Amph. iv 2, 1.

et ăđ pórtitóres Phorm. i 2, 100.

ut ăđ paúca rédeam Phorm. iv 3, 43.

But it would be superfluous to accumulate more instances of this fact: we shall only add that even *nt* was entirely dispensed with in the rapid pronunciation of the time of Plautus. Bentley has quoted in his *Schediasma* (p. xv ed. Lips.) the following instances:

solent ésse = *solět ésse*.

student fácere = *studě fácere*.

habent déspicatu = *habě déspicatu*.

To these we might easily add other instances from Plautus, but to prove the existence of such forms as we assume here in the metres of

¹ See Ritschl, *corp. inscr. lat.* i 89.

² The real explanation of such forms as *père mère frère* is obvious. We have, of course, to go back to *patre matre fratre*; the *t* gradually disappeared, as it was already assimilated in *parricida*, and after the language had lost all differences of *quantity*, *i.e.* when the accent decided the length or shortness of a vowel, the three words, though originally different, were thrown together under one head and dealt with after the same laws. We need not add how dangerous, nay how fallacious, it would be to draw inferences from the French with regard to the pronunciation of Latin. I do not hesitate to accede to Ritschl's assertion 'omnino tam esse lubricum hoc genus comparationis arbitror, nihil ut inde proficias.' (*Proll.*, l. l.).

the comic poets, we mention the form *dedro*, which in an inscription from Pesaro stands as an equivalent to *dederunt*. This form is an unmistakable precursor of the corresponding Italian form *diedero*¹.

The final letters *m s r t d* are more frequently dropt than two others which we have yet to mention. The first is *l*, which is sometimes cut off in the word *semol* (*simul*), e.g. *Aul.* 617. *Glor.* 1137. *Ter. Eun.* II 2, 10. *Haut. tim.* IV 5, 55²: the second *n*, which is dropt in the word *tamen* in such passages as *Glor.* 585. *Ter. Hec.* v 4, 32. *Ad.* I 2, 65. *Eun.* v 2, 50. These two cases are, however, not generally acknowledged³. Sometimes the final *n* is dropt in such forms as *rogan uiden iuben* etc.

It may finally be observed that all monosyllabic prepositions occasionally drop their final letters, e.g. *in* should be pronounced as *ĩ* *Capt.* IV 2, 97. *Poen.* IV 2, 82. 2, 13. 5. and oftener; *ab* as *ǎ*, and in the same way we might explain the short quantity of *ex* (e.g. *Stich.* 716. *Merc.* 176.) though in many cases it suffices to assume the soft pronunciation of *x = s*⁴. This would explain the short quantity of *senĕx* in such lines as *Aul.* 293.

senĕx óbsonari fliaĩ núptiis,

but we should entirely drop the *x* in such lines as *Rud. prol.* 35

senĕx qui húc Athenis éxsul uenit, haú malus

¹ See Corssen, *ausspr.* 1, 71. The secondary form of the 3 pers. plur. perf. *ere* instead of *erunt* owes its origin to the same process.

² These instances are taken from Corssen, *ausspr.* 2, 96. Corssen contends (*ausspr.* 1, 79) that a final *l* was never dropt on account of its marked pronunciation. He assumes therefore what he calls an 'irrational' pronunciation of the vowel of the first syllable. I do not hesitate to adopt Guyet's view as given in his note on *Ter. Eun.* II 2, 10 'τὸ *l* in *simul* eliditur, ut ultima syllaba corripitur. idem factum Hecyrae IV 1.....idem et in senario illo Turpili apud Nonium Marcellum [Ribb. Com. p. 94 v. 194] *simul circum spectat: úbi praeter se néminem.* apud Plautum *Capt.* III 4, 19 [551 Fl.] ibidem τὸ *l* in *procul* eadem causa elisum est in septenario: *proin tu ab istoc prócul recedas...*' This is the reading in BJ, which Fleckeisen would certainly keep now, if he were to revise his first volume. At present he gives *apscedas* instead of *recedas*. Surely, Corssen would not say that the *o* in *procul* was irrational.

³ The dropping of the final *n* in *tamen* may be inferred from the passages given above (we are indebted for them to Corssen, *ausspr.* 2, 95); but not from Festus p. 360 'antiqui *tam* etiam pro *tamen* usi sunt,' since Corssen shows (*krit. beitr. zur lat. formenl.* p. 273—279) that the passages quoted by Festus do not prove that *tam* was ever used as an equivalent for *tamen*.—In the Umbrian dialect we find *nome* for *nomen* (Aufrecht u. Kirchhoff, *umbrische sprachdenkmäler* 2, 407).

⁴ See Corssen, *ausspr.* 1, 125. 2, 473.

D. SHORTENING OF OTHER LONG ENDINGS.

It will be found that final syllables in which the vowel was long by nature were not shortened by the sole influence of the accent, unless the words to which they belonged were originally iambs¹. We have yet to mention that the same shortening process affected even such endings as would seem to oppose the strongest resistance to every attempt to shorten them: *ās ōs ēs īs ūs*, and sometimes not only are the vowels of these endings shortened, but even the final consonants dropt. Some instances will serve to exemplify this observation.

1. Thus the ending *ās* appears shortened in *bonas foras negas*:

bónās ut aecumst fácere, facitis
Stich. 99.

fórās, *forās*, *lumbrice*...
Aul. 620².

quíd, *forās?* *forās* hércle uero
Stich. 597.

ípse abiit *forās*, *mé* reliquit
Poen. v 5, 4.

tén *negās* Tyndarum *ésse?* :: *négo* inquam :: *tún* te Philocratem *ésse* ais?
Capt. III 4, 39.

síc sine igitur, *sí* tuom *negās* me *ésse*, abire líberum
Men. 1028.

In the last two instances, we give the reading of the MSS. which has been altered by Ritschl, *Proll. Trin.* CXLVIII. In the line from the *Captiui* the accentuation *Tyndárum*, which in accordance with Ritschl

¹ Exceptions to this rule would be *adtulī occidī* and *iusserō*. But the first may be explained from *tulī*, and *iusserō* follows the analogy of the short *o* of the present. *occidī* occurs in an anapaestic line, i. e. in so-called 'free' metre. *frustrā* (p. xxiii) is quite isolated.—With regard to the dropping of final consonants, we have to modify our statement. *s* and *m* were indeed so frequently dropt that the prosody of the antepenult cannot be considered to limit the extension of this licence. But in all other cases the law given above would apply to the dropping of final consonants just as well. See our remarks on *pater* and *mater* p. xxxiii.

² I quote Taubmann's note on this passage, simply to show that his view of the fact in question was quite correct. 'Critici posteriores non admisere, quod ignorant *foras* utranque syllabam habere breuem: ut liquet uel ex Poen. v 5, 4. Stich. iv 2, 1 & iv 4, 55.'

is adopted in Fleckeisen's edition, seems to be against the general habit of Plautus, the metre running much smoother, if read according to the accentuation given by us.

2. In the same way we find *ōs* in *nouos uiros dolos* :

uir̄s nostros quibus tú nos uoluisti

Stich. 98.

mágnificó nolo mé summós uirōs áccipere...

Pseud. 167 (according to the MSS).

dúplicis triplicis dólōs perfidias, út ubi cum hostibús congregiar

Pseud. 580 (according to the MSS.)

sempér datores nóuōs oportet quaérere

Truc. II 1, 33 (=245 G.)

nouōs ómnis mores hábeo, ueteres pérdidi

Truc. III 2, 9 (=665 G.)

Another example (*Trin.* 78) does not belong to this head, and will be mentioned hereafter.

3. Analogously we have *ūs* (acc. plur.):

mánūs ferát ád papíllas, aut labra á labris numquam aúferat.

Bacch. 480.

This is the reading of the MSS. adopted by Ritschl, while Fleckeisen follows Brix's transposition: *ád papíllas mánūs ferat* and considers *manus* to be a monosyllable (*mnus*).

4. It is the same with *ēs* (*īs*):

fóris pultabo. ad nóstras aedis

Trin. 868.

ouīs in crumina hac húc in urbem détuli

Truc. III 1, 11 (=644 G.)

bouēs and *ouēs* are generally explained by admitting a monosyllabic pronunciation, see Ritschl's *Proll.* I. For *bouēs* see *Aul.* 232. *Pseud.* 812.

somnóne operam datis? éxperiar, forēs án cubiti ac pedēs plús ualeant.

Stich. 311.

te hás emisse. nón tu uidēs hunc uóltu ut tristi sít senex.

Most. 811.

non uidēs referre me únidum reté sine squamosó pecu?

Rud. 942.

Archínam : : mala tu fémina's : olēs únde es disciplínam.

Truc. I 2, 29 (=133 G.)

sí tu ad legioném bellator clúēs, at in culína ego.

Truc. II 7, 54 (= 604 G.)

Another instance of the same kind is *habēs* Aul. 185 and Pseud. 161.

5. In the same way the ending *īs* in the dative and ablative plural of nouns and in the present of verbs is occasionally shortened:

ex graécis bónis latínas fecit nón bonas

Ter. Eun. prol. 9.

quós penes mei fúit potestas, bónis meis quíd foret ét meae uitae

Trin. 822¹.

bonis ésse oportet déntibus lenám probam : adridére

Truc. 1, 14 (= 226 G.)

satín sí quis amat, nequit quín nili sit átque ínprobis ártibus se éxpoliat.

Truc. II 7, 2 (= 549 G.)

uíris cum summis, inclutae amicae

Pseud. 174.

múltis súm modis órcumuentus

Ennius (ed. Vahlen p. 96, Ribb. Trag. p. 15.)

is mé scelus auro usque áttendit dolis dóctis indoctum út lubítumst

Bacch. 1095².

at pól ego abs te concéssero :: iamne ábis? bene ambuláto

Persa 50.

peregré quoniam aduenís, céna datur.

Truc. I 2, 28 (= 129 G.)

The last instance should be explained from the simple form *uenis*, which would, of course, fall under the general rule.

A very strong instance of a shortened final syllable occurs in the *Bacchides* (48):

póteris agere : atque ís dum ueniat, sédēns ibi opperíbere.

For even if we allow that an *n* before an *s* disappears in many instances, the long quantity of the *e* would still remain unaltered: yet we must here admit a short pronunciation of the syllable *ens*. Ritschl changes the reading of the MSS. by transposing *atque ibi sedens, dum is ueniat, opperibere*. Fleckeisen is true to the authority of the MSS.

All these short quantities are, of course, of but occasional occurrence; but they suffice to show the large extension of a very dangerous propensity of the Latin language in Plautus' time, which was fast

¹ *meis* and *meae* should be pronounced as monosyllables.

² This is the reading of the MSS. adhered to in Fleckeisen's edition.

making its way and left permanent traces. I do not forget that such strong violations of natural prosody as those given above, will probably appear very barbarous to us and I know that many scholars will therefore treat them with obstinate incredulity, yet an impartial consideration of the matter would show that there is at least no *rational* difference between the shortening of *āt ēt ūt* and of *ās ēs ūs ōs*: only the first we accept, because it remained short ever afterwards; the latter appears strange to us, because the literary language of later times returned to the original long quantity. To be brief, most people readily acknowledge the *fait accompli*, while they obstinately close their eyes to the traces left by a destructive and revolutionary power in the popular speech of a certain period, because the same tendencies were afterwards purposely checked and could not therefore manifest themselves in the literary dialect of a more cultivated period. But for such as are determined not to acknowledge any difference between literary and popular dialects, these pages are not destined.

The shortened quantities of these syllables have indeed been doubted by Ritschl, who in his edition of Plautus gets rid of them partly by very free conjectures, partly by assuming the extrusion of the radical vowels of the words in question. I propose to give a brief criticism of the latter point, in translating a passage from M. Crain's excellent paper '*plautinische studien*' p. 12:

'G. Hermann (*el. d. m. p.* 65) considers *domi boni mali malum* as monosyllables in many passages, though he has never given his arguments for the possibility of putting together such thoroughly different cases. In accordance with G. Hermann's views, Ritschl establishes a monosyllabic pronunciation for *enim apud quidem fores manus senex simul*, on which he remarks '*quae quis tam pravo iudicio est ut correptis potius ultimis syllabis quam pronuntiando elisis primis dicta esse contendat?*' (*Proll. Trin.* CXL. s.) But where are the proofs for the possibility of extruding a radical vowel [in Iambic words]¹, to preserve

¹ In adopting Mr. Crain's criticism, I do not forget that amongst the numerous etymologies of Latin words given by Prof. Key we find some 'compressions' of iambic words into monosyllables, e. g. *trux* is said to be a compression of an original *torux* (*Trans. of the Phil. Soc.* 1856 p. 326). But I believe, Prof. Key himself would not use a very uncertain, though ingenious, derivation as a proof of an otherwise hypothetical explanation of Plautian prosody. We shall of course be ready to

which in its integrity must always be considered to be the tendency of language? It is true, Ritschl says '*quid? quod ne usu recepta quidem monosyllaba scriptura alius uocis cuiusdam de uera ratione admonuit? nam quid est quo a monosyllaba bonas uel senem forma mnas differat pro minas scribi solitum?*' (p. CXLIV). I intentionally give this passage without the least omission, as it would otherwise be incredible that Ritschl could have written such things. Any one would at once see that here Ritschl actually compares matters of a very different character. We want the proofs for the extrusion of a radical vowel in *Latin* [Iambic] words, and Ritschl alleges the *Greek* $\mu\nu\acute{\alpha}$, which the Romans (to whom the joint consonants *mn* in the beginning of a syllable are perfectly unknown) transformed into *mina* by inserting a short *i*: but of course, the Greek form could equally well remain in use. That a Roman could not say *sne*x instead of *senex*, *mnus* for *manus*, *qu'dem* for *quidem*, seems, in the absence of any satisfactory evidence to the contrary, pretty clear; and indeed such forms as *am'r* and *en'm* (*Proll. Trin.* CXLVII.) may be good enough for Etruscan or Polish, but they are no Latin.'

The same arguments as those alleged in this extract, will be found in Corssen's *ausspr.* 2, 108 ss. Ritschl has now himself entirely altered his theories, and I should not even have mentioned his former views, had it not been for the presumption that most of the current information about Plautian prosody in this country is derived from Ritschl's *Prolegomena*, which, it must be repeated, are in this respect entirely antiquated.

I may add that, in accordance with the short quantities of *uidēs abīs* etc. we find *uidĕn rogān iubĕn adĭn redĭn* etc., forms which stand for *uidesne rogasne iubesne adisne redisne*: see Corssen, *ausspr.* 2, 104.

abandon our theory as soon as we learn of an iambic word actually extant in olden times, and afterwards compressed into a monosyllable by the loss of the vowel of its first syllable. As things stand now, we can only say that such forms as *smul sne*x *mnus mlus prcul* have by no means the appearance of Latin. For *trux* see moreover Corssen, *krit. beitr. zur lat. formenl.* p. 147.



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was frequently doubled¹, there being almost no difference between the pronunciation of a single or a double *l*². Plautus, who wrote *ile*, had, therefore, unlimited licence to lengthen the *i* (i.e. to assume a slower and weightier pronunciation of the *l* as *ll*) wherever sentence or metre seemed to require it, or to shorten it, in case the word should not be of much importance. In fact, the short pronunciation of the *i* in *ille* occurs in Plautus in more passages³ than that quantity in which this word always appears since the prosody of the Latin language was entirely reformed and fixed by Ennius' dactylic poetry.

The superlative *simillumae* has a startling quantity in a line in the *Asinaria* (241),

pórtitorum símillumae sunt iánuae lenóniae.

But if seen under this point of view, we understand this seeming irregularity at once. Plautus himself who wrote *similumae* was at entire liberty either to say *simíllumae*, or in drawing the accent back on the first syllable to shorten the second, which was the less objectionable, because the *ll* (according to the later spelling) had indeed a very weak sound⁴.

In the same way, the word *satellites* must be read *sátēlites* in a line of the *Trinummus* (833).

¹ See the instances collected by Corssen, *ausspr.* 1, 81. For *Polio Pollio*, *Popilius Popillius*, see Ritschl's note on the life of Terence by Suetonius, in Reifferscheid's edition of the fragments of Suetonius, p. 512.

² In the name *Achilles* the *i* appears short in the first line of the prologue to the *Poenulus*:

Achílem Aristárhoi míhi commentarí lubet.

The spelling *Achílem* stands thus in BC and the short quantity of the *i* may be defended by a line from Plautus' *Mercator* (488) *'Achillem orabo, ut aúrum mihi det, Héctor qui expensús fuit*. For this line see Bücheler, *rhein. mus.* xv 435. and on the whole question M. Crain, *plaut. stud.* p. 13. We may compare the two forms *'Αχιλλεύς* and *'Αχιλεύς* as found in the Homeric songs.

³ Abundant examples will be found in Corssen, *ausspr.* 2, 76—80.

⁴ For this, and the following instance, see Corssen, *ausspr.* 2, 120.—Brix compares (ed. of the *Trin.* nachtr. p. 113) the spelling *facilumed* in the SC. de *Bacanalibus*.—All those scholars who believe in an entire harmony between the natural and metrical accent in the versification of the comic poets cannot of course credit the short quantity of the second syllable in *simillumae*. They will consequently save the long quantity by pronouncing *smíllumae*. We believe, on the contrary, that in this one passage the syllable in question was rhythmically shortened, and we may compare the analogous case of *ságitta*, which will be mentioned hereafter.

mm does not lengthen the first syllable in the word *immo*, which Plautus himself would have spelt *imo*: see *Merc.* 737, *Caec.* Ribb. Com. p. 47. *Ter. Phorm.* v 8, 43¹.

nn falls under the same rule, as the following instance shows:

per ännónam caram díxit me natúm pater.

Stich. 179.

This is the reading of all the MSS. including the old Ambrosian; Ritschl has *per caram annonam*, in accordance with a conjecture of Bothe.—As there was in the original pronunciation of the Romans no difference between *mm* and *nn*², we find the first syllable in *omnis* treated as short in several Plautian passages³.

pp does not differ prosodically from a single *p* in the word *Philippus*, which in Plautus almost invariably appears with the Greek accentuation Φίλιππος *Phílipus*⁴. Probably, the short quantity of the second syllable is to be attributed to the influence of the Greek accentuation: see Key, *Trans. of the Ph. Soc.* 1855, p. 130. See also my note on *Aul.* 86.

ss has the metrical value of a single *s* in the verb *esse*, which must often be read *ěse*⁵. The same reason explains the prosody of *dédisse* *Amph.* II. 2, 130⁶, and *úçissatim* Stich. 532⁷.

¹ See Corssen, *ausspr.* 2, 120. I do not think Corssen's derivation of this word to be right, but am unable to substitute a better one. So far as our MSS. are concerned, the spelling *immo* is generally supported by better authorities than *imo*.

² Comp. *solennis* and *sollemnis*, and the Italian forms *alunno colonna dannare* = *alumnus columna damnare*; in Italian *ogni* stands for *onni*. Corssen, *ausspr.* 2, 221.

³ See *Aul.* 598. *Trin.* 78. Other examples are found in Ritschl's *Proll.* CXXXII. *ss*.

⁴ Ritschl, *Proll.* LXXXIX. CXXIII. Scaliger's statement on the quantity of *Philippus* 'et numquam aliter inuenies apud Plautum quin mediam corripuerit' (ad *Anon.* lib. II 21: see Dawes' *Miscellanea crit.* ed. Kidd 1827 p. 154) is not accurate.

⁵ For instances, see Corssen, *ausspr.* 2, 97 s.

⁶ The same prosody occurs *Cist.* I 3, 24. *Pseud.* 893. Ritschl corrects the passage of the *Amphitruo* in his *Prolegomena* p. CXXV. The line of the *Pseudulus* should be read: *nómen est :: scio íám tibi me récte dedisse epístulam*, for this is the reading of the MSS., the Ambrosian palimpsest not being to be relied upon in this passage. I am glad to see that Fleckeisen does not follow Ritschl's conjectures in both passages.

⁷ *nós potius onerémus nosmet úçissatim uolüptátibus*.

⁸ This is the reading of the MSS., recommended by the alliteratic . . . no doubt.

tt has the metrical value of a single *t* in *sagita = sagitta*, Persa 25 and Aul. 393¹.

This prosody was first pointed out by Kampmann, and after having been rejected by Ritschl (*Proll. Trin.* cxxiii), has lately been revived by Fleckeisen (*krit. miscellen* p. 39—42).

cc = c in *occasio* (Persa 268) *occulto* (e.g. Trin. 712) *accumbe* (Most. 308) and *accepisti* (e.g. Trin. 964)². In the words *eccum eccam eccos eccas* the first syllable is frequently shortened.

dd would seem to be equal to a single *d* in *adde* (Trin. 385) and *rēdde* (Stich. 786)³.

An *n* before another consonant was, in Latin, very weakly sounded and was, therefore, liable to fall out entirely⁴. We find it thus sometimes quite neglected in the hasty pronunciation of the days of Plautus, i.e. *n* followed by another consonant does not influence the quantity of the preceding vowel. Thus Plautus has the quantities

ferētárium esse amícum Trin. 456.
 sedētárii sutóres Aul. 508.
 qui ouís Tarēntínas Truc. iii 1, 5 (= 638 G.)
 talēntúm Philippum huic opus aúrist Glor. 1061.
 quo némo adaeque iúuēntute Most. 30.
 iuuēntúte et pueris líberis Curc. i 1, 38
 cólere iúuēntutem átticam Pseud. 202.
 si íd mea uolúntate fáctumst Trin. 1166.
 néo uolúntate id fácere meminit Stich. 59.
 tuá uolúntáte Pseud. 537.
 quód intellexi Eun. iv 5, 11.
 égo ínterim Most. 1094.

be acknowledged by Ritschl in a second edition; Fleckeisen has it in the text.' BÜCHELER, *jahrb. für class. phil.* 1863 p. 336.

¹ Anapaestum ars uetuit binorum uocabulorum consociatione fieri, quorum prius in media anacrusi finiretur: eaque elegantiae obseruatio, quantum intellexi, constans est apud hunc poëtam. Ritschl, praef. Mil. glor. xxii. We cannot therefore read *confi | ge sagit | tis*.

² *oculto* (with only one *c*) is the spelling of the Decurtatus Trin. 712. The famous *SC. de Bacanalibus* gives INOQVOLTOD, i. e. *inocultod* (*qu = c*). Ritschl, *Proll. Trin.* ccxxiv.—*acceptrici* occurs Truc. ii 7, 18 (= 566 G).

³ These two instances have been corrected by Ritschl and Fleckeisen, and Corssen mentions them as doubtful *ausspr.* 2, 121. It is indeed very difficult to believe in their authenticity.

⁴ See Corssen, *ausspr.* 1, 100. Bücheler, *jahrb. für class. phil.* 1863 p. 342. *toties* and *totiens*, *decies* and *deciens*, *uicesimus* and *uicensimus* are equivalent forms generally known. *commostraret* (as γ has Aul. 12) would be a perfectly correct form, comp. *Mostellaria*.

séd interim *Haut. tim.* v 1, 9.
tibi intépellatio *Trin.* 709.
 neque intélleges *Phorm.* v 3, 23
 ego intérea *Hec. prol.* II 34.
 quíd interest *Eun.* II 2, 2.
 ut incédit *Aul.* 47.
 sine inuídia *Andr.* I 1, 39.
 et inuídia *Aul.* 478.
 fore inuísto *Poen.* v 4, 35.
 bonum ingénium *Andr.* III 1, 8.
tíbi inde *Persa* III 1, 96.
 quíd inde *Rud.* IV 3, 20.¹

Brix has collected the following instances of *inde*: *Amph.* I 1, 4. *Capt.* I 2, 19. *Aul.* II 7, 4. *Poen. prol.* 2. IV 2, 80. v 3, 39. *unde* occurs as a pyrrhic in the following passages which we likewise borrow from Brix: *Trin.* 218. *Capt.* I 1, 41. *Cist.* II 3, 19. *Persa* IV 3, 23. *Glor.* III 1, 93. *Eun.* II 3, 14. For *intro* see my note on *Aul.* 448.

Even the first syllable in *inquam* is shortened *Capt.* III 4, 39 (see p. xxxvi), a passage where Ritschl boldly substitutes *ego* for *inquam*.

To these examples we may add the short quantity of the first syllable in *ignave* *Eun.* IV 7, 7.

As it is our intention to consider all such instances as admit of a different explanation from that afforded by the sole influence of the accent, before mentioning those examples which compel us to find the final reason of the change of quantity in the power of the accent, we may add here some examples of words in which *x* does not lengthen a preceding vowel, e. g.

sed ūxór scelesta *Rud.* IV 1, 4.
sibi ūxórem *Aul. prol.* 32.
 ad ūxórem *Merc.* II 1, 20.
 in ěxércitum *Amph. prol.* 101, 125.
 ab ěxércitu *Amph. prol.* 140.
 ad ěxércitum *Amph.* I 3, 6.
 mage ěxígere *Trin.* 1052.

In these cases we might explain the violation of quantity by assuming the soft pronunciation of the *x* as *s*; still this would not help us to explain such instances as the following:

¹ There neither exists a form *ti* instead of *tibi*, nor is it possible to pronounce *qu' inde*. See Ritschl, *Proll. Trin.* CLIX.

ego *ēxclūdōr Eun.* I 1, 79.

ibi *ēxtēmplo Poen.* III 4, 23.

Now, a host of other instances is still left unexplained and will be unaccounted for, unless we really admit the truth of the general law which is found at the head of the present section. We cannot of course promise to give all, or nearly all, the instances which must hence be explained, but it will be useful to mention some prominent examples, were it only as a brief exemplification of our law. By diligently reading Plautian poetry, a rhythmical ear will soon become accustomed to these licences of prosody, and when once familiar with them, the reader will not fail to discover the wonderful vivacity and elasticity of the comic versification of the Romans, a fact which would have been perfectly impossible, had the Latin language always been bound by the prosodiacal fetters which, since Ennius' time, restrained its youthful agility and turned it into a slow, but majestic and pompous array. Still, these words shall by no means depreciate Ennius' merits: for it was he who preserved the language from premature decay and dilapidation.

We may first draw the reader's particular attention to two little pronouns which, on account of their frequent occurrence, were liable to an uncertain mode of pronunciation. We mean *ipse* and *iste*: and both occasionally being enclitics, it was, of course, left to the individual liberty of the speaker, which place to assign to them in his sentence, i.e. either to run over them by connecting them with the preceding word, or to give them more importance by fully pronouncing their first syllable. In the first case these pronouns would be pyrrhichs, in the latter trochees, and accordingly they appear in Plautus and Terence in both shapes: *iste* has even a secondary form *ste*, which was first discovered by Lachmann, on *Lucr.* p. 197¹: in the same way we may fairly presume the existence of an analogous form *pse*, though there are no historical documents for it².

¹ See note on *Aul.* 261.

² We may add to these two pronouns some particles which share their ambiguous prosody. *ērgo* occurs frequently (*Poen.* IV 2, 59. *Pers.* II 2, 3. *Glor.* IV 2, 17. *Haut. tim.* V 2, 40. *Merc.* V 4, 10. *Poen.* IV 2, 71 etc.) *hērcle* stands *Trin.* 58. 559. *Most.* I 3, 72, and *nēmpe* is found in an overpowering multitude of passages (e. g. *Aul.* 292).

The second class of our instances of violated quantity will be divided into two sections: 1. violation of quantity in vowels naturally long; 2. violation of quantity in vowels long by position.

1. Under this head we have to mention some very strong cases; but it may be premised that, in almost every separate instance, some editor or other tries to remedy such offensive violations of regular quantity either by transposition or some kind of alteration of the text, i.e. by admitting a kind of criticism which may have its justification if the case in question should be quite isolated, but which must be entirely discarded if the multitude of analogous instances defies correction. We simply put some instances together and let them plead for themselves.

The *e* in an imperfect of the second conjugation is shortened in the following line:

quid ád me ibatis? rídiculum uerébámini.

Ter. Phorm. v 8, 8.¹

Bentley might well call this an '*indigna et turpis licentia*,' because he was not aware of the general law which accounts for the shortened *e*.

In Plautus the word *Acheruns* generally occurs with a long *a*, and therefore, as Ritschl observes '*non produci brevis syllaba dicenda est in Acheruns per Plautinas fabulas nouem, sed longa corripit in Poenulo.*' (*Proll. Trin. CLXXI*). The passages alluded to by Ritschl are:

ipse ábiit ád Ācherúntem sine uiático *Poen. prol. 71.*

quó die Orcus áb Ācherunte mórtuos amiserit *ibid. i 2, 131,*

quóduis genus ibi hóminum uideas, quási Ācheruntem uéneris *ibid. iv 2, 9.*

to which Crain (*plaut. stud. p. 16*) adds a line from the *Mostellaria* (509).

uiuóm me accersunt ád Ācheruntem mórtui

We have here four instances of a rhythmical shortening of a vowel which is in all other instances long. That this same vowel is always short in the usage of later poets, is no doubt due to the adoption of the quantity of the Greek word².

¹ *ueremini* Bentley, see *M. Crain, plaut. stud. p. 13. Luc. Müller, de re metr. p. 1. p. 365.*

² The above passages are corrected by A. Spengel, *T. Maccius Plautus, p. 69 s.*

The two genitives *eius* and *huius* are occasionally shortened in their first syllable, when standing after a short accented syllable¹:

ut sibi eius faciat copiam. illa enim se negat
Ter. Phorm. I 2, 63.

si quid huius simile forte aliquando euenerit
Ter. Haut. tim. III 2, 20.

Mr Parry gives in the first instance *sibi ut eius*, while he preserves the reading of the MSS. in the second passage, where it would have been just as easy to transpose *si huius quid*. But there is no note on either passage to enlighten the reader about such a surprising inconsistency.

To this shortened quantity in the genitive we may add an instance in which the dative *huic* has the metrical value of a short syllable: Ter. *Ad. IV 5, 4* (= 638 Fl.):

quid huic hic negotist? tunc has pepulistis foris?

This is, as far as I can see, the reading of all MSS. and editions, but no editor has a note on the shortened quantity of *huic*. Guyet alone (*comm. p. 244*) proposes to write *quid hic huic*.

The word *aut* appears shortened *Bacch. 491*, where Fleckeisen gives in accordance with all the MSS. as follows:

satin ut quem tu habeas fidelem tibi aut quoi credas nescias?

Ritschl admits a hiatus, omits *tu* and transposes *tibi fidelem*.

Even the shortening of the first syllable in *audiui* would have to be assumed, if the reading of a line in the *Truculentus* (I 2, 92 = 126 G.) were safely established. In this passage the MSS. give

peperisse eam audui :: ah, obsecro, tace Diniarche :: quid iam

But, according to Geppert's testimony, the old Ambrosian palimpsest omits *eam*, so that the line would be unobjectionable. It is, however, not impossible that the omission of *eam* is due to the metrical correction of some ancient grammarian whose authority was followed by the scribe of the MS.

2. We shall now mention some instances where the usual rules of *position* have to yield to the rhythmical influence of the accent. Thus

¹ See Lachmann on Lucr. p. 161.



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β. st.

quasi magistratum sibi alterius ambuerint

Amph. prol. 74.

iamiam hercle apud omnis magistratus faxo erit nomen tuum

Truc. iv 2, 48 (=749 G.)

magistratus quom ibi adesset, ceceptast agi.

Ter. Eun. prol. 22.

ubi sint magistratus quos curare oporteat

Persa 76.

magistratus, si quis me hanc habere uiderit

Rud. 477.

atque ut magistratus publice quando auspiciant

Caecilius Ribb. Com. p. 56.

paruis magnisque ministeriis praefulcior

Pseud. 772¹.

nosmet inter nos ministremus...

Stich. 689.

tute tabulas consignato : hic ministrabit, dum ego edam.

Curc. 369.

quae hic administraret ad rem diuinam tibi.

Epid. iii 3, 37.

In the Oscan dialect, the *i* disappeared entirely, and we therefore find in it the forms *minstreis* and even *mistreis*: see Corssen, *auspr.* 2, 111.

uetustate uino edentulo aetatem inriges.

Poen. iii 3, 97.

hic omnes uoluptates, omnes uenustates sunt.

Pseud. 1257.

quis me est fortunatior, uenustatisque adeo plenior?

Ter. Heo. v 4, 8.

neque fenestra nisi clatrata...

Glor. 379.

inlustriores fecit, fenestrasque indidit.

Rud. 88.²

A contracted form *festra* is mentioned by Festus, p. 91².

¹ In a Saturnian line of Naevius (32) we have *exta ministratores* (not *ministra-*
tratores, as Vahlen's edition has it, see Bücheler, *jaehr. für class. phil.* 1863 p. 335).

² Fleckeisen gives *fenstras* in both passages, and analogously has *ministrabit*
and *minstremus* Curc. 369. Stich. 689.

quam huc scélēstus leno uéniat nosque hic ópprimat.
Rud. II 4, 35.

scelēstae haé sunt aedes, impiast habitátio.
Most. 504.

Both instances have been altered by Fleckeisen and Ritschl, but the reading of the MSS. is defended by Geppert, *lat. ausspr.* p. 93 (Corssen, *ausspr.* 2, 115).

ego östēderem :: certó scio :: quo pácto :: parce sódes.
Ter. Phorm. v 3, 10.

dedístine hoc facto ei gládium qui se occíderet.
Trin. 129.

Prof. Key in his 'Miscellaneous Remarks on Ritschl's Plautus,' p. 195, justly observes that this pronunciation of *dedísti* (*dedsti*, *desti*), *dedistis* and other derivations gave rise to the contracted forms of this verb which we find in Italian (*desti deste diero*), Spanish (*diste distes dièron dièra dièsse*), and Portuguese (*déste déstes déra désse*). Still, I must differ from Prof. Key when he applies the same contracted pronunciation to the verses of the ancient comic poets themselves: it may here be repeated for the last time that the application of late and modern forms to an entirely distant period seems to violate the laws of historical philology; we may therefore justly recognise the working power and the first germs of Romanic forms in the shortened forms of Plautian prosody, but we must not use the final effect of any historical development for the explanation of the remote cause which first originated it. What would be the result if we were to explain Anglo-Saxon forms from modern English corruptions¹?

γ. *rn.*

cum nōuo örnatu speciéque simul.
Trin. 840.

Hílurica faciés uidetur hóminis, éo örnatu áduenit.
Trin. 852.

¹ Fleckeisen gives *Stich.* 731 in accordance with the MSS. as follows:

áge tibicen, quándo bíbisti, réfer ad labeas túbias.

Ritschl has in his text *quóm bibisti*. The MS. reading is also found in Nonius, p. 210. Ritschl adds '*fortasse igitur fuit quando biberis.*'

male p̄rditus p̄ssume ōrnātus eo.

Aul. 713.

mē despoliat, mēa ōrnamenta clam ād meretrices dēgerit.

Men. 804.

lepidē factumst : iam ex s̄rmone hoc gub̄rnābunt doctius p̄orro.

Glor. 1091.

cāssidem in capūt—dormibo plācidule in tab̄rnāculo.

Trin. 726.

δ. *bs* (*ps*):

égo ōpsonabo. nám id flagitium s̄it mea te grátia

Bacch. 97¹.

scio ābsúrde dictum hoc d̄risores d̄cere

Capt. i 1, 3 (=71 Fl.)²

and even in such a word as *abstulisti* the first syllable appears shortened *Aul.* 637³. It is very difficult now to find these instances in Ritschl's text⁴, since they are all eliminated by means of conjectures sometimes very arbitrary, e.g. *Glor.* 542 s. the MSS. (ABC) would give us the following text:

perquē tua genua : quíd ōbsecras me? :: insc̄itiae
meae ét stultitiae ignóscas. nunc demúm scio

In this case *quid obsecras me* would be a very natural and convenient question, the slave having said two lines before *te obsecro*. Ritschl gives, however, as follows:

perquē tua genua :: quíd iam? :: meae ut insc̄itiae
et meae stultitiae ignóscas. nunc demúm scio

¹ This is the reading of all the MSS. and Fleckeisen's edition gives the line in accordance with it. Ritschl's however transposes *ōpsonabo ego*.

² Fleckeisen (*ep. crit.* XXI) was inclined to transpose *d̄ictum apsurde*. He would not do so now.

³ A Saturnian line of Livius Andronicus seems to testify to the short quantity of the syllable *-ups-* in *Calupsonem*:

apúd númfam Atlántis f̄liám Calupsónem.

This is at least Bücheler's opinion, *jahrb. für class. phil.* 1863 p. 332.

⁴ As regards Fleckeisen's text, we must draw the reader's attention to the great difference between his first and second volume. In the first he depends almost entirely on Ritschl's principles, while in the second he is more conservative in consequence of the metrical and rhythmical discoveries made by him in his article on Ritschl's Plautus. In his first volume he did not admit *ōbsecras* (*Glor.* 542): in his second we have *ōpsonabo* (*Bacch.* 97).

Every friend of Plautian poetry must therefore agree with the opinion of Prof. Key who calls Ritschl's text 'in not a few instances untrustworthy,' because it differs 'what with omissions, insertions, changes and transpositions of words, and not unfrequently of lines, from what the MSS. sanction, by a very considerable per-centage.' These matters will, it is hoped, be all set right in a second impression of Ritschl's Plautus, which is destined to give us the mature results of the indefatigable investigations of the revered *sospitator Plauti*.

ε. *rg.*

quód ārgentum, quas tú mihi trīcas nārras?...

Curc. v 2, 15 (613 Fl.)

néc pūeri suppósitio, nec ārgénti circumdúctio

Capt. v. 5, 3 (1031 Fl.)

sít sine ārgéntó frustra 's...

Pseud. 378.

(This is the reading of the MSS. given by Fleckeisen, while Ritschl has *sine nummo*. In the *Prolegomena*, p. CXLVIII, he thinks of pronouncing *s'n'argento*. In the passage from the *Captivi* Fleckeisen writes *aut argenti* against the authority of the MSS.)

āge iam cupio, sí modo ārgentum réddat

Ter. Ad. ii 1, 48 (202 Fl.)

(This is the reading of the MSS.; Guyet, Bentley and Fleckeisen *módo si*.)

But we shall stop here, though it would be easy to accumulate more examples of similar 'violations of prosody.' We use this expression, although it is entirely false when applied to Plautus or other comic writers. For them that prosody which obtains in Horace and Virgil, did not exist, and they could not therefore sin against it. Their sole guide in prosodiocal matters was their ear, and in many cases, they obeyed the dictates of the rhythmical, rather than of the quantitative, laws of the language. This shows the influence which the accent exercised on the *quantity* of many syllables—a fact not at all to be confounded with another question: *did the ancient Roman poets purposely attempt to reconcile the metrical accent of their verses with the prosaic accentuation of every-day life?* In answer to this question, we must give a decided *No*.

The theory that the natural accent of the Latin was, in the earliest period of Latin poetry, an important factor in versification, which decided its whole character, was first established by Bentley in his 'Schediasma.' Nevertheless, Bentley could not establish this theory without allowing a difference between natural and metrical accent in the first and last dipodies, because without this liberty it would have been a mere impossibility to transfer Greek metres and versification into the Latin language. Bentley had, of course, to correct a great many passages in Terence which were against his theory, and correct them he did undauntedly. His theory was adopted by G. Hermann (*el. d. m.* p. 141), though with the admission that the poets to whom it applied, did not seem to follow it consistently; and the same theory is the groundwork of Ritschl's views as developed in the xv and xvi chapters of the *Prolegomena*. In the versification of the comic writers, Ritschl discovers a struggle between a merely quantitative metrical accentuation and the real accent of every-day life. According to his theory, the natural accent of the language still exercised great influence upon the versification of Plautus and his contemporaries, while it was entirely disregarded in the Augustan period, when a merely quantitative system of versification became dominant.

An accurate examination of this theory is due to the joint labours of Franz Ritter, A. Böckh, Weil and Benloew, and Corssen.

As no theory avails us anything, unless it be confirmed by undoubted facts, it will be useful to consider the following proportions which we borrow from Corssen. This scholar has computed the average number of passages in which metrical and natural accent differ, for the following poets:

a. *Iambics.*

In Plautus the average number is	$\frac{1}{5}$.
... Terence	$\frac{1}{6}$.
... Phaedrus	$\frac{1}{6}$.
... the epigrams on Ventidius Bassus and Augustus	$\frac{1}{8}$ ¹ .
... a Christian inscription of the year 474	$\frac{1}{12}$.

¹ The versification of the tragic poet Seneca cannot count here because of its abnormal structure: Corssen, *auspr.* 2, 411.

β. Trochaics.

In Plautus the average number is	$\frac{1}{7} - \frac{1}{8}$.
... Ennius	$\frac{1}{6}$.
... Pacuvius	$\frac{1}{7}$.
... Attius	$\frac{1}{7}$.
... Terence	$\frac{1}{7}$.
... Pervig. Veneris	$\frac{1}{8}$.
... four popular songs of the first century	$\frac{1}{4}$.

γ. Dactylic poetry.

In Ennius the average number is	$\frac{1}{3}$.
... Lucretius	$\frac{1}{3}$.
... Horace	$\frac{1}{3}$.
... Ovid	$\frac{1}{3}$.
... Claudian	$\frac{1}{3}$.

These numbers show that the difference between natural and metrical accentuation in Latin poetry did not *increase*, as we should assume according to Ritschl's theory, but it either remained stable or even *decreased*. Such a fact speaks strongly against Ritschl's theory; but if we add that in the Saturnian verses which have been handed down to us nearly $\frac{1}{4}$ of all the *arses* does not coincide with the natural accent of the words¹, we must needs confess that the Latin language followed a development analogous to that of the Greek: i.e. in the oldest times it had two distinct kinds of accentuation, a rhythmical or poetical and the prosaic accentuation of every-day life. But in the course of time the natural (i.e. prosaic) accentuation became more and more influential, until at last it entirely prevailed even in poetry and thus became the sole regulator of poetical and prosaic pronunciation. The Latin differs from the Greek only in so far as the prosaic accent had already commenced to exercise an important influence upon the quantitative value of many syllables, when the language was first employed for literary purposes, many traces of which we have endeavoured to point out in the metres of Plautus and Terence. The vacillating

¹ For this statement see Corssen, *auspr.* 2,421.

and fluctuating system of Latin prosody was afterwards entirely reformed by Ennius. He could not violently alter what had already become the acknowledged usage of the language, but in all such cases as were not yet finally settled, the quantity preferred by him remained valid for all after-times. But a full discussion of this point would lead us beyond the limits of this Introduction: at present we think it sufficient to refer to Müller, *de re metr.* p. 69 and 70.

We may conclude this section with the words of Marius Victorinus (p. 256): *Comici dum cotidianum sermonem imitari nituntur, metra vitiant studio, non imperitia, quod frequentius apud nostros quam Graecos inuenimus.*

F. SYNIZESIS.

The notion of *synizesis* rests on the ambiguous nature of the two letters *u* and *i*, which may both be used as vowels and consonants, and are in the latter quality commonly expressed by *v* and *j*¹. To these two we have to add the letter *e*, which sometimes assumes the consonant-sound of *i* (*y*). This is the case in the word *deus*, where we have *dei* = *di* even in common Latin², but in the comic writers we find *deo* (*Plaut. Cist.* I 3, 2. *Liv. Andr. trag. Ribb.* v. 9) and *deos* (*Naeu. com. Ribb.* 95. *Plaut. Amph.* I 1, 128. II 2, 86. v 1, 38. 41. *Aul.* IV 10, 12. 13. *Capt.* III 5, 69. *Curc.* I 1, 70. II 2, 13. v 2, 58. *Cas.* II 5, 28. 38. II 6, 37. 44. *Cist.* II 3, 52. IV 1, 12. *Epid.* II 2, 117. v 1, 4. and in many other passages) as monosyllables. The genitive *dei* occurs with a monosyllabic pronunciation only once, *Ribb. Trag. p.* 202; *deae* follows this analogy (*Aul.* 778. *Cas.* II 4, 1. *Cist.* II 1, 35. *Epid.* III 3, 15. *Most.* I 3, 35. *Pseud.* I 1, 35. I 3, 36. *Poen.* III 3, 54. IV 2, 37. v 4, 102. *Persa* II 4, 21. 25. 27. v 2, 50). In the same way *deorum* is disyllabic in many instances (*Amph. prol.* 45. *Epid.* v 2, 10. *Bacch.* 124. *Men.* 217. *Rud.* II 2, 13). This fact may be compared with the

¹ On the genuine pronunciation of this *j* see Key, L. G. § 9.

² *dii* is not a genuine form.



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All these forms occur in the metres of the comic writers: we must, however, leave it to the industry of our readers to collect as many examples of each separate measure as they find sufficient for their own conviction. Many instances of the varied metrical character of *ei* are collected by Ritschl, *de argumentis metricis fab. Plaut.* (Bonnae 1841) p. 10 ss.

We shall now briefly enumerate some of the most frequent cases in which *i* and *u* display their variable nature. Thus we have

dies = dyes, die = dye,
diu = dyu,
scio = scyo,
ais ain ait as monosyllables,
aibam etc. as disyllables,
trium = tryum,
otio filio gaudiis omnia tertius nescio as disyllables.

On the other hand it should be observed that *gratiis* and *in-gratiis* in Plautus and Terence are always fully pronounced; in later times we find *gratis* and *ingratis* as the predominant forms.

In *tuos* and *suos*¹ and their various forms the *u* assumes in many instances the consonantal sound of a *v*. The same is the case with many words where a *u* follows an initial consonant, e.g. *duo* (*duorum duarum duobus duabus*) *duellum*² *duellica puer puella*, or in such an instance as *quattor* for *quattuor*³.

The verbal forms *fui fuisti fuistis fuisse*, &c. undergo very often a synizesis of the two letters *ui*. *fui* and *fuit* may, however, be pronounced in three different ways, viz. *fūi fūi fūi* (monosyll.). If we add the variable quantity of the perfect termination *it* (see p. XIX), we arrive at the following possible pronunciations of *fuit*:

fūit fūit fūit fūit fūit (monos.).

¹ *tuus* and *suus* are not only not Plautian, but not even good Latin forms. Even Cicero knows no *uu*. (In *fluuius* the first *u* is the root vowel, the second a modification of the guttural *g*.)

² The pronunciation *dvellum* was the next precursor to the secondary form *bellum*. In the same way we have *duonum* (*dvonum*) *bonum*.

³ For this instance see Ritschl, *rhein. mus.* VIII 309. Lachm. *Lucr.* p. 192. *Enn. ann.* (ed. Vahlen) 96. 580.

This instance may serve as another palpable illustration of the truth of the observation made p. xlvi. with regard to the elasticity of Plautian prosody.

We may finally draw the reader's attention to the general fact that compounds in which two vowels come together, are always pronounced *per synizesin* in Plautus and Terence, e.g. *dein deinde*¹ *proin proinde dehinc deorsum seorsum praeoptare deosculari*.

G. HIATUS.

In order to complete our sketch of the pronunciation of Latin as seen in the comic writers, we must also touch upon a subject which is, however, one of the most difficult points in Plautian criticism, viz. *the hiatus*. After the vast, but uncritical labours of Linge, Ritschl first gave some distinct and positive rules with regard to the admission of hiatus on the metres of the comic writers, in the xivth chapter of his *Prolegomena*, though his views as given there were afterwards in many respects corrected and enlarged by himself.

There is, at least, one point on which no doubt can possibly exist, and this discriminates Ritschl's views from those of former scholars. We shall quote his own words²: '*impeditior est de hiatu quaestio. non dicam autem contra eos qui quouis et loco et modo admissum hiatus concoquunt concoctisque bonos uersus concacant: quis enim lauare laterem animum inducat? uerum qui in ipsa caesura senariorum admissum tutantur atque defensitant, eos certe aliqua ratione agere concedendum est nec ego hoc numquam factum contendam; sed tamen ut uel id genus longe artioribus quam uolgo creditur finibus esse circumscriptum putem. et tantum quidem non potest non haberi certissimum, non elegantiam quandam interpretandum omnem hiatus esse, quam sint sectati poëtae, sed licentiam potius quam sibi indulserint.*' The truth of this assertion appears from Cicero's words (*Or.* § 150) '*nemo tam rus-*

¹ The contradictory passage in *Ter. Andr.* 483 has been happily corrected by Fleckeisen. See L. Müller, *de re metr.* p. 265.

² *De argumentis metricis fab. Plaut.* (Bonnae 1841) p. 8.

ticus est qui uocales nolit coniungere.' The only question which is still *sub iudice* is therefore, how far the comic poets indulged in a licence which we must admit they used in their metres.

Parry, in his Introduction to Terence, p. LVII sets down three rules which would serve to explain the admissibility of hiatus, viz.: hiatus, he says, is justified,

- (1) by the sense of the passage,
- (2) by the punctuation,
- (3) in exclamations, such as *heia hercle eho heus*.

Setting aside the third rule, which has indeed a general value for all Latin poets, we confine ourselves to a more detailed discussion of the first two rules. We may define the matter more accurately in the following manner.

Hiatus is justified:

- (a) where the line is divided among two or more speakers,
- (b) by *caesura*.

The latter point in its full extent was long disputed by Ritschl, but at last he began to allow a greater freedom and to relax the severity of his original views, as will be seen in the instance of the hiatus in the caesura of the trochaic septenarius (*praef. Men. p. x ss.*) This occurs in the *Aulularia* v. 174. 250. 638. But he does not allow a hiatus in the caesura of an iambic senarius '*ut quae in medium ordinem rhythmicum incidat*' (*Proll. p. cxcvi*). Still he deviates from this law in such an instance as *Trin.* 432

tempúst adeundi :: éstne hic Philto qui áduenit

because in this case the line is divided among two speakers. In the *Aulularia* we have two instances of the same kind of hiatus, viz. 305 and 530:

immo équidem credo :: át scin etiam quómo do?
ain aúdiuisti? :: úsque a principio ómnia.

In both instances it would not be very difficult to avoid the hiatus by writing *set* instead of *at* in the first, and inserting *aio* before *usque* in the second line. But as a hiatus of this kind is by no means very rare, we shall adhere to the authority of our MSS.

To proceed, Ritschl allows no such hiatus as we have *Trin.* 185

em meá malefacta, ém meam auaritiám tibi

according to the reading of all our MSS. He writes therefore

en meá malefacta, meam én auaritiám tibi

to which Fleckeisen justly prefers Hermann's reading

en meá tibi malefacta, én meam auaritiám tibi.

Or to give another instance, *Trin.* 776 the reading of all our MSS. is as follows:

det álteram illi, álteram dicát tibi

which Ritschl changes into

illí det alteram, álteram dicát tibi.

In both cases the last editor of the *Trinummus*, Mr Brix, has kept the reading of the MSS., and we think him the more entitled to do so, as it requires a great deal of arbitrary criticism to correct all other instances of the same kind. We hold therefore the reading of the MSS. to be genuine in the following lines from the *Aulularia*:

695. memoráre nolo, hóminum¹ mendicábula.

561. potáre ego hodie, Eúclio², tecúm uolo.

704. atát, eccum ipsum. sbo, ut hoc condám, domum.

And I have to blame myself for correcting the MS. reading in v. 671

indeque óbseruabo, aúrum ubi abstrudát senex.

We have the same hiatus v. 69

queo cónminisci : ita me miseram ad húncc modum

¹ Some scholars, to avoid the hiatus, would write *homōnum*. See Studemund, *jahrb. für class. phil.* 1866 p. 61. and Fleckeisen, *ibid.* p. 7.

² It would be possible to read *hodié potare ego, Euclio, tecúm uolo*.—A hiatus of the same kind (i. e. before a proper name) occurs *Poen.* v 3, 8:

o mí ere salue, Hánno insperatíssume.

This is the reading in BC, and though A gives the scene in which this line stands, I cannot say what the reading in it is. But to show how easy it is to get rid of such a hiatus as this, if we only are determined to do so, we will remove it for the benefit of the hiatus-haters among our readers:

o mi ére, saluē: *salue* Hánno insperatíssume.

And this reading would be recommended by the '*uariatio accentus*' in *salue* (see my note on v. 258).

as the line stands not only in Jy and the recent MSS., but in B itself (see Addenda).

Two other instances which might be alleged, are doubtful. The first is v. 504,

stat fúllō phrugio aúrifex linárius.

In this case we may notice that B gives *phyrgio*, a reading which could be supported by a great many analogous examples of other words¹, though it is true that this form of the word seems to occur nowhere else. If therefore we could confidently say that a hiatus was in this line an impossibility, we should have to give *phurgio* in our text.

In v. 44 we have other reasons which lead us to presume that some word was omitted in B. See critical note.

In the caesura ἐφθημιμερῆς Ritschl allows a hiatus *Pseud.* 1079:

set cónuenistine hóminem :: immo ambós simul

because the line is divided among two speakers. This is the same case as *Aul.* 562:

non pótem egō² quidem hércle :: át ego iússero.

And in accordance with this I have ventured to give the reading of the MSS. v. 111:

nam nón est ueri símile, hominem³ paúperem

though it is easy to transpose *uéri simile nón est*.

But there is a general law which protects a great many passages in Plautus in which a hiatus occurs, from the corrections of modern scholars. We owe its discovery to Prof. Fleckeisen. It is as follows:

All monosyllables terminating in a long vowel or m need not coalesce with a following short vowel.

Illustrations of this law will be seen in such passages as *Stich.* 321. *Aul.* 707. 708. *Glor.* 1330.

¹ Compare *corcodilus tarpessita bardus θάπρος Cortona corcota* (see *de Aulularia* p. 14).

² Ritschl would not admit *egō* in an iambic line 'nisi ubi pausa fit uocis uel orationis' Proll. CLXIX s.), but this case is analogous to *mihī mihī* etc. (see above p. xxv).

³ See note on *Aul.* 695 p. lxi.

This kind of hiatus most frequently occurs when the long vowel (or a vowel together with *m*) forms the first syllable of an arsis resolved into two shorts. This may be exemplified by comparing the following passages in the *Aulularia*: arg. 1 2. *mé ut id* 8. *quóí ego* 187. *quó abis* 201. *iám ego* 272. *rém habere* 458. *sí ita* 488. *dém hodie* 654. *mé erus* 673.

Only a few concluding words. Throughout this chapter, I have endeavoured to keep free from merely hypothetical theories which have been brought forward for the explanation of Plautian prosody. ‘*Difficile est et lubricum,*’ says Ritschl *Proll. Trin.* p. CXLVII, ‘*quid uitae consuetudo ueterum probare uel potuerit uel non potuerit, assequi ratiocinando et comminiscendo uelle.*’ Ritschl’s own investigations, to follow which in their gradual development, is one of the most instructive and interesting studies, prove the truth of this observation. Yet the history of his investigations seems to teach a lesson which will most likely be the basis for the labours of the coming time, viz. that we gain and learn more and arrive at more stable results by means of a critical and conservative observation of single facts than by specious but unsound emendations of seeming irregularities¹. It is the heartfelt wish of every lover of Plautian poetry, to see the continuation of that grand monument of Ritschl’s name, his edition of Plautus. It will, however, probably be a long time before Ritschl comes to emend the *Aulularia*, and this consideration alone could move the present editor to publish his own labours on this play. He ventures to hope that in the meantime this work will be found not quite an unworthy substitute for the labours of a great master of philology.

¹ See Brix, *jahrb. für class. phil.* 1865 p. 58. Much good service will no doubt be done to the emendation of Plautus by the conservative labours of Spengel and Studemund, the latter of whom is now collating the Plautian MSS. in Italy. Though I could not unfortunately use Spengel’s last book (*Titus Maccius Plautus: kritik prosodie metrik* Gött. 1865) throughout this Introduction—only a few days ago I received the first news of its appearance—I may state that I have independently arrived at the same results with regard to the admission of the hiatus as those which Spengel develops in his work: see *jahrb.* 1866 p. 57 s.

ADDENDA.

Long after the text and nearly the whole Introduction were printed, the editor was by the kindness of Prof. Fleckeisen at Dresden enabled to give all the readings of the MS. B with that degree of exactness and accuracy which is indispensably necessary for all critical purposes. Although all possible care had been taken to find out the actual readings of B, it was in more than one instance impossible to arrive at the positive truth. All such doubts have now vanished, since by means of the following addenda to the critical commentary it will be easy enough to ascertain the reading of the MSS. in each single instance. While I have to thank Prof. Fleckeisen for this valuable contribution to the critical part of the present work, I must excuse myself to my readers for the inconvenience necessarily arising from this late addition to the critical notes. But I may presume that for many of them it will be no very serious inconvenience, since the passages which must be altered in consequence of our better knowledge of the MS., are not above two or three, and are moreover all pointed out in the exegetical commentary: those readers who would really study the critical notes, will, I hope, kindly overlook a slight inconvenience and rather rejoice at having an accurate knowledge of the most important authority for the text of the *Aulularia*¹.

The collation thus liberally placed at my service was made by Mr A. Schwarzmann, during his sojourn at Rome, 1835. It is written in a very neat and clear hand on the margins of the Amsterdam edition, a. 1721. (See Fleckeisen, *ep. crit.* v). In using the following additions, it should be observed that unless there is an express remark to the contrary, the statements contained in the critical commentary must be considered right; but in any other case all statements given in the 'Addenda' are more authentic than the former. I have moreover carefully indicated where my statements rest on Schwarzmann's silence, i. e. where he adds nothing to the reading found in the edition used by

¹ I may add that the final cause of this inconvenience rests with the post which lost a letter from Prof. Fleckeisen to the author at the end of August 1865.



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20 factum est diem δ. 22 aausque. 23 cotidie 28 et 29
 adulescens **B**, adolescens δ. 31 proximo 35 adulescentis illius
 est auunculus 37 hęc 38 uult subreptum.

EVCLIO SENEX. STAPHILA ANVS 42 *Schwarzmannus nihil de
 correctura in B refert* 44 Nam me qua caussa, quam tamen uerborum
conlocationem non praetulerim 46 regrede ab ostio 48 hercle
a manu secunda post hodie. 49 Tibi ego 55 Abscede etiam
 nunc etiamnum ohe. *coniunctis BJ testimoniis uix quicquam Bothi
 scriptura probabilius effici poterit.* 56 adstato Scioppius, Gruterus
 57 transuorsum 58 respexeris δ. 60 hoc secum loquitur
margo. 62 inprudenti 64 pessima 67 ego hero **B**: *quae
 uerborum conlocatio etiam apud Guyetum extat.* 69 me miseram
 hęc 70 decies omnes libri 71 istunc ed. *Amst., ad quod nihil
 adnotauit Schwarzmannus.* illunc *Camerarius Pareus Gruterus idemque
 in codice esse arbitror. certe sic habent Jγ cum rec.* 72 noctes e
Schwarzmanni silentio 74 herilis e silentio 75 cui appetit
e silentio. 76 melius est. 78 meum deest Schwarzmanno et
Grutero testibus obstrixero.

EVCLIO SENEX. STAPHYLA ANVS. 81 quippini e silentio 82
aedes e silentio. 85 causa 88 fateor est in **B** 89 hęc
 92 causae quisquam et sic scribendum erat 98 aedūs, si Schwarz-
manni manum recte lego. certe non est aedis 99 intro mitti alias-
que eiusdem uerbi formas separatim exhibere solet J, iunctim B. 104
 fores e silentio 105 quia ab seruare debebam. de ab correpto
uide p. xxxv abeundum est 111 de hiatu uide p. LXII 112
 qui, non quin 113 cum omnes nesciant 118 postidem
B, post idem **Jγ**.

EVNOMIA MVLIER. MEGADORVS SENEX. 121 Meae fidei tuaeque
 rei haec | ^{hęc} Causa facere ut aequum est 123 fal^msum 126
 inscto **BJ**. 129 Ut aequum est e silentio 134 *scripturam
 meam nunc prorsus improbo. certissima emendatione restituendum esse
 uideo uti tuam rem ego tecum hic loquerer familiarem. ut libri.*
 135 s. *sic describuntur in B:*

M. Da mihi optuma femina manum.

E. Ubi ea est? quis ea estnam optuma? M. tu. E. tune ais? M. si negas nego.

sic uero in J.

Damichi optuma femina manum. EVN. Vbi ea est?

Quis ea est? nam optima. MEGA. tu. EVN. Tune ais. MEG. Si negas. nego;

Secuntur in utroque libro uersus hinc

Decet te equidem uera proloqui. nam optuma nulla potest eligi.

Alia alia peior frater est. M. Idem ego arbitror nec tibi

nisi quod 136 te deest in J. 139 certum est istaec 140

s. sic describitur in B: E. Da mihi operam amabo. M. tuast utere

atque impera si quid uis. eadem uerba quamquam aliter concepta unum efficiunt uersum in J. 142 et 143 usque ad aduento uno uersu con-

tinentur in BJ. unde hanc scripturam habere quo recommendetur perspicitur:

E. id quod in rem tuam optimum esse arbitror,
te id monitum aduenio (*iamb. trip. cat.*)

M. soror, more tuo facis. E. factum uolo. ME. quid est id,
145 soror? E. consulas, quod tibi sempiternum
salutare sit, liberis procreandis.
ita di faxint: uolo te uxorem

143 aduenio scribendum esse censeo: quode uide commentarium. 144

facto in B esse expresse testatur Pareus, cui equidem fidem habeo. facta
ed. Amst., ad quod nihil adnotauit Schwarzmannus. ceterum 144 et 145
uno uersu continentur in B. hanc J praebet descriptionem:

MEG. Quid est id soror?

EVN. Quod tibi sempiternum salutare sit liberis procreandis.

MEG. Ita dii fax...

EVN. Volo te uxorem domum ducere; MEG. ei. occidi. EVN. Qui...

MEG. Quia michi misero cerebrum excutiunt tua dicta soror lapidis loque—

uerba ita di faxint etiam in B cum antecedentibus uno uersu iunguntur.

ceterum B eandem uersuum descriptionem habet atque J. 148 ei

occidi Schwarzmanno teste, heia expresse testatur Pareus. 157 nunc

scripserim sed es grandior natu: mediast mulieris aetas. de es correpto

uide p. XLVIII 162 Quid dubitas quid 163 deminuum et sic scri-

bendum erat: uide comm. 165 dotes dapsiles e silentio. 167

seruitutum sumptibus etiam B quae scriptura est restituenda (uide

u. 503). 168 EVN. persona deest BJ ea est pro MEG.

legitur Ev. BJ. 169 proximo 170—172 Megadoro uno tenore

adtribuuntur in BJ. *me castor B, me castor J.* 172 *dictura*
es 173 *uertant B, uortant J.* 175 *placet nunc A. Kletti*
coniectura, Exerc. Ter. p. 21: sed eccum uideo. nescio unde sese homo
recipit domum.

EVCLIO MEGADORVS SENEX DVO 176 *cum de correctura*
Schwarzmannus nihil adnotauit. 179 *domi est* 180 *Saluus*
182 *temerarium est* 184 *haud e silentio* 186 *palam est*
187 *Cui e silentio* *effodiam e silentio* 189 *inlocabilem*
190 *cuiquam e silentio* 191 *adiubare opus est* 192
cum 194 *blandust* 196 *polypos qui iubi quidquid*
tetigerint. 197 *euclio est BJγ.* 198 *appellare e silentio* *ei*
et sic erat scribendum: uide comm. 199 *michi (michi J) intus*
harpagatum est 205 *saluum est* *de uerbis si quid non perit*
uide comm. 212 *item expresse testatur Schwarzmannus. itidem*
Jγ et editiones 213 *malicia* 216 *uertat B, uortat J*
218 *Heia* *haud e silentio* 224 *ted Acidalius.* 225
pauperrimum. in J hoc uerbum legi non potest, paginae margine muti-
lato 227 *esse ante asellum non deest in B* 228 *honus etiam*
B 229 *haud e silentio* 230 *med Acidalius.* 233 *magnum*
est periculum. 234 *proxime e silentio* 235 *optimum est*
236 *ne duis ed. Amst., ad quod Schwarzmannus nihil adnotauit. utrum*
duas an duis in J fuerit non potest dici, cum totum uerbum margine
mutilato euanuerit. itaque duis uidetur scribendum esse. 237 *dotata*
est. 238 *thesauros hic etiam B, Grutero Pareo Schwarzmanno*
testibus *proh e silentio* 240 *Non e silentio. uerba Num ego*
disperii B adtribuit praecedenti uersui. *tibi est* 242 *hinc est*
ut erat scribendum. 243 *cerciozem* 244 *Qui pro quia* 245
it 247 *illaec* 249 *tu et uis in cuius correctori debentur*
251 *haud e silentio* 252 *copia est* 255 *istuc uertant.* 256
afferret e silentio 258 *pactum est bis* 260 *num quae causa*
est. scribendum numquaest. 261 *uis me* *istuc* 262
MEGAD *persona uersus initio legitur in B, non in J.* 264 *inaudisse*
etiam B. *thesaurum.* 264 *et 265 in B uno uersu continentur.*
265 *affinitatem e silentio* 266 *deblattauisti tantum testatur Schwarz-*
mannus 267 *Staphyla* 268 *prome propere Guyetus, quam*

coniecturam ego probauerim. 269 hodie ego huic nuptum **BJγ**, *si Pareo fides (in cuius testimonio t. error typographi est pro h.)* hodie ego nuptum huic **B**, *si e Schwarzmanni silentio concludere licet.* 270 subitum est *e silentio.* 271 cum 274 Nunc Pareus sine nota, Nam **Jγ**, *Camerarius Gruterus Schwarzmannus tacite: et sic scribendum* 275 occultatum est 276 cum ueniat, *ut ueniat scribendum esse adpareat.* 277 nimixtum Gruterus, minixtum Pareus et Schwarzmannus testantur.

STROBILVS SERVVS. ANTHAX (uel ARETHAX) GONGRIO COCI. PHRV-SIVM. EXFLESIVM TIBICINAE II. SENEX. 279 Tibicinasque hasce *e silentio* 280 dispertirem de **B** *expresse testatur Schwarzmannus.* 284 haud **BJγ**. 285 antrax **BJ**: 295 aequae est 296 STR ain—dicis? Coc. tute existuma scribere debebam quamquam libri existima habent 297 transposuit Gulielmius. diuum. his iterum STR praemittitur 298 perisse **B** *e silentio*, perisse **J** 300 cum 304 aequom est credere credo 306 cum 307 potesse ed. Amst. ad quod nihil Schwarzmannus adnotauit. Pareus 'potest sic V. C.' 310 unguis demperat 311 Collegit *e silentio* **B**, de **J** *expresse notauit.* 314 ei eripui. **J** *cum rasura miluus et* 317 miluum *e silentio* 321 Cocum ergo dico Acidalius, probatus a Spengelio Plauti p. 231. 322 Cocus *e silentio* 324 **B** *eandem huius uersus scripturam habet quae est in J.*

STROBILVS. GONGRIO. COCVS 325 ulter (non inter) 327 abi intro *etiam* **B** 330 tibicina *e silentio* 331 phrugia *etiam* **B**. 333 huccine *e silentio* parcissimum *e silentio* 334 rauim *e silentio* 338 istuc *etiam* **B** 340 familia est 341 uestis 347 subripiat.

STROBILVS SERVVS. STAPHYLA ANVS. COCVS. 348 Heu Staphyla 350 Tibicinamque inpnuptias 353 supra temeti additur i. uini allatum *e silentio* 354 afferetur *e silentio* 357 Vulcano *e silentio* 358 Coenaene ed. Amst., ad quod nihil adnotauit Schwarzmannus caussa *e silentio* 360 Coc Haud — intro.

PITODICVS SERVVS 367 Si pro Sed.

EVCLIO SENEX. 373 Vitilenam cetum **B** *e silentio*, cetum **J**. 380 cordi uentrique *e silentio.* Pareum secutus sum.

382 minimo *e silentio* 389 parua est *etiam B.* 392 Cui
 393 thesaurarios *e silentio* 397 proximo *errori typographi debetur*
 utendúm *pro* utendám 400 proxumo *e silentio* 402 *hanc*
potius uerborum conlocationem commendari posse Noni testimonio nunc
uideo fugiam íntro, ne quid híc itidem turbaé fuat et sic scribendum esse
censeo. ceterum etiam in B congrio in fine uersus additur.

CONGRIO COCVS 403 omnis 406 bachinal^á · bacchas
e silentio 407 *me legitur in B, si Schwarzmanni silentio fides.*
 408 pulchrius.

EVCLIO SENEX. CONGRIO COCVS 413 nomen tuum *etiam B et sic*
scribendum erat. tuom enim monosyllabum est. 414 cominatus
 416 nullus est 417 quoi *de B expresse testatur Schwarzmannus*
 423 haud scio 427 Utrum crudum an coctum ego edim **B**: *in J*
nihil usque ad edim legi potest. ceterum ego deest in recentioribus libris,
Hildyardo teste. possis igitur ego utrúm crudumne an cóctum edim.
 428 nos coquere hic *etiam B*: *hic deest in Parei editione, unde in*
nostra peruerse omittitur. 431 tuane expetam *ed. Amst., ad quod*
nihil adnotauit Schwarzmannus. uide comm. 437 factum est
 442 amen^á.

EVCLIO SENEX. CONGRIO COCVS 447 istud *etiam B* 448
Ite ed. Amst., ad quod nihil adnotauit Schwarzmannus. Ite in Ba esse
expresse narrat Pareus. omnis etiam B. tibicinae e silentio. 450
 facite, non facessite 451 Hem perii **Ba**, Temperi **Bb**, *teste Rit-*
schelio comm. in uitam Ter. Suetoni Reifferscheidiani p. 508. ceterum hic
Parei nota in errorem abripi me passus sum: codex enim habet post-
quam impleuisti fustifissorum 453 uestra *e silentio* 455 &
 caenā **J**.

SENEX EVCLIO 459 Megadorus temptat me omnibus 460
hiatum defendit Spengelius Plauti p. 207. 461 caussa et surriperent
e silentio 463 gallinatius: *uide comm.* 464 scalpurrere *quae*
scriptura recipienda erat: uide comm. 465 opus est mihi
 469 affinis 470 conloquar *expresse testatur Schwarzmannus.*

MEGADORVS EVCLIO SENES DVO 473 conditione *e silentio*
 481 maximam partem est 482 altercatio est

- 496 Enim mihi quidem aequum est
Purpuram atque aurum dari
- 504 *de phyrigio dixi p. LXII* 506 Aut manulearii aut murobatharii
508 diobatharii 509 Soliarii 513 Treceni cum stant phyla-
cistae (*sic etiam J*) 515 mala 518 soluta est 522 dis-
putata est 526 indotata est 528 eccum adfinem ante aedes
- EVCLIO MEGADORVS SENES DVO 529 Nimium libenter edi
audiui 532 sis filiae nuptiis *ed. Amst., ad quod nihil adnotavit*
Schwarzmannus. 535 quicquam 536 Opione 537 ut
siet 540 hic e silentio, hoc **J**, *ut expresse relatum* palam fecit
- 541 dese natus euocas 543 sit 544 inpleuisti *Schwarzmannus*
expresse testatur 545 cocos 549 tibicinam e silentio 552
uelle^ooniat 554 curionem *Douza* 555 curio^o 556
- Quia ossa atque pellis totus est **BJ**. 557 *probo nunc Gruteri con-*
iecturam ei uiuo quae ex J facile efficitur (et pro ei) 559 optumus
est etiam **B** 563 a me adferrier 564 decretum est aquam
- 567 adfectat 573 congregitum est 574 optimum *possis*
nunc hoc mihi factu optimumst, ut te auferam

STROBILVS LYCONIDIS SERVVS : *ex qua inscriptione iam grammaticos*
duos Strobilos discriminasse adparet : de qua re dixi diss. p. 25. 580

herile e silentio 581 ero ex sentententia *expresse* seruus
e silentio 583 seruum 585 officium e silentio 586 ad
ed. Amst., ad quod nihil adnotavit Schwarzmannus nocnum conieci

ad u. 67 inpellere *expresse* 531 seruum et aequum 590
habeat 592 cicius 598 adsidam 601 situm est 603
pulchram **BJ** 604 affinem e silentio 609 fano. Fides *ed.*
Amst., ad quod nihil adnotavit Schwarzmannus. *debebam Charisi testi-*
monium ad u. 659 referre, cum adpareat eum ibi Fide pro genetiuo
cepisse. de Jy fidei expresse notavi. 611 ego 613 reperero

616 nunc est in cod. 617 grocchibat *expresse testatur Schwarz-*
mannus 621 comparabas cum compares 622 praestrigiator

623 mecum est **BJy**. 624 adffictas causa 625 Verbera-
bilissime *ed. Amst., ad quod nihil adnotavit Schwarzmannus* 626

surrupui *expresse* 621 Hec quid agis 629 data re. 631
quidquid 633 non aliter personas distributas esse *Sch*

testatur 635 *maximam B, maxumam J.* 641 *siconpantyas*
 645 *quidquid* 649 *nihili* 650 *omnes deest* 653 *Emor-*
tuum leto expresse 655 *nam defendit Spengelius Plauti p.*
 212. *audoebit* 657 *Attat e silentio. initium uersus non*
potest legi in J. *eccum e silentio* 658 *inter ianuam et concessero*
spatium uacuum in J. *in fine uersus eidem additum in B.*

SENEX. SERVVS *si Schwarzm annum recte intellego.* EVCLIO. STOBILVS
 J. 661 *coruus perissem* 662 *erle coruum* 666 *Syluani*
e silentio, Siluani J. 667 *ad ibi nihil adnotauit Schwarzm annus*
 668 *Certumst expresse* *Syluano e silentio, siluano J.* 669
saluom 672 *herus e silentio* 673 *Certum est e silentio.*

LYCONIDES ADOLESCENS. EVNOMIA MULIER. FEDRIA VIRGO. *in*
indice personarum PHAEDRA errore typographi legitur pro PHAEDRIA.
 677 *auonculo expresse* 678 *a fratre ed. Amst., ad quod nihil ad-*
notauit Schwarzm annus. sed a deesse in codice Parei et Gruteri testi-
moniis constat. ceterum fratri Pareus, fratre Gruterus. 680 *caussa*
e silentio iusta est ita est 681 *compressisse e silentio*
 684 *Liconidis persona deest* 686 I 688 *seruum e silentio*
 689 *tibi* 690 *operiri etiam B* 691 *iniurium est*

STROBILVS SERVVS 693 *Picis diuiciis montes e silentio*
 698 *conlocaui expresse* 699 *ubi aurum expresse, aurum ubi de Jy*
item expresse notauit 703 *Schwarzmanni conlationem hic non esse*
accurate factam mihi quidem constat. Nam ego modo declinaui paulum
me extra uiam ed. Amst., ad quod ille nihil adnotauit. Nam ego non
ex Jy notauit. ceterum Hari uersus restaurandi rationem non dubito
probare: certe Plauto dignam esse omnes concedent. 704
Attat e silentio eccum 705 *ss. uersus hac ratione dispesti*
in BJ: Perii—quo non curram? | Tene—caecus eo atque | Equidem—
qui sim | Nequeo—auxilio | Oro—abstulerit | Qui uestitu etc. 709
omnes complures 711 *Quis etiam B* 712 *Em* 713
miserum miserum (m. 2da supra lineam addidit misere) 714
post mestitiae manus altera que addidit optulit BJ. 715 *uerba*
famem et pauperiem uersui praecedenti adnexi in BJ. *Perditissimus*
expresse 716 *opus est uersus finitur auri, ita ut Perdidi inse-*
quentem incipiat 717 *custodiui ed. Amst., ad quod nihil adnotauit*



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B. <i>nihil ex hac inscriptione concludi potest: uide u.</i>	278	803
Quis etiam B. quisquam est BJ cui propicii	808	elo-
quor si Schwarzmanni silentio fides. eloquar omnes libros habere testa-		
tur Pareus et sic certe habent J cum omnibus Hildyardi	811	re-
perisse	812 reperi	818 tuum apparabas e silentio
823 enica		

It should be observed that the MS. **B** generally writes *m* in the compounds of *in* and *con*, and that only those cases are expressly reported where *n* is written: **J** on the contrary has *m* without a single exception.

Brix in his edition of the *Captivi* which I could not use when writing my remark on *furfurē* Capt. 807 (see above p. xxiv), keeps *furfurī* without even mentioning the reading of the MSS. He defends this by quoting the ablatives *carni fusti sorti parti luci* as found in Plautus—cases which would of course support *furfuri* if this actually were the reading of our MSS. But Brix himself quotes two instances of the original long quantity of the *e* in the ablative of the third as still found in Plautian prosody, although these cases have, as usual, been misunderstood and consequently altered by most editors. Thus we have:

quód tu me rogás: nam tu aquam a púmice nunc póstulas.

Persa 41.

quasi mús in medio páriete uorsábere.

Cas. 1.1, 52.

In the first place Ritschl has *hercle* in the place of the MS. reading *nunc*, while Guyet had written *pumici*; in the latter Bothe gives *parieti*, Acidalius proposes *parietis*. But neither of these lines stands in need of emendation. I should not mention here the ablatives *pubē* Pseud. 196 and *famē* Most. 193, as the long quantity of the ending in these cases admits also of another explanation.

At the end of these 'Addenda' I cannot refrain from briefly alluding to another theory on Plautian prosody recently started by Studemund.

In reviewing Spengel's book he says (*jährb. für class. phil.* 1866 p. 54) 'das allen diesen erscheinungen (i. e. the abnormalities of Plautian prosody) zu grunde liegende, aus dem alten latein überkommene und von Plautus im gegensatz zu den gräcisierenden dichtern des Augustischen zeitalters noch bis zu einem gewissen grade bewahrte gesetz der verschleifung (um mich dieses seit Lachmann für das altddeutsche üblichen ausdrucks zu bedienen) ist, wenn auch vielleicht praktisch erkannt, doch nicht theoretisch in den vordergrund gerückt worden, und die zulässigkeit oder unzulässigkeit einer sogenannten prosodischen licenz wird zum theil nur nach dem häufigern oder seltnern vorkommen derselben bemessen'. And again *ad ächeruntem* Most. 509 is explained p. 56: 'der recensent der Palatinen scheint also hier die präposition geschützt zu haben, durch verschleifung des scharf betonten kurzen ad mit dem langem a im anlaut des folgenden wortes'. It is not difficult to see that this theory (which as yet remains to be more fully proved) is little more than a revival of some metrical observations already found in Camerarius' *de carminibus comicis*, e. g. p. 53 where Camerarius says that in the line

fateór: abi deprome, áge tu interea huic sómnum.

Curc. II 2, 5=255.

the syllables *abi de* form a spondee κατ' ἐπισυναλοιφήν. Or to quote another instance,

quíd in tábernacló fecisti? uíctus sum, si díxeris.

Amph. 428.

'quid in ta' trocheus. — Again, Amph. 917:

ridículi causa. uél hūnc rogato Sósiam

'uel hunc' μονοσυλλάβως pronuciandum. Unless I am very much mistaken, Camerarius means here the same thing which Studemund calls 'verschleifung'. But as the arguments for this theory (although it is more than three centuries old) have not yet been made known to the public, I do not see any reason to abandon the theories proposed in my Introduction.

Nay the formulas $\overset{\cdot}{\cup} - = \overset{\cdot}{\cup} \cup$ and $\cup - \overset{\cdot}{\cup} = \cup \cup \overset{\cdot}{\cup}$ which I hold to be the essence of Plautian prosody will help us to explain more abnormalities than it would at first appear. They would not only explain such quan-

titles as *prófēcto* Glor. 186 and 290 (see also Spengel, *Plautus etc.* p. 113), but they confirm an explanation doubtfully proposed p. XLIX where I defended *septúmds* Pseud. 597. Compare now *Persa* 269:

nerbéribus caedi iússerit, conpédēs inponi: uápulem

and *Curc.* i 2, 51 according to Spengel's distribution p. 134:

quae tuó guttúri sit mónumentum.

See also *Persa* 845:

quid aís?: hicine Dordálist leno, qui hic líberās uirginēs mércatur?

**T. MACCI PLAVTI
AVLVLARIA**

B

Post Asinariam hanc fabulam conlocant BJ. PLAVTI ASINARIA EXPLICIT. PROLOGVS INAVLVLABIAM J qui tamen argumenta ante prologum habet: cum uero arg. I inscriptione careat, probabile est librarium id pro prologo habuisse. post Epidicum legitur Aulularia in γ: Plauti poetę Epidicus explicit | Incipit eiusdem Aulularia. comedia ~~septima~~ octaua | Prologus | Sonex auarus uix sibi credens euclio.....Argumentum | Avlam repertam auri plenam euclio. similia sunt in codice Harleiano 4704, saec. xv, ubi in calce Aululariae quae item post Epidicum legitur, haec extant: Plauti asinii poetę clarissimi explicit aulularia comedia | Tercia. de Asinio adeas uelim Ritsch. Parerga Plaut. p. 5.

ARGVMENTVM I

Senéx auarus uix sibi credens Eúclio
domí suae defóssam multis cúm opibus
aulam ínuenit rursúmque penitus cónditam
exsánguis amens séruat. eius filiam

5 Licónides uitiárat. intereá senex
Megadórus a soróre suasus dúcere
uxórem, auari gnátam deposcít sibi :
durús senex uix promíttit atque aulaé tímens
domó sublatam uáriis abstrudít locis.

10 insídias seruos fácit huius Licónidis
qui uírginem uitiárat: atque ipse óbsecrat
auónculum Megadórum sibimet cédere
uxórem amanti. pér dolum mox Eúclio
quom pérdidisset aulam, insperato ínuenit

15 laetúsque natam cónlocat Licónidi.

Hoc argumentum in libris praepositur, in editis postponitur sequenti.
2 de hiatu uide *Ritschelium Proll.* cciii. s. defossam multis opibus cum
domi suae *Guyetus.* 5 Liconides **Jγ**, Lyconides **B**? uiciarat **BJ**. 8 de
senéx uide *Ritsch. Proll.* cxlvii. aule **J**. 10 uide ad u. 5. 11 uiciarat
BJ, ipse deest **J**. 12 Auunculum **Jγ**. credere **J**. 13 amante **J**.
14 Cum **Jγ**. 15 uide ad u. 5. *argumentum hoc neque eleganter neque
accurate scriptum esse comprobauit diss. p. 3 s.*

ARGUMENTVM II

Aulám repertam *auárus* plenam auri Eúclio
ui súmma seruat, míseris affectús modis.
Licónides istíus uitiat filiam.
uolt hánc Megadorus índotatam dúcere,
5 lubénsque ut faciat dát coquos cum obsónio.
auró formidat Eúclio, abstrudít foras.
reque ómni inspecta, cómpressoris séruolus
id súrpit, illic Eúclioni rém refert,
ab eó donatur aúro uxore et filio.

ARGUMENTVM INAVLVLARIA PLAVTI J.

u. 1 Aulam repertam auri plenam Euclio *libri*, nos dedimus ex emendatione
Bothi quas egregie confirmatur argum. prioris u. 1 ubi est senex auarus.
2 miseris affectus modis] haec deriuata esse e fabulae u. 66 dixi diss. p. 5.

3 Liconides etiam **B.** uiciat **J.** 6 abstridit fores **BJ**, foris *uett. edd.*,
foras e *Langianis* et *Guelferbytano* quodam codice *Bothius*. 8 que deest
in libris, addiderunt *uett. edd.* non possunt transponi omni re *propter*
acrostichidis legem.



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discrepat noster index ab iis quos in editionibus ante nos emissis
inuenias: quorum si rationem habere uelis, adeas rogo commen-
tarium nostrum criticum, unde facili opera congerere possis.*

PROLOGVS

IN PLAVTI AVLVLARIAM.

LAR FAMILIARIS.

NE quis miretur quí sim, paucis éloquar.
ego súm Lar familiáris, ex hac fámilia,
unde éxeuntem me ádspexistis. hánc domum
iam múlto annos ést quom possideo ét colo
5 patrique auoque iam húius qui nunc híc habet.
sed míhi auos huius óbsecrans concrédidit
aurí thensaurum clam ómnis : in medió foco
defódit uenerans mé, ut id seruarem sibi.
is quóniam moritur, ita auido ingenió fuit,

PROLOGVS deest in J, qui nihil superscriptum habet nisi LAR FAMILIARIS.

1 *Mirror ueteres cum unde* [ita edd., scribendum uidetur *etiam nude*] *pro nescio ponebant, nam admiratio ab ignorantia descendit. Plautus: Ne quis etc. Donatus in Ter. Andr. iv. 4, 11. Nequis J. 2 Ego sum Lar familiaris Priscianus inst. vi. 32 et Probus p. 15, 7 ed. Keil, Ego Lar sum f. libri Plautini. 3 Unde & euntem me aspexisti Jγ, nisi quod in γ postea a correctore s additum est. 4 Colere, inhabitare.....Plautus in Asinaria.....et idem in Aulularia: hanc domum iam multos annos est ut possideo et colo. Nonius 250, 11. quom B, cum Jγ. cumposideo J. color Acidalius. 5 Habere rursus habitare.....Plautus Aulularia: patri abo iam huius qui nunc hic habet. Nonius 318, 7. patri BJγ, patrique Acidalius: hiatus patrocinator Lachmannus comm. Lucr. p. 195. 6 mi auus Jγ. 7 thensaurum (thes. Jγ) auri BJγ cum ceteris libris; Bothius transposuit ex 'scriptis.' clamoribus J. 9 Postquam pro quoniam, cuius reciprocum quoniam pro postquam. Plautus in Aulularia: Quoniam is moritur, ita auido ingenio fuit. Donatus in Ter. Ad. prol. 1. is quoniam BJγ et Pal. quartus, is quando*

10 numquam indicare id filio uoluit suo,
 inopemque optauit potius eum relinquere
 quam eum thesaurum conmonstraret. filio
 agrum reliquit ei non magnam modum,
 quo cum labore magno et misere uiueret.
 15 ubi is obiit mortem qui mihi id aurum credidit,
 coepi obseruare, ecqui maiorem filius
 mihi honorem haberet quam eius habuisset pater.
 atque ille uero minus minusque inpendio
 curare minusque me impartire honoribus.
 20 item a me contra factum est: nam item obiit diem.
 is hunc reliquit qui hic nunc habitat filium
 pariter moratum, ut pater auosque eius fuit.
 huic filia unast: ea mihi cotidie
 aut ture aut uino aut aliqui semper supplicat,
 25 dat mihi coronas. eius honoris gratia

Pall. quinque, et alii recentiores. quom iam *Gruterus et Guyetus.* 10 indicare **J**. id filio **J**. 12 thesaurum **Jγ**. post conmonstraret uolgo non interpungitur, uide *diss.* p. 31. locus nondum emendatus. comonstraret **γ**, commonstrare *Lambinus ex libris non nullis.* 14 qui e *Langianis Bothius,* in **J** nihil praeter & misere uiueret adparuit. 15 praeter credidit nihil adparuit in **J**. Credere est seruandum commendare. *Plautus in Aulularia:* ubi is obit mortem, quid mihi in aurem credidit. *Nonius* 275, 10. 16 Obseruare, celare et intus retegere. *Plautus Aulularia:* ubi is obit mortem, qui mihi id aurum credidit, coepi obseruare. *Nonius* 359, 32. Honor, sacrificium, litatio.....*Plautus Aulularia:* et quide maiorem filium Mihi honorem habere, quam eius habuisset pater. *Nonius* 320, 15. et qui **BJ**, ecqui **γ** et *Pall. duo,* ecquid *codd. rec. decem.* 17 Michi **J**. 18 Inpendio pro magis. *Plautus Aulularia:* atque ille uero minus minusque inpendio [*inpendio libri*] curare minusque me impartire honoribus. *Nonius* 128, 30. impartire **Jγ**, impartire **B**, *Bothius: de his formis uide Fleckeisenum, ep. crit. VII. conf. ad u. 280.* 20 die **BJ**, diem **γ**, *Pall. quattuor.* factum est **Jγ**. 21 Pariter, similiter. *Plautus Aulularia:* his ex se hunc reliquit qui hic habitat filium, pariter moratum, ut pater atque auus eius fuit. *Nonius* 375, 8. *Plautus in Aulularia:* Pariter moratus ut pater auusque eius fuit. *Seruius ad Verg. Georg. I. 189. ex se post is addunt etiam libri Plautini, quod uix tuteris: deleuerunt Guyetus et Kampmannus.* 22 Pariter, similiter, uno modo. et est anticum. *Plautus in Aulularia:* filium pariter moratum. *Seruius ad Verg. Aen. XI. 592.* eius *Nonius et Seruius,* huius **BJγ**. ut pariter auusque **J**. 23 una est **BJγ**. michi **J**. cottidie **B**, cotidie **J**, quotidie **γ**. 24 thure et aliquid **Jγ**. 25 cuius in **γ** *Hildyardus esse dicit.*

feci, ~~thensaurum~~ ut híc reperiret Eúclio.
 nam eám conpressit dé summo adulescens loco :
 is scít adulescens quae sit quam conprésserit,
 30 illa illum nescit, néque conpressam autém pater.
 eam ego hódie faciam, ut híc senex de próxumo
 sibi uxórem poscat : id ea faciam grátia
 quo ille eám facilius dúcat qui conprésserat.
 et híc qui poscet eám sibi uxorém senex,
 35 is ádulescentis illiust auónculus
 qui illám stuprauit nóctu, Cereris uígiliis.
 sed híc senex iam clámat intus, út solet.
 anúm foras extrúdit, ne sit cónscia.
 credo aúrum inspicere uólt, ne subruptúm siet.

gracia J. 26 thesaurum Jγ et sic semper sine n. 27 quo illam (quo eam
 Jγ, quo ille eam *Pall. duo*) facilius nuptum, si uellet, daret *addunt libri, re-*
iecit Deenicus: uide diss. p. 30. 28 nam conpressit eam *libri, transposuit*
Bothius. desummo J. 29 adolescens Jγ, *sed* 28 adulescens *uterque.*
 30 autumat *Langiani.* 31 deproximo Jγ. 32 idea faciam grā J. 33
fortasse conpresserit? 34 et BJ, et is *solus γ, enim placebat Acidalio, et-*
enim Bothio. 35 adolescentis Jγ. illius est BJγ. auunculus Jγ. 39 ne-
 surreptum Jγ.

ACTVS PRIMVS

I 1

EVCLIO. STAPHILA.

EVCLIO.

40 Exi, inquam: age exi: exeúndum hercle tibi hinc ést foras,
circúmspectatrix cum óculis emissíciis.

STAPHILA.

nam cúr me miseram uérberas?

EVCLIO.

ut mísera sis

atque út te dignam mála malam aetatem éxigas.

STAPHILA.

nam quá me causa * * éxtrusisti ex aédibus?

EVCLIO.

45 tibi egón rationem réddam, stimulorúm seges?

SENEX EVCLIO. STAPHYLA anus *Camerarius* (EVCLIO Senex *Pareus*). EVCLIO SENEX. STAPHILA ANVS **Jγ**.

40 *de exeúndum uide Corssenum de pronuntiatione* II. 175. *exeundum hercle est tibi Bothius e Langianis, exi inquam exi: exeúndum hercle tibi hinc ést foras Guyetus: tibi hinc irrepticia esse censebat Harius.* 41 *circum spectatrix separatim exhibet J, iunctim B. cum deest in J.* 42 *nam me cur miseram Ba, cur me Bb cum J et ceteris. uerberare non solum a uerberibus dictum est, sed et a uerbis. Plautus in Aulularia: nam cur me miseram uerberas. Nonius 45, 10, quem merito irridet Camerarius.* 44 *sic B, sed sine lacuna: hiatus uix potest defendi. nunc post me addunt Jγ cum tribus Pall., hinc post causa Geppertus. Namqua et his exaedibus Jγ.* 45 *ego BJγ. reddere, exponere et dare. Plautus in Aulularia: tibi ego rationem reddam, stimulorum seges. Nonius 381, 10. Plautus in Aulularia: tibi ego rationem reddam, stimulorum seges, id est, in qua stimuli eripi [fortasse erigi] possunt. Nonius 396, 20. telorum seges, multitudo. Plautus Aulularia: stimulorum seges. Seruius ad Verg. Aen. III. 46. egon scripsi, conl. Trin. u. 515 ubi uide Ritschelium. racionem J, rationem*

illúc regredere ab óstio : illuc sí. uide,
 ut incédit. at scin, quó modo tibi rés se habet?
 si hodie hércle fustem cépero aut stimulum ín manum,
 testúdineum istum tíbi ego grandibó gradum. 10

STAPHILA.

50 utinám me diui adáxint ad suspéndium
 potiús quidem, quam hoc pácto aput te séruiam.

EVCLIO.

at út scelesta sóla secum múrmurat.
 oculós hercle ego istos, ínproba, ecfodiám tibi,
 ne me óbseruare póssis, quid rerúm geram. 15

55 abscéde etiam nunc * * * * * étiam ohe,
 istíc adstato. si hércle tu ex istóc loco
 digitúm transuorsum aut únguem latum excésseris,
 aut sí respexis, dónicum ego te iússero,
 contínuo hercle ego te dédam disciplám cruci. 20

60 sceléstio rem me hác anu certé scio
 uidísse numquam, nímisque ego hanc metuó male,
 ne mi éx insidiis uérba imprudentí duit
 neu pésentiscat, aúrum ubi est abscónditum :

By. 46 regrede abhostio **J.** 47 ut additur praecedenti uersui in uol-
 gatis, non in codd. ut cedit *Bothius*. at scin *Camerarius*, an scin *Pareus*
 sine adnotatione: at **Jy** et uidetur esse in **B.** post quomodo rasura est in **J.**
 48 hercle 'ponitur intra lineam super hodie a manu recensoris' in **B.** non
 in **Jy** ubi in ipso contextu legitur: deest in *Harleiano* 4704. post cepero
J habet rasuram. inmanum **J.** 49 ego tibi **B.** tibi ego **Jy**, *Camerarius*.
 gradibo **BJ.** grandire est grandem facere.....*Plautus Aulularia*: testu-
 dineum istum tibi ego grandino gradum *Nonius* 115, 5. grandibo γ et *Pall.*
 Testodinem **J.** 50 adanzint, adigant. *Plautus Aulularia*: utinam etc.
Nonius 75, 5; conf. *Paulum Diaconum* p. 28 *M.* 'adaxint adegerint.'
 51 apud **By**, aput **J.** 53 effodiam **BJy**, ecfodiam *Nonius*. 54 *Ob-*
seruare, curiose et suspiciter circum aspicere. Plautus Aulularia: oculos
 ego tibi istos, improbe, ecfodiam tibi, ne me obseruare possis, quid rerum
 geram. *Nonius* 360, 3. 55 secutus sum **B.** abscede & iam nunc & iam
 nunc & iam ohe **Jy** cum non nullis rec. placet *Bothi supplementum*: abscede
 etiam nunc: étiam nunc. *ST.* etiámne? *EV.* ohe. 56 atasto **B.** adesto
Jy cum rec., adstato uett. edd. ex hoc loco γ . 57 transuersum **Jy**.
 58 respexeris **Jy**. 59 disciplinam γ . 60 scio bis fuit in **J.** sed semel
 erasum est. 62 mihi **BJ**, mi γ . ex superscr. in **J.** 64 innocinitio **J.**

quae in óccipitio quóque habet oculos péssuma. 25

65 nunc íbo ut uisam, sítne ita aurum ut cóndidi :
quod mé sollicitat plúrimis miserúm modis.

STAPHILA.

noenúm mecastor, quíd ego ero dicám meo
malaé rei euenísse quamue insániam,
queo cónminisci : ita me miseram ad hunc modum 30

70 deciéns die uno saépe extrudit aédibus.

nesció pol quae illunc hóminem intemperiaé tenent :
peruígilat noctis tótas, tum autem intérdius
quasi claúdu sutor dómi sedet totós dies.

neque iám quo pacto célem erilis filiae 35

75 probrúm, propinqua pártitudo quoi ádpetit,
queo cónminisci : néque quicquam meliúst mihi,
ut opínor, quam ex me ut únám faciam lítteram
longám, meum laqueo cóllum quando obstrínxero.

EVCLIO.

nunc défaecato démum animo egrediór domo, I 2

80 postquám perspexi, sálua esse intus ómnia.

redi núnciam intro atque íntus serua. 21.

65 estne **BJγ**, sitne *Pylades*. de uersu qui post 66 uolgo e *Nonio* additur *dixi diss.* p. 12. 67 noe num, et superscr. uoci priori pro non **B**, 'noenum pro non' *glossarium Plautinum ex Aulularia*, unde noenum restituit *C. Lachmannus comm. Lucr.* p. 150. nenum *Scioppius*. Nec nūm ecastor **J** et, nisi quod in huius margine Noenum et ab alia iterum manu Numen ascriptum est, γ. nec nunc me ecastor uel nec numen ecastor *Pall.* non enim *codd. et edd. non nulli.* ero ego **B**, hero ego **Jγ**, transponi iusserunt *Harius et Bothius*. 68 male **J**. 69 miseram me **B** (e *Camerari Gruteri Parei silentio*), me miseram **J** et *Bothius*. adhunc **J**. 70 sepe **BJγ**. 72 noctes **Jγ**. 74 herilis **Jγ**. 75 partitudo est partio feminino. *Plautus Aulularia*: probrum, propinqua partitudo cui adpetit. *Nonius* 217, 27. cui appetit **Jγ**. 76 melius est michi **J** et, nisi quod mihi constanter, γ. 77 ex me ut utinam faciam litteram **J**. ut uuam faciam aut litteram *Palmerius conl. Poen.* I. 2, 109. 78 longum **BJγ**, longam *codd. rec. non nulli.* meum deest in **Jγ**. 79 EVCLIO STAPHILA **Jγ**, nouam scaenam hic item incipit **B**. 79 defecata omnia pura et inturbata et sine sordibus possumus dicere, ut uinum sine fecibus. *Plautus in Aulularia*: nunc defecato demum animo egredior domo. *Nonius* 454, 25. defecato **BJγ**. 81 nunciam separatim exhibere solent **BJγ**. quippeni *Pareus*, quippini *Camerarius et Gruterus*:



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uolo íntro mitti. atque étiam hoc praedicó tibi :
100 si Bóna Fortuna uéniat, ne íntro míseris.

STAPHILA.

pol ea ípsa, credo, ne íntro mittatúr, cauet.
nam ad aédis nostras numquam adiit quaquám prope.

EVCLIO.

st, táce atque abi íntro.

25

STAPHILA.

táceo atque abeo.

EVCLIO.

occlúde sis

foris ambobus péssulis : iam ego híc ero.
105 discrúciór animi, quom áb domo abeundúmst mihi.
nimis hércle inuitus ábeo. sed quid agám scio.
nam nóbis nostrae qui ést magister cúriae,
diuídere argenti díxit nummos ín uiros. 30
id sí relinquo ac nó n peto, omnes ílico
110 me súspicentur (crédo) habere aurúm domi.
nam nó n est ueri símile, hominem paúperem
pauíillum parui fácere quin nummúm petat.

J et γ , sed in margine γ adnotatum habet al' in edés. conf. u. 545 et *Dauisium ad Cic. Tusc. quaest. v. 4.* 99 atq: hoc & iam præco tibi **J**. 101 ea ipsa libri, *Plautum ipsum scripsisse puta eapse.* 102 adaedes **J**. nusquam **BJ** γ , numquam *Langiani.* quamquam prope est **B**, quamquam prope **J** γ , quamquam prope *uett. edd. a Camerario commemoratae.* numquam adiit quamquam prope *Gronouius.* adit *Bothius, recte fortasse, u. Ritsch. Proll. ccxiii.* 103 est deest in libris, e praecedenti uersu (uide **B**) addidi. occludesis **J**. 104 fores **J**. 105 quia ab **BJ** γ , ab deleuit *Guyetus contra Plauti morem qui praepositiones repetere solet: itaque quom ab scripsi. abeundum est mihi J γ . 106 si [ortum ex SEI pro SET] quid **B** frustra defensum a *Camerario*, sed [cum spatio uacuo] quid **J** idemque est in γ aliisque libris rec. 107 noster nostrae **BJ** γ , recepi emendationem *Guyeti.* u. 107 et 108 citat *Asconius ad Cic. Verr. I. 8, sed sine ulla discrepantia scripturae.* 108 fortasse uerius edixit. uiritim dictum est separatim et per singulos uiros... *Plautus Aulularia aliter, sub hac tamen significantia: diuidere argenti dixit nummos in uiros. Nonius 43, 7.* 109 illico γ constanter. 110 Mesuspicentur **J**. 111 hiatum defendi posse existimo; *Guyetus Bothiusque tollunt transpositis uerbis nam uéri simile nó n est.**

nam nunc quom celo sedulo omnis, ne sciant, 85
 omnes uidentur scire et me benignius
 115 omnes salutant quam salutabant prius.
 adeunt consistunt copulantur dexteras,
 rogant me, ut ualeam, quid agam, quid rerum geram.
 nunc quo profectus sum ibo: postidem domum 40
 me rursus quantum poterō tantum recipiam.

113 cum celo **J**. omnes **Jγ**. 116 *Copulantur pro copulant, passivum pro
 activo: Plautus in Aulularia: adeunt consistunt copulantur dexteras. Nonius
 476, 18. Copulantur pro coniungunt. Plautus in Aulularia: adeunt
 consistunt copulantur corpora. Nonius 479, 25. dextras **J** e supra lineam
 addito. 118 postidem **BJγ**, post item pars Langianorum, postidea edd.*

ACTVS SECVNDVS

EVNOMIA. MEGADORVS.

II 1

EVNOMIA.

120 Velim te arbitrari, meâ haec uerba, frater,
 meae fidei tuaeque rei causa facere,
 ut aequomst germanam sororem.
 quamquam haut falsa sum, nos odiosas haberi.
 nam multum loquaces merito omnes habemur,
 125 nec mutam profecto repertam ullam esse hodie
 mulierem dicunt ullo in saeclo.

EVNOMIA. MEGADORVS senex **B**. EVNOMIA MULIERE MEGADORVS SENEX
J et, nisi quod mulier, γ . 120 me **BJ** γ , meâ *G. Hermannus el. d. m. 307.*
 uelim te arbitrari me haec uerba, frater *G. Studemund de canticis p. 44.*
 121 codicis **B** descriptionem hanc

meae fidei tuaeque rei hoc
 causa facere ut aequomst germanam sororem

*sequitur Studemund de cant. p. 50, fidem et rei distinens. meam fidem tuamque
 rei Hermannus post Reizium, id quod 'non sine specie' esse dicit Lach-
 mannus comm. Lucr. p. 151. mihi uidetur esse scribendum meae fidei et
 tuae aequae rei causa facere. ceterum rei haec superscr. hoc **B**, hoc in textu
 habent **J** γ , hac *Pal. unus.* 122 aequum est **J**. 123 Quae **J**. haut **B** (?),
 haud **J** γ . hodie odiosas initio fuit in **J**, sed h postea erasum. 126 dicunt
 mulierem libri, transposui. slo pro saeclo **B**, in saeclo **J**, seculo γ . *Her-
 mannus:**

nec mutam profecto repertam ullam esse hodie
 dicunt ullo in saeclo.

eiectio mulierem. *codd. **B** γ distributioni iterum patrocinatur Studemund
 p. 44:*

nec mutam profecto repertam ullam esse
 hodie dicunt mulierem ullo in saeclo.

(duo penth. ia.) ego his artificiis aequabilitatem compositionis praefero.



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MEGADORVS.

tuást : utere átque inperá sis.

EVNOMIA.

id quod in rém tuam óptimum esse árbitror,
téd id admónitum aduentó.

MEGADORVS.

soror,

25

móre tuo fácis.

EVNOMIA.

factum uólo.

MEGADORVS.

quid est íd, soror?

EVNOMIA.

145 * * * quod tibi sempiternum
salutare sit, liberis procreandis.
ita di faxint : uolo te uxorem
domum ducere.

MEGADORVS.

hei occidis.

EVNOMIA.

quid ita?

MEGADORVS.

quia mi misero cerebrum excutiunt
150 tua dicta, soror : lapides loqueris.

30

141 si quid uis pro sis **B**, unde *Studemund de cant.* p. 26

EV. da mi operam, amabo.

M. tuast, utere atque inpera si quid uis.

(*dim. bac. + penth. iamb.*). *conf. eundem* p. 45. *qualem ego scripsi uersum, praebent Pall. plerique et Jγ, sed uocabulis pro more falsa ratione coniunctis*: tu astute re (te **J**) atque imperasis. 142 optimum **J**. arbitror **J**, *i. e.* arbitrorum. 143 te libri, ted *Bothius*. monitum **BJγ**, admonitum *Pall. duo.* aduenio solus **J**. 144 moro **J**. facto **B**, facta **Jγ** *cum rec.*, factum *Douza*. 145 lacunam uelut hoc exemplo explere possis uolím consulás. *u.* 144 *ss. aliter distribuit Studemund* p. 66 *qui librorum memoriae patrocinatur*. 147 ita di faxint (dii fax...**J**) *uerba et in B et in ceteris codd. Megadoro adtribuuntur: Eunomiae (sed simul inquito addens) dedit Heraldus, quem sequitur Guyetus*. 148 heia occidi **B**, ei. occidi **J**, occidis *Weisius eumque ignorans Brixius*. 149 anapaestos indagauit *Bothius*. mihi **B**, michi **J**. 150 lapidis

EVNOMIA.

heia,

hoc fáce, quod te iubét soror.

MEGADORVS.

si lúbeat, faciam.

EVNOMIA.

in rem hóc tuamst.

MEGADORVS.

ut émoriar, priúsqvam ducam.

[sed hís legibús, si quam dare uis, dúcam:]

quae crás ueniat, peréndie, foras ferátur.

155 his légibus quam uís, cedo: nuptias adórna.

35

EVNOMIA.

quam máxuma possúm tibi, fratér, dare dote:

sed grándior es: múlieris est aétas media.

eam sí iubes, fratér, tibi me póscere, poscam.

MEGADORVS.

núm neuís me intérogare te?

EVNOMIA.

ímmo si quid uís, roga.

MEGADORVS.

160 póst mediam aetatém qui media dúcit uxorém domum, 40
si éam senex anúm praegnantem fórtuitu fécerit,

loque...**J**, de lapidis uide *Lachmannum comm. Lucr. p. 50 ad l. 744.* 151
heia **B**, eia **J**. de metro post *Hermannum p. 169 ss. uide Studemund de
cant. p. 27.* iubeat **Jγ**, lubeat **B**, *Langiani et codex Cantabrigiensis anno
1415 scriptus.* 152 Inrem hic, u. 142 et 129 **J**. ut quidem emoriar **BJγ**,
moriar *cod. Burneianus saec. xv. et Bothius.* quidem deleui. 153 uersus
spurius qui deest in **Jγ**, *libris Guelferbyitano et Helmstadiensi, uett. edd.
Bothius eum glossema u. 155 esse intellexit.* set hís légibus sí quam dare
uis dúcam *Studemund de cant. p. 44 et 28, qui sequentes uersus iambicos
septenarios esse dicit.* 154 trans pro cras **J**. ueniet γ. soror post feratur
addunt libri, post foras conlocabat Bothius, ego deleui. 155 dare ante
uis *addunt libri, ego deleui.* 156 maxima **B**, maximã **J**, maxuma γ.
dotem *Pall.* dare fr̄ doce **J**. 157 sed est grandior natu media est mu-
lieris aetas **BJγ**, natu deest in *Harleiano 4704. secutus sum Bothium
quia meliora non erant in promptu.* 158 me tibi **B**, tibi me **J** et *Bo-
thius.* 159 non uis **BJγ**, neuís *scripsi praeunte Hario.* 160 mediam
ducit **Jγ** *cum Festo et libris rec. non nullis.* 161 pregnantem for-

quid dubitas, quin sit paratum nomen puero Postumus?
 nunc ego istum, soror, laborem demam et diminuam tibi.
 ego uirtute deum et maiorum nostrum diues sum satis:
 165 istas magnas factiones animos dotis dapsilis 45
 clamores imperia eburna uehicla pallas purpuram
 nil moror, quae in seruitutem sumtibus redigunt uiros.

EVNOMIA.

dic mihi quaeso; quis est quam uis ducere uxorem?

MEGADORVS.

eloquar.

nostin hunc senem Euclyonem ex proximo pauperulum?

EVNOMIA.

170 noui hominem haut malum mecastor. 50

MEGADORVS.

eius cupio filiam

uirginem mihi desponderi. uerba ne facias, soror:

scio quid dicturas, hanc esse pauperem. haec pauper placet.

EVNOMIA.

di bene uortant.

tuito **Jγ** cum Festo. 162 Postumus cognominatur post patris mortem natus. Plautus in Aulularia: Post mediam aetatem qui mediam ducit uxorem domum, si eam senex anum praegnantem fortuito fecerit, quid dubitas quin sit paratum his nomen pueris Postumi. Festus p. 238 m., ubi Postumae cod., Vrsinus Postumi quod rectius Postumei fuisse dicas. 163 Degere est etiam minuere. Plautus in Aulularia: nunc ego istum, soror, laborem degam et diminuam tibi. Nonius 278, 20. demam **BJγ**, degam codd. rec. non nulli. 164 nostrorum **BJγ**, emend. Guyetus. de 165—168 uide diss. p. 15. 165 Factio iterum significat opulentiam abundantiam et nobilitatem..... Plautus in Aulularia: istas magnas factiones dotes dapsilas Nonius 304, 21. dapsilis **B**, dapsiles **Jγ**, dapsilas cod. Harleianus 2776. doces pro dotes **J** (conf. u. 156). 166 eburata uehicula (uehiculae ab initio) **B**, emend. Guyetus: eburata sine uehicula **J**: idem uocabulum omissum erat in **γ**, sed a manu recentissima postea additum est: uehicula in non nullis Pall. a manu prima deesse dicit Pareus. 167 Nichil **J**, nihil **Bγ**. redigunt] rediguntur **B** 'est enim lineola supra t' Pareus. inseruitutē **J**. sumptibus **Jγ**. 168 michi **J**. 'Quis' etiam communis esse generis putauerunt uetustissimi, sicut apud Graecos τίς. Terentius... Plautus in Aulularia: Dic mihi, si audes, quis ea est, quam uis ducere uxorem. Priscianus inst. xiii. 13. quaeso libri Plautini, sodes Bothius. ea est **Jγ**. 169 Nouistin **BJγ**, nostin Pall. non nulli. exproximo **J**. 170 Meg. me castor **J**. 172 quid **BJγ**, quod Langiani. ductura es **J**. hec paup placere **J**. 173 Dii **Jγ**. nunc quid **BJγ**, numquid



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EVCLIO.

dí te ament, Megadóre.

MEGADORVS.

quid tu? récten atque ut uís uales?

EVCLIO.

nón temerariúmst, ubi diues blánde adpellat paúperem.
iam illic homo aurum mé scit habere: eo mé salutat blán-
dius.

MEGADORVS.

áin tu te ualére?

EVCLIO.

pol ego haut á pecunia pérbene:

MEGADORVS.

185 pól si est animus aéquos tibi, sat hábes qui bene uitám
colas. 10

EVCLIO.

ánus hercle huic indícium fecit de aúro: perspicué palamst:
quóí ego iam linguám praecidam atque óculos ecfodiám
domi.

MEGADORVS.

quíd tu solus técum loquere?

EVCLIO.

méam pauperiem cónqueror.

uírginem habeo grándem, dote cássam atque inlocábilem:
190 néque eam queo locáre quoiquam. 15

181 Dii **Jγ**. MEG. Quin tu **J**. 182 temerarium est **Jγ**. appellat **Jγ**.
183 nam hic *Geppertus Trin.* 185 *ed. alt.* sci& **J**. 184 perbene a pecunia
Guyetus et Bothius: a pecunia bene *Langiani*. haut **B**, haud **Jγ**. 185 aequus
BJγ. satis habes *libri*, sat *Harius*, habes sat *Bothius*. 186 huic **Bγ** (*sed in*
γ e corr.), hoc **J**. inditium **B**. 187 Quoi **B**, Cui **Jγ**. *precidam et effodiam do*
domi J. 189 *Vt nunc dicunt conlocatum, ueteres id dicere solitos adparet*
apud Plautum: filiam habeo grandem cassam dote atque inlocabilem, neque
eam queo locare quoiquam. *Varro de l. l. v. 14 p. 6 M. Cassum ueteres inane*
posuerunt, et arbitrandum est eius uerbi proprietatem magis ab araneorum
cassibus dictam, quod sint leuis ac nullius ponderis, non ut quibusdam uide-
tur, quasi quassum. Plautus in Aulularia: uirginem habeo grandem, dote
cassam atque inlocabilem. *Nonius 45, 12. Locare, marito dare. Plautus*
in Aulularia: uirginem etc. *Nonius 340, 22. illocabilem Jγ*. 190 cui-

MEGADORVS.

táce: bonum habe animum, Eúclio.
dábitur: adiuuábere a me: díc si quid opust: ínpera.

EVCLIO.

núnc petit, quom póllicetur: ínhiat aurum, ut déuoret.
áaltera manú fert lapidem, pánem ostentat áaltera.
némini credó qui large blándust diues paúperi.

195 úbi manum inicít benigne, ibi ónerat aliquam zámiam. 20
égo istos noui pólipos qui ubi quídque tetigerínt tenent.

MEGADORVS.

dá mi operam parúmper: paucis, Eúcliost, quod té uolo,
dé communi re ádpellare méa et tua.

EVCLIO.

heu miseró mihi.

aúrum mihi intus hárpagatumst; núnc hic eam rem uólt,
scio,

200 mécum adire ad páctionem. uérum interuisám domum. 25

MEGADORVS.

quó abis?

EVCLIO.

iam *huc* ad té reuortar: námque est quod uisám domum.

MEGADORVS.

crédo edepol, ubi méntionem ego féceo de filia,
míhi ut despondeát, sese a me dérideri rébitur.

* * * * *

quam **Jγ**. 191 *ame et opus est* **Jγ**. 192 cum **Jγ**. 193 blandus est **J**.
largire **γ**. 195 honerat **J**, non **γ**. aliqua zamia frustra editores non nulli.
196 ubi quidquid tetigerint **B**, quin ibi quicquid tetigerunt **Jγ** cum *Pall. tribus*, ubi *Pal. sextus et secundus*. sibi *Gruterus*. ego secutus sum *Gronovium*.
pol. ypos **B**, polypos **J**, polipos *Pall. tres*. 197 Damichi **J**, mihi **Bγ**, mi *Bothius*. *opera...genere feminino...occasio et facultas aut oportunitas. Plautus in Aulularia: da mihi operam parumper, si opera est, Euclio, id quod te uolo. Nonius 529, 5. conf. interpretes ad Ter. Andr. I. 1, 2.*
198 appellare et ei misero michi **J**. 199 michi intus harpagatu est **J**. 201 huc deest **BJγ** qui idem nam pro namque habent: namque habent *codd. rec. septem Hildyardi*. quonam abis post *Acidalium Gøllerus*. reuorta...? **J**, initio enim fuerat reuortam. 202 defilia **J**. post 203 lacunam

néque illo quisquamst áter hodie ex paúpertate párcior.

EVCLIO.

205 dí me seruant, sálua res est. sáluomst, si quid nón perit. 30
nímis male timuí : priusquam intro rédii, exanimatús fui.
rédeo ad te, Megadóre, si quid mé uis.

MEGADORVS.

habeo grátiam.

quaéso, quod te pércontabor, ne id te pigeat próloqui.

EVCLIO.

dúm quidem ne quid pérconteris quód non lubeat próloqui.

MEGADORVS.

210 díe mihi: quali me árbitrare género prognatúm? 35

EVCLIO.

bono.

MEGADORVS.

quíd fide?

EVCLIO.

boná.

MEGADORVS.

quid factis?

EVCLIO.

néque malis neque ínprobis.

MEGADORVS.

aétatem meam scís?

significavi, cum inter hunc et 204 nullum sententiarum conexum intercedere uiderem. ea uero quas interciderunt ad hanc fere sententiam composita fuisse crediderim 'etenim se meis opibus parem esse suasque fortunas ad meos sumtus aequandos sufficere negabit:' conf. Trin. 467 ss., ubi similia leguntur. quot uero uersus exciderint, non definiuerim. 203 Michi J. 204 quisq. est Jγ. partior BJ, non γ. 205 Dii Jγ. re pro res B. saluum est Jγ. uerba si quid non perit non intellego. 206 redii Jγ, redi B. examinatus J. 207 graciám J. 209 mihi ante non addunt libri, eiecerunt Harius Weisius Göllerus. puto scriptum fuisse ab ipso poeta dúm quidem ne quod pérconteris míhi non lubeat próloqui. 210 michi J. 211 et 213 Malitiam ueteres, ut dolum, medium ponendum esse duxerunt, quasi sit et bona. Plautus in Aulularia: acerto edepol equidem te ciuem sine mala omni malitia adeo ut inprobum proposuerit malo, quod leuius putatur, in eadem: quid



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nunc si filiám locassim méam tibi, in mentém uenit,
té bouem esse et me ésse asellum: ubi técum coniunctús
siem,

úbi onus nequeam férre pariter, iáceam ego asinus in luto,
tú me bos magis haút respicias, gnátus quasi numquám
siem;

230 ét te utar iníquiore et méus med ordo inrídeat, 55
neútrubi habeam stábile stabulum, sí quid diuortí fuat.
ásini mordicús me scindant, bóues incursent córnibus:
hóc magnumst perículum ab asinis me ád boues transcéndere.

MEGADORVS.

quam ád probos propínquitate próxime te adiúnxeris,
235 tam óptimumst. tu cóndicionem hanc áccipe. auscultá
mihi 60
átque eam mihi despónde.

EVCLIO.

at nihil est dótis quod dem.

MEGADORVS.

né duas.

dúm modo moráta recte uéniat, dotatást satis.

Bγ, michi **J**. te **B**γ (in **J** pars ultima uersus legi non potuit), ted *Bothius*.
225 item libri, autem *Brixius*. pauperem γ. 227 me asellum **B** cum
Langianis, esse addunt **J**γ, med as. *Bothius*. 228 honus **J**, non γ. in luto **J**.
229 haud **J**γ. quam si unquam γ (de qua scriptura uide *Scioppium*
Susp. lect. p. 199). 230 me **B****J**γ, med editores. irrideat **J**γ. 231 Neu-
trobi **J**γ, neu ut ruri *Langiani*. diuorti **B**, deuorti **J**γ. fuat **B****J**γ, fiat *Pal.*
unus. 232 me mordicus **B****J**γ, transposuit *Ritschelius Proll.* cli. *Mordi-*
cibus [*Mordicitus Gruterus*] et *mordicus pro morsu* [*pro mordicibus additur*
in edd., sed haec uerba a Nonio aliena esse iudico]. *Plautus Aulularia*:
asini me mordicibus [*scribe mordicitus*] scindant, boues incursent cornibus.
Nonius 139, 31. *conf. eundem* 138, 21. incursant **J** ante corr. 233 magnū
est piclum **J**γ, periculum **B**. me ab asinis ad boues **B**γ et, nisi quod
ab asinis ad boues **J**: *emend. Bothius, adprobante Ritschelio l. l.* 234 prox-
ime etiam **J**γ. ad probos **J**. 235 optimum est **J**γ. michi **J**. *Acci-*
pere, admittere. Plautus in Aulularia: optimum tu conditionem hanc
accipe. *Nonius* 240, 11. 236 desponde mihi (michi **J**) libri, transposui
praeunte Hario, conl. u. 253. desponde mi *Bothius*. nil **J** a pr. m.,
deinde chi superscriptum. quidem **J**γ et *Pall.*, i. e. qui dem. 236 ne
duas ne *Pareus sine adnotatione*, ne in **B** deesse alterum dicit *Gruterus*, ne
duis ne *Langianus unus*. 237 *Morata, quod est morigera.....Plautus*

EVCLIO.

éo dico, ne mé thensauros répperisse cénseas.

MEGADORVS.

nóui: ne doceás. desponde.

EVCLIO.

fiat. sed pro Iúppiter,

240 num égo disperii?

65

MEGADORVS.

quíd tibist?

EVCLIO.

quid crépuit quasi ferrúm modo?

ní mirum occidór, nisi ego intro huc própere propero
cúrrere. II 8, 23

MEGADORVS.

híc apud me hortúm confodere iússi. sed ubi hinc éit homo?
ábiit neque me cértiorem fécit: fastidít mei,

quía uidet me súam amicitiam uéllere. more hominúm facit.

245 nám si opulentus éit petitum paúperioris grátiam,
paúper metuit cóngrediri: pér metúm male rém gerit. 70
ídem quando illaéc occasio périit, post seró cupit.

EVCLIO.

si hércle ego te non élinguandam dédero usque ab ra-
dícibus,

ínpero (auctor égo sum), ut tu me quóuis castrandúm loces.

Aulularia: dummodo morata recte ueniat, dotata est satis *Nonius* 434, 1. dotata est **J**. 239 neme thes auros **J**. proiuppiter **J**. 240 Num **J**, nun **B**, *Pal. tertius, cod. Burneianus* 228, non γ , ceteri. quod **Ba**, quid **Bb**. tibi est **J** γ . 241 hoc loco deest in omnibus libris, in quibus additur post 390: in genuinam sedem reduxit *Ritschelius Proll.* cxxx. propere deest **J**, cuius auctoritate utitur *Bentleius ad Ter. Haut. tim.* I. 1, 20 (uide praefationem), et γ . 242 hortum **J**. eit] 'ita omnino fuit in **B** pro it' *Pareus, est in B esse dicit Gruterus.* est **J** γ , qui simul hic habent. confodiri *Bothius, sed conf. u.* 351. 243 citatur a *Nonio* 496, 15. eit **Ba**, it **Bb**. 244 audaciam γ . 245 opulento sit petitum paupiores (pauperioris γ) graciám **J** γ . 246 congredi libri, emend. *Acidalius.* 247 occasio illaec *Harius et Bothius.* 248 abradicibus **J**. 249 auctorque sum **B****J** γ , auctorque ego sum *Guyetus: unde meam concoxi scripturam.* tu deest **J** γ .

MEGADORVS.

250 uideo hercle ego te me arbitrari, Eúclio, hominem idóneum,
quém senecta aetáte ludos fácias, haut meritó meo. 75

EVCLIO.

néque edepol, Megadóre, facio, néque si cupiam, cópiast.

MEGADORVS.

quíd nunc? etiam míhi despondes filiam?

EVCLIO.

illis légibus,

cúm illa dote quám tibi dixi.

MEGADORVS.

spónden ergo?

EVCLIO.

spóndeo.

255 istuc di bene uórtant.

MEGADORVS.

ita di fáxint.

EVCLIO.

illud mémineris

cónuenisse, ut né quid dotis méa ad te adferret filia. 80

MEGADORVS.

mémmini.

EVCLIO.

at scio quo uós soleatis pácto perplexárier.

páctum non pactúmst, non pactum páctumst, quod uobis
lubet.

MEGADORVS.

núlla controuérsia mihi técum erit. sed núptias

cui uis Jγ. 250 te deest in B, uideo ego te hercle Pall. non nulli. ego secutus sum Jγ. 252 copia est Jγ. 253 secutus sum interpungendi rationem ab Acidalio prolatam. &iam michi J. 255 isthuc B. dii bis Jγ. illud scito (superscr. facito) ut B, illud facito ut Jγ cum Pall. in hunc modum nobis fortasse rectius emendabat Guyetus: MEG. istuc di bene uortant. Evc. faxint. illud facito ut memineris. possis quoque istuc deleto relicua intacta seruare. 256 adte J. afferat Jγ cum Langianis. 258 pactum est bis Jγ. quod libri, quod idem ualet atque quoad.



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STAPHILA.

270 dí bene uortant. uérum ecastor nón potest, subitúmst nimis. 5

EVCLIO.

táce atque abi. curáta fac sint, quom á foro redeám domum
átque aedis occlúde. iam ego hic ádero.

STAPHILA.

quid ego núnc agam?

núnc nobis prope adést exitium, míhi atque erili filiae.

núnc probrum atque pártitudo própe adest ut fiát palam.

275 quód celatum atque óccultatumst úsque adhuc, nunc nón
potest. 10

íbo intro, ut erus quae inperauit, fácta quom ueniét sient.

nam écastor malúm maerorem métuo ne inmíxtím bibam.

270 Dii **Jγ**. subitust **B**? subitum est **Jγ**. 271 cum **BJγ**. aforo **J**.
272 occlude aedis (aedes **J**, edes **γ**) **BJγ**, transposuit *Guyetus*. ero **Jγ**.
273 exicium **J**. herili **Jγ**. 274 *partitudo atque partio feminino genere*
Plautus Aulularia (uide ad u. 75) *idem in eadem*: nunc probrum atque
partitudo prope adest *Nonius* 217, 28. 275 occultatum est **J**, occultum
est **γ**. 276 herus **Jγ**. cum ueniat **Jγ**. 277 merorem **Jγ**. minixtum **B**,
mixtum **Jγ**, mistum *Pall. plerique*, immixtim *Gruterus*. uersum ἀθετεῖ
Guyetus.

ACTVS TERTIVS

STROBILVS. ANTRAX. CONGRIO. (PHRVGIA.
ELEVSIVM).

II 4

STROBILVS.

Postquam óbsonauit érus et conduxít coquos
tibícnasque hasce ápud forum, edixít mihi,
280 ut díspertirem obsónium hic bifáriam.

CONGRIO.

me *tú* quidem hercle *hic tám* palam non díuides :
si quó tu totum me íre uis, operám dabo.

ANTRAX.

bellum ét pudicum uéro prostibulúm popli.
pol, sí quis uellet te, haút *neuelles* díuidi?

CONGRIO.

285 atqueí égo istuc, Antrax, áliouorsum díxeram
non ístuc quo tu insímulas.

STROBILVS.

sed erus núptias

meus hódie faciet.

10

STROBILVS SERVVS ANTRAX CONGRIO COCI **Jγ**. STROBILVS. ANTHRAX.
CONGRIO. PHRVSIUM. EXFLESIVM tibicina II. **B**.

278 herus **Jγ**. coquos **B**, cocus **J**, cocos **γ**. 279 tibicenas (*sine que*)
hic in B esse expresse testatur Pareus, tibicinasq: **Jγ** cum *Pall.* 280
dispertirem **Jγ**, dispartirem **B**. *hic] hinc Bothius nescio unde, et hos Guy-*
etus, lacunam unius uersus statuit Acidalius eumque secutus Pareus. 281
Antraci hic cum tribus sequentibus tribuitur: ut nos dedimus, est in uol-
gata. in J hic in uersuum principiis desunt personae. tu deest BJγ, legi-
tur iam apud Cumerarium. dicam BJγ, hic tam Lipsius. 282 totum
libri, tectum coniecit unus Pal. 283 prostribulum **Jγ**. 284 non uelles
BJγ, *neuelles Góllerus: uide ad u. 159.* diuidi **B**, diuium **J**, diuum *Pall.*
in γ diuidi a correctore factum est, sed quid initio fuerit uix dicas. in
marginē adnotatum est alii cliuū. post libri, pol Brixius. 285 atque
libri, atqui edd. uett. 286 quod **BJγ**, quo *Bothius.* herus **Jγ**. *eodem*

CONGRIO.

quofus ducit filiam?

STROBILVS.

uicini huius Euclionis *senis* e proximo.

ei adeo obsoni hinc dimidium iussit dari

290 cocum alterum itidemque alteram tibicenam.

CONGRIO.

nempe huc dimidium dicit, dimidium domum?

STROBILVS.

nempe sicut dicit.

15

CONGRIO.

quid hic non poterat de suo

senex obsonari filiae nuptiis?

STROBILVS.

uah.

CONGRIO.

quid negotist?

STROBILVS.

quid negoti sit, rogas?

295 pumex non aequat aridus atque hic est senex.

CONGRIO.

ain tandem ita esse ut dicit?

STROBILVS.

tute existima.

quin diuom atque hominum clamat continuo fidem, 20

uersu in Jγ continuantur meus hodie faciet quem haec excipiunt uersu insequenti Cuius ducit filiam? STROB. Vicini huius euclionis eproximo. ducet Langiani. 288 senis deest in libris, addidit Douza. hinc e proximo Kampmannus de EX praep. usu Plaut. p. 12. 289 obsonii BJγ. Plautus.....in Aulularia dimidium obsoni, non dimidiatum obsonium in hoc uersu: ei etc. Gellius N. A. III. 14, ubi iussit dimidium dari legitur. et haec uerborum conlocatio magis Plautina esse uidetur. 290 coquum B, cocū J. apud Pareum tibi errore typographi bis legitur. utidemq: J. tibicinam Jγ. 291 hinc J, huic Bγ, huc Bothius. ducis Ja cum Pall. et codd. Lambini, ducis γ. domi BJγ, domum Acidalius. 292 ducis rasura in dicit mutatum in J. desuo J. 293 filiae in Bγ, filiae Camerarius. filiae nuptias? STROB. uah uno uersu continuantur in Jγ. 294 negotii BJγ bis. 295 eque Bγ, eque J. 297 in libris post sequentem uersum legitur,



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ab istóc sene ut det quí fiamus líberi?

STROBILVS.

famem hércle utendam, sí roges, numquám dabit.

310 quin ípsi pridem tónsor unguis démserat,
conlégit, omnia ábstulit praeségmina.

CONGRIO.

edepól mortalem párcē parcum praédicas. 35

censén uero adeo párcē et misere úuere?

STROBILVS.

pulméntum pridem eí deripuit míluos.

315 homo ád praetorem plórabundus déuenit,
infit ibi postuláre plorans éiulans,
út síbi liceret míluom uadáríer. 40

sescénta sunt, quae mémorem, si sit ótium.

sed utér nostrorumst celerior? memorá mihi.

CONGRIO.

320 ego ut múlto melior.

STROBILVS.

cócum ego, non furém rogo.

ANTRAX.

cocum égo me dico.

latur Bentleius ad Ter. Phorm. III. 3, 2, potesse uel posse alii libri. emend. diss. p. 33, ubi tamen falsus sum de B. 310 s. Praesegmina proprie Plautus in Aulularia ea dici uoluit quae unguibus eminulis praesecantur: quin ipse quidem tonsor unguis deserat; Collegit, omnia abstulit praesegmina. Nonius 151, 30. Colligere, auferre.....Plautus in Aulularia: quin ipse pridem tonsor unguis dempserat, Collegit, omnia abstulit praesegmina. Nonius 273, 28. Qui pridem tonsor unguis depresserat J cum spatio uacuo post unguis relicto. unguis dempserat γ. 312 B habet hic personam STR. et seq. uersu Coc., in J iterum personae desunt. 313 esse parcum BJγ, esse deleuit Bothius, parce scripsi. 314 eripuit Ba, ei eripuit Bby. ei eripui cum rasura unius litterae in fine. deripuit Gulielmius. possis quoque eripuit éi miluos. miluus J, miluius γ cum adnotatione alii miluus. 315 deplorabundus pro deplorans. Plautus in Aulularia: homo ad praetorem uenit deplorabundus. Nonius 509, 9. plorandus deuenit B, plorabundus deuenit Jγ cum Pall. 316 eiulas Ba quode uide Corssennum de pron. I. 97. eiulans Bb cum ceteris. 318 Sexcenta Jγ. ociuni J. 319 uestrorum est Jγ. memori michi J, in γ memori post in memora correctum. 320 coquum B, cocum Jγ. 321 ut 320. me deest in BJγ, addunt edd. ANT.

STROBILVS.

quid tu ais?

ANTRAX.

sic sum ut uides.

CONGRIO.

cocus ille nundinalist: in nonum diem
solet ire coctum.

45

ANTRAX.

tun trium litterarum homo
me uituperas?

CONGRIO.

fur? etiam fur trifurcifer.

STROBILVS.

325 tace nunciam tu atque agnum hinc uter est pinguior... II 5

ANTRAX.

licet...

STROBILVS.

tu, Congrio, eum sume * *

atque intro abi illuc, et uos illum sequimini.

uos ceteri illuc ad nos.

habet Pareus, Co. edd. 322 Coquus **B**, Cocus **Jγ** et Camerarius. nundinalem cocum Plautus dixit in *Aulularia*: cocus ille nundinale est [in nonum diem solet ire coctum. *hic ab aliis] nouendialis adpellatur et cocum uiliorem significat quem [tenuiores ducebant, ut in nonum diem coque]ret. Festus p. 173 M. nundinalis est **Bγ**, mundinalis est **J**, nundinalist Bothius. ceterum in **Jγ** haec uerba Strobilo tribuuntur et in **γ** uerba in nonum diem solet ire coctum prorsus omittuntur. 323 'coctum' pro 'ad coquendum.' Plautus in *Aulularia*: solet ire coctum. Nonius 509, 10. tum **Ba**, tun **Bb**. 'personas distinxi ad sensum' Pareus. tutrium **Jγ** ubi haec Congrioni tribuuntur. 324 Me uituperas fur? STROB. Etiam fur trifurcifer **Jγ** et ut uidetur **B**, nisi quod is pro STROB. habet Anthracem, si Camerario fides, Congrionem, si Pareo. ego secutus sum Bothium.*

STROBILVS. ANTHRAX. CONGRIO. COCVS Camerarius, Coci Pareus. STROBILVS. SERVVS. CONGRIO. COCVS **Jγ**. haec eadem scaena cum iis quae antecedunt continuanda esse uidit Danzius. 325 nunc iam **BJγ**. hinc **B**, hunc **Jγ** cum Pall. quattuor. interpinguior **Ba**. 326 Coc. **J**, Camerarius. a Pareo licet Congrioni tribuitur. eum sume atq. abi intro illuc & uos eum sequimini **Jγ** uno uersu. eum 'libros plurimos habere' adnotat Bothius; in **γ** supra lineam legitur alii illum. ego secutus sum **B**, uolgo editores u. 326

ANTRAX.

hercle iniúria

dispértiuiſti : pínguioſem agnum íſti habent. 5

STROBILVS.

330 at núnc tibi dabitur pínguioſior tibícena.

i ſáne cum illo, Phrúgia. tu autem, Eleúſium,
huc íntro abi ad nos.

CONGRIO.

ó Strobile súbdole,

hucíne detrufi me ad ſenem parcíſſimum?

ubi ſí quid poſcam, uſque ád rauim poſcám prius 10

335 quam quícquam detur.

STROBILVS.

ſtúltus et ſine grátia's.

tibi récte facere? quándo quòd faciás, perit.

CONGRIO.

qui uéro...

STROBILVS.

rogitas? iám principio in aédibus

turba íſtic nulla tíbi erit. ſi qui utí uoles,

domo ábs te adferto, ne óperam perdas póſcere. 15

actutum tibi *suppleuerunt*. 329 pingulorem **B**. 330 dabitur tibi **B**, tibi dabitur **Jγ** cum *Pall. et Philargyrius ad Verg. Georg. II. 193 qui ad uerba pinguior tibicina addit* 'quae propter adsidua sacrificia pinguescit.' tibicina **B**? tibicina **Jγ**. 331 phrygia **B**, phrugia **Jγ**. eleusum **B**, eleusium **Jγ**. 333 huccine **Jγ**. detrusisti **BJγ**, detrufi *Acidalius*. parcissimum **Jγ**. 334 *apud Festum haec adparent p. 274 M. 'rauim anti.....Plautus: ubi si quid pos.....' et p. 282.....'lautum qui.....poscamus quod.....' Nonius haec habet 164, 15 rauis est raucitas. Plautus Aulularia: ubi si quid poſcam uſquae at rauim poſcam prius.—374, 10. poſcere ſignificat petere. Verg. lib. XII.....Plautus in Aulularia: ubi ſi quid poſcas, uſque ad rabim poſcam prius. ubi ſi quid poſcamus quae ad rauim poſcamus prius **B**, ubi ſi quid poſcamus ad arram poſcamus prius **Jγ** (ſed in **γ** corrector rauim emendauit) ſentientibus *Pall.*, niſi quod ad aram habent. in uno *Pal. ad oram adnotatum* eſt ad rauim. poſcas bis pro poſcam *edd. ante Pareum*. 335 ſtultus et ſine grátia eſt **BJγ**, ſtultum et ſine grátia eſt *Pall. duo. de u.* 336 uide *Lachmannum comm. Lucr. p. 74*. 337 in principio **B**, in *deest in Jγ et Pall. conf. Persae u. 551.* 338 iſtic **J**, et iſtic *ſupſcripto, γ. quid BJγ, qui edd. uett.* 339 afferto **J**. 340 Hic aut' apud nos magna turba ac*



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STROBILVS.

hós ut accipiás coquos

350 tibi cenamque obsoniumque in nuptias.

Megadórus iussit Eúclioni haec mittere.

STAPHILA.

Cererin, Strobile, has sunt facturi nuptias?

5

STROBILVS.

qui?

STAPHILA.

quia temeti nihil adlatum intellego.

STROBILVS.

at iam adferetur, si á foro ipse redierit.

STAPHILA.

355 ligna hic aput nos nulla sunt.

CONGRIO.

sunt asseres.

STAPHILA.

sunt pol.

CONGRIO.

sunt igitur ligna: ne quaeras foris.

349 in **J** adparent id uis? STRO. hos ut accipias coquos. cocos γ. 350 tibi cenamque obsonium (sine que) **Jγ**. 351 possis aut me Euclyoni aut mittier. sed uide u. 242. 352 temetum uinum.....Plautus in Aulularia: Cererin Strobile has facturi nuptias? qui? quia temeti nihil allatum uideo. Festus p. 364 M. 'Cererine nuptias facturi estis? qui? quia temeti nihil allatum intellego.' aliud est sacrificium, aliud nuptias Cereris celebrare: in quibus re uera uinum adhiberi nefas fuerat, quae Orci nuptiae dicebantur, quas praesentia sua pontifices ingenti sollemnitate celebrabant. Seruius ad Verg. Georg. I. 344.—dic, quaeso, quod erat monstrum secuturum et cum Cereri libari uino iuberet, quod omnibus sacris uetatur?.....uinum autem Cereri non libari debuit illum uel Plautus docere qui in Aulularia ait: Cererin, Strobile, hi sunt facturi nuptias, Quia temeti nihil adlatum uideo. Macrobius Saturn. III. II. sunt deest in libris Plautinis, addunt Macrobiani. de re conf. Prellerum myth. rom. p. 439. 353 qui omissum est in libris Macrobi. temulenta dicta est ebriosa, dicta a temeto quod est uinum, quod attemtet. Plautus Aulularia: quia temeti nihil allatum intellego. Nonius 5, 10. intellego **Jγ**, uideo Festus et Macrobius. 355 ligna nunc non adparent in **J**. hinc **J**, hic **Bγ**. apud **Bγ**, aput **J**. 356 ne

STAPHILA.

quid, ímpurate, quámquam Volcanó studes,
 cenaéue causa aut tuaé mercedis grátia
 nos nóstras aedis póstulas conbúrerere?

10

CONGRIO.

360 haut póstulo.

STROBILVS.

duc ístos intro.

STAPHILA.

séquimini.

PITODICVS.

II 7

curáte: ego interuísam quid faciánt coqui,
 quos pól ut ego hodie séruem cura máxumast:
 nisi únum hoc faciam ut ín puteo cenám coquant:
 inde cóctam sursum súbducemus córbulis.

365 *sin* aútem deorsum cómedent, si quid cóxerint,
 superi ín cenati sítnt et cenati ínferi.
 sed uérba hic facio, quási negoti níl siet,
 rapácidarum ubi tantúm siet in aédibus.

queras **J**γ. 357 uulcano **J**γ. 358 coenaene *libri rec.*, cenae ue γ, in **J**
uerbum legi non potest propter scripturam euanidam. tue **J**. 359 aedes **J**.
 odes γ. 360 haud **J**γ *qui nullum personae signum ante duc istos intro*
habent.

PITODICVS SERVVS **J**, Fitodicus γ *cum Langianis.* PYTHODICVS SERVVS
editiones et B ut uidetur.

362 maxima **J**, maxuma **B**γ. 364 *subducere etiam susum ducere, leuare*
.....Plautus in Aulularia: ut in puteo cenam coquam, inde coctam sursum
subducemus corbulis. Nonius 400, 6. 365 *si libri, sin Bothius et cod. Har-*
leianus 2776. 366 sunt **B****J**γ, *Pall.*, sint iam *Camerarius.* *possis erunt.*
 367 *sz pro sed B, sic γ cum Pall. in J uersus initium legi nequit.* negotii
 nichil **J**, negotii nihil **B**γ, negoti nil *Bothius.*

EVCLIO. CONGRIO.

II 8

uolui ánimum tandem cónfirmare hodié meum, ~
 370 ut béne me haberem filiaï núptiis.
 uenio ád macellum, rógito piscis : índicant
 carós—agninam cáram—caram búbulam—
 uitulínam cetum pórcinam, cara ómnia.
 atque éo fuerunt cáriora—aes nóu erat.
 375 [abeo iratus illinc quoniam nihil est qui emam]
 ita illís impuris ómnibus adií manum.
 deinde égomet mecum cógitare intér uias
 occépi ‘ festo díe si quid prodégeris, 10
 profésto egere líceat, nisi pepérceris.’
 380 postquam hánc rationem uéutri cordique édidi,
 accéssit animus ád meám senténtiam,
 quam mínimo sumptu filiam ut nuptúm darem.
 nunc túsculum emi hoc ét coronas flóreas : 15
 haec ínponentur ín foco nostró Lari,
 385 ut fórtunatas fáciat guatae núptias.
 sed quíd ego apertas aedis nostras cónspicor?
 et strépitust intus. númnam ego conpilór miser?

EVOLIO SENEX **J**. EVOLIO. CONGRIO *edd.*

369 Solui **J**, Qui γ . 370 me deest in **J** γ , a correctore ante filiae superscr. in **B**. filiae nuptiis **B** γ , filiaï *Guyetus*. 371 pisces **B****J** γ . 373 caetum **B****J**. 375 dedi ut **B** γ exhibent. unitus et qm̄ nichil est **J**. *uaria editorum temptamina huic glossemati uix proderunt, cuius originem mihi indagasse uideor in uerbis abii inanis quae seq. uersui ascripta leguntur in Pal. tertio. ceterum uideo iam a Weisio hunc uersum una cum sequenti pro insiticio habitum esse.* 376 explicat *Bentleius ad Ter. Haut. tim. III. 6, 14 conf. Plaut. Poen. u. 459.* 377 interdum *Nonius* 496, 21 pro inter uias, sed locus *Nonianus* ualde corruptus. fortasse *Nonius* legerit inter uiam. inter uias dixerunt *Turpilius fr. 196 Ribb. Terentius Eun. III. 2, 1.* 379 Profecto **J** γ , sed in γ corrector profesto emendauit. 380 rationem cordi uentriq: **J** γ cum *Pall. et Langianis*. 382 minimo **J** γ . 383 Hunc (in γ *Nunc fecit corrector*) tusculū emi et hasce coronas floreas **J** γ , emi et hasce etiam **B**. ego secutus sum *Priscianum inst. III. 29.* 384 imponeuntur **B**. 386 aedis **B**, aedes **J** γ . in *Pal. primo* fores nostras legitur superscr. alias aedes n. 387 strepitus est **B** γ quode uide *Ritschelium Proll. cxxviii.*



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ego hinc artoptam ex próxumo utendúm peto
 a Cóngrione. tú istum gallum, sí sapis, 5
 glabriórem reddes míhi quam uolsus lúdiust.
 400 sed quíd hoc clamoris óritur hinc ex próxumo?
 coqui hércle credo fáciunt officiúm suom.
 fugiam íntro, ne quid túrbæ ístic itidém fuat.

CONGRIO.

III 1

óptati ciués populares incolae accolae áduenae omnes,
 dáte uiam qua fúgere liceat, fácite totae pláteae pateant.
 405 tótus doleo atque óppido perii: ita me iste habuit sénéx
 gimnasium. 5

marginè adnotatur alii exossata fac sient et hic ipse uersus legitur in BJ
congrum murenam exossata fac sient. unde Camerarius duos uersus effinxit:

congrum muraenam exdorsua quantum potest
 atque omnia dum absum hinc exossata fac sient.

quorum alterum confodi iussit Gruterus. potes Nonius bis. 397 de hoc uersu haec habet Plinius N. H. xviii. 28 'pistores Romae non fuere ad Persicum usque bellum, annis ab urbe condita super DLXXX. ipsi panem faciebant ante Quirites mulierumque id opus erat, sicut etiam nunc in plurimis gentibus. artoptam Plautus adpellat in fabula quam Aululariam inscripsit: magna ob id concertatione eruditorum an is uersus sit poëtae illius, certumque fit A. Atei Capitonis sententia coquos tum panem lautioribus coquere solitos, pistoresque tantum eos qui far pinsebant, nominatos. nec coquos uero habebant in seruitiis eosque ex macellos conducebant.' de his uide Ritschelium Par. 371. hinc B, hic Jγ. exproximo Jγ. 399 Quod ludis pueri praesules essent glabri ac depiles propter aetatem, quos antiqui Romani lydios adpellabant (ut est in libro I Varronis de uita p. r.), ideo Plautus in Aulularia: tu istum gallum, si satis, glabriorem reddis mihi quam uulsus lydius. Nonius 530, 25. clabrionem B, glabrionem Jγ, glabriorem Pal. sec. e corr. michi J. lydius est B, lidius est Jγ cum Pall., ludiust scripsi: uide Ritschelium Proll. cccxxv. 400 uritur J. exproximo Jγ. 401 suum BJγ. 402 hic libri, istic scripsi. fiat BJγ, fuat Harius et Bothius. Plautus in Aulularia: redeo intro, ne quid hic turbæ fiat. Nonius 525, 2, unde possis hic turbæ fiât item, quod tamen uix esset Plautinum. ceterum in J congrio in fine uersus additur.

CONGRIO COQVVS (COCUS γ) Jγ, CONGRIO edd. de metro scaenae uide G. Hermannum *el. d. m. p.* 91.

403 uires B, ciues Jγ cum Pall. 404 quam J. 405 ss. in libris hi uersus hoc ordine se excipiunt 406. 407. 405. 410. 411. 408. 409. ego maxime

néque ego umquam nisi hódie ad baccas uéni in bacca-
nál coquinatum: 3

íta me miserum et meós discipulos fústibus male cóntu-
derunt. 4

neque lígna ego usquam géntium praehíberi uidi púlcrius: 8
itaque ómnis exegít foras, me atque hós onustos fústibus. 9

410 atát perii hercle míser ego: *senex* áperit baccanál, adest: 6
sequitúr: scio quam rém geram: hoc ipsús magister dócuit
me. 7

EVCLIO. CONGRIO.

III 2

EVCLIO.

redi: quó fugis nunc? téne tene.

CONGRIO.

quid, stólide, clamas?

EVCLIO.

quia ad trís uiros iam ego déferam tuom nómen.

CONGRIO.

quam obrem?

secutus sum Acidalium. 405 gymnasium **BJ**. 406 adbachas et inbachinal **Jγ**, bachinal **Ba**, bacchanal **Bb** et corr. **γ**. *coquinatum, ad quoquendum.* *Plautus Aulularia:* neque ego unquam nisi hodie at Bacchas ueni in bacchanal coquinatum. *Nonius* 85, 31. 407 me deest **B**, sed legitur in **Jγ**. 408 preberi **Jγ**, praebere **B**. pulchrius **Jγ**. 409 *Exigere est excludere.* *Plautus in Aulularia:* itaque omnis exegit foras. *Nonius* 290, 32. omnes **Jγ**. honustos **Jγ**. 410 hercle ego miser aperit **BJγ** sine senex quod addidi, ah perii Bacchanal adest *Acidalius*. aperitur *Harius*. bachanal **BJγ**. 411 me docuit **BJγ**, *transposui*, me docet *Acidalius*.

EVCLIO. SENEX. CONGRIO COCVS **BJγ**, nisi quod non constat utrum COCVS an COQVVS in **B** sit. 'Sisenna in Aulularia sic: haec scaena anapaestico metro est, sed concisa sunt, ut non intellegas' *Rufinus de metr. com.* p. 385 *Gaisf.* *Sisennae uerba ad u. 705 ss. rettulit Hermannus el. d. m.* p. 411, cui adsentitur *Ritschelius Par.* p. 381, sed multo probabilius ea huc spectare conicit *G. Studemund de canticis*, p. 96. de metro scaenae uide eundem p. 27 et 32.

413 tuum **BJγ** hic et 423. nom' tuū **Jγ**. 414 coquum **B**, cocum **Jγ**.

EVCLIO.

quia cúltrum habes.

CONGRIO.

cocúm decet.

EVCLIO.

quid cónminatu's

415 mihi?

CONGRIO.

ístud male factum árbitror, quia nón latus fodi.

EVCLIO.

homo núllust te sceléstior qui úuat hodie, o
neque quoi égo de industria ámplius male plús lubens
faxim.

CONGRIO.

pol etsí taceas, palam íd quidem est: res ípsa testist.
ita fústibus sum móllior magis quam úllus cinaedus.
420 sed quíd tibi nos táctiost, mendíce homo, quae rest?

EVCLIO.

etiám rogitas? an quía minus quam *me* aéquom erat feci? 10

CONGRIO.

sine: at hércle cum maló tuo magno, si hóc caput sentit.

EVCLIO.

pol ego haúscio quid póst fuat: tuom núnc caput
sentit.

quin conminatu's *Harius post alios.* 415 Michi **J.** *ex latus more Plautino fit latu. uersus eos septendecim e quaternario iamb. et dimetro cat. syncopato compositos et pro lubitu ceteris intermixtos (uide Studemund p. 32) non agnosco.* 416 nullus est **Jy.** 417 cui **Jy.** plus pro glosse-mate habet *Bothius.* libens **BJy:** pronuntiando inde fiat lube. 418 testis est **BJy.** 419 cinaedi dicti sunt apud ueteres saltatores uel pantomimi ἀπὸ τοῦ κινεῖν σῶμα. *Plautus Aulularia:* ita fustibus submollior magis quam ullus cinaedus. *Nonius* 5, 25. miser post magis addunt libri *Plautini, eiecit Harius.* cynedus **J.** 420 mendice homo **BJy** conlocant ante tactiost. tactio est queres? **J,** res etiam **By** sine est. res est *cod. musei Britannici* 15 A XVIII. saec. xv. 421 me deest in **BJy,** addidit *Brixius.* pronuntiandum est era. 422 cum magno malo tuo *Harius, Hermannus, probante Studemundo.* senti& **Jy.** 423 haut scio et fiat **B,** fuat *edd. uersus*



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EVCLIO.

scio : né doce : noui.

438 at út tu meam senténtiam iam nóscere possis, 27
 si ad iánuam huc accésseris, nisi iússero, propius,
 440 ego té faciam, misérrumus mortális ut sis.
 scis iám meam senténtiam? quo abís? redi rursus. 30

CONGRIO.

ita mé bene amet Lauérna, te iam *ídm* nisi reddi
 mihi uasa iubes, pipulo hic differam ante aedis.
 quíd ego nunc agám? ne ego edepol uéni huc auspició malo :
 445 númmo sum condúctus : plus iam médico mercedíst opus.

EVCLIO.

III 3

hóc quidem hercle quóquo *ego* ibo, mécum erit, mecúm feram,
 néque istic in tantís periclis úmquam conmittam út siet.
 íte sane núnciam intro omnis ét coqui et tibícenae :
 étiam *huc* intro dúce, si uis, uél gregem uenálium.
 450 cóquite facite féstinate núnciam, quantúm lubet. 5

capud **B**. factum est **Jγ**. 438 adeo ut tu **BJγ**, at ut tu *scripsi*. *uersum àðereî Guyetus*. 439 propicius **Jγ**. nisi iusso *Bothius*, o correptum excusari puto liberiore metri genere. 440 misserimus mortales uti sis **J**, uti etiam **Bγ**, ut *Harius*. 442 iam **BJγ**, iam iam *Hario suadente scripsi*. at ita me *Brixius*. *possis septenarium trochaicum hunc efficere at ita me bene amet Lauerna, té iam nisi reddi iubes*. 443 populo **BJ** cum *Langianis*, pipulo γ e *corr.*, *Pall. non nulli*. 'In *Aulularia*: pipulo te differam ante aedis, id est conuicio, declinatum a pipatu pullorum. multa ab animalium uocibus tralata in homines.' *Varro de l. l. VII. 103 p. 160 M*. 'Pipulo pro conuicio. *Plautus Aulularia*: ita me bene amet Lauerna, te iam, nisi reddi mihi uasa iubes, pipulo te hic differam ante aedis.' *Nonius 152, 4*. 'Differre, diuidere uel scindere.....*Plautus in Aulularia*: nisi redde mihi uasa iues, pipulo te differam ante aedis.' *Nonius 284, 25*. *hunc uersum solum non potui cum ceteris in eandem formam redigere. fortasse fuerit olim septenarius trochaicus ad hunc modum mihi uasa mea, pipulo hic ante aedis -- differam, quamquam traiectio uerborum contra Varronis et Noni testimonia uix cuiquam probabilis uideatur. itaque hunc uersum aliis relinquo emendandum*. 445 mercede opus est **Bγ**, mercedis *Guyetus*, mercedist *Bothius*. medio (sic etiam γ) merdede opus est **J**.

EVCLIO SENEX CONGRIO COCVS **Jγ**, EVCLIO CONGRIO **B**.

446 ego deest in **BJγ**, ego addidi. 447 istuc **B**, istud **Jγ**, istic *Brixius*. comittam **J**. 448 Ita **Bγ**, ite **J** cum *Pall.* omnes **B**, omnis **Jγ**. *prius et delet Ritschelius Proll. cxxix.* tibicinę **Jγ**. 449 huc addidit *Douza*. 450 facessite **B**. lib& **J**, non γ . 451 nisi

CONGRIO.

témperi, postquam ímpleuisti fústi fissorúm caput.

EVCLIO.

íntro abi : operast húc conducta uóstra, non orátio.

CONGRIO.

heús, senex, pro uápulando hercle égo abs te mercedém
petam.

cóctum ego, non uápulatum, dúdum conductús fui.

EVCLIO.

455 lége agito mecúm : molestus né sis : ei, cenám coque, 10
aút abi in malúm cruciatum ab aédibus.

CONGRIO.

abi tú modo.

EVCLIO.

III 4

illic hinc abiit. dí immortales, fácinus audax íncipit
quí cum opulento paúper coepit rém habere aut negótium.
uéluti me Megadórus temptat ómnibus miserúm modis :
460 quí simulauit méi se honoris mittere huc causa coquos,
is ea causa misit hoc qui súbruperent miseró mihi. 5
cóndigne etiam méus med intus gállus gallináceus
quí érat anui pecúliaris pérdidit paeníssume.

quod pro postquam **B**, in cuius ora uersus ab antiqua manu scriptus est :
plane omissus in **Jγ**, *Pall.*, omnibus denique codd. *Hildyardi*. in **Jγ**
haec totius loci species est Tum perii (Hem perii γ, *Pall.*) **EVCL.** abiopa huc
conducta est ūra non oratio. quis primus postquam correxerit nescio.
452 opera huc conducta est **B** cum ceteris, opera huc est conducta *Bothius*.
453 eu **B**, heu **Jγ**. 455 'Lege agito dicebatur ei cuius intentio contempti-
bilis aduersario uidebatur. *Plautus in Aulularia*: Lege agito mecum,
molestus ne sis, et cenam coque. *Donatus ad Ter. Phorm.* v. 7, 91. cum
hoc testimonio consentiunt **Jγ**, i et **B**, ei (i. e. i) *Brixius*. caenā quoque **J**,
456 personae signum deest in **Jγ** ante abi tu modo.

EVCLIO SENEX Jγ, **SENE**X deesse uidetur in **B**.

457 Dii immortales **Jγ**. 458 homine post pauper addunt **BJγ**, de-
leuerunt ed. *Aldina a. 1522*, *Guyetus*, *Harius*: sed iam deesse uidetur in
Langianis. 459 uelut **BJγ**. medagoras temptat me in omnibus **J**, mega-
dorus temptat omnibus sine me **B**, megad. tentat me γ. secutus sum *Guyetum*.
460 se addidit *Bothius*. 461 subriperent libri. michi **J**. 462 me **Bγ**, med
Bothius, meus intus me *Guyetus*. & iam omnes me intus **J**. gallinacius **Jγ**,
gallinateus **B**. 463 anu uel qui ánuí erat p. *Harius*. peccularis **B**,

úbi erat haec defóssa, ocepit ibi scalpurire úngulis
 465 circumcirca. quíd opust uerbis? ita mi pectus péracuit :
 cápio fustem, oprúnco gallum, fúrem manifestárium. 10
 crédo edepol ego illí mercedem gállo pollicitós cocos,
 sí id palam fecísset. exemi éx manu *istis* mánubrium.
 séd Megadorus, méus adfinis, éccum incedit á foro.
 470 iam hunc non ausim praéterire, quín consistam et cónloquar

MEGADORVS. EVCLIO.

III 5

MEGADORVS.

narráui amicis múltis consiliúm meum
 de cóndicione hac : Eúclionis fíliam
 laudánt : sapienter fáctum et consilió bono.
 nam meó quidem animo, si ídem faciant céteri
 475 opuléntiores, paúperiorum fílias
 ut índotatas dúcant uxores domum :
 et múlto fiat cíuitas concórdior
 et inuídia nós minore utamur quam útimur,
 et illaé malam rem métuant quam metuónt magis,
 480 et nós minore súmptu simus quám sumus. 10

penussime **B**, penissime **J**, penissime γ . 464 *scalpurrire*. *Plautus Aulu-*
laria: ubi erat haec defossa, obcepit ibi scalpurrire unguis. *Nonius* 171, 32.
 scalpurrire **B**, scalpurrire **J** γ *cum aliis libris rec.*, scalpurrire ibi *transponebat*
Harius. unguis **B**. 465 opus est **J** γ . michi **J**. 466 oprunco **J**,
 obrunco **B** γ . manifestariū **J**, manifestarium γ . 467 coquos **J** γ .
 468 *istis addidi*. *possis* exemi *eis* ex manibus mánubrium. *post hunc legitur*
in libris dittographia uersus 465 *s. recte a Guyeto expulsa* quid opus est
 uerbis? facta est pugna in gallo gallinaceo. *uide etiam Osanni anal. crit.*
p. 181. 470 colloquar **J** γ .

MEGADORVS EVCLIC **B**, DVO SENEX *addit* **J**, senes duo γ .

472 **B** *ponit punctum post filiam itemque post factum*. de condicione ac
 Euclyonis filia *Pall. non nulli*. 478 minore nos **B** γ , nos minore *cod.*
Cantabrigiensis anno 1415 scriptus. 479 metuunt **B** γ , metuont *scripsi*.
 480 sumptā **J**. 481 optimam **B**. Inmaxima illec populi parte est optama



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sed hoc étiam pulcrumst praéquam sumptus úbi peti
 stat fúllo phrugio aúrifex linárius
 505 caupónes patagiárii indusiárii
 flammárii uiolárii carárii
 propólae linteónes calceolárii
 sedentárii sutóres diabathárii—
 soleárii astant, ástant molocinárii,
 510 petúnt fullones, sárcinatorés petunt
pro illís crocotis stróphiis sumptu uxório.
 iam hosce ábsolutos cénseas: cedúnt petunt
 trecénti: circumstánt phulacistae in átriis
 textóres linbulárii arculárii:

501 quoq. **J**. 503 pulchrum est **BJγ**, paullumst *Brixius*. in **BJγ**
 ad pulchrumst unus est uersus et praequam (Preq **J**) incipit nouum.
 sumptus **Bγ**, in **J** spatium uacuum inter Preq et sumptus relictu
 504 phyrigio **B**, phrigio **γ** idemque in **J** uidetur esse, ubi scriptura p
 euanuit. linarius **Ba**, lanarius **BbJγ** cum *Pall.* 505 et 506
 faciunt uersum in **Jγ**. 506 carinarii **BJγ**, cararii *Brixius*. *flam*
 uestis uel tegmen quo capita matronae tegunt. *Plautus in Aulu*
 flammarii uolarii cariarii. *Nonius* 541, 32. uiolacia a uiolae
Plautus in Aulularia: flammarii uiolari coriarii. *Nonius* 549, 28. seq
 in libris hic uersus Aut manuelarii aut murrobatharii (sic **B**, Aut manu
 aut muro batharii **Jγ**) de quo uide *diss. p. 20.* 507 propolaelin
 'unite' **B**. calceonarii *Pall.* 508 sutares **Ba**, sutates **γ**, suto
 cum hoc versu conferas u. 73 quasi claudus sutor domi sedet totos
 diobathrarii libri, sed diabathra habent *Festus et Varro de l. l. v*
 509 adstant bis **Jγ**. *Plautus in Aulularia*, institores molochini
 molocinarios adpellauit. *Nonius* 548, 15. molocinarii **BJγ**, moloc
 uolgo, sed in solo *Pal.* tertio h a correctore supra lineam additum.
 510 uolgo legitur hic uersus stropharii astant astant (adst. bis **Jγ**) semi
 de quo uide *diss. p. 21.* 511 e *Nonio* 538, 11 addidi *diss. p. 22.* c
 uidetur esse in libris *Nonianis* de quo uide *diss. p. 14.* strosis lib
 niani. 512 cedere, incedere. *Plautus Aulularia*: in hoste absolutus
 cedunt petunt. *Nonius* 626, 32. 513 Treceni [hoc uocabulum in
 non potuit, trecenti *cod. Harleianus* 3439, saec. xiv] quom stant **B**
 stant **Jγ**: circumstant *Acidalius*. 514 s. in **B** hanc praebent *specien*

Textores linbuarii arcularii ducuntur datur

Aes iam hosce absolutos censeas

Quom incedunt infectores crocotarii

hanc uero in **Jγ**:

Textores limbuarii. arcularii dicuntur. datur

Aes iam hosce absolutos censeas

Cum incedunt infectores crocotarum.

515 aut áliqua mala crux sémper est quae aliquid petat.

EVCLIO.

conpéllem ego illum, ní metuam ne désinat
memoráre mores múlierum: nunc síc sinam.

50

MEGADORVS.

ubi núgiuendis rés solutast ómnibus,
ibi ád postremum cédit miles, aés petit.

520 itúr, putatur rátio cum argentário:

milés inpransus ástat, aes censét dari.

ubi dísputatast rátio cum argentário,

55

spes prórogatur míliti in aliúm diem.

haec súnť atque aliae múltae in magnis dótibus

525 incómmoditates súmptusque intolerábiles.

nam quae índotatast, éa in potestate ést uiri:

60

dotátae mactant ét malo et damnó uiros.

sed éccum adfinem ante aédis. quid agis, Eúclio?

crocotarum est etiam in Pal. secundo. 'infectores corcotarios' esse debere conieci diss. p. 14, glossemata remouit ibid. p. 21. ceterum huc haec pertinent Noni testimonia. 'Limbus, ut adnotatum inuenimus, muliebre uestimentum, quod purpuram in imo habet. Plautus in Aulularia textores limbolarii alcularii.' 541, 27. 'crocuta, crocei coloris uestis. Plautus in Aulularia: cum incendunt infectores crocotarii.' 549, 26. 516 conpellarem libri, correxit Acidalius. 518 Nugiuendos Plautus dici uoluit omnes eos qui aliquid mulieribus uendant. nam omnia quibus matronae utuntur nugae uoluit adpellari. Plautus in Aulularia: ubi nugiuendis res soluta est omnibus. Nonius 144, 30. nugigerulis libri Plautini meliores, nisi quod nugigerulus Bay. nugiuendis γ e corr. et alii libri rec. soluta est Jγ. 519 Quibus adtributa erat pecunia ut militi redderent, tribuni aerarii dicti, id quod adtributum erat, aes militare. hoc est quod ait Plautus cedit miles, aes petit. Varro de l. l. v. 181 p. 70 M. cedis J, cedit (in margine cedis) γ. 520 racio J. putare, conligere, conferre. Plautus in Aulularia: tur, putatur ratio cum argentario. Nonius 369, 17. 521 adstat J. aes finit uersum in BJγ, Censet nouum inchoat. 522 Ubi disputata est Jγ, et in BJ uersus sic finitur, ut insequens incipiat Ratio (sic B, Racio J) et concludat argentario. 522 post hunc in libris legitur hic uersus Etiam plus ipsus (ipsius J) ultro debet argentario expunctus nuperrime a Brixio, sed iam tacite omissus a Camerario. abest uero a tribus codd. Hildyardi. 526 Namq: indotata est J. 527 damno Bγ, dampno J. mactare malo adficere significat. Plautus...in Aulularia: dotate mactant et malo et damno uiros. Nonius 342, 8. 528 eecom B? aedes Jγ.

EVCLIO.

nimiúm lubenter édi sermoném tuom.

III 6

MEGADORVS.

530 ain aúdiuisti?

EVCLIO.

úsque a principio ómnia.

MEGADORVS.

tamen meó quidem animo aliquánto facias réctius
si nítidior sis fíliai núptiis.

EVCLIO.

pro ré nitorem et glóriam pro cópia.

5

qui habént, meminerint sése unde oriundí sient.

535 neque pól, Megadore, míhi neque quoiquam paúperi
opínione melius rés structást domi.

MEGADORVS.

immo est et di faciant uti siet †

plus plúsque istuce sóspitent quod núnc habes.

10

EVCLIO.

illúd mihi uerbum nón placet 'quod núnc habes.'

EVCLIO MEGADORVS **B**, EVCLIO MEDAGO RVS SENEX II° **J**, Euclio Megadorus senes duo γ . *nouae scaenae incipiendae causa est nulla.*

529 nimium libenter di audiui **B**, libenter audiui **J γ** cum *Pall.* *deuorari non solum cibus gutture, sed et uox auribus potest. Plautus in Asinaria: auscultate atque operam date et mea dicta deuorate. et in Aulularia: nimium libenter edi sermonem tuum Nonius 454, 18. in B corrector fecit edi. id est. audiui, et postea audiui lineola subductum. tuum B γ .*

531 ain audiui **Ba**, an **Bc γ** . 531 e meo **B γ** , e deest in libris non nullis rec. ceterum hic uersus in **B γ** in duos dispestus est, ita ut altera pars Aliquanto uocabulo incipiat. suspicari possis non nulla excidisse, ad hanc fere speciem:

tamen é meo quidem ánimo [*pulcriús siet
deceátque te et*] aliquánto facias réctius.

532 sis ni filiae **B**, sis nit filiae *Pall.* filiae in *Douza.* nuptiis filiae (*sine in*) **J γ** . 534 meminerunt **J γ** . 535 medagore **J**. quisquam **B**, cuiquam **J γ** cum *Pall.* 536 restructa est **B**, res structa est **J γ** . 537 sic **B γ** . Immo est & dii faciant **J**. *proposueram diss. p. 31 MEG. immo ést. Ev. di faciant út siet. ME. [faueánt tibi quam coniecturam nunc abieci. immo est et quaeso tibi dii faciant ut siet ed. Parmensis a. 1510. uersus exitus olim ut tibi siet fuisse uidetur. 538 istuc B γ , istuce correxi.*



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tum obsónium autem pól uel legióni sat est.

MEGADORVS.

etiam ágnium misi.

25

EVCLIO.

quó quidem agno- sát scio
magis cúriosam núsquam esse ullam béluam.

MEGADORVS.

555 uolo ego éx te scire quí sit agnus cúrio.

EVCLIO.

quia óssa ac pellis tótust: ita curá macet.
quin éxta inspicere in sóle *etiam* uiuó licet:
ita ís pellucet quási lanterna Púnica.

30

MEGADORVS.

caedúndum illum ego condúxi.

EVCLIO.

tum tu idem óptimumst

16 ubi uerba uncis inclusa a me addita sunt. idem Donatus eadem uerba citat 'intercipit, proprie quasi totum capit Plautus in Aulularia: Quae mihi interbibere sola, si uino scateat, Corinthiensem fontem et Pyrenaeum potest.' et pirineum **B**, et pireneum **J**, et pyreneum γ , Pirenen Guyetus, Pirenam Göllerus. Corrinthiensem **J**. 552 personas exhibui ex auctoritate **BJ**. obsequium pro obsonium permire **J** γ . uel leoni sata est **Ba**, leoni sat est **J** γ . 553 in **J** totus Megadoro adtribuitur. beluam indifferenter posuit auctoritas ueterum. Plautus Aulularia: in quo quidem agno scat scio, magis curiosam numquam esse ullam beluam. Nonius 455, 2. nusquam libri Plautini. curionem Gulielmius. 555 curio, curiosus. Plautus Aulularia: uolo ego ex te qui scit agnus curio. Nonius 86, 1. (curiosus interpolatio est librorum non nullorum Plautinorum qui initio curio recte habuerunt.) 'curionem agnum Plautus pro macro posuit quasi cura macruisset.' Paulus Diaconus p. 60 M. ceterum hic uersus falso Euclyoni tribuitur in **J**, ibidem s. it extat ut initio scit fuisse adpareat. 556 macet Plautus in Aulularia: qui ossa ac pellis tenos, ita macet. Nonius 509, II. qui ossa Pal. unus, unde non nulli qui ossa atque pellis coniecerunt. ita curam aegei **Ba**, maget **J**, magei Pal. pr.: in quinto ad oram adnotatum est alias macet. totus est **BJ** γ . ceterum ab hoc uersu usque ad 561 omnia Megadoro continentur in **J**. 557 solee uiuo **B**, & uiuo **J** γ cum uno Pal., etiam uiuo uett. edd. inspicere **J**. 558 Ita pellucet quasi lanterna Punica Priscianus inst. II. 10 qui hunc uersum ex Asinaria citat. lanterna **B**, laterna **J** γ cum rec. 559 conducere, emere. Plautus in Aulularia: cedendum conduxo ego illum. Nonius 274, 15. caedere,

560 loces écfereñdum. nám iam credo mórtuost.

MEGADORVS.

potáre ego hodie, Eúclio, tecúm uolo.

EVCLIO.

non pótem ego quidem hércle.

MEGADORVS.

at ego iússero

cadum únum uini uéteris a me adférrer.

35

EVCLIO.

nolo hércle : nam mihi bíbere decretúmst aquam.

MEGADORVS.

565 ego te hódie reddam mádidum, si uiuó, probe,
tibi quoí decretumst bíbere aquam.

EVCLIO.

scio quám rem agat.

ut mé deponat úino, eam adfectát uiam :

post hóc quod habeo ut cónmutet colóniam.

40

ego íd cauebo : nam álicubi abstrudám foris.

570 ego fáxo et operam et únum perdiderít simul.

MEGADORVS.

ego nísi quid me uis, éo lauatum ut sácrificem.

EVCLIO.

edepól ne tu, aula, múltos inimicós habes,

atque ístuc aurum quód tibi concréditumst.

45

inmolare. Plautus in Aulularia cadendum conduxí ego illum. *Nonius* 272, 5. *praetuli uerborum conlocationem quae est in libris Plautinis.* optimus est **B**, ubi hic uersus in duos dispescitur : optumus est **Jγ**, optumum'st *Pal. unus.* 560 efferendum **J**, offerendum **γ**. mortuus est **BJγ**. 561 *hiatum inter hodie et Euclio defendi posse existimo.* 562 o in ego *producitur, quod nisi admiseris, uersus hoc fere modo constituendus erit non* pótem ego quidem hercle *hódie.* *MEG.* at egomet iússero. 563 adme afferrier **Jγ**. 564 decretum aquam est **Jγ**, sed in **γ** signo " a correctore recta uerborum conlocatio indicata est. 565 si uiuo **BJγ**, sed uiuo in **B** inter lineas ascriptum ab antiqua manu. 566 Tibi cui **BJ**, Tibi an **γ**, *Pal. unus.* decretum est **BJγ**. 567 deponere est alienare. *Plautus in Aulularia:* ut me deponat uino eam adfectat uiam. *Nonius* 279, 16. 568 ^{alí cōmmutat} committ& sic **J**. *post 572 uersum excidisse putauerim: Euclionem enim Megadoro*

nunc hóc mihi factust óptimum, ut *ted* aúferam
 575 aulam ín Fidei fánum : ibi abstrudám probe.
 Fidés, nouisti me ét ego te : caue sis tibi
 ne tu ínmutassis nómen, si hoc concrédúo.
 ibo ád te fretus tuá, Fides, fidúcia.

50

respondere eique ualedicere oportet. 573 *congreditum B.* 574 *factum*
est optimum B, et, nisi quod optimum, Jγ. *factu edd. uett.* *te BJγ, ted*
Camerarius. 575 *de Fidēi uide Lachmannum comm. Lucr. p. 151.*
astrudam J. 577 *in me mutassis BJγ, 'secutus sum Acidali emendationem.*
 578 *deest in libris non nullis rec. fuit olim in J, sed cum in summa pagina*
fuerit perscriptus, nunc non potest legi.



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595 nam érus meus amat fíliam huius Eúclionis paúperis :
 éam ero nunc renúntiatumst nuptum huic Megadoró dari.
 ís speculatum huc mísit me ut quae fíerent fieret párticeps.
 núnc sine omni suspítione in ára hic adsidám sacra : 20
 hínc ego et huc et illuc potero quíd agant arbitrárier.

EVCLIO. STROBILVS.

IV 2

EVCLIO.

600 tú modo caue quoiquam índicassis, aúrum meum esse istíc,
 Fides.
 nón metuo ne quisquam inueniat : ita probe in latebrís si-
 tumst.
 édepol ne illic púlcram praedam agát, si quis illam inué-
 nerit

erasae) morem (*inde correctum* amorem) **B**: *fortasse fuerit initio* superarei amore? offitium **B**. 586 at **Ba**, ad **BbJγ**. enim **B**, eum **Jγ** *cum Pall.* 587 pueri **BJγ**, pueris *Pall. duo.* sirpea indu. tur **Ba** *cum rasura*, induitur **Bb**, sirpea inducitur **J** *et, nisi quod* scirpea, **γ**. *Plautus in Aulularia:* quasi pueri qui nare discunt, scirpo induetur ratis. *Festus p. 330 M. et idem p. 166, ubi induitur habet.—Plautus (non addito fabulae nomine)* Scirpea inducitur ratis. *Donatus ad Ter. Andr. v. 4, 38.—*Quasi pueris qui nare discunt, scirpea induitur ratis, qui laborent minus, facilius ut nent et moueant manus. *Scholiasta Cruquianus ad Hor. serm. I. 4, 120.* 589 seruus **γ**. hero aequū **Jγ**. 590 ut tolleret **B**. habcat **Jγ**. *in libris deest eum, quod addidi praeunte Hario.* 591 herile **B** *praeter morem*, **Jγ** *pro more.* f. on. **Ba**, frons **Bb**, non os **Jγ** *cum Pall. idemque Pareo initio in B fuisse uidebatur.* 592 cicius **J**. 593 censeone **B** *in margine additis his uerbis ut carne quae ex adnotatione aliqua relicta uidentur esse.* censeo nebubula **Jγ**. 594 rediet **BaJ**, rediget **Bb**, reddet **γ**. 595 nunc libri, nam *Brixius.* herus *et* 596 hero **Jγ**. 596 renunciatum est **J**. mage-doro **γ**. 597 furet **Ba**, fieret **BbJγ**. 598 suspicione **BJ**, non **γ**. inhara **J**.

EVCLIO SENEX. STROBILVS SERVVS **BJγ**.

600 quicquam **BJγ**, *nisi quod in B c postea puncto subnotatum.* indicasses **B**, indicassis **Jγ**. meum *deest in γ.* 601 sitū ē **Jγ**. 602 pulchram

aulam onustam auri. uerum id te quaeso ut prohibessis,
Fides.

nunc lauabo, ut rem diuinam faciam, ne ad finem morer, 5
605 quin ubi accersat me, meam extemplo filiam ducat domum.
uide, Fides, etiam atque etiam nunc, saluam ut aulam abs
te auferam

tuae fide concredidi aurum. in tuo luco et fano situmst.

STROBILVS.

di immortales, quod ego hunc hominem facinus audio loqui:
se aulam onustam auri abstrusisse hic intus in fano Fides. 10
610 caue tu illi fidelis quaeso potius fueris quam mihi.

atque hic pater est, ut ego opinor, huius erus meus quam
amat.

ibo hinc intro, perscrutabor fanum, si inueniam uspiam
aurum, dum hic est occupatus. sed si repperero, o Fides,
muisi congialem plenam faciam tibi fideliam. 15
615 id adeo tibi faciam, uerum ego mihi bibam, ubi id efecero.

EVCLIO.

IV 3

non temere est, quod coruos cantat mihi nunc ab laeuam
manu :

predam **Jγ**. 603 honesta **Jγ**. queso **Jγ**. 605 me delendum esse
censent Harius et Bothius, haud iniuria, ut uidetur: nam sponsa est
arcessenda, non senex. dicat **J**. 607 fidei **BJγ**. fano modo est
situm **BJγ**, modo deest in ed. Florentina. 608 Dii **Jγ**. 609 honesta **Jγ**.
fidei **BJγ**, Fides edd. uett. de hac genetiui forma uide L. Müllerum de re
metrica poet. lat. p. 381. ceterum fortasse fide scribendum: huc enim refe-
rendus esse uidetur Charisii locus p. 55, 13 ed. Keil 'si producta e littera
finitur ablatius, i accepta faciet genetium, ut ab hac die huius diei, ab hac
acie huius aciei, ab hac specie huius speciei: scilicet e manente in productione,
quod i ante se habet. nam si non habeat, corripietur in genetiuo, ut ab hac
spe spei, rex rei, fide fidei: quamquam in Aulularia Plautus fide dixerit.—
quo enim a Keilio refertur locus (IV. 6, 1), ibi fide potius pro datiuo accipien-
dum est. 610 michi **J**. 611 ego in Parei editione neglegentia typo-
graphi omissum est. meus deest **BJγ**, additum in uett. edd. herus **Jγ**.
612 hinc **Bγ**, huc **J** e corr., Bothius. perscrutabor **γ**. 613 Arum **J**.
614 facere apertam habet significantiam. facere, rem diuinam religionibus
exhibere. Plautus in Aulularia: muisi congialem plenam faciam tibi fideliam.
Nonius 313, 25. fidelia, Samium uas ad usus plurimos. Plautus Aulu-
laria: muisi etc. Nonius 543, 30. fidelium **J**. 615 fecero libri, ego
emendauit. possis cum Bothio id ubi. 616 nunc deest apud Pareum,

sémul radebat pédibus terram et uóce crocibát sua.
cóntinuo meúm cor coepit ártem facere lúdicram
átque in pectus émicare: séd ego cesso cúrrere.

620 fóras *foras*, lumbríce, qui sub térra crepsistí modo, IV 4
quí modo nusquam cómparebas: núnc quom comparés peris.
égo edepol te, praéstigiator, míseris iam accipiám modis.

STROBILVS.

quae te mala crux ágitat? quid tibi mécumst conmerci,
senex?

quíd me adffictas, quíd me raptas, quá me causa uérberas? 5

EVCLIO.

625 uérberabilíssume, etiam rógitas? non fur, séd trifur.

STROBILVS.

quíd tibi subrupuí?

EVCLIO.

redde huc sis.

STROBILVS.

quíd tibi uis reddám?

EVCLIO.

rogas?

legitur apud Camerarium et Gruterum et in Jγ ceterisque libris. timere
est J. coruos BJγ. leua BJγ. cum sit grocire coruorum, Plautus
in Aulularia cantare eos dixit: non temere est quod coruus cantat mihi nunc
ab leua manu Nonius 455, 8. 617 semel BJγ, simul libri Noniani, semul
scripsi cum cod. Burneiano 228 et Vindobonensi $\frac{3168}{\phi 90}$. propriam cor-
uorum uocem crochitum ueteres esse uoluerunt. Plautus in Aulularia:
simul radebat pedibus terram et uoce crocibat sua. Nonius 45, 20. de B
non constat: grocibat Camerarius, crocibat Pareus, grocchibat Gruterus.
grocchibat J, grocchibat γ, crocibat in uno Pal. corr. pro sua Bothius
pulcre fera. 618 mecum Ba, meum Bb cum ceteris.

EVCLIO STROBILVS BJγ.

620 foras semel tantum legitur in libris omnibus excepto Guelferbytano:
geminauerat iam Camerarius. inter erepsisti et modo spatium uacuum
relictum in J. 621 cum compares J. 622 prestigiator BJγ, nisi quod
praestrigiator Gruterus in B esse dicit. midis J. 623 conmercii BJγ.
625 uerberalissime B (si Pareo fides), uerberabilissime Jγ. 626 subripui
BJγ. sis Bγ, scis J. rogitas BJγ e uersu praecedenti. 627 nihil



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STROBILVS.

lárüae hunc atque íntemperiae insániaequae agitánt senem.
635 fácisne iniuriám mihi an non? 16

EVCLIO.

quía non pendes, máxumam.
átque id quoque iam fiet, nisi fatére.

STROBILVS.

quid fateár tibi?

EVCLIO.

quíd abstulisti hinc?

STROBILVS.

dí me perdant, si égo tui quicquam ábstuli.

EVCLIO.

níue adeo abstulísse uellem. ágedum, excutedum pállium.

STROBILVS.

túo arbitrato. 20

EVCLIO.

né inter tunicas hábeas.

STROBILVS.

tempta quá lubet.

EVCLIO.

640 uáh, scelestus quá benigne, ut ne ábstulísse intéllegam.
nóui sucophántias. age rúrsum ostende huc déxteram.

STROBILVS.

ém tibi.

EVCLIO.

nunc laéuam ostende.

ostendi **BbJγ**, ostendo *Pall. et libri rec.* ceterum in **B** aliter distributae uidentur esse personae STR. Em tibi. Ev. ostende. STR. eccas. Ev. uideo etc., id quod fortasse probandum erat. em **B**, hem **Jγ**, en alii libri rec. terciam **J**. 635 facin *Harius: ego librorum scripturam seruavi.* michi **J**. fateor addunt **BJγ**, quod si seruare uelis, sequendus erit *Bothius*. fácin mi iniuriam án non? Ev. fateor etc. sed ueri similis est uerbum e sequenti uersu irrepsisse, quae fuit *Harii* sententia. 637 Dii **Jγ**. tui **Bγ**, tu **J**. 638 Niuem **Jγ**. *Bothius* uerba niue—uellem *Strobilo* tribuit. 639 Tudo **J**. lib&**J**, non γ. 640 scelestius **Jγ**. intelligam **Jγ**. 641 si chop&antias **J**. manum | 642 dextram **BJγ**, nisi quod dextram **J**, dextram *libri rec.*, emend.

STROBILVS.

quín equidem ambas prófero.

EVCLIO.

iám scrutari mítto : redde huc.

STROBILVS.

quíd reddam?

EVCLIO.

a, nugás agis :

cérte habes.

25

STROBILVS.

habeo égo? quid habeo?

EVCLIO.

nón dico. audire éxpetis?

645 íd meum quidquíd habes, redde.

STROBILVS.

insánis. perscrutátus es

túo arbitrato néque tui me quícquam inuenistí penes.

EVCLIO.

máne : quis illic ést qui hic intus álter erat tecúm simul?
périi hercle. ille nunc íntus turbat : hunc si amitto, hic
ábierit.

póstremo hunc iam perscrutauí. hic níhil habet : abi quó
lubet. 30

650 Iúppiter te díque perdant.

STROBILVS.

haút male gratiás agit.

Brixius. 642 hem **Jγ**. tibi *Brixius* addidit. leuam **Jγ**. 643 mittere, omittere.....*Plautus Aulularia*: iam scrutari mitto, redde huc *Nonius* 348, 25. scrupari **γ**. a (non ah) **B**, an **Jγ**. 644 &petis **Jγ**. 645 quicquid **Jγ**. 647 Mane mane **BJγ**. qui cum *Pal. tertii correctore* pro quis scripsi quod **BJγ** habent. 648 intus deest in **γ**. 649 habere, tenere, occupare.....*Plautus Aulularia*: postremo hunc iam perscrutauí, nihil habet. *Nonius* 317, 29. scruto *Plautus in Aulularia*: postremo hunc iam perscrutauí. *Nonius* 469, 1. unde recepi uerborum conlocationem hunc iam: in libris *Plautinis* enim iam hunc legitur. abet superscr. h **B**. hic nichili abet **Jγ**. lub& hic etiam **Jγ**. 650 diiq: **Jγ**. omnes post dique in nullo codice extare expresse testatur *Pareus*, quamquam *Gruterus* in **B** legi dicit.

EVCLIO.

íbo intro atque illí socienno tuó iam interstringám gulam.
fúgin hinc ab oculís? abin an non?

STROBILVS.

ábeo.

EVCLIO.

caue sis réuideam.

STROBILVS.

emórtuom ego me máuelim letó malo IV 5

quam nón ego illi dém hodie insidiás seni.

655 namque híc iam non audébit aurum abstrúdere:

credo écferet iam sécum et mutabít locum.

atát, foris crepuit. sénex eccum aurum ecfért foras. 5

tantísper hic ego ad iánuam concéssero.

EVCLIO.

Fidé censebam máxumam multó fidem IV 6

660 esse: éa subleuít ós mihi paeníssume.

certe deest in Jγ omnibusque codd. Hildyardi: legitur uero in editionibus Aldina a. 1522, Parmensi a. 1510 et Lambiniana. agit gratias Bγ et, nisi quod gracias, J: transposui. secutus sum personarum distributionem quae est in Jγ et Pall., cum B Iuppiter—perdant Strobilo, relicua Euclioni tribuat. 651 ibi hinc intro BJγ, hinc omissum est apud Nonium 172, 21 'socienno, socio. Plautus Aulularia: ibo intro atque illi socienno tuo iam interstringam gulam.' socienno B cum Nonio, socio J et, nisi quod corrector socienno scripsit, γ. 652 abin hinc BJγ, hinc deleui. sis B, si Jγ. te uideam BJγ, emend. Bothius. 653 nouam scaenam hic incipiunt libri. Emortuum Jγ. laetho (o supra lineam positum a manu haud admodum uetere) B. 654 sonitum dat, id est, facit [Verg. Aen. I. 79].....Plautus in Aulularia: ego illi dein hodie insidias seni. Seruius ad Verg. Aen. XII. 267. 655 namque Camerarius, nam libri. 656 hecferet B, hoc ferr& J et, nisi quod feret, γ. 657 eecom B? effert Jγ. 658 hinc ego ab ianua Acidalius. de uersu post hunc a Scioppio e Nonio addito dixi diss. p. 9.

EVCLIO. STROBILVS BJ.

659 fides cum chordam significat, huius fidis facit, cum deam, huius Fidei, quamuis Plautus dixerit Fidei censebam maximam multo fidem. Charisius p. 70, 17 ed. Keil, ubi Fidi excerpta Cauchiana, Fide Fabricius conl. p. 55, 13, quod testimonium nos rettulimus ad u. 609. Fidei libri Plautini. maxumam BJ, non γ. 660 'Subleuit' significat 'inclusit et pro ridiculo habuit,' tractum a genere ludi quo dormientibus ora pinguntur. Plautus in Aulularia: fidei censebam maximam multo fidem | esse, ea subleuit os mihi



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LICONIDES. EVNOMIA. (PHAEDRIA). IV 7

LICONIDES.

dixí tibi, mater, iúxta rem mecúm tenes
 675 super Eúclionis filia: nunc te óbsecro
 resecróque, mater, quód dudum obsecráueram: 4
 fac méntionem cum áuonculo, matér mea. 8

EVNOMIA.

scis túte facta uéllē me quae tú uelis:
 et istúc confido a frátre me ímpetrássere,
 680 et caúsa iustast, síquidem itast ut praédicas,
 te eam cómpressisse uínolentum uírginem.

LICONIDES.

egone út te aduorsum méntiar, matér mea?

PHAEDRIA.

perí, mea nutrix, óbsecro te, uterúm dolet: 10
 Iunó Lucina, tuám fidem.

LICONIDES.

hem, matér mea,
 685 tibi rém potiorem uídeo: clamat párturit.

EVNOMIA mulier, LYCONIDES adolescens, VIRGO *Camerarius* (PHAEDRIA *addit Gruterus*). LICONIDES ADOLESCENS. EVNOMIA MULIER. PHEDRIA VIRGO J. Lyconides adolescens. Eunomia mater eius. phedria uirgo γ.

674 ss. *hoc ordine habent libri: 674. 675. 677. 676. transposuit Boethius, cum in Langianis u. 676 bis utroque loco legeretur. Gueyetus u. 676 eiciendum esse censebat. 674 iuxta rursus similiter.....Plautus Aulularia: dixi tibi, mater, iuxta mecum rem tenes Nonius 322, 10. 676 hunc uersum a Festo p. 282 citatum fuisse uidit Antonius Augustinus, sed ex hoc testimonio hodie nihil adparet praeter um ob litteras. 677 auonculo J. 678 uellem aequae tu uelis B et, nisi quod eque, Jγ. 679 et deest in γ. istoc J. a fratre Pall. non nulli, a deest BJγ, et insuper fratri B. impetrassere B et margo γ: impetrare Jγ. 680 iusta est et ita est Jγ. predicas Jγ. 681 compresisse uinulentum B. 682 aduorsum rursus apud significat.....Plautus in Aulularia: egone ut ea aduorsum mentiar, mater mea. Nonius 232, 27. 683 uterus masculino genere dicitur, neutro Plautus Aulularia: perii, mea nutrix, obsecro, uterum dolet. Nonius 229, 30.*

EVNOMIA.

ei hac intro mecum, gnáte mi, ad fratrem meum,
ut istuc quod me oras inpetratum ab eo auferam. 15

LICONIDES.

i, iam sequor te, mater. sed seruum meum
Strobilum miror, ubi sit, quem ego me iusseram
690 hic operiri. nunc ego mecum cogito,
sei mihi dat operam, me illi irasci iniuriumst.
ibo intro, ubi de capite meo sunt comitia. 20

STROBILVS.

IV 8

Pici diuitiis qui aureos montis colunt,
ego solus supero. nam istos reges ceteros
695 memorare nolo, hominum mendicabula.
ego sum ille rex Philippus. o lepidum diem.
nam ut dudum hinc abii, multo illo adueni prior,
multoque prius me conlocaui in arborem,
indeque expectabam, ubi aurum abstrudebat senex.
700 ubi ille abiit, ego me deorsum duco de arbore:

in **B** superscr. al. uterus. 686 Ei **Ba**, I **BbJγ**. 687 ut istuc quod me oras
effitiam tibi inpetratum ab eo auferam **B** et, nisi quod efficiam, **Jγ**, intruso
glossemate: remouit Scioppius. 688 i ab altera manu additum in **B**,
deest in **γ**. iam deest in **J**. seruum **Jγ**. 690 operiri **Jγ**. 691 si **B**,
sed **Jγ** (de quo uide ad u. 106). iniurium est **Jγ**. 692 comicia **J**.

STROBILVS SERVVS **Jγ**, SERVVS deest in **B**.

693 Picos ueteres esse uoluerunt quos Graeci grypas adpellant. Plautus
Aulularia: pici diuitiis qui aureos montes colunt, eos solus supero Nonius
152, 10. Pici **Bγ** fortasse recte (uide Ritschelium mus. Rhen. IX. 156),
Vites **J**. montes **J**, montes **γ**. 694 supetro **J**. 695 mendicabulum
pro mendicatione. Plautus...*Aulularia*: memorare nolo hominum mendi-
cabula Nonius 138, 31. regum mendicabula Guyetus ingeniose: neque tamen
hiatus excusatione caret. 697 abii **B**, sed alterum i a manu rec. additum.
illuc libri, illo Lambinus. 699 expectabam **BJ**. aurum ubi **BJγ**, trans-
posuerunt uett. edd. 700 ducere, dimittere, descendere. Plautus in *Au-*

exfódio aulam auri plénam. inde exeo. líco
 uideó recipere sé senem: ille me nón uidet. 10
 nam ego déclinaui paúlum med' extrá uiam.
 atát, eccum ipsum. íbo ut hoc condám domum.

EVCLIO.

IV 9

705 perii ínterii occidi! quó curram? quo nón curram? tene
 téne: quem quis?
 nesció, nil uideo: caécus eo atque equidém quo eam aut
 ubi sim aut qui sim,
 nequeó cum animo certum ínuestigare. óbsecro uos ego mi
 aúxilio
 oro óbtestor, sitís et hominem demónstretis qui eam ábs-
 tulerit. 5
 quid est? quíd ridetis? noui omnis: scio fúres esse hic
 cónpluris 8
 710 qui uéstitu et creta óccultant sese átque sedent quasi sínt
 frugi. 6
 quid ais tu? tibi credére certumst: nam essé bonum e
 uoltu cógnosco. 7

lularia: ubi ille abit, ego me duco serfum de arbore *Nonius* 284, 8. 701
 Exfodio **BJγ** quod seruandum esse duxi. ex eo loco **BJγ**, exeo. eloco *Guliel-*
mius. 703 ego non **BJγ**, ego modo *Pal. tertius e corr. ego secutus sum Pal.*
primum et secundum, nisi quod omnes codd. me habent. nam ego déclinaui
 paúllulum me extrá uiam *Harius cum cod. Vindobonensi N littera notato a*
Ritschelio praef. Gloriosi p. xiv. 704 eccom **B**?

EVCLIO SENEX. LYCONIDES (LIC. **J**) ADOLESCENS **BJγ**. *de hac scaena uide*
G. Hermannum el. d. m. p. 412 s. (qui huc rettulit Sisennae uerba a nobis
ad u. 413 commemorata) et Studemund de cant. p. 70 et 52.

706 nichil **J**, nihil **Bγ**. cecus **Jγ**. 707 cum animo *apud Pareum*
neglegentia typographi omissa. mihi **Bγ**, michi **J**. 708 quis **B**, qui **Jγ**
cum Pall. 709 ss. horum uersuum qualis in libris sit ordo, numeri in
marginē positi indicant: transposuit eos Acidalius suadente Carolo Pisone
Lotharingo, secutus est Hermannus. 709 Quid est quod ridetis **B**, non **Jγ**.
 complures **J**. 711 Quis **Jγ**. certum est **Jγ**. et uoltu **BJγ**, e uoltu *Pal.*



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scít peperisse iam, út ego opinor, fíliam suam. núnc mihi
 incertumst,
 ábeam an maneam, ádeam an fugiam—quíd ego agam,
 edepol néscio. 20

EVCLIO.

IV 10

quís homo hic loquitur?

LICONIDES.

égo sum *miser*.

EVCLIO.

immo égo sum et misere pérditus,
 725 quóí tanta mala máestitudoque óptigit.

LICONIDES.

animó bono's.

EVCLIO.

quo, óbsecro, pacto ésse possum?

LICONIDES.

quía istuc facinus quód tuom
 sóllicitat animum, íd ego feci et fáteor.

EVCLIO.

quid ego ex te aúdio?

LICONIDES.

íd quod uerumst.

Ev. ego oppido interii. Ly. palamst res. palam res est γ. 722 Sit J. ego deest apud Pareum nulla addita adnotatione, habet Gruterus et legitur in Jγ. incertum est Jγ. 723 quid agam habeam (h postea deletum in B, abeam Jγ, sed J spatio inter agam et abeam relicto) an maneam an adeam an fugiam quid agam edepol nescio BJγ, emendauerunt Harius et Bothius, nisi quod ego addidit Brixius. 724 hic nouam scaenam incipiunt libri, eadem inscriptione quas legitur ad u. 705. Ly. ego sum. Ev. immo ego sum miser || Et misere perditus B, Immo ego sum || Et misere pditus J. Ly. ego sum. Ev. Imo ego sum miser || Et misere perditus γ. uitium iam ex parte in Aldina et ab Acidalio Meursioque resarcinatum persanauit Bothius. 725 Mestitudo (sic etiam BJγ) pro mestitia.....Plautus Aulularia: qui tanta mala mestitudoque obtigit. Nonius 136, 28. cui Jγ. optigit BJ, obt. γ. bono es BJγ. ceterum Animo bono es usque ad quod tuum uno uersu continentur in BJγ. tuum deest J. 728 uerum est Jγ, uersum est B. ego emerui BJ et ex corr. γ, de te merui uett. edd., de te

EVCLIO.

quid ego *de te* conmerui, adulescens, mali, 5
quam obrem ita faceres meque meosque perditum ires
liberos?

LICONIDES.

730 deus impulsor mihi fuit: is me ad illam inlexit.

EVCLIO.

quó modo?

LICONIDES.

fateor *me* peccavisse et me culpam conmeritum scio:
id adeo te oratum aduenio, ut animo aequo ignoscas mihi.

EVCLIO.

cúr id ausu's facere, ut id quod non tuum esset tangeres? 10

LICONIDES.

quid vis fieri? factumst illud: fieri infectum non potest.
735 deos credo voluisse. nam ni uellent, non fieret, scio.

EVCLIO.

at ego deos credo voluisse, ut apud me te in neruo enicem.

LICONIDES.

ne istuc dixis.

EVCLIO.

quid tibi ergo meam me inuito tactiost

LICONIDES.

quia tui uitio atque amoris feci.

EVCLIO.

homo audacissime, 15

cum istac in te oratione huc ad me adire ausum, impudens.

740 nam si istuc ius est, ut tu istuc excusare possies,

conmerui *Brixius*. adulescens **Jγ**. 729 ires in **B** corr. in iri. 730 D. eus michi et illexit **J**. 731 me deest in libris praeter duos *Pall.* quos secutus sum. peccavisse me *Bentleius* in *Ter. Phorm.* v. 9, 25. Fator **J**. 732 michi **J**. 733 edebatur ausus. 736 apud te me **BJγ**, corr. in *Harleiano* 2634 et a *Meursio*. ob te me *Acidalius*. enecem **Bby**. 737 tactio est **Jγ**. 738 pro quia fortasse quin suspiceris. uicio **J**. 739 istac in te **B**, istacine **Jγ**. ausin, alii ausum **γ**. 740 istuc alterum deest in **B**,

lúci claro déripiamus aúrum matronís palam :
 póst id, si *deprénsi* simus, éxcusemus ébrios
 nós fecisse, amóris causa. nímis uile est uinum átque amor,
 si ébrio atque amánti inpune fácere quod lubeát licet. 21

LICONIDES.

745 quín tibi ultro súpplicatum uénio ob stultitiám meam.

EVCLIO.

nón mi homines placént qui quando mále fecerunt púrgitant.
 tú illam scibas nón tuam esse : nón attactam opórtuit.

LICONIDES.

érgo quia sum tángere ausus, haút causificor quín eam 25
 égo habeam potíssimum.

EVCLIO.

tun hábeas me inuitó meam?

LICONIDES.

750 haút te inuito póstulo : sed méam esse oportere árbitror.
 quín tu iam inueniés, inquam, illam méam esse oportere,
 Eúclio.

EVCLIO.

nísi refers.

LICONIDES.

quid tíbi ego referam?

EVCLIO.

quód subrupuistí meum.

iam quidem hercle te ád praetorem rápiam et tibi scri-
 bám dicam. 30

LICONIDES.

súbrupui ego tuom? únde? aut quid id est?

habent Jγ. 741 *lux feminini est generis.....masculino Plautus Aulu-*
laria: luci claro disripiamus aurum matronis palam. Nonius 210, 8. luce
clara libri Plautini. 742 *prensi BJγ, prehensi uolgata, prensi fuerimus*
Bothius cum Guelferbytano, deprénsi scripsi. 745 *stulticiam BJ.*
 746 *mihi Bγ, michi J.* 747 *actactam γ.* 748 *haud Jγ.* 749 *Ego*
abeam potissimum γ. 750 *Haud Jγ.* 751 *eam BJγ, iam Brixius.*
meam illam BJγ, illanc meam Bothius, ego secutus sum Brixium. oportet
Jγ. 752 *et 753 ordine inuerso legendos esse censebat Acidalius.*
 752 *surrupuisti J, subr. γ.* 754 *Surrupio ego tuum B. Surrupui ego tuum J.*



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EVCLIO.

néque scis quis *id* abstúlerit?

LICONIDES.

istuc quóque bona.

EVCLIO.

atquì it sí scies,

qui ábstulerit, mihi índicabis?

LICONIDES.

faciam.

EVCLIO.

neque partém tibi

áb eo quoi sit indipisces. neque furem excipiés?

LICONIDES.

ita. 45

EVCLIO.

ít sí fallis?

LICONIDES.

túm me faciat quód uolt magnus Iúppiter.

EVCLIO.

770 sát habeo. age nunc, lóquere quid uis.

LICONIDES.

sí me nouistí minus,

génere qui sim gnátus, hic mihi ést Megadorus áuonculus.

Bona non **Jγ**. 766 *id addidi*. atque *libri*, atqui *scripsi*. scias *libri qui hic interpolati sunt*. **B** enim *initio habuit* atque ut si sciesque abstulerit, *postea factum* atque *id si scies qui*. Atque *siscias qui abstulerit* || Neque scis qui abstulerit mihi indicabis **J** *cum Pall.* in *γ uero haec habentur*:

EU. Istuc quoque bona. atque si scias q̄ abstulerit

Neque scis q̄ abstulerit m̄ indicabis? LY. faciã. E. neque partē

Tibi ab eo cuiq̄ ē inde posces. *eqs.*

768 *indipiscere, petere, usurpare*. *Plautus Aulularia*: nec partem tibi Adeo cui sit indipisces neque furem excipies. *Nonius* 129, 1. *excipere, excusare uel celare*. *Plautus in Aulularia*: nec partem tibi Adeo cui uis indipiscis neque furem excipias. *Nonius* 293, 12. cuiquam est indeposces **BJγ**, quicumque est *Pareus*, *Nonianam scripturam restituit corrector Palatini primi*. expies **Jγ**. 769 si *deest in libris*. it **Ba**, id **BbJγ**. Quid si fallis *Camerarius*. *fortasse praestiterit id si falles*. uol **J**. 770 quod

méus fuit pater Antimachus, égo uocor Licónides :
máter est Eunómia.

EVCLIO.

noui génus. nunc quid uis ?

LICONIDES.

íd uolo 50

nóscere : filiam éx te tu habes ?

EVCLIO.

immo ecillám domi.

LICONIDES.

775 éam tu despondísti, opinor, méo auonculo.

EVCLIO.

ómnem rém tenes.

LICONIDES.

ís me nunc renúntiare répudium iussít tibi.

EVCLIO.

répudium rebús paratis, éxornatis núptiis ?

út illum di inmortáles omnes deaéque quantumst pérduint,
quém propter hodie aúri tantum pérdidi infelíx miser. 56

LICONIDES.

780 bóno animo es, benedíce : nunc quae rés tibi et gnataé tuae
béne felicitérque uortat : íta di faxint, ínquito.

EVCLIO.

íta di faciant.

uis *Guelferbytanus et Monacensis, Bothius.* 771 michi **J**. 772 libros
secutus sum. hinc post fuit addit *Ritschellius Proll.* clxxvii, sed de patër
uide *Fleckeisenum in Iahni annalium uol. lxi. p. 32,* et *T. H. Key in*
'Transactions of the Philological Society' 1861 p. 179. 773 dedi per-
sonarum discriptionem quae est in **BJγ**. *Bothius cod. Helmstadiensem*
secutus haec dat: Ev. noui genus; nunc quid uis, id uolo | Noscere ex te.
Ly. filiam tu habes. Ev. imo ecillam domi. uoco **Ba**. 774 immo hic
sensu cassum, quamquam emendare non potui. ecillam **Bγ**. in **J** uersus
exitus legi non potuit. 775 Eam **B** Iam **Jγ**. despodisti **J**. 776 ren-
nunciare **B**, renuntiare **Jγ**. 777 exornare, ornare, ut extruere instruere.
Plautus in Aulularia: repudium rebus paratis, exornatis nuptiis. *Nonius*
105, 23. atque addunt libri *Plautini, quod certatim deletum est ab Hario*
Weisio Brixio. 778 dii imm. **Jγ**. perdiunt **Bγ**: *conf. u. 664.* in **J**
uersus exitus legi non potuit. 780 et benedice **BJγ**, et *deleuit Góllerus.*
que res **Bγ**. 781 dii **Jγ**. 782 dii *bis* **Jγ**. 783 amisit **J**. nullus est **BJγ**.

LICONIDES.

ét mihi ita di fáciant. audi núnciam.

quí homo culpam admísit in se, núllust tam paruí preti, 60
quóm pudeat, quin púrget sese. núnc te optestor, Eúclio,
785 út si quid ego ergá te inprudens péccaui aut gnatám tuam,
út mihi ignoscas, éamque uxorem míhi des, ut legés iubent.
égo me iniuriám fecisse filiae fateór tuae
Céreris uigiliís, per uinum atque ímpulsu adulescéntiae. 65

EVCLIO.

eí mihi, quod fácinus ex te ego aúdio.

LICONIDES.

cur éiulas?

790 quém ego auom fecí iam ut esses filiai núptiis.
nám tua gnata péperit decumo mense post : numerúm cape.
éa re repudiúm remisit áuonculus causá mea.
í intro, exquaere, sítne ita ut ego praédico. 70

EVCLIO.

perii óppido.

íta mihi ad malúm malae res plúrumae se adglútinant.
795 íbo intro, ut quid húius rei sít sciam.

LICONIDES.

iam té sequor.

haec própemodum iam esse in uado salutis res uidétur.

nunc séruom esse ubi dicám meum Strobílum, non repério.

nisi étiam hic opperiár tamen paulísper, postea íntro 75

pretii γ : de **J** uide ad u. 774. 784 quom *Bothius*, quã **J**, qn γ , quin **B**.
obtestor **B** γ , non **J**. 785 uti **B**, ut **J** γ , *Brixius*. si deest in **J** γ . qđ i.e. quod
J. ego supra lineam additum in **B**, in textu habent **J** γ . 786 michi et in **J**.
iubent **J**, tres *Pall.* iubeant **B** cum ceteris. in **J** uocabuli exitus legi non
potuit. 787 filiae fecisse libri, transposuerunt edd. 788 impulsus **J**,
sed in finale *erasum*. adolescentiae **J** γ . 789 Ei **B****J** γ . cur eiuias **B** ante
corr., curre. i. uias **J** γ , cur renuas *margo* γ . 790 auom **B****J**, auom γ .
filiae **B****J** γ , filiai *Guyetus*. 791 capere, accipere.....*Plautus in Aulularia*:
nam tua gnata peperit decimo etc. *Nonius* 254, 10. 791 auomculus **J**.
792 Intro. exquere sinne **J**. I ab altera demum manu additum in **B**.
exquaere γ , alii libri rec. exquaero *Plautus dixit in Aulularia*: I intro
exquaere etc. *Priscianus inst.* I. 51. exquire **B**. 794 plurimae **J** γ . 795
huius ueri **B**, huius ue si **J** γ , emendatum est in *Pal. quinto et Guel*



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STROBILVS.

ípsus est.

LICONIDES.

haut álius est.

STROBILVS.

congrédiar.

LICONIDES.

contollám gradum.

crédo ego illum, ut iússi, eampse anum adisse húius
nutricem uírginis.

STROBILVS.

quín ego illi me ínuenisse dícam hanc praedam atque
éloquar.

. * - * * *

ígitur orabo, út manu me emíttat: ibo atque éloquar.

810 répperi . . .

LICONIDES.

quid répperisti?

STROBILVS.

nón quod pueri clámitant 10

in faba se répperisse.

LICONIDES.

iámne autem, ut solés, deludis?

STROBILVS.

ére, mane, eloquár: iam ausculat.

LICONIDES.

age érgo, loquere.

Brixius. seruum **JaBγ**, seruum **Jb**. 806 Ipsius est **J**. aliud **BJγ**,
alius *edd.* *contollere, contra tollere.* *Plautus Aulularia:* contollám gradum.
Nonius 82, 33. 807 eā adse anū **Jγ**. 803 dico **BJγ**, dicam *scripsi:*
habent enim omnes eloquar. *predam* **Jγ**. *post 808 lacunam notavi. non*
nulla excidisse et igitur uocabulum u. 809 *initio et atque eloquar uerborum*
iteratio in fine uersus arguit, quae nullis interiectis peringrata esset.
809 *iboque atque eloquar* **BJγ**. *mee mittat* **B**, *me mittat* **J**, *e supra lineam*
ante mittat additum in γ. 810 *quod reperisti* **Ba**. *clamitant pueri* **J**. *in γ*
haec extat adnotatio: pueri, serui. faba, genus tormenti. 812 *here* **Jγ**

STROBILVS.

répperi hodie,
ére, diuitias nímias.

LICONIDES.

ubinam?

STROBILVS.

quádrilibrem, inquam, aulam aúri plenam.

LICONIDES.

quód ego facinus aúdio ex te?

STROBILVS.

Eúclioni huic séni subrupui.

LICONIDES.

815 úbi id est aurum?

STROBILVS.

in árcá apud me. núnc uolo me emittí manu. 15

LICONIDES.

égon *ut* emittám manu te, scélerum cumulatíssume?

STROBILVS.

abi, ére; scio quam rém geras:

lépide hercle animum tuóm temptaui: iám ut eriperes,
ádparabas:

quíd faceres, si répperissem?

LICONIDES.

nón potes probásse nugas.

820 í, redde aurum.

STROBILVS.

réddam ego aurum?

loqre **J**. hodie in **J** ad oram u. 811 ascriptum est. 813 here **BJγ**.
diuicias **Bγ**, non **J**. 814 quo pro quod **Ba**. Heuclioni **B**. subripui **B**.
surripui **Jγ**. 816 egone te emittam **Bγ** (in **J** huius uersus initium et
praecedentium duorum insequentiumque legi non potuit): emendauit
Brixius. cumulatissime **B**, cumulatissime **Jγ**. ceterum hic et in sequen-
tibus secutus sum uersuum descriptionem quae est in **BJγ**, nisi ubi expresse
notaui. 817 abi ere non comparent in **J**. here **J**. 818 tuú **Jγ**.
apparabas **Jγ**. 819 repperisse **J**. *Brixius* hunc efficit quadratum
nón potes probásse nugas. í, redde aurum. St. réddam ego? | **Lγ**. rédde
aurum, inquam, *eqs.* 820 redde inquam **BJγ** qui hic uersum concludunt

LICONIDES.

redde, ut huic reddatur. 20

STROBILVS.

unde?

LICONIDES.

quod modo fassu's esse in arca.

STROBILVS.

sóleo hercle ego garrere nugas.

ita loquor.

LICONIDES.

at scies quó modo.

STROBILVS.

uel hercle enicá : numquam hinc a mé feres.

* * * * *

LICONIDES.

ut admemordi hominem

* * *

et sequentia ut huic reddatur unde uno versu comprehendunt. 821 fassus es **Bγ**, es deest in **J**. fassu's *Harius*. inarcha **Jγ**. 822 at scin **Bγ**, Aut scin **J**, at scies *scripsi*. 823 emica **J** qui hucusque unum versum inde ab Ita loquor *continuat*. eneca **γ**. feres a me **BJγ**, ego *transposui*. at scin quo modó? *St.* uel hercle me enica, numquam hinc feres *Brixius*.

Hic finitur fabula in omnibus libris, in recentissimis non nullis subscriptione fabula imperfecta addita. quae secuntur ex grammaticorum testimoniis deprompta hic composui. 824 citat Gellius *N. A.* VII. 9. 'haec esse possunt uerba Liconidis, qui scilicet Strobilum libertate promissa (quam antea negauerat) ad aurum reddendum inpulerit.' *diss.* p. 13. *quartus actus Liconidis et Strobili confabulatione finitur: iam Strobilus ut aurum referat abit, Liconides uero in Euclionis aedes properat aurum repertum esse nuntiaturus. se enim Euclionem secuturum esse dixerat u.* 795 et 799.



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METRA AVLVLARIAE

- u. 1 ad 119 iambici senarii
- 120 et 121 bacchiaci tetrametri acatalecti
- 122 bacchiacus trimeter acatalectus
- 123 ad 125 bacchiaci tetrametri acatalecti
- 126 bacchiacus trimeter acatalectus
- 127 ad 134 bacchiaci tetrametri acatalecti
- 135 ad 137 iambici octonarii
- 138 trochaica tripodia catalectica
- 139 trochaicus septenarius
- 140 iambica tripodia catalectica
- 141 bacchiacus trimeter acatalectus
- 142 et 144 cretici tetrametri acatalecti
- 143 creticus trimeter acatalectus
- 145 et 146 bacchiaci tetrametri acatalecti
- 147 ad 150 anapaestici dimetri acatalecti
- 151 et 152 cola iambica semiquinaria cum quaternariis iambicis
- 153 uersus spurius
- 154 ad 158 cola iambica semiquinaria cum quaternariis iambicis
- 159 ad 277 trochaici septenarii
- 278 ad 402 iambici senarii
- 403 ad 407 trochaici octonarii
- 408 ad 411 iambici octonarii
- 412 ad 442 cola iambica semiquinaria cum quaternariis iambicis
- 443 uersus corruptus, ut uidetur
- 444 ad 470 trochaici septenarii

- u. 471 ad 578 iambici senarii
- 597 ad 652 trochaici septenarii
- 653 ad 704 iambici senarii
- 705 ad 713 anapaestici octonarii
- 714 ad 716 iambici octonarii
- 717 iambicus septenarius
- 718 anapaesticus septenarius
- 719 anapaesticus dimeter catalecticus
- 720 ad 722 trochaici octonarii
- 723 ad 795 trochaici septenarii
- 796 ad 800 iambici septenarii
- 801 ad 804 trochaici septenarii
- 805 iambicus octonarius
- 806 ad 810 trochaici septenarii
- 811 ad 814 trochaici octonarii
- 815 et 816 trochaici septenarii
- 817 iambicus dimeter
- 818 ad 821 trochaici octonarii
- 822 creticus trimeter acatalectus
- 823 bacchiacus dimeter cum tripodiam trochaicam catalecticam
- 824 uersus mancus
- 825 et 826 trochaici septenarii
- 827 iambicus senarius

Arg. II. 5 scribe foris, conl. u. 579.—in personarum indice scribe PHAEDRIA—u. 107 lege nobis.—u. 154 comma dele post perendie—u. 163 lege dominuam.—u. 197 comma dele post uolo—u. 260 lege numquae—u. 557 scribe ei pro etiam.

EXEGETICAL COMMENTARY.

PROLOGUE.

THE greater part of the Plautian prologues being spurious and prefixed to the comedies of the poet long after his death, it is very very doubtful whether the prologue to the *Aulularia* can be held to have been written by the poet himself. It is true, none of the arguments alleged against the rest of the prologues by Ritschl (*Par.* I 209—226) can be applied to this: on the contrary, this prologue is remarkably distinguished for its simple grace and unaffected language. As regards the question, whether it is necessary or not, we agree entirely with Thornton who justly observes: 'There seems to be no reason, why any account at all need be given for how many generations the treasure had remained undiscovered in the old miser's family,' though at the same time we must confess, that to give such information no fitter person could be found than the *Lar familiaris*. Moreover, the introduction of this Deity is quite conformable to the habit of the writers of the so-called New Comedy (see Meineke, *Men. et Philem. vell.* 1823 p. 284) which Plautus seems to have followed here as well as in the prologues to the *Rudens* and the *Trinummus*. On these grounds, I was first inclined to attribute this prologue to Plautus himself (*de Aulul.* p. 29), but without taking into consideration a metrical reason subsequently suggested by Brix, viz. that the writer uses the word *auónclus* v. 35 as quadrisyllabic, while Plautus himself has it as trisyllabic *aúnculus* (v. 677. 772. 792), in accordance with a popular pronunciation which we find confirmed by some inscriptions (see Corssen, *ausspr.* 1, 138). It seems therefore safer to return to Bernhardt's opinion (*römische litteraturgeschichte*, 1865, p. 442) who ascribes this prologue to an older hand than the others, though we may allow the universal character and even the whole idea



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be referred to *thesaurus*, though a MS. at Vienna adds the note '*nota thesaurum neutro genere dici*,' and indeed Plautus uses this word as neuter throughout the *Trinummus* (see Fleckeisen, *ep. crit.* p. xi). But in this prologue it is doubtless masculine, see v. 12. In the play itself it would seem to be neuter in one passage, but even this admits of another explanation. See v. 265.

13. Comp. Hor. *Serm.* II 6, 1 *hoc erat in uotis: modus agri non ita magnus*.

18. *inpendio* is here used as an adverb. Cicero has it so in his epistles, *ad Att.* x 4, 9 *at ille inpendio nunc magis odit senatum*. See Afranius 352 (Ribb. Com. p. 179) *índies inpéndio | ex désiderio mágis magisque máceror*, and Ter. *Eun.* III 5, 39 *inpendio magis animus gaudebat mihi*.

19. The *a* in such compounds as *inpartio dispartio* &c. has, as regards the Plautian MSS., not the same authority as *e*, the latter being generally supported by MSS. of a higher character. See p. lxxv.

23. For *mihī* see Introd. p. xxv. — *cotidie*, instead of *quotidie*, is a form well supported by the best MSS. and expressly recommended by Marius Victorinus I p. 2460 (Putsch). Even the spelling *cottidie* which we occasionally find in B, may be defended by some inscriptions, e.g. Orelli-Henzen no. 5593, and prevails in the old palimpsest of Gaius: see Corssen, *ausspr.* I, 69. As regards the quantity of this word, it is always *quotīdie quotīdianus*; the quantity *quotīdianus* is assumed from a corrupt passage, *Cat.* 68, 139 where Lachmann reads *concoquit iram* (the depravation arose no doubt from the spelling *conquoquit*, for which see note on 344).

24. *tus uinum coronae* were the usual honours offered to the household-gods: see v. 383 and the commentators upon Hor. *od.* III 23, 3. *Iuu.* IX 137 ss.

25. Comp. *huius honoris gratia* *Amph.* I 2, 24.

27. After having given the *general* reason of his action, the Lar is now going to inform his hearers of the *detailed* circumstances. This is the true explanation of *nam*, a particle which never gives up its character entirely, though it may seem simply connective in some passages. The Greek γάρ is often used in exactly the same way. See note on v. 595.

30. *neque autem* ('nor on the other hand') is used by Cicero *Fam.* v 12 and Lucretius vi 779. The scribes of the Langian MSS. did not understand *autem* and replaced it therefore by the bold conjecture *autumat*, which however spoils the metre.

31. *his senex de proximo* (*ex prox.* 169. 288) 'the old man, our neighbour,' — He means Megadorus.

32. For *sibi uxó*—see Introd. p. xlv. In 34 the word *uxor* has its original quantity.

36. *Cereris uigiis*] Lyconides himself confesses the same to Euclio v. 787 s. ‘The nocturnal festival of Ceres, *θεσμοφóρια*, *uigi-liae Cereris*, used to be celebrated by married and unmarried women strolling about in the dark without any light, whence this opportunity could naturally enough be misused by young men who liked to encounter romantic adventures. The comic poets are therefore quite true to reality in founding the plots of some of their plays upon these festivals, as e. g. Plautus does here and in his *Cistellaria* (where see the prol. 8).’ Köpke. The same remark applies to the *Dionysia* or *Bacanalía* which frequently gave rise to illegitimate offsprings: see Eur. Ion 553 ss. Cicero has several chapters against these licentious festivals in his second book *de legibus*, where he especially mentions their frequent occurrence in the comic poets, II 14: *quid autem mihi displiceat in sacris nocturnis, poëtae indicant comici*. See Davies’ and Turnebus’ notes on *de leg.* II 9 and 14.

38. *conscia*. In prose the dependent genitive is rarely omitted, but in poetry the adjective is sometimes used absolutely, e. g. *Cistell.* II 3, 46 *fac me consciam* (‘tell me’). Hor. *Serm.* I 2, 130 *miseram se conscia clamet*.

39. *subruptum* and v. 347 *subrupias* are the old forms for *subreptum* and *subripias*, which are frequently given by the best Plautian MSS. and must therefore be uniformly introduced into the text. The *ã* of *rapere capere quaterre calcare salire* became originally *ũ* in compounds, see Corssen, *ausspr.* I, 314. This *u* became stationary in not a few words, e. g. *aucupor occupo percutio concutio conculco exsulto insulsus* and others. See Brix on *Trin.* 83, Munro on *Lucr.* III 1031. Bücheler observes (*jabrb. für class. phil.* 1863 p. 779) that these forms occur even in such later writers as affect an archaic style, viz. Fronto (*fer. Als.* 3, 20 *surrupuisset*) and Seneca Rhetor (22, 1 B. *subrupiendi* and 333, 2 *subrupuerunt*). Martial too has *surrupuit* XIII 38. These examples show that the *u*-sound in this compound was never entirely out of use. Comp. moreover *condumnare*, as the word is once written in the *tabula Bantina*, and *contubernium* from *taberna*.

ACT I.

40. For *excēundum* see Introd. p. lvii. There is no objection against laying the accent upon the last syllable in *hercle*, as another

line shows, *Curc.* I 3, 55 (261) *siquidem herclé mihi regnum detur*, though Fleckeisen transposes there *mi hercle*, which is however against the authority of the MSS.

41. *circumspectatrix* 'pry-about' *Thornton*.—*oculi emissicii* 'inquisitive eyes,' a phrase imitated by Tertullian *de pallio* c. 3 *circumspectu emissicii ocelli immo luminis puncta uertiginant*. Cicero would have said *emissarii*; Plautus has a similar formation *Poen.* v 5, 24 *tunicæ demissiciæ*, which Horace calls *tunicæ demissæ* *Serm.* I 2, 25.

42. *nam cur = curnam*. Plautus and Terence frequently change the order of such compounds with *nam*, e.g. v. 44 we have *nam qua = quanam* and *Curc.* I 1, 12 *nam quo te dicam ego ire = quonam*.—Euclio's answer is laconic enough, a way of speaking very natural with an angry man. He means 'you ask me why I beat you, poor wretch—well to give you some reason to call yourself wretched.' Much of the strength of the passage consists in the repetition of the word *misera*, just as in the next line *mala malam* are put close together. Plautus is very fond of such *παρηγμένα*; he very often uses them to such an extent as to render it quite impossible to translate their full meaning into a modern language, e.g. *pulcra pulcritudo* *Glor.* 959 'beautiful beauty,' *parce parcus* *Aul.* 312, *mala malitia* *ib.* 213, *stabile stabulum* *ib.* 231. A line from the *Trinummus* (68) furnishes a good example *malis te ut uerbis multis multum obiurigem*. Other examples are given by Munro on *Lucr.* III 889, where he quotes a line of Spenser 'Poorly poor man he lived, poorly poor man he died.'

43. *aetas* is with the comic poets very frequently an equivalent to *uita*. Thus Plautus says *sibi inimicus magis quam aetati tuæ = uitæ tuæ, tibi*, *Men.* 675. Both words occur together *Amph.* II 2, 1 a. *in uita atque in aetate agunda*.

45. *stimulorum seges* 'harvest of whips,' a phrase explained by Nonius. Prudentius *Hamartig.* 258 imitates it in saying *scelerum seges* and Arnobius has the expression *criminum seges*.

46. *hostium* is a spelling not unfrequently found in late MSS., and occasionally met with even in very good MSS., e.g. the old Ambrosian palimpsest has it *Trin.* 526, and **B** gives it *ibid.* 608. The same spelling is found in the MSS. of Varro *de lingua lat.* VI 92 (p. 111 M.), and in another passage (IX 34) a MS. at Gotha gives *hostia*: see Müller p. 305. Prof. Key observes ('Alphabet' p. 85) that this aspiration appears again in the French *huissier*, which comes from the Latin *ostiarus*. We have an express testimony with regard to the frequent misuse of aspiration in the dialect of uneducated people, Gellius N. A. XIII 6, 3 *rusticus fit sermo, si aspires perperam*; and this observation is, as Gellius says, taken from Nigidius Figulus, a grammarian who was a friend of



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nimum es uegrandi gradu. Pacuvius v. 37 Ribb. has *praegrandi gradu.* The word itself is explained by Nonius as *grandem facere*, and examples are quoted from Varro, Plautus, Lucretius, Accius and Pacuvius. For the formation of this future and the imperfects in *ibam* instead of *iebam*, see Key, L. G. § 461 and 468. The imperfects are not only confined to archaic latinity, but occasionally appear even in later poets; e.g. we find *scibat* in Catullus (68, 85) and *largibar* in Propertius (1 3, 25). The *e* of the suffixes *ebo* and *ebam* must have been originally long, and appears as such in the so-called third and fourth conjugations, where we have the normal forms *leg-ēbam audi-ēbam*. But we find likewise the future tenses. *exug-ēbo* Plaut. *Epid.* II 2, 5. *dic-ēbo* Ribb. Com. p. 216 and *fid-ēbo* ibid. The *e* was afterwards affected by the same shortening process which so many endings in the Latin language had to undergo, and after it was shortened, it could be contracted in the verbs of the first and second conjugation, where we have *ama-ēbam ama-ēbam amā-bam* and *doce-ēbam doce-ēbam docē-bam*. The same was no doubt beginning to work in the fourth conjugation, where *audi-ēbam* was transformed into (*audi-ēbam*) *aud-ibam* and the original *audi-ēbo* into *aud-ībo*. But there the shortening process was never entirely worked out and the original quantity always remained predominant.—This is, at least, my view of the matter; but I shall not neglect to advise my readers to compare the different views developed by Corssen, *krit. beitr. zur lat. formenl.* p. 539—541, and Key, L. G. § 466, note †. With *testudineus gradus* ‘tortoise-pace’ we may compare *formicinus gradus* Men. 888.

50. The nominative *diui* = *di* occurs only here in Plautus; but the formula *diuom atque hominum fidem* is repeatedly found, *Amph.* v 1, 69. *Aul.* 297. *Merc.* 842. *Rud.* prol. 9.—*adaxint* is said by Nonius to be the same as *adigant*, an explanation which renders only the general sense of the word, but does not account for its formation. This is explained by Festus’ remark (u. *axitiosi*) ‘*axit antiquos dixisse pro egerit manifestum est.*’ *axim* is formed in the same way as *faxim*, for which see Key, L. G. § 566. A third formation of the same kind is *capsim capsis*, which was already misunderstood for *cape sis* (*si uis*) by Cicero *Or.* § 154. The perfects *axi* (*ag-si*), *faxi* (*fac-si*), *cap-si* follow the analogy of *duxi* (*duc-si*) *rep-si* etc., while *ēgi fēci cēpi* lengthen the radical vowel. See Corssen, *krit. beitr. zur lat. formenl.* p. 530.

52. Such alliterations as *scelesta sola secum* are very frequently found in the ancient Roman poets and deserve our especial attention. We shall here point out only a few examples which occur in the next lines: *dedam discipulam* 59. *metuo male* 61. *miserum modis* 66. *miseram modum* 69. *decies die* 70. Alliteration was, it is true, never

a necessary and organic element in Latin poetry, at least so far as our sources permit us to trace back its history; still, it was frequently employed by the oldest poets who kept close to the spoken language of the people, which is always fond of alliteration; and even in the best periods of Latin poetry it was often used as an occasional ornament. Horace e.g. uses it very judiciously in such passages as *dulce decus* od. I 1, 2. *dulce et decorum* III 2, 13. *dulce docta* III 9, 10. *dulci distinet a domo* IV 5, 12 etc. See a very good essay on this subject in Lucian Müller's book *de re metr. poet.* p. 450 ss. and Mr Munro's remarks in his edition of Lucretius II p. 106. For modern languages see Marsh's *Lectures on the English language* (Lond. 1865) p. 393.

53. For examples of the phrase *oculos ecfodere* ὀφθαλμοὺς ἐξορύσσειν see *Aul.* 187. *Capt.* III 1, 4. *Trin.* 463. *Ter. Eun.* IV 6, 2, where Donatus observes '*femineae minae sunt.*'

54. The phrase *quid rerum geram* will be not unfrequently met with in Plautus; thus we have it again *Aul.* 117.

57. Forcellini quotes the expression *digitus transuersus* from Cato *de re rust.* c. 45 and 48, and the equivalent *patens digitus* from Caes. *b. c.* II 10. *unguis transuersus* occurs in two passages of Cicero's, *ad Att.* XIII 20 and *Fam.* VII 25. In the latter passage the addition of the words *quod aiunt* shows the proverbial character of the expression, which would however be perfectly evident even without this hint.

58. *respexis = respex(es)is = respexeris*: Key, L. G. § 566.

59. 'I'll send you for a schooling to the gallows,' *Thornton*. The cross shall teach you to shut your eyes for ever, if you cannot keep them shut for a few moments.

60. In the MS. B we find here the marginal note '*hoc secum loquitur,*' which is perfectly adapted to the situation.

62. *duim* (compare v. 236 *perduim* v. 664) is an archaic subj. pres. from a crude form *du-*, see Key, L. G. § 732. The ending *im* is the same as seen in *edim uelim sim*. Cicero has this form in the formulas *di te perduint* pro rege Deiot. 7, 21, and *utinam tibi istam mentem di inmortales duint* Catil. I 9, 22. The expression *uerba dare* which properly means 'to give mere words instead of deeds' commonly assumes the more general sense 'to deceive.'

63. *persentiscat*: 'smell the place out, where the gold is hidden.'

66. In *plurimis* I have kept the *i* instead of changing it into *u*, since the best MSS. give it very frequently in those words in which the preceding syllable has a *u* or an *i*. It is as yet an open question whether we are entitled to write the superlative ending *umus* uniformly throughout Plautus or not.

67. *noenum = ne oenum (unum)*, according to the explanation first

given by Jacob Grimm. The word corresponds therefore entirely with the Greek οὐδ-αμ-ῶς, and οὐδ-έν, the latter being frequently used as a simple negation in later Greek and constantly so in modern Greek, where we have however the shortened form δέν. As to the Latin word, we may observe that this passage seems the only one in which at least one good MS. has kept it. In Ennius we read it in three places: *ann.* 161 *somnia uera aliquot, uerum omnia noenu necessest* (*non nunc* the MSS., *noenu* H. Ilberg); *ann.* 314 *noenum rumores ponebat ante salutem* (*non enim* the MSS., *noenum* Lachmann); and *ann.* 411 *noenum sperando cupide rem prodere summam* (*non in* the MS.). When judging from these examples, it is not without probability that in many passages in Plautus where we now read *non enim*, we have to replace the original reading *noenum*, e.g. in the *Aulularia* itself v. 586 where *non enim* seems to have no clear meaning. See Bücheler, *jahrb. für class. phil.* 1863 p. 774.

70. *deciens*: see on v. 7. There is no tautology in this line, the full meaning of which may be rendered by the following translation 'it often happens that he turns me out of doors ten times a-day.'

71. For the disyllabic pronunciation *nesciō* see Introd. LXVIII.—*intemperiae* 'whim-whams' (*Thornton*), see v. 634. *Epid.* III 4, 39.

72. *Interdius* (ἀν' ἡμέραν) is read here and *Most.* 444; the simple *dius* occurs in opposition to *noctu* *Merc.* 862, and Charisius expressly states that Titinius used *noctu diusque*: see Ribb. Com. p. 116; it is an old acc. neutr. *diu* (as seen in the usual form *interdiu*) arose after the final *s* had been dropt (Introd. p. xxxi). From the Sanskr. *divas* we have in Latin both *dies* and *dius* (comp. *diur-nus*, where the original *s* is changed into an *r*). See Corssen, *ausspr.* 2, 295. *krit. beitr. zur formenl.* p. 499 s. 504. Lachmann on *Lucr.* p. 226 s.

73. *claudus sutor*: 'of course, lame people would be the most likely to take to such a sedentary employment as that of a cobbler.' *Riley.* *Comp.* v. 508.—For *dómī* (not *d'mī*) see Introd. p. xxv.

74. *erus* and its derivatives are better spelled without an initial *h*, and the MS. **B** generally gives it so, while **J** adds the aspiration. See Ritschl, *Proll. Trin.* p. xcviij, *praef. Stichi* p. xxiii and our critical note on *Aul.* 591. The same genuine spelling is found in the oldest MSS. of Ovid: see Merkel's pref. to the Teubner edition, vol. 1, p. xiii. 2, p. ix.

76. The repetition of the words *queo conminisci* may perhaps appear strange, still such repetitions are not inconsistent with the character of a garrulous old woman, and afford no ground for entertaining any suspicion of the genuineness of the reading. Such seeming negligence must be allowed to a comic poet.



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nus Piso *senati*, Cato *fructi*, Sisenna *senati soniti*, Salustius *tumulti soniti*.'

84. The word *inania*, instead of *inanitas*, probably owes its origin to nothing more than the assonance of *aranea*. The ὀξύμωρον 'full of emptiness' can hardly be imitated in any modern language, so as to preserve its entire strength of expression. Plautus ventures on a similar phrase *Capt.* III 1' 6 where the parasite calls a fast-day *dies ecfertus fame*. Catullus uses a similar expression (8, 48) *plenus sacculus est araneorum*, and the same is found in a line of Afranius (Ribb. Com. p. 184) *anne arcula tua plenast araneorum?* Hence we may safely conclude that this simile was proverbially used in popular speech.

85. *mirum quin*: 'I wonder, Jove does not make me a wealthy king.' Comp. Persa 339 s. *mirum quin regis Philippi causa aut Attali | te potius uendam quam mea, quae sis mea*.' Brix (on Trin. 495) draws a nice distinction between *mirum quin* and *mirum ni*: the first pre-supposes a negative, the latter an affirmative thought.

86. King Philippus and Darius are here mentioned as the most obvious and best-known instances of wealthy kings, the one as a European, the other as an Asiatic monarch. Comp. 696 *ego sum ille rex Philippus*. For the usual quantity of *Philippus* in Plautus see Introd. p. XLIII, but in both passages of the *Aulularia* the common quantity seems well supported by the best MSS. Here however conjectures *Philippúm regem aut Daríum, teruenéfica*. The word *terueneficus* occurs *Bacch.* 813: both forms *tri-* and *ter-* have their analogies and either of them is a ἀπαξ λεγόμενον.

87. '*Aranea dum a superioribus filum ducit, spem venturae pecuniae uidetur afferre*.' Ioannes Saresberiensis Policr. I 13 F. (For other superstitious beliefs with regard to spiders see Pliny, N. H. XI 24, 84. and I. Grimm, *deutsche mythologie*, 3rd ed., p. 1089). Thornton observes 'Some of the Commentators, according to their usual refinement, would have us to suppose that Euclio expresses his desire of having the spiders preserved, because the ancients reckoned it a good omen, if a spider came spinning down in their presence. But this totally destroys the whole humour of the passage, which is palpably intended as a strong mark of Euclio's sordid disposition.' I cannot see why the humour of the passage should be destroyed by supposing Euclio to be superstitious as far as money is concerned. We may compare v. 616 ss., where Euclio openly gives vent to his superstitious feelings. Still it is best to say neither too little nor too much with regard to such passages as this, it being possible that Euclio intends to allude to a current popular superstition, though we may understand the passage even without assuming such an allusion.

90. For *cauē* see Introd. p. xxvi. For the construction see Key, L. G. § 1176.

91. *quod* 'if,' properly 'as regards the case that,' see Key, L. G. § 1454 e, and for the occurrence of this construction in Cicero and later writers C. F. W. Müller, *rhein. mus.* xx 480.

92. 'qui *petit*, uult obtinere: qui *quaerit*, uult scire aut inuenire.' *Lambinus*. For the future imperative *dicito* compare Key, L. G. § 1165.

93. *ignis uiuit*, comp. πυρὸς φλὸξ ἔτι ζῶσα Eur. Bacch. 8. Lipsius compares Arist. Lys. 306 τοῦτὶ τὸ πῦρ ἐγρήγορεν θεῶν ἑκατὶ καὶ ζῆ. Hildyard appropriately quotes Shakespeare, *Othello* v 2, 7 'put out the light, and then put out the light,' i. e. of life. Comp. also Dickens, *Old Curiosity Shop*, chapt. 44 'The fire has been alive as long as I have.' In German we have the phrase 'einem das lebenslicht ausblasen.'

95. As regards the accentuation *pístillúm* I may here repeat Ritschl's expression on *árgentúm* (Men. 930): 'accentus non insolentia at insuauitas,' Men. praef. XIII.

96 s. *utendum rogare* 'to borrow;' *utendum dare* 'to lend.' See v. 309 and Ou. *ars am.* i 433 *multa rogant utenda dari, data reddere nolunt.* —*utendum petere* occurs *Aul.* 397.

100. On *Bona Fortuna* see Preller, *röm. myth.* p. 559. It appears from a passage of Diomedes, that the words *Bona Fortuna te quaesiuit* were commonly used in the sense of *nemo te quaesiuit*. In a fragment of Afranius recently pointed out by L. Müller (*rhein. mus.* xx 374) we have an instance of this expression; it runs as follows: '*Adulescens. num quis me quaesiit? Seruos. Bona Fortuna.*' There is, however, no reason to suppose that Euclio alludes to this, as is the opinion of some commentators; it is, perhaps, more natural to understand the words simply such as they are 'Let nobody enter my house, not even Good Luck itself.'

102. Those commentators who adopt the reading of **B**, suppose that a temple of *Bona Fortuna* was close to Euclio's house. This is, as Köpke remarks, highly improbable; there is a temple of *Fides* in the vicinity, into which Euclio afterwards carries his treasure (v. 575), and as there is also Megadorus' house on the stage, we can hardly accommodate another temple. There occur, besides, no other allusions to such a temple of Fortuna, which would doubtless be the case, had this decoration been a necessary part of the scenery. I have therefore adopted Gronovius' emendation which though founded on some MSS. of inferior value, is recommended by the simple and appropriate sense it gives. The adverb *quaquam* rests on the authority of Charisius II p. 192 P. '*quaquam Salustius: tametsi haud quaquam par gloria sequitur...Pom-*

ponius quoque *in negas nuptam quaquam.*' Ribbeck (Com. p. 214) gives only the words *nuptam quaquam*, though *quaquam* is quite unintelligible without the *negas*. What *in* means, it is impossible to say. In the passage quoted from Lucretius (I 428) by Forcellini, the genuine reading is *quoquam*.—*numquam quaquam* is a very strong negation 'never by any means.' Comp. *numquam quicquam* Amph. II 2, 40. *numquam quisquam* Ter. Eun. IV 4, 11. See moreover Ter. Andr. I 2, 3. Ad. I 2, 18. IV 1, 12. V 4, 1.

104. *ambobus pessulis* 'supero et infero. totidem enim pessuli quot limina.' Casaubonus ad Aen. Tact. p. 54. See Guhl u. Koner, *Leben der Griechen u. Römer* I, 146. 2, 206 s.

105. For *animi* we may compare the following expressions *discrucior animi* Ter. Ad. IV 4, 1 (= 640 Fl.) *Antipho me excruciat animi* Phorm. I 4, 10 (= 187). *excrucias animi* Plaut. Glor. 1068 and 1280. *angas te animi* Epid. III 1, 6. *in spe pendeat animi* Ter. Haut. tim. IV 4, 5 (= 727), where the genitive must not be joined with *spe*, see Plaut. Merc. I 2, 18 (= 127 R.) *animi pendeo* and Parry's note on the passage. Cicero uses the same expression *Tusc. disp.* I 40, 96 *pendemus animi, excruciamur, angimur*: but there *animi* is due to an emendation by Ursinus, the MSS. giving *animis*. In another passage, *Tusc.* IV 16, 35 the reading of the MSS. is as follows *is qui adpropinquans aliquod malum metuit, exanimatusque pendet animi*. We have to range under the same head such instances as *falsus animi est* Ter. Eun. II 2, 43, where the reading *animi* is expressly mentioned by Donatus, though the MSS. give *animo*: comp. *me animi fallit* Lucr. I 922. In the same way we have *vagus animi* Cat. 63, 4, which is the old Italian emendation of the MS. reading *amnis*; Lachmann writes *animis*, and Haupt accordingly has so in his edition. *dubius animi* Verg. Georg. III 289. Parry (on Ter. Eun. II 2, 43) adopts the old-fashioned opinion that this use of the genitive was an imitation of the Greek idiom *ψευσθῆναι γνώμης* etc., but this would be against the habit of the comic writers which entirely forbids them to introduce any Grecisms into their language. We may therefore conclude that this usage was as old and original in Latin as it is in Greek. For the explanation of this genitive see Key, L. G. § 935. I cannot, however, agree with Prof. Key in so far as he considers *animi* to be an old dative (§ 952) which, he says, was afterwards mistaken for a genitive and gave rise to the erroneous use of other genitives in the same sense. If this were so, we should have to recognise such mistakes already in Plautian language, e. g. Trin. 454 *satin tu's sanus mentis aut animi tui*, a passage which is 'evidently corrupt' according to Prof. Key, though it has been left unsuspected by Lindemann, Ritschl, Fleckeisen and Brix: but far from being corrupt, this passage and another of the



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observes 'profectus dicitur etiam de eo qui incipit proficisci.' This explains such expressions as *profectu's ire* Rud. III 6, 9 and *hinc profectust ire* Trin. 149, as the last editor has happily emended.—*postidem* ('directly afterwards') occurs only in this passage; I have kept it on the authority of my MSS. and three of Gruter's *Palatini*. Compare the analogous formation *indidem*.

119. *quantum potero tantum recipiam* 'I shall come back as quick as possible.' Ter. *Ad.* III 2, 52 *tu quantum potes abi*, where Fleckeisen adopts Guyet's emendation *potest*. It is true that in this phrase either the best or at least good MSS. give *potest* as an impersonal in Ter. *Ad.* v 7, 11. *Phorm.* v 8, 3. *IV* 3, 69. *Ad.* IV 5, 66; but *Andr.* v 2, 20 and *Ad.* III 2, 52 *potes* alone is recorded as the reading of the MSS. It should therefore not have been changed into *potest*; moreover, this line of the *Aulularia* proves that in this phrase the verb could be personal as well as impersonal: a fact which appears also from *Capt.* II 3, 88 *ut quam primum possis redeas*, where Brix compares Ter. *Andr.* III 3, 45 *quantum queam* and *Eun.* v 2, 5 *quantum queo*.

ACT II.

120. The forms *med* and *ted* are used by Plautus both in the accus. and abl. sing. See Key, L. G. § 281. 284. Dr. Umpfenbach, in his 'Meletemata Plautina,' attempts to show that *med* and *ted* can only be ablatives, and corrects therefore all passages in which the MSS. give these forms as accusatives. In this line he writes *arbitrariet me*, but 'paenultimam (-ri-) uocis *arbitrariet* correptam constanter usurpari, non productam, pueruli sciunt.' (G. Studemund, *de canticis Plautinis* p. 44).

122. *ut aequomst* sc. *facere*. The infinitive in such constructions is sometimes omitted and *aequomst* seemingly assumes the same construction as *deceat*. Comp. Rud. 47 *is leno, ut se aequomst, flocci non fecit fidem*. It was therefore a happy thought of Brix to add *me* v. 421 and *Capt.* 995 *éheu, quom ego plus minusque feci quam me aequom fuit* (the MSS. omit *me*, Lindemann and Fleckeisen add *illi*).

124. *multum* has here an adverbial sense, comp. *Stich.* 206 *multum miseri*. Examples of this use from Horace are generally known: *ep.* I 10, 3 *multum dissimiles*. *serm.* II 5, 92 *multum similis* and others. *multiloquaces*, the word proposed for this line by Passerat, has for itself the authority of an old glossary, but cannot be admitted on account of the metre. Plautus has the word *multilocus* *Cistell.* I 3, 1 and *Pseud.* 794.

125. Lambinus' note on this line is well worth preserving. 'Ego tamen,' he says, 'qui cum haec scriberem, annum aetatis agebam LVI, duas mutas mulieres uidi.' This provokes old Taubmann's fun, who for his part assures Lambinus, that at an age of 29 he knew already more than two dumb women.—Ben Jonson (*Silent Woman* 1 5) calls a woman's silence 'a wealthy dowry.'

127. Adelphasium uses almost the same words *Poen.* 1 2, 28 *itást: uerum hoc únnum tamén cogitáto.*

130. A construction *monere alicui* does not exist. The passage quoted by Forcellini, *Truc.* IV 1, 12 (= 698 Geppert) proves nothing: the MSS. **BC** give *quia nil habes, unum animus moui mihi omnia*, but the MSS. used by Lambinus read *monuit me* (*monuit omnia* without *mihi* is the reading found in a MS. at Paris collated by Geppert). It is therefore clear enough that in this line the datives depend on *consulere* and *monere* follows its analogy.

131. *mussare* is explained by Nonius 427, 15 '*hominum occulte quid et pressa uoce loquentium.*' The frequentative *mussitare* (e.g. *metu mussitant* *Cas.* III 5, 33) is explained by Donatus on *Ter. Ad.* II 1, 53 '*proprie est dissimulandi causa tacere, dictum uel a muto uel ab M, quae littera est nimium pressae uocis ac paene nullius, adeo ut sola omnium, cum inter uocales inciderit, atteratur atque subsidat.*' Comp. the English *to mutter* and see Munro on *Lucr.* VI 1179.

133. For *forás* see *Introd.* p. xxxvi. Though it appears to us strange that a confidential conversation should purposely take place in a public street, we should not forget that the constant habit of the Roman comedy compelled the poets to let all such things pass in the streets as would otherwise require a more appropriate scenery. Comp. *Pompon.* 142 ss. Ribb. *ego dedita opera te, pater, solum foras Seduxi, ut ne quis esset testis tertius Praeter nos.*

134. As the metre shows that a syllable is wanting in the reading given of this line by the MSS. (for a hiatus between *rem* and *ego* is perfectly impossible), I had ventured to write *conloquerer*, but think now to have a better conjecture to substitute to such an unhappy depravation of the text as this would be. I should now write *utí tuam rem ego técum hic loquerér familiárem.*

135. *feminā*] For the long quantity of the voc. -a see *Introd.* p. xvii.—*quis east*] '*quis* and *quem* in old writers are sometimes feminine.' Key, L. G. § 310. See v. 168. Instances of this usage are collected by Nonius 197, 30 ss.—For the separation of *nam* from *quis*, see note on v. 42.

136. *ais* and *ait* are generally monosyllables in Plautus, *aio* and *aiunt* never. See Ritschl, *proll. Trin.* CLXII. Key, L. G. § 739.

137. The accentuation *optúma* would be startling to those who believe in a general tendency of Plautian prosody to preserve the common accentuation of daily life. There are, however, many instances of such metrical paroxytona as *optúma* to be found in Plautus and the other comic poets. Comp. *desíne* (Naeu. 60. Caec. 60. Ribb.). *piscíbus* Rud. II 6, 29. *omnibus* Trin. 54. *consúlit* Pseud. 1092. *moribus* Aul. 500. *unícus* Poen. prol. 65. *altéra* ibid. 85. *filíus* Cas. prol. p. 55. See Ritschl, *proll. Trin.* p. ccxxiv. Bentley (Schediasma p. xiv ed. Lips. 1791) observes on such cases as these 'nescio equidem, an in Terentio quoque, cum trimetrum aliquoties inchoet ab *Hicíne*, *Hocíne*, *Libéra*, non in primam retrahendus sit accentus *Líbera* &c. etiam in Iambico... tale etiam illud Plauti Rud. II 6, 29 *piscíbus in álto*...ubi *Píscibus* libentius efferrem quam *Piscíbus*.' In accordance with Bentley, Prof. Key would in all these cases adopt the common accentuation, for in his paper 'on Greek accentuation' (Transact. of the Phil. S. 1855 p. 134) he says that 'Greek [and Latin] iambics agreed with our own [English] in the occasional admission of what was virtually a trochee at the outset of a trimeter.' He therefore reads

sic me di amabunt, út me tuarum míseritumst

Ter. Haut. tim. III 1, 54.

íd sibi negoti crédidit solúm dari

Ter. Andr. prol. 2.

In the latter instance, Prof. Key would no doubt treat *sibi* as a monosyllable (see 'Alphabet' p. 147 and L. G. § 1172 note)—a pronunciation which I should however not admit (see Introd. p. xv note). The only arguments which could be alleged for a theory which is so much opposed to our common metrical creed, seem to rest on some Greek iambics which however admit of other explanations: in Παρθένοπαῖος (Sept. ad Theb. 553) and Ἴππομέδοντος (ib. 484) the antecedent vowels are lengthened by the influence of the following liquids, which were notoriously of a very strong pronunciation in the inlaut. I may add that v. 553 is considered spurious by Dindorf and Weil, not on account of the quantity of Παρθένοπαῖος, but on other grounds. In v. 484 Ritschl conjectures μέγ' Ἴππομέδοντος σχῆμα καὶ μέγας τρόπος, where the legitimate quantity would be preserved. In Ἀλφεισίβοιαν (Soph. fragm.) we easily recognise the same process as in the Homeric dative πάντεσσι instead of πάντεσι &c. But Prof. Key contends also that in such a line as Soph. Phil. 740

τί ποτε πέπονθας; οὐκ ἐρείς, ἀλλ' ᾧδ' ἔσει

we ought to pronounce τίπτε (at least so I understand his words). This would indeed be the same as the beginning of an English iambic *This is*



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about Nothing II 4 'She speaks poniards, and every word stabs.' The contrary is expressed by Aristophanes Nub. 910 ῥόδα μ' εἶρηκας.

154. *perendie* 'the day after:' this is the original meaning of this word which will thus be constantly met with in Plautus. Comp. the phrase used in the *legis actiones* 'in diem tertium siue *perendinum*' (see Bergk, *rhein. mus.* XIX 606) and *Merc.* 378 *cras agito, perendie agito*. Megadorus seems to have the same opinion of married life which Hipponax expresses in the following lines δὺ ἡμέραι γυναῖκός εἰσι ἡδισταί, Ὅταν γαμῆ τις κακφέρῃ τεθνηκυῖαν. Another sentence of the same kind is reported of Chaeremon γυναῖκα θάπτειν κρείσσόν ἐστιν ἢ γαμῆν. [The comma after *perendie* is due to the printer, not the editor.]

157. The reading of this line is not quite settled. In the reading adopted in our text we have the final syllable in *grandior* long (see Introd. p. XVIII) and the last syllable in *mulieris* as anceps, which in the caesura may be excused. I am now inclined to read *sed ἔs grándior natú, mediast mulieris aetas*: where the short quantity of *es* would have to be added to the similar instances enumerated Introd. p. XLVIII.—*aetas media*, i. e. *inter senem iuuenemque, sed prior seni*, as Seneca expresses it *Oed.* 776. Cicero has *media aetas* de sen. 17, 60 and 20, 76.

159. *neuis*] Comp. *neuelles* v. 284 and see Key, L. G. § 734.

161. Megadorus contemptuously calls a wife of somewhat maturer years *anus*, to express that she is nearly old enough to deserve this title. The epithets *senex* and *anus* are, however, not to be taken as expressions of a very old age, they being sometimes applied to persons of about 45 to 50 years. E. g. Amphitruo is called *senex* in the comedy bearing his name v 1, 20. iv 2, 12, though he seems a newly-married man 'in the prime of his years.'

162. *postumus* is a formation of the same kind as *infumus intumus extumus*: see Key, L. G. § 823. It generally means a son born after his father's death, but sometimes even sons born when their fathers were very old were called so. See Virgil, *Aen.* vi 763 *Silvius, Albanum nomen, tua postuma proles, Quem tibi longaeuo serum Launia coniunx Educet silvis*. Gellius gives us the note of an ancient grammarian, Caesellius, on this passage '*postuma proles non eum significat qui patre mortuo, sed qui postremo loco natus est. sicuti Silvius qui Aenea iam sene tardo seroque partu est editus.*' Noct. att. II 16 with Gronovius' note.

163. *degam*, the reading found in Nonius, could be defended by *Epid.* I 1, 63 *degetur corium de tergo meo*, where B and the Palatine MSS. give *detegetur*, while Nonius has *degetur*. It is however much more probable that Plautus himself wrote *demam et deminuum*: see note on v. 49. It is now evident by the express testimony of Schwarz-

mann (see p. LXVII), that the MS. **B** reads *deminuam*, not *diminuam*, as my text gives in consequence of the carelessness of former collations. And this is no doubt the genuine reading, comp. the only other Plautian passage in which this word occurs, *Truc.* II 7, 10 (= 558 Geppert) *nám de hoc obsonátu de mina úna deminui modo Quínque nummos*, where *deminui* is the reading of all the MSS.—*diminuo* or *dimminuo* (this is the spelling found in **B** *Men.* 304 and *Most.* 265) is quite a different word: its original composition with *dis-* manifests itself in the phrases *dimminuere caput* (Plaut. *Men.* 304. *Most.* 265. Ter. *Eun.* 803) and *cerebrum* (Ter. *Ad.* 571). The difference between compounds of *de* and *dis-* has only been overlooked: thus we have *describere* ‘to describe’ and *discribere* ‘to divide,’ see Bücheler, *rhein. mus.* XIII 598 ss. and *jahrb. für class. phil.* 1863 p. 782 s.; for *dispicere* and *despicere* see Munro’s critical note on Lucr. IV 419. *diminuo* itself frequently stands where the genuine form would be *deminuo*: see Lachmann on Lucr. v 266 p. 237.—For *sórð(r)* see Introd. p. XXXII.

164. The same expressions are used *Trin.* 346 and the whole line appears again *Capt.* 321, where it is however considered spurious by Fleckeisen and Brix.

165. For *factio* see Nonius as quoted in the critical notes, and such passages as *Trin.* 452. 464. 497. *Cistell.* II 1, 17. The adjective *factiosus* (v. 225) means therefore ‘multis innixus et florens clientelis.’—*dotis*] The gen. plur. *dotium* occurs Digest. XXIII 3 ‘*de iure dotium.*’—*dapsilis* = *δαψιλής*. *dapsilus* is no Latin form: the passage generally quoted, *Pseud.* 396, is too corrupt to prove anything. The adverb *dapsile* is read in a fragment of Pomponius (v. 161. Com. Ribb. p. 210).

168. For *sodes* (Priscian’s reading) see note on v. 46.—*quis east*] see on v. 135.

170. *haut* or *haud* is the form given by the MSS. Throughout the *Aulularia* the true Plautian form of this word before consonants would be *hau*: see Ritschl, *proll. Trin.* p. XCIX. *praef. Stichi* p. XVI. Fleckeisen, *ep. crit.* p. X. This same form repeatedly occurs in the MSS. of Livy and Tacitus, and grammarians tell us that Virgil used it: see Fleckeisen, *fünfzig artikel aus einem hilfsbüchlein für lateinische rechtschreibung* p. 18 s.

172. *quid dictura*’s i. e. *dictura es*, though we should expect either *sis* or *quod es dictura*. But in Plautian language the difference between the subjunctive and indicative in constructions like the present is not yet accurately developed. We may compare *Bacch.* 78 *scio ego quid ago* : : *at ego pol scio quid metuo* with *Aul.* 106 *sed quid agam scio*.

173. *Eunomia* seeing her brother determined on his choice, gives her assent with the words generally used on such occasions *di bene uor-*

tant: see Trin. 573.—‘Abituri, ne id dure facerent, *numquid uis dicebant iis quibuscum constitissent.*’ Donatus on Ter. *Eun.* II 3, 49. Comp. Hor. *serm.* I 9, 6.

174. For the hiatus *conuéniam* | *Eúclionem* see Introd. p. LX.

175. The reading of this line is not quite certain. I regret that Klette’s excellent conjecture (in his *Exerc. Terent.* p. 21) escaped my notice, when the text was in the press. He writes: *séd eccum uideo. néscio unde sése homo recipít domum.* ‘but there I see him: he is just returning home from some place or another (*nescio unde*).’

176. For the explanation of *praesagire* see Cicero as quoted in the critical commentary. The passage in question has however been pronounced spurious by Hottinger, and the last editor, Baiter, secludes it from the text. See moreover note on v. 214. Terence says *mi animus praesagit mali* Haut. tim. II 2, 7.—For the formation of *praesagibam* see note on v. 49. Key, L. G. § 461.

179. *properare propero* is a comical exaggeration frequently met with in Plautus: see v. 242. Comp. *Curc.* 637 *propere propero.*—*animus domist*: comp. *Persa* 709 *animus iam in nauist mihi.* *Merc.* 589 *si domi sum, foris est animus: sin foris sum, animus domist.* Similar expressions are found in Ter. *Eun.* IV 7, 46 and Cic. *ad Att.* XII 12. Hence we have to explain *Cas.* III 3, 9 s.

182. *non temerariumst* ‘it’s not for nothing’ (*Thorn.*), comp. v. 616.

183. *eo* has here a monosyllabic pronunciation: see Introd. p. LVII.—*blandius* ‘very kindly’ i. e. more kindly than he usually does. In this way the comparative is sometimes equal to a strengthened positive, comp. *Amph.* prol. 56 *set ego stultior*, i. e. ‘I’m very stupid.’ The same expression occurs *Merc.* 919.

184. *a pecunia* ‘as to my pecuniary circumstances,’ comp. *ab ingenio inprobust* *Truc.* IV 3, 59, and Key, L. G. § 1303 c.—The *i* in *pecunia* undergoes here the process of synizesis.

185. For *habē(ν)* see Introd. p. XXXVIII.

186. Euclio misunderstands the philosophic sentence with which Megadorus tries to comfort him, viz. that contentedness is the best foundation of happiness, and readily suspects that Megadorus’ expression *sat habes* alludes to his treasure.—*perspicue palamst*] The two synonyms express together only one idea ‘it is quite clear.’ Here, as in *properare propero* (v. 179), alliteration helps to strengthen the expression.

187. For *quoí ego* see Introd. p. LXIII.

189. *uirgo grandis* ‘a full-grown girl.’ I will here mention an ingenious etymology given by Prof. Key, *Transact. of the Phil. Soc.* 1865 p. 73: ‘*grandis* in the best writers is especially used of growth;



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the subj.). In *polypus* the first syllable is long, according to the Greek *πωλύπους* (*πωλύπους*): comp. Hor. *serm.* 1 1, 40.

197. The comma after *uolo* is due to the printer and must be omitted.

198. *heu* c. dat. is generally considered ungrammatical, see Zumpt § 403 (in Prof. Key's Grammar I find nothing on this point). In Plautus the MSS. give the phrase *heu misero mihi* Merc. 661. 770; Ritschl in the first passage gives *hei*, in the second *ei*. On account of these passages I kept *heu* which I thought to be the reading of B; now we know from Schwarzmann's collation that this MS. gives *ei* and so we should write accordingly.

199. *harpagare*, a hybrid verb formed from the Greek *ἀπαγάη* repeatedly occurs in Plautus: *Bacch.* 657. *Pseud.* 139. 957. *Trin.* 289.

200. *adire ad pactionem* = *pacisci*, and hence the construction is to be explained. See a similar case v. 281.—*interuisam*] 'As *uis* means 'go and see', so *inter-uis* means 'go and hunt up,' 'go and see thoroughly into.' Key, *Transactions of the Phil. Soc.* 1854 p. 67. This explanation accounts for the acc. *domum* here and in the next line, which some editors change into *domi*, but compare *Merc.* 555 *interea tamen huc ad me interuisam domum*. Hildyard compares *Men.* prol. 51 *si quis quid nostrum Epidamnum curari uelit*, where all our good MSS. read *Epidamnum*, while Ritschl's edition has *Epidamni* on the authority of Pylades' MSS., i. e. on no authority. Hildyard rightly defends the acc. 'quia motus ad eum locum intelligitur.'

204. Camerarius explains *ex paupertate* 'ex ordine seu numero pauperum, ut *ex nobilitate*.' But this use of *paupertas* is not supported by other examples. For *ex* see Key, L. G. § 1331 k.

205. *perit* = *peritit*. This contraction is by no means scarce in Plautus and Terence: see Lachmann, *comm. Lucr.* p. 209 s. In common speech these forms seem to have been much used, as appears from the perfects *audit perpoleit expolit seruit munit petit poseit posit* all of which are found in inscriptions: see Bücheler's note on Petronius p. 67, 16.—The sense of the passage is therefore clear enough [rectify the crit. note]. Euclio says 'my money is allright (*saluom*), since nothing of it is gone.' Boxhorn gives the following explanation 'salua res est, si salua dicenda sit quae sicut nondum peritit, ita potest aliquando perire,' but I cannot elicit this sense from the text.

206. *intro redii* 'went back into the house'—*examimatus*: see v. 179.

211. *neque malis neque improbis*: see note on v. 190.

213. For *mala malitia* see on v. 42. *malitia* is often used by the comic writers in the sense of *cunning* or *shrewdness*, e. g. Ter. *Phorm.*

iv 3, 54. Plaut. *Epid.* in fine: *hic is homost qui libertatem malitia inuenit sua.* Cicero too has the word in this sense, *ad Att.* xv 26.—Instead of *omni*, Cicero would have preferred *ulla*: see Parry's note on Ter. *Andr.* ii 3, 17.—*sine omni malitiast Trin.* 338.

214. For *arbitrōr* comp. *Cas.* ii 4, 5 *bōnae frugi hominem té iam pridem esse arbitrōr* : : *intéllego*, and see *Introd.* p. xx.—*aurum huic olet*] We think the following extract from Prof. Key's paper 'on the word *Inkling*' not out of place here. 'A faint suspicion about anything language is apt to represent under a figure borrowed from the sense of smell. Thus *subolet mihi* is the favourite mode of expressing this idea with Plautus and Terence [*oboluit huic marsuppium Men.* 384]. The medium by which the scent is conveyed is of course the air, and thus we have the phrase 'to wind,' meaning 'to catch a scent of anything,' so also 'to get wind of,' or as the Germans say *wind davon haben.*'

215. For the prolepsis see note on v. 440.

216. Formulas of this kind were usual on such occasions as this: see v. 780.

218. *facinus facere*] Plautus makes frequent use of the so-called *figura etymologica*, e.g. this very phrase occurs again *Curc.* i 1, 24. Cicero too has it, *de fin.* ii 29, 95, most probably in consequence of a remembrance from some poet. Comp. *Trin.* 446. 599.

219. 'A poor man, who never gave offence to you or yours,' (*Thornton*). For *abs* see Key, L. G. § 1303 c, and note on v. 184.

220. For the construction *mereri ut* Brix on *Capt.* 419 quotes the following passages: *Capt.* 419. 740. *Epid.* v 2, 47. Ter. *Andr.* i 5, 46. Cic. *de or.* i 54, 232. Liv. xl 11.

225. *item* never has the sense attributed to it by Hildyard 'on the other hand,' and the passage quoted by him (*Aul. prol.* 20) very well admits of the common sense of the word. I have therefore adopted Brix's emendation of this passage.—For *factiosum* see note on v. 165.

226. *locassim* is explained by Corssen, *ausspr.* 2, 37. It arises from an original form *locavesim* (from which the common form *locauerim* is derived with the change of an *s* into an *r*); by a compression of the middle syllables we get *locasim* or *locassim* (comp. *causa caussa* and *Introd.* p. xli). In a similar way we have *arasso* = *arauiso araso* (Key, L. G. § 567).—*locare* is frequently used by the comic poets where later writers would have said *conlocare*: see the examples given by Bentley in his note on Ter. *Phorm.* v 1, 32.

228. The words *onus onustus onerare* are in the best MSS. frequently spelt with an initial *h*. Prof. Key ('Alphabet' p. 68) connects *honor* and (*h*)*onus* as being of the same origin, both being derived from a root *hon*, denoting a *load* or *charge*, which is either an *honor* or a *bur-*

den, according to the nature of the case (comp. also Scaliger's 'etymologiae,' Varro ed. Bipont. 2 p. 281). Mr. Munro on Lucr. III 113 thinks that *honustum* 'is too well attested for us to regard it as a corruption;' but the passage which he quotes from Servius to *Aen.* I 289 would only prove that the faulty aspiration was commonly added in the time of the grammarian, and that he vainly tried to account for it. See note on v. 46.

229. With the collocation of the words *magis haut* compare *Trin.* 233 *de hac re mihi satis hau liquet*.—*quasi* stands here in its original sense as an equivalent for its decomposition *quam si* (see Bentley on Ter. Ad. IV 1, 12). Comp. *Trin.* 265 *peius perit quasi saxo saliat*. *Glor.* 481 s. *neque erile hic negotium Plus curat quasi non seruitutem seruiat (quam si Bb and late MSS)*. *Curc.* 51 *tam a me pudicast quasi soror mea sit (quam si Jγ)*.

230. For *utār* see Introd. p. xx.—*iniquiore* 'quite unequal.' See note on v. 183. Key L. G. § 1056.

231. *stabile stabulum*: see note on v. 42.—For *fuat* see Key, L. G. § 725.

232. If we assume the adv. *mordicitus* (comp. *radicitus* and *publicitus*, Key, L. G. § 777), we need not transpose the words *me mordic[it]us*, as is done in our text. But this adverb is not sufficiently established to admit it into the text.—For *bouēs* (or *bous*) see Introd. p. xxxvii.

234 s. *quam proxume, tam optimumst* = quo propius, eo melius, a construction not unfrequently met with in the comic writers: e. g. Ter. *Haut. tim.* v 2, 44 *quam minima in spe situs erit, tam facillime...pacem...conficiet*. Ad. III 4, 56 s. *quam uos facillume agitis, quam estis maxume, tam maxume uos aequo animo aequa noscere oportet*. The same construction is found in Sallust. *Iug.* 31 *ita quam quisque pessume fecit, tam maxime tutus est*. Mr. Parry justly remarks that it is not noticed in any of our grammars, not even in Madvig or Key.

235. The right spelling of *condicio* is with a c: see Corssen, *ausspr.* 1, 24. The word is often used in the sense 'marriage-offer,' e. g. v. 472. See Parry on Ter. *Andr.* I 1, 52.

236. For *duas* see note on v. 62. In another passage, *Men.* 267, it is doubtful whether *duas* or *duis* is the true reading.

240. *num* and *non* are sometimes interchanged in the MSS., e. g. *Curc.* II 3, 86 *num moror BJ, non moror Pall.*—*disperii* 'am I totally undone?' Comp. *Most.* v 1, 36. *Trin.* 1089. Ter. *Ad.* III 3, 1. *Haut. tim.* v 2, 17. Similar compounds are: *discrucior* Aul. 105. *discupio, dispudet* Bacch. 481. *Most.* 1166. Ter. *Eun.* v 2, 16. *distaedet* Amph. I 3, 5. Ter. *Phorm.* v 9, 22. All these expressions belong to every-day life which is always fond of exaggerations.



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phrase will be found showing that *ludo facere aliquem*, *ludum facere aliquem*, *ludos dare aliquem* are not Plautian expressions.

252. In *cupiam copias* observe the alliteration together with assonance. Thornton remarks 'There is a poor conceit here. Megadorus had said *ludos facias*, which may signify *you make sport of me*, or *you give a public shew, play or spectacle*; in which latter sense Euclio takes it and replies *I could not, if I would*, by reason of his poverty.' This play on the expression used by Megadorus is really so very poor that we cannot believe it to be intended by Plautus himself, but it seems rather due to the refinement of the commentators. Euclio very strongly expresses the idea 'how could so poor a man as I make sport of so rich a gentleman as you?'

254. It is of course equally correct whether we accent *cúm illa* or *cum ílla*, but the first pronunciation seems to harmonize more with the habit of Plautus: see *Introd.* p. LXIII.—*Comp. Trin.* 571 *nunc tuam sororem filio posco meo, Quae res bene uortat—LE. di bene uortant: spondeo.*

257. The verb *perplexari* occurs only here in Plautus; Terence expresses the same by *perplexe loqui* *Eun.* v 1, 1. *Comp. uerbum perplexabile* *As.* iv 1, 47.

258. *páctum non pactúmst*] 'hac (accentus) uariatione boni poëtae saepissime utuntur in repetitione, ne idem uocabulum eodem accentu recurrat...Italis quoque haec perquam familiaria sunt nec nostris poëtis (i. e. Germanis) Anglisue aliena.' Lachmann on *Propert.* ii 3, 43.—*quod uobis lubet* 'just as it pleases you.' *quod* = *quoad*: *comp. Glor.* 1160 *inpetrabis, inperator, quód ego potero, quód uoles* 'thou shalt have anything, as far as it is in my power' (*quot* or *quod* the MSS., *quoad* Ritschl's edition). In a tetrameter bacchiacus *Men.* 769 we have the same *uerúmst modus tamén, quod pati úxorem opórtet* 'still there is a measure whereto a wife must be patient' (*quod* **CD**, *quo adpati* **B**, *quoad* Ritschl after Lambinus). In Terence we find two instances of this meaning of *quod*: *Eun.* ii 1, 7 s. *munus nostrum ornato uerbis quod poteris, et illum aemulum, Quod poteris ab ea pellito.* and *Haut. tim.* iii 1, 7 *quod potero, adiutabo senem.* In the construction *quod eius* it is generally known in this sense: see Key, L. G. § 922.

259. The genuine Plautian form would be *controuorsia*, in accordance with *uorto* 255.

260. The reader is requested to rectify a typical error in the text, where we ought to have *numquaest*.—For the construction compare *Capt.* ii 2, 103 s. *Amph.* ii 2, 222. *Amph.* fr. ap. *Non.* 327, 2. *Cas.* v 4, 24. *Ter. Phorm.* ii 1, 42. *Most.* 434. *Capt.* iii 4, 92 s. *Hor. serm.* i 1, 20.

261. For the phrase *numquid me uis* see note on v. 173.—*stuc* is a

shortened form of *istuc*: see Key, L. G. § 288 note †. Lachm. Lucr. p. 197. Corssen, *ausspr.* 2, 80. Euclio is going to say *istuc de dote memineris scito* (see v. 255), but Megadorus cuts him short off by saying *fiet*. In the same way a delicate pecuniary arrangement is indicated by a simple *haec* Trin. 578.

262. *propere strenus* express together only one notion 'directly.'

264. *in* in the compound *inaudire* denotes privacy 'to hear as a secret,' see Key, L. G. § 1338 e.

265. *id*] It would be possible to understand *thensaurum* as a neuter: see note on v. 10. Still it is much more probable that *id* here represents the general notion of the thing 'that's what he is after.' So we have *eo* in reference to *quadraginta minae* Trin. 405. Comp. *As.* I 1, 76 *uigintiam usust filio argenti minis: Face id ut paratum iam sit.*—*obstinare* is explained by Festus to be 'affirmato et perseueranti animo expetere.' It occurs thus only here in Plautus.

266. *deblāterare* is an intension of the simple verb *blāterare* used by Horace (*serm.* II 7, 35) and some older poets, e.g. Afranius and Caecilius (Nonius p. 78, 30). Plautus has *blātire* Amph. II 1; 71. Epid. III 1, 13. Curc. III 82. See Gellius I 15, where a whole chapter is devoted to loquacity. The German *plappern* and the English *to blab* are derived from the medieval form *blaberare*.—For *de-* in composition with verbs see Key, L. G. § 1327.

267. The Future Infinitive is one of the cases in which the auxiliary may be omitted even in Plautus, see Key, L. G. § 1259.—Comp. *Curc.* v 3, 8 *heus tu, leno, te uolo*. It is not impossible that *uolo* is likewise the true reading in this passage, although *uoco* gives a good sense and is, moreover, the reading of the MSS.

268. The text gives the reading of the MSS., which is, however, scarcely genuine. As it is, we should have to take *propera atque elue* = *propera eluere*, which would be a negligent construction, but might perhaps be admitted, if it was not for the collocation of the adverb *pure*, to place which in so prominent a position as it now holds we cannot see any reason. Palmerius and Acidalius read *pura propere*, but the verb *purare* seems altogether imaginary. I am therefore inclined to believe in Guyet's emendation *prome propere atque elue* which gives a very appropriate sense and is, at the same time, not far from the traces of the MSS.

270. *potest* = *pote est* or in later latinity *possibile est*. So again v. 275. This usage is confined to the language of the older poets.

277. For the formation of the adverb *inmixtim* see Key, L. G. § 780. Munro on Lucr. I 20. It is however a ἀπ. λεγ.—Comp. *Cas.* v 2, 52 *ut senex hoc eodem poculo quo ego bibi biberet*. In English we may say with the same simile *to empty the cup of misfortune*.

ACT III.

STROBILUS returns from the market with two cooks and two music-girls whom Megadorus has hired for the celebration of his nuptials with Euclio's daughter. In the following dialogue between Strobilus and the cooks we have a lively, though comically exaggerated, picture of Euclio's meanness and avarice.—Comp. Athen. xiv p. 659 b *μάλιστα δὲ εἰσάγονται* (sc. ἐν τῇ νέῃ κωμῳδίᾳ) *μαγειροὶ σκωπτικοί τινες* and Meineke, *Men. et Philem. rell.* 1823 p. 64.

278. *obsonare* 'to get victuals,' 'to market,' e.g. *Bacch.* 97. 143' *obsonari* as deponent stands v. 293. Comp. *Stich.* 681 *Stichus obsonatust* 'has bought the provisions.' A parallel passage is found in Ter. *Andr.* II 6, 20 where most of the MSS. give *uix, inquit, drachmis obsonatus est* ('Vaticanus et nonnulli alii' *est obsonatus*) *decem*: and this would give a very good sense 'he has spent scarcely ten drachms on provisions.' Bentley, however, adopts the reading of two of his MSS. *est obsonatum*, in support of which he compares Plaut. *Bacch.* I 2, 35. Fleckeisen gives the same reading and Parry has not even a note on the passage. I should keep the common reading, which is sufficiently defended by the passage quoted from the *Stichus*.—For *conduxit coquos* see Pliny as quoted in the critical note on v. 397.

279. The form *tibicenas* rests on an erroneous statement of Pareus. See Introd p. LXIX.—*apud* here drops its final *d*: see Introd. p. XXXIX.—*forum*: comp. *Pseud.* 790 s. *forum coquinum qui uocant, stulte uocant: Nam non coquinumst, uerum furinum forum.*

280. See note on v. 19.

281. Congrio plays upon his own name and the expression *dispertire obsonium* used by Strobilus. Under *obsonium* and ὄψον especially *fish* was understood, whence ὀψάριον in the language of the New Testament simply means 'fish' (comp. the modern Greek ψάρι). Strobilus having signified his intention to divide the *obsonium* into two parts, Congrio replies that he shall certainly not divide him, just as if he was afraid of being comprehended under the category of *fish*, the *conger* being a kind of eel, which was cut into pieces before it was cooked (comp. v. 396). For *dispertire* he substitutes *diuidere*, a word which is sometimes used in an obscene sense: see Petron. 11 p. 13 Bücheler.

284. Antrax, the other cook who seems more honest but less witty than Congrio, catches at Congrio's expression *hic tam palam*, and calls him therefore *pudicum prostibulum*, adding as his suspicion that Congrio would perhaps not obstinately refuse to yield to such a proposal, if made



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is quite groundless. *Ligellum*, as Nonius reads, would be a diminutive from *lignum*, and would, of course, give the same sense, but occurs nowhere else. Most of the commentators take, however, *de suo tigello* in the sense of 'from his house,' or as Hildyard says, 'through the rafters of his house.' As there is no other passage in any author, where *tigillum* would have the sense *domicilium breue*, I prefer the explanation given by Pareus according to which we need not invent a new sense for this passage. Euclio thinks that he is undone, when the smallest piece of wood is burned in his house, and he therefore keeps no wood in the house: see v. 355.

300. 'Some commentators suppose, by *follem* is meant a *purse*, but the plain and obvious sense of this word appears to be a kind of *bag*, which Strobilus supposes Euclio to fasten to his mouth and throat to catch his breath in, while he is asleep. The thought is extravagant, but humorous.' *Thornton*.

302. *guttur* is masculine in another Plautian passage, *Glor.* 835. Novius too has *usque ad imum gutturem* v. 118 Ribb.

304. 'Innuit neutri ab altero esse credendum.' *Acidalius*.

305. The words *at scin etiam quomodo* simply form a connexion between the preceding jokes and those that follow. This same phrase is generally used to express threats, and thus we have it v. 47: see Weise's note on *Poen.* i 2, 165; but it occurs in the same way as here in another passage, *Poen.* i 3, 29.—For the hiatus in this line see *Introd.* p. LX.

306. See *Introd.* p. x.—*plorat* 'he cries his eyes out;' for the infin. comp. *Hor. od.* III 10, 4. Aristophanes has a similar joke about a mean Athenian, Patrocles, *Plut.* 84 ἐκ Πατροκλέους ἔρχομαι, ὃς οὐκ ἐλούσατ' ἐξ ὄτουπερ ἐγένετο. This however means that Patrocles never took a bath since his birth, because he was too mean to pay for it.

307. *pote* alone stands not only for *potes* (e.g. *Trin.* 352) and *potest*, but even for *posse*. See Ritschl, *Proll.* CXI.—For the so-called 'great' talent, see Smith's *Dictionary of Antiquities* s.v. *Talentum*.

308. For *ab istóc* see *Introd.* p. XLVI.—*qui* = *ut inde*, see *Key*, L. G. § 312, 2.

309. See note on v. 96.

311. *praesegmina*, ἀπονομήματα, 'parings.'

312. *parce parcus* 'a most stingy wretch' (*Thornton*). For the expression comp. *Pseud.* 11 *misere miser* or *Cas.* III 1, 8 *scite scitus* and similar passages: see also note on 42.

314. *miluos* and *larua* are always trisyllabic in Plautian prosody. It is therefore very improbable that, as Corssen says (*ausspr.* 1, 135),

the spoken language used *milvos* and *larva*, and that the vocalisation of the *v* was due to the usage of the poets.

317. *uadarier* 'aliquem est accipere ab eo uades, h. e. fideiussores locupletes qui certa sponsione pecuniae illum, unde petebatur, uadimonium obiturum seu in ius uenturum recipiant et promittant. dabantur autem uades, ne in carcere attinerentur usque in diem iudicii.' *Gronovius Lect. Plaut.* p. 51. See *Plaut. Curc.* v 2, 23—27 and the commentators on *Hor. serm.* i 9, 74—78. (Walter, *röm. rechtsgesch.* § 728 ss.)

318. On *sescenta* see Donatus' note on *Ter. Phorm.* iv 3, 63 'perspicere hinc licet consuetudinem utriusque sermonis. nam Apollodorus *μυρίας* dixit pro multis, et ut apud Graecos *μυρία*, ita apud nos *sescenta* dicere pro multis usitatum est.' Hildyard observes that *sescenta tanta* *Pseud.* ii 2, 37 might be translated *five hundred times*.

320. Cooks used to have a bad repute at Rome, as the whole scene in the *Pseudulus* iii 2 between Ballio and the cook shows. *celereres manus* are an attribute of thieves, e.g. in a line quoted from Plautus' *Cornicularia* (p. 1470 Taubm.) *mihi, Laverna, in furtis celerassis manus.* Congrio himself prays to Laverna, v. 442.

321. Perhaps it would be better to give the words *cocum ego me dico* to Congrio, who would not be silent when provoked by Strobilus' taunting expressions. Antrax, on the contrary, answers when asked *quid tu ais?* In such matters as these we need not too anxiously depend upon the MSS.—With *sic sum ut uides* comp. *Theocr. Id.* xxii 59 *τοιόσδ' ολον ὄρῃς*.

322. The explanation of the expression *cocus nundinalis* is not quite settled, and we learn from Festus (see crit. notes) that even in ancient times the grammarians were not quite agreed with regard to this passage. *nundinalis* would come from *nundinae* (= *nouendinae*, Corssen, *auspr.* 1, 137) and would of course mean a very bad and worthless cook hired only on market-days. But I should far prefer the other reading which is clearly indicated by Festus, but generally confounded with *nundinalis*, and this is *nundialis*. *nouendialia* are explained in an old glossary *ἔντα ἐπὶ νεκροῦ ἀγόμενα* (see e.g. *Petron.* 65): *cocus nundialis* would thus signify a cook hired for the so-called 'sili-cernium,' and for festivals of that nature not the best cooks seem to have been generally hired. The *leno* Ballio says of a very bad cook in this sense *quin ob eam rem Orcus recipere ad se hunc noluit, Vt esset hic qui mortuis cenam coquat:* *Pseud.* 795 s. I should not therefore hesitate to write *nundialist*.

324. Congrio is not slow to understand Antrax's meaning, and pays him back with interest. Antrax gives him the title of a thief (*FVR*),

and he calls him a *fur trifurcifer*. On *furcifer* I add the explanation given by Donatus on Andr. III 5, 12 '*furciferi dicebantur qui ob leue delictum cogebantur a dominis ignominiae magis quam supplicii causa circa uicinos furcam in collo ferre, subligatis ad eam manibus, et praedicare peccatum suum simulque conmonere ceteros ne quid simile admittant.*' *tri-* adds to the strength of the expression, comp. *triuenefica* v. 86. The same word *trifurcifer* occurs twice *Rud.* III 2, 29 s. It is by no means the same with *trifur* v. 625.

325. For *tacē* see Introd. p. xxvii.

326. *licet* 'it shall be done:' for instances see *Men.* 158. 213. *Most.* 401. 930. 1153. *Capt.* v 1, 28.

330. Such proceleusmatics as *-tibi dábi-* are not rarely found in the second foot of iambics, though they oftener occur in the first. See Ritschl, *Proll.* cclxxxix.

331. *Phrugia* i.e. *Φρυγία* was a very appropriate name for a music-girl, a peculiar kind of flutes being called *tibiae Phrygiae*. See the commentators on Tib. II 1, 86. *Cat.* 63, 23 and J. F. Gronov's *Obs. lat.* I 17.

336. *tibi recte facere* 'how could I please you?' The use of the infinitive of indignation is very common in the third person, but very rare in the second and first. Of the first, Lachmann in his note on *Lucr.* II 16 gives only two instances: the present passage in the *Aulularia* and *Ter. Andr.* v 2, 29 *tantum laborem capere ob talem filium?* 'that I should have such trouble for such a son.' See also Key, L. G. § 1247.

337. *qui uero* 'but how are you favouring me?' Congrio does not understand the *gratia* which Strobilus shows him.

338. *qui* is the old ablative instead of *quo*.

339. The infinitive *poscere* is here negligently used instead of the regular construction *poscendo*. See Key, L. G. § 1255. Hildyard quotes *Epid.* II 2, 13 *omnem per urbem sum defessus quaerere* (= *quaerendo*): see also v 2, 54 s. Catullus expresses the same *defessus . . essem te mihi, amice, quaeritando*: c. 55 in Haupt's edition.

340. The reading of this line is not quite certain. If the MS. J actually were more trustworthy than we consider it to be, there would be no doubt that *autem* would have to be inserted after *hic*.—For the pronunciation of *aput* see Introd. p. xxxiv.

342. For *quod abstinere* ('to abstain from which') see Key, L. G. § 909. This construction was not understood by some medieval grammarians who wrote therefore *facile*, and this reading is actually found in 16 late MSS. besides the MS. J. See Introd. p. xi.

344. The spelling *quoqui* instead of *coqui* or *coci* owes its origin to



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altae, and even this would not be exactly the same, since *non* and *nec* precede. Unfortunately the reading of **J** cannot be ascertained in this place. *cenaene* is at all events a very easy and correct alteration.

359. *postulare* is in the language of the comic poets frequently an equivalent for *uolle* or *cupere*; thus we may translate here 'would you have us burn our house?' Hence we should explain the following infinitive. For instances see v. 581. *Capt.* III 5, 59 81. *Cas.* I 53. *Truc.* I 2, 39; with the whole sentence comp. *Capt.* IV 2, 64 s. *quid me, uolturi, Tuae causa aedis incensurum censes?*

361. *interuisam* 'I'll go and see:' see on v. 200.

364. For *inde* see *Introd.* p. XLV.

365. *deorsum* according to the invariable practice of Plautus is disyllabic: see *Introd.* p. LIX.—The word does here apparently not mean 'downwards,' but 'down.' Forcellini gives one instance for this sense, Varro *de re rust.* III 5 *deorsum in terram est aqua quam bibere possint.* Another example is given by Douza: Varro *de re rust.* I 8 *qui colunt deorsum, magis aestate laborant; qui sursum, magis hieme.* Cicero too has *sursum* in the sense 'higher up:' *de nat. deor.* II 56, 141, *nares... recte sursum sunt.*

368. *rapacida* is a comical formation after the analogy of *Pelopida Aeacida* and other patronymics. Plautus has the similar words *plagipatidae* *Capt.* III 1, 12 and *collicrepidae cruricrepidae* *Trin.* 1022.—The *e* in *siet* has here preserved its original long quantity: see *Introd.* p. XIX.

369. Euclio had been to the market to get some little matters for his daughter's nuptials, but found everything too expensive.—With *animum confirmare* comp. *affirmare animum* *Merc.* 81.

373. With *pórcinám* comp. *pístillúm* v. 95.

374. Thornton rightly translates 'what made them dearer still, I had no money.'

376. For *ita illis* see *Introd.* p. XLII.—In *ómnibús* the final syllable is long: see *Introd.* p. XVII. It might be said that it would be possible to read *-mnibús ad-* as a tribrach, but Plautus would never let the accent fall on the last syllable of a dactylic word: see Ritschl, *Proll.* CCXXIX.—*adire manum* is not unfrequently found in Plautus (e.g. *Poen.* II 11. *Persa* v 2, 18. *Cas.* v 2, 55) in the sense 'to deceive, to impose upon.' Acidalius justly observes that the phrase seems to have arisen from some artifice practised in wrestling.

377. *inter uias* 'while I was walking home.'

378. Thornton translates 'feast to-day makes fast to-morrow.'—*die* is here a monosyllable: *Introd.* p. LVIII.

379. Comp. Hor. *serm.* II 3, 143 s. *qui Veientanum festis potare*

diebus, Campana solitus trulla uappamque profestis. Afranius 262 Ribb. *aeque profesto ac festo concelebrat focum.* Festus p. 229 with a doubtful etymology explains *profesti dies dicti, quod sunt procul a religione numinis diuini.*—*parcere* in the sense ‘to live sparingly,’ comp. *parcus*.

380. *uentri* in the first place, as being mainly concerned in this deliberation: *cor*, because his common sense would advise him to venture on a small expense: *animus* (381) the domineering principle, ‘will and inclination.’ The whole sounds like the description of a transaction in the senate or some other powerful body.

383. See note on v. 24.

385. *fortunatas facere*: the complete formula would be *quod bonum faustum felix fortunatumque sit*: see Cicero *de diu.* I 45, 102, and *Trin.* 41 where the Lar is asked to see *ut haec habitatio Bona fausta felix fortunataque euenat.*

387. The particle *numnam* occurs several times in Plautus and Terence; of *numne* Ritschl (*Proll.* LXXV) gives only one instance *Poen.* v 2, 119: see also Sueton. *rell.* ed. Reifferscheid p. 524. Euclio hopes that his fear is groundless. Zumpt § 351 note.

388. The ablative *uicinia* stands in **BJy**, while other corrected MSS. give *uiciniam*. I have kept the ablative which admits of the explanation ‘from the neighbourhood,’ according to the old and original sense of this case: see Key, *L. G.* § 1021. Zumpt § 481. Similarly Plautus has *foris concrepuit proxuma uicinia* *Most.* 1062: at least such is the reading of **ABD (C)**; but as *proxume uiciniae* is found *Glor.* 273 and *Bacch.* 205, Ritschl gives the same reading in the passage from the *Mostellaria*, although there will perhaps be some who would question his right of doing so.—If we take *uicinia* in the sense of *uicini* (comp. *Hor. serm.* II 5, 106), Lambinus’ and Douza’s conjecture *pote ex uicinia* would be preferable: but I think that there is no absolute necessity for altering the reading of the MSS.—For the form *aula* = *olla*, from which the whole play takes its name, see Corssen, *auspr.* I, 165.

390. *disperii*: see note on v. 240.

391. After *adiuua* it would be better to place a comma. *mihi* in this line should either be pronounced as the monosyllabic *mi* or the first syllable in *atque* be shortened (see p. xxxviii). I have here and v. 427 left the disyllabic form as it would be difficult to decide whether a contracted pronunciation would be absolutely necessary or whether an original iamb is shortened to a pyrrhich. •

392. Euclio implores Apollo in his quality as ἀλεξίκακος. But when did Apollo help Euclio in former times? Nothing with regard to this is said in the play itself, and this must make us suspicious of the whole line: and our suspicions will be strengthened when we consider

the line such as it actually appears in the MSS. *cui in re talia* (i. e. *tali iam*) *subuenit antihac*: does it not look like an explanatory note added by a grammarian 'this god in former times helped people in such distress as this'? The present metrical form is apparently due to the corrections of scribes.—*antihac* is in fact the same as *antehac* which is the reading found in **J** and all the late MSS., except in γ , and even there *antihac* is written by the second hand, while the first hand had *antehac*. The full form of the preposition *ante* was *antid* or *anted* (comp. *postid prod red*): Corssen, *ausspr.* 1, 337. Prof. Key holds that *hac* in *antehac posthac praeterhac* is a corrupted form of an original accusative (L. G. § 802): in the same way we should have *postilla praeterea antea* etc. with the loss of a final *m*; the gender would be accounted for by an ellipsis of *rem*. Of course, Prof. Key would hold the same opinion with regard to *adeo*, where we should thus have an original accusative *eom*. But first of all, the long quantity of the final *a* in *praeterea* etc. or the \bar{o} in *adeo* would be left unexplained. On the other hand, it is a well attested fact that in the oldest period of the Latin language the use of the cases after certain prepositions was far from being fixed and uniform. To quote an instance from the *senatusc. de Bac.*, we have there *aduorsum ead*: where *ead* cannot be an accusative, as vulgar ignorance would conjecture; in the case of the prepositions *sub* and *subter* the language always remained in a fluctuating state; with regard to *in* it is known that the best Latin writers sometimes have *in mentem est* and similar constructions. Why should we not therefore regard *antehac praeterhac antea praeterea* etc. as real ablatives? See also Corssen, *ausspr.* 2, 266.

393. For *ságitis* see Introd. p. XLIV. This pronunciation had already been suggested by Hare in his ms. notes, where he compares *Trin.* 725.—What is meant by *fures thesaurarii*, is clear enough; but *thesaurarius* appears a ἀπαξ λεγ.

396. With this line a passage from Ter. *Ad.* III 3, 23 ss. is generally compared. From reminiscences of this and other passages of the same kind the old dittography may have arisen which we here find in all our MSS. The word *exdorsuare* occurs only here and in Appuleius.—Perhaps the reading attested by the MSS. of Nonius, *potes*, should be kept: see note on v. 119.

397. In our text the misprint *útendúm* should be corrected in *úten-dám*. For the explanation of the passage see Pliny as quoted in the critical notes. *pistor* in Plautian language always means 'a miller,' never 'a baker': see a passage from Varro *de uita p. r.* quoted by Nonius p. 152 '*nec pistoris nomen erat nisi eius qui ruri far pinsebat.*' To bake bread was therefore one of the duties of hired cooks.



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quently mentions *bacchae*: see *Cas.* v 4, 9 ss. *Merc.* 469. (*Vidular.* fragm. p. 483 Ern.) *Bacch.* 371. 53. *Amphitr.* II 2, 70 ss. *Glor.* 1016. *Men.* 834 ss. *Pseud.* 109 s. In Greek, *βάκχαι* in general means 'furious women,' and the word has the same sense in Plautus, where we should not always think of an allusion to the *bacanalìa* so severely punished by the senate. We must not therefore use this passage to fix the time when Plautus wrote the *Aulularia*.—The verb *coquūnatum* is attested by Nonius and given by our MSS.: it is therefore quite preposterous to write *coquitatum*, as G. Hermann and Goeller do. The same verb occurs *Pseud.* 853 *an tú coquūnátum te ire quoquam postulas* and *ibid.* 875 *quanti istuc unum mé coquūnāre perdoces?* In the dictionaries we generally find the wrong quantity *coquūno*; but *coqu-īna-* is derived from *coqu-* in the same way as *car-īna-* from *cār-* (Sansk. *skar* laedere): *carīnare* is used with this quantity by Ennius, *Ann.* 181 and 229: although Forcellini here again gives *carīno*, while Freund rightly has *carīno*. I cannot at present compare Prof. Sauppe's remarks on this point in the *Ind. schol.* Gott. 1848 p. 10, where he likewise defends the short quantity of the *i* in *coquino*. With Corssen, *beitr.* p. 451 s., I do not quite agree.

407. Congrio calls the inferior cooks (*quingentos coquos* v. 545) his 'disciples,' because he has to direct them what to do. In using the plural *contuderunt*, Congrio continues in the simile of the *bacchae*, just as if in *Euclio* all the *Furies* were represented together.

408. Instead of wood which was of course a necessary article for cooks, *Euclio* most liberally provides them with *fustes*: *onustus fustibus* meaning 'thoroughly thrashed.'—*ligna praeberere* is known from *Hor. serm.* I 5, 46. I have adopted the original Plautian form of this verb in my text *praehibere* which also shows the original derivation from *prae* and *habere*. This form rests on the authority of the best MSS. in the following passages: *Pseud.* 182. 368. *Merc.* 543. 1022. *Persa* 510. 429. *Rud.* I 2, 50. *Men.* 802. 979. *Glor.* 591: in all others we find *praeb-*. In the *Prolegomena* p. cv Ritschl makes the general observation 'praehibere quam Plautus formam solam novit: nam praeberere in noviciis tantum libris extat,' and again in the *Ind. schol. aest.* Bonn. 1854 p. vii 'praehibere forma constanter usum esse Plautum multa faciunt ut credamus.' Since this very form *praehiberi* is read thus *Persa* 510, not even the most cautious critic would hesitate to replace it here against the authority of the MSS., and thus Fleckeisen gives *praehiberi* *Curc.* II 2, 19, although the MSS. give *praeberi*. In the same way we find in Plautus the original form *dehibeo* instead of *debeo*. As to the metre, the forms *praehibere* and *dehibere* have quite the same value as if written *praeberere* and *deberere*: see our general remarks *Introd.* p. lxx and Corssen, *ausspr.* 2, 181.

410. I am now disposed to read with Lambinus and Hare *atát, perii hercle egó miser: aperítur bacanáł, adest*: it is evident how easily *aperit* could be taken for *aperit*: the short final syllable of *miser* would be allowed in the *caesura*; for *egó* see Introd. p. xxv.

411. In *docuit* the final *t* should be dropt, according to Introd. p. xxxiv.—The *magister* is of course Euclio: see v. 405.

412. Congrio on seeing Euclio issuing from the house had taken to his heels, and therefore Euclio shouts *tene tene* ‘stop him, stop him:’ of v. 705. For the quantity *téně tenē* see Introd. p. xxvii.

413. The *tresuiri* are the *tresuiri capitales* whose duty it was to take care of the prisons and to punish those whom they found trespassing against the security of the public; *Amph.* i 1, 3 Sosia is afraid of being taken up by the *tresuiri*: *quid faciam nunc, si tresuiri me in carcerem conpegerint?* and *Asin.* i 2, 5 Argyrippus threatens the cruel mother of his mistress to give her name to the *tresuiri*: *íbo ego ad trísuiros, nós-traque ibi nómina Fáxo erunt: cápitis te pérdam ego et filiam.* Comp. also *Persa* 72 *ut aequa parti prodeant ad trisuiros.* See Walter, *róm. rechtsgesch.* § 141.—*quam obrem* is the spelling adopted by Fleckeisen throughout his edition of Terence, on the very practical purpose to show at once that in the comic poets *quam* always must be elided before *ob*.

414. Douza proposes *quid? quod minatu's*: and who would hesitate to accept this reading if it were found in the MSS? But the authenticated reading admits of a very appropriate explanation ‘why did you threaten me?’ and should therefore not be solicited.

416. *uiuere* is frequently an equivalent for the simple *esse*: e. g. *Amph.* prol. 75 *victores uiuere.* *Trin.* 390 *lepidus uiuis* ‘you are a jolly man.’ *Men.* 202 *uiuis meis morigera moribus.* *ibid.* 908 *ego homo uiuo miser.* Catullus has the same use of *uiuere*: 10, 34 *sed tu insulsa male ac molesta uiuis*, and 111, 1 *uiuere contentas uiro solo.*

417. *plus lubens* = *lubentior*, as explained by Operarius. The usual way of circumscribing the comparative would be by *magis*: only one other instance of *plus* being known, *Nemes. ecl.* 4, 72: *plus tamen ipse meus, plus est formosus Iolas.* We may also quote the Italian *più volentieri* and the French *plus volontiers*. Guyet and Weise write *mali*, Bothe omits *plus*.—In *lubens* the final letters *ns* should be entirely dropt: see Introd. p. xxxiv.

419. *mollior magis*: to strengthen a comparative by adding *magis* or *mage* seems to have been quite familiar to the conventional language of the Romans: comp. *Men.* prol. 55 *magis maiores nugas egerit.* *Stich.* 698 *hoc magis est dulcius.* *Capt.* III 4, 111 *nihil inuenies magis hoc certo certius.* *Poen.* II 15 *contentiores mage erunt atque auidi minus.* Among prose-writers, constructions of this kind occur only in Va-

lerius Maximus, Justinus, Arnobius and Boethius. In Græek *μᾶλλον* is frequently added to comparatives, even by the best writers: see Krüger, *griechische sprachlehre* § 49, 7, 5. But it would be quite perverse to say that the Latin constructions were imitations of the Greek; for the very fact that we find them only in the comics or in later and negligent writers, would speak against such a theory. The vulgar dialects of the English language are not free from the same pleonastic comparative, e. g. Dickens lets a carter say that his beer 'is more flatterer than it might be.' Old Curiosity Shop chapt. 26 (p. 121 people's edition). In *magis* the final *s* should be dropt.—*cinaedus* means a public dancer of a rather loose character: see *Glor.* 668 *tum ad saltandum non cinaedus malacus aequet atque ego*. For the expression *mollis fustibus* Hare justly compares *Glor.* 1424 *mitis sum equidem fustibus*.

420. The construction *tibi nos tactios* is explained by Key, L. G. § 907 and 1302. We have the same v. 737. *Curc.* v 2, 27 (= 626 FL). *Cas.* II 6, 54. *Poen.* v 5, 29. *Men.* 1016, and in the same way we read *quid tibi hunc receptio ad test meum uirum* *Asin.* v 2, 70 (= 920), and *quid tibi huc uentios? quid tibi hanc aditios? quid tibi hanc notios, inquam, amicam meam?* *Truc.* II 7, 62 ss. (= 611 s. Geppert).—I should not have written *rest*, but have kept the reading of my good MSS. *res. quae res* is a phrase expressing indignation and surprise = *quae ista tandem res est*. Thus we have *Asin.* II 4, 71 (= 477) *quae res? tun libero homini male seruos loquere?* For other instances see *Poen.* v 4, 29. *Cas.* II 8, 18. III 6, 8.

421. With *rogitas* comp. v. 337.—For the construction of the words *quam me aequom erat* see note on v. 122.—In *erat* the final *t* should be dropt: in the same way we must pronounce *capu* in the following line.

422. *sine* appears almost as a threatening interjection in several passages in Plautus and Terence: e. g. *Hec.* IV 4, 85 where Donatus observes 'sine separatim accipe, quia uim habet conminantis.' See also *Eun.* I 1, 20. *Plaut. As.* v 2, 48.—To improve the metre of the line, it would be better to adopt the transposition suggested by Hare and G. Hermann: see crit. note.—The commentators observe that the ancients used to direct their blows against the head: see *Hor. serm.* I 5, 22. *Amph.* I 1, 162 Mercurius says of his fist that it *exossat os hominibus*. Comp. also v. 437 *non fissile hoc haberes caput* and 451. *Congrio* means *si hoc* (i. e. meum) *caput sentit* in the sense of 'si quid ego sapio, si quid in me sensus est,' as Lambinus justly explains it; for *caput* frequently signifies the entire person, e. g. *Ter. Andr.* II 2, 34. *Ad.* II 3, 8. *Verg. Aen.* IV 345, and instances of *sentio* in the sense of 'sapere' are given by the dictionaries. *Euclio* ironically replies 'tuom nunc caput sentit' by which he alludes to the blows inflicted upon *Congrio's* head.



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Corssen, *auspr.* 2, 7 says that it belongs to the popular dialects of later Latinity, and 2, 348 he quotes an Umbrian form *anglo*. The only passage which might be quoted in support of *anglus*, is in the poem *de ponderibus* sometimes ascribed to Priscian, but commonly attributed to Q. Rhemmius Fannius Palaemon, v. 59 = Poët. lat. min. ed. Burmann 2, 401 '*pes longo spatio latoque notatur in anglo, Angulus ut par sit,*' but there we should write *et alto* according to a conjecture of Vinet.

433. The spelling *sequius* is repeatedly found in the old writers in the place of the common forms *secius* or *setius*. The quantity of the *e* in *se-* is somewhat doubtful: Fleckeisen holds it to be short, on account of a line of Afranius (*Ribb. Com. rell.* p. 170), where however the long *e* would do equally well: see Corssen, *krit. beitr.* p. 7. Corssen considers this line of the *Aulularia* to be an iambic septenarius: *quid fecimus, quid diximus tibi séquius quam uélles?* but this metre would be entirely out of place in the present scene. I should therefore prefer the reading *secus* as found in **JY** and all the MSS. collated by Hildyard. Corssen connects *sequius* (*secius, setius*) with *seg-nis*: comp. *Cist.* IV 2, 24 *sed memet moror, quom hoc ago setius.*

435. For *mēarum* and *peruāam* see *Introd.* p. LVII.

437. *fissile caput* 'a broken head.' The adjective *fissilis* is of rare occurrence and is in no other passage added to *caput* or any other part of the human body.—The erroneous spelling *capud* which we here find in **B**, occurs also in the old MSS. of Lucretius: see Lachmann on III 385 p. 165.

438. Comp. *Ter. Phorm.* v 8, 54 *immo ut tu iam scias meam sententiam.*

439. For *iusserō* see *Introd.* p. XXVIII. *nisi iussero* 'contrary to my orders.'

440. The prolepsis *te faciam ut sis miserrimus* needs no further explanation: comp. v. 790. Examples of this kind of construction are given by Gronovius in his note on Gellius II 1.

442. For *ita* comp. v. 754. Key, L. G. § 1451 e.—*Lauerna* was originally a goddess of darkness and hence naturally became the patroness and protectress of thieves. In a fragment from Plautus' *Cornicularia* quoted on v. 320 a thief prays to Laverna: comp. *Hor. ep.* I 16, 60 *pulcra Lauerna, Da mihi fallere, da iusto sanctoque uideri: Noctem peccatis et fraudibus obice nubem,* on which passage the comm. Cruq. observes '*Lauerna in uia Salaria lucum habet. est autem dea furum et simulacrum eius fures colunt et qui consilia sua uolunt tacita, nam preces eius cum silentio exercentur.*' See Preller, *röm. myth.* p. 218.

459. From Paulus we learn '*lauerniones fures antiqui dicebant, quod sub tutela deae Lauernae essent, in cuius luco obscuro abditoque solitos furta praedamque inter se luere:*' another derivation of the name ἀπό

τοῦ λαβεῖν is of course only a *mauvais jeu d'esprit*. Congrio proves however by praying to Laverna, that Strobilus (v. 320) was not mistaken in his character.

443. The metrical scansion of this line is not quite certain, since I cannot make up my mind to admit Studemund's verses (see crit. note on v. 415). For the explanation of the passage see Varro as quoted in the crit. notes. Comp. *Glor.* 584 *nam nunc satis pipulo inpio merui mali*. To a similar scene as the present may have belonged the lines quoted from Matius' *Mimiambi* by Gellius xx 9: *dein coquenti uasa cuncta deiecat, Nequamue scitamenta pipulo pascit*. Besides these passages, the word is quoted from no other author except Appuleius.

445. For *nummus* see note on v. 108.

448. *intro* occurs here and *Stich.* 534: Ritschl corrects both passages *Proll.* CXXIX: but there is no doubt that this word belongs to the same class as *inde unde nempe* (Introd. p. XLV) in which the *n* or *m* of the first syllable had only a very weak sound. Fleckeisen admits *intro* in the *Stichus*.—I have adopted the nominative plur. *omnis* as found in **J**, as we have many examples of the termination *is* in this case: see Lachmann on *Lucr.* p. 56. Munro, Introd. p. 27 and on I 308.

449 *grex uenaliū* 'a gang of slaves:' comp. *Cist.* IV 2, 67 *mirum quin grex uenaliū in cistella infuerit una*. The same expression occurs in the Pseudo-Ciceronian speech *cum senatui gratias egit* 6, 14 *Cappadocem modo abreptum de grege uenaliū diceret*.

451. *temperi* occurs nineteen times in Plautus, but never in Terence. In all the Plautian passages, *temperi* is the reading of the best authorities, not *tempori*, except *Capt.* 183 where *tempori* **B**, *tempe* (more is not legible) **J**. The comparative *temperius* is used by Cicero, Ovid, Columella, Appuleius and Palladius: *temporius* is only found in very bad MSS. See Ritschl in Reifferscheid's *Suetonius* p. 507 ss.—With the whole sentence comp. *Cas.* II 7, 60 *temperi, postquam oppugnatumst os.—fissum* as subst. is reported from only one other passage, in Celsus. Weise compares *fissa uulnera* Val. Flacc. I 479. For the genitive see Key, L. G. § 941. In *Cas.* I 1, 35 *ego te inplebo flagris* we have the same way of speaking with a different construction.

453. For the shortened quantity of *abs* see Introd. p. LII.

454. The long final *o* in *ego* is accounted for Introd. p. xxv and LXII; I do not deem it necessary to write *cóctum ego [huc]* after the example of v. 452.

455. *lege agito* 'go to law, if you want any further expostulation,' i. e. you won't get anything out of me by talking on ever so much. The same phrase occurs with this sense Ter. *Phorm.* v 7, 91.

456. *in malam rem abire, in malam crucem* or *in malum cruciatum abire* are all expressions of the same kind 'to go to the d—.'

458. For the hiatus *rém habere* see Introd. p. LXIII.

462. In all the passages where *condigne* occurs, it gives the expression a sarcastic or ironical colouring: e.g. *Poen.* II 17 *condigne harruspex, non homo trioboli*—*aiebat portendi mihi* i.e. what else could I have expected? *Cas.* I 1, 43 *noctu ut condigne te cubes* (i.e. very badly) *curabitur*. See also *Bacch.* 392. *Men.* 906; only *Capt.* I 2, 22 the adverb has no ironical sense.—*gallinācēus* is the quantity of this word in Plautus, Lucilius, Titinius (126 Ribb.) and Phaedrus: see Lachmann on *Lucr.* p. 36. I should however have adopted the spelling *gallinacius* which is found in **Jy** and indicated by *gallinatus* in **B**: for this is the actual reading of that MS., according to Schwarzmann's collation. Bücheler (*rhein. mus.* xx 441) quotes the spelling *gallinacius* from the best authorities in Varro **Ovos* λ. II, Cicero *Mur.* § 61, Phaedrus III 12, 1, Petron. 86 and an inscription Orelli 4330. In the same way we have the solitary formation *uiracius* in a fragment of Varro's *Meleager* (see Riese, *rhein. mus.* XXI 121).

463. In some editions the perverse scansion *quí erat anui péculiaris* is found, though this violates the legitimate quantity of *peculiaris*.—*anui* should be pronounced and perhaps written as *anu*: for the contracted form of the dative see Gellius IV 16 *non omnes concedunt in casu dativeo senatui magis dicendum quam senatu. sicut Lucilius in eodem casu uictu et anu dicit, non uictui et anui... Vergilius quoque in dandi casu aspectu dicit, non aspectui*. In the same way as here the MSS. give *sumptui* Trin. 250, where in scanning the line we should either substitute *sumptu* or *sumpti*. But still it would be better to write *anu*, just as we do not hesitate to write *fide*, where the metre would not bear *fidei*.—The adverb *paenissime* recurs v. 660. That the first syllable should be spelt with a diphthong, appears from Priscian who in two passages declares *paenissime* to be the superlative of *paene*: see Ritschl's note on *Most.* 656. This derivation is also borne out by the meaning 'very nearly.'

464. The spelling *scalpurrire* stands not only in **Jy**, but in **B** too (see p. LXX) and should therefore be admitted into the text. The word appears to be a ἄπ. λεγ.: it is by no means a desiderative, in which case the *u* would be short and we ought to have *sculpturire* (as indeed most editors perversely read: conf. also *sculpturio* κατακνώω Gloss. Labb. p. 165), but it is of the same formation as *ligurrire* and *scaturire* (Zumpt § 232): for *ligurrire* (not *ligurire*) see Bentley's note on *Ter. Eun.* v 4, 14.



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472. *condicio* 'match:' see on v. 235.

473. *laudant* or rather a more general notion which we may infer from this verb, e.g. *dicunt*, governs the construction of the words *sapienter factum*.

478. For the short quantity of the first syllable in *invidia* see Introd. p. XLIV.—In this line, v. 479, 480 and 489 we may briefly draw the attention of the student to a peculiarity of the Latin: in comparisons the same verb is repeated, while in modern languages, e.g. English and French, the most general verb in the language 'to do' 'faire' is substituted.—For *metuont*, not *metuunt*, see Munro, *Lucr.* 2 p. 27.

479. *mala res* frequently denotes 'punishment' in the language of the comic writers.

481 ss. This line seems the sole instance of the construction *bonum est in aliquem* 'it is good for.' *in* would however admit of the same explanation as in such phrases as *pessume in te atque in illum consulis* Ter. *Haut. tim.* III 1, 28. The next line contains another difficulty first pointed out by Linge *de hiatus* p. 8: 'altercationem facimus cum aliquo, non in aliquem;' but *in* seems here to denote the object against which the *altercatio* (i.e. political contention) is directed: see Zumpt § 314. Yet this very meaning of *altercatio* is only assumed for this passage. Notwithstanding all these difficulties, I believe the passage to be quite correct, there being nothing in it which we might not explain by way of analogy. Translate 'for most of our people it would be the best, only a few fortune-hunters we should have to combat, but they will catch rich heiresses in spite of laws and tutors.'

482. In this line we have another instance that **J** and later MSS. preserve sometimes older and more genuine forms than we find in **B**. In all the later MSS. collated by Hildyard, we find the reading *In pauciori* and the same seems to have been originally in **J**, where the termination *is* is added over the first syllable of the next word *avidos*: and this is no doubt intended for *paucioris*, not for *avidis*, although Hildyard states '*avidos, sed littera i superscripta.*' According to the MSS. we have in Plautus many accusatives of the same kind, e.g. *legionis* *Glor.* 17. 224. *latronis* *ib.* 94. *moris* *ib.* 40. *hominis* *ib.* 660. *piscatoris* *ib.* 1183. *melioris* *Trin.* 707. *inopis* *Rud.* 257 'et si qui sunt similes librariorum errores,' says Fleckeisen, *ep. crit.* xx. But Lachmann on *Lucr.* I 744 rightly defends these forms by the accusative *præconeis* which is found in the *lex de xx quaestoribus*: and in the same way we have the acc. plur. *sonoris* in Lucretius: see Munro 2 p. 27.

483. *insatietas* 'a greedy disposition,' ἀπ. λεγ. Ammianus Marcellinus has *insatiabilitas*.

484. 'Omnino tutoris mentionem hic miri aliquid habere, non

diffiteor: nam tutores orbis tantum et emancipatis dari poterant. quam uero ob rem hic de orbis potissimum sermo sit, non patet: immo omnino de filiabus cuiusuis ordinis et condicionis loquitur Megadorus. potest igitur placere Wolffi coniectura, prolata illa Proll. in Aululariam p. 43, ex qua scribendum esset 'neque lex neque pudor est capere qui possit modum.' quamquam tutoris mentio a loco toto minime aliena esse uidetur: nam 'capere modum' formula loquendi est iureconsultis saepius usitata, pro qua temere 'facere modum' non nulli reponere studebant, inter quos etiam Visseringius est Quaest. Plaut. II 99. dicunt igitur iureconsulti 'capere modum legis alicuius:' neque tamen dici potest 'lex capit modum' at 'tutor capit modum legis.' itaque nostro loco breuitatem quandam uel, si males, σύγχυσιν statuendam esse arbitror, ut sensus hic sit 'contra quorum hominum insatietates neque lex ulla utilis est, neque tutor capere potest modum legis cuiusdam.' ceterum Plautum negligentius hic graeca quaedam uertisse crediderim, in quibus scilicet de ἐπικλήροις diuitibus sermo fuisset, quarum nuptias multi eique auidi homines adpeterent. etenim si ἐπικλήρους hic intellexeris, tutoris mentio iam nihil habet miri. ceterum de re tam incerta et perplexa quam haec est, iureconsultos nihil litteris mandasse non possum satis demirari: uideat igitur fortasse aliquis, si cui noster libellus in manus uenerit, quid sit statuendum. nostris enim meliora inueniri posse non desperamus.' As my wisdom with regard to this matter has not increased since 1864, when I wrote the preceding remarks (*de Aul.* p. 18 s.), I repeat them here and am content to wait for further benevolent instruction: but at the same time I may add that I am now disposed to explain 'there neither exists a law against people of that kind nor is it in the power of any tutor to keep them within bounds.'

487. I have kept the reading of the first hand in **B**, which in all the later MSS. is corrupted to *iubeant* and in all former editions to *lubeat*. But Priscian XI 922 P. teaches 'ex usu ueterum' and on the authority of the grammarian Caper that the impersonal verbs *piget pudet poenitet taedet miseret lubet licet* were originally used personally *pigeo pudeo poeniteo taedeo misereo*: and thus we find in Plautus the present *pudeo* Cas. v 2, 3. I may parenthetically observe that the participles *pudens lubens poenitens* can only be explained from this personal use, comp. also such constructions as *hic me lubente facies* Truc. II 4, 10 (= 360 G.)

488. For the hiatus *sí ita* see Introd. p. LXIII.

489. *pro* 'instead of:' see Key, L. G. § 1361 c. The phrase *mores ferre* is to be explained from the usual expression *dotem ferre*.

490. For *faxim* see Key, L. G. § 566.—'It was the custom for ladies of rank to have their carriages drawn by mules.' Thornton. Mar-

tial says in one of his epigrams (III 62) that mules were sometimes sold at a higher price than whole houses. Hildyard quotes Iuv. VII 181.

491. *uiliores* has here its original meaning 'cheaper.' *cantherius* (according to the original spelling of the time of Plautus still found in several places in our MSS., we should have *canterius*) is the Greek *κανθήλιος* (for the change of *l* and *r* see Key 'Alphabet' p. 75) 'geldings.' They were not highly valued and generally considered to be lazy and sleepy, comp. *Men.* 395 *canterino astans ritu somniat*.

493. The syllables *nimis lépi-* form a proceleusmatic, the *s* in *nimis* being dropt: Introd. p. xxxi.—*lepidus* is very difficult to translate by one word in its different shades, though the schoolboy's English furnishes us with the equally flexible term *jolly*. The word is very frequent in the comic writers, we find it afterwards in Catullus (1, 1. 6, 17. 36, 10) and for the last time in Horace, *ars poët.* 273.—*ad* 'for:' see Key, L. G. § 1305 e.

496. *enim* frequently has the sense of *enimvero*: see Key, L. G. § 1449, and the commentators on Caesar *b. g.* v 7, 8. Ruhnken on Ter. *Phorm.* IV 4, 13 justly observes 'solis comicis quos Appuleius imitatur, usitatum est hanc particulam aduersatiuam ab initio ponere.'

497. The spelling *pedissequos* as found in **BJ**, is very incorrect, though at the same time of very frequent occurrence even in the best MSS. and several times met with in old inscriptions. But if nothing else, the metre would teach us that it is wrong. See Ruhnken's note on Ter. *Andr.* I 1, 96.

498. *salutigerulus* is a $\acute{\alpha}\pi.$ λεγ. The editors quote '*salutigerulus ἐπισκέπτῆς*' from the glosses collected by Labbaeus p. 163; we may compare the analogous formations *sandaligerula* Trin. 252, and *nugigerulus*, as our MSS. give *Aul.* 518. *salutiger* occurs in Ausonius (*salutiger Iuppiter* and *salutigeri libelli*), Prudentius (*salutigeri ortus*) and Appuleius (*de deo Socr.* p. 674 ed. Delph.), who calls the demons *salutigeri* '*qui ultro citroque portant hinc petitiones, inde suppetias.*' The meaning is rightly explained by a French translator 'petits laquais qu' on envoie de côté et d' autres pour savoir des nouvelles de ses amis, leur faire des compliments de notre part'—in short *tigers*.—For *qui* see Key, L. G. § 312.

500. For the accentuation *moribus* see note on v. 137. For the whole passage we may compare a fragment from Cic. *de republ.* IV *nec uero mulieribus praefectus praeponatur qui apud Graecos creari solet: sed sit censor qui uiros doceat moderari uxoribus.* It would be easy to conjecture that there actually was a scheme on foot to propose the institution of *γυναικονόμοι* or *γυναικοκόσμοι* in Rome such as there were in several Greek republics, and that Plautus ventured to hint at this.



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508. *diabathrarius* 'a maker of slippers,' occurs only here, *diabathrum* (i. e. the Greek *διάβαθρον*) is quoted from Naevius by Varro.

509. *solearius* occurs only here and Gruter 648, 13; *molocinarius* (or *moloch.*) here and in an inscription Muratori 939, 6. I am now inclined to consider this line as spurious: for, first of all, why should the *solearii* be named after the *diabathrarii*? and then, how could the poet name *solearii* and *molocinarii*, members of very different professions, in one and the same breath?

510. In this line the two professions which mend old garments are appropriately mentioned together.

511. The *strophium* or *mammillare* and *fascia* was a kind of belt worn to keep the female bosom straight: see Smith's Dictionary of Antiquities s. v.

512. *cedunt* = *incedunt*, comp. *colere* = *incolere* v. 4.

513. *trecenti* denotes here a great number or multitude, much in the same way as *sescenta* v. 318. Hildyard quotes the following examples of this use: Cat. 9, 2. 11, 18. 12, 10. Hor. *od.* III 4, 79. See also Plaut. *Glor.* 250.—*phylacistae*: the importunate creditors waiting for their money are compared with *jailers*. The word only here. The reading of this line and the following is however not quite certain.

514. *arcularii* 'cabinet-makers.' Hildyard quotes Cic. *off.* II 7, 25 *scrutari arculas muliebres*, and Varro *de l. l.* VIII 45 (?) *ut lectus et lectulus, arca et arcula, sic alia.*

518. For *ubi*—*ibi* Brix on Trin. 417 quotes *Curc.* I 2, 7 and *Epid.* II 1, 1.

519. 'The public expenses, of which the payment of the army formed a considerable part, fell of course mostly on the shoulders of the richer classes which possessed more landed property: and accordingly the husband of a rich wife had to bear all the taxes laid on her property.' Koepke. See also Varro as quoted in the critical notes. The expression *aes militare* occurs also *Poen.* v 5, 7, but in a different sense.

520. 'Disputatio et computatio cum praepositione a putando quod ualet purum facere. ideo antiqui purum putum adpellarunt, ideo putator quod arbores puras facit: ideo ratio putari dicitur in qua summa sit pura.' Varro *de l. l.* VI 63 p. 97 M. Scaliger in his note on the passage observes that Plutarch uses the analogous expression *ἐκκαθάραι λογισμόν*; we may also compare the English phrase *to clear one's debts* and the German *eine rechnung in 's reine bringen*. For examples see Trin. 417. *Most.* 299. *Cas.* III 2, 25.

524. *haec* is frequently found as the fem. plur. in the best MSS. of Plautus, Terence and Cicero, nay Lucretius never uses *hae*: see Munro on III 601 and VI 456.

527. On *mactare* and the use of this word in Plautus and Terence it suffices to refer to Parry's note on Ter. Phorm. v 8, 39. *mac-tus* is derived with the suffix *tu* from *mag-*, the root of *mag-nus*: see Corssen, *krit. beitr.* p. 423.—*malum* wretched life, *damnum* unnecessary expense.

529. *edi* 'I have devoured.' Thornton compares Shakespeare, *Othello* i 3 'She'd come again and with a greedy ear Devour up my discourse.' Plautus uses a similar expression *Cist.* iv 2, 54 *mihi cibus est quod fabulare*, and *Most.* 1062 *gustare ego eius sermonem uolo*. In Greek we have similar phrases: φαγεῖν ῥήματα in Aristophanes, and εὐωχεῖσθαι λόγους in Plato. Megadorus' question *ain audiuisti* would not furnish any reason against the truth of the reading *edi*.

530. For the hiatus in this line see *Introd.* p. LX; *usque a*: note on v. 248.

531. This line might be metrically, though awkwardly, explained: *tame mó | quid áni|mo aliquán|to faci|as réc|tius*, but there are important reasons to suspect the genuineness of the reading: see *crit. note*.

532. *nitidus* is here synonymous with *lautus* or *splendidus*: thus Plautus says *Pseud.* 774 *curari nitidiuscule* and *Cist.* i 1, 10 *lepide atque nitide accipere*. In Hor. *ep.* i 4, 15 *me pinguem et nitidum, bene curata cute uises* the word has its original sense.

533. *pro* 'in proportion to, in accordance with:' see Key, L. G. § 1361 g. Gronovius appropriately compares Hor. *serm.* i 2, 19 *pro quaestu sumptum facit* 'he lives up to his income.'—*gloria* show, pomp, parade: comp. Hor. *ep.* i 18, 22 *gloria . . supra uires et uestit et ungit*. The *gloire* of the French nation is very frequently *gloria* in this sense of the Latin word. Thornton uses in his translation the proverb *to cut one's coat according to the cloth*.

534. *habere* absolutely used 'to possess, to be rich:' comp. *Truc.* iv 2, 3.

541. *senatus* 'a consultation,' comp. *Glor.* 592 and 594. Terence does not, of course, use this expression.

542. The double *s* in *accussarem* is here found in **B** and should therefore be preserved: thus we have *accussasse* in the *lex Iulia municipalis*, and *caussa* is frequent for *causa*: see Corssen, *ausspr.* 1, 116.

544. For the genitive *furum* see Key, L. G. § 941. In the same way *conplere* has the genitive after it *Amph.* i 2, 8 s. *Men.* 901. *replere* *Poen.* iii 3, 88.—*mihi* at the end of the line is pleonastic, but seems sufficiently excused by the excitement of the speaker.

545. It would have been possible to keep *mihi* as the MSS. give it and to shorten the first syllable of *intro* (*qui míhi intro*): see note on v. 448 and 391. Comp. also v. 550.—*quingentos* denotes here a great

number, in the same way as we have *sescenta* v. 318 and *trecenti* v. 513. Mercklin (ind. schol. Dorpat. 1862 p. XIII) compares *Glor.* 52 and *Curc.* 587.

547. Appuleius *Metam.* II p. 57 ed. Delph. manifestly imitates this passage in describing a restless, suspicious fellow who pries into everything: *uides hominem insomnem, certe perspicaciorem ipso Lynceo uel Argo, et oculeum totum.*

548. For *custodem addere* comp. *Glor.* 146. 298. 305 (where the MSS. read *tradidit*, but Ritschl rightly gives *addidit* from Douza's conjecture) and *Capt.* III 5, 50. Lambinus quotes the same expression from Hor. *od.* III 4, 78.

550. For *interbibere* see Donatus as quoted in the critical note and Key, L. G. § 1342, 1 d.—*scatat*, not from *scatere*, but *scatere*: this infinitive occurs in a fragment of an unknown tragic poet quoted by Cic. *Tusc.* I 28, 69 (Ribb. trag. p. 217) and three times in Lucretius, who has also *scatit*, see Munro on v 40.

551. The older Roman poets always change Greek names and words to the appearance of Latin forms, and accordingly give them Latin terminations. The forms *Oresten Echion Salamina* as found in Ennius and Pacuvius are solitary exceptions. The introduction of pure Greek forms is one of the characteristic features of the Augustan period. See Corssen, *ausspr.* 2, 227—233.

552. Hildyard appropriately compares Massinger, *City Madam* I 1 *provision enough to serve a garrison.*

554. Appuleius imitates this passage in calling a fat lamb *agnus incuriosus* Flor. 2. Some editors read *curionem* on account of the following line, but this reason is not at all cogent: Megadorus tries to make a joke in giving Euclio's ill-natured remarks another turn; he does not however succeed, as Euclio imparts to *curio* too the sense of *care-worn*. All these significations are of course purposely moulded for this sole passage: *Pseud.* 1143 (which Hildyard quotes) Ritschl's edition gives *caue sis a curuo infortunio* on the authority of the palimpsest.

556. Comp. *ossa atque pellis sum miser aegritudine* 'only skin and bones' *Capt.* I 2, 32. The expression appears to be proverbial: comp. Theocr. II 89 *αὐτὰ δὲ λοιπὰ ὅστι' ἔτ' ἦς καὶ δέρμα.* Horace has a similar expression *ossa pelle amicta lurida* epod. 17, 22.

557. For the reading of the line see p. LXXI.

558. I have kept the form *lanterna* as given by the MS. **B**: in the only other two passages where this word occurs in Plautus, *Amph.* prol. 149 and *ib.* I 1, 249, **B** has *laterna*, and in **J** the lines in question are illegible. In the line from the prologue to the *Amphitruo* I should propose to read *a pôrtu illice núnc cum laterna áduenit* (*illic B*).



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life' ('so wahr ich lebe' in German) is frequently found in Plautus and Terence. Pareus gives the following examples: *Cas.* I 1, 28. *Most.* 1067. *Men.* 903. *Bacch.* 766. *Ter. Andr.* v 2, 25. *Eun.* v 6, 19. *Haut. tim.* v 1, 45.

566. *tibi quoi* stands for *te quoi* in consequence of a kind of attraction or assimilation, of which I find two other instances: *Epid.* III 1, 8 *tibi quoi diuitiae domi maximae Sunt is nummum nullum habes* and *Curc.* II 2, 17 *namque incubare satius te fuerat Ioui, Tibi quoi auxilium in iure iurando fuit.*

567. *deponere uino* is used in precisely the same way by Aurelius Victor, *de uir. inl.* 71 *Coepio cum aliter uincere non posset, duos satellites pecunia corrumpit qui Viriathum uino (others humi) depositum peremerunt.*—*adfectare uiam* is 'to try, to attempt.' *Men.* 686 *ut me defrudes, ad eam rem adfectas uiam.* Terence has the same phrase *Haut. tim.* I 3, 60 and *Phorm.* v 7, 71, where Donatus observes '*adfectant uiam, plenum, quod nos ελλειπτικῶς.*' Cicero has *iter adfectare* pro Roscio Am. 48, 140.

568. *colonia* appears here in its original sense (from *colo* = *incolo*), 'a dwelling-place:' see *Epid.* III 2, 7 and *Pseud.* 1100. In the *Asin.* II 2, 32 *catenarum colonus* means an habitué of the prison.—For *cónmutét* see note on *pístillúm* v. 95.

571. Servius on *Aen.* III 136 observes *apud ueteres neque uxor duci neque ager arari sine sacrificiis peractis poterat.*

573. For *tibī* see *Introd.* p. xxv.

574. For the reading of this line see also p. LXXI.

575. *Fidēi*: *Introd.* p. xxv. Key, L. G. § 147.

577. For the form *inmutassis* = *inmutaueris* see note on v. 226. The verb *inmutare* occurs 3 times in Plautus.—*concreduo*: see on v. 62.—The sense is 'Do not allow yourself to be called *infida*, since your name is *Fides*:' comp. 607. 659 s.

ACT IV.

One of the greatest difficulties in the *Aulularia* (if it be not the greatest) consists in the name and character of the slave *Strobilus* who makes his appearance in the first scene of this act. That the *Strobilus* of the first scene of the third act cannot be the same person with this, I have shown *de Aul.* p. 24 ss.; with regard to my further views I may here repeat Mr. Brix's criticism (*jährbücher* 1865 p. 56) '*wenn sodann die auffälligkeit, dasz Plautus unter dem einen namen Strobilus zwei verschiedene sklavenrollen vorführt, dadurch erklärt wird, dasz das stück in zwei*

teile zerfalle, deren erster in *Megadorus*, der andere in *Lyconides* seinen mittelpunkt habe, dasz ferner diese zweitheiligkeit aus *contamination*, d. h. aus einer verschmelzung zweier griechischen stücke herzuleiten sei und der dichter den ersten *Strobilus* entweder aus eigener erfindung oder aus einer andern griechischen komödie als der, welcher der zweite *Strobilus* angehöre, entnommen habe: so erscheint uns weder die annahme der *contamination* hinlänglich gerechtfertigt noch damit die doppelrolle des *Strobilus* erklärt. die *Aulularia* zerfällt für uns durchaus nicht in zwei hälften, da ja in allen fünf acten die ganze action sich um *Euclio* und seinen goldtopf gruppiert und darin der einheitliche mittelpunkt des ganzen stückes liegt, womit der umstand sehr wohl verträglich ist, dasz unter den rollen zweiten ranges in den ersten drei acten *Megadorus*, in den folgenden *Lyconides* in den vordergrund tritt. wäre aber auch das stück *contaminiert*, wer möchte glauben dasz selbst wenn ein seltnes spiel des zufalls in beiden griechischen stücken zwei verschiedene rollen unter demselben namen *Strobilus* geboten hätte, *Plautus* nicht das einfachste mittel einer namensänderung angewendet haben würde?

It is of course very difficult to arrive at a final decision in a matter of so ambiguous a nature as this point naturally must be. To illustrate this at once, I may mention that Mr. E. Benoist in his '*Lettre à Mr. Egger sur divers passages de l'Aulularia*' (Lyon 1865) p. 20 quite agrees with my views. I may further state that Mr. Brix himself does not venture to give an explanation of the difficulty. And again, after a mature consideration of the matter, I find that the scenes between *Strobilus* and the cooks, and *Congrio* and *Euclio* are '*détails beaucoup trop longs et qui n'aboutissent qu'à ralentir l'action*', (words of Benoist): and though it is true that the two *Strobilus* are not explained by my theory, I may venture to assert that it explains in which way *Plautus* was induced to commit this egregious blunder. '*On a dit, et je le croirais volontiers, que c'est une pure négligence du poète*,' says Benoist, and in this point I am not ashamed to be of the same opinion: if Mr. Rapp's theory be just (see *de Aul.* p. 26, note 48) we should not be too hard upon a good poet when committing errors of this nature; but at the bottom of each error some reason must be hidden to account for it, and this I had tried to find. I may finally declare that I do not so tenaciously cling to my own views that I should not be ready to part with them, as soon as a better and more persuasive theory shall be pointed out by Mr. Brix or any other scholar. I conclude in giving my entire assent to another observation of Mr. Benoist (p. 21) '*je crois aussi qu'il y avait dans la pièce ou les pièces, dont Plaute s'est servi, des détails qu'il a laissés de côté, entre autres sur le caractère de Lyconide, trop rapidement esquissé.*'

579. *facinus* would in prose be generally omitted; translate 'it behoves a good servant.'—From Cicero *Tusc.* III 8, 16 we learn that the Greek for *frugi* would be *χρήσιμος*, and the same tells us that *hominem frugi omnia recte facere, iam prouerbi locum obtinet* ib. IV 16, 36.

581. *ex sententia* 'to his satisfaction' for the phrase see Parry on Ter. Haut. tim. IV 3, 5.—*postulat* = *uolt*, see on 359.

582. Comp. Verg. *Aen.* I 80 *iussa capessere fas est*. Plaut. *Trin.* 299 *capesses mea inperia*.

584—590. After I had first observed (*de Aul.* p. 29) that the reading of these lines could not be genuine, and had thought of transposing 591—594 after 583, Brix (*jahrb.* 1865 p. 56) pointed out that the lines which I have now secluded from the text, were but a parallel passage originally written on the margin of the archetype of our MSS. and did not therefore belong to the *Aulularia*. For, as he judiciously says, we can only understand them of an *amor meretricius*, in which case it would indeed be the duty of a faithful servant to restrain his master: but in the present case Lyconides is bent on lawful marriage without being very deeply in love, and as he does not doubt of Euclio's consent (which appears from IV 10), it would be a superfluous presumption of his slave to attempt to keep him back (*retinere ad salutem*). Such parallel passages have sometimes been added in the MSS. of the Plautian comedies, e.g. *Men.* 984 a passage from the commencement of the fourth act of the *Mostellaria*.

584. For *erō* see Introd. p. XXI.—*seruitutem seruire* occurs several times in Plautus, once even in Cicero *Mur.* 29, 61. Comp. note on *facinus facere* 218.

586. For *non enim* I have conjectured *noenum* in my note on 67.—For *incumbāt* see Introd. p. XVIII.

589. For *modō* see Introd. p. XXII.

590. *tolerare* has here the sense of *subleuare*, as *Trin.* 338. 358. 371.

591. The *ī* in *erīle* is here shortened in consequence of the accent being thrown on the first short syllable: this instance should be added to those collected Introd. p. XLVII s.—*frons eri, oculi serui*: an attentive slave should understand to read his master's looks. The expression was no doubt proverbial like the German 'er sieht dir deine wunsche am gesichte ab.'

592. *citis quadrigis citius*: comp. *Poen.* I 2, 156 *quadrigis cursim ad carnuficem rapi*, and *Asin.* II 2, 13 *numquam edepol quadrigis albis indipisces postea*.—Plautus has *persequor* here and 579: Ter. Haut. tim. IV 1, 22 says *inperium exequi*.

593. What *censio bubula* means, is clear without any further expla-



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not surprise us. Ritschl gives *accersere* in many passages, e. g. *Men.* 729. 763. 770. 776. 875. *Most.* 1044. 1093.—*me* might mean that Megadorus fetches Euclio to his house, since the nuptials are to be celebrated there; it is, however, much more probable that *me* is not due to the poet himself, but that the scribes repeated it from the first syllable of *meam*: see crit. note. According to the reading of the MSS., the first syllable in *accersat* should be shortened (Introd. p. XLIV); in the other case we have the legitimate quantity *quín ubi áccersát meam*: in both readings the first syllable in *extemplo* is shortened (Introd. p. XLVI).

607. For *fide* = *fidei* see Key, L. G. § 88. Lucretius has *facie*, Horace (*serm.* I 3, 95) and Terence (*Andr.* I 5, 61) have *fide*, Livy (v 13, 5) *pernicie* as datives: see Corssen, *ausspr.* 2, 143.

609. If Schwarzmann's collation be trustworthy, the MS. B has *fides*, as my edition gives it: I take this form here to be the old genitive which arose by contraction of *eis*, as we find the genitives *dies* in Ennius (see also Key § 146), *facies* in Claudius Quadrigarius, *rabies* in Lucretius (iv 1083 with Munro's note), *pernicies* in Cicero according to a statement by Charisius. See Corssen, *ausspr.* 2, 140 s. Former editors put a full stop after *fano* and consider *Fides* to be a vocative.

614. *fidelia* here 'a wine-pot:' comp. Pers. v 183 *tumet alba fidelia uino*. Plautus chooses this word on account of the paronomasy with *Fides*.

615. To avoid the hiatus *úbí id* I have written *ecfecero*, i. e. 'after I should have possessed myself of the treasure.' But perhaps we should make no alteration and read *bibám ubi id* without eliding the final syllable in *bibam*. 'm finalis innumeris in locis non facit elisionem' is Weise's assertion p. xxxii of the second volume of his Plautus, and though Ritschl does not admit its truth, it seems to have some foundation: see Corssen, *ausspr.* 2, 197. But an accurate inquiry into this subject is as yet a 'desideratum.'

616. The fears of the always suspicious Euclio have been awakened by an unlucky omen. *non temere est* is explained by Donatus on Ter. *Haut. tim.* iv 1, 7 as 'non sine causa;' the same expression occurs in Terence *Eun.* II 2, 60. *Phorm.* v 8, 8. We learn from Cic. *de div.* I 39, 85 that *a dextra coruos, a sinistra cornix facit ratum*, and this is confirmed by a Plautian passage *Asin.* II 1, 12 *picus et cornix est ab laeva, coruos porro ab dextera: consuadent*. A raven on the left was consequently an unlucky omen. This should not be confounded with the expression *aus sinistra* Pseud. 762 and *Epid.* II 2, 1 which means a lucky omen.

617. In *semul* (for the form see Ritschl *Proll.* IIIc) the final *l* should be dropt: see Introd. p. xxxv. In the passage from the *Captivi*

quoted there, note 2, Brix in his new edition justly keeps the reading of the MSS.—*crōcīre* occurs only here; the long quantity of the *o* has been unjustly suspected on account of an erroneous reading in the late poem *de Philomela*, where Reifferscheid with Burmann rightly reads *crōcitat ét coruus* v. 28 (Suet. rell. p. 309), while former editors give *ét crōcitat coruus*. From old glossaries I may mention *corui crocciunt* (Reiff. p. 249) *coruus crocit* and *coruos craxare* (coaxare?) *uel crocitare* *ibid.* p. 250, and to Suetonius' *Pratum* Reifferscheid refers the notice *coruorum crocitare* p. 250 (*crocant croccant crocciunt grahant* several MSS.). Comp. the Greek κρώζειν, German *krächzen* and *krähen*, English *to crow* and *croak*.—Bothe's emendation *fera* would no doubt considerably improve the passage, but as it is not absolutely necessary, I have not ventured to admit it into the text.

618. *artem facere ludicram* 'to dance,' comp. note on *ludius* 399. Plautus has similar expressions *Cist.* II 3, 9 *cor salit*. *Oas.* II 6, 9 *corculum adsultascit metu*. *ibid.* 62 *cor lienosum habeo: iam dudum salit*. *Capt.* III 4, 104 *tu (cor) sussultas*. In Greek we have the phrases καρδία χορεύει (Soph.), ὀρχεῖται καρδία φόβῳ (Aeschyl.), ἡ πῆδησις τῆς καρδίας (Plato and Plut.).

620. On *fōrds fords* see *Introd.* p. xxxvi.

621. Brix conjectures *peri*. But the present *peris* emphatically stands in the sense of the future *peribis*.

622. *te miseris accipiam modis* 'I shall treat you miserably.' Comp. *Ter. Ad.* II 1, 12 *indignis quom egomet sim acceptus modis*.

623. Comp. *Bacch.* 117 *quid tibi conmercist cum dis damnosissumis?* and *Rud.* III 4, 20 *nihil cum uestris legibus mi est conmerci*. Terence says in the same sense *quid tibi cum illa rei est?* *Eun.* IV 7, 34. The other phrase occurs only in Plautus.

625. *uerberabilissimus* is a comic superlative like *ipsissimus* *Trin.* 988, which is itself an imitation of αὐτότατος *Arist. Plut.* 83. Another superlative of the same kind is *oculissimus* *Curc.* I 2, 28.

627. Euclio dares not to name the real object of his search, lest he might betray himself in case Strobilus should not be in the possession of the secret. There is a quibble in the Latin here, which is however easily understood. Euclio takes *tibi* as dat. eth., a turn which cannot be rendered in English. Similar jokes occur *Men.* 645 and *Capt.* 862.

628. According to note on 615, the reading of the MSS. might be kept: *écquid agis?* (drop *s*) *quid ágam?* (do not elide the *m*) *auferre non potes :: quid uis tibi?* I am disposed to accept Weise's assertion.

629. Euclio tells Strobilus to lay the pot down (*pone*), but the slave purposely misunderstands him in construing an obscenity upon the

word *pone* which may also be an adverb. *datare* has here an obscene sense in the same way as *dare* Cas. II 6, 10.

630. 'Scribitur fere in Plautinis libris promiscue *hoc* et *huc*' Gulielmius, quaest. in Aul. c. 4. Brix on Capt. 477 gives the following examples of *hoc*: *Merc.* 871. *Persa* 605. *Truc.* II. 2, 27. 6, 50. *Ter. Eun.* 394. *Ad.* 878.—*aufer cauillam*: comp. *Capt.* 960 *tandem ista aufer* and *Truc.* IV 4, 8 *aufer nugas*.—*nugas ago* is very frequently found in the comic poets.

633. 'The archaic particle *em* which in former editions was usually replaced by the more recent form *en*, is in Plautus strongly recommended by the best MSS. and very frequently necessary for the metre, e.g. *Merc.* II 2, 82. *Pseud.* III 2, 100. *Poen.* I 1, 79. *Bacch.* II 3, 40. IV 8, 29. Charisius quotes *em* from an oration of C. Gracchus and *Poen.* III 4, 16. *hem* which in older MSS. is but rarely, in later ones frequently confounded with it, is of a thoroughly pathetic nature and serves for expressing joy, grief, surprise and bewilderment.' Brix on *Trin.* 3.—On the words *ostende etiam tertiam* Thornton has the following note: 'This has been censured as being too extravagant and entirely out of nature; but considering the very ridiculous humour of the Miser as drawn by our Author, it will not perhaps appear out of character. Euclio talks in the same strain of the cooks being all of Geryon's race and having six hands a piece. Molière however, who has imitated this scene, has not ventured this seemingly absurd joke, as undoubtedly he thought it would appear too outré to a modern audience; and our own countrymen, Shadwell and Fielding, have copied his example, probably for the same reason. But there is a direct imitation of this whole passage in the old play of *Albumazar*, Act III Scene 8 where *Trincalo* (who is made to fancy himself *Antonio*) questions *Ronca* about his purse which the latter had stolen from him:

. *Trin.* O my purse!

Dear master Ronco. *Ronc.* What's your pleasure, Sir?

Trin. Show me your hand. *Ronc.* Here 'tis. *Trin.* But where's the other?

Ronc. Why here. *Trin.* But I mean, where's your other hand?

Ronc. Think you me the giant with an hundred hands?

Trin. Give me your right. *Ronc.* My right? *Trin.* Your left. *Ronc.* My left?

Trin. Now both. *Ronc.* There's both, my dear Antonio.'

635. *facisne* should be pronounced as *facin*: see critical note.

637. For *quid abstulisti* see *Introd.* p. LII.

639. *tunica* is the Latin for the Greek *χιτών*. The plural stands much in the same way as *Amph.* I 1, 212.—*temptare* has here its original sense 'to take hold of—,' i.e. to search through—.



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664. *edit*: see Key, L. G. § 482.—*tam—quam* ‘I might as well give him as lose,’ i.e. to give and to lose would amount to the same in this case.

668. For the dative *Fide* see note on 607.

669. There are several Plautian passages where the two words *fuge* (*fugae*) and *euge* (*eugae*) have been erroneously interchanged, e.g. *Asin.* 555 (= III 2, 9) **B** has *eugae*, **J** *euge*, but Bücheler justly emends *fugae* (see *jahrb. für class. phil.* 1863 p. 772). Again *Most.* 686 **BCD** have *Fuge* which Camerarius changed to *euge*: **A** gives **EUGAE** and this form Ritschl ought to have put into his text, it being supported by good MSS. and evidenced by the metre, notwithstanding the Greek εὔγε. See e.g. *Ter. Andr.* II 2, 8 (= 345 Fl.) *te ipsum quaero. eugaé, Charine* with Bentley’s note. Fleckeisen has this spelling throughout his edition of Terence.

672. For the hiatus *re mé er*— see *Introd.* p. LXIII.

674. For *iuxta* see Nonius as quoted in the critical notes. *Comp. Glor.* 234 *scias iuxta mecum mea consilia. Pseud.* 1161 (*nescio*) *iuxta cum ignarissumis. Sallust* too says *iuxta mecum omnes intellegitis Cat.* 58.

675. *super*: Key, L. G. § 1380 c.

676. *resecroque*: ‘I implore you again and again,’ *comp. Persa* 47 *obsecro resecroque te*. In both passages this seems the simplest explanation; the words of Festus ‘*resecrare est resolvere religione*,’ which the editors since Pithoeus (*Aduers.* I 10) connected with them, should not be applied to them.

677. The construction *mentionem facere cum aliquo* occurs again *Cist.* I 2, 15 and *Persa* 109.—For the pronunciation *aínculo* see p. 84.

679. *inpetrassere* is an old infinit. fut. = *inpetraturam esse*. *Comp. reconciliassere Capt.* I 1, 65. In the same way Lucilius has *depeculassere et deargentassere*. See Zumpt § 161.

682. *te aduorsum* ‘in your face,’ see Key, L. G. § 1307 b. *Comp. Poen.* I 2, 188 *mendax me aduorsum siet*.

683. There are only two other passages besides this where the neuter *uterum* occurs instead of the masculine: *Turpil.* 179 (Ribb. Com. p. 92) *dispérii misera: úterum cruciatúr mihi* (for the hiatus see *Introd.* p. LXI) a line which is undoubtedly spoken by a girl in the same situation as *Phaedria*. The other passage is *Afran.* 346 *sedit uterum* (Ribb. Com. p. 178).

684. ‘*luna a lucendo nominata . . eadem est enim Lucina.* (see Max Müller’s *Lectures* 2 p. 278) *itaque, ut apud Graecos Dianam eamque Luciferam, sic apud nostros Iunonem Lucinam in pariendo inuocant.*’

Cicero *de nat. deor.* II 27, 68. Comp. Ter. *Andr.* III 1, 15 and *Ad.* III 4, 41 *Iuno Lucina, fer opem, serua me, obsecro* with the commentators and Preller, *röm. myth.* p. 243. Donatus observes on the line in the *Andria* 'nota hoc uersu totidem uerbis uti omnes puerperas in comoediis, nec alias [perhaps nec ullas] induci loqui in proscaenio: nam haec uox post scaenam tollitur.'—*tuam fidem* sc. *rogo, inploro*: comp. *Curc.* 196 and the title of Varro's satire *Hercules, tuam fidem* p. 283 in the Bipontine edition. For *uostram fidem* see Westerhov on Ter. *Andr.* IV 3, 1, where Donatus observes that in these elliptic expressions *fidem* means 'opem et auxilium.'

685. *rem potiozem uideo uerbis.* Why shall I tell you of it any longer? my words are quite superfluous, since the fact speaks for itself.—For *tibi* see Key, L. G. § 978.

688. *Strobilum miror ubi sit*: prolepsis for *miror ubi Strobilus sit*.

691. *iniurium* is an archaic word which was in later times replaced by the adj. *iniustum* or the subst. *iniuria*. It occurs *Cist.* I 1, 105. Ter. *Ad.* I 2, 26 and II 1, 51. *Hec.* II 1, 14. *iniurius* stands *Andr.* II 3, 3. *IIaut. tim.* II 3, 79. *Curc.* 65. *Epid.* IV 1, 24. *Rud.* 1152.

692. The simile is easily understood. Comp. *Pseud.* 1232 and *Truc.* IV 3, 45 (= 807 Geppert) where the word *comitia* is used in a similar way. See also v. 541.

693. Ἐφη Ἀριστέης... ὑπὲρ Ἀριμασπῶν... οἰκεῖν τοὺς χρυσοφύλακας γρῦπας Her. IV 13 who mentions the same γρῦπας III 116 and IV 27. According to Nonius (see crit. note) we should here find a translation of this Greek or rather Oriental (Preller, *griech. myth.* 1, 158 first ed.) fable; but as the *picus* (i. e. the woodpecker) holds a marked position in old Italian mythology, and was believed to know of hidden treasures (Preller, *röm. myth.* p. 298), we are rather inclined to think that Plautus mixed the Greek *grypes* and the tales told of their golden treasures with the common beliefs which were current among his own countrymen with regard to the woodpecker. The *aurei montes* of the *pici* appear only in this one passage. I may venture to lead the attention of my readers to another passage in Plautus, without drawing myself any hasty conclusion from it: *Stich.* 24 *Persarum montis qui esse aurei perhibentur*, a passage which may be compared with some lines from Varro's satire Ἀνθρωποφυγία (p. 264 ed. Bip.) *Persarum montes, non diuitis atria Crassi*.—The form *Vites* as found in **J** seems due to a misapprehension of the archaic nom. plur. *Picis* which is preserved in **By** (see *Introd.* p. xxx) and which I might have put into the text. It is true we should expect the accus. *Picos*, but the nom. must be explained by supposing the same kind of attraction which we have noticed on v. 566. Comp. moreover

Ter. *Eun.* iv 3, 11 *Eunuchum quem dedisti nobis, quas turbas dedit.*—*colunt* ‘inhabit:’ see on v. 4.

694. The joy in which Strobilus is makes his words somewhat incoherent. He says *reges ceteros*, though he has not yet mentioned the name of any king whose wealth might be compared to his. This has already been pointed out by Lambinus.—We cannot think here of king Picus (Preller, *röm. myth.* p. 331 ss.) because we have *Pici* in the plural.—*istos* ‘those commonly admired.’

695. Nonius is undoubtedly wrong in using the word *mendicatio* for the explanation of *mendicabulum*: the passage itself shows that we should translate ‘beggarly fellows.’ Appuleius has the same expression in two passages, and in both he applies it to persons.—For the hiatus see Introd. p. LXI. The emendation *regum mendicabula* (‘beggarly kinglets’) which is found in Guyet’s text, seems due to Scipio Gentilis, as appears from Taubmann’s note.

696. *ille* ‘the renowned.’ See note on v. 86.

698. The construction *conlocare in aliquid* is not classic, but by no means scarce. See the dictionaries s.v. *Men.* 986 *in tabernam uasa et seruos conlocavi*. Plautus has also *ponere in aliquid*, e.g. *Trin.* 739. *Rud.* iv 7, 11.

699. For *indeque* see Introd. p. XLV.

700. In *deorsum* the *e* is to be elided before the *o*: see Introd. p. LIX.

701. The form *exfodio* occurs again in the best MSS. in *Glor.* 315. The common Plautian form is *ecfodio* (v. 53). EXFOCIONT (i.e. *exfugiunt*) occurs in the inscription on the so-called ‘columna rostrata.’ Comp. *erducier* (BC) *Truc.* v 5, 16. *exmigrasti* (B) *Men.* 822.

702. The first syllable in *ille* (*ile*) is short (Introd. p. XLII).

704. ‘*Atat* pro poëtae lubitu uariat suum tonum: nunc *átat*, nunc *atátat*, nunc *atát*: quod postremum hoc loco placet.’ Bentley on Ter. *Andr.* i 1, 98.

705 ss. Molière’s masterly imitation of this scene should be compared with Plautus, though it is difficult to decide which is better, the original or the imitation.—For *occidĩ* see Introd. p. XXVIII. This quantity would however not occur in iambs or trochaics.—For *teně teně* see Introd. p. XXVII.

706. For the hiatus *quo e*— see Introd. p. LXII. The same hiatus occurs v. 708 *qui e*—

707. With the expression *cum animo inuestigare* comp. Plaut. *Most.* 702 *cogito cum meo animo*.

709. One of the French translators of Plautus thinks it ‘une malice très-fine’ that Plautus lets Euclio address the spectators as if the thief was among them. Tastes may of course differ on such points as this;



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730. Throughout the following passage the joke consists in the regular misunderstanding of the fem. pronouns, which Euclio refers to his *aula*, while Lyconides thinks he speaks of his daughter.—For *fuūt* see Introd. p. XIX.

731. The expression *culpam conmeritum* justifies Brix's correction of v. 728. Comp. *Capt.* II 3, 43 (= 400).

733. *tangere* is very frequently used in the sense of *corrumpere filiam*, e.g. Hor. *serm.* I 2, 54 *matronam nullam ego tango*. Thus we have *tactio* v. 737 with the same ambiguity. Comp. a similar passage *Pseud.* 120 and 121 and the examples given by Westerhov on Ter. *Eun.* II 3, 81.

734. '*factum infectum fieri non potest*' is a principle of common sense and was therefore received among the maxims of Roman law. Comp. Tryphonius l. 12 § 2 D. de captiuis (49, 15) '*facti causae infectae nulla constitutione fieri possunt.*' Pomponius l. 2 D. de rescind. uend. (18, 5) '*potest, dum res integra est, conuentione nostra infecta fieri emtio... post pretium solutum infectam emtionem facere non possumus.*' We have the same phrase Ter. *Phorm.* v 9, 44 s. and Plaut. *Truc.* IV 2, 17.

736. '*Neruum adpellamus ferreum uinculum quo pedes inpediuntur.*' *Festus*. Comp. *Curc.* v 3, 11. The instrument was about the same as the 'stocks' formerly in use in England.—Acidalius reads *ob te me* and seems therefore to take *neruus* in the more general sense of 'prison,' which it sometimes has in Plautus (see Parry on Ter. *Phorm.* II 2, 11).

738. Comp. Ter. *Ad.* III 4, 24 *persuasit nox amor uinum adulescentia*, where Westerhov quotes Ovid, *Amor.* I 6, 59 *nox et amor uinumque nihil moderabile suadent*. See 788.

740. The construction itself shows that we should write *sit* instead of *est*, though the indicative is given by all our MSS. We may compare another Plautian passage, *Merc.* v 4, 24 s. (= 985 R.) *nam si istuc ius sit, senecta aetate scortari patres, Vbi loci siet res summa puplica?* where all the MSS. and old editions give *est*, but Ritschl justly writes *sit*. I ought to have done the same in the present line of the *Aulularia*. *sit* would then have its original long quantity: see p. xx.

741. In this line we are indebted to Nonius for preserving the genuine phrase *luci claro*, which is generally obliterated in our MSS. Comp. Ter. *Ad.* v 3, 55 *cum primo luci*, where the Bembinus has *primo lucu* and *prima luce* is found in recent MSS. (see Bentley's note): Donatus, whose notes are here interpolated, has however a genuine remark on this passage '*ueteres masculino genere dicebant lucem.*'—Plaut. *Cist.* II 1, 48 **B** gives *quom primo luci* and the MSS. of Nonius give the same phrase in a line of *Atta* 468, 32 = Ribb. com. p. 138. But in Cic. *off.*

III 31, 112 all the MSS. give *cum prima luce*.—In a fable of Ennius rendered in prose by Gellius II 29 (Enn. ed. Vahlen p. 160) we have *primo luci*, which is the reading of the cod. Reg. of Gronovius, recent MSS. have *prima luce*.—The phrase *luci claro* is quoted from Varro's *Synephebus* by Nonius 210; see Varro Bip. ed. p. 309.—In general comp. Charisius p. 203 ed. Keil. *luci* (e.g. *Men.* 1006) is to be considered as an adverb like *mani heri* (*mane here*); see Key, L. G. § 784. It shows clearly that these adverbs are originally ablatives, since it is construed with adj. and prepositions. Comp. moreover the phrase *cum primo mane* in the *Bell. Afr.* c. 62. *cum luci simul* Stich. 364.

743. 'Love and wine are base and contemptible things, if a drunken hot-brained youth be allowed to do anything without fear of punishment.' This is the plain sense of the passage, though it is not understood by Lambinus and the other commentators. Heinsius even conjectures *nimis utile*, which is against the metre.

747. For the construction comp. Ter. *Haut. tim.* IV 1, 22 *interemptam oportuit* 'you should have killed her.' *Amph.* II 2, 108 *conprecatam oportuit*. In such phrases Plautus commonly omits *esse*: see *Glor.* 1336. *Cist.* II 3, 41. *Truc.* II 6, 29. *Stich.* 354.

750. *oportere*: according to the laws of Athens. See 786 and Ter. *Andr.* IV 4, 41. *Ad.* III 4, 44. *Phorm.* II 3, 68 ss.

752. Euclio speaks ironically 'Of course you will be legitimate possessor, unless you restore the object.' Thus we need not transpose the lines 752 and 753, as Acidalius was inclined to do.

753. Comp. Hor. *serm.* I 9, 77 *rapit in ius*. Plautus *Persa* 745 s. *Do. quid me in ius uocas?* *SA. illi apud praetorem dicam, sed ego in ius uoco*.—*scribam dicam*: γράψομαι δίκην. Comp. Ter. *Phorm.* I 2, 77. II 2, 15. IV 3, 63. Plaut. *Poen.* III 6, 5 has *subscribam dicam*.

758. *immo*: 'I don't only deny it, but I obstinately deny it.' The only other passage where *immo* stands in the second place, is *Capt.* II 2, 104.

759. For *neque scio nec noui* see n. on v. 190.

762. For the hiatus *dé a*— see *Introd.* p. LXIII.—The emendation *quae* is due to some Italian scholar of the 15th century, as appears from the cod. Burneianus 228, in which it is found.

764. *magnast res* 'it is very important:' see Westerhov on *Phorm.* II 4, 18.—For the trisyllabic pronunciation of *otiose* see *Introd.* p. LVIII.

765. Hare compares *Capt.* IV 2, 110 *dic bonan fids, tu mi istaec uerba dixisti? : : bona*. In this passage *bona* certainly is affirmative, but it would be quite preposterous to conclude that we therefore ought to keep *non* which in recent MSS. stands after *bona*, as Hildyard does, who

adds it to the following line. *bona* means 'I tell you true that your question would also be my answer' = *bona fide dico me aurum non subrupuisse.* Comp. the next line where we should understand *istuc quoque bona (fide dico me nescire).*

768. There ought to be a comma after *indipisces*. The active form of this verb occurs here and *Asin.* II 2, 13, the deponent *Trin.* 224. *Rud.* V 2, 28. *Epid.* III 4, 15: see Brix on *Trin.* 224. The Plautian MSS. give here *inde poscere* and Brix conjectures therefore that we should write *indepiscas*, which, he says, is defended by the analogy of *depeciscor* and *defetiscor* and attested by Festus. In later writers we generally find *adipiscor*, though *indipiscor* occurs in Lucretius, Livy, Gellius and Appuleius.—*furem excipere* = *f. recipere*. Gronovius compares Cic. *de inp. Cn. Pomp.* 9, 23 *hunc in illa fuga Tigranes rex excepit.*—*ita* 'yes:' comp. Ter. *Andr.* V 2, 8. Key, L. G. § 1451 c. It is properly a curtailed sentence: *ita aio*.

769. The present *fallis* is here given by all our MSS. We are however not quite sure of the true reading of this passage, which I have exhibited according to the MSS. Comp. *Amph.* I 1, 235. So. *quid si falles?* ME. *tum Mercurius Sosiae iratus siet.* But in another passage we have the present *Amph.* III 2, 52 *id ego si fallo, tum te, summe Iuppiter, Quaeso Amphitruoni ut semper iratus sies.* In this passage *fallo* means *falsum dico* ('to deceive'), and the same sense would explain the present line.—For the construction *me faciat* (abl.) see Key, L. G. § 1003.

770. *Antiqui pro 'sufficit' 'sat habeo' dicebant.* Donatus on Ter. *Andr.* II 1, 35. Westerhov in his note gives the following examples: *Andr.* IV 2, 22. *Eun.* II 2, 32. *Haut. tim.* IV 3, 70. Plaut. *Most.* III 1, 125.—For *quid vis* (= *quid uelis*) see note on v. 63. It would also be possible to write *loquere: quid vis?*

771. For *qui* see Key, L. G. § 312.—For *aiunculus* see p. 84.

772. For *patēr* see *Introd.* p. XVIII.

774. *immo* has here no meaning and the hiatus cannot be justified; perhaps we should write *intus eccillam domi*. *immo* can never have the sense ascribed to it by Hare who translates 'To be sure, I have, her at home;' it means 'no, on the contrary:' see Zumpt § 277. Comp. *ellam intus* Ter. *Ad.* III 3, 35. *eccam intus* Glor. 545. *eccillum domi* Persa 248.

776. *repudium renuntiare* 'uel remittere est cum desponsa pactaque futurum matrimonium dirimere.' Gronov. Comp. the commentators on Ter. *Phorm.* IV 3, 72 and V 7, 35.

777. The word *atque* is omitted by Nonius and is quite super.



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compares *Most.* 256 *uah, quid illa pote peius quicquam muliere memorarier?* as the line should be read according to the MSS.

804. Comp. Ter. *Eun.* III 2, 1 *audire uocem uisa sum modo militis.* Plaut. *Cist.* II 3, 1 *audire uocem uisa sum ante aedis modo.* For the construction comp. *Glor.* 389 *arguere in somnis me meus mihi familiaris uisust.*

806. For *ipsus* see note on v. 354.

810. The right explanation of this passage was first given by Lambinus. Gronov explains it as follows 'seruus significans non paruum rem neque leuem repperisse se, negat inuentum sibi nihil maius quam quod pueri clamitant se repperisse in faba, nempe uermiculum quem *Midam* uocant: eum enim pueri in fabis quaerere solebant, quique inueniebat inde exultare ac uelut triumphum agere.' He compares *Curc.* 586 *in tritico facillume uel quingentos curculiones pro uno faxo reperies.* This explanation is very plain and natural, but out of mere curiosity we may be allowed to draw the reader's attention to the scholion found in our MS. as it is a very good example to show the origin and insignificance of the marginal notes found in recent MSS. In Ter. *Eun.* II 3, 89 the slave Parmeno says *at enim istaec in me cudetur faba* 'id est, in me hoc malum recidet,' as Donatus justly explains, but on the origin of this saying neither Donatus nor modern commentators give us any satisfactory elucidation. Again in Persius v 131 we have the word *scutica* i. e. a kind of whip used for punishment. On this word one of the scholiasts observes '*scutica erat quaedam corrigia habens in summitate nodos quosdam in modum fabae, similes fere caestuum: de qua Terentius haec in me cudetur faba. et erat poena seruorum.*' (See Taubmann's note on *Capt.* II 1, 7.) It appears however at once that this explanation is entirely an invention of some scholar of the 15th century. I should explain the Terentian passage from the expression *cudere fabas* which Columella II 10 uses in the sense of 'thrashing;' we should therefore understand 'oh, this will bring a good thrashing down upon me.'

811. Comp. *Bacch.* 203 *iamne ut soles,* and *Poen.* v 7, 39 where Spengel ('T. Maccius Plautus' p. 16) justly introduces the same phrase, as Acidalius had done before in *Truc.* III 2, 27 (= 683 G.).

814. For the hiatus see Introd. p. LX.—The *i* in *seni* is shortened: see Introd. p. XXIV.

816. For the genitive *scelerum* see Key, L. G. §§ 931. 941. Caecilius has *ineptitudinis cumulatus* v. 61 (p. 37 Ribb.).

817. *abi*, 'uarium habet usum, estque uel formula laudandi, ut *Ad.* IV 2, 25 *abi, uirum te iudico* [*Eun.* I 2, 74 Plaut. *Asin.* III 3, 114] uel contemnendi, uti *Ad.* II 2, 12. *Eun.* IV 3, 9.' Westerhov

on *Ad. II* 2, 12. This expression is quite equivalent to the English 'get off.'

818. *lepide* 'cunningly,' v. 493.—For the hiatus *iám ut* see *Introd.* p. LXIII.

819. For the perfect infinitive *probasse* see *Key*, L. G. § 1256.

822. *Comp. Amph.* IV 2, 1. *AM. ego sum. ME. quid, ego sum?*
AM. ita loquor.

824. The perfect *memordi* occurs also in *Laberius* (28 and 50) and *Atta* (6).



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