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T. MACCI PLAUTI
CAPTIVI, TRINUMMUS,
ET
RUDENS.

WITH
ENGLISH NOTES, CRITICAL AND EXPLANATORY.

BY
C. S. HARRINGTON, M.A.,
PROFESSOR OF LATIN IN THE WESLEYAN UNIVERSITY.



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P R E F A C E.

THE three plays of Plautus here presented are believed to be the best of his comedies. They well illustrate his genius and style; they are comparatively free from the blemishes and immoralities that are often found in writings of this class in every age; and they abound in moral lessons and pure sentiments, as well as instructive allusions to the manners and customs of the times. The class of composition and the Latinity they represent ought to have a place in the student's course of classical reading. The researches of German scholars in the field of the earlier Latin, and the prominence given to Plautus, especially by such eminent investigators as Ritschl, Bergk, Fleckeisen, and others, together with the daily increasing attention that his plays are receiving in the Gymnasia and in the lecture systems of the German universities, are evidence of their high value in order to complete the range of classical texts, and to perfect the knowledge of the language in its origin and development. Nor are they only of philological importance. An acquaintance with the antique forms and peculiar colloquialisms of the Plautinian age—

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notes have sometimes been suggested by those he has consulted. The aim has been to furnish such notes as should compel additional study and impart valuable instruction while affording necessary help in difficult passages. The grammatical references are to the grammars of both Harkness, and Andrews and Stoddard; sometimes parallel notes have been made to Zumpt; at other times he has been exclusively referred to. No embarrassment, therefore, will arise in using any of these grammars. Occasional references are made also to Andrews's Lexicon and to Smith's Classical Dictionary.

Especial attention has been given to the explanation of the metres of Plautus. Copious metrical notes, with a metrical analysis, are placed by themselves at the end of the text.

In the hope that the book may contribute somewhat to a better acquaintance with the earliest forms of Latin style and literature, and afford an agreeable variety to the studies of the Classical Course, it is submitted, not without diffidence, to the public.

MIDDLETOWN, CONN., January, 1870.

peculiarities which are by no means to be regarded as merely orthographical variations from the later and riper Latin—will give a keener zest and a maturer judgment to the study of the more regular measures of Horace and the more polished periods of Cicero. It is well, also, to break up sometimes the sobriety of Philosophy and History with the imagery and humor of the Stage.

The text used is chiefly that of Fleckeisen. In some instances the variations of Brix have been preferred. With Ritschl's indefatigable labors as a basis, the text of Plautus may now be considered as brought to a good degree of perfection.

No formal notice of archaisms in tense formations, case endings, etc., nor of orthographical peculiarities, is deemed necessary. These and other features of ancient Latinity are explained with sufficient fullness in the notes. The frequent references there made will impress them upon the attention of the student more than an embodied statement in one place.

The notes have been made up with the editions of Ritschl, Brix, Thornton, and the Delphin before me. These, and others also, have been freely consulted. Such selections, translations, and condensations have been made as seemed best adapted to illustrate the text, and add to the classical and grammatical knowledge of the student. The editor's own

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LIFE OF PLAUTUS.

WHAT we know of the life of Titus Maccius Plautus may be told in few words. The data for his biography are limited, and have been laboriously gathered from different sources. They lie far off in the dim regions of antiquity, where their isolation makes it difficult to fill up the details of his personal history. The date of his birth is unsettled, and even the name he should bear is in dispute.

According to the best authorities, he was born about B.C. 254. As to the date of his death, B.C. 184, there is no question. The place of his birth was near the head waters of the Sapis, in the province of Umbria, in the obscure village of Sarsina, under the shadow of the Apennines.

He very early found his way to Rome. This is proved by his perfect mastery of the Latin language, and by so thorough an acquaintance with Greek literature as could not have been obtained in a provincial town. Varro relates that, being in needy circumstances on his arrival at Rome, he was first employed as a menial for the actors on the stage.

Having earned some money in this way, he embarked in business, but, having no commercial genius, he lost all, returned to Rome, and hired himself to

toil at a hand-mill in grinding corn for a baker. In this employment, which at Rome was the ordinary punishment of a worthless slave, he composed his earliest comedies, "Addictus" and "Saturio," which, with many others—in all one hundred and ten—are now known to us only by their titles. He was then about thirty years of age (B.C. 224), and accordingly commenced his career as an author just before the breaking out of the Second Punic War. He continued his literary labors for about forty years, and died at the age of seventy.

This meagre skeleton of a life, which must have been so eventful and interesting, can be clothed with flesh, and made to breathe and glow, only by the aid of the imagination, stimulated by the details of contemporaneous biography and history. The student of Plautus must be his own Boswell. Like Shakspeare, from the obscurity of a country town, he plunged into the glittering tumult of his country's metropolis to seek his fortune; like him, he began in the most menial services of stage life a career whose culmination was the topmost niche in the temple of dramatic art in the age in which he lived; but, unlike him, there were no contemporaneous writers, no posthumous admirers within a few centuries of his decease, to ransack far and wide for the scraps and fragments of his history, and to rescue from obscurity or oblivion the missing links in a life of literary glory too late appreciated. The most ancient account of Plautus that we have is that of Petrus Crinitus, a Florentine, who lived about A.D. 1304. Our sole reliance, therefore, for facts concerning him is the allusions to him

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And yet to fill up such outlines is not altogether a fruitless or an uninteresting task. We have only to transport ourselves in imagination to the age and the region in which he lived, and make the soul for a time the tenant of a Roman body. Thus annihilating time and space, it is easy to look in upon his childhood in the cottage of the freedman his father. We behold him on the green banks of the Sapis or in the groves of the sloping Apennines. We see him in the streets of his native village with his boyish companions, and hear them shout his nickname "Plotus"—splay-foot or flat-foot, as the term implies. How strange that a designation of deformity should be the name by which the after centuries should know him! The stirring events of the First Punic War are around him. He is educated by the names and example of great statesmen and warriors, and by the inspiration of current transactions. His heart beats quicker and his eye lights up at the story of Regulus—of his patriotism and his glorious death. The renown of Hamilcar and the prowess of Carthage illustrate the military skill of Catulus and Metellus, and the bravery of Roman legions. His textbooks are battle-fields, and sieges, and sea-fights. Geography and history are learned from the impatiently-awaited courier, who tells the story of the battles of Drepanum, Panormus, and the Ægatian Islands. Youthful desire and ardor at length prevail, and he turns his ambitious steps toward Rome. The time of his arrival at the metropolis was auspicious.

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It was the interval between the First and Second Punic Wars. The Temple of Janus was shut. The territorial acquisitions, and the influx of wealth from the recent wars, gave a stimulus to the arts of peace and to intellectual exertion. The Roman passion for dramatic exhibitions, hitherto gratified in the pantomimic performances of the Atellane Fables and the rehearsal of the Fescennine Verses, now found a richer satisfaction in the polished plays of Livius Andronicus and in the bitter satires of Cn. Nævius. From the conquered cities of Tarentum and Syracuse there was poured over the Romans a literature of unrivaled excellence, whose influence stamped itself indelibly upon the Roman mind. The era of the Græco-Roman literature had begun, when, according to Horace, "captive Greece took captive her rude conqueror."

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That age not only demanded the *characteristics* which marked the Plautine comedies, but it demanded *comedy*. Tragedy never flourished at Rome. Pacuvius and Attius were nearly contemporaneous with Plautus and Terence, and they are among the best representatives of Roman tragicædic art; but tragedy was unsuited to the language, the genius, the tastes, and the habits of their countrymen. Their national education was adverse to the softer emotions—to tragic pathos, to sentiments of sympathy, to tenderness, clemency, tears, or pity. The tragedy they delighted in was the tragedy of reality. Wanton displays of human violence, brutal cruelty, the sight of elephants and lions tearing each other in pieces before their eyes, and gladiatorial combats or the savage laceration of criminals in the arena, were their darling amusements, hardening the heart and drowning the language of passion, without which none can appreciate the beauty of the tragic drama. Comedy was, on the other hand, always popular. In the age of Plautus it had come into especial demand. It was just adapted to Roman rudeness, activity, bustle, and practicality. “The Romans liked shows of every kind and public speaking, and had always their eyes and their ears open, loved jokes, and rough satire, and boisterous mirth, and would appreciate bold and fearless delineations of character which they met with in every-day life.” To these elements of their character Plautus catered. He caught the national spirit, and became a national poet of unrivaled popularity. To be sure, his plays were mostly the *Comœdia Palliata*—*i. e.*, their characters were ostensibly

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Greek, and the scenes were laid in Athens or some other Greek town, and the actors wore the Greek pallium; but he was by no means a slavish imitator of the Greeks. "Though he founds his plays upon Greek models, the characters in them act, speak, and joke like genuine Romans, and he thereby secured the sympathy of his audience more completely than Terence could ever have done." "The contemplative poet may find his delight and his reward," as has been truly said, "in the mere effort of the imagination," and, I may add, in the appreciative admiration of the refined and cultivated few; "but the poet of the drama must seek them in the applause of the multitude." Himself sprung from the people, and familiar with all their modes of acting and thinking, accommodating himself to the taste of the times, and catching the spirit of ribaldry that prevailed, Plautus sought and obtained, as the sure evidence of his success, the shouts and laughter of the people, and the broadest grins and heartiest side-shakings of comedy. His audience came, not to acquire purity of taste, but to relax their minds with the merriment of wit and the raillery of puns and jests, and he sacrificed every thing else to secure their diversion. He wrote not for the critical eye of future readers. He cared as little for the publication of his plays as did Shakespeare. His object was to produce present effect upon a promiscuous and mirth-loving audience; hence the inharmoniousness of his numbers and his careless prosody. But for these the exuberance of fun, the sustained sprightliness, and the unflagging brilliancy of his humor made ample amends. To use an ex-



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the latter more regularity and truth in his characters. Plautus shone most on the stage; Terence pleases best in the closet. Men of refined taste would prefer Terence; Plautus diverted both patrician and plebeian."

The same writer has given a translation of the epitaph which Plautus composed for his own tomb, which, though it renders him liable to the charge of vanity, yet expresses a bold consciousness of his own powers—

"Wit, Laughter, Jests, and all the train that use
To adorn the scene and grace the comic muse,
Forsook the stage, at Plautus's death to mourn,
And Harmony, undone, sat weeping o'er his urn."

Of the one hundred and thirty plays that have been attributed to Plautus, only twenty or twenty-one are now considered genuine. These are all extant, though corrupted by many lacunæ and interpolations.

"The Captives" is, in many respects, the best of Plautus's plays. It is not marred to so great an extent as most others by vulgarities, indelicate allusions, and positive obscenities. The absence of these characteristics was deemed an excellence by Plautus himself, as both the prologue and the epilogue attest. Such a confession proves that both poet and people had one moral standard in theory and another in practice. They did that which they allowed not. Their moral sense condemned that to which the poet catered, and the blemishes which the popular depravity craved were denounced by the inner voice of a purer and more refined taste. Yet,

before we condemn the Roman *populus* under the testimony of a truth like this, let us consider the mountain piles of a similar literature in our own times that panders to a similar taste, and lies under a similar condemnation. Let him that is without sin cast the first stone.

“The Captives” introduces no female characters, yet in tenderness and amiability it is unsurpassed by the author’s other comedies. Its fundamental moral elements are of the highest class. It illustrates especially parental love and faithful friendship. These elements impart to its comic frame-work and structure touches that soften its rudeness and temper its mirth. The pathetic and the comic intermingle. Sentiment and pathos join hands with wit and humor. The tear and the smile kiss each other. The paternal tenderness of Hegio melts us while we are bursting with laughter at the easy credulity with which he becomes the dupe of the clever deception of Philocrates and Tyndarus. The fidelity of friendship in these two half makes amends for the persistent falsehoods of Tyndarus to conceal their trick; and the denouement of the play so works upon the finer feelings of the hearer, so excites sympathy for the happy father and admiration for the noble magnanimity of Philocrates, that it needs all the extravagances of the parasite Ergasilus and the broad humor of Tyndarus to make us forget the tragico-sentimental and yield to the comic design of the play. If we add to these features of interest, that attach especially to this work, the fact that it affords a fine picture of the workings of ancient slavery, we shall

have abundant reason for regarding this at once one of the most amusing and instructive of comedies. Lessing, who has frequently been called the Luther of German literature, the German drama, and German art, pronounced it the "best piece which has ever come upon the stage."

A character of great prominence in this, as well as other plays of Plautus, is the *parasite*. Like the fool of the Middle Ages and the clown of the Shakspearian drama, he seems to have been the idle good-for-nothing who preferred kickings to honest labor, and the crumbs and dregs of fawning beggary to the wholesome food of independent toil. The word originally meant a table-companion. It was anciently given to distinguished persons selected by vote from noble families to become the attendants of priests and chief magistrates. But the parasites of Aristophanes and Alexis, of the middle comedy generally, and its adaptation to the Roman stage, are entirely different characters. There were three classes, named from the peculiar mode by which they sought their pleasures and their dinners. The *γελωτοποιοί*, or jesters, were glad to barter puns and jokes for substantial food; the *κόλακες*, or flatterers, who fed the vanity of others for nutriment of a more solid kind; and the *θεραπευτικοί*, or the officious, who purchased invitations to dinners by the most degrading and menial services. Of the first class was Ergasilus in "The Captives." He manufactured jokes for the market; often, however, with indifferent success, as his complaining soliloquies attest.

"In the Greek theatre the part was usually repre-

sented by young men dressed in a black or brown garb, and wearing masks expressive of malignant gayety. They carried a goblet suspended about their waists, probably lest the slaves of their patrons should fill to them in too small cups; and also a vial of oil to be used at the bath, which was a necessary preparation before sitting down to table, for which the parasite required to be always ready at a moment's warning."

The parasite was naturally a leading character on the Roman stage. It was a true counterpart of the relation of patron and client, which was marked by haughty tyranny on the one side and abject servility on the other. Such was the boasted national independence of the Roman citizen.



1

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ARGUMENTUM.

Captus in pugna Hégionis filius.
Alium quadrimum fugiens servos vendidit.
Pater captivos conmercatur Aleos
Tantum studens ut gnatum recuperet suum
Et in ibus emit olim amissum filium. 5
Is suo cum domino veste vorsa ac nomine
Ut amittatur fecit: ipse plectitur.
Et is reduxit captum et fugitivom semul,
Indicio quoque alium agnoscit filium.

PERSONAE.

ERGASILUS PARASITUS
HEGIO SENEX
LORARI
PHILOCRATES CAPTIVOS
TYNDARUS CAPTIVOS
ARISTOPHONTES CAPTIVOS
PUER
PHILOPOLEMUS ADULESCENS
STALAGMUS SERVOS
CATERVA



Thalia .

P R O L O G U S .

- Hos quos videtis stare hic captivos duos,
Vincti quia astant, hi stant ambo, non sedent.
Hoc vos mihi testes estis me verum loqui.
Senex qui hic habitat, Hégio, 'st hujus pater.
Set is quo pacto serviat suo sibi patri, 5
Id ego hic aput vos proloquar, si operam datis.
Seni huic fuerunt filii nati duo:
Altrum quadrimum puerum servos surpuit
Eumque hinc profugiens vendidit in Alide
Hujus patri. Jamne hoc tenetis? optimumst. 10
Negat hercle illic ultimus. Accedito.
Si non ubi sedeas locus est, est ubi ambules,
Quando histrionem cogis mendicari.
Ego me tua causa, ne erres, non rupturus sum.
Vos qui potestis ope vostra censeri 15
(Accipite relicuom: alieno uti nil moror.)

Fugitívos ille, ut díxeram ante, hujús patri
 Domo quém profugiens dómīnum apstulerat, véndidit.
 Is póstquam hunc emit, dédit eum hīc gnató suo
 Pecúliarem, quía quasi una aetás erat. 20
 Hic núnc domi servit sūo patri nec scít pater:
 Enimvéro di nos quási pilas homínés habent.
 Ratiónem habetis, quó modo unum amiserit.
 Postquám belligerant Aetoli cum Álēis,
 Ut fít in bello, cápitur alter fílius. 25
 Medicús Menarchus émit ibīdem in Álide.
 Coepít captivos cónmercari hīc Áleos,
 Siquém reperire póssit, qui mutét suum;
 Illúm captivom: hunc suum ésse nescit qui domist.
 Et quóniam heri indaudívit, de summó loco 30
 Summóque genere cáptum esse equitem ex Álide,
 Nil prétio parsit, fílio dum párceret:
 Recónciliare ut fácius possét domum,
 Emít de praeda hosce ámbos a quaestóribus.
 Hisce aútem inter sese hūnc confinxerúnt dolum, 35
 Quo pácto hic servos sūum erum hinc amittát domum.
 Itaque ínter se conmutant vestem et nómina:
 (Illic vocatur Phílocrates, hic Týndarus:)
 Hujus ílle, hic illius hódie fert imáginem.
 Et hic hódie docte expédiet hanc falláciam 40
 Et sūum erum faciet líbertatis cónpotem:
 Eodémque pacto frátrem servabít suum
 Reducémque faciet líberum in patriam ad patrem
 Imprúdens: itidem ut saepe jam in multís locis
 Plus ínsциens quis fécit quam prudéns boni. 45
 [Set ínsциentes suá sibi fallácia
 Ita cónpararunt ét confinxerúnt dolum,
 Itaque hí conmenti dé sua senténtia,
 Ut in sérvitute hic ad suum maneát patrem:
 Ita núnc ignorans suó sibi servít patri. 50
 Homúnculi quantí sunt, quom recógito.]

Haec res agetur nobis, vobis fabula.

Set etiamst paucis vos quod monitos voluerim.

Profecto expediet fabulae huic operam dare:

Nam pertractate factast neque item ut ceterae, 55 "

Neque spurcidi insunt versus inmemorabiles:

Hic neque perjurus lenost nec meretrix mala

Neque miles gloriosus. Ne vereamini,

Quia bellum Aetolis esse dixi cum Aetis:

Foris illic extra scenam fient praelia. 60

Nam hoc paene iniquomst, comico choragio

Conari desubito agere nos tragoediam.

" Proin siquis pugnam expectat, litis contrahat:

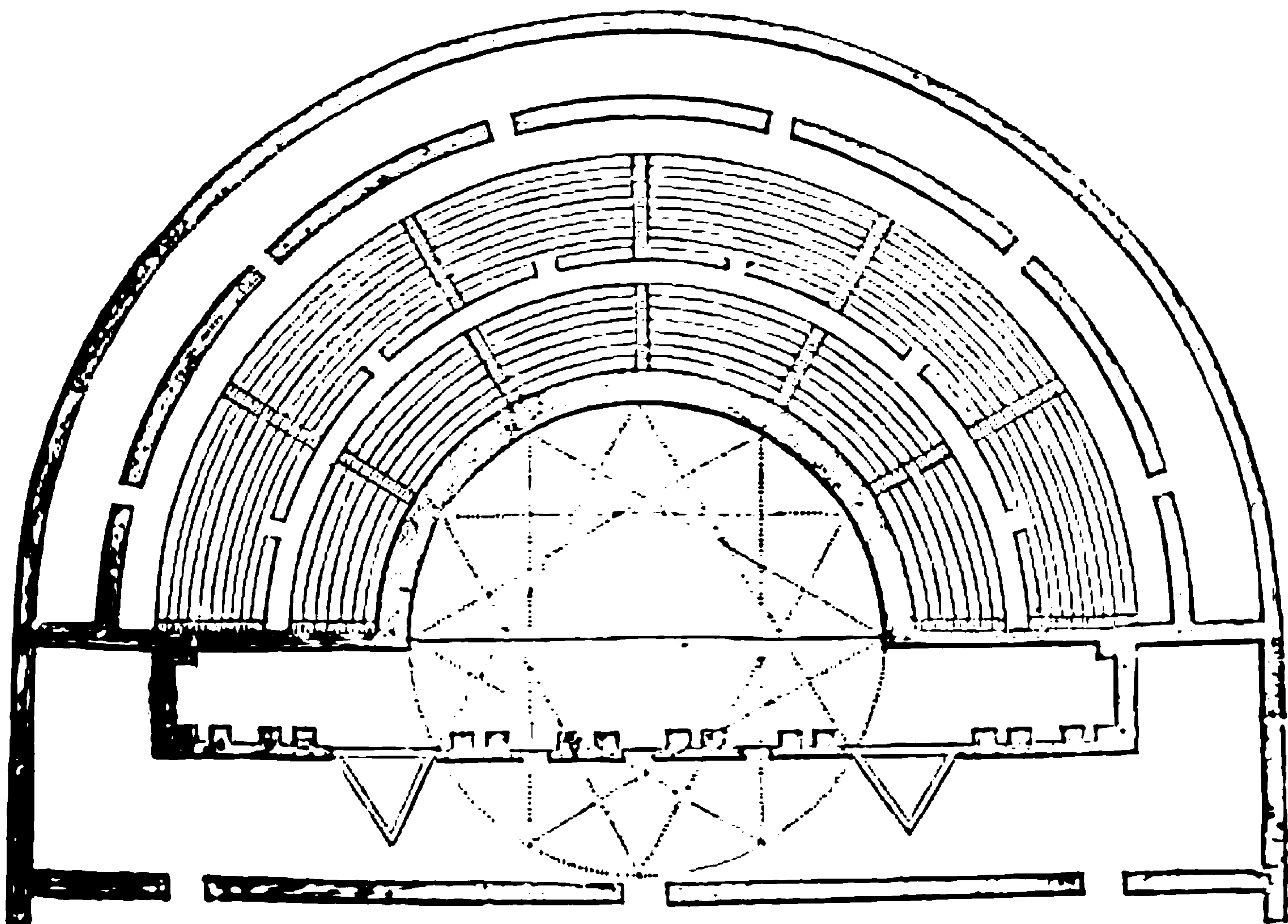
Valentiolem nactus advorsarium

Si erit, ego faciam ut pugnam inspectet non bonam,

Adeo ut spectare postea omnis oderit. 66

Abeo. Valet, iudices iustissimi,

Domus duellique duellatores optimi.



Plan of Roman Theatre.



A C T U S I.

ERGASILUS.

Juvéntus nomen índidit Scortó mihi,
Quia ínyocatus sóleo esse in convívio. 70
Scio apsúrde dictum hoc dérisores dícere,
At ego áio recte. Nam ín convivió sibi
Amátor, talos quóm jácit, scortum ínvoCAT.
Estne ínvoCATum an nóN est? est planíssume.
Verum hércle vero nós parasiti plánius, 75
Quos númquam quisquam néque vocat neque ínvoCAT:
Quasi múres semper édimus alienúm cibum.
Ubi rés prolatae súnT, quom rus hominés eunt:
Simúl prolatae rés sunt nostris déntibus.
Quasi quóm caletur cóchleae in occultó latent, 80
Suó sibi suco vívont, ros si nóN cadit:
Itém parasiti rébus prolatis latent
In ocúlto, miseri víctitant sucó suo,
Dum rúri rurant hómines quos ligúrriant.
Prolatis rebus párasiti venátici 85
Canés sumus: quando rédierunt, Molóssici
Odiósicique et múltum incommoDéstici.
Et híc quidem hercle, nÍsi qui colaphos pércpeti
Potís parasitus frángique aulas ín caput,
Vel éxtra portam trígeminam ad saccum ílicet. 90
Quod míhi ne eveniat nóN nullumst perículum.
Nam póstquam meus est réx potitus hóstium,
(Ita ením belligerant núnc Aetoli cum Áleis.
Nam Aetólia haec est: íllist captus in Álide

Philopólemus hujus Hégionis fílius 95
 Senís qui hic habitat: quae aédes lamentáriae
 Mihi súnť, quas quotiensquómque conspició, fleo)
 Nunc híc occepit quaéstum hunc fili grátia
 Inhonéstum, maxume álienum ingenió suo:
 Hominés captivos cónmercatur, sí queat 100
 Aliquem ínvenire, sũum qui mutet filium.
 Quod égo quidem nimís quam cúpío ut ímpetret:
 Nam nĩ íllum recipit, níhil est quo me récipiam.
 Nullá iuventutis spés est: sese omnés amant.
 Ille démum antiquis ést adulescens móribus, 105
 Quojuş nũmquam voltum tránquillavi grátijs.
 Condígne pater est éjus moratus móribus.
 Nunc ád eum pergam. Sét aperitur óstium,
 Unde sáuritate saépe ego exivi ébrius.

HEGIO. LORARIUS. ERGASILUS.

HE. Advóрте animum sis tu: ístos captivós duos
 Herí quos emi dé praeda a quaestóribus, 111
 His índito caténas singulárias,
 Istás majores quíbus sunt vincti démito.
 Sinito ámbulare, sí foris, si intús volent:
 Set uti ádserventur mágna diligéntia. 115
 Libér captivqs ávis ferae consímilis est:
 Semél fugiundi sí datast occasio,
 Satis ést: post illam nũmquam possis préndere.
 LO. Omnés profecto líberi lubéntius
 Sumus quám servimus. HE. Nón videre ita tú qui-
 dem. 120
 LO. Si nón est quod dem, méne vis dem ipse ín pedes?
 HE. Si déderis, erit extémplo mihi quod dém tibi.
 LO. Avis mé ferae consímilem faciam, ut praédicas.

HE. Ita ut dícis: nam si fáxis, te in caveám dabo.
 Set sátis verborumst: cúra quae jussi átque abi. 125
 X Ego íbo ad fratrem ad álios captívós meos:
 r { Visám ne nocte hac quípiam turbáverint.
 Inde mé continuo récipiam rursúm domum.
 ER. Aegrést mi hunc facere quaéstum carcerárium
 Proptér sui gnati míseriam miserúm senem. 130
 Set si úllo pacto ille húc conciliarí potest,
 Vel cárnuficinam hunc fácere possum pérpeti.
 HE. Qui hic lóquitur? ER. Ego, qui tûo maerore
 máceror,
 Macésco, consenésco et tabescó miser.
 Ossa átque pellis súm miser aegritúdine. 135
 Neque úmquam quicquam mé juvat quod edó domi:
 Forís aliquantillum étiam quod gusto íd beat.
 HE. Ergásile, salve. ER. Dí te bene ament, Hégio.
 HE. Ne flé. ER. Egone illum nón fleam? ego non
 déflcam
 Talem ádulescentem? HE. Sémper sensi fílio 140
 Meo té esse amicum et íllum intellexí tibi.
 ER. Tum dénique homines nóstra intellegimús bona,
 Quom quae ín potestate hábuimus ea amísimus.
 Ego, póstquam gnatus túus potitust hóstium,
 Expértus quanti fúerit, nunc desídero. 145
 HE. Aliénus quom ejus incómmodum tam aegré feras,
 Quid mé patrem par fácerest, quoi illest único?
 ER. Ego álienus? aliénus ille? ah, Hégio,
 Numquam ístuc dixís néque animum induxís tuum:
 Tibi ille único, mihi etiam único magis únicust. 150
 HE. Laudó, malum quom amíci tuum ducís malum.
 Nunc hábe bonum animum. ER. Éheu: huic illút
 dolet,
 Quia núnc remissus ést edundi exércitus.
 HE. Nullúmne interea nánctu's, qui possét tibi
 Remíssum quem dixti ímperare exércitum? 155



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HE. Terréstris cenast. ER. Sús terrestris béstias.

HE. Multís holeribus. ER. Cúꝛato aegrotós domi.

Numquíd vis? HE. Venias témp̄eri. ER. Memorém
mones. 191

HE. Ibo íntro atque intus súbducam ratiúnculam,

Quantíllum argenti míhi aput trapezitám siet.

Ad frátrem, quo ire díxeram, mox ívero.





A C T U S II.

LOBARII. CAPTIVI (PHILOCRATES. TYNDARUS).

LO. Si di ímortales íd voluere, vós hanc aerumnam
éxequi, 195
Decét pati animo id aéquo: si id faciétis, levior lábor
erit.

Domi fúistis credo líberi:

Nunc sérvitus si evénit, ei vos mórigerari mós bonust
Eamque étiam erili império ingeniis vóstris íenem red-
dere.

Indígna digna habénda sunt, erus quae facit. 200

CA. Oh. LO. Éjulatione haut opus est: óculis la-
menta éditis.

In ré mala animo sí bono utare, ádjuvat.

CA. At nós pudet quia cúm catenis súmus. LO. At
pigeat póstea

Nóstrum erum, núnc si vos éximat vínculis

Aút solutós sinat quós argento émerit. 205

CA. Quid ílle a nobis métuit? scimus nós nostrum of-
ficiúm quod est.

LO. Át fugam fíngitis: séntio quam rém agitis.

CA. Fúgiamus nos? quó fugiamus? LO. Ín patriam.

CA. Apage, hau nós id deceat

Fúgitivos imitári. LO. Immo edepol, si érit occasio,
haut id dehortor.

CA. Unum exoráre vos sínite nos. LO. Quídnam id
est? 210

- CA. ^{- 2} Ūt sine hiscē árbitris átque vobís locum
Détis nobís loquī.
- LO. ^{- 4} Fíat. Apscédite hinc. Nós concedámus huc.
Sét brevem orátionem íncipisse. PH. Hém mi istuc
= [~] Cértum erat: cóncede huc. LO. Ábi tu istim. TY.
Obuóxií 215
- Ámbo vobís sumus própter hanc rém, quom quae
Vólumus nos cópiae fáctis nos cónpotes.
- PH. ¹ Sécede huc núnc, jam, sí videtúr, procul,
Ne árbitri dícta nostra árbitrarí queant
Neú permanét palam haec nóstra fallácia. 220
Nám doli nón doli súnť, nisi astú colas,
Sét malum máximum, si íd palam próvenit.
Nám si erus tú mihi's átque ego esse mé tuum
Sérvom adsimuló, tamen víso opust, caúto opust,
⁴ Ut sóbrie hoc sineque árbitris 225
- ⁴ Adcúrate agátur, docte ét diligénter.
Tanta íncepta rés est: hau sómniculóse hoc
Agúndumst. TY. Ero út me volés esse. PH. Spéro.
TY. Nam tú nunc vidés pro tuó caro cápíte
Carum ófferre mé meum capút vilitáti. 230
- ⁷ PH. Scio. TY. Át memento scíre, quando id quód
voles habébis.
- ⁴ Nám máxuma párs fere mórem hunc homínés habent:
Quód volunt, dum ímpetrant
² Síbi, boni súnť: set ubi jám penes sése habent,
⁴ Éx bonis péssumi et fráúdulentíssumi 235
- Fíunt. nunc út mihi té volo esse aútumo.
* * * * *
* * * * *
* * * * *
- (Quód tibi suádeam, suádeam mêu patri.)
PH. Pól ego te, si aúdeam, mêu patrem nómi-
nem:
Nám secundám patrem tú's pater próximus.

TY. Aúdio. PH. Et proptérea saepiús ted ut memí- - 240
neris moneo :

Nón ego erus, set tibi conservos súm. Nunc opsecró
te hoc unum :

Quóniam nobis di ínmortales ánimum ostenderúnt
suum,

Út qui erum me tibi fuísse atque ésse nunc conservóm
velint :

Quom ántehac pro jure ímperitabam mêu, nunc te oro
pér precem,

Pér fortunam incértam et per mei te érga bonitatém
patris 245

Pérque conservítium, quod mihi hóstica evenít manu,
Né me secus honóre honestes, quám quom servibás
mihi,

Átque ut qui fuerís et qui nunc sí memínisse ut mé-
mineris.

TY. Scío quidem me té esse nunc et té esse me.

PH. Hem istuc sí potes 249

Mémoriter memínisse, est nobis spés in hac astútia.



HEGIO. PHILOCRATES. TYNDARUS.

HE. Jam égo revortar íntro, si ex his quae volo ex-
quisívero.

Úbi sunt isti, quós ante aedis jússi huc producí foras?

PH. Édepol tibi ne in quaestione essémus cautum in-
télligo:

Íta vinclis custódiisque círcummoenítí sumus.

HE. Quí cavet ne decipiatur, víx cavet, quom etiám
cavet. 255

Étiam quom cavísse ratus est, saepe is cautor cáptus
est.

Án vero non jústa causast út vos servem sédulo,

Quós tam grandí sim mercatus praesenti pecúnia?

PH. Néque pol tibi nos, quía nos servas, aequomst
vitio vórtere,

Néque te nobis, si hinc abeamus, sí fuat occásio. 260

HE. Út vos hic, itidem illi aput vos méus servatur
fílius.

PH. Cáptust? HE. Ita. PH. Non ígitur soli nós
ignavi fuimus.

HE. Sécede huc: nam súnť quae ego ex te sólo scitarí
volo,

Quárum rerum té falsilocum míhi esse nolo. PH. Nón
ero, 264

Quód sciam: siquíd nescibo, id néscium tradám tibi.

TY. Núnc senex est ín tonstrina: núnc jam cultrum
áttinet.

Ne íd quidem involúcri injicere vóluit, vestem ut ne
ínquinet.

Sét utrum strictimne áttensurum dícam esse an per
péctinem

Néscio: verúm si frugist, úsque admutilabít probe.

HE. Quíd tu? servosne ésse an liber mávelis, memorá
míhi. 270

PH. Próximum quod sít bono quodque á malo longís-
sume,

Íd volo: quamquám non multum fùit molesta sérvitus
Néc mihi secus erát quam si essem fáiliaris fílius.

TY. Eúgepae: Thalém talento nón emam Milésium:
Nám pol ad sapiéntiam hujus nímius nugatór fuit. 275
Út facete orátionem ad sérvitutem cóntulit.

HE. Quó de genere gnátust illi Phílocrates? PH.
Polyp_lúsio,

Quód genus illist ún timer pollens átque honoratíssimum.

HE. Quíd ip_sus hic? quo hóno_rest illi? PH. Súmmo
atque ab summís viris.

HE. Tum ígitur ei quom in Áleis est grátia tanta, ut
praédicas, 280

Quíd divitiae, súntne opímae? PH. Unde éxcoquat
sebúm senex.

HE. Quíd pater? vivítne? PH. Vivom, quom índe
abimus, líquimus:

Núnc vivatne nécne, id Orcum scíre oportet scílicet.

TY. Sálva res est: phíloso_phatur quóque jam, non
mendáx modost.

HE. Quíd erat ei nomén? PH. Thesaurochrýsoni-
cochrýsides. 285

HE. Vídelicet proptér divitias índitum id nomén
quásist?

PH. Ímmo edepol proptér avaritiam ipsíus atque au-
dáciam.

Nam íllic quidem Theodóromedes fùit germano nó-
mine.

HE. Quíd tu ais? tenáxne pater est éjus? PH. Immo
edepol pértinax:

Quín etiam ut magis nóscas, genio suo sibi quando
sácrificat, 290

Ád rem divinám quibus opus est Sámiis vasís útitur,
Né ipse genius súbrupiat: proinde áliis ut credát vide.

u. 2. 578 HE. Séquere hac me igitur. eadem ego ex hoc quaé
volo exquisívero.

Phílocrates, hic fécit hominem frúgi ut facere opórtuit.
Nám ego ex hoc quo género gnatus síscio: hic fas-
súst mihi. 295

Haéc tu eadem si cónfiteri vís, tua ex re féceris,
Quaé tamen scíto scíre me ex hoc. TY. Fécit officium
híc suum,

Quóm tibist conféssus verum, quámquam volui sédulo
Mêam nobilitatem óccultare et génus et divitiás meas,
Hégio: nunc quándo patriam et líbertatem pérdidí, 300
Nón ego me istunc pótius quam te métuere aequom
cénseo.

Vís hostilis cum ístoc fecit mēas opes aequábilis.
Mémini quom dicto haút audebat: fácto nunc laedát
licet.

Sét viden? fortúna humana fíngit artatque út lubet.
Mé qui liber fúeram servom fécit, e summo ínfumum:
Qui ímperare insuéram, nunc altérius imperio ópse-
quor, 306

Ét quidem si prôinde ut ipse fui ímperator fámiliae
Hábeam dominum, nón verear ne injúste aut graviter
mi ímperet.

Hégio, hoc te mónitum, nisi forte ípse non vis, vólue-
ram.

HE. Lóquere audacter. TY. Tam égo fui ante líber
quam gnatús tuus. 310

Tám mihi quam illi líbertatem hostílis eripuit manus.
Tám ille aput nos sérvit, quam ego núnc hic aput te
sérvio.

Ést profecto déus, qui quae nos gérimus auditque ét
videt.

Ís, uti tu me hic hábueris, proinde íllum illi curáverit.
Béne merenti béne profuerit, mále merenti pár erit.
Quám tu filiúm tuum, tam patér me meus desíderat. 316



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Égo me amitti, dónicum ille huc rédierit, non póstulo :
Vérum, te quaeso, aéstumatum hunc míhi des, quem
mittam ád patrem, 340

Ūt is homo redimátur illi. HE. Immo álium potius
mísero

Hínc, ubi erunt indútiae, illuc, tūm qui conveniát
patrem,

Quí tua quae jussís mandata ita út velis ei pérferat.

TY. Át nihil est ignótum ad illum mittere : operam
lúseris.

Húnc mitte, hic transáctum reddet ómne, si illuc vé-
nerit. 345

Néc quemquam fidéliorem néque quoi plus credát potes
Mittere ad eum, néc qui magis sit sérvos ex senténtia,
Néque adeo quoi tūm concredat fílium hođie audá-
cius.

Né vereare : méo pericło ego hújus experiár fidem

Frétus ingenio éjus, quod me esse scít erga se béne-
volum. 350

HE. Míttam equidem istunc aéstumatum túa fide, si
vís. TY. Volo :

Quám citissumé potest, tam hoc cédere ad factúm volo.

HE. Númquae causast quín, si ille huc non rédeat,
vigintí minas

Míhi des pro illo? TY. Óptumá immo. HE. Sólvyte
istum núnc jam,

Átque utrumque. TY. Dí tibi omnes ómnia optata
ófferant, 355

Quóm me tanto honóre honestas quómque ex vinclis
éximis.

Hóc quidem hau moléstumst jam, quod cóllus collarí
caret.

HE. Quód bonis benefít beneficium, grátia ea gravi-
dást bonis.

Núnc tu illum si illó's missurus, díce, monstra, praécipe,

Quae ad patrem vis nuntiari. Vn̄ vocem huc ad
tē? TY. Voca. 360

HE. Quae res bene vortat mihi meoque filio
Vobisque: volt te nóvos erus operam dare
Tuo veteri domino, quod is velit, fideliter.
Nam ego aestumatum huic dedi te viginti minis:
Hic autem te ait mittere hinc velle ad patrem, 365
Meum ut illi redimat filium, mutatio
Intér me atque illum ut nostris fiat filiis.

PH. Utróque vorsum réctumst ingeniúm meum,
Ad te atque ad illum: pró rota me uti licet.
Vel ego huc vel illuc vórtar, quo imperábitis. 370

HE. Tu tibi tuopte ingenio prodes plurimum,
Quom servitutum fers ita ut ferri decet.
Sequere: én tibi hominem. TY. Hábeo gratiám
tibi,

Quom cópiam istam mi ét potestatém facis,
Ut ego ad parentis hunc remittam nuntium, 375
Qui mé quid rerum hic ágitem et quid fieri velim,
Patri meo ordine ómnem rem illuc pérferat.
Nunc ita convenit ínter me atque hunc, Týndare,
Ut te aestumatum in Álidem mittam ad patrem:
Si nón reb̄tas, huic ut viginti minas 380

Dem pró te. PH. Recte cónvenisse séntio.
Nam páter expectat aut me aut aliquem nuntium,
Qui hinc ad se veniat. TY. Érgo animum advortás
volo,

Quae nuntiare hinc té volo in patriam ad patrem.

PH. Phílocrates, ut adhuc locorum féci, faciam sédulo,
Út potissumúm, quod in rem récte conducát tuam, [385
Íd petessam id pérsequarque córde atque animo et
víribus.

TY. Fácis ita ut te fácere oportet: núnc animum ad-
vortás volo.

Ómnium primúm salutem dícito matri ét patri

Ét cognatis ét siquem alium bénevolentem videris: 390
 Me híc valere et sérvitutum sérvire huic homini óp-
 tumo,

Quí me honore honéstiozem sémpér fecit ét facit.

PH. Ístuc ne praccípías, facile mémoria meminí ta-
 men.

TY. Nam équidem nisi quod cústodem habeo líberum
 me esse árbítror. 394

Dícito patrí, quo pacto míhi cum hoc convénerit

De hújus filió. PH. Quae memini, móra merast moné-
 rier.

TY. Ut eum redimat ét remittat nóstrum huc ambo-
 rúm vicem.

PH. Méminero. HE. At quam primum poterit: ín
 rem utriquest máxume.

PH. Nón tuum tu mágis videre quam ílle suum gna-
 túm cupit.

HE. Méus mihi, suus quoíquest carus. PH. Númquid
 aliut vís patri 400

Núntiari? TY. [Me híc valere et túte audacter dícito,

Týndarē] inter nós fuisse ingénio hau discordábili,

Néque te conmeruisse culpam néque me advorsatúm
 tibi,

Béneque ero gessísse morem in tántis aerumnís ta-
 men,

Néque med umquam déservisse té neque factis néque
 fide 405

Rébus in dubiís, egenis. Haéc pater quandó sciet,

Týndare, ut fuerís animatus érga suum gnatum átque
 se,

Númquam erit tam avárus, quin te emíttat gratiís
 manu.

Ét mea opera, si hinc rebíto, fáciám ut faciat fácius:

Nám tua opera et cómitate et vírtute et sapiéntia 410

Fécisti ut redíre liceat ad parentis dénuo,

Quóm aput hunc conféssus es et génus et divitiás
meas:

Quó pacto emisísti e vinclis túum erum tua sapiéntia.

PH. Féci ego ita ut conmémoras, et te méminisse id
gratúmst mihi.

Séd merito tibi ea évenerunt á me. Nam nunc, Phílo-
crates, 415

Sí ego item memorém quae me erga múlta fecistí
bene,

Nóx diem adimat: nám quasi servos méus sis, nihilo
sétius

Ópsequiosus tú mihi semper fûisti. HE. Di vostrám
fidem,

Hóminum ingenium líberale. Ut lácrumas excutiúnt
mihi.

Vídeas corde (amáre inter se): quántis suom erum laú-
dibus 420

Sérvos conlaudávit. TY. Edepol ístic me haut cen-
ténsumam

Pártem laudat, quam ípse meritust út laudetur laúdi-
bus.

HE. Érgo quom optumé fecisti, núnc adest occásio

· Bénéfacta cumuláre, ut erga hunc rém geras fidéliter.

PH. Mágis non factum póssum velle quam ópera ex-
periar pέρsequi: 425

Íd uti scias, Jovém supremum téstem do tibi, Hégio,

Me ínfidelem nón futurum Phílocrati. HE. Probus
és homo.

PH. Néc me secus umquam cî facturum quícquam
quam memét mihi.

TY. Ístaec dicta te éxpédire et óperis et factís volo,

Ét quom minus dixí quam volui dé te, animum advor-
tás volo 430

Átque horunc verbórum causa cáve tu mi iratús fuas.

Sét, te quaeso, cógitato hinc mēa fide mittí domum

Te aéstumatum et méam esse vitam hic pró te positam
pígneri,

Né tu me ignorés, quom extemplo meo é conspectu
apscésseris,

[Quom me servom in servitute pro te hic reliqueris]

Túque te pro líbero esse dúcas, pignus déseras, 436

Néque des operam pró me ut hujus réducem facias
fílium.

[Scíto te hinc minís viginti aéstumatum míttier.]

(Fác fidele síq̄ fidelis) cáve fidem fluxám geras. [440

Nám pater, scio, fáciet quæ illum fácere oportet ómnia.

Sérva tibi in perpétuom amicum me átque hunc in-
ventum ínveni.

Haéc per dexterám tuam te déxtera retinéns manu

Ópsecro, infidélior mi né fuas quam ego súm tibi.

Hóc age: tu míhi nunc erus es, tú patronus, tú pater:

Tíbi conmendo spés opesque méas. PH. Mandavistí
satis. 445

Sátin hábes, mandáta quae sunt fácta si referó? TY.

Satis.

PH. Ét tua et tua húc ornatus réveniam ex senténtia.

Númquid aliut? TY. Út quam primum póssis redeas.

PH. Rés monet.

HE. Jáam tu sequere mé, viaticum út dem a trapezitá
tibi:

Êadem opera a praetóre sumam sýngraphum. TY.

Quem sýngraphum? 450

HE. Quem híc ferat secum ád legionem, hinc íre huic
ut liceát domum.

Tu íntro abi. TY. Bene ámbulato. PH. Béne vale.

HE. Edepol rém meam

Cónstabilivi, quom íllos emi dé praeda a quaestóribus.

Éxpedivi ex sérvitute fílium, si díis placet.

Át etiam dubitávi hos homines émerem an non emerém
diu. 455



ACTUS III.

ERGASILUS.

Miser homost, qui ipsús sibi quod edit quaérit et id aegre invenit.

Sét illest miseriór, qui et aegre quaérit et nihil invenit.

[Ille miserrumus ést, qui, quom esse cúpiit, quod edit nón habet.]

Nam hércle ego huic dié, si liceat, óculos ecfodiám lubens:

Íta malignitáte oneravit ómnis mortalís mihi. 465

Néque jejuniósiorem néc magis ecfertúm fame

Vídi nec quoi mínus procedat quídquid facere occéperit:

Íta venter guttúrque resident ésurialis férias.

Ílicet parasíticae arti máxumam in malám crucem:

Íta juventus jám ridiculos ínopes ab se ségregat. 470

Níl morantur jám Lacones ími supsellí viros,

Plágipatidas, quíbus sunt verba síne penu et pecúnia.

Éos requirunt, quí, lubenter quom éderint, reddánt domi.



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Neque aúxilium mist néque adeo spes, quae mi hunc
aspellát metum: 519

Nec súbdolis mendáciis mihi úsquam mantellúmst
meis.

Nec súcophantiis nec fucis úllum mantellum óbviámst.
Neque déprecatió perfidiis méis nec malefactis fugast.
Nec cónfidentiae úsquam hospitiumst nec devorticu-
lúm dolis.

Opérta quae fuére aperta súnť, patent praestígiae. 524

Omnis palamst res: néque de hac re negótiumst,
Quín male occidam óppetamque péstem eri vicém ma-
lam.

Pérdidit me Arístophontes híc, qui intro advenít modo:
Ís me novit, ís sodalis Phílocrati et cognátus est.

Néque Salus serváre, si volt, mé potest: nec cópiast
Me éxpediundi, nísi si astutiam áliquam corde máchi-
nor. 530

Quám, malum? quid máchiner, quid cónminiscar, haé-
reo:

Nísi nugas inéptiasque jam íncipisso máxumas.

C



HEGIO. ARISTOPHONTES. TYNDARUS. LORARI.

HE. Quo illúm nunc hominem próripuisse fôras se
dicam ex aédibus?

TY. Enimvéro nunc ego óccidi: eúnt ad te hostes,
Týndare.

Quid fábulabor? quíd negabo? aut quíd fatebor?
nám mihi 535

Res ómnis in incertó sitast: quid rébus confidám
meis?

Utinám te di prius pérderent, quam périisti e patriá
tua,

Arístophontes, qui éx parata re ínparatam omném facis.
Occísast haec res, nísi reperio atrócem mi aliquam as-
tútiam.

HE. Sequere: én tibi hominem, adi átque adloquere.

TY. Quís homost me hominum míserior?

AR. Quíd istuc est, quod méos te dicam fúgitare
oculos, Týndare, 541

Próque ignoto me áspnari, quási me numquam nó-
veris?

Équidem tam sum sérvos quam tu, etsi égo domi li-
bér fui,

Tu úsque a puero sérvitutum sérvivisti in Álide.

HE. Édepol minume míror, si te fúgitat aut oculós
tuos 545

Aút si te odit, qui ístum appelles Týndarum pro
Phílocrate.

TY. Hégio, hic homó rabiosus hábitus est in Álide:
Né tu quod istic fábulatur aúris inmittás tuas.

Nám istic hastis ínsectatus ést domi matrem ét pa-
trem,

Ét illic isti qui sputatur mórbus interdúm venit. 550

Prôin tu ab istoc prócul apscedas. HE. Últro istum
a me. AR. Ain, vérbero,

Mé rabiosum atque ínsectatum esse hástis meum me-
morás patrem ?

11. Ét eum mihi esse mórbum, ut qui med ópus sit in- *su m o'?*
sputárier ?

HE. Né verere, múltos iste mórbus homines mácerat,
Quíbus insputarí saluti fúit atque is prófuit. 555

AR. Quíd, tu autem etiam huic crédis ? HE. Quíd
ego crédam huic ? AR. Insanum ésse me.

TY. Vídén tu hunc, quam inimíco voltu intúitur ?
concedi óptimumst,

11. Hégio : fit quód ego dixi : glíscit rabies : cáve tibi.

HE. Crédidi esse insánum extemplo, ubi te áppel-
lavit Týndarum.

11. TY. Quín suum ipse intérdum ignorat nómen neque
scit quí siet. 560

HE. Át etiam te sũum sodalem esse áibat. TY.
Hau vidí magis :

Ét quidem Alcmaeus átque Orestes ét Lycurgus
póstea

Úna opera mihi sũnt sodales qua íste. AR. At
etiam, fúrçifer,

Mále loqui mi audés ? non ego te nóvi ? HE. Pol
planum íd quidemst :

Nón novisse, qui ístum appelles Týndarum pro Phí-
locrate. 565

Quém vides, eum ignóras : illum nóminas, quem nón
vides.

AR. Ímmo iste eum sese áit qui non est ésse et qui
veróst negat.

TY. Tu ênim repertu's, Phílocratem qui súperes ve-
rivérbio.

AR. Pól, ego ut rem videó, tu inventu's, véra vani-
túidine

Quí convincas. Sét quaeso hercle agedum áspice ad
me. TY. En. AR. Díe modo, 570

Tén negas Tyndárum esse? TY. Nego ego. AR.

Tún te Philocratem ésse ais?

TY. Égo vero inquam. AR. Túne huic credis?

HE. Plús quidem quam tibi aút mihi:

Nam ílle quidem, quem tú esse hunc memoras, hódie
hinc abiit Álidem

Ád patrem hujus. AR. Quém patrem, qui sérvos
est? TY. Et tú quidem

Sérvos es, libér fuisti: et égo me confidó fore, 575

Si hújus huc recónciliasso in líbertatem fílium.

AR. Quíd ais, furcifér? tun natum té esse memoras
líberum?

TY. Nón equidem me Líberum, set Phílocratem esse
aió. AR. Quid est?

Út scelestus, Héggio, nunc íste te ludós facit.

Nám is est servos ípse neque praetér se umquam ei
servós fuit. 580

TY. Quía tute ipse egés in patria nec tibi qui vivás
domist,

Ómnis inveníri similis tûi vis: non mirúm facis:

Ést miserorum, ut málevolentes sint atque invideánt
bonis.

AR. Héggio, vide síis nequid tu huic témere insistas
crédere:

Átque ut perspició, profecto jám aliquid pugnaé
dedit: 585

Fílium tuum quód redimere se aít, id né útiquam
míhi placet.

TY. Scío te id nolle fíeri: ecfíam támen ego id, si
di ádjuvant.

Íllum restituam huíc, hic autem in Álidem me mêu
patri:

Própterea ad patrem hinc amisi Týndarum. AR.
Quin túte is es:

Néque praeter te in Álide ullus sérvos istoc nómin-
est. 590

TY. Pêrgin servom me éxprobrare esse, íd quod vi
hostiũ óptigit?

AR. Ênim jam nequeo cõntineri. TY. Heus, aúdin
quid ait? quín fugis?

Jám illic_hic nos ínsectabit lápidibus, nisi illúnc
jubes

Cõnprehendi. AR. Crúciór. TY. Ardent óculi:
fune opust, Hégio:

Víden tu illi maculári corpus tótum maculis lúridis?
Átra bilis ágitat hominem. AR. At pól te, si hic
sapiát senex, 596

Píx_atra agitet âput carnificem tûoque capiti inlú-
ceat.

TY. Jám deliraménta loquitur, lárvae stimulánt vi-
rum.

HE. Quíd, si ego hunc nunc cõnprehendi jússerim?
TY. Sapiás magis.

AR. Crúciór lapidem nón habere mé, ut illi mastígiac
Cérebrum excutiam, quí me insanum vêrbis concin-
nát suis. 601

TY. Aúdin lapidẽm quaéritare? AR. Sólus te solúm
volo,

Hégio. HE. Istinc lóqzere, siquid vís, proçul: ta-
men aúdiam.

TY. Námque edepol si adbítez propius, ós denasa-
bít tibi

Mórdicus. AR. Neque pól me insanum, Hégio, esse
créduis 605

Néque fuisse umquám neque esse mórbum, quem
istic aútumat.

Vérum siquid métuis a me, júbe me vincirí: volo,
Dúm istic itidem vínciatur. TY. Ímmo enimvero,
Hégio,

Ístic qui volt vínciatur. AR. Táce modo: ego te, 375
Phílocrates

Fálse, faciam ut vérus hodie réperiare Týndarus. 610

Quíd mi abnutas? TY. Tíbi ego abnuto? * * *

* * * * * quíd agat, si aphis lóngius?

HE. Quíd ais? quid, si adeam hunc insanum? TY.

Núgas: ludificábitur,

Gárriet quói néque pes umquam néque caput con-
páreat.

Órnamenta ap súnt: Ajacem, hunc quóm vides, ipsúm
vides. 615

HE. Níhili facio, támen adibo. TY. Núnc ego om-
nino óccidi,

Núnc ego inter sacrúm saxumque stó nec quid faciám
scio.

HE. Dó tibi operam, Arístophontes, síquid est quod
mé velis.

AR. Éx me audibis véra quae nunc fálsa opinare,
Hégio.

Sét primum hoc med éxpurgare tíbi volo, me in-
sániam 620

Néque tenere néque mi esse ullum mórbum nisi quod
sérvio.

Át ita me rex dêorum atque hominum fáxit patriae
cónpotem,

Út istic Philocratés non magis est quam aút ego aut
tu. HE. Eho, díe mihi,

Quís illic igitur ést? AR. Quem dudum díxi a prin-
cipió tibi.

Hóc si secus repéries, nullam caúsam dico quín mihi
Ét parentum et líbertatis áput te deliquió siet. 626

HE. Quíd tu ais? TY. Me túum esse servom et té
meum erum. HE. Haut istúc rogo.

Fúistin liber? TY. Fúi. AR. Enimvero nón fuit,
nugás agit.

TY. Quí tu scis? an tú fortasse fúisti meae matri
ópstitrix,



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TY. Út quidem hercle in médium ego hodie péssume
procésserim :

Vaé illis virgis míseris, quae hodie in térgo morien-
túr meo. 650

HE. Vérba mihi data ésse video. TY. Quíd cessa-
tis, cónpedes,

Cúrrere ad me méaque amplecti crúra, ut vos custó-
diam ?

HE. Sátin illi me hodié scelesti cápti ceperúnt dolo ?
Íllic servom se ádsimulabat, híc sese autem líberum.
Núculeum amisí, retinui pígnéri putámina. 655

Íta mi stolido súrsum vorsum os súblevēre offúciis.
Híc quidem me numquam ínridebit. Cólaphe, Cor-
dalió, Corax,

Íte istinc, ecférte lora. LO. (Núm lignatum mítti-
mur ?)

✓ HE. Injícite manicas áctutum huic mastígiae.

TY. Quíd hoc ést negoti ? quíd ego deliquí ? HE.
Rogas ? 660

Satór sartorque scélerum et messor máxume.

TY. Non óccatorem príus audebas dícere ?

Nam sémper occant príus quam sariunt rústici.

HE. Atát, ut confidénter mihi contra ástitit.

TY. Decet ínnoctem sérvom hominem atque in-
nóxium 665

Confídentem esse, suam áput erum potíssimum.

HE. Astríngite isti súltis vehementér manus.

TY. Tuús sum, tu has quídém vel praecidí jube.

Set quíd negotist quam ób rem suscensés mihi ?

HE. Quia mé meamque rém, quod in te unó fuit,
Tuís scelestis fálsidicis falláciis 671

Diláceravisti dêartuavistíque opes,

Confécisti omnis rés ac rationés meas.

Ita mi éxemísti Phílocratem falláciis.

Illum ésse servom crédidi, te líberum : 675

Ita vósmet aiebátis itaque nómina
 Intér vos permutástis. TY. Fateor ómnia
 Facta ésse ita ut tu dícis et fallácijs
 Abísse eum aps te méa opera atque astútia :
 An, ópsecro hercle te, íd nunc suscensés mihi ? 680
 HE. At cúm cruciatu máxumo íd factúmst tuo.
 TY. Dum ne ób malefacta, péream : parvi íd
 aéstumo.

Si ego híc peribo, ast ille, ut dixit, nón redit :
At erít mi hoc factum mórtuo memorábile,
 Me méum erum captum ex sérvitute atque hós-
 tibus 685

Reducém fecisse líberum in patriam ád patrem,
 Meúmque potius mé caput perículo
 Praeóptavisse quam ís periret pónere.
 HE. Facito érgo ut Acherúnti clueas glória.
 TY. Qui pér virtutem périt, at non ínterit. 690
 HE. Quando égo te exemplis péssumis cruciá-
 vero

Atque ób sutelas tñas te morti mísero,
 Vel te ínterisse vél perisse praédicent;
 Dum péreas, nihil intérduo, aiant vívere.
 TY. Pol si ístuc faxis, haú sine poena féceris, 695
 Si ille húc rebitet, sicut confido ádfore.

AR. Pro di ínmortales : núnc ego teneo, núnc scio
 Quid hóc negotist. Méus sodalis Phílocrates
 In líbertatest áput patrem in patriá. Benest :
 Nec ést mihi quisquam, mélius aeque quóí velim.
 Set hóc mihi aegrest, me huíc dedisse operám ma-
 lam, 701

Qui núnc propter me méaque verba vínctus est.
 HE. Votuín te quicquam mi hódic falsum prólo-
 qui ?

TY. Votuísti. HE. Quor es aúsus mentirí mihi ?

TY. Quia véra obessent illi, quoi operám dabam :
Nunc fálsa prosunt. HE. Át tibi oberunt. TY.

Óptumest : 706

At erúm servavi, quém servatum gaúdeo,
Quoi mé custodem addíderat erus majór meus.
Set málene id factum tu árbitrare? HE. Pés-
sume.

TY. At ego áio recte, qui áps te sorsum séntio: 710

Nam cógitato, síquis hoc gnató tuo

Tuus sérvos faxet, quálem haberes grátiam?

Emítteresne nécne eum servóm manu?

Essétne aput te is sérvos acceptíssimus?

Respónde. HE. Opinor. TY. Quór ergo iratús
mihí's? 715

HE. Quia illí fuisti quam mihi fidélior.

TY. Quid? tu úna nocte póstulavisti ét die

Recéns captum hominem, núperum et novícium,

Te pérdocere, ut mélius consulerém tibi 719

Quam illí quicum una a púero aetatem exégeram?

HE. Ergo áb eo petito grátiam istam. Dúcite

Ubi pónderosas, crássas capiat cónpedis:

Inde íbis porro in látomias lapidárias.

Ibi quom álii octonos lápides ecfodiúnt, nisi

Cotídiano sésquiopus conféceris, 725

Sescéntoplago nómen indetúr tibi.

AR. Per dêos atque homines égo te optestor, Hé-
gio,

Ne tu ístunc hominem pérduís. HE. Cuxábitur:

Nam nóctu nervo vínctus custodíbitur,

Intérdius sub térra lápides éximet. 730

Diu ego hunc cruciabo, nón uno apsolvám die.

AR. Certúmnest tibi istuc? HE. Nón moriri cér-
tiust.

Abdúcite istum actútum ad Hippolytúm fabrum,

Jubéte huic crassas cónpedis inpíngier. 734

Inde éxtra portam ad mêum libertum Córdalum

In lápicidinas fácite deductús siet :

Atque hunc me velle dícite ita curárier,

Nequj deterius huic sit quam quoi péssumest.

TY. Quor égo te invito mé esse salvom póstulem?

Períclum vitae méae tuo stat perículo. 740

Post mórtem in morte níhil est quod metuám
mali.

Etsí pervivo usque ád summam aetatém, tamen

Breve spátiumst perferúndi quae minitás mihi.

Vale átque salve, etsi áliter ut dicám meres.

Tu, Arístophontes, dé me ut meruisti íta vale : 745

Nam míhi propter te hoc óptigit. HE. Abdúcite.

TY. At únun hoc quaeso, si húc rebitet Phílo-
crates,

Ut mi éjus facias cónveniundi cópíam.

HE. Perístis, nisi jam hunc é conspectu abdúctis.

TY. Vis haéc quidem herclest, ét trahi et trudí se-
mul. 750

HE. Illést abductus récta in phylacam, ut dígnus
est.

Ego illís captivís áliis documentúm dabo,

Ne tále quisquam fácinus incipere aúdeat.

Quod ápsque hoc esset, quí mihi hoc fecít palam,

Usque óffrenatum sús me ductarént dolis. 755

Nunc cértumst nulli pósthac quicquam crédere.

Satís sum semel decéptus : speraví miser

Ex sérvitute me éxemisse fílium.

Ea spés elapsast. Pérdidi unum fílium,

Puerúm quadrimum quém mihi servos súrpuít, 760

Neque eúm servom umquam répperi neque fílium :

Majór potitus hóstiumst. Quod hoc ést scelus :

Quasi in órbitatem líberos prodúxerim.

Sequere hác : redducam te úbi fuisti. Néminis
 Miseréri certumst, quía mei miseret néminem. 765
 AR. Exaúspicavi ex vínclis : nunc intéllego
 Redaúspicandum esse ín catenas dénuo.





ACTUS IV.

ERGASILUS.

Júppiter suprême, servas mé measque augés opes :
Máxumas opímitates ópiparasque offérs mihi :
Laudém, lucrum, ludúm, jocum, festívitatem, férias, 770
Pompám, penum, potátiones, sáuritatem, gaúdium.
Salvós sum nec quoiquam hómini supplicáre nunc certúmst mihi :

Nam vél prodesse amíco possum vél inimicum pérdere.
Ita híc me amoenitáte amoena amoénus oneravít dies :
Ita síne sacris heréditatem sum áptus ecfertíssumam.
Nunc ád senem cursúm capessam hunc Hégionem, quóí
boni 776

Tantum ádfero, quantum ípsus a dis óptat, atque etiam
ámplius.

Nunc cértá res est, êodem pacto ut cómici serví solent,
Coníciam in collum pállium, primo éx me ille hanc ut
rem aúdiat :

Speróque me ob hunc núntium esse aetérnum adepturúm cibum. 780

HEGIO. ERGASILUS.

- - - 4

HE. Quanto in pectore hanc rem meo magis
voluto,

Tanto mi aegritudo auctior est in animo,

Ad illum modum sublitum os esse mi hodie:

- - 4

3

Neque id perspicere quivi. 785

- - - 4

Quod quom scibitur, tum per urbem inridebor.

Quom extemplo ad forum advenero, omnes lo-
quentur:

“Hic ille est senex doctus, quod verba data sunt.”

Set Ergasilus estne hic, procul quem ire video?

Conlecto quidemst pallio: quidnam acturust?

ER. Move apud te moram nunc, Ergasile, atque
age hanc rem. 790

Minor interminorque, nequis mi hic opstiterit obvi-
am,

Nisi qui satis diu vixisse sese homo arbitrabitur:

Nam qui opstiterit ore sistet. HE. Hic homo pugi-
latum incipit.

ER. Facere certumst. Prinde ita omnes itinera in-
sistant sua, 794

Nequis in hac platea negoti conferat quicquam sui:
Nam meus est ballista pugnus, cubitus catapultast
mihi,

Humerus aries: tum genu ut quemque icero, ad ter-
ram dabo.

Dentilegos omnis mortalis faciam, quemque offen-
dero.

HE. Quae illaec est minatio? nam nequeo mirari
satis.

ER. Faciam ut hujus die locique meique semper me-
minerit: 800

Qui mi in cursu opstiterit, faxo vitae is opstiterit
suae.



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Sét ego cesso hunc Hégionem oneráre laetitiá senem?
 Quí homine hominum adaéque nemo vívit fortuná-
 tior.

HE. Quae illaec est laetitia, quam illic laetus largi-
 túr mihi?

ER. Púltabo aedis: heús, ubi estis? écquis hoc ape-
 rit óstium? 830

HE. Híc homo ad cenam récipit se ad me. ER.
 Áperite hasce ambás foris

Príus quam pultando ássulatim fóribus exitiúm dabo.

HE. Pérlubet hunc cónloqui hominem: Ergásile.

ER. Qui Ergasilúm vocat?

HE. Réspice me. ER. Fortúna tibi quod nec faciet
 nec núnc facit,

Hóc me jubes. Set quíst? HE. Respicedum ad me:

Hégio sum. ER. Oh mihi: 835

Quántumst hominum tu óptume optumórum, in tem-
 pore ádvenis.

HE. Néscio quem ad pórtum nactu's, úbi cenes: eo
 fastidis.

ER. Cédo manum. HE. Manúm? ER. Manum, in-
 quam, cédo tuam actutúm. HE. Tene.

ER. Gaúde. HE. Quid ego gaúdeam? ER. Quia
 ego ímpero. Age gaudé modo.

HE. Pól maerores mi ántevortunt gaúdiis. ER. * *

Jám ego ex corpore éxigam omnis máculas maero-
 rúm tibi: 841

Gaúde audacter. HE. Gaúdeo, etsi níl scio quod
 gaúdeam.

ER. Béne facis: jubé. . . HE. Quid jubeam? ER.
 Ígnem ingentem fíeri.

HE. Ígnem ingentem? ER. Íta dico, ut sit mágnus.

HE. Quid? me, vólturi,

Túan causa aedis íncensurum cénses? ER. Noli
 iráscier. 845

Júben an non jubés astitui aúlas, patinas élui,
Láridum atque epulás foveri fóculis in fervéntibus,
Álium piscis praéstinatum abíre? HE. Hic vigilans
sómniat.

ER. Álium porcinam átque agninam et púllos galli-
náceos?

HE. Scís bene esse, sí sit unde. ER. Múraenam at-
que ophthálmiam, 850

Hóraeum, scombrum ét trugonum et cétum et mol-
lem cáseum?

HE. Nóminandi istórum tibi erit mágis quam edundi
cópia

Híc aput me, Ergásile. ER. Mean me caúsa hoc
censes dícere?

HE. Néc nihil hodie néc multo plus tu híc edes, ne
frústra sis: 854

Prôin tu tui cotídiani vícti ventrem ad me ádferas.

ER. Quín ita faciam ut túte cupias fácere sumptum,
etsi égo votem.

HE. Égone? ER. Tu ne. HE. Túm tu mi igitur
érus es. ER. Immo bénevolens.

Vín te faciam fórtunatum? HE. Málim quam mise-
rúm quidem.

ER. Cédo manum. HE. En manúm. ER. Di te
omnes ádjuvant. HE. Nil séntio.

ER. Nón enim es in sénticeto, eó non sentis. Sét
jube 860

Vása tibi pura ádparari ád rem divinám cito
Átque agnum adferri propere unum pínguem. HE.
Quor? ER. Ut sácrufices.

HE. Quóí deorum? ER. Mihi hércle: nam ego
nunc tíbi sum summus Júppiter:

Ídem ego sum Salús, Fortuna, Lúx, Laetitia, Gaúdium.
Prôinde tu deum hunc sáturitate fácias tranquillúm
tibi. 865

HE. Éssurire míhi videre. ER. Mi équidem essurio,
nón tibi.

HE. Tuo árbitratu: fáciie patior. ER. Crédo: con-
suetú's puer.

HE. Júppiter te díque perdant. ER. Te hércle mi
aequomst grátias

Ágere ob nuntiúm: tantum ego nunc pórtó a portu
tíbi boni.

Núnc tu mihi placés. HE. Abi stultus, séro post
tempús venis. 870

ER. Ígitur olim si ádvenissem, mágis tu tum istuc
díceres.

Núnc hanc laetitiam áccipe a me quám fero: nam
fílium

Túum modo in portú Philopolemum vívom, salvom
et sóspitem

Vídi in puplicá celoce ibidémque illum adulescéntu-
lum

Áleum una et túum Stalagmum sérvom, qui aufugít
domo, 875

Quí tibi subrupuít quadrimum púerum filiolum
tuum.

HE. Ábi in malam rem, lúdis me. ER. Ita me amá-
bit sancta Sáturitas,

Hégio, itaque súdo me semper cóndecoret cognómine,
Út ego yidi. HE. Mêumne gnatum? ER. Túum
gnatum et geniúm meum. 879

HE. Ét captivom illum Álidensem? ER. Mà τὸν
'Απόλλω. HE. Et sérvolum

Mêum Stalagmum, mêum qui gnatum súbrupuit?
ER. Νῆ τὰν Κόραν.

HE. Jam diu? ER. Νῆ τὰν Πραινέστην. HE. Vé-
nit? ER. Νῆ τὰν Σιγνίαν.

HE. Céرتون? ER. Νῆ τὰν Φρουσινῶνα. HE. Víde
sis. ER. Νῆ τὰν 'Αλάτριον.

HE. Quíd tu per barbáricas urbis júras? ER. Quia
enim item ásperae

Súnt, ut tuum victum aútumabas ésse. HE. Vae
aetatí tuae. 885

ER. Quíppe quando míhi nil credis, quód ego dico
sédulo.

Sét Stalagmus quôjus erat tunc nátionis, quom hinc
abit?

HE. Sículus. ER. At nunc Sículus non est: Bóius
est: boiám terit:

Líberorum quaérundorum caúsa ei credo uxór da-
tast.

HE. Díc, bonan fidé tu mi istaec vérba dixistí?

ER. Bona. 890

HE. Di ínmortales, íterum natus vídeor, si vera aú-
tumas.

ER. Áin tu? dubium habébis etiam, sáncte quom
ego jurém tibi?

Póstremo, Hegió, si parva júri jurandóst fides,

Víse ad portum. HE. Fácere certumst: tu íntus
cura quód opus est:

Súme, posce, próme quídvis: té facio cellárium. 895

ER. Nam hércle, nisi ego mánticinatus próbe ero,
fusti péctito.

HE. Aéternum tibi dápinabo víctum, si vera aútu-
mas.

ER. Únde id? HE. A me mēoque gnato. ER.

Spónden tu istut? HE. Spóndeo.

ER. Át ego tuum tibi ádvenisse fílium respóndeo.

HE. Cúra quam optumé potes. ER. Bene ámbula
et redámbula. 900

Íllic hinc abiit: míhi rem summam crédidit cibáriam.

Di ínmortales, jam út ego collos praétruncabo tégo-
ribus.

Quánta pernís péstis veniet, quánta labes lárido,

Quánta sumini ápsumedo, quánta callo cálamitas,
 Quánta laniis lássitudo, quánta porcináriis: 905
 Nam ália si memorém, quae ad ventris víctum con-
 ducúnt, morast.

Núnc ibo ut properem ín praefecturam, út jus dicam
 lárido

Ét quae pendent índemnatae pérnae, eis auxilium út
 feram.

PUER.

Diéspiter te díque, Ergasile, pérdant et ventrém tuum
 Parasítosque omnis ét qui posthac cénam parasitís da-
 bit. 910

Cladés calamitasque, íntemperies módo in nostram ad-
 venít domum.

Quasi sí sit lupus esúriens, metui ne ín me faceret ín-
 petum.

Nimisq̄ue hércle ego illum mále formidabam: íta fren-
 debat déntibus.

Advéniens deturbávit totum cúm carni carnárium.

Arrípuit gladium, détruncavit tríbus tegoribus glán-
 dia. 915

Aulás calicesque omnis confregit, nísi quae modialés
 erant:

Cocúm percontabátur, possent sériae fervéscere.

Cellás refregit ómnis intus réclusitque armárium.

Adsérvate istunc súltis, servi: ego íbo ut conveniám
 senem:

Dicam ílli ut sibi penum áliut ornet, sí quidem sese
 utí volet: 920

Nam in hóc, ut hic quidem adórnat, aut jam níhil est
 aut jam níhil erit.



ACTUS V.

HEGIO. PHILOPOLEMUS. PHILOCRATES. STALAGMUS.

HE. Joví disque agó gratiás merito mágnas,
Quom té reducem núnc tuo patri reddidérunt
Quomque éx miseríis plurumís me exemérunt,
Quas, dúm te caréndum hic fúit, sustentábam, 925
Quomque ístunc conspício in potéstate nóstra
Quomque hújus repértast fidés firma nóbis.

PHILOP. Sátis jam dolui ex ánimo et cura sátis me et
lacrumis máceravi :

Sátis jam audivi túas aerumnas, ád portum mihi quás
memorasti.

Hóc agamus. PHILOCR. Quíd nunc, quoniam técum
servaví fidem 930

Tíbique hunc reducem in líbertatem féci? HE. Fe-
cisti út tibi,

Phílocrates, numquám referre grátiam possím satis,
Prôinde ut tu proméritu's de me et filio. PHILOP.

Immó potes,
Páter, et poteris ét ego potero et dí potestatém da-
bunt, 934

Út beneficium béne merenti nóstro merito múneres,
Sicut tu huic potés, pater mi, fácere merito máxume.

HE. Quíd opust verbis? língua nullast quá negem
quidquíd roges.

PHILOCR. Póstulo aps te ut mi illum reddas sérvom,
quem hic relíqueram

Pígnus pro me, míhi qui melior quám sibimet sempér
fuit,

Pró benefactis éjus ut ei prétium possim réddere. 940
 HE. Quóm bene fecistí, referetur grátia id quod pós-
 tulas:

Ét id et aliut quód me orabis ímpetrabis. Átque te
 Nólim suscensére, quod ego irátus ei fecí male.

PHILOCR. Quíd fecisti? HE. In lápicidinas cónpedi-
 tum cóndidi,

Úbi rescivi míhi data esse vérba. PHILOCR. Vae mi-
 seró mihi: 945

Própter meum capút labores hómuni evenisse óp-
 tumo.

HE. Át ob eam rem míhi libellam pró eo argenti né-
 duis:

Grátius a me, út sit liber, dúcito. PHILOCR. Edepol,
 Hégio,

Fácis benigne: sét quaeso hominem ut júbeas arces-
 sí. HE. Licet.

Úbi vos estis? íte actutum, Týndarum huc arcés-
 site. 950

Vós ite intro: intéribi ego ex hac státua verbereá
 volo

Érogitare, mēo minore quíd sit factum fílio.

Vós lavate intéribi. PHILOP. Sequere hac, Phílo-
 crates, me intró. PHILOCR. Sequor.

HE. Áge tu illuc procéde, bone vir, lépidum mancu-
 piúm meum.

ST. Quíd me facere opórtet, ubi tu tális vir falsum
 aútimas? 955

Fúi ego bellus, lépidus, bonus vir núnquam neque
 frugí bonae

Néque ero umquam: ne tu ín spem ponas mé bonae
 frugí fore.

HE. Própemodum ubi locí fortunae túae sint facile
 intéllegis.

Sí eris verax, túa ex re facies, éx mala meliúsculam.



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PHILOCRATES. HEGIO. STALAGMUS.

PH. Hégio, adsum : síquid me vis, ímpera. HE. Hic
gnatúm meum

Túo patri ait se véndidisse séx minis in Álide.

PH. Quám diu id factúmst? ST. Hic annus íncipit
vicénsumus. 980

PH. Fálssa memorat. ST. Aút ego aut tu : nám qua-
drimulúm tibi

Túus pater pecúliarem párvolo pueró dedit.

PH. Quíd erat ei nomén? si vera dícis, memoradúm
mihi.

ST. Paégnium vocitátust : post vos índidistis Týn-
daro.

PH. Quór ego te non nóvi? ST. Quia jam mós est
oblivisci hóminibus 985

Néque novisse, quójus nihili sít faciunda grátia.

PH. Díc mihi, isne istíc fuit quem véndidisti mēo
patri,

Quí mihi puero dátus peculiárist? ST. Hujus fílius.

HE. Vívitne is homo? ST. Argéntum accepi, níl
curavi céterum.

HE. Quíd tu ais? PH. Quin ístic ipsust Týndarus
tuus fílius, 990

Út quidem hic arguménta loquitur. Nám ís mecum
a pueró puer

Béne pudiceque éducatust úsque ad adulescéntiam.

HE. Ét miser sum et fórtunatus, sí vos vera dícitis.

Êo miser sum, quía male illi féci, si gnatús meust.

Éheu, quor ego plús minusque féci illi quam aequóm
fuit. 995

Quód male feci, crúciór : modo si inféctum fieri pós-
siet.

Sét eccum incedit húc ornatus haút ex suis virtúti-
bus.

TYNDARUS. HEGIO. PHILOCRATES. STALAGMUS.

TY. Vidi ego multa saepe picta quae Ácherunti fierent

Crúciamenta: vérum enimvero núlla adaequest
Ácheruns

Átque ubi ego fui in lápicidinis. Íllic ibi demúmst
locus, 1000

Úbi labore lássitudost éxigunda ex córpore.

Nam úbi illo adveni, quási patriciis púeris aut mo-
nérulae

Aút anates aut cóturnices dántur quicum lúsitent:
Ítidem mi adveniénti haec upupa quí me delectém
datast.

Sét erus eccum ante óstium, et erus álter eccum ex
Álide 1005

Rédiit. HE. Salveto, éxoptate gnáte mi. TY.
Hem: quid, gnáte mi? [ium:

Áttat, scio quor té patrem esse adsímules et me fíl-
Quía mi item ut paréntes lucis dás tuendi cópiam.

PH. Sálve, Tyndare. TY. Ét tu, quojus caúsa hanc
aerumnam éxigo. 1009

PH. Át nunc liber ín divitias fáxo venies: nám tibi
Páter hic est: hic sérvost qui te huic hínc quadri-
mum súrpuít,

Véndidit patrí meo te séx minis. Is té mihi

Párvolum pecúliarem párvolo pueró dedit.

Íllic indicium fécit: nam hunc ex Álide huc redúci-
mus.

Quín hujus filium íntus eccum, frátrem germanúm
tuum. 1015

TY. Quíd tu ais? addúxtine illum cáptivom hujus
fílium?

PH. Quín, inquam, intus híc est. TY. Fecisti édepol
et recte ét bene.

PH. Nunc tibi pater hic est: hic fur est tuus, qui
parvom hinc te abstulit.

TY. At ego hunc grandis grandem natu ob furtum
ad carnificem dabo.

PH. Meritus est. TY. Ergo edepol merito meritam
mercedem dabo. 1020

Sed dic, oro te, pater meus tuus es? HE. Ego sum,
gnate mi.

TY. Nunc demum in memoriam redeo, quom mecum
recogito

Nunc edepol demum in memoriam regredior audisse
me

Quasi per nebulas Hesionem meum patrem vocarier.

HE. Ego sum. PH. Conpedibus te quaeso ut tibi
sit levior filius . 1025

Atque hic gravior servos. HE. Certumst principium
id praevortier.

Eamus intro, ut arcessatur faber, ut istas conpedis

Tibi adimam, huic dem. ST. Quoi peculi nihil est,
recte feceris.

CATERVA.

Spéctatores, ad pudicos móres facta haec fábulast.

Néque in hac subigitationes súnť neque ulla amatio

Néc pueri suppositio aut argénti circumductio, 1031

Néque ubi amans aduléscens scortum líberet clam
suum patrem.

Hújus modi paucás poetae réperiunt comoédias,

Úbi boni melióres fiant. Nunc vos, si vobis placet

Éť si placuimús neque odio fuimús, signum hoc mít-
tite: 1035

Quí pudicitiae ésse voltis praémium, plausum date.

**T. MACCI PLAUTI
TRINUMMUS.**



ARGUMENTUM.

Thensaúrum clam apstrusum ábiens peregre Chármides

Remque ómnem amico Cállicli mandát suo.

Istóc apsentē mále rem perdit fílius.

Nam et aedis vendit: hás mercatur Cállicles.

Virgo índotata sóror istius póscitur.

5

Minus quó cum invidia dét ei dotem Cállicles,

Mandát qui dicat aúrum ferre se á patre.

Ut vénit ad aedis, hunc deludit Chármides

Senéx, ut rediit: quójus nubunt líberi.

PERSONAE.

LUXURIA cum INOPIA PROLOGUS

MEGARONIDES SENEX

CALLICLES SENEX

LUSITELES ADULESCENS

PHILTO SENEX

LESBONICUS ADULESCENS

STASIMUS SERVOS

CHARMIDES SENEX

SUCOPHANTA

CANTOR



PROLOGUS.

LUXURIA. INOPIA.

LU. Sequere hęc me, gnata, ut múnus fungaris tuum.

IN. Sequór: set finem fóre quem dicam néscio.

LU. Adést: nam illaec sunt aédes: i intro núnciam.

Nunc, néquis erret vóstrum, paucis ín viam

Dedúcam, si quidem óperam dare promíttitis. 5

Nunc ígitur primum quae ego sim et quae illaec siet

Huc quae ábiit intro, dicam si animum advórtitis.

Primúm mihi Plautus nómen Luxúriae índidit:

Tum illánc mihi esse gnátam voluit Ínopiam.

Set éa quid huc intro íerit impulsú meo, 10

Accípite et date vocívas auris dum éloquor.

Aduléscens quidamst, quí in hisce habitat aédibus:

Is rém paternam me ádjutrice pérdidit.

Quoníam êi qui me aleret níl video esse rélicui,

Dedi êi meam gnata, quícum egestatem éxigat. 15

Set de árgumento ne éxpectetis fábulae:

Senés qui huc venient í rem vobis áperient.

Huic Graéce nomen ést Thensauro fábulae:

Philémo scripsit: Plaútus vortit bárbare,

Nomén Trinummo fécit. Nunc vos hęc rogat 20

Ut líceat possidére hanc nomen fábulam.

Tantúmst. Valetē: adéste cum siléntio.



A C T U S I.

MEGARONIDES.

Amicum castigare ob meritam noxiam
Immoenest facinus, verum in aetate utile
Et conducibile. Nam ego amicum hodie meum 25
Concastigabo pro conmerita noxia:
Invitus, ni id me invitet ut faciam fides.
Nam hic nimium morbus mores invasit bonos:
Ita plerique omnes jam sunt intermortui.
Set dum illi aegrotant, interim mores mali 30
Quasi herba inrigua succrevere uberrime:
Neque quicquam hic vile nunc est nisi mores mali.
Eorum licet jam metere messem maximam:
Nimioque hic pluris pauciorum gratiam
Faciunt pars hominum quam id quo prosint pluribus.
Ita vincunt illud conducibile gratiae, 36
Quae in rebus multis obstant odiosaque sunt
Remoramque faciunt rei privatae et publicae.

CALLICLES. MEGARONIDES.

CA. Larum corona nostrum decorari volo:
Uxor, venerare ut nobis haec habitatio 40
Bona fausta felix fortunataque evenat—
Teque ut quam primum possim videam emortuam.
ME. Hic ille est senecta aetate qui factus puer,
Qui admisit in se culpam castigabilem.



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Nam si in te aegrotant artes antiquae tuae

Aut si demutant mores ingenium tuum,

Nam si inmutare vis ingenium moribus

Neque tuos antiquos servas, set captas novos, 75

Omnibus amicis morbum tu incuties gravem,

Ut te videre audireque aegroti sient.

CA. Qui in mentem venit tibi istaec dicta dicere?

ME. Quia omnis bonos bonasque adcurare addecet,

Suspicionem et culpam ut ab se segregent.

CA. Non potis utrumque fieri. ME. Quapropter?

CA. Rogas? 80

Ne admittam culpam, ego meo sum promus pectori:

Suspitiost in pectore alieno sita.

Nam nunc ego si te subrupuisse suspicer

Jovi coronam de capite ex Capitolio,

Qui in columine astat summo: si id non feceris 85

Atque id tamen mihi libeat suspicari:

Qui tu id prohibere me potes ne suspicer?

Set istuc negoti cupio scire quid siet.

ME. Habes tu amicum aut familiarem quempiam, 89

Quoi pectus sapiat? CA. Edepol haec dicam dolo.

Sunt quos scio amicos esse: sunt quos suspicor,

Sunt quorum ingenia atque animos nequeo noscere:

Ad amici partem an ad inimici perveniant:

Set tu ex amicis certis mihi certissimus.

Siquid scis me fecisse incite aut improbe, 95

Si id non me accusas, tute objurgandus. ME. Scio

Et ista huc causa ad te adveni, aequom postulas.

CA. Expecto siquid dicas. ME. Primumdum om-

nium

Male dicitatur tibi volgo in sermonibus.

Turpilucricupidum te vocant cives tui: 100

Tum autem sunt alii qui te volturium vocant:

Hostisne an civis comedis parvi pendere.

Haec quom audio in te dici, discrucior miser.

CA. Est atque non est mihi in manu, Megarónides :
 Quin dicant, non est : mérito ut ne dicant, id est. 105
 ME. Fuitne híc tibi amicus Chármides ? CA. Est
 ét fuit.

Id ita esse ut credas, rém tibi auctorém dabo.
 Nam póstquam híc ejus rém confregit fílius
 Vidétque ipse ad paupériem protractum esse se
 Suámque filiam esse adultam vírginem, 110
 Semul éjus matrem súamque uxorem mórtuam :
 Quoniam hinc iturust ípsus in Seleúciam,
 Mihi cónmendavit vírginem gnatám suam
 Et rém suam omnem et illúm corruptum fílium.
 Haec, sí mi inimicus éssét, crédo, haut créderet. 115
 ME. Quid tu ? ádulescentem quém esse corruptúm
 vides,

Qui túae mandatus ést fide et fidúciae,
 Quin eúm restituis ? quín ad frugem cónrigis ?
 Ei rei óperam dare te fúerat aliquanto aéquius,
 Siquí probiorem fácere posses, nón uti 120
 In eándem tute accéderes infámiam
 Malúmque ut ejus cúm túo miscerés malo.

CA. Quid féci ? ME. Quod homo néquam. CA.
 Non istúc meumst.

ME. Emístin de adulescénte hasce aedis ? quíd ta-
 ces ?

Ubi núnc tute habitas. CA. Émi atque argentúm
 dedi, 125

Minás quadraginta, ádulescenti ipsi in manum.

ME. Dedísti argentum ? CA. Fáctum, neque factí
 piget.

ME. Edepól fide adulescéntem mandatúm malae :
 Dedístine hoc facto ei gládium qui se occíderet ? 129
 Quid sécus est aut quid ínterest, (dare te) in manus
 Argéntum amanti bomini ádulescenti, animi ínpoti,
 Qui exaédificaret suam ínchoatam ignáviám ?

CA. Non égo illi argentum rédderem? ME. Non rédderes

Neque de illo quicquam néque emerēs neque vénderes

Nec quí deterior ésset faceres cópiam. 135

Incónciliastine eum qui mandatúst tibi?

Ille quí mandavit eum éxturbavisti aédibus?

Edepól mandatum púlcre et curatúm probe.

Crede huic tutelam: sūam rem melius gésserit.

CA. Subigís maledictis mé tuis, Megarónides, 140

Novó modo adeo ut quód meae concréditumst

Taciturnitati clám, fide et fidúciae,

Ne enúntiarem quóiquam neu facerém palam,

Ut míhi necesse sít jam id tibi concrédere.

ME. Mihi quód credideris, súmes ubi posíyeris. 145

CA. Circúmspice dūm te, néquis adsit árbitr

Nobís, et quaeso idéntidem circúspice.

ME. Auscúlto siquid dicas. CA. Si taceás, loquar.

Quoniam bñc profectust íre peregre Chármides,
Thensaúrum demonstrávit mihi in hisce aédibus, 150

Hic ín conclavi quódam. Set circúspice.

ME. Nemóst. (CA. Nummorum Phílippeum ad tria
mília.)

Id sólus sólum pér amicitiam et pér fidem

Flens me ópsecravit sūo ne gnato créderem 154

Neu quóiquam, unde ad eum id pósset permanáscere.

Nunc si ille huc salvos révenit, reddam sūum sibi:

Siquid eo fuerit, certe illius fíliae

Quae míhi mandatast hábeo dotem ei únde dem,

Ut eam ín se dignam cónditionem cónlocem.

ME. Pro di ínmortales, vérbis paucis quám cito 160

Aliúm fecisti me: álius ad te véneram.

Set ut óccepisti, pérge porro próloqui.

CA. Quid tíbi ego dicam? qui ílljus sapiéntiam

Et méam fidelitátem et celata ómnia

Paenè ille ignavos fúnditus pessúm dedit. 165

ME. Quidúm? CA. Quia, ruri dúm sum ego unos
sés dies,

Me apsénte atque insciénte, inçonsultú meo,

Aedís venalis hásce inscribit líteris.

ME. Adésurivit ét inhiavit ácrius

Lupus: ópservavit dúm dormitarét canes: 170

Gregem únivorsum vóluit totum avórtere.

CA. Fecísset edepol, ni háec praesensissét canes.

Set núnc rogare hoc égo vicissim té volo:

Quid fúit officium méum (me faceré? fác, sciam:

Utrum índicare me éi thensaurum aequóm fuit, 175

Advórsum, quam ejus me ópsecravissét pater?

An ego álium dominum páterer fieri hisce aédibus?

Qui emísset, ejus éssetne ea pecúnia?

Emi égomet potius aedís: argentúm dedi

Thensaúri causa, ut sálvóm amico tráderem. 180

Neque ádeo hasce emi míhi neque usuraé meae:

Illí redemi rúsum, a me argentúm dedi.

Haec súnť, si recte seú pervorse fácta sunt,

Quae ego mé fecisse cónfiteor, Megarónides.

En mēa malefacta, én meam avaritiám tibi. 185

Haecín mi propter rés malas famás ferunt?

ME. Pausá: vicisti cástigatorém tuum.

Occlústi linguam: níhil est quod respóndeam.

CA. Nunc égo te quaeso ut me ópera et consilió
juves

Conmúnicesque hanc mécum meam provínciam, 190

ME. Pollíceor operam. CA. Ergo úbi eris paulo
póst? ME. Domi:

Numquíd vis? CA. Cures túam fidem. ME. Fit
sédulo:

Set quíd ais? CA. Quid vis? ME. Úbi nunc adu-
lescéns habet?

CA. Postículum hoc recépit, quom aedis véndidit.

ME. Istúc volebam scíre: i sane nunc iam. 195

Set quíd ais, quid nunc vírgo? nempe aput tíst?

CA. Itast,

Juxtáque eam curo cúm mea. ME. Recté facis.

CA. Numquíd prius quam abeo mé rogaturú's?

ME. Vale.

Nihil ést profecto stúltius neque stólidius

Neque méndacilocum néque adeo argutúm magis 200

Neque cónfidentilóquiis neque perjúriis

Quam urbáni adsidui cíves, quos scurrás vocant.

Atque égomet me adeo cúm illis una ibidém traho:

Qui illórum verþis fálsis acceptór fui, 204

Qui omnia se simulant scíre neque quicquám sciunt.

Quod quisque in animo habét aut habiturúst, sciunt:

Sciúnt quid in aurem réx reginae díxerit:

Sciúnt quod Juno fábulatást cúm Jove:

Quae néque fuerunt néque sunt, tamen illí sciunt.

Falsóne an veró laúdent, culpent quém velint, 210

Non flócci faciunt, dúm illut quod lubéat sciánt.

Omnés mortales hunc aiebant Cálliclem

Indígnum civitáte ac sese vívere,

Bonís qui hunc adulescéntem evortissét suis.

Ego de éorum verbis fámingeratorum ínsciens 215

Prosúlui amicum cástigatúm innóxium.

Quod si éxquiratur úsque ab stirpe auctóritas,

Undē quíd auditum dícant: nisi id adpáreat,

Famígeratori rés sit cum damno ét malo;

Hoc íta si fiat, púplico fiát bono. 220

Paucí sint, faxim, quí sciánt quod nésciunt,

Occlúsioremque hábeánt stultiloquéntiam.



ACTUS II.

LUSITELES.

Multas res simitu in meo corde verso,
Multum in cogitando dolorem indipiscor.
Egomēt me coquo et macero et defetigo: 225

Magister mihi exercitor animus nunc est.
Set hoc non liquet nec satis cogitatumst,
Utram potius harum mihi artem expetessam,
Utram aetati agundae arbitrer firmiorem:

Amorin me an rei opsequi potius par sit. 230
Utra in parte plus sit voluptatis vitae

Ad aetatem agundam.

De hac re mihi satis haud liquet: nisi hoc sic faciam,
opinor,

Ut utramque rem semul exputem, judex sim reusque
ad eam rem.

Sic faciam: sic placet. Omnium primum 235

Amoris artis eloquar, quemnam ad modum se expé-
diant.

Nunquam amor quemquam nisi cupidum postulat se
hominem in plagas

Conicere: eos petit, eos sectatur, subdole ab re con-
sult:

Blandiloquentulust, harpagó, mendax, cuppes,
Despoliator, latebricolarum hominum corruptor,
Celatum indagator. 241

Nam qui habet quod amat quom extemplo savius per-
cussus est,

Ílico res foras labitur, liquitur. 242

“Dá mihi hoc, mēl meum, sí me amas, (si aúdes.)” 244

Íbi ille cucúlus: “O océllē mī, fíat: 245

Ét istuc et si ámplius | vís dari dábitur.”

Íbi illa pendentém ferit. 246

Jam ámplius orat: nón satis

Íd est mǎli, ni etiam ámpliust, 249

Quód bibit, quód comest, quód facit sump̄ti. 250

Nóx datur: dúcitur fámilia tóta,

Véstiplica, unctor, aúri custos, flábelliferae, sándalige- 251
rulae,

Cántrices, cistéllatrices, nún̄tii, renún̄tii, 253

Raptóres panis ét peni. Fit ípse, dum illis cómis est, 254

Amátor inóps. Haec | quom agó cum | meo ánimo 255

Et récolo, ubi | qui egét, quam | pretí sit | parvi,

ápage

Amór, non placés, te nil útor. 256

Quamquam íllut dulcest, ésse et bibere, amór amari 257
dát tamen

Quod aégrest satis: fugít forum, 260

Fugát tuos cognátos, fugát temet á tuo 261

Contútu: neque eum sibi volúnt dici amícum.

Mílle modis amor ígnorandust, prócul abdendust, áp- 262
stinendust:

Nám qui in amorem praécipitavit, périit quasi de sáxo 263
saliat.

Apáge sis amór: (tuas tibi res habéto.) 264

Ámor, amicús mihi né fuas úmquam: 265

Súnt tamen quós nimis míseros maleque hábeas,

Quós tibi obnoxios fáccile fecísti.

Cérta res ést ad frugem ádplicare ánimum: 270

Quámquam ibi grándis animó labos cápitur:

Bóni sibi haec expetunt, rém, fidem et honórem,

Glóriam et grátiam: hóc probis pretiumst.

Éo mihi mágis lubet cúm probis véris

Pótius quam cum ínprobis vívere vanídicis. 275



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LU. Sémper ego usque ad hánc aetatem ab íneunti
adulescéntia

Túis servivi sérvitatem impériis, praeceptís, pater.

Pro íngenio ego me líberum esse rátus sum, pro impe-
rió tuo

Méum animum tibi sérvitatem sérvire aequom cénsui.

PH. Quí homo cum animo inde áb ineunti aetáte de-
pugnát suo, 305

Útrum itane esse mávelit ut eum ánimus aequom cén-
seat,

Án ita potius út parentes eum esse et cognatí velint:

Si ánimus hominem pépulit, actumst, ánimó servit, nón
sibi:

Sín ipse ánimum pépulit, vivit, víctor victorúm cluet.

Tú si ánimum vicísti potius quam ánimus te, 'st quod
gaúdeas. 310

Qui ánimum vincunt, quám quos ánimus, sémper pro-
biorés cluent.

Nímio satiust út opus est ita ésse quam ut animó lubet.

LU. Ístæc ego mî sémper habui aetáti integumentúm
meae,

Né penetrarem me úsquam, ubi esset (dámni conciliá-
bulum,)

Né noctu irem obámbulatúm neú suum adimerem, ál-
teri.

Ne aégritudínem, pater, tibi párerem, parsi sédulo: 316

Sárta tecta, túa praecepta usque hábui mea modéstia.

PH. Éxprobras bene quód fecisti? tíbi fecisti, nón
mihi:

Míhi quidem aetas áctast ferme, túa istuc refert máx-
ume.

Bénéfacta benefáctis aliis pértegito, ne pérpluant: 320

Ís probust, quem paénitet quam próbus sit et frugí
bonae.

Qui ípsus sibi satis placet, nec próbus est nec frugí
bonae:

Qui ípsus se contémpnit, in eost índoles indústriæ.

LU. Ób eam rem haec, pater, aútumavi, quía res quaedamst quám volo

Égo me aps te exoráre. PH. Quid id est? dáre jam veniam géstio. 325

LU. Ádulescenti hinc gènere summo, amíco atque aequalí meo,

Mínus qui caute et cógitate sũam rem tractavít, pater, Béne volo illi fácere ego, nisi tú nevis. PH. Nempe dé tuo?

LU. Dé meo: nam quód tuumst meúmst, omne autem mêum tuumst.

PH. Quíd is? egetne? LU. Egét. PH. Habuitne rem? LU. Hábit. PH. Qui eam pérdidit?

Púplicisne adfínis fuit an máritumis negótiis? 331

Mércaturamne án venalis hábit, ubi rem pérdidit?

LU. Níhil istorum. PH. Quíd igitur? LU. Per cómitatem edepól, pater:

Praétereá aliquantum ánimi causa in déliciis dispéridit. 334

PH. Édepol hominem praédicatum fírme et familiáriter, Quí quidem nusquam pér virtutem rém confregit átque eget.

Níl moror eum tibi esse amicum cum êjus modi virtútibus.

LU. Quía sine omni málitia, toleráre egestatem êjus volo.

PH. Dé mendico mále meretur qui êi dat quod edit aút bibat:

Nam ét illud quod dat pérdit et illi pródit vitam ad míseriam. 340

Nón eo haec dico, quín quae tu vis égo velim et faciám lubens:

Sét ego hoc verbum quóm illi quoidam díco, praemonstró tibi,

Út ita te aliorum miserescat, ne tuis alios misereat.

LU. Désererere illum et dejuvare in rebus adversis pudet.

PH. Pól pudere quám pigere praestat totidem literis.

LU. Édepol deum virtute, dicam, pater, et majorum et tua 346

Multa bona bene parva habemus: bene si amico feceris,

Né pigeat fecisse: ut potius pudeat, si non feceris.

PH. De magnis divitiis siquid demas, plus fit an minus?

LU. Minus, pater: set civi inmoeni scin quid cantari solet? 350

“Quod habes ne habeas et nunc quod non habes habeas velim,

Quando quidem nec tibi bene esse potest pati neque alteri.”

PH. Scio equidem istuc ita solere fieri: verum, gnate mi,

Is est inmoenis, quod nihil est qui munus fungatur suum.

LU. Deum virtute habemus et qui nosmet utamur, pater, 355

Et aliis qui comitati sumus benevolentibus.

PH. Non edepol tibi pernegare possum quicquam quod velis:

Quod tu egestatem tolerare vis? loquere audacter patri.

LU. Lesbonico hinc adulescenti, Charmidai filio,

Qui illic habitat. PH. Quin comedit quod fuit, quod non fuit? 360

LU. Ne exprobra, pater: multa homini eveniunt quae volt, quae nevolt.

PH. Mentire edepol, gnate, atque id nunc facis haut consuetudine.

Nam sapiens quidem pol ipse fingit fortunam sibi:

Eo non multa quae nevolt eveniunt, nisi fictor malust.



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Túte ad eum adeas, túte concílies, túte poscas. PH.

Éccere.

LU. Nímio citius tránsiges: firmum ómne erit quod tu égeris.

Grávius tuum erit únun verbum ad éam rem quam centúm mea.

PH. Écce autem in benígnitate hac répperi negótium:

Dábitur opera. LU. Lépidus vivis. Haéc sunt aedes, híc habet: 390

Lésbonicost nómen. Age rem cúra: ego te opperiár domi.

PH. Non óptuma haec sunt néque ut ego aequom cénseo:

Verúm meliora súnť quam quae detérruma.

Set hoc únun consolátur me atque animúm meum,

Sic dicit. Quia quí nil aliut nísi quod sibi solí placet 395

Consúlit advorsum fílium, nugás agit:

Fit míser ex animo, fáctius nihiló facit.

Suaé senectae is ácriorem hiemém parat,

Quom illam ínportúnam témpestatem cónciet.

Set áperiuntur aedes quo ibam: cómmodum 400

Iipse éxit Lesbonícus cum servó foras.

LESBONICUS. STASIMUS. PHILTO.

LE. Minus quíndecim diés sunt, quom pro hisce aédibus

Minás quadraginta ácepisti a Cállicle:

Estne hóc quod dico, Stásime? ST. Quom consídero,

Memínisse videor fieri. LE. Quid factúmst eo? 405

ST. Coméssum, expotum, exúctum, elutum in bálneis:

Piscátor, pistór ápstulit, lanií, coqui,

Holitóres, muropólae, aúcupes: confit cito:

Non hércle minus evórsi sunt nummí cito,
Quam sí formicis tu óbicias papáverem. 410

LE. Minus hércle in istis rébus sumptumst séx minjs. 41

ST. Quid, quód dedisti scórtis? LE. Ibidem uná traho. 7

ST. Quod égo defraudavi? LE. Hém, istaec ratio máxumast.

ST. Non tíbi illut adparére, si sumás, potest,
Nisi tu ínmortale rére esse argentúm tibi. 415

Sero átque stulte, prius quod cautum opórtuit,
Postquám comedit rém, post rationém putat.

LE. Nequáquam argenti rátio comparét tamen.

ST. Ratió quidem hercle adpáret: argentum οἴχεται.

Minás quadraginta ácepstine a Cállicle 420

Et ille aedis mancupio áps te accepit? LE. Ad modum.

PH. Pol opíno adfinis nóster aedis véndidit.

Patér quom peregre véniet, in portást locus:

Nisi fórte in ventrem filio conrépserit.

ST. Trapezítae mille dráchumarum, olim Olúmpicho
Quas de ratione débuisti, rédditae, 426

Pro spónsione núper quam tu exáctus es.

LE. Nempe quas spopondi? ST. Immó "quas depen-
di" ínquito 427

Pro illo ádulescente, quém tu esse aibas dívitem.

LE. Factum. ST. Út quidem illut pérjerit. LE. Fac-
tum íd quoquest: 429

Nam núnc eum vidi míserum et me ejus míseritumst.

ST. Miserét te aliorum, tui nec miseret nec pudet.

PH. Tempúst adeundi. LE. Éstne hic Philto qui ád-
venit?

Is hérclest ipsus. ST. Édepol ne ego istúm velim

Meum fieri servom cúm suo pecúlio.

PH. (Erum átque servom) plúrumum Philtó jubet 435

Salvére, Lesbonícum et Stasimum. LE. Dí duínt

Tibi, Philto, quaequomque óptes. Quid agit filius?

PH. Bene vólt tibi. LE. Edepol mútuom mecúm fa
cit.

ST. Nequám íllut verbumst “béne volt,” nisi qui béne
facit.

Ego quóque volo esse líber: nequiquám volo. 440

Hic póstulet frugi ésse: nugas póstulet.

PH. Meus gnátus me ad te mísit, inter te átque nos
Adfínitatem ut cónciliarem et grátiam.

Tuam vólt sororem dúcere uxorem: ét mihi

Senténtia eademst ét volo. LE. Hau noscó tuum: 445

Bonís tuis rebus méas res inridés malas.

PH. Homo égo sum, tu homo's: íta me amabit Júppi-
ter,

Neque té derisum véni neque dignúm puto.

Verum hóc quod dixi méus me oravit fílius,

Ut túam sororem póscerem uxorem sibi. 450

LE. Mearúm me rerum nóvisse aequomst órđinem.

Cum vóstris nostra nón est aequa fáctio:

Adfínitatem vóbis aliam quaérite.

ST. Satín tu's sanus méntis aut animí tui,

Qui cónditionem hanc répudies? nam illúm tibi 455

Ferentárium esse amícum inventum intéllego.

LE. Abin hinc, dírecte? ST. Si hércle ire occupiám,
votes.

LE. Nisi me áliut quid vis, Phílto, respondi tibi.

PH. Benígniolem, Lésbonice, té mihi,

Quam núnc experior ésse, confidó fore: 460

Nam et stúlte facere et stúlte fabulárier,

Utrúmque, Lesboníce, in aetate haú bonumst.

ST. Verum hércle hic dicit. LE. Óculum ego ecfodiám
tibi,

Si vérbum addideris. ST. Hércle qui dicám tamen:

Nam sí sic non licébit, luscus díxero. 465

PH. Ita núnc tu dicis nón esse aequiperábilis

Vóstrás cum nostris fáctiones átque opes?



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1. 372.

Quae res bene vortat. Hábeon pactam? quíd taces?

ST. Pro di ínmortales, cónditionem quôjus modi.

PH. Quin fábulare “dí bene vortant: spóndeo?”

ST. Eheú ubi usus níl erat dicto, “spóndeo”

Dicébat: nunc hic, quom ópus est, non quit dícere.

LE. Quom adfínitate vóstra me arbitrámini 505

Dignum, hábeo vobis, Phíto, magnam grátiam.

Set si haéc res graviter cécidit stultitiá mea,

Philtó, 'st ager sub úrbe nobis: êum dabo

Dotém sorori: nám is de divitiís meis

Solús superfit praéter vitam rélicuos. 510

PH. Profécto dotem níl moror. LE. Certúmst dare.

ST. Nostrámne, ere, vis nutrícem, quae nos éducat,

Abálienare a nóbis? cave sis féceris:

Quid edémus nosmet póstea? LE. Etiam tú taces?

Tibi egón rationem réddam? ST. Plane périmus, 515

‡ Nisi quíd ego conminíscor. Philto, té volo.

PH. Siquíd vis, Stasime. ST. Huc cóncede aliquan-
túm. PH. Licet.

See 556.

ST. Arcáno tibi ego hoc díco, ne ille ex té sciat

Neve álius quisquam. PH. Créde audacter quídlubet.

ST. Per dêos atque homines díco, ne tu illúnc agrum

Tuum síris umquam fieri neque gnatí tui: 521

Ei rei árgumenta dícam. PH. Audire edepól lubet.

ST. Primum ómnium olim térra quom proscínditur,

In quínto quoque súlco moriuntúr boves.

PH. Apage. ST. Ácheruntis óstium in nostróst agro.

Tum vínum prius quam cóctumst pendet pútidum. 526

LE. Consuádet homini, crédo. Etsi sceléstus est,

At mi ínfidelis nón est. ST. Audi cétera.

Post íd, frumenti quom álibi messis máxumast,

Tribus tántis illi mínus redit quam opséveris. 530

PH. Hem,

Istíc oportet ópseri morés malos,

Si in ópserendo póssint interfieri.

ST. Neque umquam quisquamst, quójus ille agér fuit,
 Quin péssume ei res vórterit. Quorúm fuit,
 Alii éxulatúm abiérunt, alii emórtui, 535
 Alií se suspendére. En, nunc hic quójus est
 Ut ad incítast redáctus. PH. Apage a me ístum
 agrum.

ST. Magis ápage dicas, si ómnia ex me audíveris.

Nam fúlguritæ sún*t* ibi alternæ árbores :

Sués moriuntur ángina acri acérrume : 540

Ovés scabrae sunt, tám glabrae, en, quam haec ést
 manus.

Tum autém Syrorum, gé*n*us quod patientíssimumst

Hominúm, nemo extat qui íbi sex mensis víxerit :

Ita cú*n*cti solstitiáli morbo dé*c*idunt.

PH. Credo égo istuc, Stasime, ita é*s*se : set Campáns
 genus 545

Multó Syrorum jam ántidit patiéntiam.

Set istést ager profécto, ut te audiví loqui,

Malós in quem omnis púplice mittí decet.

Sicú*t* fortunatórum memorant ínsulas,

Quo cú*n*cti qui aetatem égerint casté suam 550

Convéniant : contra istú*c* detrudi máleficos

Aequóm videtur, quí quidem istius sí*t* modi.

ST. Hospítiumst calamitátis : quid verbís opust ?

Quamvís malam rem quaéras, illic réperias.

PH. At tu hércle et illi et álibi. ST. Cave sis, díxeris

Me tíbi dixisse hoc. PH. Díxti tu arcanó satis. 556

ST. Quin híc quidem cupit illum áb se abalienári*e*,

Siquém reperire póssit, os quó*i* súblinat. [quidem.

PH. Meus quídem hércle numquam fiet. ST. Si sapiés

Lepide hércle de agro ego hún*c* senem detérrui : 560

Nam quí vivamus níhil est, si illum amíserit.

PH. Redeo á*d* te, Lesboní*c*e. LE. Dic sodés mihi,

Quid hic ést locutus técum ? PH. Quid censés ? ho-
 most :

Vult fieri liber, vérum quod det nón habet.

LE. Et égo esse locuples, vérum nequiquám volo. 565

53. a.

ST. Licitúmst, si velles: núnc, quom nihil est, nón licet.

LE. Quid técum, Stasime? ST. De ístoc quod dixí modo:

Si anté voluisses, ésses: nunc seró cupis.

PH. De dóte mecum cónveniri níl potis:

Quod tíbi lubet, tute ágito cum gnató meo. 570

Nunc túam sororem fílio poscó meo:

Quae rés bene vortat. Quíd nunc? etiam cónsulis?

LE. Quid istíc? quando ita vis, dí bene vortant: spón-
deo.

PH. Numquam édepol quoiquam tam éxpectatus fílius
Natúst, quamst illut "spóndeo" natúm mihi. 575

ST. Di fórtunabunt vóstra consilia. PH. Íd volo.

I hac, Lésbonice, mécum, ut coram núptiis

Dies cónstituatur: éadam haec confirmábimus.

LE. Set, Stásime, abi huc ad méam sororem ad Cállic-
lem:

37 2

Dic hóc negoti quó modo actumst. ST. Íbitur. 580

LE. Et grátulator méae sorori. ST. Scílicet.

LE. Dic Cállicli med út conveniat... ST. Tu í modo.

LE. De dóte ut videat quíd factó opus sit. ST. Í modo.

LE. Nam cértumst sine dote háu dare. ST. Quin tu í
modo.

LE. Neque ením illi damno umquam ésse patiar. . . ST.
Ábi modo. 585

LE. Meam néglegentiam. ST. Í modo. LE. Nulló
modo.

Aequóm videtur quín quod peccarim. . . ST. Í modo.

LE. Potíssimum mihi id ópsit. ST. I modo. DE. Ó
pater,

Enúmquam aspiciam te? ST. Í modo, i modo, í modo.

LE. Eo: tu ístuc cura, quód te jussi: ego jam híc ero.

ST. Tandem ímpetravi abíret. Di, vostrám fidem, 591



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ACTUS III.

CALLICLES. STASIMUS.

CA. Quó modo tu istuc, Stásime, dixti? ST. Nóstrum erilem fílium

Lésbonicum sũam sororem déspondisse: hóc modo.

CA. Quó homini despóndit? ST. Lusitelí, Philtonis fílio,

Síne dote. CA. Sine dóte ille illam in tántas divitiás dabit? 605

Nón credibile dícis. ST. At tute édepol nullus créduas:

Si hóc non credis, égo credidero. . . CA. Quíd? ST. Me nihilí péndere.

CA. Quám dudum istuc aút ubi actumst? ST. Ílico, hic ante óstium:

Támmodo, inquit Praénestinus. CA. Tántone in re pérdita

Quam ín re salva Lésbonicus fáctus est frugárior? 610

ST. Átque quidem ipsus últro venit Phílto oratum fílio.

CA. Flágitium quidem hércle fiet, nísi dos dabitur vírgini.

Póstremo edepol égo istanc ad me rem áttinere intélego:

Íbo ad meum castígatorem atque áb eo consiliúm petam.

ST. Própemodum quid illíc festinet séntio et subolét mihi: 615

Út agro evortat Lésbonicum, quándo evortit aédibus.

Ó ere Charmidés, quom ap̄senti hic tua res distrahitur
tibi,

Útinam te redisse salvom videam, ut inimicos tuos
Úlciscare et míhi, ut erga te fui ét sum, referas grá-
tiam.

Nímium difficilést reperiri amicum ita ut nomén cluet,
Quoí tuam quom rém credideris, sine omni cura dor-
mias. 621

Sét generum nostrum íre ec̄illum vídeo cum adfiní
suo.

Néscio quid non sátis inter eos cónvenit: celerí gradu
Súnt uterque: illé reprehendit hunc priorem pállio:
Haút ineuscheme ástiterunt. Húc aliquantum ap̄scés-
sero: 625

Ést libido orationem audíre duorum adfínium.

LUSITELES. LESBONICUS. STASIMUS.

LU. Sta ílico: noli ávorsari néque te occultassís mihi.

LE. Pótin ut me ire quó profectus súm sinas? LU.
Si in rém tuam,

Lésbonice, essé videatur, glóriæ aut famaé, sinam.

LE. Quód est facillumúm facis. LU. Quid id ést? LE.
Amico injúriam. 630

LU. Néque meumst neque fácere didici. LE. Indóctus
quam docté facis.

Quíd faceres, siquís docuisset te út sic odio essés mihi?
Quí mihi bene quom símulas facere, mále facis, male
cónsulis.

LU. Égone? LE. Tu ne. LU. Quíd male facio? LE.
Quód ego nollo id quóm facis.

LU. Tuae rei bene consúlere cupio. LE. Tún mi's me-
lior quam égo mihi? 635

Sát sapio, satis in rem quae sint meam ego conspicio mihi.

LU. An id est sapere, ut qui beneficium a benevolente repudies?

LE. Nullum beneficium esse duco id, quom quoi facias non placet.

Scio ego et sentio ipse quid agam neque mens officio migrat

Nec tuis depellar dictis quin rumori serviam. 640

LU. Quid ais? nam retineri nequeo quin dicam ea quae promeres:

Itan tandem hanc majores famam tradiderunt tibi tui,

Ut virtute eorum anteperta per flagitium perderes

Atque honori posterorum tuorum ut vindex fieres?

Tibi paterque avosque facilem fecit et planam viam 645

Ad quaerendum honorem: tu fecisti ut difficilis foret,

Culpa maxime et desidia tuisque stultis moribus.

Praeoptavisti amorem tuum uti virtuti praeponeres:

Nunc te hoc pacto credis posse optegere errata? aha, non itast.

Cape sis virtutem animo et corde expelle desidiam tuo.

In foro operam amicis da, ne in lecto amicae, ut solitus es. 651

Atque istum ego agrum tibi relinqui ob eam rem enixe expeto,

Ut tibi sit qui te corrigere possis: ne omnino inopiam

Cives objectare possint tibi, quos tu inimicos habes.

LE. Omnia ego istaec quae tu dixisti scio, vel exigna-vero: 655

Ut rem patriam et gloriam majorum foedarum meum.

Scibam ut esse me deceret, facere non quibam miser:

Ita vi Veneris vincetus, otio aptus in fraudem incidi:

Et tibi nunc proinde ut mereris habeo summam gratiam.

LU. At operam perire meam sic et te haec corde spernere? 660



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Ésse agrumque habere, egere illam autem, ut merito
me oderit.

Númquam erit alienis gravis qui suis se concinnat le-
vem.

Sicut dixi faciam: nollo te jactari diutius. 685

LU. Tanton meliust te sororis causa egestatem exequi
Atque eum me agrum habere quam te, tua qui toleres
moenia?

LE. Nollo ego mihi te tam prospicere qui meam eges-
tatam leves,

Sed ut inops infamis ne sim: ne mi hanc famam differ-
ant

Mé germanam meam sororem in concubinatúm tibi 690
Sic sine dote dedidisse magis quam in matrimónium.

Quis me improbior perhibeatur esse? haec famigeratio
Te honestet, me autem conlutitet, si sine dote duxeris.
Tibi sit emolumentum honoris: mihi quod objectent
siet.

LU. Quíd? te dictatorem censes fore, si apud te agrum
acceperim? 695

LE. Neque volo neque postulo neque censeo: verum
tamen

Is est honos homini pudico meminisse officium suum.

LU. Scio equidem te animatus ut sis: video, subolet,
sentio.

Id agis ut, ubi adfinitatem inter nos nostram astrinx-
eris

Atque eum agrum dederis nec quicquam hic tibi sit
qui vitam colas, 700

Ecfugias ex urbe inanis, profugus patriam deseras,
Cognatos, adfinitatem, amicos factis nuptiis.

Méa opera hinc proterritum te meaque avaritia autu-
ment:

Id me commissurum ut patiar fieri ne animum indux-
eris.)

ST. Nón enim possum quín exclamem : euge, eúge, Lusitelés, *πάλιν*. 705

.. Fácile palmam habés : hic victust : vicit tua comoédia.

... Híc agit magis ex árgumento et vérsus meliorés facit.

.. Étiam ob stultitiám tuam te túeris ? multabó mina.

LE. Quí tibi interpellátio aut in cónsilium huc accessioſt ?

ST. Êodem pacto quo húc accessi apscéssero. LE. I hac mecúm domum, 710

Lúsiteles : ibi de ístis rebus plúra fabulábimur.

LU. Níhil ego in oculto ágere soleo : méus ut animust éloquar :

· Sí mihi tua sorór, ut ego aequom cénseo, ita nuptúm datur

Síne dote neque tu hinc abiturus, quód erit meum id erít tuum : 714

· · Sí aliter animátus es, (bene quód agas eveniát tibi :) Égo amicus numquám tibi ero alio pacto : sic senténtiast.

· ST. Ábiit hercle ille. Écquid audis, Lúsiteles ? ego tó volo.

Híc quoque hinc abiit. Stásime, restas sólus : quid ego núnc agam

· Nísi uti sarcinám constringam et clúpeum ad dorsum adcómmodem, 719

· Fúlmentas jubeám suppingi sóccis ? non sistí potest.

Vídeo caçulam mílitarem mé futurum hau lóngius.

· Átque aliquem ad regem in saginam quom érus se conjexít meus,

· Crédo ad summos béllatores ácrem—fugitorém fore,

· Ét capturum ibi spólia illum qui—méo ero advorsus vénerit.

· Égomet quom extemplo árcum et pharetram mi ét sagittas sumpsero, 725

· Cássidem in capút—dormibo plácidule in tabernáculo.

Ád forum ibo: núdius sextus quóí talentum mútuqm
Dédi reposcam, ut hábeam mecum quód feram viáti-
cum.

MEGARONIDES. CALLICLES.

ME. Ut míhi rem narras, Cállicles, nulló modo
Pote fíeri prosus quín dos detur vírgini. 730

CA. Namque hércle honeste fíeri ferme nón potest
Ut eám perpetiar íre in matrimónium

u 617 r 900 Sine dóte, quom ejus rém penes me hábeám domi.

* * * * *

ME. * * * * *

Paráta dos domíst: nisi expectáre vis
Ut eám sine dote fráter nuptum cónlocet: 735

Post ádeas tute Phíltonem et dotém dare

Te ei dícas: facere id êjus ob amicitíam patris.

Verum hóc ego vereor ne istaec pollicitátio

Te in crímen populo pónat atque infámiam.

Nón témere dicant té benignum vírgini: 740

Datám tibi dotem ei quám dares ejus á patre:

Ex êa largiri te ílli, neque ita ut sít data

Incólumem sistere ílli, et detraxe aútument.

Nunc si ópperiri vís adventum Chármidi,

Perlóngumst: huic ducéndi interea apscésserit 745

Lubído: atqui ea condítio huic vel primáriast.

CA. Eadem ómnia istaec véniunt in mentém mihi.

ME. Vide si hóc utíbile mágis atque in rem députas:

Ipsum ádeas Lesbonícum edoctum ut rés se habet.

CA. Ut égo nunc adulescénti thensaurum índicem 750

Indómito, pleno amóris ac lascíviae?

Minumé, minume hercle véro: nam certó scio,

Locúm quoque illum omnem úbi situmst coméderit.



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CA. Scite hércle sane. ME. Hoc, ubi thensaurum ec-
fóderis,

Suspítionem ab ádulescente amóveris.

Censébit aurum esse á patre adlatúm tibi: 785

Tu dé thensauro súmes. CA. Satis scite ét probe:

Quamquam hóc me aetatis súcophantari pudet.

Set epístulas quando ópsignatas ádferet,

(Nonne árbitraris túm adulescentem ánuli

Patérni signum nóvisse?) ME. Etiam tú taces? 790

Sescéntae ad eam rem caúsae possunt cónligi:

Eum quem hábuit perdidit, álium post fecít novom.

Jam si ópsignatas nón feret, dici hóc potest

Aput pórtitores éas resignatás sibi

Inspéctasque esse. In hújus modi negótio 795

Diém sermone térerere segnitiés merast:

Quamvis sermones póssunt longi téxier.

Abi ád thensaurum jám confestim clánculum:

Servós, ancillas ámove: atque audín? CA. Quid est?

ME. Uxórem quoque campse hánc rem uti celés
face: 800

Nam pól tacere númquam quicquamst quód queant.

Quid núnc stas? quin tu hinc te ámoves et té moves?

Aperí, deprome inde aúri ad hanc rem quód sat est:

Contínuo operta dénuo: set clánculum,

Sicút praecepi: cúnctos exturba aédibus. 805

CA. Ita fáciam. ME. At enim nimis lóngo sermone
útimur:

Diém conficimus, quóm jam properatóst opus.

Nihil ést de signo quód vereare: mó vide.

Lepidást illa causa, ut cónmemoravi, dicere

Aput pórtitores ésse inspectas. Déuique

(Diéi tempus nón vides? quid illúm putas

Natúra illa atque ingénio? Jam dudum ébri

* * * * *

Quiduis probare póterit: tum quod máx

- “ Adferre, non se petere hinc dicet. CA. Jam sat est.
“ ME. Ego sycophantam jam conduco de foro 815
Epistulasque jam consignabo duas
“ Eumque huc ad adulescentem mediatum probe
Mittam. CA. Eo ego ergo igitur intro ad officium
meum :
“ Tu istuc age. ME. Actum reddam nugacissime.

CA. Scite hércle sane. ME. Hoc, úbi thensaurum ec-
fóderis,

Suspítionem ab ádulescente amóveris.

Censébit aurum esse á patre adlatúm tibi: 785

Tu dé thensauro súmes. CA. Satis scite ét probe:

Quamquam hóc me aetatis súcophantari pudet.

Set epístulas quando ópsignatas ádferet,

(Nonne árbitraris túm adulescentem ánuli

Patérni signum nóvisse?) ME. Etiam tú taces? 790

Sescéntae ad eam rem caúsae possunt cónligi:

Eum quem hábuit perdidit, álium post fecít novom.

Jam si ópsignatas nón feret, dici hóc potest

Aput pórtitores eas resignatás sibi

Inspéctasque esse. In hújus modi negótio 795

Diém sermone térerere segnitiés merast:

Quamvis sermones póssunt longi téxier.

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Diém conficimus, quóm jam properatóst opus.

Nihil ést de signo quód vereare: mé vide.

Lepidást illa causa, ut cónmemoravi, dícere

Aput pórtitores ésse inspectas. Dénique 810

(Diéi tempus nón vides?) quid illúm putas

Natúra illa atque ingénio? Jam dudum ébriust.

* * * * *

Quiduis probare póterit: tum quod máximumst,



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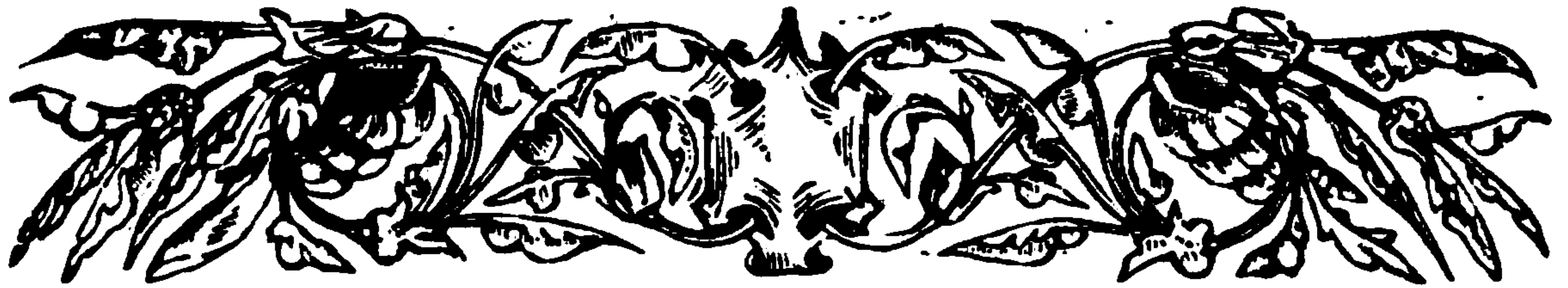
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ACTUS IV.

CHARMIDES.

Sálipotenti et múltipotentí Jóvis fratri et Nerei ét
Portumno 820

Laétus lubens laudés ago gratas grátisque habeo et
flúctibus salsis,

Quós penes mei fúit potestas, bônis meis quid foret ét
meae vitae,

Quóm suis me ex locís in patriam urbem úsque incolu-
mem réducem faciunt.

Átque tibi ego, Neptúne, ante alios dêos grátis ago at-
que hábeo summas.

Nám te omnes saevómque severumque, ávidis moribús
conmemorant, 825

Spúrcuficum, inmanem, íntolerandum, vésanum: ego
contra ópera expertus.

Nám pol placidum te ét clementem eo usqué modo ut
volui usús sum in alto.

Átque hanc tuam aput hómines gloriam aúribus jam
accéperam ante:

Paúperibus te párcere solitum, dítis damnare átque do-
mare.

Ábi, laudo: scis órđine ut aequomst tráctare homines:
hóc dis dignumst: 830

Sémper mendicís modesti sínt. Secus nobilís aput
homines.

Fídu fuisti: infídum esse iterant. Nam ápsque foret
te, sát scio in alto

Dístraxissent dísqe tulissent sáellites tui míserum
foede

Bónaque item omnia úna mecum pássim caeruleós per
campos :—

Íta jam quasi canés hau secus circúmstant navem
túrbine venti: 835

Ímbres fluctusque átque procellae infénsae fremere,
frángere malum,

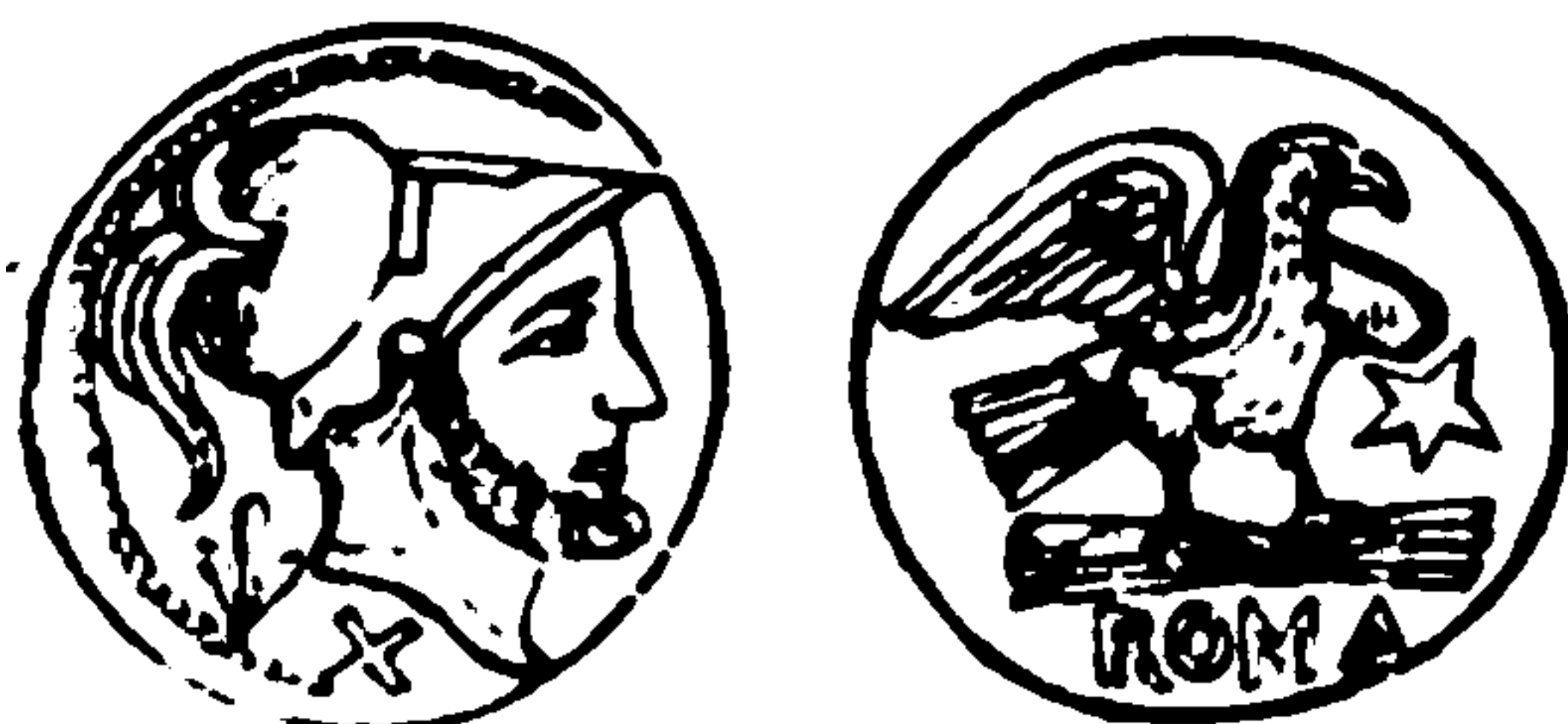
Rúere antennas, scíndere vela :—ní pax propitiá foret
praesto.

.. Ápage a me sis: dêhinc jam certumst ótio dare me:
sátis partum habeo,

Quíbus aerumnis déluctavi, fílio dum divítias quaero.

Sét quis hic est qui in pláteam ingreditur cúm novo
ornatú specieque? 840

.. Pól quamquam domi cúpío opperiar: quam híc rem
agat, semul ánimum advortam.



SYCOPHANTA. CHARMIDES.

.. SY. Huíc ego die nomén Trinummo fácio: nam ego
operám meam

Tríbus nummis hodié locavi ad ártis nugatórias.

Ádvenio ex Seleúcia, Macédonia, Asia atque Árabia,

Quás ego neque oculís neque pedibus úmquam usur-
paví meis. 846

.. Víden egestas quíd negoti dát homini miseró male?

.. Quía ego nunc subigór trium nummum caúsa ut has
epístulas

Dícam ab eo homine me ácepisse, quem égo qui sit
homo néscio

. Néque novi neque natus necne is fuerit id solidé scio.

CH. Pól hic quidem fungíno generest : cápíte se totúm
tegit. 851

. Íllurica faciés videtur hóminis : eo ornatu ádvenit.

SY. Ílle qui me condúxit, ubi condúxit, abduxít do-
mum :

Quaé voluit mihi díxit, docuit ét praemonstravít prius,

, Quó modo quicque agerém. Nunc adeo síquid ego ad-
didero ámplius, 855

Éo conductor mélius /de me nugas conciliáverit.)

Ílle uti me exornávit, ita sum ornátus : argentum hóc
facit.

Ípse ornamenta á chorago haec sumpsit suo perículo :

.. Núnc ego si potero órnaméntis hóminem circumdúcere,
Dábo operam ut me ipsúm plane esse sýcophantam
séntiat. 860

CH. Quó magis specto, mínus placet mi ea hóminis fa-
cies : míra sunt

, Ni íllic homost aut dórmitator aút sector zonárius.

Lóca contemplat, círcumspectat sése atque aedis nó-
scitat :

. Crédo edepol quo móx furatum véniat speculatúr loca.
Mágis lubidost ópservare quíd agat : ei rei operám
dabo. 865

SY. Hás regiones démonstravit míhi ille conductór
meus :

Áput illas aedis sistendae míhi sunt sycophántiae.

Fôris pultabo. CH. Ad nóstras aedis híc quidem ha-
bet rectám viam :

. Hércle opinor mi ádvenienti hac nóctu agitandumst ví-
gilias.

.. SY. Áperite hoc, aperíte. Heus, ecquí his fóribus tute-
lám gerit ? 870

CH. Quíd, adulescens, quaéris ? quid vis ? quíd istas
pultas ? SY. Heús, senex,



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CH. Éloquere, isti tibi quid homines debent quos tu quaeritas?

SY. Pater istius adolescentis dedit has duas mi epistulas,

Lésbonici: is mist amicus. CH. Téneo hunc manifestarium: 895

Mé sibi epistulas dedisse dicit. Ludam hominem probe.

SY. Ita ut ^{x v x x}occepi, si animum advortas, dicam. CH. Dabo operam tibi.

SY. Hanc me jussit Lésbonico dare suo gnato epistulam Et item hanc alteram suo amico Cállici jussit dare.

CH. Míhi quoque edepol, quom híc nugatur, cóntra nugari lubet. 900

Úbi ipse erat? SY. Bene rem gerebat. CH. Érgo ubi? SY. In Seleúcia.

CH. * * * * *

Áb ipsone istas accepisti? SY. E manibus dedit mi ipse in manus.

CH. Quá faciest homó? SY. Sesquipede quídamst quam tu longior.

CH. Haeret haec res, si quidem ego apsens sum quam praesens longior.

Nóvistine hominem? SY. Ridicule rogitas, quicum uná cibum 905

Cápere soleo. CH. Quíd est ei nomen? SY. Quód edepol hominí probo.

CH. Lúbet audire. SY. Illi édepol—illi—illi—vae miseró mihi.

CH. Quíd est negoti? SY. Dévoravi nómen inprudens modo.

CH. Nón placet qui amicos intra dentis conclusos habet.

SY. Átqui etiam modo vórsabatur míhi in labris primóribus. 910

CH. Témperi huic hodie ánteveni. SY. Téneor manifestó miser.

· CH. Jám reconmentátu's nomen? SY. Dêum me hercle atque hominúm pudet.

CH. Víde modo hominem ut nóris. SY. Tamquam mé: set fieri istúc solet:

Quód in manu teneás atque oculis videas, id desíderes.

Líteris reconmíniscar: C ést principium nómini. 915

CH. Cállias? SY. Non ést. CH. Callippus? SY.

Nón est. CH. Callidémides?

SY. Nón est. CH. Callinícus? SY. Non est. CH.

Án Callimachus? SY. Níl agis:

Néque adeo edepol flócci facio, quándo egomet meminí mihi.

CH. Át enim multi Lésbonici súnt hic: nisi nomén patris

Díces, non possum ístos monstrare hómínes quos tu quaéritas. 920

Quód ad exemplumst? cónjectura sí reperire póssumus.

SY. Ád hoc exemplumst: Chár. CH. Chares? an

Cháricles? numne Chármides?

· SY. Ém, ístic erit: quí ístúm di perdant. CH. Díxi ego jam dudúm tibi:

* * * * *

Béne te potius dícere aequomst hómíni amico quám male.

SY. Sátin inter labra atque déntis látuit vir minumí preti? 925

CH. Nó male loquere apsénti amico. SY. Quíd ille ergo ignavíssumus

- Látitabat mihi? CH. Si áppellasses, réspondisset nómini.

Sét ubi ipsest? SY. Pol illúm reliqui ad Rhádámam in Cecropia ínsula.

CH. * * * * *

Quí homost me insipiéntior qui ipse égomet ubi sima
quaéritem?

Sét nil discondúcit huic rei. Quid ais? quid hoc quod
té rogo? 930

Quós locos adísti? SY. Nimum mírimodis mirábilis.

CH. Lúbet audire, nísi molestumst. SY. Quín discupio
dícere.

Ómniū primū in Póntum advecti ad Árabiam ter-
rám sumus.

CH. Eho,

Án etiam in Ponto Árabiast? SY. Est: nón illa ubi
tus gígnitur,

Sét ubi apsinthiúm fit ac cuníla gallinácea. 935

CH. Nimum graphicum hunc nógatorem. Sét ego
sum insipiéntior,

Qui égomet unde rédeam hunc rogitem, quae égo sciam
atque hic nésciat:

Nísi quia lubet éxperiri quo évasurust dénique.

Sét quid ais? quo inde ísti porro? SY. Si ánimū ad-
vortes, éloquar: 939

Ád caput amnis quí de caelo exóritur sub solió Jovis.

CH. Súb solio Jovís? SY. Ita dico. CH. E caélo?

SY. Atque e medió quidem.

CH. Eho,

Án etiam in caelum éscendísti? SY. Immo hóriola
advectí sumus

Úsque aqua advorsá per amnem. CH. An tu étiam vi-
distí Jovem?

SY. Éum alii di isse ád villam aibant sérvís depromp-
túm cibum.

Dêinde porro. . . CH. Dêinde porro nóllo quicquam
praédices. 945

SY. Táceo ego hercle, sí molestumst. CH. Nám pu-
dicum néminem

Praédicare opórtet qui aps terra ád caelum pervénerit.



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Mille nummum. CH. Némpe ab ipso id áccépisti Chármide?

. 495 SY. Mírūm quin ab avo êjus aut proavo accíperem, qui sunt mórtui.

{ CH. Ádulescens, cedodum ístuc aurum mñhi. SY. Quod ego dem aurúm tibi?

CH. Quód te a me accepísse fassu's. SY. Áps te accepisse? CH. Íta loquor.

SY. Quís tu homo's? CH. Qui mille nummum tíbi dedi ego sum Chármides. 970

" SY. Néque edepol tu is és neque hodie is úmquam eris, auro huíc quidem.

Ábi sis, nugatór: nugari núgatorí póstulas.

CH. Chármides ego súm. SY. Nequiquam herclé's: nam nihil aurí fero.

Nímis argute me óbrepisti in êapse occasiúncula:

Póstquam ego me aurum férre dixi, póst tu factu's Chármides: 975

Príus non tu is eras quam aúri feci méntionem. Níl agis:

" Prôin tute itidem ut chármidatu's, rúsum te dechár- mida.

CH. Quís ego sum igitur, sí quidem is non sum quí sum? SY. Quid id ad me áttinet?

Dúm ille ne sis quem égo esse nollo, sis mea causa quí lubet.

Príus non is eras quí eras: nunc is fáctu's qui tum nón eras. 980

CH. Áge siquid agis. SY. Quíd ego agam? CH. Aurum rédde. SY. Dormitás, senex.

CH. Fássu's Charmidém dedisse aurúm tibi. SY. Scriptúm quidem.

CH. Próperas an non própere abire actútum ab his regiónibus,

Dórmitator, príus quam ego hic te júbeo mulcarí male?

SY. Quam ob rem? CH. Quia illum quem émentitu's
 ís ego sum ipse Chármides, 985
 Quém tibi epistulás dedisse aiébas. SY. Eho, quaeso,
 án tu is es?

CH. Ís enimvero sum. SY. Áin tu tandem? is ípsus-
 ne's? CH. Aio. SY. Ípsus es?

CH. Ípsus, inquam, Chármides sum. SY. Ergo ípsus-
 ne's? CH. Ipsíssumus.

Ábin hinc ab oculís? (SY. Enimvero séro quoniam
 huc ádvenis,

Vápulabis meo árbitratu ét novorum aedílium.) 990

CH. Át etiam maledícis? SY. Immo, sálvos quando
 quidem ádvenis, ^{Cena datur.}

Dí me perdant sí te floccj fácio an periissés prius.

Égo ob hanc operam argéntum accepi: tó macto infor-
 túniq. 993

Céterum qui síis, qui non sis, flóccum non intérduim.

Íbo ad illum, renúntiabo, quí mihi tris nummós dedit,

Út sciat se pérdidisse. Ego ábeo. Male vive ét vale: L

Quí di te omnes ádvenientem péregre perdant, Chár- 7 2
 mides.

CH. Postquam ílle hinc abiit, póst loquendi líbere
 Vidétur tempus vénisse atque occásio.

Jam dúdum meum ille péctus púngit áculeus, 1000

Quid illí negoti fúerit ante aedís meas.

Nam epístulae illae míhi concenturiánt metum

In córde et illut mílle nummum, quám rem agat.

Numquam édepol temere tinnit tintinnábulum:

Nisi qui illut tractat aút movet, mutúmst, tacet. 1005

Set quis hic est qui huc in pláteam cursuram íncipit?

Lubet ópservare quíd agat: huc concéssero.

Al. 266-123.

U. 194.

STASIMUS. CHARMIDES.

ST. Stásime, fac te própere celerem, récipe te ad domínúm domum,

Né subito metus éxoriatur scápolis stultitiá tua.

Verg. Aen. III. 43. Ar. 646. Adde gradum, adproperá: (jam dudum fáctumst) quom abistí domo. 1010

Cáve sis tibi ne búbuli in te cóttabi crebrí crepent,

Si áberis ab eri quaéstione: né destiteris cúrrere.

925 Écce hominem te, Stásime, nihili: sátin in thermopólio Cón^odalium es oblítus, postquam thérmpotasti gúttu-rem?

Récipe te et recúrre petere ré recentí. CH. Huic, quísqvis est, 1015

Gúrgulios exércitor, is hóminem hunc cursurám docet.

ST. Quíd, homo nihili, nón pudet te? tríbusne te potériis

Mémoriae esse oblítum? an vero, quía tu cum frugi hóminibus

Íbi bibisti, qui áb alieno fácale cohíberént manus,

Ínter eosne hominés condalium té redipisci póstulas?

Chíruchus fuit, Cérconicus, Crímnus, Cricolabus, Cól-
bus, 1021

Cóllicrepidae, crúricrepidae, férriteri, mastígiae:

Quórum hercle unus súrpuerit curréti cursorí solum.

CH. Íta me di ament, gráphicum furem. ST. Quíd ego quod periít petam?

Nísi etiam labórem ad damnum ádponam epithecám ínsuper. 1025

Quín tu quod periít perisse dúcis? cape vorsóriam:

Récipe te ad erum. CH. Nón fugitivost híc homo: conmemínit domi.

ST. Útinam veteres véterum mores, véteres parsimóniae

Pótius in majóre honore hic éssent quam morés mali.



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Máge si exigere occúpias, duarum rérum exoritur óp-
tio :

Vél illut quod credíderis perdas vél illum amicum amí-
seris.

| Hóc qui venerít mi in mentem? ré conmonitus súm
modo.

CH. Méus est hic quidem Stásimus servos. ST. Nam
égo talentum mútuom 1055

Quóí dederam, talénto inimicum mi émi, amicum vén-
didi.

Sét ego sum insipiéntior qui rébus curem púplicis
Pótius quam, id quod próximumst, meo térgo tutelám
geram :

Éo domum. CH. Heus tu, asta ílico: audi, heús tu.
ST. Non sto. CH. Té volo.

ST. Quíd, si egomet te vélle nollo? CH. Ah nímium,
Stasime, saéviter. 1060

ST. Émere meliust quoi ímperes. CH. Pol ego émi at-
que argentúm dedi :

Sét si non dicto aúdiens est, quíd ago? ST. Da mag-
núm malum.

CH. Béne mones: ita fácere certumst. ST. Nísi qui-
dem es obnóxius.

CH. Sí bonust, obnóxius sum: sín secust, faciam út
mones.

ST. Quíd id ad me attinét bonisne sérvis tu utare án
malis? 1065

CH. Quía boni malíque in ea re párs tibist. ST. Par-
tem álteram

Tíbi permitto, illam álteram aput me, quód bonist, ad-
pónito.

CH. Sí eris meritus, fíet. Respice húc ad me: ego
sum Chármides.

ST. Hém, quis est qui méntionem homo hóminis fecit
óptumi?

CH. Ípsus homo optumúst. ST. Mare, terra, caelum,
di, vostrám fidem, 1070

Sátin ego oculis pláne video? éstne hic an non ést? is
est.

Cérte is est, is ést profecto. O mí ere exoptatíssume,
Sálve. CH. Salve, Stásime. ST. Salvom té. . . CH. *G. 1.*
Scio et credó tibi.

Sét omitte alia: hoc míhi responde: líberi quid agúnt
mei

Quós reliqui hic fílium atque fíliam? ST. Vivónt va-
lent. 1075

CH. Némpe uterque? ST. Utérque. CH. Di me sál-
vom et servatúm volunt.

Cétera intus ótiose pércontabor quae volo:

Êamus intro: séquere. ST. Quonam té agis? CH.
Quonam nísi domum?

ST. Hícine noş habitáre censes? CH. Úbinam ego ali-
bi cénseam?

ST. Jám. . . CH. Quid jam? ST. Non súnť nostrae
aedes ístaec. CH. Quid ego ex te aúdio? 1080

ST. Véndidit tuus gnátus aedis... CH. Périi. ST. Prae-
sentáriis

Árgenti mínis numeratis. . . CH. Quót? ST. Quadra-
ginta. CH. Óccidi.

Quís eas emit? ST. Cállices, quoi tûam rem conmen-
dáveras:

Ís habitatum huc cónmigravit nósque exturbavít fo-
ras.

CH. Úbi nunc filiús meus habitat? ST. Híc in hoc po-
stículo. 1085

CH. Mále disperii. ST. Crédidi aegre tíbi id, ubi au-
dissés, fore.

CH. Égo miser summís periclis súm per maria máxuma
Véctus, capitalí periclo pér praedones plúrumos
Mé servavi, sálvos redii: núnc hic disperíi miser

Própter eosdem quórum causa fui hác aetate exerci-
tus: 1090

Ádimit animam mi aégritudo: Stásime, tene me. ST.

Vísne aquam

Tíbi petam? (CH. Res quom ánimam agebat, túm esse
offusam opórtuit.)

CALLICLES. CHARMIDES. STASIMUS.

CA. Quid hoc híc clamoris, aúdio ante aedís meas?

CH. O Cállices, O Cállices, O Cállices,

Qualíne amico méa conmendaví bona? 1095

CA. Probo ét fideli et fído et cum magná fide:

Et sálve et salvom te ádvenisse gaúdeo.

* * * * *

* * * * *

* * * * *

CH. Credo, ómnia istaec sí ita sunt ut praédicas.

Set quis istest tuus ornátus? CA. Ego dicám
tibi:

Thensaúrum ecfodiebam íntus dotem fíliae 1100

Tuae quaé daretur.) Sét íntus narrabó tibi

Et hóc et alia: séquere. CH. Stasime. ST. Hem.

CH. Strénue

.. Curre ín Piraeum atque únun curriculum face.

Vidébis jam illic návem qua advectí sumus.

Jubéto Sagariónem quae imperáverim 1105

.. Curáre ut eferántur, et tu itó semul.

Solútumst portitóri jam portórium.

ST. Nihil ést morae. CH. Cito ámbula: actutúm
redi.

ST. Illic sum atque hic sum. CA. Séquere tu hac
me intró. CH. Sequor.



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A C T U S V.

LUSITELES.

Hic homōst omnium hominum praecipuos, 1115
Voluptatibus gaudiisque antepotens.

Ita comoda quae cupio eveniunt,
Quod ago subit, adsecue sequitur:

Ita gaudijs gaudium supeditat. 1119

Modo me Stasimus Lesbionici servos convenit domi:

Is mihi dixit sum erum peregre huc advenisse Charmidem.

Nunc mi is propere conveniundust, ut quae cum ejus filio

Egi ei rei pater sit fundus potior. Eo ego: set fores
Hae sonitu suo moram mihi objiciunt incommode.

CHARMIDES. CALLICLES. LUSITELES.

CH. Neque fuit neque erit neque esse usquam hominem
terrarum arbitror, 1125

Quojus fides fidelitasque amicum erga aequiperet tuam:
Nam exaedificavisset me ex hisce aedibus, apsq̄ue te foret.

CA. Siquid amicum erga bene feci aut consului fideliter,

Non videor meruisse laudem, culpa caruisse arbitror.

Nam beneficium homini proprium quod datur, prosum perit: 1130

Quód datum utendúmst, repetúndi id cópiast, quandó velis.

CH. Ést ita ut tu dícis. Set ego hoc néqueo mirarí satis Êum sororem déspondisse suam in tam fortem fámiliam.

CA. Lúsiteli quidém Philtonis fílio. LU. Enim me nóminat.

CH. Fámiliam optumam óccupavit. LU. Quíd ego cesso hos cónloqui? 1135

Sét maneam etiám, opínor: namque hoc cómmodum orditúr loqui.

* * * * *
 * * * * *
 * * * * *

CH. Váh. CA. Quid est? CH. Oblítus intus dúdum tibi sum dícere:

Módo mi advenientí nugator quídam occessit óbviám, Nímis pergraphicus sýcophanta. Is mílle nummum se aúreum 1139

Mêo datu tibi férre et gnato Lésbonico aibát meo: Quem égo nec qui esset nóram neque eum ante úsquam conspexí prius.

Sét quid rides? CA. Meo ádlegatu vénit, quasi qui aurúm mihi

Férret aps te quód darem tuæ gnátae dotem: ut fílius Túus, quando illi a mé darem, esse adlátum id aps te créderet

Neú qui rem ipsam pósset intellégere, thensaurúm tuum 1145

Mé penes esse, atque á me lege pópuli patrium pósceret.

CH. Scíte edepol. CA. Megarónides conmúnis hoc meus ét tuus

Bénevolens conméntast. CH. Quin conlaúdo consilium ét probo.

LU. Quíd ego ineptus, dúm sermonem véreor interrúmpere,

Solus sto nec quod conatus sum agere ago? homines
conloquar. 1150

CH. Quis hic est qui huc ad nos incedit? LU. Charmidem socerum suum

Lusiteles salutatur. CH. Di dent tibi, Lusiteles, quae
velis.

CA. Non ego sum salute dignus? LU. Immo salve,
Callicles.

Hunc priorem aequumst me habere: tunica propior
pallios.

CA. Deos deasque volo consilia vestra recte vortere.

CA. Filiam meam tibi desponsam esse audio. LU.
Nisi tu nevis. 1156

CH. Immo hau nullo. LU. Sponden tu ergo tuam
gnatam uxorem mihi?

CH. Spondeo et mille auri Philippum dotis. LU. Do-
tem nil moror.

CH. Si illa tibi placet, placenda dos quoque quam
dat tibi.

Postremo quod vis non duces, nisi illud quod non vis
feres. 1160

CA. Jus hic orat. LU. Impetrabit te advocato atque
arbitro.

Istac lege filiam tuam sponden mi uxorem dari?

CH. Spondeo. CA. Et ego spondeo itidem. LU. O
salvete adfines mei.

CH. Atque edepol sunt res quas propter tibi tamen
suscepsi.

LU. Quid ego feci? CH. Meum corrumpi quia per-
pessu's filium. 1165

LU. Si id mea voluntate factumst, est quod mihi sus-
censeas.

* * * * *

Sit sine me hoc apud te impetrare quod volo. CH.
Quid id est? LU. Scies:



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Miseria una uní quidem hominist ádfatim. CA. Immo
huíc parumst: 1185

Nám si pro peccátis centum dúcat uxorés, parumst.

LE. Át jam posthac tēperabo. CH. Dícis, si faciés
modo.

LU. Núnquid causaest quín uxorem crás domum du-
cam? CH. Óptumumst.

, Tŭ in perendinúm paratus sís ut ducas. CANTOR.
Plaúдите.



T. MACCI PLAUTI
RUDENS.



ARGUMENTUM.

Retí piscator vídulum extraxít mari,
Ubi cránt erilis fíliae crepúndia,
Dominum ád lenonem quaé subrepta vénerat.
Ea súpíte imprudens ín clientelám patris
Naufrágio ejecta dévenit: cognóscitur
Suóque amico Plésidippo júngitur.

PERSONAE.

ARCTURUS PROLOGUS
SCEPARNIO SERVOS
PLESIDIPPUS ADULESCENS
DAEMONES SENEX
PALAESTRA MULIER
AMPELISCA MULIER
PTOLEMOCRATIA SACERDOS
PISCATORES
TRACHALIO SERVOS
LABRAX LENO
CHARMIDES SENEX
LORARII
GRIPUS PISCATOR
CANTOR



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Majóre multa múltat quam litem aúferunt. 20

Bonós in aliis tábulis excriptós habet.

Atque hóc scelesti illi ín animum inducúnt suum,

Jovem sé placare pósse donis, hóstiis :

Et óperam et sumptum pérdunt. Id eo fít, quia :

Nihil éi acceptumst á perjuris súpplíci. 25

Facílius siqui píus est a dis súpplíans

Quam quí scelestust ínveniet veniám sibi.

Idcírco moneo vós ego hoc, qui estís boni

Quique aétatem agitis cúm pietate et cúm fide :

Retinéte porro, póst factum ut laetémini. 30

Nunc, húc qua causa véni, argumentum éloquar.

Primúmdum huic esse nómen urbi Díphilus
Cyrénas voluit. Íllic habitat Daémones

In agro átque villa próxuma proptér mare,

Senex qui húc Athenis éxul venit, haú malus. 35

Neque is ádeo propter málitiam patriá caret,

Set dum álios servat, se ínpedívit ínterim :

Rem béne paratam cómitate pérdidit.

Huic fília olim vírgo períit párvola :

┌ Eam dé praedone vír mercatur péssumus : 40

└ Is eam húc Cyrenas léno advexit vírginem.

┌ Aduléscens quidam cívis hujus Átticus

Eam vídit ire e lúdo fidicinó domum.

Amáre occepit : ád lenonem dévenit,

Minís triginta síbi puellam déstínat 45

Datque árrabonem et júrejurando ádligat.

Is léno, ut se aequomst, flócci non fecít fidem

Neque quód juratus ádulescenti díxerat.

Erát ei hospes pár sui, Siculús senex

Sceléstus Agrigentínus, urbis próditor : 50

Is illíus laudare ínfít formam vírginis

Et áliarum itidem quae êjus erant muliérculae.

Ínfít lenoni suádere, ut secúm semul

Eat ín Siciliam : ibi ésse homines voluptários

Dicit : ibi eum potesse fieri divitem. 55

Ibi esse quaestum maximum meretricibus.

Persuadet. Navis clanculum conducitur.

Quidquid erat, noctu in navem conportat domo

Leno : adulescenti, qui puellam ab eo emerat,

Ait sese Veneri velle votum solvere 60

(Id hic est fanum Veneris) et eo ad prandium

Vocavit adulescentem huc. Ipse hinc ilico

Navem conscendit, avehit meretriculas.

Adulescenti alii narant ut res gesta sit : [venit,

Lenonem abisse. Ad portum quom adulescens

Illorum navis longe in altum apscesserat. 66

Ego quoniam video virginem asportarier,

Tetuli et auxilium et lenoni exitium semul :

Increpui hibernum et fluctus movi maritimos. 69

Nam signum Arcturus omnium sum acerrimum :

Vehemens sum exoriens, quom occido vehementior.

Nunc ambo in saxo, leno atque ejus hospes, semul

Sedent ejecti : navis confractast eis.

Illa autem virgo atque altera itidem ancillula

De navi timidae desuluerunt in scapham. 75

Nunc eas ab saxo fluctus ad terram ferunt,

Ad villam illius, exul qui ibi habitat senex,

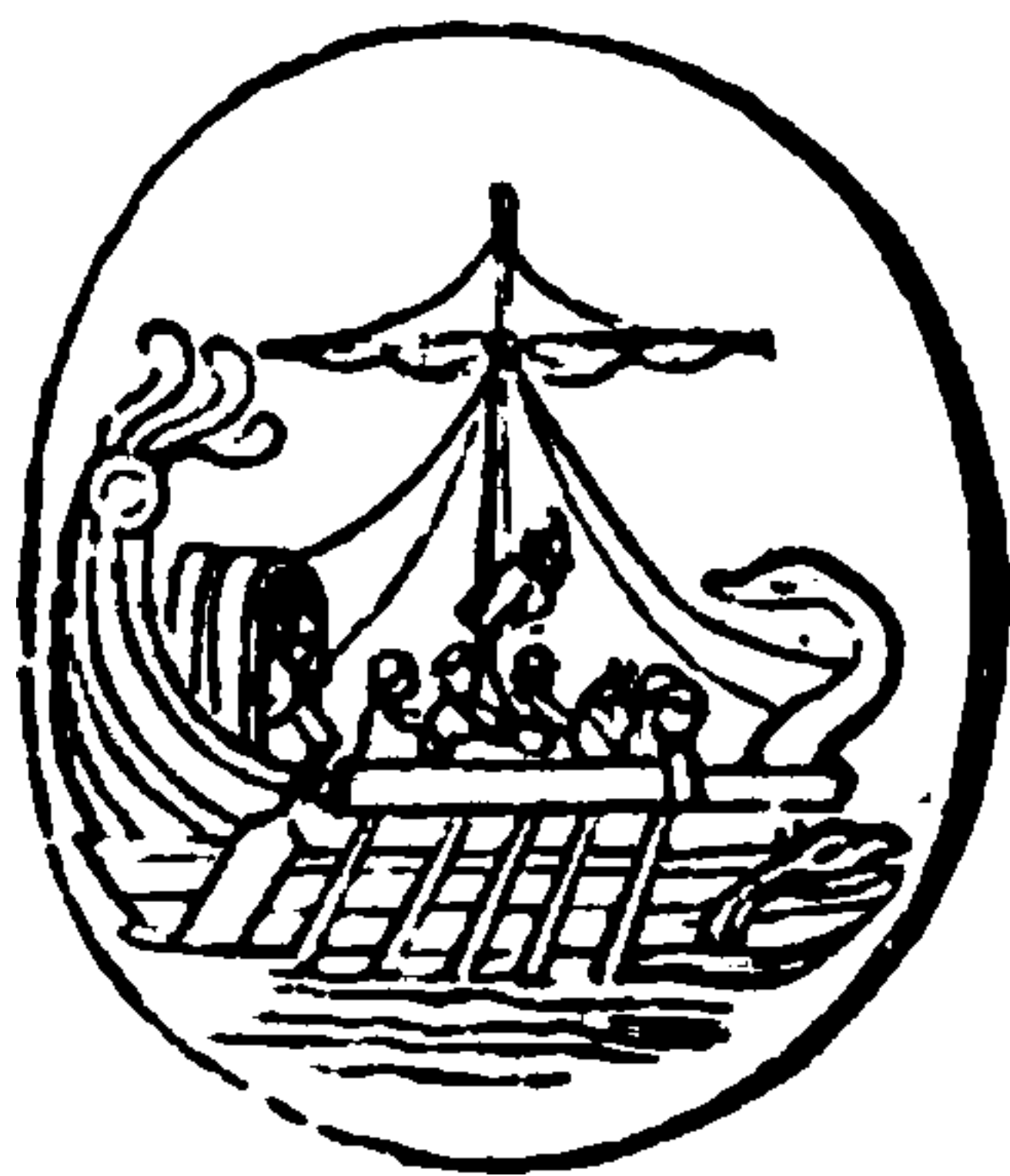
Quojus deturbavit ventus tectum et tegulas.

Et servos illic est ejus qui egreditur foras.

Adulescens huc jam adveniet, quem videbitis, 80

Qui illam mercatus de lenone virginem.

[Valete, ut hostes vestri diffidant sibi.





A C T U S I.

SCEPARNIO. PLESIDIPPUS (CUM TRIBUS ADULESCENTIBUS). DAEMONES.

SC. Pro di ñmortales, tẽmpestatem quõjus modi
Neptũnus nobis nõcte hac misit prõxuma.

Detẽxit ventus vřllam: quid verbis opust? 85

Non vẽntus fuit, verum Alcumena Eurĩpidi:

Ita omnis de tecto dẽturbavit tẽgulas:

Inlũstriores fẽcit fenstrasque ñndidit.

PL. Et võs a vestris abduxi negõtiis

Neque ñd processit, quã vos duxi grãtia: 90

Nequĩvi ad portum lẽnonem prehẽnderẽ.

Set mẽa desidia spẽm deserere nõlui:

Eo võs, amici, dẽtinui diũtius.

Nunc hũc ad Veneris fãnum venio vřsere,

Ubi rẽm divinam sẽ facturum dĩxerat. 95

SC. Si sãpiam, hoc quod me mãntat concinnẽm lutum.

PL. Prope me hĩc nescio quis lõquitur. DÆ.
Heus, Scepãrnio.

SC. Qui nõminat me? DÆ. Quĩ pro te argentũm
dedit.

SC. Quasi mẽ tuum esse sẽrvom dicas, Daẽmones.

DÆ. Luto ùsust multo, mũltam terram cõnfode.



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PL. Hic díco, in fanum Véneris qui muliérculas
 Duas sécum adduxit quíque adornarít sibi
 Ut rém divinam fáciat, aut hodie aút heri. 130

DÆ. Non hércle, adulescens, jam hós dies conplús-
 culos

Quemquam ístic vidi sácruficare: néque potest
 Clam mé esse, siqui sácruficat. Sempér petunt
 Aquam hínc aut ignem aut váscula aut cultrum
 aút veru

Aut aúlam extarem aut áliquíd: quid verbís
 opust? 135

Venerí paravi vása et puteum, nón mihi.

Nunc íntervallum jam hós dies multós fuit.

PL. Ut vérba praehibes, mé perisse praédicas.

DÆ. Meá quidem hercle caúsa salvos síis licet.

SC. Heus tú, qui fana véntris causa círcumis, 140
 Jubére meliust prándium ornarí domi.

Fortásse tu huc vocátus es ad prándium:

Ille quí vocavit, núllus venit? PL. Ád modum.

SC. Nullúmst periculum te hínc ire inpransúm do-
 mum.

Cererém te meliust quám Venerem sectárier: 145
 Amóri haec curat, trítico curát Ceres.

PL. Delúdicavit mé ille homo indignís modis.

DÆ. Pro di ínmortales, quíd illuc est, Scepárnio,
 Hominúm secundum lítus? SC. Ut mea opíniost,
 Proptér viam illi súnt vocati ad prándium. 150

DÆ. Qui? SC. Quía post cenam, crédo, laverúnt
 heri:

Confrácta navis ín marist illís. DÆ. Itast.

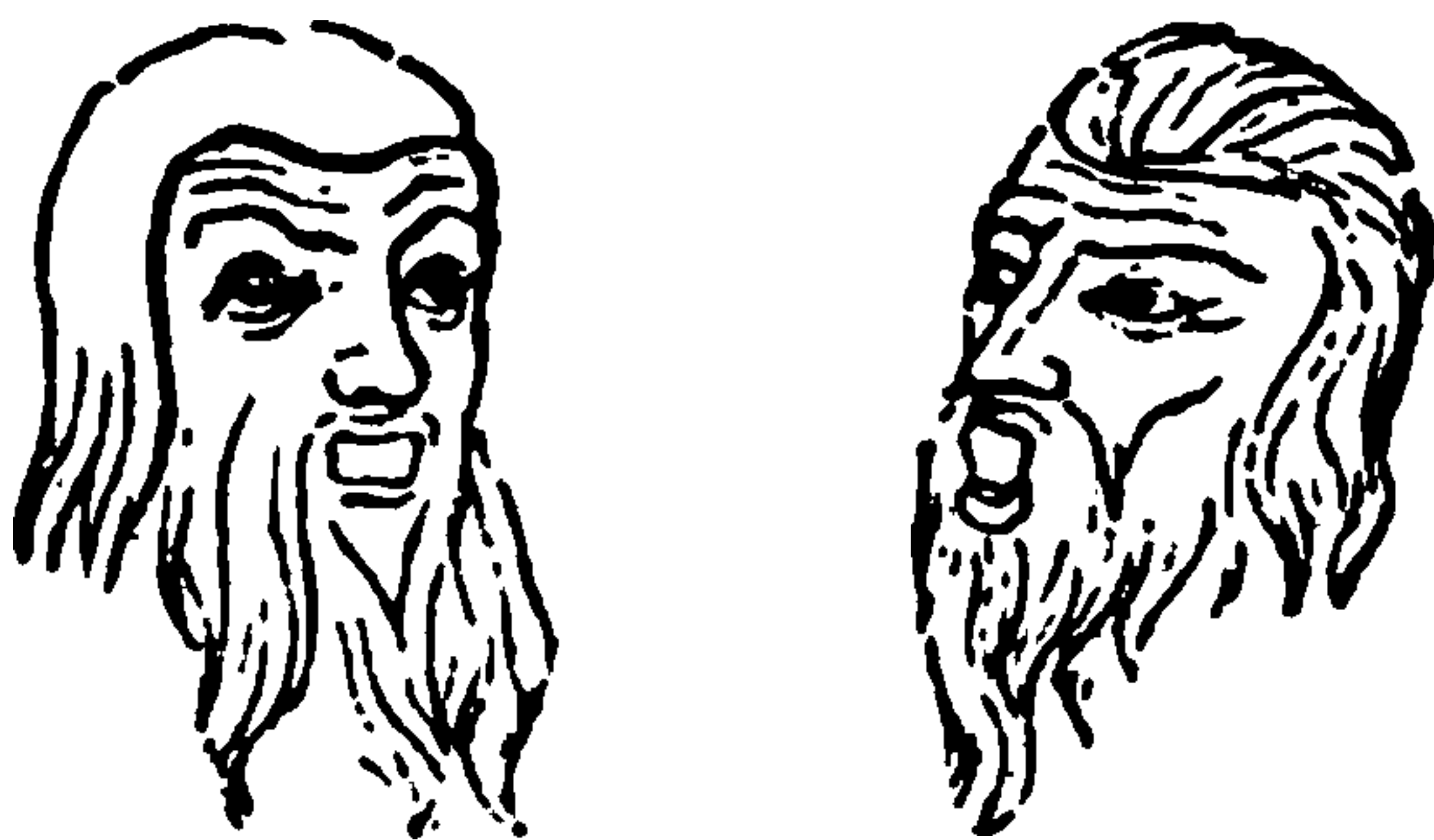
SC. At hércle nobis vílla in terra et tégulae.

DÆ. Hui,

Homúnculi quanti éstis: ejecti út natant. 155

PL. Ubi súnt ei homines, ópsecro? DÆ. Hac ad
 déxteram:

Vidén secundum lítus? PL. Video: séquimini.
 Utinam ís sit quem ego quaéro, vir sacérrumus.
 Valéte. SC. Si non móneas, nosmet méminimus.
 Set ó Palaemon, sáncte Neptuní comes, 160
 Quique Hérculis sociénnus esse díceris [liérculas
 Quod fácinus video? DÆ. Quíd vides? SC. Mu-
 Videó sedentis ín scapha solás duas.
 Ut ádflictantur míserae. Euge, euge, pérbene,
 Ab sáxo avortít flúctus ad litús scapham. 165
 Nequé gubernator úmquam potuit réctius.
 Non vídisse undas mé majores cénseo.
 Salvae sunt, si illos flúctus devitáverint.
 Nunc núnc periculúmst: ejecit álteram.
 Viden álteram illam ut flúctus ejecít foras? 170
 At ín vadost: jam fáci le enabit. Eúgepae:
 Salvást: evasit éx aqua: jam in lítorest.
 Desúluit haec autem áltera ad terram é scapha.
 Ut praé timore in génua in undas cóncidit.
 Surréxit: horsum sí capessit, sálva rest: 175
 Set déxtrovorsum avórsa it in malám crucem.
 Hem,
 Errábit illaec hódie. DÆ. Quid id refért tua?
 SC. Si ad sáxum, quo capéssit, ea deorsúm cadit,
 Errátionis fécerit compéndium. 180
 DÆ. Si tú de illarum cénaturus vésperi's,
 Illís curandum cénseo, Scepárnio:
 Si aput méd essuru's, míhi dicari operám volo.
 SC. Bonum aéquomque oras. DÆ. Séquere me
 hac ergó. SC. Sequor.



PALAESTRA.

Nímio pol hominúm fortunae mínus multo miseraé me-
morantur 185

* * * * * éxperiundo is dátur acerbum * * * * *

Ilóc deo conplácitumst, med hoc órnatu ornatam ín re-
giones

Ésse incertas tímídam ejectam? háncine ego ad rem
nátam miseram

Mé memorabo? hancíne ego partem cápío ob pietatém
praecipuam?

Nam hoc mi háú sit labóri labórem hunc potíri, 190

Si me érga paréntis aut dêos inpiárim:

Set íd si paráte curávi ut cavérem,

Tum mi hóc indecóre, inmodéste datís di.

Nam quíd habebunt pósthac insígne inpií,

Si ad hunc modumst honós aput vos ínnoxíis? 195

Nam mé si fecísse aut paréntis sciám

Sceléste, mínus nunc me míserer.

Set erí me sollicitát scelus, ejus mé habet inpietás male:

Is ómnia perdidit ín mari: haec ejus súnť bonorum ré-
liquiae.

Étiam quae vécta mecum ín scaphast semul, 200

Flúctuom vi éxcidit: égo nunc sola sum.

Quaé mi si sálva saltém foret, labos

Lénior ésset hic êjus opera mihi.

Nunc quám spem aut opem aút consilí quid capés-
sam

Ita híc sola sólis locís conpotíta? 205

Hic sáxa sunt, hic máre sonat, nec mi óbviám homo
quisquám venit.

Hóc quod indúta sum súmmae opes óppido:

Néc cibo néc loco técta quo sim scio.

Quaé mihist spés qua me vívere velím?

Néc loci gnára sum nécdum hic umquám fui. 210



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PA. Quója prope me hic vóx sonat? AM. Pertímui,
quis loquitúr prope?

PA. Bona Spés, opsecró, 230
Subvénta mihi.

AM. Múlier est, múliebris vóx ad aurís mihi
Vénit: tune éximes míseram me ex hóc metu?

PA. Céрто vox múliebris tétigit aurís meas:
Num Ámpelisca ópsecrost? AM. Tén, Palaestra,
aúdio? 235

PA. Quín voco, ut me aúdiat, nómine illám suo?
Ámpelisca. AM. Hém, quis est? PA. Égo. AM.
Palaestráne? PA. Sum.

AM. Díc ubi's? PA. Pól ego nunc ín malis plú-
rumis.

AM. Sócia sum nec minor párs meast quám tua.
Sét videre éxpeto té. PA. Mihi's aémula 240

AM. Cónsequamúr gradu vócem: ubi's? PA.
Écce me:

Áccede ad me átque adi cóntra. AM. Fit sédulo.

PA. Cédo manum. AM. Áccipe. PA. Vívin?
dic ópsecro.

AM. Tú facis mé quidem vívere ut núnc velim,
Quóm mihi té licet tángere. Ut víx mihi 245

Crédo ego hoc, té tenere. Ópsecro, ampléctere,
Spés mea: ut me ómniúm jám laborúm levas.

PA. Óccupas praéloqui, quae mist orátio.

Núnc abire hínc decet nós. AM. Quo amabo íbi-
mus?

PA. Lítus hoc pérsequamúr. AM. Sequor quó
lubet. 250

PA. Sícine hic cum úvida véste grassábimur?

AM. Hóc quod est íd necessáriumst pérpeti.

Sét quid hoc opsecróst? PA. Quid est? AM. Vi-
désne amabo hoc fánum? PA. Ubist?

AM. Ad déxteram. PA. Videór decorum díis locum
tuérier.

AM. Hau lónge abesse opórtet homines hinc ; ita hic
lepidúst locus. 255

Quísquis deus est, véneror ut nos éx hac aerumna
éximat,

Míseras, inopes, aérumnosas áliquo ut auxilio ádjuvet.

SACERDOS. PALAESTRA. AMPELISCA.

SA. Qui súnť, qui a patróna precés mea expetés-
sunt ?

Nam vóx me precántum huc forás excitávit.

Bonam átque opsequéntem deam átque haut gra-
vátam 260

Patrónam execúntur benígnamque múltum.

PA. Jubémus te sálvere, máter. SA. Salvéte,
Puéllae. Set únde huc

Íre vos cum úvida véste dicam, ópsecro,

Tam maéstiter vestítas ? 265

PA. Ílico hinc ímus hau lóngule ex hóc loco :

Vérum longe hinc abest, únde advectae húc sumus.

SA. Némpe equo líneo pér vias caérulas

Éstis vectae ? PA. Ád modum. SA. Ergo aéquius
vós erat

Cándidatás venire hóstiatásque : ad hoc 270

Fánum ad istúnc modum nón venirí solet.

PA. Quaéne ejectae é mari símus ambae, ópsecro,

Únde nos hóstias ágere volústi huc ?

Núnc tibi ampléctimur génuá egentés opum,

Quae ín locis nésciis néscia spé sumus,

Úť tuo récipias técto servésque nos,

Míseriarúmque te ambárum uti mísereat,

. Quibús nec locúst ullus néc spes paráta,

Neque hóc quod vidés ampliús nobis quícquamst.

SA. Manús mihi date, éxurgite á genibus ámbae :
 Miséricordiór nulla mést feminárum. 281
 Set haéc pauperés sunt, inopés res, puéllae :
 Egomét vix meam vítam coló : Veneri cíbo
 Meó servió. AM. Veneris fánum, opsecro, hóc est ?
 SA. Fatébor : ego hujús clueo fáni sacérdos. 285
 Verúm quidquid ést comitér fiet á me,
 Quoad cópia valébit.
 Ite hác mecum. PA. Amíce benígneque honórem.
 Máter, nostrum habés. SA. Oportet.





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TRACHALIO. PISCATORES.

TR. Animum ádvorsavi sédulo, ne erum úsquam prae-
terírem :

Nam quóm modo exhibát foras, ad pórtum se aibat íre :
Me huc óbviám jussít sibi veníre ad Veneris fānum.

Set quós perconter cómmode eccos vídeo astare : adíbo.

Salvéte fures máritumi, conchítae atque hamiótae, 310

Famélica hominum nátio. Quid ágitis ? ut perítis ?

PI. Ut píscatorem aequómst, fame sitíque speque.

TR. Ecquémnam

Hodie ádulescentem strénua facié, rubicundum, fórtem,

Ingénuom, dum hic astátis vos, vidístis huc veníre,

Qui trís secum homines dúceret chlamydátos cum ma-
chaéris ? 315

PI. Nullum ístac facie, ut praédicas, venísse huc sci-
mus. TR. Écquem

Recálvom ac siloném senem, statútum, ventriósum,

Tortís superciliís, contracta frónte, frauduléntum,

Deorum ódium atque hominum, málum, mali vití pro-
brique plénum, 319

Qui dúceret muliérculas duas sécum satis venústas ?

PI. Cum istiús modi virtútibus operísque natus quí sit,
Eum quidem ád carnificemst aéquius quam ad Véne-
rem conmeáre.

TR. At sí vidistis, dícite. PI. Huc profécto nullus vé-
nit.

Valé. TR. Valeté. Crédidi : factúmst quod suspicá-
bar :

Data vérba ero sunt : léno abít sceléstus exulátum. 325

In návem ascendit, múlieres avéxit : ariolús sum.

Is húc erum etiam ad prándium vocávit, sceleris sé-
men.

Nunc quíd mihi meliust, quam ílico hic erum ópperiar
dum véniat ?

Eadem ópera, Veneria haéc sacerdos síquid ampliús
scit,

Si vídero, exquisívero: faciét me certiórem. 330

AMPELISCA. TRACHALIO.

AM. Intéllego: hanc quae próxima hic est vília Ve-
neris fáno

Pulsáre jussisti átque aquam rogáre. TR. Quoja ad
aúris

Vox mi ádvola vit? AM. Ópsecro, hic quis lóquitur?
quem ego vídeo?

TR. Estne Ámpelísca haec, quae foras e fáno egredi-
tur? AM. Éstne hic

Trachálio, quem cónspicor, calátor Plesidíppi? 335

TR. Eást. AM. Is est: Trachálio, salvé. TR. Salve,
Ampelísca:

Quid tú agis? AM. Aetatem haú malam male. TR.
Mélius omináre.

AM. Verum ómnis sapientís decet conférre et fabulári.
Set Plésidippus túus erus ubi amábost? TR. Heia véro,
Quasi nón sit intus. AM. Néque pol est neque húc
quidem ullus vénit. 340

TR. Non vénit? AM. Vera praédicas. TR. Non ést
meum, Ampelísca.

Set quám mox coctumst prándium? AM. Quod prán-
dium, opsecró te?

TR. Nempe rém divinam fácitis hic? AM. Quid sóm-
nias, amábo?

TR. Certe húc Labrax ad prándium vocávit Plesidíp-
pum,

Erum méum erus voster. AM. Édepol hau miránda
facta dícis: 345

Si dêos decepit ét homines, lenónum more fécit.

TR. Non rém divinam fãcitis hic vos néque erus?

AM. Arioláre.

TR. Quid tú agis igitur? AM. Éx malis multís metu-
que súmmo

Capitálique ex perículo orbas aúxilique opúmque huc
Recépit ad se Véneria haec sacérdos me et Palaéstram.

TR. An híc Palaestrast, ópsecro, erí mei amica? AM.

Cérto. 351

TR. Inést lepos in núnzio tuo mágnus, mea Ampelísca.
Set istúc periculum pérubet quod fúerit vobis scíre.

AM. Confráctast, mi Trachálio, hac nócte navis nóbis.

TR. Quid, návis? quae istaec fábulast? AM. Non aú-
divisti, amábo, 355

Quo pácto leno clánculum nos hínc avehere vóluit
In Síciliam et quidquíd domi fuit ín navem inposívit?

EA núnz perierunt ómnia. TR. O Neptúne lepide,
sálve:

Ne te áleator núllus est sapiéntior. Profécto

Nimis lépide jecistí bolum: perjúrum perdidísti. 360

Set núnz ubist lenó Labrax? AM. Periít potando,
opínor:

Neptúnus magnis póculis hac nócte cum invitávit.

TR. Credo hércle, anancaeó datum quod bíberet. Ut
ego amó te,

Mea Ámpelísca: ut dúlcis es: ut múlsa dicta dícis.

Set tu ét Palaestra quó modo salvae éstis? AM. Sci-
bis fáxo. 365

De návi timidæ ambæ ín scapham insulúimus, quia
vidémus

Ad sáxa navem férier: properáns exolvi réstem,
Dum illí timent. Nos cúm scapha tempéctas dextro-
vórsum

Différt ab illis. Ítaque nos ventísque fluctibúsque 369
Jactátae exemplis plúrumis miseraé perpetuam nóctem



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Quam ~~liberam~~ esse oporteat, servire postulare.

AM. Nunc eum cum navi scilicet abisse pessum in altum. 395

Et aurum et argentum fuit ibidem lenonis omne.

TR. Credo aliquem immersisse atque eum excepisse.

AM. Id misera maestast,
Sibi eorum evenisse inopiam. TR. Jam istoc magis
usus factost,

Ut eam intro consolorque eam, ne sic se excruciet animi.

Nam multa praeter spem scio multis bona evenisse. 400

AM. At ego etiam, qui speraverint spem decepisse multos.

TR. Ergo animus aequos optimumst aerumnae condimentum.

Ego eo intro, nisi quid vis. AM. Eas. Ego quod mihi imperavit

Sacerdos id faciam atque aquam hinc de proximo rogabo. 404

Nam extemplo, si verbis suis peterem, daturos dixit.

Neque digniorem censeo vidisse anum me quemquam,
Quoi deos atque homines censeam bene facere magis
decere.

Ut lepide, ut liberaliter, ut honeste atque haut gravate

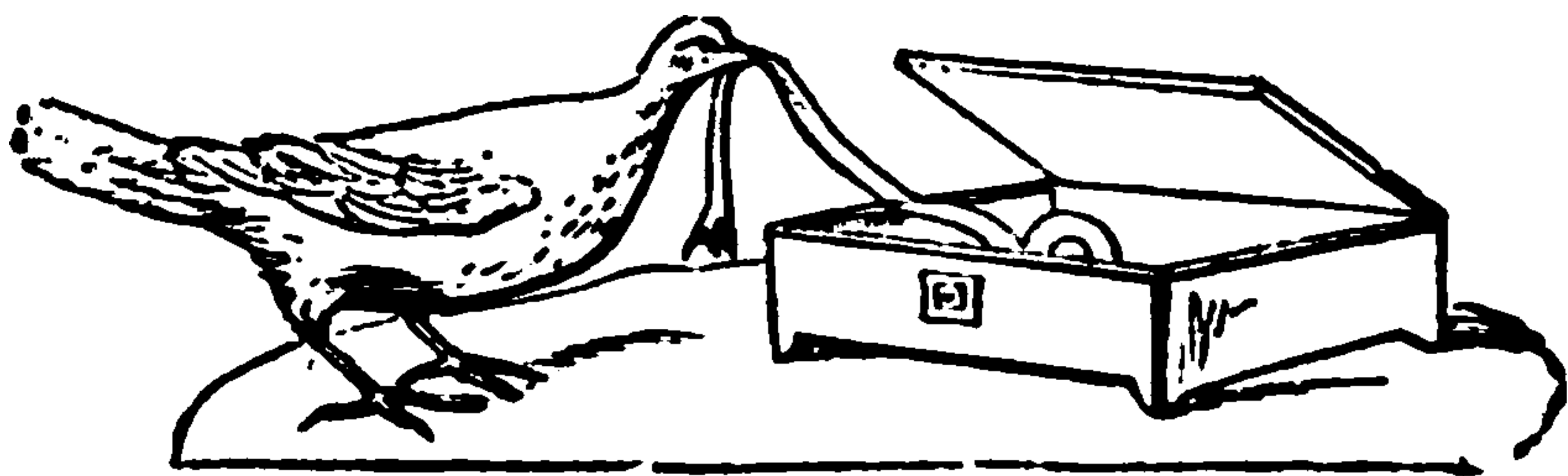
Timidas, egentis, vividas, ejectas, exanimatas 409

Accipit ad sese: haud secus quam si ex se simus natae.

Ut eapse modo succincta aquam calefactat, ut lavemus.

Nunc, ne morae illi sim, petam hinc aquam, unde mi
imperavit.

Heus, ecqui in villast? ecquis hoc recludit? ecquis prodit?



SCEPARNIO. AMPELISCA.

SC. Quíst qui nostris tám proterve fóribus facit in-
júriam?

AM. Égo sum. SC. Hem, quid hoc boníst? eu, ede-
pol spécie lepida múlierem. 415

AM. Sáve, adulescens. SC. Ét tu multum sálvcto,
adulescéntula.

AM. Ád vos venio. SC. Accípiam hospítio, sí mox
venies vésperi,

Ítem ut adfectam: nám nunc nihil est quí te mane
múlierem

* * * * *

Sét quid ais, mea hílara, lepida? AM. Ah, nímium
familiáriter 420

Me áttrectas. SC. Pro di ínmortales, Véneris ecfi-
gia haéc quidemst.

Út in ocellis hílaritudost: héia, corpus quôjus modi:
Súbvolturiumst, íllut quidem “subáquillum” volui
dícere.

Vél papillae quôjus modi: tum quae índoles in sá-
viost.

AM. Nón ego sum pollúcta pago: pótin ut me aps-
tineás manum? 425

SC. Nón licet te síc placidule béllam belle tángere?

* * * * *

* * * * *

AM. Ótium ubi erit, túm tibi operam lúdo et deli-
ciaé dabo.

Núnc, quam ob rem huc sum míssa, amabo vél tu mi
aias vél neges. 430

SC. Quíd nunc vis? AM. Sapiénti ornatus quíd ve-
lim indiciúm facit.

SC. Méus quoque hic sapiénti ornatus quíd velim in-
diciúm facit.

AM. Haec sacerdos Veneris petere hinc iussit me a
vobis aquam :

* * * * *

SC. At ego basilicus sum : quem nisi oras, guttam
non feres. 435

Nostro illum puteum periculo et ferramentis fodimus.
Nisi multis blanditiis a me gutta non ferri potest.

AM. Quor tu aquam gravare amabo, quam hostis
hosti commodat ?

* * * * *

SC. Quor tu operam gravare mihi, quam civis civi
commodat ? 440

AM. Immo etiam tibi, mea voluptas, quae voles fa-
ciam omnia.

SC. Eugepae, salvos sum : haec jam me suam volup-
tatem vocat.

Dabitur tibi aqua, ne neququam me ames. Cedo
mi urnam. AM. Cape :

Propera amabo eferre. SC. Manta : jam hic ero,
voluptas mea.

* * * * * 445

* * * * *

AM. Quid sacerdoti me dicam esse hic moratam tam
diu ?

* * * * *

Ut etiam nunc misera timeo, ubi oculis intueor mare.
Set quid ego misera video procul in litore ? 450

Meum erum lenonem Siciensemque hospitem,
Quos periisse ambos misera censebam in mari.

Jam plus mali illud nobis vivit quam ratae.

Set quid ego cesso fugere in fanum ac dicere haec
Palaestrae, in aram uti confugiamus prius 455

Quam scelus huc leno veniat nosque hic opprimat ?

Confugiam hinc : ita res suppetit subito mihi.



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Nam síquis cum eo quíd rei conmíscuit,
 Eum ad hóc exemplum amíttit ornatúm domum.
 Edepól Libertas lépida's, quae numquám pedem
 Voluísti in navem mécum hercle una inpónere. 490
 Set úbi ille meus est hóspes qui me pérdidit?
 Atque éccum incedit. CH. Quó malum properás, La-
 brax?

Nam equidém te nequeo cónsequi tam strénue.
 LA. Utinám prius quam te óculis vidissém meis
 Maló cruciatu in Sícilia perbíteres, 495
 Quem própter hoc mihi óptigit miseró mali.
 CH. Utinam égo, quóm in aedis me ad te adduxistí tuas,
 In cárcere illo pótius cubuissém die:
 Deosque ínmortalis quaéso, dum vivás, uti
 Omnís tui similis hóspites habeás tibi. 500

LA. Malám Fortunam in aédis te adduxí meas.
 Quid míhi scelesto tíbi erat auscultátio?
 Quidve hínc abitio? quídve in navem inscénsio?
 Ubi pérdidi etiam plús boni quam míhi fuit.

CH. Pol mínime miror, návis si fractást tibi, 505
 Scelus te ét sceleste pársa quae vexít bona.

LA. Pessúm dedisti blándimentis mé tuis.

CH. Sceléstiorem cénam cenaví tuam
 Quam quaé Thyestaest ánteposita et Téreo.

LA. Perii, ánimo male fit. Cóntine quaesó caput. 510

CH. Pulmóneum edepol nímis velim vomitúm vomas.

LA. Eheú, Palaestra atque Ámpelisca, ubi éstis nunc?

CH. Piscíbus in alto crédo praehibent pábulum.

LA. Mendícitatem mi óptulisti operá tua,
 Dum tûis ausculto mágnidicis mendáciis. 515

CH. Bonámst quod habeas grátiam meritó mihi,
 Qui te éx insulso sálsu feci operá mea.

LA. Quin tu hínc is a me in máxumam malám crucem.

CH. Eás: easque rés agebam cómmodum.

LA. Eheú, quis vivit mé mortalis míserior? 520

CH. Ego múlto tanto míserior quam tú, Labrax.

LA. Qui? CH. Quía ego indignus súm, tu dignu's quí
sies.

LA. O scírpe, scirpe, laúdo fortunás tuas,
Qui sémper servas glóriam aritúdinis.

CH. Equidém me ad velitátionem exérceo: 525
Nam omniá corusca praé tremore fábulor.

LA. Edepól, Neptune, es bálineator frígidus:
Cum véstimentis póstquam a ted abii, álgeo.

Ne thémopoliúm quidem ullum ille ínstruit:
Ita sálsam praehibet pótionem et frígidam. 530

CH. Ut fórtunati súnť fabri ferrárii,
Qui apút carbones ádsident: sempér calent.

LA. Utinám fortunam núnc ego anafinam úterer,
Utí, quom exivissem éx aqua, arerém tamen. 534

CH. Quid, si áliquo ad ludos mé pro manducó locem?

LA. Quaprópter? CH. Quia pol cláre crepito dénti-
bus.

Set óptumo me júre elavisse árbitror.

LA. Qui? CH. Quíne auderem técum in navem ascén-
dere,

Qui a fúndamento mi úsque movistí mare?

LA. Tibi aúscultavi: tú promittebás mihi 540

Illi ésse quaestum máximum meretrícibus:

Ibi mé conruere pósse aiebas dítias.

CH. Jam póstulabas te, ímpurata bélua,

Totám Siciliam dévoraturum ínsulam.

LA. Quaenám balaena mêum voravit vídulum, 545

Aurum átque argentum ubi ómne compactúm fuit?

CH. Eadem ílla credo quae meum marsúpium,

Quod plénum argenti fúit in saccipério.

LA. Ehcú, redactus sum úsque ad unam hanc tuniculam

Et ad hóc misellum pállium: perii óppido. 550

CH. Vel cónsociare míhi quidem tecúm licet:

Aequás habemus pártis. LA. Saltem sí mihi

Muliérculae essent sálvae, spes aliquaó forent.
 Nunc sí me adulescens Plésidippus víderit,
 Quo ab árrabonem pró Palaestra accéperam, 555
 Is éxhibebit híc jam mihi negótium.
 CH. Quid, stúlte, ploras? tíbi quidem edepol cópiast,
 Dum língua vivet, quí rem solvas ómnibus.

SCEPARNIO. LABRAX. CHARMIDES.

SC. Quíd illuc opsecró negotist, quód duae muliérculae
 Híc in fano Véneris signum fléntes amplexaé tenent,
 Néscio quem metuéntes miserae? nócte hac vero próx-
 uma . 561

Sé jactatas átque ejectas hódie esse aiunt é mari.

LA. Ópsecro hercle, aduléscens, ubi istae súnť quas
 memoras múlieres?

SC. Híc in fano Véneris. LA. Quot sunt? SC. Tóti-
 dem quot ego et tú sumus.

LA. Némpe meae? SC. Némpe néscio istuc. LA.
 Quá sunt fácie? SC. Scítula: 565

Vél ego amare utrámvis possim, sí probe adpotús siem.

LA. Némpe puellae? SC. Némpe molestus: í, vise
 intro, sí lubet.

LA. Mêas oportet íntus esse hic múlieres, mi Chár-
 mides.

CH. Júppiter te pérdat, et si súnť et si non súnť tamen.

LA. Íntro rumpam jam húc in Veneris fánum. CH. In
 barathrum mávelim. 570

Ópsecro, hospes, dá mihi aliquid úbi condormiscám loci.

SC. Ístic ubi vis cóndormisce: némo prohibet, púpli-
 cumst.

CH. Áť vides me, ornátus ut sim véstimentis úvidis.

Récipe me in tectúm, da mihi vestímenti aliquid áridi,
 Méa dum arescunt: ín aliquo tibi grátiam referám loco.



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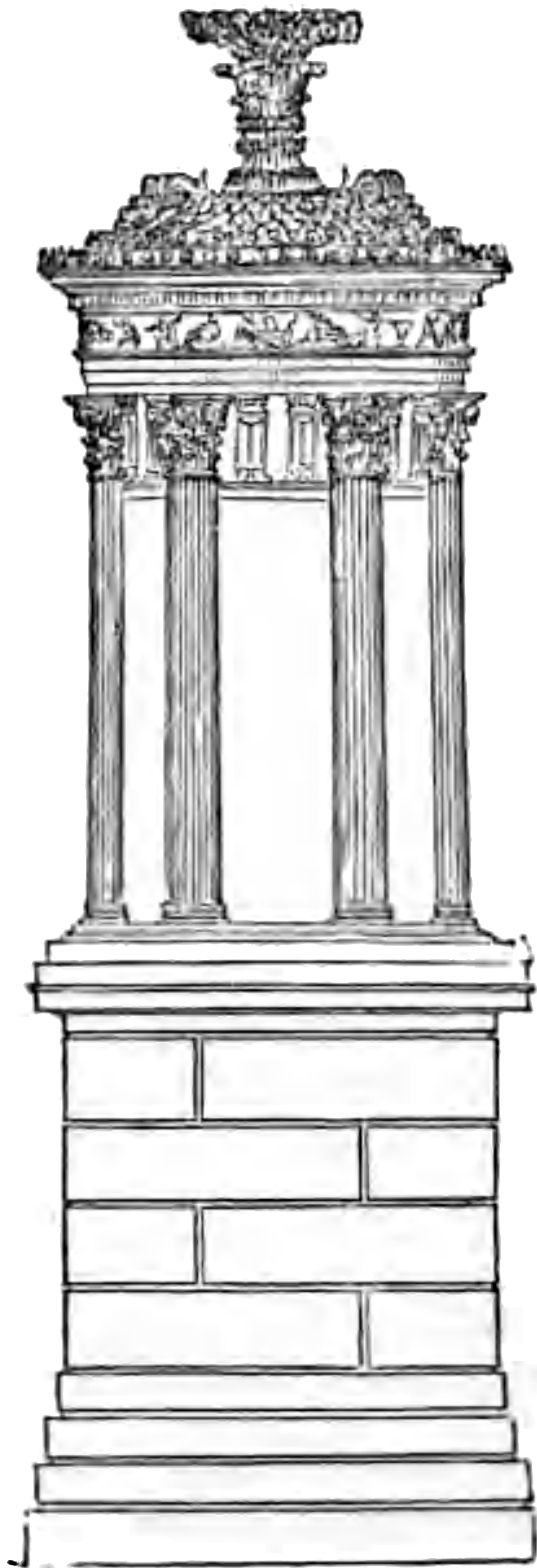
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ACTUS III.

DAEMONES.

Miris modis di lúdos faciunt hóminibus :
Mirisque exemplis sómnia in somnís danunt.
Ne dórmientis quídem sinunt quiéscere.
Velút ego hac nocte quae processit próxuma
Mirum átque inscitum sómniavi sómnum.
Ad hirúndininum nídum visast símia

Ascensionem ut faceret admolier :
 Neque eas eripere quibat inde. Postibi 600
 Videtur ad me simia adgredier,
 Rogare scalas ut darem utendas sibi.
 Ego ad hoc exemplum simiae respondeo,
 Natas ex Philomela atque ex Progne esse hirundines.
 Ago cum illa, nequid noceat meis popularibus. 605
 Atque illa nimio jam fieri ferocior :
 Videtur ultro mihi malum minitrier.
 In jus vocat me. Ibi ego nescio quo modo
 Iratus videor mediam arripere simiam :
 Concludo in vincla bestiam nequissimam. 610
 Nunc quam ad rem dicam hoc attingere somnium,
 Numquam hodie quivi ad conjecturam evadere.
 Set quid hoc in Veneris fano meae vicinia
 Clamoris oritur? animus miratur meus.

TRACHALIO. DAEMONES.

TR. Pro Cyrenenses populares, vobis ego inploró
 fidem, 615
 Agricola, adcolae propinqui qui estis his regionibus,
 Ferte opem inopiae atque exemplum pessimum pessum
 date.
 Vindicat, ne in piorum potior sit pollentia
 Quam innocentum, qui se scelere fieri nolunt nobilis.
 Statuite exemplum impudenti, date pudori praemium :
 Facite hic lege potius liceat quam vi victo vivere. 621
 Currite huc in Veneris fanum, vobis iterum inploró
 fidem,
 Qui prope hic adestis quique auditis clamorem meum.
 Ferte suppetias qui Veneri Veneriaeque antistitae
 More antiquo in custodelam suum commiserunt caput.

Praëtorquete injúriæ prius cóllum quam ad vos pér-
venat. 626

DÆ. Quíd istuc est negóti? TR. Per ego hæc génuæ
te optestór, senex,

Quísquis es. . . DÆ. Quin tu érgo omitte génuæ et
quid sit mi éxpedi,

Quór tumultués. TR. Teque oro et quaéso, si sperás
tibi

Hóc anno multúm futurum sírpe et laserpícium 630
Êamque eventuram éxagogam Cápuam salvam et só-
spitem,

Átque ab lippitúdine usque síccitas ut sít tibi. . .

DÆ. Sánun es? TR. Seu tíbi confidis fóre multam
magúdarim,

Út te ne pigeát dare operam míhi quod te orabó, se-
nex.

DÆ. Át ego te per crúra et talos térgumque optestór
tuum, 635

Sí tibi ulmeám futuram spéres virgidémiam

Ét tibi eventúram hoc anno úberem messém mali,

Út mi istuc dicás negoti quíd sit, quor tumultues.

TR. Quí lubet maledícere? equidem tíbi bona optavi
ómnia.

DÆ. Béne equidem tibi díco, qui te dígna ut eveniánt
precor. 640

TR. Ópsecro, hoc prævórtere. DÆ. Ergo quíd nego-
tist? TR. Múlieres

Duæ innocentes íntus hic sunt, tui índigentes aúxili,

Quíbus advorsum jús legesque hic ínsignite injúria

Fáctast fitque in Véneris fano. Túm sacerdos Véneria

Índigne adflictátur. DÆ. Quis homost tánta confi-
déntia, 645

Quí sacerdotem aúdeat violáre? set eae múlieres

Quaé sunt? aut quid ís iniqui fít? TR. Si das ope-
ram, éloquar.



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Nimís magno míserae in metú nunc sumus ámbae.

Tánta inportúntas tántaque injúria
Fácta in nos ést modo hic íntus ab nóstro ero, 670
Quí scelestús sacerdotem anum praécipes
Réppulit, própulit pérquam indignís modis
Nósque ab signo íntumo ví deripuít sua.

Set núnc se ut ferúnt res fortúnaeque nóstrae,
Morírist par néc meliust móрте in misériis. 675

TR. Quid ést? quae illaec orátios? cesso égo illas
consolári?

Heús, Palaestra: heus, Ámpelisca. PA. Ópsecro, quist
quí vocat?

AM. Quíst is qui nóminat? TR. Sí respexís, scies.

PA. Ó salutís meae spés. TR. Tace ac bóno animo es:

Mé vide. PA. Sí modo id líceat, vis ne ópprimat.

TR. Quae vís? PA. Vim mi adigit ádferam ipsa.

TR. Ah désine: nimis inépta's. 681

PA. Desíte dictis núnc jam me míseram consolári.

AM. Nisi quíd re praesidi ádparas, Trachálio, acta haec
rés est.

PA. Certúmst moriri quam hunc pati grassári lenonem
ín me.

Set múliebri animo súm tamen: míseraé quom venit
in méntem 685

Mihi mórtis, metus membra óccupat. TR. Edepól
quamquam hoc acérbumst,

Bonum ánimum habete. PA. Nam ópsecro unæ ani-
mús bonus mi invenítur?

TR. Ne, inquám, timete: adsíдите hic in ára. AM.
Quid istaec ára

Prodésse nobis plús potest quam sígnum in fano hic
íntus

Venerís, quod amplexaé modo, unde abréptae per vim
míserae? 690

TR. Sedéte hic modo: ego hinc vós tamen tutábor.
Aram habéte hanc

Vobís pro castris: moénia haec: hinc égo vos defen-
sábo.

Praesídio Veneris málitiae lenónis contra incédam.

PA. Tibi aúscultamus ét Venus alma ámbae te opse-
crámus

Aram ámplexantes hánc tuam lacrumántes, genibus
níxae, 695

In cústodelam nós tuam ut recípias et tutére:

Illós scelestos, quí tuum fecérunt fanum párví,

Ut úlciscare nósque ut hanc tua páce aram opsidére

Sinás, quae elautae ambaé sumus operá Neptuni nóctu.

Ne invísas habeas néve idcirco nóbis vitio vórtas, 700

Si quídpiamst minus quód bene esse laútum tu arbi-
trére.

TR. Has aéquom petere intéllego: decet áps te id im-
petrári:

Ignoscere his te convenit: metus has id ut faciant su-
bigit.

Te ex cóncha natam esse aútumant: cave tu hárum
conchas spérnas.

Set óptume eccum exít senex, patrónus mibique et vó-
bis. 705

DAEMONES. LABRAX. LORARI. TRACHALIO. PA-
LAESTRA ET AMPELISCA.

DÆ. Éxi e fano, nátum quantumst hóminum sacrile-
gíssume.

Vós in aram abíte sessum. Sét ubi sunt? TR. Huc
réspice.

DÆ. Óptume: istuc vólueramus. Júbe modo accedát
prope.

† Tún legirupiónem hic nobiscúm dis facere póstulas?
Púgnum in os inpínge. LA. Iniqua haec pátor cum
pretiό tuo. 710

DÆ. Át etiam minitátur audax. LA. Jús meum erep-
túmst mihi:

Mêas mihi ancillás invito me éripis. TR. Ergó dato
Dé senatu Cýrenensi quémvis opulentum árbitrum,
Sí tuas esse opórtet nive eas ésse oportet líberas, 714
Nive in carcerém conpingi te aéquomst aetatémque ibi
Te úsque habitare, dónec totum cárcerem contríveris.
LA. Nón hodie isti rei aúspicavi, ut cúm furcifero fá-
buler.

Té ego appello. DÆ. Cum ístoc primum quí te novit
dísputa.

LA. Técum ago. TR. Atqui mécum agundumst.
Súntne illae ancillaé tuae?

LA. Súnt. TR. Agedum ergo, tánge utramvis dígitu-
lo minumó modo. 720

LA. Quíd, si attigero? TR. Extémpló hercle ego te
fóllem pugilatórium

Fáciám et pendentem încursabo púgnis, perjuríssume.

LA. Míhi non liceat mêas ancillas Véneris de ara ab-
dúcere?

DÆ. Nón licet: itast léx aput nos. LA. Míhi cum
vostris légibus

Níhil est conmerci: équidem jam istas ámbas educám
foras. 725

Tú senex si istás amas, huc árido argentóst opus.

DÆ. Véneri haec autem cónplacuerunt. LA. Hábeat,
si argentúm dabit.

DÆ. Déa tibi argentúm? nunc adeo ut scías meam
senténtiam,

Óccupito modo illís adferre vím joculo pauxíllulam:
Íta ego te hinc ornátum amittam, tu ípsus te ut non
nóveris. 730



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Ni offerentás habebis plúris in tergó tuo
 Quam úlla navis lónga clavos, tum égo ero mendacís-
 sumus.

Póstea tu aspicitó meum, quando égo tuum inspectá-
 vero: 755

Ní erit tam sincérum, ut quivis dícat ampulláarius,
 Óptimum esse operí faciundo córium et sinceríssu-
 mum,

Quíd causaest quin vírgis te usque ad sáuritatem saú-
 ciem?

Quíd illas spectas? quás si attigeris, óculos cripiám
 tibi.

LA. Át quin, quia votás, utramque jám mecum abdu-
 cáam semul. 760

DÆ. Quíd facies? LA. Volcánum adducam: is Véné-
 rist advorsáarius.

TR. Quó illic it? LA. Heus, écquis hic est? heús.

DÆ. Si attigeris óstium,
 Jáam tibi hercle in óre fiet méssis mergis púgneis.

LA. Núllum habemus ígnem: ficis víctitamus áridis.

DÆ. Égo dabo ígnem, sí quidem in capite tûo conflan-
 di cópiast. 765

LA. Íbo hercle aliquo quaéritatum ígnem. DÆ. Quid,
 quom invéneris?

LA. Ígnem magnum hic fáciam. DÆ. Quine ut húma-
 num exurás tibi?

LA. Ímmo hasce ambas híc in ara ut vívas comburam.

DÆ. Íd volo.

Nam hércle ego te contínuo arripiam bárba et in ígnem
 cóniciam

Téque ambustulátum magnis óbiciam avibus pábu-
 lum. 770

Quóm conjecturam égomet mecum fácio, haec illast
 símia,

Quae hás hirundinés ex nido vólt eripere ingrátis,

Quód ego in somnis sómniavi. TR. Scín quid tecum
oró, senex ?

Út illas serves, vím defendas, dúm ego erum adducó
meum.

DÆ. Quaére erum atque addúce. TR. At hic ne. . .

DÆ. Máximo maló suo, 775

Si áttigerit sive ócceptassit. TR. Cúra. DÆ. Cura-
túmst: abi.

TR. Húnc quoque adserva ípsum, nequo abítat. Nam
promísimus

Cárnufici aut taléntum magnum aút hunc hodie sístere.

DÆ. Ábi modo: ego, dum abés, ut abeat nón sinam.

TR. Huc revénero.

DÆ. Utrúm tu leno cúm malo lubéntius 780

Quiéscis an sic síne malo, si cópiast ?

LA. Ego quaé tu loquere flócci non fació, senex.

Meas quídem ted invito ét Venere et summó Jove

De ará capillo jám deripiam. DÆ. Tángedum.

LA. Tangam hércle vero. DÆ. Ágedum ergo, ac-
cede húc modo. 785

LA. Jubedúm recedere ístos ambo illúc modo.

DÆ. Immo ád te accedent. LA. Nón hercle equi-
dem cénseo.

DÆ. Quid agés, si accedent própius? LA. Ego re-
césseero.

Verúm, senex, si te úmquam in urbe offéndero,

Numquam hércle quisquam mé lenonem díxerit, 790

Si té non ludos péssumos dimísero.

DÆ. Facito ístuc quod minitáris. Set nunc ínterim

Si illás áttigeris, dábitur tibi magnúm malum.

LA. Quam mágnum vero? DÆ. Quántum lenoní
sat est.

LA. Minás ego istas flócci non fació tuas: 795

Equidem êas te invito jam ámbas rapiam. DÆ.

Tángedum.

LA. Tangam hércle vero. DÆ. Tanges, at scin quó modo?

Idúm Turbalio currículo, adfer húc domo

Duas clávas. LA. Clavas? DÆ. Sét probas: pro-
perá cito.

Ego te hódie faxo récte acceptum, ut dígnus es. 800

LA. Eheú, scelestus gáleam in navi pérdidi:

Nunc mi ópportuna hic ésset, salva sí foret.

Licét saltem istas mi áppellare? DÆ. Nón licet.

Ehem,

Eccum óptume edepol húc clavator ádvenit. 805

LA. Illút quidem edepol tinnimentumst aúribus.

DÆ. Age, áccipe illanc álteram clavám, Sparax.

Age, álter istinc, álter hinc adsístite.

Adsístite ambo. Sí. Audite núnc jam:

Si hercle íllic illas hódie digito tétigerit 810

Invítas, ni istunc ístis invitássitis

Usque ádeo, donec quá domum abeat nésciat,

Perístis ambo. Si áppellabit quémpiam,

Vos réspedesote ístinc istarúm vicem.

Sin ípse abitere hínc volet, quantúm potis, 815

Extémpló amplectitóte crura fústibus.

LA. Etiám me abire hinc nón sinent? DÆ. Dixí
satis.

Et úbi ille servos cúm ero suo huc advénerit,

Qui erum árcessivit, ítote extempló domum.

Curáte haec sultis mágna diligéntia. 820

LA. Eu, hércle ne istic fána mutantúr cito:

Hoc Hérculist jam, Véneris fanum quód fuit:

Ita dño destituit sígna hic cum clavís senex.

Non hércle quo hinc nunc géntium aufugiám scio:

Ita núnc mi utrumque saévit, et terra ét mare. 825

Palaéstra. LO. Quid vis? LA. Ápage, controvér-
sias:

Haec quídem Palaestra quae respondit nón meast.



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Is nunc cum servis servat: ego mandaveram. 850

PL. Duc me ad lenonem recta. Ubi illic est homo?

LA. Salvé. PL. Salutem nil moror. Opta ocius,

Rapin te optorto collo mavis an trahi:

Utrumvis opta, dum licet. LA. Neutrums volo.

PL. Abi sane ad litus curriculo, Trachalio, 855

Jube illos in urbem ire obviam a portu mihi,

Quos mecum duxi, hunc qui ad carnificem traderent:

Post huc redito atque agitato hic custodiam.

Ego hunc scelestum rapiam jam in jus exulem:

Age, ambula in jus. LA. Quid ego deliqui? PL.

Rogas? 860

Quine arrabonem a me accepisti ob mulierem

Et eam hinc avexti? LA. Non avexi. PL. Quor

negas?

LA. Quia pol provexi: avéhere non quivi miser.

Equidem tibi hodie dixeram praesto fore 864

Aput Veneris fanum: numquid mutuo? sumne ibi?

PL. In iure causam dicito: hic verbum sat est.

Sequere. LA. Opsecro te, subveni, mi Charmides:

Optorto rapior collo. CH. Quis me nominat?

LA. Vidén me ut rapior? CH. Video atque inspecto

lubens.

LA. Non subvenire mi audes? CH. Quis homo te

rapit? 870

LA. Adulescens Plesidippus. CH. Ut nactus,

habe:

Bono animo meliust te in nervom conrepere:

Tibi optigit quod plurimi exoptant sibi.

LA. Quid id est? CH. Ut id quod quaerant inve-

niant sibi.

LA. Sequere, opsecro, me. CH. Pariter suades, qua-

lis es: 875

Tu in nervom rapere: eo me opsecras ut te sequar?

PL. Etiám retentas? LA. Périi. PL. Verum sí
velim.

Tu méa Palaestra et Ámpelisca, ibidem flico
Manéte, dum ego huc rédeo. LO. Equidem suádeo
Ut ád nos abeant pótius, dum recipís. PL. Placet:
Bene fáctis. LA. Fures mi éstis. LO. Quid, furés?
PL. Rape. 881

LA. Oro, ópsecro, Palaéstra. PL. Sequere, cárnufex.
LA. Hospés. CH. Non sum hospes: répudio hospi-
tiúm tuum.

LA. Sicín me spernis? CH. Síc ago: semél bibo.
LA. Di te ínfelicient. CH. Ístic capiti dícito. 885

Credo álium in aliam béluam hominem vórtier:
Illic ín columbum, crédo, leno vórtitur:
Nam in colúmbari collum éjus hau multo póst erit.
In nérvom ille hodie nídamenta cóngeret.
Verúm tamen ibo, ei ádvocatus út siem, 890
Siquí mea opera cítius addicí potest.





ACTUS IV.

DAEMONES.

Bene factum et volup est hodie me his mulierculis
Tetulisse auxilium : jam cluentas reperiri,
Atque ambas forma scitula atque aetatula.
Set uxor scelestas me omnibus servat modis, 895
Nequi significem quidpiam mulierculis.
Set Gripus servos noster quid rerum gerat,
Miror, de nocte qui abiit piscatum ad mare.
Pol magis sapisset, si dormivisset domi :
Nam nunc et operam ludos facit et retia, 900
Ut est tempestas nunc atque ut noctu fuit.
In digitis hodie percoquam quod cepit :
Ita fluctuare video vehementer mare.
Set uxor vocat me ad prandium : redeo domum.
Jam opplabit auris meas sua vaniloquentia. 905



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Náuibus magnis mércaturam fáciam: aput reges réx
perhibebor.

Póst animi causá mihi navem fáciam atque imitabór
Stratonicum,

Óppida circumvéctitabor. Úbi nobilitas méa erit clara,
Óppidum magnúm conmoenibo: éi ego urbi Gripo ín-
dam nomen,

Mónumentum meae fámae et factis, íbique regnum
mágnum instituam. 935

Mágnas res hic ágito in mentem instrúere. Nunc hanc
praédam condam.

Sét hic rex cum acetó pransurust ét sale, sine bonó
pulmento.

TRACHALIO. GRIPUS.

TR. Heus máne. GR. Quid maneam? TR. Dum
hánc tibi quam tráhis rudentem cónplico.

GR. Mitté modo. TR. At pol ego te áduvabo.
Bónis quod bene fit, haú perit.

GR. * * * * turbída tempestas fúit heri: 940
Nil hábeo, adulescens, píscium: ne tú mihi esse pó-
stules.

Non vídes referre me úvidum reté sine squamosó
pecu?

TR. Non édepol piscis éxpeto quam túi sermonis
sum índigens.

GR. Jam, quísqis es, me odio énicas. TR. Non sí-
nam ego abire hinc té: mane.

GR. Cave sí malo: quid tú, malum, nam núnc me
retrahis? TR. Aúdi. 945

GR. Non aúdio. TR. At pol qui aúdiés. GR.
Quin póst eloquere quíd vis.

TR. Eho tú, operae pretiúmst modo quod tibi ego volo narráre.

GR. Elóquere quid id est. TR. Víde, num quispiám consequitur própe nos.

GR. Écquid est quód id mea réferat? TR. Scilicet:

Sét boni cónsili écquid in té mihist? 950

GR. Quíd negotíst, modo díce. TR. Dicám, tace,

Sí fidem modo

Dás mihi te nón fore infídum.

GR. Dó fidem tibi:

Fídus ero, quisquis es. TR. Aúdi. 955

Fúrtum ego vidi quí faciebat: nóram dominum id quó fiebat.

Póst ad furem egomét devenio féroque ei conditiónem hoc pacto:

“Égo istuc furtum scío quoi factumst: núnc mihi si vis dáre dimidium,

Índicium dominó non faciam.” Is míhi nihil etiám respondit.

Quíd inde aequomst dari míhi? dimidium vólo dicas.

GR. Immo ámplius etiam: 960

Nám nisi dat, dominó dicundum cénseo. TR. Tuo consílio faciam.

Núnc advorte animúm: namque hoc omne áttinet ad té. GR. Quid factumst?

TR. Vídulum istum quôjus est novi ego hóminem jam pridém. GR. Quid est?

TR. Ét quo pacto périit. GR. At ego quó pacto inventúst scio:

Ét qui invenit hóminem novi, et dóminus qui nunc ést scio. 965

Níhilo pol plurís tua hoc quam quánti illut refért mea.

Égo illum novi quójus nunc est: tú illum quojus antehác fuit.

Húnc homo nemo a mé feret: ne tú te speres ócius.

TR. Nón ferat, si dóminus veniat? GR. Dóminus huic, ne frástra sis,

Nísi ego nemo nátust, hunc qui cépi in venatú meo.

TR. Ítane vero? GR. Ecquem éssc dices ín mari piscém meum? 971

Quós quom capio, sí quidem cepi, méi sunt: habeo pró meis.

Néc manu adserúntur neque illinc pártém quisquam póstulat.

Ín foro palam ómnis vendo pró meis venálibus.

Máre quidem conmúne certost ómnibus. TR. Ad-séntio: 975

Quí minus hunc conmúnem quaeso míhi esse oportet vídulum?

Ín mari inventúst. GR. Ne tu homo's ínpudenter ínpudens: [runt.

Nám si istuc jus síť quod memoras, píscatores périe-
Quíppe quom extemplo ín macellum písces prolafí sient,

Némo emat: suam quisque partem píscium poscát sibi: 980

Dícat in marí conmuni cáptos. TR. Quid ais, ínpudens?

Aúsu's etiam cónparare vídulum cum píscibus?

Éadem tandem rés videtur? GR. Ín manu non ést mea:

Úbi demisi réte atque hamum, quídquid haesit éxtraho.

Mêum quod rete atque hámi nacti súnť, meum potíssimumst. 985

TR. Ímmo hercle haut est, sí quidem quod vas exce-pisti. GR. Phílosophe.



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TR. Vérbum etiam adde unúm, jam in cerebro cólaphos apstrudám tuo.

Égo jam hic te, itidem quási peniculus nóvos exurgerí solet,

Ni hunc amittis, éxurgebo quídquid humorís tibist.

GR. Tánge: adfligam ad térram te itidem ut píscem soleo pólypum. 1010

Vís pugnare? TR. Quíd opust? quin tu pótius praedam dívide.

GR. Hinc tu nisi malúm frunisci níl potes, ne póstules.

Ábeo ego hinc. TR. At ego hinc offlectam návem, nequo-abeás: mane.

GR. Sí tu proreta ísti navi's, égo gubernatór ero.

Mítte rudentem núnc, sceleste. TR. Míttam: omitte vídulum. 1015

GR. Númquam hercle hinc hodié ramenta fíes fortunátior.

TR. Nón probare pérnegando míhi potes, nisi párs datur

Aút ad arbitrúm reditur aút sequestro pónitur.

GR. Quémne ego excepi ín mari? TR. Ast ego ín spectavi e lítore.

GR. Méa opera et labóre et rete et hória. TR. Numquí minus, 1020

Sí veniat nunc dóminus quojust, égo qui inspectam procul

Te hunc habere, fúr sum quam tu? GR. Níhilo.

TR. Mane, mastígia:

Quo árgumento sócius non sum et fúr sum, facdum ex té sciam.

GR. Néscio: neque ego ístas vostras léges urbanás scio,

Nísi quia hunc meum ésse dico. TR. Ét ego item esse aió meum. 1025

GR. Máne jam : repperí quo pacto nec fur nec sociús
sies.

TR. Quó pacto? GR. Sine me hinc abire: tú abi
tacitus túam viam,

Nec tu me quoiquam índicassis néque ego tibi quic-
quám dabo.

Tú taceto: ego mússitabo. Hoc óptimum atque
aequíssimumst.

TR. Écquid conditiónis audes férre? GR. Jam du-
dúm fero: 1030

Út abeas, rudéntem amittas, míhi molestus né sies.

TR. Máne, dum refero cónditionem. GR. Te, ópse-
cro hercle, aufér modo.

TR. Écquem in his locís novisti? GR. Opórtet vi-
cinós meos.

TR. Úbi tu hic habitas? GR. Pórró illic longe ús-
que in campis últumis. 1034

TR. Vín qui in hac villa hábitat ejus árbitratu fieri?

GR. Paúlisper remítte restem, dúm concedo et cón-
sulo.

TR. Fíat. GR. Euge, sálva res est: praéda haec
perpetuást mea.

Ád meum erum arbitrúm vocat me hic íntra prae-
sepís meas.

Númquam hercle hodie abjúdicabit áb suo trióbu-
lum.

Né iste hauscit quam cónditionem tétulit: ibo ad
árbitrum. 1040

TR. Quíd igitur? GR. Quamquam ístuc esse jús
meum certó scio,

Fíat istuc pótius quam nunc púgnem tecum. TR.
Núnc places.

GR. Quámquam ad ignotum árbitrum me adpéllis,
si adhibebít fidem,

Étsi ignotust, nórust: si non, nótus ignotíssumust.

DAEMONES. PALAESTRA ET AMPELISCA. (LOBARII.)
GRIPUS. TRACHALIO.

DÆ. Sérió edepol, quámquam vos quae vóltis cupio,
múlieres, 1045

Métuo propter vós mea uxor né me extrudat aédibus,
Quaé me pelicés adduxe dícet ante oculós suos.

Vós confugite in áram potius quám ego. MU. Mi-
serae périimus.

DÆ. Égo vos salvas sístam: ne timéte. Set quid
vós foras

Prósequimini? quóniam ego adsum, fáciet nemo in-
júriam. 1050

Íte, inquam, domum ámbo nunc jam éx praesidio
praésides.

GR. Ó ere salve. DÆ. Sálve. Quid ít? TR.
Túun hic sérvost? GR. Haú pudet.

TR. Níhil ago tecum. GR. Érgo abi hinc sis. TR.
Quaéso respondé, senex:

Túun hic servost? DÆ. Méus est. TR. Hem, istuc
óptume, quandó tuust.

Íterum te salúto. DÆ. Et ego te. Tún'es, qui hau
multó prius 1055

Ábiisti hinc erum árcessitum? TR. Ego ís sum.
DÆ. Quid nunc vís tibi?

TR. Némpe hic tuus est? DÆ. Méus est. TR. Is-
tuc óptume, quandó tuust.

DÆ. Quíd negotist? TR. Vír scelestus íllic est.
DÆ. Quid fecít tibi

Vír scelestus? TR. Hómini ego isti tálos suffringí
volo.

DÆ. Quíd est qua de re lítigatis núnc inter vos?
TR. Éloquar. 1060

GR. Ímmo ego eloquár. TR. Ego opinor rém faces-
so. GR. Sí quidem



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TR. Ád modum: et ea quae ólim parva géstavit
crepúndia

Ísti in ista cístula insunt, quae isti inest in vídulo.

Hóc neque istic úsust et illi míserae suppetiás feret,
Si íd dederit, qui sños parentis quaérat. DÆ. Fa-
ciam ut dét: tace.

GR. Níhil hercle ego sum istí daturus. TR. Níl
peto nisi cístulam 1085

Ét crepundia. GR. Quíd, ea si sunt aúrea? TR.
Quid istúc tua? [bitur.

Aúrum auro expendétur, argentum árgento exaequá-

GR. Fác sis aurum ut vídeam: post ego fáciam ut
videas cístulam.

DÆ. Cáve malo ac tace tú: tu perge ut óccepisti
dícere.

TR. Únum te opsecro, út ted hujus cónmiserescat
múlieris, 1090

Sí quidem hic lenónis ejust vídulus, quem súspicor.

Híc ego nisi de opínione cértum nil dicó tibi.

GR. Víden scelestus ut aúcupatur? TR. Síne me
ut occepí loqui.

Sí scelesti illíus est hic quójus dico vídulus,

Haéc poterunt novísse: ostendere hís jube. GR.

Ain? osténdere? 1095

DÆ. Haút iniquom dícit, Gripe, ut óstendatur vídu-
lus.

GR. Ímmo hercle insigníte inique. DÆ. Quídum?

GR. Quia, si osténdero,

Cóntinuo hunc novísse dicent scílicet. TR. Scele-
rúm caput,

Út tute's, item ómnis censes ésse? perjuri caput.

GR. Ómnia ego istaec fácale patior, dúm hic hinc a
me séntiat. 1100

TR. Átqui nunc aps té stat: verum hinc cíbit testi-
mónium.

DÆ. Grípe, advorte animúm. Tu paucis expedi quid póstulas.

TR. Díxi equidem: set sí parum intelléxti, dicam dénuo.

Hásce ambas, ut dúdum dixi, ita ésse oportet líberas: Haéc Athenis párva fuit vírgo surpta. GR. Díc mihi, 1105

Quíd id ad vidulum áttinet, servaé sint istae an líberae.

TR. Ómnia iterum vís memorari, scélus, ut defíat dies.

DÆ. Ápstine maledíctis et mi quód rogavi dílué.

TR. Cístellam isti inéssé oportet caúdeam in isto vídulo, 1109

Úbi sunt signa quí parentis nóscere haec possít suos, Quíbuscum parva Athénis periit, sícuti dixí prius.

GR. Júppiter te díque perdant. Quíd ais, vir venéficé?

Quíd, istae mutae súnť, quae pro se fábulari nóń queant?

TR. Êo tacent, quia tácitast melior múlier semper quám loquens.

GR. Túm pol tu pro orátione nec vir nec muliér mihi's. 1115

TR. Quídum? GR. Quia enim néque loquens es néque tacens umquám bonus.

Quaéso, enumquam hodié licebit míhi loqui? DÆ. Si praéterhac

Únum verbum fáxis hodie, egó tibi conminuám caput.

TR. Úť id occepi dícere, eam, senéx, te quaeso cístulam

Úť jubeas hunc réddere illis: ób eam síquid póstulat Síbi mercedis, dábitur: aliut quídquid ibist habeát síbi. 1121

GR. Nunc demum istuc dicis, quoniam jus meum esse intellegis:

Dudum dimidiam petebas partem. TR. Immo etiam nunc peto.

GR. Vidi petere milvom, etiam quom nihil auferrét tamen.

DÆ. Non ego te comprimere possum sine malo?

GR. Si istic tacet, 1125

Ego tacebo: si iste loquitur, sine me pro re mea loqui,

DÆ. Cedo sis modo mi vidulum istum, Gripe. GR. Concredam tibi:

At si istorum nil sit, mihi uti reddas. DÆ. Reddetur. GR. Tene.

DÆ. Audi nunc jam, Palaestra atque Ampelisca, hoc quod loquor:

Estne hic vidulus, ubi cistellam tuam inesse hic aibat? PA. Is est. 1130

GR. Perii miser ego hercle: ut prius quam plane aspexit ilico

Eum esse dixit. PA. Faciam ego hanc rem planam ex procliva tibi.

Cistellam isti inesse oportet caudeam in isto vidulo:

Ibi ego dicam quidquid inerit nominatim: tu mihi

Nihilum ostenderis. Si falsa dicam, frustra dixero:

Vos tum vobis istaec quidquid inerit isti habebitis. 1136

Sed si vera, tum optesco te ut mea mi reddantur.

DÆ. Placet:

Jus merum oras meo quidem animo. GR. At meo hercle summam injuriam: [nia

Quid, si ista aut superstitiosa aut ariolast atque om-

Quidquid insit vera dicet? anne habebit ariola?

DÆ. Non feret, nisi vera dicet: nequiquam ariolabitur. 1141



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DÆ. Di ínmortales, úbi loci sunt spés meae? GR.
Immo edepól meae?

DÆ. Péрге, te opsecró, continuo. GR. Plácide, aut
ite in mâlam crucem.

DÆ. Lóquere, matris nómen hic quid ín securiculá
siet.

PA. Daédalis. DÆ. Di mé servatum cúpiunt. GR.
At me pérditum.

DÆ. Fíliam meam esse hánc oportet, Grípe. GR.
Sit per mé quidem. 1165

Quí te di omnes pérdant, qui hodie me óculis vidistí
tuis,

Méque adeo sceléstum, qui non círcumspexi cén-
tiens

Príus, me nequis ínspectaret, quám rete extraxi éx
aqua.

PA. Póst sicilicula árgenteola et dâae conexae máni-
culae

Ét suculast. GR. Quin díirecta i tu cúm sucula et
cum pórculis. 1170

PA. Ét bulla aureást, pater quam dêdit mihi natalí
die.

DÆ. Êast profecto: cóntineri quín conplectar nón
queo.

Fília mea, sálve: ego is sum quí te produxí pater:
Égo sum Daemonés, et mater túa eccam hic intus
Daédalis.

PA. Sálve, mi pater ínsperate. DÆ. Sálve: ut te
amplectór lubens. 1175

TR. Vólup est quom istuc éx pietate vóstra vobis
cóntigit.

DÆ. Ágedum, hunc, si potés, fer intro vídulum,
Trachálio.

TR. Écce Gripi scélera: quom ista rés male evenít
tibi,

Grípe, gratulór. DÆ. Age eamus, méa gnata, ad
matrém tuam,

Quae éx te poterit árgumentis hánc rem magis ex-
quíre: 1180

Quaé te magis tractávit magisque sígna pernovít tua.

TR. Êamus hinc intro ómnes, quando óperam pro-
miscám damus.

PA. Séquere me, Ampelísca. AM. Quom te dí
amant, voluptatíst mihi.

GR. Súmne ego homo sceléstus, qui illunc hódie ex-
cepi vídulum?

Aút quom excepi, quí non alicubi ín solo apstrusí
loco? 1185

Crédebam edepol túrbulentam praédam eventurám
mihi,

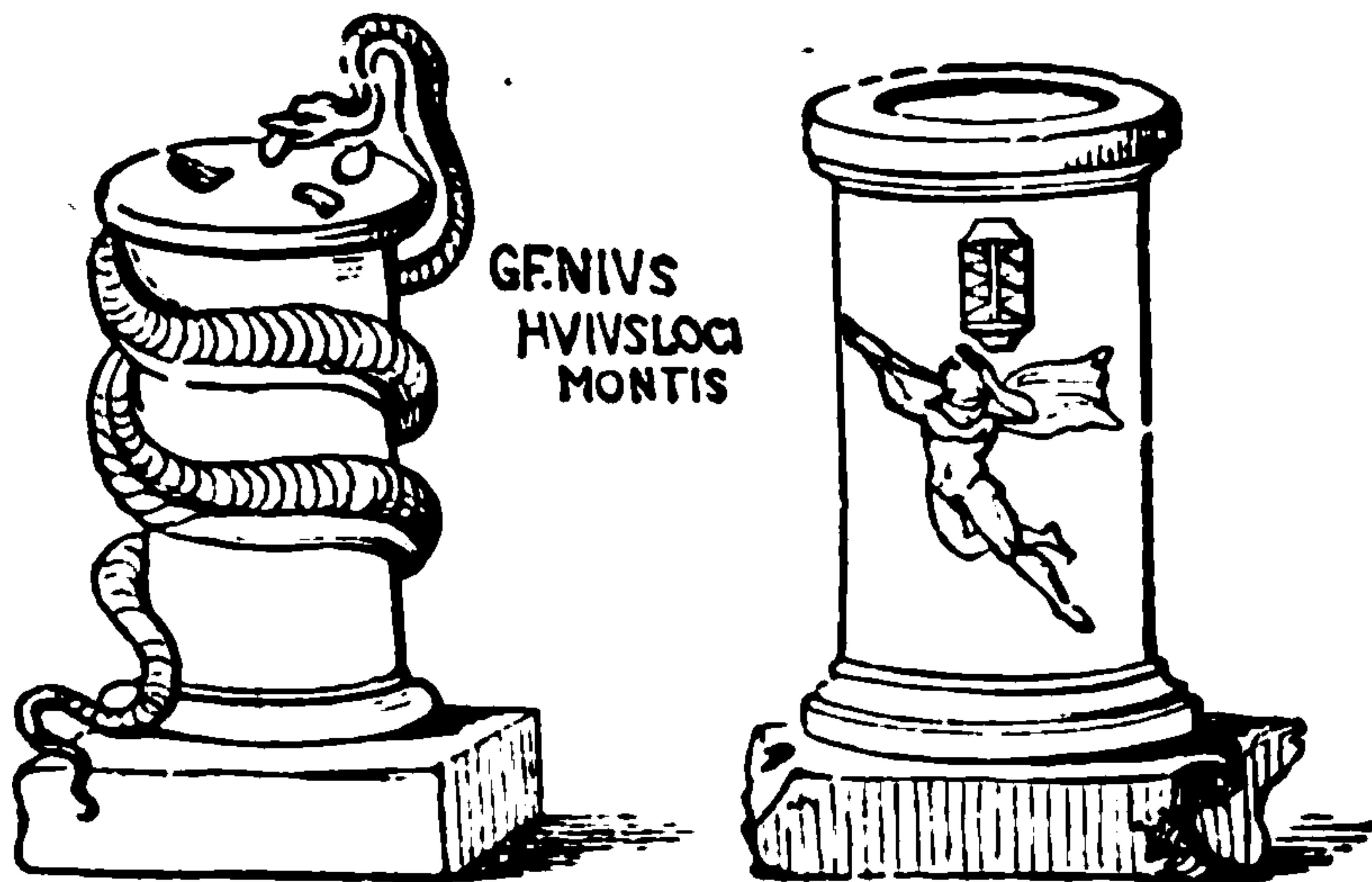
Quía illa mihi tam túrbulenta témpestate evénerat.

Crédo edepol ego illíc inesse argénti et auri lárgiter.

Quíd meliust quam ut hinc intro abeam et mé sus-
pendam clánculum,

Sáltem tantispér dum apscedat haéc a me aegrimó-
nia? 1190





A C T U S V.

DAEMONES.

Pro di ínmortales, quis mest fortunátior,
 Qui ex ínprovíso fíliam invení meam?
 Satín síquoi homini dí esse bene factúm volunt,
 Aliquo íllut pacto optíngit-optatúm piis?
 Ego hódie, quod neque spéravi neque crédidi, 1195
 Ex ínprovíso fíliam invení meam,
 Et cáam de genere súmmo adulescentí dabo
 Ingénuo, Atheniénsi et cognató meo. [volo
 Eum ego ádeo arcessi huc ád me quam primúm
 Jussíque exire huc éjus servom, ut ád forum 1200
 Irét. Nondum egressum ésse eum, id mirór ta-
 men.

Accédam opinor ád foris. Quid cónspicor?

Uxór complexa cóllo retinet fíliam.

Nimis paéne inepta atque ódiosa ejus amátios.

Áliquando ausculándo meliust, úxor, pausam fieri:

Átque adorna ut rém divinam fáciam, quom intro
 advénero, 1206

Láribus familiáribus, quom auxérunt nostram fámil-
 iam.

Súnt domi agni et pórci sacres. Sét quid istum re-
 morámini, [foras.

Múlieres, Trachálionem? atque óptume eccum exít



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GRIPUS. DAEMONES.

GR. Quam móx licet te cómpellare, Daémones?

DÆ. Quid ést negoti, Grípe? GR. De illo vídulo,
Si sápias, sapias: hábeas quod di dánt boni.

DÆ. Aequóm videtur tíbi ut ego alienúm quod est
Meum ésse dicam? GR. Quódne ego inveni ín
mari? 1231

DÆ. Tanto ílli melius óptigit qui pérdidit:
Tuum ésse nihilo mágis oportet vídulum.

GR. Istó tu's pauper, quóm nimis sancté piu's.

DÆ. O Grípe Gripe, in aétate hominum plúrumae
Fiúnt transennae, illi úbi decipiuntúr dolis. 1236

Atque édepol in eas plérumque esca inpónitur,
Quam síquis avidus póscit escam aváriter,
Decípitur in transénna avaritiá sua.

Ille quí consulte, dócte atque astuté cavet, 1240
Diútine uti ei béne licet partúm bene.

Mi istaéc videtur praéda praedatum írier,

Majóre ut cum dote ábeat hinc quam advénerit.

Egone út quod ad me adlátum esse alienúm sciam
Celém? minume istuc fáciat noster Daémones.

Sempér cavere hoc sápiensis aequíssimumst, 1246
Ne cónscüi sint ípsi maleficí suis.

Ego nísi quom lusim níl morer ullúm lucrum.

GR. Spectávi ego pridem cómicos ad istúm mo-
dum

Sapiénter dicta dícere atque is plaúdier, 1250
Quom illós sapientis móres monstrabánt poplo.

Set quom índé suam quisque íbant divorsí domum,
Nullús erat illo pácto ut illi jússerant.

DÆ. Abi íntro, ne moléstu's, linguae témpera.

Ego tíbi daturus níl sum, ne tu frústra sis. 1255

GR. At égo deos quaeso, ut quídquid in illo vídu-
lost,

Si aurúm, si argentumst, ómne id ut fiát cinis.
 DÆ. Illúc est quod nos néquam servis útimur.
 Nam illíc cum servo síquo congressús foret,
 Et ípsum sese et íllum furti astríngeret. 1260
 Dum praédam habere sé censeret, ínterim
 Praeda ípsus esset : praéda praedam dúceret.
 Nunc hínc intro ibo et sácrificabo : póstibi
 Jubébo nobis cénam continuó coqui.

PLESIDIPPUS. TRACHALIO.

PL. Íterum mi istaec ómnia itera, mi ánime, mi Tra-
 chálio, 1265
 Mí liberte, mí patrone, ímmo potius mí pater :
 Répperit patrém Palaestra suum átque matrem?
 TR. Répperit.
 PL. Ét popularis ést ? TR. Opino. PL. Et míhi
 nupturast ? TR. Súspicor.
 PL. Cénsen hodie déspondebit êam mihi, quaeso ?
 TR. Céseo.
 PL. Quíd, patri etiam grátulabor quom íllam inve-
 nit ? TR. Céseo. 1270
 PL. Quíd, matri ejus ? TR. Céseo. PL. Quid érgo
 censes ? TR. Quód rogas,
 Céseo. PL. Dic érgo, quanti censes ? TR. Egone ?
 céseo.
 PL. Ádsum equidem, ne cénsonem sémper facias.
 TR. Céseo.
 PL. Quíd, si curram ? TR. Céseo. PL. An sic pó-
 tius placide ? TR. Céseo.
 PL. Étiamne eam salútem adveniens ? TR. Céseo.
 PL. Etiám patrem ? 1275
 TR. Céseo. PL. Post éjus matrem ? TR. Céseo.
 PL. Quid póstea ?

Étiamne adveniéns conplectar êjus patrem? TR.

Non cénseo.

PL. Quid, matrem? TR. Non cénseo. PL. Quid,
êampse ïllam? TR. Non cénseo.

PL. Périi, dilectúm dimisit: núnc non censet, quóm
volo.

TR. Sánus non es: séquere. PL. Duc me, mí pa-
trone, quó lubet. 1280

LABRAX. GRIPUS.

LA. Quis mést mortalis míserior qui vívat alter
hódie,

Quem aput récupérateurés modo damnávit Plesi-
díppus?

Abjúdicata a mé modost Palaéstra: perditús sum.

Nam lenones ex gaúdio credo ésse procreátos:

Ita omnés mortales, síquid est malí lenoni, gaú-
dent. 1285

Nunc álteram illam quaé meast visam húc in Ve-
neris fánum

Saltem út eam abducam, dé bonis quod réstat re-
liquiárum.

GR. Numquam édepol hodie ad vésperum Gripum
ínspicietis vívom,

Nisi vídulus mihi rédditur. LA. Perí: quom
mentiónem

Fieri aúdio usquam víduli, quasi pálo pectus tún-
dor. 1290

GR. Istíc scelestus líber est: ego qui ín mari pre-
héndi

Rete átque excepi vídulum, ei dáre negatis quíc-
quam.



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LA. Quid réfert, qui periit tamen, si nunc hoc fabulémur?

GR. Quid, si égo sciam qui invénerit? volo éx te scire sígna.

LA. Octíngenti in marsúpio nummi aúrei infué-
runt,

Praetérea centum Phílippeae minae ín pasceolo
sórsus.

GR. Magna hércle praedast: lárgiter mercédis in-
dipíscar: 1315

Di homines respiciunt: bene ergo hinc praedatus
ibo.

Proféctost hujus vídulus. Perge ália tu expedíre.

LA. Taléntum argenti cómmodum magnum ínerat
in crumīna,

Praetérea sinus, cántharus, epíchysis, gaulus, cýa-
thus.

GR. Papaé: divitias tú quidem habuísti luculén-
tas. 1320

LA. Miserum ístuc verbum et péssimumst "ha-
buísse et nihil habére."

GR. Quid dáre velis qui istaéc tibi investíget indi-
cétque?

Elóquere propere céleriter. LA. Nummós trecen-
tos. GR. Trícas.

LA. Quadrigéntos. GR. Tramas pútidas. LA.
Quingéntos. GR. Cassam glándem.

LA. Sescéntos. GR. Curculiúnculos minútos fab-
uláre. 1325

LA. Dabo séptingentos. GR. Ós calet tibi: nunc
id frigefáctas.

LA. Millé dabo nummum. GR. Sómnia. LA.
Nihil áddo: abi. GR. Igitur aúdi:

Si hercle ábiero hinc, hic nón ero. LA. Vin cén-
tum et mille? GR. Dórmis.

LA. Elóquere quantum póstules. GR. Quo níhil
invitus áddas,

Taléntum magnum: nón potest trióbulum hinc
abésse: 1330

Proin tú vel aias vél neges. LA. Quid istíc? ne-
cessumst, vídeo:

Dabitúr talentum. GR. Accédedum huc: Venus
haéc volo adrogét te.

LA. Quod tíbi lubet, id mi ímpera. GR. Tange
áram hanc Veneris. LA. Téngo.

GR. Per Vénerem hanc jurandúmst tibi. LA.
Quid júrem? GR. Quod jubébo.

LA. Praei vérbis quidvis: quód domist, numquam
úlli supplicábo. 1335

GR. Tene áram hanc. LA. Teneo. GR. Déjera
te argéntum mihi datúrum

Eodem íllo die ubi víduli sícs potitus. LA. Fíat.

GR. LA. Venus Cýrenensis, téstem te testór
mihi,

Si vídulum illum, quém ego in navi pérdidi,

Cum auro átque argento sálvom investigávero

Isquæ ín potestatém meam pervénerit: 1341

GR. Tum ego huíce Gripo, ínquito et me tángito

LA. Tum ego huíce Gripo, díco, Venus, ut tu
aúdias

GR. LA. Taléntum argenti mágnum continuó
dabo.

GR. Si défraudassis, díe ut in quaestú tuo 1345

Venus éradicet cáput atque aetatém tuam.

Tecúm tam tute habéto hoc, ubi juráveris.

LA. Illút ego advorsum síquid peccassó, Venus,
Venerór te ut omnes míseri lenonés sient.

GR. Tam fíet, etsi tú fidem serváveris. 1350

Tu hic ópperire: jam égo faxo exhibít senex:

Eum tú continuo vídulum repóscito.

LA. Si máxume illum míhi reddiderit vídulum,
 Non égo illic hodie débeo trióbulum.
 Meus árbitratust, língua quod jurét mea. 1355
 Set cónticiscam : eccum éxit et ducít senem.

GRIPUS. DAEMONES. LABRAX.

GR. Séquere hac : ubi istic lénost ? heus tu : én tibi,
 nic habet vídulum.

DÆ. Hábeo et fateor ésse aput me : et, sí tuus est,
 habeás tibi.

Ómnia ut quicque ínfuit ita sálva sistentúr tibi.

Téne, si tuus est. LA. Di ínmortales : méus est.
 Salve, vídule. 1360

DÆ. Túun est ? LA. Rogitas ? sí quidem hercle
 Jóvis fuit, meus ést tamen.

DÆ. Ómnia insunt sálva : una istinc cístella excep-
 tást modo

Cúm crepundiís, quibus hodie fíliam invení meam.

LA. Quám ? DÆ. Tua quae fuít Palaestra, ea fília
 inventást mea.

LA. Béne mehercle fáctumst : quom istaec rés tibi
 ex senténtia 1365

Púlcre evenit, gaúdeo. DÆ. Istuc fácale non credó
 tibi.

LA. Ímmo hercle, ut sciás gaudere mé, tu mihi trió-
 bulum

Ób eam ne duís : condono té. DÆ. Benigne edepól
 facis.

LA. Ímmo tu quidem hércle vero. GR. Heús tu,
 jam habes vídulum ?

LA. Hábeo. GR. Propera. LA. Quíd properabo ?
 GR. Réddere argentúm mihi. 1370

LA. Néque edepol tibi dó neque quicquam débeo.
 GR. Quae haec fáctiost ?



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DÆ. Sí sapiēs, tacébis): tum te míhi benigne itidem
áddecet

Béne merenti béne referre grátiam. LA. Nempe
pró meo

Júre oras? DÆ. Mirúm quin tuum jus méo periclo
aps te éxpetam.

GR. Sálvos sum: lenó labascit: líbertas porténditur.

DÆ. Vídulum istunc ílle invenit: íllut mancupiúm
meumst. 1395

Égo tibi hunc porró servavi cúm magna pecúnia.

LA. Grátiam habeo et dé talento núlla causast quín
feras,

Quód isti sum jurátus. GR. Heus tu, míhi dato
ergo, sí sapiēs.

DÆ. Tácen an non? GR. Tu méam rem simulas
ágere: tibi mu * * *

Nón hercle istoc me íntervortes, si áliam praedam
pérdidi. 1400

DÆ. Vápulabis, vérbum si addes únun. GR. Vel
tu hercle énica:

Nón tacebo umquam álio pacto, nísi talento cónpri-
mor.

LA. Tíbi quidem operam hic dát: taceto. DÆ.
Cóncede huc lenó. LA. Licet.

GR. Pálam age, nolo ego múrmurillum néque susur-
rum fíeri.

DÆ. Díc mihi, quanti tu íllam emisti tuam álteram
muliérculam 1405

Ámpeliscam? LA. Mílle nummum dínumeravi.

DÆ. Vín tibi

Cónditionem lúculentam férre me? LA. Sané volo.

DÆ. Díviduom taléntum faciam. LA. Béne facis.

DÆ. Pro illa áltera,

Líbera ut sit, tíbi dimidium súde, dimidium huíc
cedo.

LA. Máxume. DÆ. Pro illó dimidio Grípum ego
emittám manu, 1410

Quém propter tu vídulum et ego gnátam inveni.

LA. Béne facis :

Grátiam habeo mágnam. GR. Quam mox mi árgen-
tum ergo rédditur ?

DÆ. Rés solutast, Grípe. Ego habeo. GR. Tu
hércle : at ego me mávolo.

DÆ. Níhil hercle hic tibi, né tu speres : júris juran-
dí volo

Grátiam faciás. GR. Perii hercle : nísi me suspendo,
óccidi. 1415

Númquam hercle iterum défraudabis mé quidem
post hunc diem.

DÆ. Híc hodie cenáto, leno. LA. Fíat : conditió
placet.

DÆ. Séquimini intro. Spéctatores, vós quoque ad
cenám vocem, 1418

Ní daturus níl sim neque sit quícquam polluctí domi,
Níve adeo vocátos credam vós esse ad cenám foras.

Vérum si volétis plausum fábulæ huic clarúm dare,
Cómmissatum omnés venitote ád me ad annos sédecim.

Vós hodie hic cenátote ambo. GR. Fíat. CAN-
TOR. Jam Plausúm date.





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definite quantity, long or short, and exacted a complete subordination and classification into these two great categories. Thus, for Latin hexameter, there grew up a law of prosody as definite and scrupulous as that of the Greek. But in the case of the iambic and trochaic metres of dramatic poetry, neither did Terence, Pacuvius, Attius, nor even Ennius modify to any considerable degree the usage of Plautus; Catullus and Horace were the first to make Latin iambics observe the stricter law of Greek prosody.

The peculiarities of Plautus in prosody, analogous to the irregularities of popular usage, can not all be enumerated here. Furthermore, we are only acquainted with isolated facts, the sum of which would fail of being authoritative for every anomaly. Consequently we content ourselves with a discussion of only the most important of these peculiarities, without claiming to exhaust all the phenomena in this field of investigation, or to reduce them to a system. The caprice of popular pronunciation and the lack of satisfactory evidence would render this difficult, if not impossible.

1. It is admitted that final *s*, even in Cicero's time, was so weak that, in combination with the initial consonant of the following word, it did not make the vowel long by position. Cicero (Or., § 161) quotes several passages (one from Lucilius), and at the same time remarks with a sneer of censure that only *poetæ novi* had taken offense at it. Therefore, in the sixth foot of the senarius, which is otherwise always pure and uniform, and at the close of the iambic acatalectic tetrameter and the trochaic catalectic tetrameter, *s* does not render the vowel long by position; as *salvos sis*, Rud., l. 103; *estis nunc*, Rud., l. 512; *Commonitus sum*, Trin., 1054.

2. It is farther to be observed, quite at variance with late usage in verse, that in scenic versification, mutes before liquids are incapable of giving position; so *agris*, *libros*, *duplex*, can not give spondaic, but only iambic word-feet.

3. But the influence most far-reaching in changing the natural quantity in popular speech was accent. While the measured dignity of oratorical speech, in words like *dōmī*, *cāvē*, allowed full force both to the accent of the first syllable and long vowel of the last, which was unaccented, the more rapid articulation of the people felt it an inconvenient and troublesome task to allow an unaccented long syllable to follow an accented short, and they weakened iambic word-feet of all sorts to light pyrrhics. Therefore we find not seldom in the comic writers with pyrrhic measure such forms as Trin., 841, *domi*; 257, *preti*; 272, *boni*; 822, *bonis*; 868, *foris* (*fores*); 288, *manu*; 602, *modo*; 728, *dedi*; and the iambic imperative, with the exception of a case mentioned farther on, appears continually shortened in the final syllable; as Trin., 1091, *tene*; 763, *vide*; 847, *viden*; 830, *abi*; 989, *abin*. See also *utin istic*, Rud., l. 1063.

4. Hand in hand with this weakening of the vowel, and for a like purpose, went the obscuration and the rejection of consonant endings; as *enim, apud, quidem, parum, soror, caput, amant, habent*, for which the older forms, *apu, quide, paru*, etc., frequently appear. Therefore the last syllable of such words did not have the vowel long before the following initial consonant. So *Trin.*, 61, *enim*; 196, *apud*; 336, *quidem*; 238, *petit*; 503, *erat*; 661, *piget*; 902, *dedit*, 642, *itan*; 316 and 361, *pater*; 236, *modum*; 261, *forum*; 80, *potest*. (Examples of the falling away of the final *m* may be found in greater number in *Cors. Aus.*, p. 110–12.) But that the weakening of the final vowel of these words is due to the influence of the accent of the preceding short syllable is evident, first, from the fact that a shortening of the final syllable is never allowed, either in such cases as *continē* (*Rud.*, l. 510), where the accent has fallen back from the short, or in words like *ætas, mores, vincunt, nos'ros*, etc., where the accent rests on a long syllable; and, secondly, when the emphasis of the accent falls away in such words as *abi, tene, tace*, the length of the last syllable is restored — that is, when the word was uttered slowly and with emphasis, as is usual in punctuation. So *jube*, *Capt.*, l. 842; *abi*, l. 452.

5. Moreover, beyond the limit of iambic word-feet, the power of the spoken accent, which often corresponds to the influence of the verse ictus in metre, has made itself felt, in that also iambic combinations or groups use the same freedom of pyrrhic measure when a word consisting of a short syllable (*quid, quod, quot, sed, et, is, pol, or ego, abi, age, quasi, sibi*, with the elision of the last syllable) is connected with an initial long vowel of a word of one, two, or more syllables. So *Trin.*, 630, *quód est*; 668, *itäst*; 354, *is est*; combinations which do not fall on the ear otherwise than, 80, *potest*. Farther, 851, *pól híc quidem*; 104, *mihí in manu*; 914, *quód in manu*; 910, *mihí in labris*; 482, *quód ad ventrem*; 133, *égo illi*; 307, *éum esse*; 77, *tibi istaec*; 320, *túa istuc*; 337, *tibi esse*; 413, *ém istaec*; 414, *tibi illud*; 472–6, *quód illi*; 954, *án ille*; 901, *úbi ipse*; 902, *áb ipsonē*; 621, *sine omni*; 1101, *séd intus*; 926, *quid ergo*; 58, 559, *quidem hērcle*; 385, *séd adde*; 964, *quód accepisti*; 318, *quid exprobrabas*; 664, 712 (*Capt.*, 83), *in occulto*; 840, *nóvo ornatu*; 852, *éo ornatu*. *Capt.*, 489, *quási in Velábulo oleárii*; 877, *ábi in malam rem*; 279, *quid ipse hic*; 997, *séd ecceum* (very often); 934, *pótēstatem*. *Trin.*, 833, *sátēllites*.

6. But the power of the accent extended not only forward to what immediately followed, but also backward upon the syllable next preceding. For in long words, or word-combinations having the accent on the third syllable from the first, the long syllable second from the first, if the first was short, was also shortened; because, in such words, the rapid utterance naturally hastened to the accented syllable, and,

through the energetic prominence of this syllable, the unaccented long one before it failed to strike the ear with sufficient force. In solemn and more dignified speech, like epic poetry, the case would be otherwise. To this the measure of the colloquial language corresponds, as in *Trin.*, 398, *senēctūti*; 456, *ferēntārium*; 726, *tabērnāculo*; 1166, *volūntāte*; 129, *dedistine*: *Rud.*, 477, *magīstrātus*. So also, in like-moving word combinations, *Capt.*, 83, *in ōcculto*; 124, *ita ūt dicis*; 71, *scio ābsūrde*: *Trin.*, 1016, *is hūnc hōminem*; 1052, *mage ēxigere*: *Rud.*, 904, *sed ūxōr*: *Trin.*, 709, *tibi intērpellatio*; 88, *sed istūc*; 114, *et illūm*; 421, *et ille aēdis*; 573, *quid istic*; 718, *quoque hūnc ābiit*; 503, *erāt dicto*; 109, *vidētque ipse*; 316, *pīter pārerem*: *Capt.*, 571, *negās Tūndarum ēsse*.

From these passages, which could be indefinitely increased, the range and limit of this influence is shown—the limit that the shortened syllable must stand immediately *before* or *after* the spoken accent or the metrical ictus, and *after* a short syllable.

7. On the other hand, the words *ille*, *iste*, *unde*, *inde*, *nempe*, which certainly become shortened outside of the above-represented limits, have a nature in regard to sound peculiarly their own. As current coins are worn away by constant use, so these vowels by conversation lost their accent, and in *unde*, *inde*, *nempe*, a kind of consonant weakening seems to have taken place, so that the liquids *m* and *n* in common life were almost entirely slurred over. For *iste* there was a second form, *ste*, first brought out of its obscurity by *Lachmann* (see also *Cors. Auss.*, ii., 82). In *ille* the double consonant was so weak that it had scarcely more value than a single one; as may be concluded from *ellum*, *ellam*, *en-illum*, *en-ilum*, *en-lum*, *ellum*, and the very general Pyrrhic measure of *illic*, the pronoun, and not the adverb.

8. *Frustra* is altogether anomalous. The word is usually a spondee, but five times in Plautus is found as a trochee. See *Rud.*, 969, 1255; *Capt.*, 854.

9. At variance with these shortenings that occurred under particular circumstances, and which found their way from conversation into written language, Plautus endeavors to preserve the length of a long syllable where the writers of the Augustan Age shorten it. So *es* with the comic writers stands long; generally, also, the ending *or* in comparatives, verbal substantives, and verbs. Sometimes the original long in the conjugation-ending is maintained; as *Trin.*, 206, *habet*; 230, *eget*; *Capt.*, *Prol.*, 25, *fit*; *Capt.*, 350, *scit*. Especially in the subjunctive forms *sit*, *det*, *fuat*, *velit*; hence *Trin.*, 306, *mavelit*.

10. Synære-is, in a particular circle of words and word-forms, is also peculiar to scenic poetry. Through this contraction of the vowels dissyllabic words could be pronounced as one syllable; as the forms from *deus*, *meus*, *tuos*, *suos* (that is, *tuus*, *suus*; but the age of Plautus knew only *tuos* like *salvos*, *relicuos*, *vivont*, etc.), *is* (*eius*, *ei*,



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METRICAL NOTES.

CAPTIVI.

The metres of Plautus are chiefly iambic and trochaic. For the tabular scales of these metres, and for detailed statements, any of the Grammars are amply sufficient. The principal uncommon metres of Plautus are the anapæstic, cretic, and bacchic. It is believed that the peculiarities of these are sufficiently explained in the notes.

The argument is in iambic trimeter, or senarius. It consists of three iambic dipodies. For tabular scale, see H., 683; A. and S., § 314. In comedy, every foot except the last may take the spondee and its equivalents.

1. Cāptūst | īn pūg|nā || Hē|gīō|nīs fīl|īūs.

The hiatus in the third foot is owing to the cæsural pause.

The writers of the Augustan age carefully avoid the hiatus, but with Plautus it is very common.

2. Alīūm | quādrī|mūm || fūgī|ēns sēr|vōs vēr|dīdīt.

Alīum here and in the ninth line is for *alterum*, owing to the necessity of the verse. In the seventh, *amittatur* is for *amitteretur*, for the same reason.

4. Tāntūm | stūdēns | ūt || gnā|tūm rēcū|pērēt | sūm.

5. Et īn ī|būs ē|mīt || ō|lim āmīs|sūm fīl|īūm.

The acrostic form *Capteivei* is chosen rather than *Captivi*, because to compress a clear argument into seven lines with a metrical arrangement would be too difficult a task.

The Prologue is in iambic trimeter. The same measure continues to line 194.

3. Hōc vōs | mīhī tēs|tēs || ēs|tīs mē | vērūm | lōquī.

8. *Altrum* for *alterum*, on account of the verse.

12. Sī nōn | ūbī sēdē|ās || lōcūs | ēst ēst | ūbi ām|būlēs.

18. Dōmō quēm | prōfūgī|ēns || dōmī|num āpstūlē|rāt vēr|dīdīt.

The line shows much irregularity in the first four feet. In this measure the tribrach and dactyl have the rhythmical accent on the second syllable. In the trochaic it is upon the first.

21. *Suo*. Synæresis. *Domī*. See 3 Int. Rem.

25. *Fit*. See 9 Int. Rem.

33. Rēcōn|cīlīā|re ūt || fācīl|īūs | pōssēt | dōmūm.

49. Ut in sēr|vītū|te hīc || ād | sūm | mǎnēāt | pǎtrēm.
 65. Si ērīt ē|gō fācī|am ūt || pūg|nam īnspē|ctēt nōn | bōnam.
 71. *Scio absurde.* See 6 Int. Rem.
 80. Quāsī quōm | cālē|tūr || cōch|lēæ in ōc|cūltō lǎ:tēnt.
 Compare *in oculto*, l. 83, 6 Int. Rem.
 95. Phīlōpōlē|mūs hū|jūs || Hē|gīō|nīs fil|īūs.
 102. The text is that of Brix, which is much more regular in rhythm than Fleckeisen's.
 109. *Unde.* See 7 Int. Rem.
 124. *Ita ut dicis.* See 6 Int. Rem.
 128. *Inde.* For the shortening of the first syllable, see Z., § 30; A. and S., 283, iv., N. 3. See also 7 Int. Rem.
 148. *Ah.* There is no elision here. With an interjection, the hiatus is not offensive.
 150. For the shortening of the *i* in *ille*, see l. 128.
 196. Dēcēt | pāti ānī|mo īd æ|quō si īd || fācīē|tīs lēvī'ōr lābōr | ērīt.
 197. *Fuistis.* Synæresis. *Domi* has the final syllable short. See 3 Int. Rem.
 204-205. The measure is called cretic tetrameter. It consists of four amphimacers, with the ictus on the first syllable. It is often used by both Greek and Latin comic poets. It has been classed among asynartete verses by both comic and tragic writers. Bentley thinks that it admits the molossus. Herman (*El. Doc. Met.*) quotes the 205th line as one not conclusively proving this claim; but the apparent use of the molossus is to be accounted for either by the ambiguity of the measure or some obscurity of pronunciation. The scale is as follows: $\overset{\cdot}{\cup}\overset{\cdot}{\cup}\overset{\cdot}{\cup}\overset{\cdot}{\cup}$, acatalectus.
 208-209. Trochaic tetrameter. Regularly, eight trochees. But the comic writers use spondees or their equivalents in all the feet except the last dipody. Even the last arsis is resolved sometimes, as in *dēcēāt*. The principal cæsura is after the second dipody. Plautus sometimes makes the verse asynartete. See Monk, *Gr. and Rom. Met.*, p. 155.
 210. *Sīntē nōs.* The creticus admits the resolution of either arsis.
 215. *Abi.* For the shortening of the final syllable, see 3 Int. Rem.
 There is thus a resolution of the first arsis of the foot.
 218. *Nunc jam.* Originally *nunciam*.
 224. The first foot has a resolution of the second arsis.
 226-230. Bacchic tetrameter. The dimeter is also somewhat common. The regular scale is thus, $\overset{\cdot}{\cup}\overset{\cdot}{\cup}\overset{\cdot}{\cup}\overset{\cdot}{\cup}$, acatalectic. The dimeter is thus, $\overset{\cdot}{\cup}\overset{\cdot}{\cup}$, acatalectic. This was a favorite metre with the Romans. The poets take



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Rom. Met. It admits the spondee and its equivalents in all the feet; less frequently in the fourth foot, where it is usually concealed by the pronunciation. The fourth foot also admits the anapæst, and, rarely, the dactyl. In the seventh foot, besides the iambus, there may stand the spondee, tribrach, dactyl, anapæst, and the proceleusmatic. Principal cæsura after fourth foot.

510. Eō prōt|Inūs ād | frātrēm | mēi || ūbi ālī|i sūnt | cāptī|vi.
 516-524. Iambic octonarii. The same general remarks apply as to the septenarii.
 518. *Illest.* *i* short by 5 Int. Rem. *Dies.* Synæresis. 10 Int. Rem.
 533. *Foras.* See 12 Int. Rem.
 541. The increasing peril of the situation on the approach of Aristophontes explains the change of measure from the iambic to the trochaic here. *Quid istuc.* See 5 Int. Rem.
 548. *Quod istic.* 5 Int. Rem.
 550. *Et illic.* As above.
 555. *Fuit.* For the quantity of *u*, see l. 262.
 571. *Negas Tyndarum esse.* See 6 Int. Rem.
 598. *Larvae = laruae.* Trisyllabic.
 663. *Sariunt* with one *r* is favorable to the measure, and confirms the best manuscripts as to its orthography.
 664. *Atat.* The final syllable is made long by the natural emphasis in uttering an expression of great surprise.
 727. Pēr dēos | ātque hōmī|nēs || ěgō | te ōptēs|tōr Hē|gīō.
 830. *Hęc.* For quantity, see H., 613.
 833. *Perlubet.* For the quantity of the final syllable, see 9 Int. Rem.
 837. Brix regards this verse as both wrongly placed and very faulty in trochaic rhythm. He makes it a perfect iambic septenarius, thus:
Nescio quem ad portum nānctus es, ubi cénes: eo fastidis.
 854. *Frustra.* For this word as a trochee, see 8 Int. Rem.
 861. *Adparari.* Hiatus owing to the cæsural pause.
 870. *Abi.* For *i* short, see 8 Int. Rem.; also l. 877. See 5 Int. Rem.
 914. *Rēclusit.* The quantity (long) of the first syllable is owing either to the doubling of the *c* in the pronunciation (as in *reduco, rellatum*), or *re* (*red*) like *se* (*sed*), was originally long. See Corssen's *Aussprache*, i., p. 344.
 934. Pātēr ēt | pōtērīs | ět ěgō | pōtēro ēt | dī pō|tētā|tēm dā|būnt.
 991. Ūt quīdem hīc | ārgū|mēntā | lōquītūr. || Nam īs mē|cum ū pūē|rō pūēr.
 997. *Sed ěccum.* See 5 Int. Rem.

TRINUMMUS.

6. *Quæ ego.* For the hiatus, see 11 Int. Rem; also *qui in*, l. 13.
25. *Nam ego.* The arsis occasions the hiatus.
28. *Nam hīc nīmī|ūm mōr|būs || mō|rēs īn|vāsīt | bōnōs.*
38. *Rēmōrām|quē fācī|unt || rēi | pīvā|tae ēt pūp|licāe.*
43. *Hic ille est.* See 7 Int. Rem.
48. For the hiatus in *O* and *salve*, see 11 Int. Rem.
61. *Nempe enim.* The foot is an anapæst. For the quantity of the first *e* in *nempe*, see 7 Int. Rem.
77. *Tibi istæc.* For the short *i* in *istæc*, see 5 Int. Rem.
88. *Sed istuc.* See 6 Int. Rem.
104. *In manu.* For the shortening of *i*, see 5 Int. Rem.
106. *Fuitne.* Synæresis. 10 Int. Rem.
114. *Et illum.* 6 Int. Rem.
119. *Eī rei ōpē|rām dāiē | tē || fūē|rāt āll|quānto āē|quīūs.*
129. *Dedistine.* The first foot is an anapæst by 6 Int. Rem.
137. *Ille.* See 7 Int. Rem.
185. *Ēn meā | mālēfāc|tā || ēn | mčam āvā|rītīām | tībī.*
196. *Apud.* The *d* makes no position. 4 Int. Rem.
206. *Habet.* Final syllable long. See 9 Int. Rem.
- 223–231. For a description of the measure, see Capt., 226, Metrical Notes.
235. Cretic tetrameter catalectic. For a description of the metre, see Capt., 204, Met. Notes.
246. *Et istuc et.* The arsis is resolved into two short syllables, thus:
 ~~~~ See 7 Int. Rem.
257. *Et recolo ubi.* Resolution makes the foot ~~~~~.
260. *Satis.* 1 Int. Rem.
268. *Misere male.* All short syllables.
272. *Boni.* For the quantity of the final syllable, see 3 Int. Rem.
276. The monologue style of verse changes into that of the dialogue. The poet judiciously allows the father to speak in the dignified and imperious cretic measure, and the son in the more reserved and timid bacchic.
288. *Manu.* See 3 Int. Rem.
306. *Mavelit.* Final syllable long. 9 Int. Rem.
307. *Eum esse et.* ~~~. See 5 Int. Rem.
319. *Tua istuc.* 5 Int. Rem.
330. *Eget.* 9 Int. Rem.
336. *Quidem.* 4 Int. Rem.
337. *Tibi esse.* 5 Int. Rem.
354. *Is est.* 5 Int. Rem.
402. *Minus.* The final *s* gives no position. So 411.



414. *Tibi illud.* See 5 Int. Rem.
421. *Et ille aedis.* 6 Int. Rem.
432. Hiatus. 11 Int. Rem.
456. *Ferentarium.* The second syllable is short by 6 Int. Rem.
472. *Quod illi.* 5 Int. Rem. Also 476.
503. The text is that of Brix. *Erat.* See 4 and 6 Int. Rem. *Ehcu,* by the rule for interjections, does not suffer elision.
559. *Meus quidem hercle.* See 5 Int. Rem.
573. *Quid istic.* Anapæst, owing to the reflex influence of the accent.
603. *Suam* suffers synæresis, and forms the arsis of the second dipody. *Hoc modo.* For hiatus, see 11 Int. Rem.
621. *Omni.* Penult short. 5 Int. Rem.
630. *Quod est.* As above.
642. *Itan tan.* --- The final consonant in *itan* is weakened, so that the vowel before it is not lengthened. 4 Int. Rem.
652. Hiatus in the chief cæsure.
668. *Itäst.* 5 Int. Rem.
709. *Interpellatio.* First vowel short. 6 Int. Rem. So in *hinc,* l. 718; and *e* in *tabernaculo,* l. 726.
728. *Dedi.* 3 Int. Rem.
763. *Vide.* Short ultima. 3 Int. Rem.
775. *Duas eas.* Synæresis.
822. *Bonis.* 3 Int. Rem. So *abi,* l. 830; and *domi,* 841.
838. *Dehinc.* Synæresis.
852. *Ornatu.* 5 Int. Rem. So *hinc,* 851.
868. *Foris.* 3 Int. Rem.
- 901-2. *Ipsē—ipsone.* 5 Int. Rem. So also 910, 914, 926.
987. *Īs ēnīm|vērō | sum. Āin tū | tāndem? Īs | ĩpsūr|nē's? Āiō.!*  
*Īpsūs | es.*
1052. *Māgē si ēx|Īgēre ōc|cūpīās | dūārūm | rērum ēx|ōiītūr | ōptī'ō.*
1091. *Tene.* Final *e* shortened.
- 1115-1119. Anapæstic dimeter. It is the reverse of the dactylic verse. It shares its dignity and force, but is more lively. It is used often for military marching songs. The comic poets rarely employed the proceleusmatic in its place. It regularly admits the dactyl and spondee.
1166. *Volūntate.* For shortening of the second syllable, see 6 Int. Rem.



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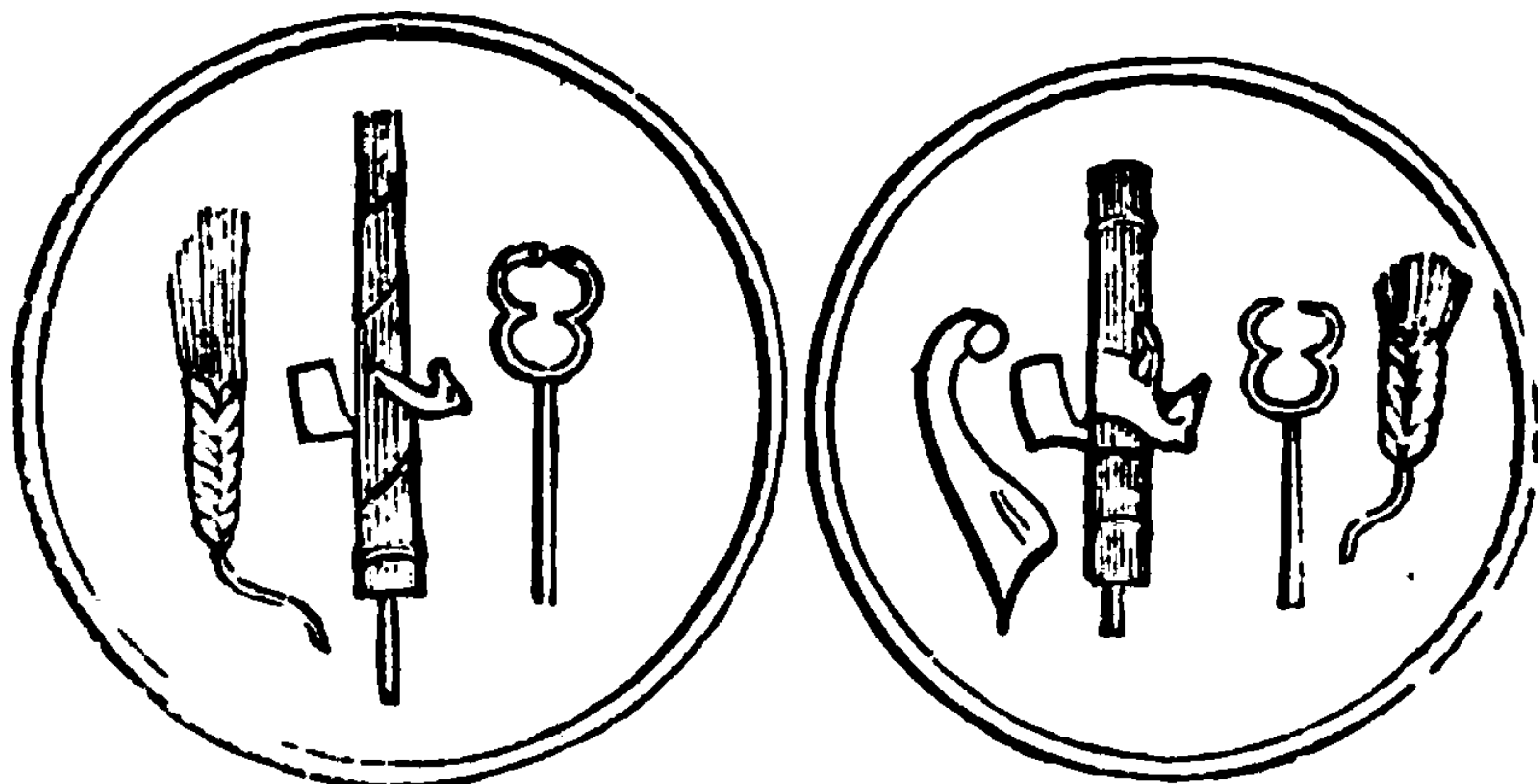
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626. *Prius*. 1 Int. Rem.  
 627. *Quid istuc*. 5 Int. Rem.  
 637. *Anno*. For the hiatus, see 11 Int. Rem. It occurs at the principal cæsura.  
 676. *Quid est | quae illāec | ōrā|tīōst | cēso ēgo 1|lās cōn|sōlā|rī*.  
 680. *Mē vīdē.| Sī mōdo id | licēāt vīs | ne ōpprīmāt*.  
 682. *Nunc jam = nunciam*.  
 686. *Mortis*. 1 Int. Rem.  
 703. *Jubē*. See 3 Int. Rem.  
 758. *Quid illas*. 5 Int. Rem.  
 766. *Quæritatum*. Hiatus. 11 Int. Rem.  
 774. *Dum ego*. The arsis causes the hiatus.  
 779. *Abi*. 3 Int. Rem.  
 785. *Vero*. Hiatus. 11 Int. Rem. The pause of sense exerts an influence to produce it.  
 818. *Ubi ille servos*. 5 Int. Rem.  
 823. *Itā dūo | dēstītū|it || sīg|na hīc cūm | clāvīs | sēnēx*.  
 827. *Quidem*. Gives no position.  
 865. *Aput*. 4 Int. Rem. *Veneris*. 1 Int. Rem.  
 888. *Nam in columbari*. 6 Int. Rem. *Ejus = eius* becomes monosyllabic by synæresis.  
 895. *Set uxor*. 6 Int. Rem. So also l. 904.  
 927. *Optigit*. 9 Int. Rem.  
 939. *Bonis*. 1 Int. Rem.  
 963. *Quojus = quoius*, as one syllable by synæresis.  
 969. *Frustrā*. 8 Int. Rem.  
 1182. *Quando*. Hiatus in the principal cæsura.  
 1204. *Nimis pæne*. 1 Int. Rem.  
 1208. *Set quid istum*. 5 Int. Rem.  
 1255. *Ēgō 1|bī | dātū|rus || nīl | sūm nē | tū fīūs|tīā sīs*.  
 1282. *Quem aput*. 4 Int. Rem.  
 1302. *Nam hūc quīdēm | vēnē|nātūmst | vērum || Itā in mānī|būs cōn|sēnēs|cīt*. For quidem, see 4 Int. Rem. *In*. 5 Int. Rem.  
 1357. *Ubi istic*. 5 Int. Rem. *Tu*. Hiatus. 11 Int. Rem.



# METRICAL KEY.

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## CAPTIVI.

---

### METRA HUIUS FABULAE HAEC SUNT.

- Ver. 1 ad 194 iambici senarii.
- Ver. 195 et 196 iambici octonarii.
- Ver. 197 iambicus dimeter acatalectus.
- Ver. 198 et 199 iambici octonarii.
- Ver. 200 et 202 iambici senarii.
- Ver. 201 et 203 iambici octonarii.
- Ver. 204 et 205 cretici tetrametri acatalecti.
- Ver. 206 iambicus octonarius.
- Ver. 207 creticus tetrameter acatalectus.
- Ver. 208 et 209 trochaici octonarii.
- Ver. 210 et 211 cretici tetrametri acatalecti.
- Ver. 212 creticus dimeter acatalectus.
- Ver. 213 ad 224 cretici tetrametri acatalecti.
- Ver. 225 iambicus dimeter acatalectus.
- Ver. 226 ad 230 bacchiaci tetrametri acatalecti.
- Ver. 231 iambicus septenarius.
- Ver. 232 creticus tetrameter acatalectus.
- Ver. 233 creticus dimeter acatalectus.
- Ver. 234 ad 239 cretici tetrametri acatalecti.
- Ver. 240 et 241 trochaici octonarii.
- Ver. 242 ad 360 trochaici septenarii.
- Ver. 361 ad 384 iambici senarii.
- Ver. 385 ad 497 trochaici septenarii.
- Ver. 498 bacchiacus dimeter acatalectus.
- Ver. 499 ad 502 bacchiaci tetrametri acatalecti.
- Ver. 503 bacchiacus dimeter acatalectus.
- Ver. 504 bacchiacus tetrameter acatalectus.
- Ver. 505 iambicus senarius.
- Ver. 506 et 507 iambici dimetri acatalecti.
- Ver. 508 iambicus dimeter catalecticus.
- Ver. 509 bacchiacus dimeter acatalectus.
- Ver. 510 ad 515 iambici septenarii.

- Ver. 516 ad 524 iambici octonarii.  
 Ver. 525 iambicus senarius.  
 Ver. 526 ad 532 trochaici septenarii.  
 Ver. 533 ad 540 iambici octonarii.  
 Ver. 541 ad 658 trochaici septenarii.  
 Ver. 659 ad 767 iambici senarii.  
 Ver. 768 et 769 trochaici septenarii.  
 Ver. 770 ad 780 iambici octonarii.  
 Ver. 781 ad 783 bacchiaci tetrametri acatalecti.  
 Ver. 784 iambicus dimeter catalecticus.  
 Ver. 785 ad 790 bacchiaci tetrametri acatalecti.  
 Ver. 791 ad 908 trochaici septenarii.  
 Ver. 909 ad 921 iambici octonarii.  
 Ver. 922 ad 927 bacchiaci tetrametri acatalecti.  
 Ver. 928 et 929 trochaici octonarii.  
 Ver. 930 ad 1036 trochaici septenarii.

---

## T R I N U M M U S.

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### METRA HUIUS FABULAE HAEC SUNT.

- Ver. 1 ad 222 iambici senarii.  
 Ver. 223 ad 231 bacchiaci tetrametri acatalecti.  
 Ver. 232 bacchiacus dimeter acatalectus.  
 Ver. 233 et 234 iambici septenarii.  
 Ver. 235 creticus tetrameter catalecticus.  
 Ver. 236 iambicus septenarius.  
 Ver. 237 et 238 trochaici septenarii.  
 Ver. 239 et 240 bacchiaci tetrametri acatalecti.  
 Ver. 241 bacchiacus dimeter acatalectus.  
 Ver. 242 trochaicus septenarius.  
 Ver. 243 creticus tetrameter acatalectus.  
 Ver. 244 ad 246 cretici tetrametri catalectici.  
 Ver. 247 ad 249 trochaici dimetri catalectici.  
 Ver. 250 et 251 cretici tetrametri catalectici.  
 Ver. 252 trochaicus octonarius.  
 Ver. 253 trochaicus septenarius.  
 Ver. 255 iambicus octonarius.  
 Ver. 256 et 257 bacchiaci tetrametri acatalecti.  
 Ver. 258 bacchiacus trimeter acatalectus.



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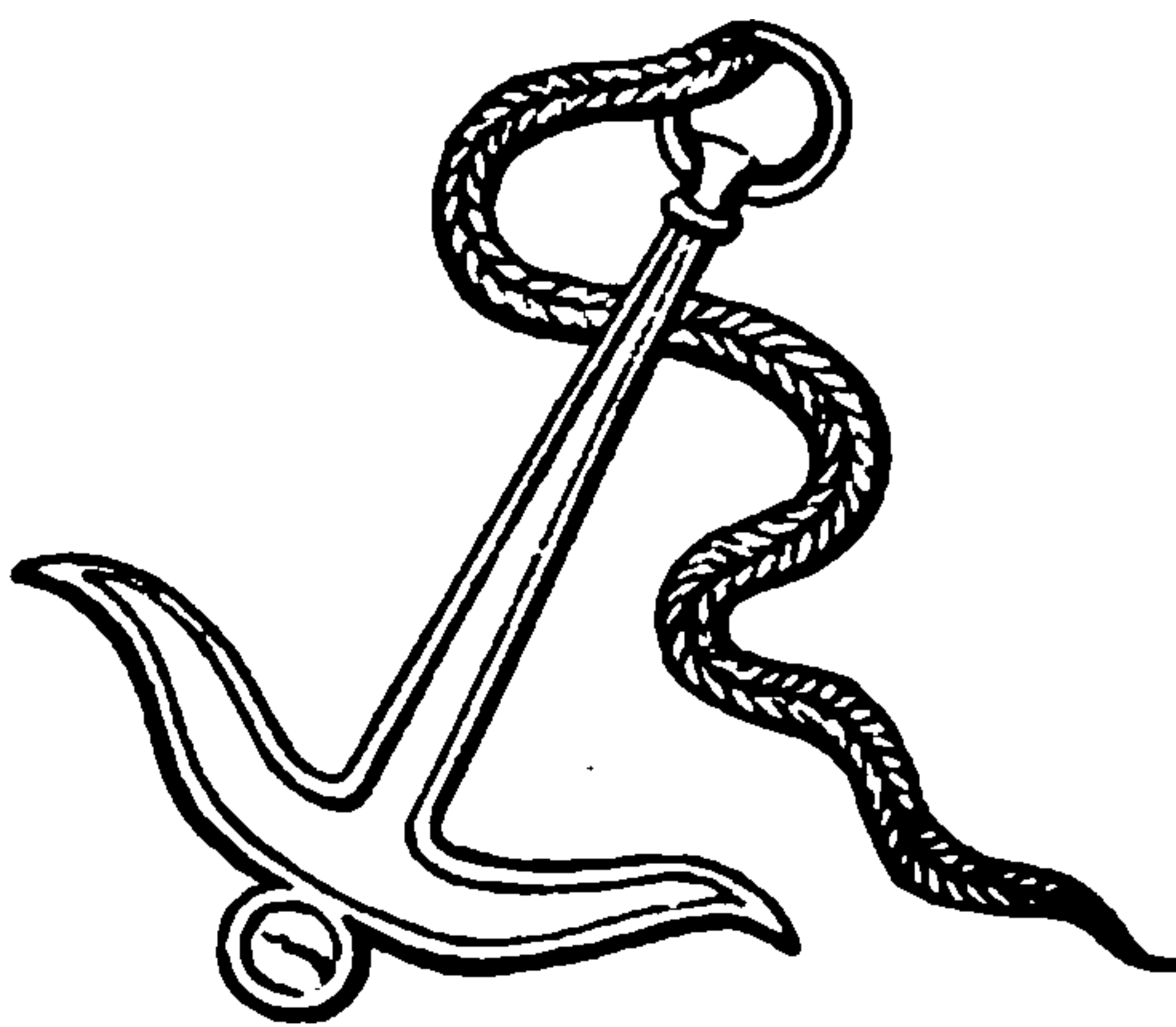
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- Ver. 204 et 205 bacchiaci tetrametri acatalecti.  
 Ver. 206 iambicus octonarius.  
 Ver. 207 et 208 cretici tetrametri acatalecti.  
 Ver. 209 creticus tetrameter catalecticus in syllabam.  
 Ver. 210 et 211 cretici tetrametri acatalecti.  
 Ver. 212 creticus tetrameter catalecticus in syllabam.  
 Ver. 213 ad 215 cretici tetrametri acatalecti.  
 Ver. 216 et 217 trochaici octonarii.  
 Ver. 218 et 219 iambici septenarii.  
 Ver. 220 ad 228 trochaici octonarii.  
 Ver. 229 trochaicus septenarius.  
 Ver. 230 et 231 bacchiaci dimetri catalectici (sive trochmiaci monometri).  
 Ver. 232 ad 252 cretici tetrametri acatalecti.  
 Ver. 253 trochaicus septenarius.  
 Ver. 254 et 255 iambici octonarii.  
 Ver. 256 et 257 trochaici septenarii.  
 Ver. 258 ad 262 bacchiaci tetrametri acatalecti.  
 Ver. 263 bacchiacus dimeter acatalectus.  
 Ver. 264 creticus tetrameter acatalectus.  
 Ver. 265 iambicus dimeter catalecticus.  
 Ver. 266 ad 272 cretici tetrametri acatalecti.  
 Ver. 273 creticus tetrameter catalecticus.  
 Ver. 274 ad 277 cretici tetrametri acatalecti.  
 Ver. 278 ad 286 bacchiaci tetrametri acatalecti.  
 Ver. 287 bacchiacus dimeter acatalectus.  
 Ver. 288 bacchiacus tetrameter acatalectus.  
 Ver. 289 trochaicus dimeter acatalectus.  
 Ver. 290 ad 413 iambici septenarii.  
 Ver. 414 ad 449 trochaici septenarii.  
 Ver. 450 ad 558 iambici senarii.  
 Ver. 559 ad 592 trochaici septenarii.  
 Ver. 593 ad 614 iambici senarii.  
 Ver. 615 ad 663 trochaici septenarii.  
 Ver. 664 ad 666 cretici tetrametri acatalecti.  
 Ver. 667 et 668 bacchiaci tetrametri acatalecti.  
 Ver. 669 ad 673 cretici tetrametri acatalecti.  
 Ver. 674 et 675 bacchiaci tetrametri acatalecti.  
 Ver. 676 iambicus septenarius.  
 Ver. 677 trochaicus septenarius.  
 Ver. 678 ad 680 cretici tetrametri acatalecti.  
 Ver. 681 ad 705 iambici septenarii.  
 Ver. 706 ad 779 trochaici septenarii.  
 Ver. 780 ad 905 iambici senarii.  
 Ver. 906 ad 918 bacchiaci tetrametri acatalecti.

- Ver. 919 iambicus dimeter acatalectus.  
Ver. 920 ad 937 trochaici octonarii.  
Ver. 938 ad 944 iambici octonarii.  
Ver. 945 ad 948 iambici septenarii.  
Ver. 949 ad 951 cretici tetrametri acatalecti.  
- Ver. 952 et 954 trochaici monometri hypercatalecti.  
Ver. 953 et 955 cretici trimetri catalectici.  
Ver. 956 ad 962 trochaici octonarii.  
Ver. 963 ad 1190 trochaici septenarii.  
Ver. 1191 ad 1204 iambici senarii.  
Ver. 1205 ad 1226 trochaici septenarii.  
Ver. 1227 ad 1264 iambici senarii.  
Ver. 1265 ad 1280 trochaici septenarii.  
Ver. 1281 ad 1337 iambici septenarii.  
Ver. 1338 ad 1356 iambici senarii.  
Ver. 1357 ad 1423 trochaici septenarii.









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and ridiculous announcement, **hi stant ambo, non sedent**. The manner of the speaker would, of course, add greatly to the effect. **Captivos**=Philocrates and Tyndarus. Anacoluthon.

2. **Illi**. For *illic*.

4. **Hujus**=Tyndarus.

7. **Filii—duo**=Philopolemus and Tyndarus.

8. **Alterum**=Tyndarus. **Servus**=Stalagmus.

9. **Alide**. Elis. The scene of the play is laid in Calydon, an ancient town of Ætolia, on the Evenus; the Calydonian boar was hunted in the mountains near by. Elis was a town of Achaia. Only the narrow Corinthian Gulf divided them.

10. **Hujusce**=Philocrates.

12. **Sedeas**. Z., 555; H., 501.

13. **Mendicariet**. The actor who cracked his voice by too great efforts would be hissed off the stage and reduced to beggary.

15. **Ope vestra censeri**. The Roman people were either *opibus vestris censi* or *capite censi*. The former were divided into five classes, according to their property; the latter were the lowest class of citizens, whose persons only were taken into account. Originally all classes stood promiscuously in the theatre. In the year 559 Scipio Africanus carried a law assigning separate places to the senators. The knights and plebeians sat promiscuously for more than a hundred years longer; but at length, in 685, Roscius Otho carried a bill giving to the knights, tribunes, and persons of a certain census fourteen rows of circular benches immediately behind the orchestra. The strongly aristocratic notions prevailing even in the days of the republic are clearly shown by the poet's mode of address.

16. **Accipite**, etc. *Take your due; I do not want to use what belongs to another.* Or, *Hear the rest; I stop not to deal with a stupid fellow.* **Relicuum** may mean *what is left*, either to hear or to pay.

18. **Dominum**=Tyndarus, *his young master*. For con., see H., 445, 9; Z., 814.

19. **Is**=Theodoromedes.

20. **Peculiarem**. His private property. The *peculium* of a *filius-familias* was such possessions as his father allowed him to consider as his own. For the laws regulating it, which applied alike to a son or a slave, see Smith, Dict. Antiq., p. 1037.

28. **Possit**. For Sub., see H., 512, 2.

29. **Illum**=Philopolemus. **Hunc**=Tyndarus.

34. **Questoribus**. The *quæstors* had the care of the public money. It was a part of their duty to sell the plunder and spoils taken in war for the benefit of the public treasury.

46. **Sua sibi**. See Z., 746. **Suo sibi**. Lines 50 and 81 are similar constructions.

48. **De sua sententia.** Nullis aliis in consilium adhibitis.—*Lamb.*
52. **Haec res, etc.** This is the plot of the play we offer you.
53. **Voluerim.** H., 501; A. and Stod., 264, 6; Z., 561 (6).
55. **Nam pertractate facta est.** *It has been wrought elaborately, or with a moral in view; not in a trite or common way.*
61. **Choragio.** *Stage apparatus and decorations.* The tragicum choragium differed from the comicum.
69. **Scorto.** A. and S., 204, Rem. 8; H., 387, 1.
70. **Invocatus.** Ergasilus plays upon the term. It may mean *one uninvited* or *one invoked*. It was a custom at a feast to cast lots for turns in drinking, and, as a lucky omen, they invoked their mistresses when they threw the dice.
71. **Derisores.** Parasites were of three kinds: derisores, plagiplatidæ, and adultores. *Derisores*=*jeerers* or *jesters*. They paid for their entertainment in puns and jokes. The *plagiplatidæ* submitted to any kind of indignity for the sake of a meal. The *adultores* were the fawning flatterers of their patrons. Originally the term *παράσιτοι* was applied to table-companions in a good sense, and to distinguished persons who assisted the priests and higher magistrates. In later times it included only those who delighted in sensual and gustatory pleasures, and importunately beset the rich for their gratification. Diogenes called the mice creeping under his table Diogenes's parasites.
78. **Res prolatae sunt.** When *public*, i. e., civil or judicial, *business is suspended*.
85. **Venatici.** Like the French proverb, *Affamé comme un chasseur*, or our "Lean as a hound." "Eben so mager."—*Brix.*
86. **Molossici.** Dogs brought from Molossia, a district of Epirus, were noted for their voracious stomach; hence compared with parasites.
87. **Odiosici and incommodistici.** Coined words from *incommodus* and *odiosus*.
88. **Et** connects the phase of parasite-life just described with that now to follow. "*Et knüpft eine zweite Schattenseite des Parasitenlebens an.*"—*Brix.*
89. **Aulas.** For *ollas*. These pots were filled with ashes, that, being scattered over the whole body, they might furnish more merriment to those who furnished the feast.
90. **Portam trigeminam.** This was so called from its three archways or *juni*. It lay on the northern angle of the Aventine Hill, and was the gate of the great road to Ostia. It was a noted resort for beggars, who brought with them little bags to hold whatever was given them. Plautus here commits the mistake of making Ergasilus beg at Rome, though the scene is laid in Ætolia.
92. **Meus rex.** *Rex* means here the wealthy patron of a poor cli-

ent in contrast with the hungry parasite. **Est potitus hostium** Used passively.

100. **Si quest.** For mode, see Z., § 354, end; A. and S., § 198, 11, e.

105. **Antiquis.** In a good sense: because the nearer to the gods the more like them.

110. **Sis tu.—Fleck. Huc sis.** *Tu* is the pronoun instead of the name. Like the English *ho! you*. The person addressed is a slave, who, as jailer, administered punishment to other slaves with leather thongs: **Iorarius. Istos captivos.** Introductory accusative by anacoluthon.

112. **Singularias.** Weighing one pound. **Einpfündige.—Brix.**

114. **Si foris, si.** That is, *sive*, etc.

120. **Ncn videre.** For if you did, you would be self-denying and saving to acquire a peculium with which to redeem yourself.

121. **Quod dem, i. e., ransom-money. Dem in pedes**=show a pair of heels.

122. **Dem tibi, i. e., magnum malum.** Observe the flexibility of the verb.

124. **Ita ut dicis.** There is a play upon the words *avis ferae consimilem faciam*.

127. **Visam ne**, like *vide ne* in sense and construction.

129. **Facere quaestum carcerarium**, does jail-keeper's work.

131. **Ille**=Philopolemus.

132. **Carnificinam facere**, do hangman's work. Why do all ages and nations attach disgrace and odium to this office?

142-3. The common maxim, "Blessings brighten as they take their flight." Comedy loves these axioms of practical wisdom not less than Tragedy. For other examples, see lines 165, 200, 202, 255, 304, 313, 358, 583, 690, 741.

149. **Dixis—induxis.** See Z., § 161; A. and S., § 162, 9; H., § 239, 4. For mood, see A. and S., § 260, Rem. 6; H., § 488.

150. **Unicus.** Ergasilus plays upon the double signification.

152. **Huic, i. e., ventri**, accompanying the word with a gesture.

153. **Edundi exercitus.** *Army for eating.* To get up and manage a grand entertainment required a large number of operatives. The whole passage is a metaphor easily applied by a Roman. The *Comitia Centuriata* was an assembly organized on a military basis; and the usual formula for convoking it was *exercitum imperare*, and for dissolving, *exercitum remittere*. These terms are applied to the army of cooks, servants, etc., necessary in great entertainments. The figure is kept up in line 160, et seq., *Pistoria, Placentia*, etc., being names of towns or provinces.

166. **Privatus.** Without employment, with no command.—*Brix.*

168. **Reconciliassere.** *Infin. fut.*; A. and S., § 162, 10. **In his diebus.** Z., § 479; A. and S., § 253, Rem. 5; H., § 426, 2, 2.



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217. **Copiae (eorum) quae nos volumus.**

220. **Neu** = et ne.

222. **Id** formally refers to *malum*, but logically to *doli*.

230. **Vilitati**, i. e., if Hegio discovers the deceit. For the case, see Z., § 63, 3, and note.

232. **Maxima pars.** A kind of preliminary appositive to *homines* = *plerique homines*.

237. **Quod tibi**, etc. Probably a common formula for one who gave counsel to another.

242. **Animum** = will.

243. **Velint.** See A. and S., § 264, 8; H., § 519, 3.

245. **Erga.** For position, see Z., § 324, 4.

248. **Ut** before **memineris** is a mere repetition.

250. **Memoriter meminisse.** To remember promptly or shrewdly.

251. **Ex his.** Philocrates and Tyndarus, whom he supposed were where he had left them. He does not at first see them as he passes out of the house, and therefore naturally inquires for them.

253. **Tibi** is not to be taken with **cautum.** *Cave ne in questione (mihi) sis* is a familiar expression, equivalent to "Take care that I be not compelled to search for you." So Cist., II., 3, 49; Pseud., II., 2, 68; Pers., I., 1, 52; Cas., III., 1, 16.—*Brix*.

256. For omission of *se*, see note, line 194.

258. **Sim.** A. and S., § 264, 8; H., § 519.

260. **Fuat.** H., § 204, 2; A. and S., § 154, Rem. 2.

262. **Ignavi.** To suffer capture was considered a disgrace.

263. **Secede.** While he takes Philocrates aside to question him, Tyndarus takes such a position in the rear of both that he can hear all, and, unheard himself, makes the observations suited to the double part he plays.—*Brix*.

265. **Nescibo.** II., § 239, 2; A. and S., § 162, 2. **Nescium tradam** in comic style, for *id me nescire tibi dicam*; *nescius* passively as Rud., l. 275. **Loca nescia**, i. e., *ignota*.—*Brix*.

266. The remarks of Tyndarus are, of course, aside. For *jam*, *Brix* reads *erus*.

267. **Involucris.** Without so much as a towel, i. e., without fear or shame he deceives.

268. **Utrum—ne—an** is used frequently by Plautus. See Z., § 352. The beard was sometimes only clipped over a comb, *per pectinem*, and sometimes was shaved smooth, *strictim*. Tyndarus advises that it be done *usque—probe* = to the very quick. The three terms indicate the degrees of deception to be practised. **Attonsurum dicam esse**, a circumlocution for *attonsurus sit*. For similar expressions, see l. 533, and Trin., l. 2.

270. The question would seem to indicate that his freedom depended on a frank and honest statement.

272-3. The beauty of this reply lies in the concealed truth it expresses. It needs to be borne constantly in mind, in this scene, that Philocrates and Tyndarus have exchanged characters.

274. Thales was proverbially wise—one of the seven wise men of Greece—but, in comparison (*ad sapientiam*) with Philocrates, not worth a talent.

277. **De** with **gnatus** is unusual. Brix suggests *dic* instead.

278. **Illi** = *illic*, as in lines 320, 331, 338.

280. **In Aleis**. Brix reads *in illis*, i. e., *summis viris*, on account of the synzesis in the former.

281. **Sebum**. Philocrates uses *opimae* literally. **Senex**, the father of Philocrates.

286. **Quasi**, if genuine, should be taken with *propter divitias*, used as a supplementary euphemism for the too stiff *videlicet*.—*Brix*.

288. Probably the line is a gloss; so it would seem from l. 629, where Hegio hears the real name for the first time.

290. **Ut magis noscas** depends upon an omitted proposition. **Genio**. Every Roman had his own genius, whom he worshiped, especially on his birthday, with libations of wine, incense, and garlands of flowers. The genii are not to be confounded with the Manes, Lares, and Penates; for, though they had one great feature in common, that of protecting mortals, yet the former were the powers that produced life, and accompanied man as a second or spiritual self, while the latter began their influence after life had commenced. Moreover, animals and places had their genii, and not man only. The Greeks called them *δαίμονες*. On works of art they are represented as winged beings; on monuments, as a youth dressed in a toga. The genius of a place appears in the form of a serpent.

291. **Samiis vasis**. These were a very cheap earthen-ware from the island of Samos. It was manufactured there in great abundance and variety.

292. **Proinde aliis ut**, etc. **Ut** = how little. See, from this, how little he trusts others.

293. **Exquisivero** = *exquiram*. See Z., § 511; A. and S., § 259, Rem. 1 (5); H., § 473. For other instances, see l. 344; Trin., 625, 710, 1007.

296. Brix reads *tua ex re*, arguing that people say *ex re mea, tua, istius*, but *e re publica, e re nata*.

297. **Quae—scito**. The connection of the relative with the imperative is unusual.

302. **Opes** includes *nobilitas, genus, and divitiae*. **Cum istoc** is the abridged expression for *cum istius opibus*.

303. **Dicto, sc. laedere**. **Laedat**. H., § 496; A. and S., § 262, Rem. 4.

304. **Humana** = *humanus res*. **Artat** = *in angustias redigit*.—*Hor.*, *Carm.*, 1, 34, 12 seq.



307. **Ut**, i. e., *qualis ipse fui, talem habeam dominum.*—*Brix.*

309. **Volueram.** H., § 475, 2; A. and S., § 259, Rem. 4. *Brix* reads *voluerim.*

314. **Habueris** and **curaverit** are both future perf. *Curabit* would indicate a later occurrence in the future than *habueris*, whereas both actions should be regarded as contemporaneous. See A. and S., § 259, Rem. 1 (5); H., § 473, 1.

317. **Istaec** answers to *hoc*, l. 309.

320. **Avariorem.** So that his avarice should exact too high a ransom.

322. **Saturum** is contrasted with **mendicantem.** A slave's plenty might be preferred to a noble's beggary. **Illi.** See Note, l. 278.

324. This line is an exact repetition of l. 44, *Aul.*, II., 1, and probably crept into the text from the marginal writing. The 326th line is by some regarded as an interpolation, from its interruption of the plain antithesis in lines 325-7.

327. **Est ubi** = *ἔστιν ὅπου* = *interdum.* Terence has the same sentiment in *Adel.*, II., 2, 8. *Pecuniam in loco negligere, maximum interdum est lucrum.*

331. **Duis.** A. and S., § 162, 1; H., § 229, 3. **Unum nummum ne dui** = *ne unum quidem nummum dui.* After a prominent idea, the simple negative often has the strength of *ne quidem*; as in *verbum non facere, litteram non addere, tria verba non commutare, flocci non facere*, etc.

332. **Amittam** for *dimittam.* So **oras** = *dicis*, in l. 333.

334. **Privatam servitutem.** Slaves were either public or private. The former belonged to state and public bodies, took care of the public buildings, and attended upon magistrates and priests; the latter belonged to individuals, and were inferior in condition and privileges.

335. **Pol—cluens.** Tyndarus says this aside. **Is** = Menarchus. **Hujus** = Philocrates. "In the earlier times of the Roman republic, physicians are said by Pliny to have been unknown; and for some time afterward the exercise of the profession was in a great measure confined to persons of servile rank, for the richer families, having slaves who were skilled in all sorts of trades, etc., generally possessed one or more that understood medicine and surgery. To this practice, however, there were many exceptions."

336. **Hoc**, i. e., the return of your son. **Proclivi** = easy.

338. **Ab re nequid** = nothing foreign to the purpose.

339. **Ille**, i. e., Philopolemus.

340. **Hunc.** Philocrates, whom Hegio supposes to be Tyndarus. **Mittam.** See H., § 500; A. and S., § 264, 5. **Aestumatum.** By this he would become responsible for his return, or to pay the price if he should not.

341. **Misero.** See l. 293.



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404. **Tantis aerumnis** is the concessive term corresponding to **tamen**. Observe the position.

406. **Sciet**. Latin future for English present; H., § 470, 2.

407. **Ut**=how. **Fueris**. Subj. of indirect question.

408. **Gratis**. Del. et Var., Brix et al., *gratus*. Brix says that it better fits the measure, and that *gratus* here implies *gratis* in itself.

414. The preceding ten lines argue very adroitly Tyndarus's own cause. In his false character he has a very happy opportunity to set forth to Philocrates his duty to him when he shall have escaped. He takes care to have his own merit and self-sacrifice in securing his master's escape well presented.

416. **Erga**. Z., § 299. It stands either before or after its case. **Memorem—adimat**. Z., § 524, N. 1; Arn., Lat. Pros., 445, a.

417. **Nam quasi**, etc. The beauty of this remark lies in its truthfulness, making it full of humor to the speakers, though all unknown to Hegio. So a little truth often graces falsehood.

419. **Mihi**. H., § 385, 4; A. and S., § 224, Rem. 2.

422. **Meritust ut**. Not a common usage, yet found in all periods and styles. With this class of words, *qui* is the more common form.

423. **Occasio cumulare** is the colloquial style for *cumulandi*, but the infinitive is particularly common after *occasio* and *lubido*. For Syn., see A. and S., § 270, Rem. 1 (c); H., § 563, 6.

424. **Ut erga**, etc. The sentence is an adverbial modifier of *cumulare*, by managing this matter faithfully for him; or an appositive of *benefacta*, the managing, etc. **Geras**. For Subj., see H., § 495; A. and S., § 262, Rem. 3.

425. **Magis** belongs to *velle*, and not to *possum*.—*Brix*.

427. **Me infidelem**, etc. There is a fine touch of the elegant and graceful in making Philocrates swear to be faithful to himself. The following line contains the same fine mingling of honesty and deceit.

431. **Cave**. A. and S., § 262, Rem. 6. Tyndarus means that, though he has said less than he wished, he would prove his gratitude afterward in acts.

432. This and the following line doubtless are intended in a double sense by Tyndarus, to remind Philocrates of his personal relations to himself, and that he might not leave him a prey to the vengeance of Hegio when the deceit should be discovered.

434. **Quum extemplo**. Just as soon as: 785; also Trin., 242.

436. The influence of **ne** (434) continues on the verbs. **Pro libero** implies that he would not be a freeman in reality, which is, of course, in keeping with his false character.

439. **Fluxam**=*instabilem*.

441. **Hunc inventum inveni**. The meaning of this passage is much disputed. *Hunc* is referred to Hegio and to his son, and to Tyndarus in the character of Philocrates. Some translate, "And

still find Hegio yours, as you have found him ;” others, “ Find this young man, already in part found by the information we have given of him ;” or, “ Find a friend in this young man, discovered and restored to his father.” Brix says, “ Gain one already gained to be wholly a friend to you.” *Insure Hegio’s perpetual friendship by the restoration of his son.*

442. **Haec** depends upon **obsecro** as well as the following proposition.

444. **Hoc age.** Exhorts him to devote himself earnestly and faithfully to his mission.

447. The first **tua** applies to Hegio, the second to Tyndarus. The words were probably accompanied by a gesture or a nod to each. **Ornatus**=adorned, set off, i.e., accompanied by Philopolemus.

448. **Numquid aliud** is in the same sense as *numquid vis* in Trin., 192. It means, “ What is your farther pleasure ?” and was the usual formula of dismissal or farewell. **Possis** is generally the impersonal *possit*. For Sub., see H., § 527 ; A. and S., § 266, 1.

450. **Syngraphum.** In general, a written contract ; here, a passport to enable the holder to go to Elis in time of war.

454. **Si dis placet.** With the help of the gods ; said here *boni ominis causa*, but often ironically.

455. **Etiam.** By this emphatic word Hegio confesses himself foolish in having hesitated.

457. **Apparebo domi.** Literally, “ I will make my appearance at home.” It is equivalent to *proficiscar domum*.

461. The parasite, after trying in vain to get a better invitation than Hegio has given him, here utters his grief. **Edit.** For form, see H., § 239, 3 ; A. and S., § 162, 1. For mood, A. and S., § 264, 5 ; H., § 500.

463. The climax lies in **quom esse cupit.**—*Brix.*

464. **Die.** A. and S., § 90, 2 ; H., § 119, 4.

465. **Omnis mortalis.** A. and S., § 114, 2 ; H., § 88, III., 1.

466. **Ecfertum fame.** Literally, stuffed with hunger. Compare Aul., 1, 2, 6, *aedes inaniis oppletæ*.

467. **Procedat.** For Subj., see H., § 501 ; A. and S., § 264, 1. **Cceperit.** H., § 527 ; A. and S., § 266, 1.

468. **Resident esuriales ferias.** Celebrate hungry holidays. **Residere**=*quiescere*. His stomach and throat are to keep quiet, and abstain from eating and drinking.

469. **Arti** depends upon *licet* in *ilicet*=*ire licet*. **Crucem** follows the analogy of *domus, rus*, etc., as acc. of limitation. Z., § 401.

470. **Ridiculos.** Used substantively, jokers. This was the class of parasites to which Ergasilus belonged—the *γελωτοποιοί*.

471. **Lacones.** The Spartans whipped their boys to make them hardy. The *subsellium* was a rude bench, capable of accommodating

several persons, movable, and without a back. The meanest class occupied it at feasts and public entertainments. **Plagipatidas**. Those who suffer buffets. The parasite appropriates all these epithets. **Morantur** becomes transitive.

473. **Requirunt**=invite. **Reddant**=invite in return.

474. The province of the parasite in his best days had been to prepare the meal, to purchase it, instruct the cook, taste it, precede it to the table, etc.

475. **Aperto capite**. He accuses them of going to brothels as openly and unblushingly as they would cast their vote in the comitia tributa. Public opinion required that such visits should not be made unless with the head muffled or masked. The shamelessness of young men in this, and their neglect of parasites, Ergasilus thinks equal marks of the degeneracy of the times.

478. **Dudum**=a little while ago. After his conversation with Hegio.

480. **Hoc**. The old Latin for *huc*, as frequently in Plautus: Merc., 871, *hoc respice*. Pers., 605, *jube hoc accedat*, etc., etc. **Profitetur**, i. e., makes the offer of his own free will. **Silent**=make no sound. **Tacent**=utter not a word.

481. **Rident**. Even to be laughed at was better than the cold, silent reception he met with. Pet., 61, *Satius est rideri quam derideri*. **Atnucnt**. They shake their heads.

483. **Menstrualis**. A free table for a whole month.

484. **Conpecto**. From *conpeciscor*.

486. **Dentis restringerent**. Show their teeth in an affected laugh. They might at least have noticed him as much as a snarling dog.

489. **Velabro**. The Velabrum was originally a marsh or lake, and could not have been built upon until drained by the Cloaca Maxima. It occupied a part of the space between the Palatine and Aventine Hills and the Tiber, lying between the Vicus Tuscus and the Forum Boarium, and terminating on the south with the Arcus Argentarius. Here were exposed for sale, under awnings (velabra), meats, delicacies for the table, oil, etc. The parasite accuses the youth of combining against him, as merchants do to sell at a uniform price.

492. **Barbarica lege**, i. e., *romana lege*. Plautus regards the play as exhibited in Greece, and to a Greek every thing foreign was barbarian. He probably refers to the law of Q. Varius against those who should conspire to deprive the Roman people of life and food. **Jus**. The parasite considers himself as the perpetual guest of the state, who was to be entertained not only in the Prytaneum, but interchangeably in the private houses.

494. **Is**=*eis*. **Diem dicam**. Ergasilus assumes himself to be a magistrate. A magistrate could, as an accuser, commence a judicium, declaring that he would, on a certain day, accuse a certain per-



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in this, and *istic* in the following line, refer to the same person. Another like instance occurs in l. 733 and 734.

550. **Qui sputatur morbus.** Various conjectures have been made as to the disease here mentioned, and the ancient idea of it. It is generally supposed to be epilepsy. It was called *comitialis morbus*, because its occurrence on the day of the comitia, from being an ill omen, suspended all proceedings. Some suppose that the disease was cured by spitting upon the person afflicted; others, that it was cured by the spitting of the sufferer. Pliny and Mercurialis think that a person in the presence of the disease avoided the contagion by spitting, an instinctive process when we are in the sight of any thing offensive. Perhaps, from the fact that those overtaken by the fit recovered very soon after the foam appeared, it was thought that this was the means of their cure, and the evil spirit escaped in the foam.

551. **Istum**, sc. *apage*. It is addressed to his slaves.

553. **Qui** is the old ablative = *cujus causa*.

555. **Quibus** depends on *fuit*. **Atque** is *profuit* is weaker than *saluti fuit*, and is perhaps a corruption. It is wanting in the Delphin.

557. **Viden tu hunc quam**, etc., i. e., *viden quam hic int*.

561. **Haud vidi magis**, i. e., *haud vidi qui magis sodalis meus est*, which is an ironical denial of the fact affirmed, like our "Oh, without doubt." Tyndarus then mentions three noted madmen: Alcumeus, the son of Amphiaraus, who slew his mother at the command of his father; Orestes, son of Agamemnon, who murdered his mother Clytemnestra; and Lycurgus, king of Thrace, who offended Bacchus by refusing to drink wine, and was driven mad. These, he says, were as much his boon companions as Aristophontes. **Una opera—qua** = just as much as.

564. **Non ego**. The question is asked without an interrogative particle. A similar instance is found in l. 969.

568. **Enim** is a particle of affirmation here, and ironical.

569. **Vera vanitudine qui convincas**. Who overpower my truth with your lying talk.

574. **Quem patrem**. This is the same as saying *Patrem non habet: quia servus est*. According to the Roman law, a slave was a thing without father, connubial rights, property, or any manly right. They had no genealogy nor offspring.

578. **Non** belongs to **Liberum**, notwithstanding the intervening words *equidem me.—Brix*. The line is capable of several meanings. The emphasis of the speaker would determine the meaning; only *Liberum* is ambiguous.

579. **Te** is put in brackets in the edition of Brix. The Delphin gives it without question. Plautus uses the constructions *ludos facere aliquem*, less frequent *ludos facere alicui*, once *ludos aliquem dimittere* and *ludos alicui reddere*.

580. **Praeter se** = except his own person.

583. **Sint.** H., § 495, 3; A. and S., § 262, N. 3. **Malevolentes** = the envious. **Bonis** = their betters.

585. **Aliquid pugnae dedit.** He has played you a trick. *Aliquid jam machinatus est.*—*Lambinus.*

591. **Exprobrare.** *Servi* were more valuable than *vernae*; and it was allowed them not to be taunted with their slavery, as it were to solace their misery. **Id quod.** H., § 445, 7; Z., § 371.

592. **Quin** = *qui*—*ne*—*non* interrogatively; why not?

593. **Illic** is hardly translatable; used deictically.

594. **Ardent oculi.** Rage, glittering eyes, yellow spots, and black bile were considered by ancient physicians as symptoms of epilepsy.

597. **Atra pix.** With refined cruelty, slaves guilty of crime were cast into ovens, or, besmeared with pitch, were allowed to burn.

598. **Larvae.** Evil spirits; the departed souls of wicked men.

599. **Quid si.** *Quidni.*—*Brix.* Hegio now takes up the proposition of Tyndarus in l. 594.

601. **Cocinnat** = *reddit.*

604. **Adbites** = *Accedes.* An old word, composed of *ad* and *beto*, or *bito.*

605. **Creduis.** A. and S., § 162, 1; H., § 239, 3.

609. **Te.** See l. 376. In both cases they may be obj. of verb.

611. **Abnutas.** *Abnutare* is to intimate that something ought not to be said or done. **Quid agat, si absis longius,** according to *Brix*, is a question of *Aristophontes*, and not of *Tyndarus*. The purport of it, then, would be, "He who now, in your presence, endeavors to deceive by a wink, would take bolder means in your absence." The steady assurance and sensible behavior of *Aristophontes* are doing their convincing work upon *Hegio*.

613. **Quoi—conpareat.** Senseless talk, which has neither rhyme nor reason, as the saying is.

614. **Ornamenta.** He would be *Ajax*, only stripped of his stage costume—an *Ajax* in his madness and fury. For an account of his madness and death, see *Dict. of Greek and Rom. Biog.*, etc., art. *Ajax*.

615. **Nihili facio.** I don't think it will amount to any thing.

616. **Inter sacrum saxumque sto.** This is a proverbial expression, indicating that a person is in great distress or danger. It is derived from the fetial sacrifices in the celebration of treaties. The brains of the victim were dashed out with a stone, hence a position *inter sacrum saxumque* was one of great peril. *Livy* gives an account of the manner of making treaties (*ferire foedus*), bk. i., chap. xxiv. As a seal to the compact, *porcum saxo silice percussit.* See also *Livy*, bk. xxi., chap. xlv.

618. **Audibis.** The old Latin for *audias.*

624. **Nullam causam dico.** I am perfectly willing.



625. **Deliquio** is formed after the analogy of *contagio* and many others; for *deliquium*.

631. **Em rursum tibi.** There you have it again. That is as good as you sent.

632. **Non cures** differs from *ne cures*. It is the apodosis of the conditional proposition.

635. **Philocrati.** See l. 528.

636. **Directum.** Compounded of *dis* and *erectus*. Others say from *διαρρηκτος* = *disrupted*, crucified.

637. **Tu supsultas.** Observe the emphasis of contrast in the use of *tu* and *ego*. There is humor in his personification of his heart—You leap, or dance; I can scarcely even stand on my legs from fear.

638. **Exquisitumst** = *certum est*.

641. **Deruncinatus.** Compounded of *de* and *runcina* = planed off—deceived.

643. **Hoc** refers to the statement of Aristophontes in regard to Tyndarus just made. Hegio, in the conflict of his feelings, and his chagrin at being deceived so terribly, catches at any hope that it is not so. He therefore requests of Aristophontes a personal description of Philocrates.

644. **Certo** = *certe*. This form is confined to the comic poets and some of the epistles of Cicero. *Certe* belongs to all periods and species of composition. **Magis certius.** This is not useless pleonasm, but the struggle of the language to give greater energy to the comparative.

648. **Sub** and **aliquantum** mean nearly the same, and are about equivalent to the diminutive termination *ulus*. **Crispus** = frizzled. **Cincinnatus** = in ringlets.

649. **Ut quidem** depends upon *convenit*. By a pun upon the word, Tyndarus takes it out of the mouth of Hegio and applies it to himself. Hegio says, "The description fits him." Tyndarus says, "It happens," etc., or "It comes to pass." Hence the subjunctive in *processerim*; sub. of result.

650. **Vae illis**, etc. This is the humor of despair: Instead of pitying himself, he pities the rods that are to scourge him, and calls upon the fetters to hasten, that he may guard them.

656. **Sursum vorsum** = from top to bottom—completely.

658. **Lora.** The mildest chastisement of slaves was inflicted with rods (*virga*), the next harder with whips (*lora*), the hardest with the cat-o'-nine-tails (*flagrum* or *flagellum*). **Num lignatum mittitur.** The wit of the slaves, since the *lora* were used for binding wood as well as for punishment.

661. **Messor.** A covert threat.

665. **Innocentem** relates to condition; **innoxium** to quality. The former means guiltless; the latter, harmless. See Doed.



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the most dreadful punishment for slaves. *Latomia* or *lautumlae* was the term at Syracuse for a prison, as *Tullianum* was at Rome. Compare *lapicidinas*, l. 736.

725. **Cotidiano** for *quotidie*.

728. **Curabitur**. Hegio's indignation vents itself in an ironical interpretation of *perduis*, which may mean *destroy* or *lose*. He takes it in the latter sense, though Aristophontes means the former. See *curarier*, also in l. 737.

738. **Nequi** (*μήπως*) as *siqui* (*εἴπως*), in Trin., l. 120. **Deterius** is "minder gut" (*Brix*), less good; i. e., let him be treated as bad as the worst.

739. **Postulem**. See l. 717.

740. Of course the death of a slave must be a loss to his owner. But may there not be also a covert reference to the vengeance of Philocrates on returning and finding Tyndarus dead?

748. Hegio regards Tyndarus's last request as absurd and insulting, and wishes to hear no more from him.

750. **Vis haec quidem herclest** seems to have been the common expression of the ancients when violently assaulted. So Suetonius says, in his Life of Julius Cæsar, that he cried out when the conspirators crowded around him, and Cimber laid his hands on his shoulders, "*Ista quidem vis est.*"

754. **Quod** with *absque* is the same as in *quodsi*. The preposition *absque* was always used in the early tongue with the included idea of condition, and only with the impersonal *esset* or *foret*; therefore *absque te esset* = *si tu non esses*; *absque hoc esset* = but for him, or had it not been for this man. Except the comic writers, only writers of the Silver Age have used *absque*, and that, too, without the conditional sense.

755. **Usque offrenatum**. As it were, bridled; as we say, Led by the nose.

760. **Surpuit** for *surrripuit*, as *surgo* from *sub-rigo*.

763. **In orbitatem**. Only to be bereaved of them.

767. **Redauspicandum**. An allusion to the Roman custom of repeating the auspices if any misfortune occurred in public affairs. To take the auspices while fettered was itself an evil omen.

Act IV. Ergasilus, having fallen in at the harbor with Philopolemus, together with Philocrates and the slave Stalagmus, runs to Hegio, full of glowing visions of feasting and drinking, to inform him of the happy event.

770. **Laudem**. For being the first to announce good news.

771. **Pompam**. He has visions of troops of market-servants laden with eatables to supply the feast.

774. **Amoenitate**, etc. Observe the alliterative play upon words.

775. **Sine sacris**. By the Roman law of the Twelve Tables every

Roman family had its particular sacrifices. These were perpetual. *Sacra privata perpetua manento*. The right of inheritance was accompanied by the obligation to maintain the sacrifices. Ergasilus here congratulates himself on having obtained an inheritance without any such expensive encumbrance. Trin., l. 484.

779. **Conjiciam in collum pallium**. The pallium by the Greeks, and the toga by the Romans, were worn usually hanging down to the feet. When haste was required, they were either laid aside or thrown over the shoulder. They were not worn in war. In comedies these were the usual garments of slaves.

783. **Sublitum os esse**. H., § 553, III.; A. and S., § 270, Rem. 2.

789. **Est=it**. **Conlecto pallio** is opposed to *fluido*, as in leisurely motion.

793. **Ore sistet**. The verb is used intransitively, as in Cur., II., 3, 8. "Nec quisquam sit tan. Opulentus, qui mihi obsistat in via, quin cadat, quin capite sistat in via de semita." **Pugilatum incipit**, i. e., "explicatis lacertis, complicatis pugnibus."

798. **Dentilegos**. I will knock out their teeth, and thus make it necessary for them to gather them up. **Quemque=quemcunque**.

800. **Die**. H., § 119, 4; A. and S., § 90, 2.

801. **Opstiterit**. H., § 473, 1; A. and S., § 259 (5).

805. **In ventrem**. Facetiously for *in animam*. So the Germans. "Er hat sich Muth gegessen statt gefasst." A full stomach is favorable to great assurance.

807. **Furfuri**. Old Latin termination. See Z., § 63, N.

810. By an unexpected turn, **domini** is elegantly substituted for *scrofae*.

811. **Basilicas=royal**. The Greeks called any thing splendid or magnificent *basilicus*.

814. The antecedent of **qui** and **quorum** is **pieces**. **Quadrupedanti crucianti cantherio**. A galloping, rider-torturing skeleton of a gelding.

815. **Subbasilicanos**. These were people who walked or lounged under the pillared porticoes of the halls of justice. The first of these halls was not built until 184 B.C., the year of Plautus's death. How, then, could Plautus have written this line? "Perhaps the whole passage, from 807 to 827, is a later addition."—*Brix*.

819. **Locant caedundos agnos**. This properly means, "Give out lambs to be slaughtered. Brix suggests that this is the abridged expression for *locare operam suam ad caedundos agnos*, i. e., to hire out their services for the slaughter of lambs. See Trin., l. 814. **Danunt** for *dant*.

820. **Petroni**. H., § 387, 1; A. and S., § 204, Rem. 8. **Verveci sectario=bell-wether**; so, if, as Brix suggests, *sectario* be from *secto*, and not from *seco*.

822. Facetiously he reckons **petro** under the head of mankind.

823. **Edictiones aedilicias**. The duty of inspecting the streets belonged to the *ædiles*, therefore they would naturally take care that all obstructions should be removed. “Hic ludit in verbo, et ‘edilis’ est ab ‘edo,’ non ab ‘aedibus.’”—*Delph. et Var.*

826. **Tantus cibus** takes **conmeatus meo ventri** in apposition, as part of the subject. *Cibus* is not genitive according to Priscian, but nominative.

828. **Qui**. Old ablative. **Adaeque**. See l. 700.

832. **Assulatim**=into splinters; modifying **pultando**. So Merc., I., 2, 20, *foribus facere assulas*.

834. **Respice** has a double sense. *Hegio* uses it literally: *look back upon me*. *Ergasilus* uses it in its metaphorical sense, to look favorably upon. Fortune had many temples at Rome, and was often termed *Respiciens*—the Provident or the Protector.

838. **Cedo**, plur. *cette*. An old imperative form. It includes the notion of haste. “Bei grosser Freude ist der Druck der Hand ein Herzensbedürfniss.”—*Brix*.

842. **Gaudeam**. For Subj., see II., § 501, 1; A. and S., § 264, 7.

843. **Ingentem**, i. e., *immensum*. Terent., *Eunuch.*, III., 1: “Magnas vero agere gratias Thais mihi? *Gn. Ingentes.*” *Ingens* is in exact keeping with the extravagance of *Ergasilus*.

846. **Juben an non jubes** is the expression for an impatient challenge.

847. **Foculis**. Little braziers for heating cold food; dimin. of *focus*.

850. “**Esse nicht**=*edere*, vgl. *Men.*, III., 2, 20. *Minore nunquam bene fui dispendio.*” **Muraenam**, sea-eel. **Ophthalmiam**, lamprey, so named on account of the size of its eyes.

851. **Horæum** (*ωπαῖον ῥάριχος*), little fish pickled in their season. **Horæum scombrum**=pickled mackerel.—*Brix*. **Trugonum**=sting-ray. **Cetum**=seal.

852. **Nominandi istorum**—*copia*. Observe how exactly the gerund is the verbal noun, not governing, but limited. In later writers we should expect the gerundive construction.

854. **Nec nihil**, etc. You will neither get nothing to eat to-day here, nor much more than that; i. e., you will neither go hungry nor fare sumptuously.

855. **Victi**. For genitive, see Z., § 81.

857. **Ne**. The confirmatory particle *ne*, as in other Latinity, so also with the comic writers, was used only before personal and demonstrative pronouns; but when, to the surprised inquiry **egone?** the corroborating answer yes, *you*, was given, **ne** (*nae*) follows **tu**.—*Brix*. So *Trin.*, l. 634. **Immo benevolens**. Nay, rather your well-wisher.

860. **Senticeto**. *Ergasilus* indulges in a word-pun, and with very poor success.



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890. **Bonan fide.** “Erat etiam affirmatio et jusjurandum.”—*Turnebius*. See below, *sancte jurem tibi*.

891. **Natus.** All days marked by any extraordinary occurrence in personal history were called *natales* by the ancients. Such a day would be the day of his son's recovery from captivity for Hegio.

896. **Fusti pectito.** Compare a similar figurative expression in *fuste dolare*, Hor., Sat., i., 5, 22.

897. **Dapinabo.** An instance of Plautus's word-coining; from *daps*.

898. **Spondeo.** “In order to insure success, the parasite binds Hegio through a stipulation.”—*Brix*. *Spondeo* was the term for solemn obligation.

899. **Respondeo** is used here in its primary meaning.

903-6. Observe the regular alliteration in pairs, and also the paronomasia.

904. **Callum** (Fr. échinée), chine-piece. **Apsumedo** is coined from *sumen* for the sake of the paronomasia, after the analogy of *unredo*, *intercapedo*.

906. **Morast.** It would be a waste of time. H., § 475, 4; A. and S., § 259, Rem. 3.

907. **Praefectura.** This was an Italian city or province, whose inhabitants were allowed Roman citizenship, over which was yearly appointed a *praefectus juri dicundo*. Ergasilus assumes this title in relation to Hegio's store-room. For a fuller account of the praefecture, see Smith's Class. Dict., art. Colonia. The language of the following verse is in keeping with his new title.

908. **Pendent indemnatae.** “Proprie ‘pendent indemnati,’ quorum lites sunt pendent: qui non quidem innocentes. Sed accusati et nondum peracti sunt rei.”—*Gronovius*.

914. **Deturbavit.** He pulled down the flesh-hook and all its contents, instead of taking a piece properly with a fork.

915. **Glandia.** This was the fatty gland of the neck, answering in swine to the tonsils in man. It was considered a great delicacy by good livers.

916. **Modiales.** Literally of the size of a Roman peck. He broke all that were not large enough to satisfy his ideas of what should be cooked.

917. **Seriae.** These were earthen pans or pots for holding salted meats. He was for putting them and their contents on the fire all together.

918. **Cellas**, i. e., *olearia*, *vinaria*, *penaria*. **Armerium** is here the same as *promptuarium*, from which food is taken. It might seem less like repetition to refer it, with Lambinus, to the place where money is kept.

920. **Uti**, i. e., *uti peni*.

923. **Reddiderunt.** For the indic., see Arn., Pr. Comp., 488 (2). “**Quum**, with *gratis habeo* (or *ago*), has both a temporal and causal force.” Rud., l. 908.—*Brix*.

926. **Istunc**=Stalagmus, whom Philopolemus, during his residence in Elis, had found and brought back with him.

927. **Hujus**=Philocrates.

930. **Hoc agamus.** Let us now attend to business.

933. **Proinde ut.** “Gerade so wie.”—*Brix*. In proportion as.

935. **Bene merenti nostro**=*nostro benefactori*. Compare the substantive use of *benevolens*. **Muneres**=*munereris*.

937. **Negem.** For Subj., see H., § 501 ; A. and S., § 264, 1 (a) (b). **Roges.** H., § 527 ; A. and S., § 266, 1.

940. **Pretium**=*mercedem*.

941. **Quod bene fecisti**=*beneficii*.

943. **Libellam.** One of the smallest silver coins of the Romans, of the value of the *as*, or one tenth of the denarius. It was not coined after the time of Plautus, and appears only in proverbial use.

947. **Gratiis**, i. e., *gratis*, which was also its contract form.

951. **Statua.** Stalagmus stood there in statue-like silence. **Verbera.** As if the statue were made of floggings. So we say “a bundle of habits.” It indicates the severity of the punishment he may expect.

953. **Lavate.** It was the custom to bathe on their return from a journey. The bath-room was an important adjunct of the Roman house. The public baths were very extensive.

954. **Bone vir.** My pretty man. Ironical, as in Bacch., IV., 6, 6 ; Ter., And., III., 5, 10. Greek, *ὡγαθή*.

955. **Quid me**, etc. “Argumentum a minori ad majus.” If such a man as you tells lies, what ought to be expected of me?

957. **In spem ponas**=*speres*.

958. **Prope modum.** Probably.

961. **Quod ego fateor** is the genitive of the substantive clause after **pudeat**. Do you suppose I am ashamed to confess (sc., that I have never done any thing right), since you affirm it?

962. **In ruborem dabo.** That is, by stripes. A practical joke upon Stalagmus. He will blush with the rod.

963. The idea is, You seem to think you are threatening one who is unacquainted with your punishments ; away with such wretched things ! State your wishes, and they shall be gratified.

965. **Compendi.** See Dic., sub verb. It is the predicate genitive.

966. **Fuit puer.** There is the same obscene allusion here as in l. 867. The complaisant spirit in **ut vis fiat** suggests it to Hegio. Render, *He was very docile when a boy. Now he is a man, it is unbecoming.*

970. **Subterfugere**=to escape.



980. **Quam diu.** See Trin., l. 608. *How long ago?* **Vicesimus** for *vicesimus*. Incipit is neuter.

982. **Peculiarem.** For your own use and service.

983. **Memoradum.** *Dum* is enclitic; an intensive particle when joined, as here, to certain imperatives, meaning *now, come, pray*.

984. **Paegnium.** Παιγνιον, Ἐρωτίον, Στρούδιον, Ναυνάριον were common names applied to boy-favorites, pages, and what the Germans call "Leibknaben" or "Lustknaben."

986. **Quojus—gratia.** Whose favor is to be made of no account.

987. **Isne istic, etc.** Was this (i. e., Paegnus, alias Tyndarus) the same one whom you sold to my father, and who was given to me for my personal service? The relatives *quem* and *qui* refer to the same antecedent.

989. **Ceterum=praeterea.**

991. **Argumenta.** Convincing proofs.

994. "After this verse Geppert has, with good reason, supposed the omission of a verse; as, perhaps, *Fortunatus, quia ego inveni, quem olim amisi filium.*"—*Brix*.

995. **Quor.** Old orthography for *cur*; abbrev. from *quare*. **Plus minusque feci.** "Plus mali, minus boni."—*Lamb*. "More in punishment, less in forbearance."—*Brix*.

996. **Modo si.** Usually *si modo*.

997. **Ornatus.** He refers to his fetters.

998. **Acherunti.** See l. 689. Meursius says that, in order to keep men to their duty, and restrain them from crimes, the punishments of the lower regions were painted upon tablets, that they might be warned. This is one of the indications of the universal belief in future punishments that marks all ages. This is the only passage in Plautus from which the nature of Acheron is capable of being known.

999. **Adaeque—atque.** Z., § 340, Note.

1000. **Illic ibi.** A double designation of place, for emphasis. Rud., l. 878: *Ibidem ilico manete.*

1002. **Monerulae.** So instead of *monedulae*; also in *Asin.*, III., 3, 104, according to the best Palatinian manuscripts. The consonant before the diminutive ending is variable in several words.

1003. **Lusitent.** H., § 500; A. and S., § 264, 5.

1004. **Upupa.** The word means lapwing, a bird; and also a pick-axe. To preserve the pun, *crow* does very well. Shakspeare has a similar *equivoque*:

*Ant. E.* Well, I'll break in; go borrow me a crow.

*Drom. E.* A crow without feather; master, mean you so?

For a fish without a fin, there's a fowl without a feather:

If a crow help us in, sirrah, we'll pluck a crow together.

*Ant. E.* Go, get thee gone; fetch me an iron crow.

*Com. of Errors, Act III, Sc. 1.*



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dispositions of men are wonderfully similar in their manifestation. One moral code touches all humanity, and one Bible embraces that code. The similarity of heathen moral maxims to the morality of the Scriptures is the unconscious testimony of human experience that the writers of the Bible were inspired by One who perfectly knew men.

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### PROLOGUS.

1. **Munus.** In the comic writers the accusative is the general construction with *fungi, uti*, and other words of their class. It does not occur in correct writers of the later age. Z., § 466.

2. **Finem fore quem dicam.** A circumlocution instead of *qui finis futurus sit*. See Capt., l. 268; and l. 533. *Finem, i. e., itineris*.

3. **Em.** This is the earlier form for *en*, and is more properly, according to the best MSS., the Plautinian form. In the older MSS. seldom, and in the later ones more frequently, it was confounded with *hem*, and employed in the expression of joy, or pain, or other emotions.

**Nunciam** = *nunc jam*; like *quoniam, uspiam*.

5. **Dare.** The simple infinitive, instead of the accusative with the infinitive, is not infrequent after *promittere* and *sperare* in colloquial language; but see Z., § 605.

8. **Luxuriae.** Dative, as **Thensauro** and **Trinummo** in the 18th and 20th lines. The comic writers, with *nomen facere, indere, nomen esse*, always put the proper name in the dative; but with *nomen esse* the nominative is also found with a stronger accent, both at the beginning and closing of a sentence.—*Brix.* H., § 387; A. and S., § 204, Rem. 8.

9. **Illano.** The books have *hanc* (so Del. et Var.); but **Inopia** is no longer on the stage, and in l. 6 she is designated by *illaec*.

14. **Quoniam** = *quum jam*. It had, primarily, a temporal signification (= *postquam*), which, in the transition to a causal, it did not retain. It has here its primary force, and makes **video** the historical present. **Qui.** The old ablative form of the relative and interrogative pronouns, used for all genders and numbers. **Aleret.** For the imp. sub., see H., § 481, IV.; A. and S., § 258, Rem. 1.

15. **Exigat.** H., § 500; A. and S., § 264, 5. Luxury has now surrendered the young man to the discipline and education of a different mistress.

17. **Senes.** **Megaronides** and **Callicles**, who would state in the first scene of the play what was generally stated in the prologue. I for ii.—*Brix.* Others have *hi*.

19. **Barbare** is here the same as *Latine*, the author being viewed from a Grecian stand-point.

20. **Hoc** belongs with **nomen**, not **rogat**.

22. **Tantumst.** Comp. Cic., *sed haec hactenus*, and Herod., *τοσαῦτα μὲν εἰρήσθω*.

23. **Noxia.** The only form known to Plautus and Terence instead of the later synonym *noxa*. Here nearly equivalent to *crimen*.

24. **Immoenis.** = *immunis*. After the analogy of *moenia*, *munia*, etc. **Immunis facinus**, a thankless business. **In aetate** = in life.

27. **Invitus.** This word suggests the implied apodosis to *ni id*, etc. And I would not do it, *ni id*, etc. Observe the alliteration in **invitus—invitet**. Such alliterations, paronomasias, and plays upon words are very numerous, and characteristic of Plautus. See lines 830, 490, 380, 1008, 833, 379, 821, 162, 777, 316, 757, 1015, 309, 658.

28. **Hic**, i. e., at Rome. So in l. 32 and 34.

29. **Plerique omnes.** The latter word intensifies the meaning of the former; like *πάμπολλοι*. **Intermortui.** In the balance between life and death.

34. **Pauciorum.** Opposed to **pluribus**. The few—the many; the aristocracy—the people.

36. **Conducibile** = that which is of public benefit. **Vincunt** = put down.

39. Callicles has left his house, recently bought of Lesbonicus, and yet seems to be speaking in it. **Larem.** The Lar familiaris was inseparable from the family, and went with the family whenever they changed their abode. It was customary, on entering a house as a dwelling, to propitiate the Lar with gifts and offerings. The *lararium* was a room in the inner part of the Roman house, dedicated to the use and worship of the Lares. Here religious Romans performed their prayers immediately after rising in the morning. Alexander Severus had among the statues of his Lares those of Christ, Abraham, Orpheus, and Alexander the Great. For a full account of the Lares, see Smith, *Dict. Gr. and Rom. Biog. and Mythol.*, art. Lares.

41. **Evenat.** Old form for *eveniat*.

45. **Quoja.** This is a possessive-interrogative-relative pronoun, belonging to the colloquial language, and in common use in Plautus and Terence, but sparingly used by other authors.

46. **Benevolentia.** This word is often used substantively by the comic writers. **Te** implies *esse*.

50. **Rectius** belongs both to *valeo* and to *valui*.

52. **Tibi.** Ethical dative.

55. "A bad wife is of necessity immortal."—*Philemon*, fragm.

57. **Vitae tuae—suppetat** = may survive you.

60. **Tantillum dederis verbum.** You will not cheat me the least bit. **Verba dare** = *decipere*. See *Capt.*, l. 651, *et al.*

61. **Nampe enim**, etc. No doubt you will creep upon me unawares,

by which Megaronides means just the opposite: You will not catch me napping in the bargain. According to Brix, *dederis, obrepseris*, and *nescias* are the apodosis of a protasis borrowed from l. 59: *si commutaverimus*. Nor do *dederis* and *nescias* properly depend upon *faxo*, but are the independent potential subjunctive. *Faxo* is employed in the comic writers in an independent arrangement rather than dependent. As we say, in lively colloquial phrase, "I say he will come," instead of "that he will come."

63. Keep the wife you have: an evil we are well accustomed to is most endurable.

65. The sentiment is, A long life is a good life. The Delph. et Var. transposes *diu* and *bene*, and makes the sentiment, To live well is to live long. The latter is in itself a good moral sentiment, but inappropriate here. The former strengthens the idea of Megaronides: *mala res*, etc. Experience enables us to make the best of life. **Proinde ut**=in proportion as.

67. **Dedita opera**=on purpose, or with a purpose in view.

68. **Objurigem**=*objurgem*. For *jurgare, purgare*, the old form was *jurigare* (comp. of *jus* and *agere*), *purigare*, formed after the analogy of *navigare*.

72. **Antiquae** is used in a good sense. **Artes** is dependent upon its connection for signification, and may mean virtues or vices; here the former.

73. **Demutant**. The *de* gives the notion of deterioration. **Mores**. The bad morals of the age.

81. **Promus**=*cellarius*. He was properly the slave who had charge of the provisions and wine of his master, and dealt them out according to necessity. As applied here, he was the steward of the heart. "I keep the key of my own heart."

85. **Qui**. An emendation of A. Becker instead of *quod*, standing for *Capitolio*. To inform a Roman of the situation of the Capitol would be absurd, and *astare* is used only of persons or things personified. On the southern slope of the long, crooked Capitoline Hill stood the temple of Jupiter Capitolinus. On its pediment was the colossal statue of Jupiter as *triumphator*, with his four-horse chariot. The speaker refers to this statue.

87. **Id** belongs with **suspicer**.

90. **Quoi pectus sapiat**. "Ein Mann von Kopf und Herz."—*Brix*.

97. **Scio et istac**. I know it; and I have visited you for this reason—viz., to scold you: you demand what is just; i. e., that I ought to be scolded if I do not scold you.

98. **Siquid**. Like *εἴ τι* for *ὅ, τι*.

99. Observe the force of **dictitatur**.

100. **Turpilucricupidum** is a Plautian word coined to express character. **Volturius**. Proverbial for greedy covetousness.



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was accounted ominous to say, in express terms, that any one was dead. Hence we have *abiit, abiit vita, vixit*, etc.

163. **Qui** = *quomodo*. **Ilius**, i. e., Charmides.

165. **Pessum dedit**. See Lex., under *Pessum*.

168. **Inscribit litteris**. Offered it for sale.

170. **Canes**. Plautian nom. form.

172. **Haec canes** = *ego*, i. e., deictic for *ego*. See l. 1115; see also Hor., Sat., i., 9, 47.

176. **Advorsum quam**. "This is the only passage in all Latinity for this combination; but it is like *contra quam, praeter quam*, where *quam* stands on account of the comparative sense in these adverbs."—*Brix. Obsecravisset*. For Sub., see II., § 496, 2; Z., § 560, N.

183. **Si—seu**. Like the Greek *εἰ—εἴτε*.

190. **Communices** = *communem facere*. It includes the idea of undertaking—sharing in common.

192. **Numquid vis**. The common formula of leave-taking. Comp. Hor., Sat., i., 9, 6.

193. **Sed quid ais?** Properly speaking, it stands as the introduction to an unfinished question. See also l. 930. It is equivalent to our still briefer "Say?" often heard in conversation.

194. **Recepit**. This is the legal term for something reserved for one's self at a sale. Gell., xvii., 6: *In venditionibus recepi dicuntur, quae excipiuntur neque veneunt*.

197. **Juxta—cum** = *aeque—ac*. The same as.

202. **Urbani** = elegant, with the additional notion of thoroughly self-conceited. **Assidui** = obtrusive.

203. **Me—una ibidem traho**. I put myself in the same category.

210. **Quem velint** is the object of both verbs. The asyndeton is owing to the antithesis.

213. **Vivere** is in the same construction as **civitate**.

217. **Auctoritas** = voucher. It is used in a concrete sense, as is also **unde** = *ex qua*, in the following line.

221. **Faxim**. Old form for the perf. sub. It is the principal verb of the sentence. Sub. potential. From this indignant outburst of Megaronides, it is very evident that the Roman forum was very similar to the Athenian market-place. See Acts xvii., 21.

223. **Simitu**. Old form for simul.

224. **Indipiscor**. Old Latin for *apiscor* and *indu (endo)*, which old form for *in* occurs in Plautus in *indaudire*, and in general usage in *indutiae*.

226. **Magister exercitor**. Alludes to the harsh discipline exercised by the instructors in the gymnastic schools.

230. **Rei** = gain—wealth.

236. **Sese expediant**. How they develop themselves, and what consequences follow them.

237. Love is personified in the character of a huntsman. **Postulare** is, with the comic writers, often the same as *velle*, and is often connected, as here, with an accusative and infinitive. See Capt. l. 717.

238. **Subdole ab re consulit.** Gives them advice to their injury.

241. **Celatum**, i. e., *celatorum*.

242. **Quod amat** is the general expression for *amica*.

244. **Si audes.** Sometimes written *sodes*. It does not differ much from *si vis* in meaning.

247. **Pendentem ferit.** The figure is that of a master punishing his slave—striking him as he hangs. So the maiden exacts gift after gift from her lover.

257. **Ubi qui** = *quum quis*.

259. **Illud** points to the following infinitives.

265. **Quasi** is the old Latin for *quam si*. **Saxo salire** for *de saxo* is remarkable, and contrary to the ordinary usage of Plautus. Comp. l. 639, *officio migrat*. Precipitation of the criminal from the Tarpeian Rock was a very old death-penalty. Brix has *saxo salire*.

266. **Tuas—res habeto.** Lusiteles makes a facetious application of the formula prescribed in the Twelve Tables concerning divorce.

268. **Maleque.** Observe the peculiar use of the copulative.

275. **Potius** is not pleonasm with **magis**, but, as the latter is in close connection with **lubet**, so the former is with **probis veris**.

279. **Par** = in keeping with.

282. **Sermonem exequi.** To hold converse with, be intimate with.

285. The general idea in **mores mali** is particularized in three terms.

287. Observe the use of the frequentative **canto**. I keep dinning these things in your ear day and night, that you may take care of yourself. **Tibi** belongs with **caveas**.

288. **Fas habent**, like **dignus**, with a following relative sentence.

290. **Quia** depends upon **lacrimas eliciunt**. When, in the later use of the language, *quod* is used after verbs of feeling (*gaudeo, doleo, etc.*), Plautus regularly uses *quia*.

291. **Se ad pluris penetrare.** A euphemism; like the Scripture expression "He was gathered to his fathers." The Greeks said *οἱ πλείονες* as well as *οἱ τετελευτηκότες*.

293. **Gratiam facio.** I make it a favor—I beg.

295. **Moribus antiquis.** Almost all writers blame the present and praise the past. Horace calls the old *laudatores temporis acti*.

302. **Servire servitutem.** Plautus abounds in instances like this, where alliteration is sought after. Observe the asyndeton in **imperii praeceptis**, which is very frequent in couples of kindred signification.

303. **Ingenium.** The inborn nature. **Imperium** alludes to the



*patria potestas*, for which it was a common expression. **Animus** "The appetitive faculty"—the emotional nature.

306. **Utrum itane.** See Z., § 352.

309. **Victor victorum.** Plato has the same sentiment. Plato, I., de Legibus: Τὸ νικᾶν ἑαυτὸν, etc. So Val. Max., lib. iii.: *Multo seipsum, quam hostem superasse operosius est.* Comp. Prov., xvi., 32.

317. **Sarta tecta.** A business expression of the censor when public works were let out to contractors to be repaired, and returned in good order.

320. **Pertegito** and **perpluant** are figurative terms with respect to house-repairing.

321. **Quem poenitet** takes often a clause, as here, in place of the genitive of that with reference to which the feeling is exercised. The regular construction appears in **bonae frugi.**

323. **Industriae**=excellence, since industry includes many other virtues.

326. **Hinc.** Attributive to **adulescenti.**

332. **Habuit.** Zeugma.

334. **Animi causa**=*genio indulgens.* For his own pleasure.

338. **Sine omni** is the colloquial expression for *sine ulla.* **Tolerare**=*sublevare.*

340. **Prodit**=*producit.*

343. **Tis** is the old form for *tui.*

344. **Dejuvare**=*non juvare.*

345. **Pudere—pigere.** The sense is, "It is better to shame yourself and keep your gold, than blame yourself for having lost it." **Totidem litteris**=though the words have the same letters.

348. **Ut potius.** Be so far from blaming yourself for doing it, that (ut) you are the rather ashamed for not doing it.

350. **Scin**=*scis ne.*

352. **Pote** stands in Plautus not only for *potes*, as here, and *potest*, but also for *posse.*

354. **Qui** is the old ablative.

359. **Charmidai.** Old form of the genitive.

360. **Quin**=*qui ne.*

373. **Scin tu illum.** The subject of the subordinate clause is removed to the foreground and put in the accusative. This is a common construction in the Greek, and also in colloquial Latin. See lines 88, 698, 872, 960, 992.

376. **Re**=property.

378. **Patiar**, sc. *ducere.* For Sub., see H., § 495, 2 (2); A. and S., § 262, Rem. 8.

380. **Multa** without *et*, as in l. 300, *multa bona praecepta.* **Docta dicta**=wise saws. **Quamvis facunde**=*tam facunde quam vis.*

381. **Vetus** and **antiquus** are often joined in Plautus. **Vetus** is op-



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456. **Ferentarium.** Allusion is made to a troop of light-armed soldiers, who, being so armed, could easily assist any in pressing danger.

457. **Votes, i. e., vetes.**

464. **Qui** is the ablative of the indefinite pronoun = *πως*, as in *ecqui, utqui* (l. 637). See also *Capt.*, l. 553. Render, *at any rate* or *somehow*.

469. **Par.** Neighbor. After the manner of the Greeks, with whom two persons always occupied the *κλίνη*, whereas the Roman *lectus* accommodated three guests.

477. **De vita mea.** Where my life is concerned. He means choice bits and nice dishes.

478. **Verecundari**=to be bashful or mannerly.

479. **Cernitur**=*dimicatur*.

480. **Rom fabulare.** You are entirely right.

483. **Non—hoc longe.** Not a hair, or an inch; said with a gesture.

484. **Sine sacris.** See *Capt.*, l. 775.

495. **Mirum quin, i. e., mirum est ni.** It would be a wonder if you did not.

496. **Ut nomen cluet.** The name Philto indicates benevolence. Stasimus thinks him miserly.

497. **Hic, i. e.,** on our part.

500. **Quae res, etc.** These were the formula on such occasions.

502. **Spondeo** means both to betroth and to promise to pay. Stasimus's humor lies in this double meaning.

507. **Haec.** See l. 172.

516. **Te volo.** *Colloqui* is understood. See also l. 963, 1059.

517. **Si quid vis.** Supply *operam do tibi*.

521. **Siris**=*siveris*.

523. **Olim quum**=whenever. See Andrews's *Lexicon*, under the word.

525. The ancients believed that unhealthy and pestilential regions were an entrance to the infernal world.

530. **Illi**=*illic*.

532. **Interferi.** An anomalous passive of *interfacio*.

537. **Incitast redactus.** The allusion is to that point in the game of chess (*duodecim scriptorum*) where one is unable to make a move.

541. **Haec.** See l. 172.

544. **Solstitiali morbo.** Insolation or sun-stroke. Others consider it a species of influenza common to hot climates and seasons.

546. **Antidit.** Old form for *anteit*.

549. **Insulae fort.** These were the *μακάρων νῆσοι* of the Grecian sages, who located them in Oceanus, to the westward of the earth. There the shades of happy heroes led a godlike life. *Hes., Epy.*, 169; *Pliny, Hist. Nat.*, vi., 23.

552. **Qui** refers to *istuc* (= *in istunc agrum*). **Qui quidem** = *quum*.
554. **Quamvis** with *malam* is really *quamvis mala sit res quam quaeras*.
572. **Quid nunc?** The language of urging. **Lesbonicus** still hesitates.
573. **Quid istic** = well, for aught I care.
577. **Coram**, i. e., in the presence of *Lysiteles*.
578. **Eadem**. Ablative, with the ellipsis of *opera* = at the same time. See *Capt.*, l. 450.
589. **Enumquam**. Old form for *unquamne*.
595. **Collo**. It may mean either that his neck goes into the halter or under the yoke.
599. **Latrocinatum**, i. e., to become a soldier.
606. **Nullus**. See *A. and S.*, § 205, *Rem.* 15; *H.*, § 457, 3. It is the emphatic negative of the common vernacular. **Creduas**. Old subj. form, like *duam* from *do*.
607. **Me nihili pendere**. Supply whether you believe it or not.
609. **Tam modo** for *modo*. There is a slur given to the rude provincialism of *Praeneste*, a city near Rome. **In re perdita** = now that his estate is squandered.
614. **Castigatorem**, i. e., *Megaronides*.
615. **Subolet mihi** = I smell it. The verb stands impersonally, and is so used only in the comic writers.
620. **Ita ut nomen cluet**, i. e., in fact; not in name merely. See l. 309.
621. **Sine omni**. See l. 338.
623. **Nescio quid** is the subject of *convenit*.
625. **Hand ineuscheme** = in becoming attitude. The Athenians were very particular about the graceful hanging and folding of the *pallium*. Whoever was careless, and allowed it to slip upon the ground, was considered a boor, or intoxicated, or very indiscreet.
628. **Potin** for *potis ne*, with the ellipsis of *est*. This was a common expression for "it is possible" in colloquial language, but not used in elegant writing.
629. **Gloriae aut famaē** are the expression of the *in rem*, and are appositives of the implied genitive in *tuam*.
634. **Tu ne**. See *Capt.*, l. 857.
637. **An id est sapere** is equivalent to *nonne desipis*, and *qui* is nominative.
639. **Officio migrat**, etc. My mind does not swerve from the path of duty, nor shall I be deterred by your words from preserving my good reputation.
644. **Ut vindex**. That you might become the hangman for the honor of your posterity, i. e., might destroy it.
655. **Vel** = even. **Exsigna vero**. Fut. perf. for emphasis.
656. **Ut**. Explanatory of *istaec*.

658. **Aptus.** From *apere*. **Fraudez = culpam.**

663. **Pone te latebis, i. e.,** you will stand in your own light.

665. Connect **ad modum** with **pernovi**.

668. **Ballista** is here the stone or arrow hurled, and not the machine that hurls them. So also *catapulta*, Capt., l. 796.

673. **Insanum** is an adverb belonging to **malum**.

685. **Jactari.** Do not distress yourself farther.

687. **Qui tolereis mœnia.** With which to raise your walls, i. e., to repair your shattered fortunes.

688. **Tam.** Instead of the corresponding *quam, sed* follows.—*Brix.*  
**Qui = quomodo.**

689. **Inops.** Concessive as to **infamis**.

690. The thought in this and the following line elegantly touches upon the opinion among the ancients that it was dishonorable for a maiden to be given in marriage without a dowry.

695. **Lesbonicus** had meant reputation—esteem among his fellow-citizens; **Lysiteles** means preferment, or offices of dignity. It is spoken in raillery.

697. Mark the sentiment.

698. **Scio te.** See l. 373.

705. **Πάλιν = rursus.** The Greek term here introduced by the author answers to the French *encore*, which has been introduced in the same way into English. There is an allusion, probably, in the words of Stasimus, to the rewards and punishments given to ancient actors, who were often slaves, and were under certain laws and penalties. See *Amphitr.*, Prologue, lines 30–90 inclusive.

709. **Qui** seems to be used in a double sense. **Lesbonicus** uses it for *cur*; **Stasimus**, in his saucy reply, uses it for *quomodo*.

720. **Non sisti potest.** An impersonal expression, used also in later Latin, especially by Livy (ii., 29, 8; iii., 9, 8, 16), meaning *it is all over*. Here, however, it might have a double sense, and allude to the necessity of being better shod.

721. **Caculam = servus militis.**

723. **Ad = in comparison with,** as in Capt., l. 275. There is great humor in the unexpected use of **fugitorem** for *pugnatorem*, and in making **illum qui** refer to his master's antagonist rather than to his master. So also in *dormibo*.

729. Connect **nullo modo** and **prorsus**. In no other possible way.

740. **Non temere** should be taken with **benignum**.

742. **Neque ita, etc.** Nor will they believe that you have restored to her the entire amount as it was given to you, but that you have taken some from it.

749. **Edoctum.** Supine. The Palatine Books give *ut adeam—edoceam*. But **Callicles** is the proper person to go to **Lesbonicus**; hence *adeas* is the proper form.



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820. **Nerei.** Dative. Z., § 52, 4.

821. Observe the double alliteration. It is as if Charmides could not find words enough to express the depth of his gratitude.

822. **Bonis meis**, etc., explains *potestas mei*.

826. **Opera.** I have found it otherwise in my experience.

831. **Nobilis** = *famosus*.

830. **Abi** properly expresses discontent and disgust. But sometimes it has a reverse force, as much as to say, "Go away; I am satisfied; you have made out your case." **Ordine.** Each one according to his circumstances.

832. **Infidum esse iterant** stands concessively to *fidus fuisti*. **Ab-sque te foret** = *si tu non esses*.

833. **Disque tulissent.** Tmesis.

835. **Circumstant.** The present naturally leads to the following historical infinitive.

839. **Quibus aerumnis**, i. e., *eis aerumnis quibus deluctavi*.

840. **Novo ornatu**, etc. With the dress and aspect of a stranger.

841. **Domi** may be explained by making **cupio** = *cupiens sum*, or by supplying *esse*.

843. **Die.** See l. 117.

844. **Nummus** in Plautus may mean *sestertius* or drachma, according as it refers to a Greek or Roman coin. For the *aureus*, see l. 152.

845. How close the resemblance between the ancient and the modern humbug. Quackery of all sorts desires a foreign and traveled reputation at the outset.

847. **Dat.** H., § 525, 6; A. and S., § 265, Rem. 1.

851. **Fungino.** Fungi are nearly all head. **Capite**, i. e., head and hat too.

856. **Conciliare (sibi)** = *parare*. The sycophant thinks if he can improve upon his instructions it will be so much the better for his employer.

858. The Roman choragus differed essentially from the Greek. He seems to have been a clothes-lender, to furnish disguises for private designs as well as dresses for scenic plays.

859. **Circumducere.** To cheat. **Si** means whether, and depends on **dabo operam**.

861. **Mira sunt.** See l. 495; Capt., l. 805.

862. **Dormitator.** A night-thief, who sleeps by day. **Sector zoniarius.** A girdle-cutter, as the ancients carried their gold in the girdle.

869. **Agitandumst vigilias.** For the construction, see Z., § 649.

870. **Hoc**, i. e., *fores*.

872. Really *quaero ubi Lesbionicus habitat*.

873. **Ad** denotes the approximate resemblance. **Ad istanc** = about like yours. *Istanc* has its well-known second-personal meaning.

877. **Hisce** for *hice*.

879. **Juratori.** This was an officer to whom all who came from abroad were obliged to tell their names, country, and business.

886. **Concubium sit noctis.** "The night would go to bed."

887. **Factost viatico.** Del. et Var., *face et vi.* For *facto*, see H., § 580; A. and S., § 274, Rem. 5.

891. It is difficult to express exactly the comparison here. Charmides means to say that the name "pax" is as much like *nothing* as a loan to a thief would be; gone quicker than you could say the shortest word.

897. **Ita ut ocepit** is a regular formula for commencing again after an interruption.

903. **Quidam** = *τις*. **Longior quidamst** is the predicate.

911. The lies of the sycophant begin to excite the suspicions of Charmides that some deception is going on, and he rejoices that he is come in time to thwart it.

918. He puts on the appearance of anger in order to avoid farther questioning about the name. **Quando egomet**, etc. Provided I do not forget my own name.

920. **Possum.** Observe the change in tenses.

921. **Ad.** See l. 873.

923. **Em.** See l. 3. **Qui** in imprecations has the force of *utinam*. See Lex., sub voc., iii., 2, B.

925. **Satin inter**, etc. Is it not enough, i. e., to make one speak ill of his friend, that he stays concealed between my lips and teeth? **Satin latuit** = *nonne latuit* often in colloquial language. **Preti** is genitive of characteristic.

928. **Rhadamam** for *Rhadamantem*. The old Latin allows a double genitive, as Calchas gives Calchae and Calchantis. **Cecropia**, i. e., Attica.

930. **Quid ais.** See l. 193.

931. **Mirimodis** for *miris modis*.

935. He names two ordinary herbs as foreign plants.

937. **Quae** is not for *quod*, but refers to the places or regions implied in *unde*.

938. **Nisi quia.** *Nisi quod*, used almost exclusively by later writers, is found but twice in Plautus: Capt., ls. 394 and 621.

942. **Horiola.** A light boat for scouting purposes.

944. He represents Jupiter as a land-owner who goes about his estates on the first of each month to give his slaves their rations or corn.

952. **No.** See l. 62. *Nae*.

955. **Mille.** For its substantive use here, and also in l. 959, see H., § 178; A. and S., § 118, 6, a. For *Philippum*, see l. 152.

956. **Aibat mandasse.** Plautus often follows the Greek in using the simple infinitive after *verba sentiendi et dicendi*, instead of the in-



finitive and accusative, provided the same subject remains. Capt., ls. 256 and 365.

965. **Numeratum** agrees with **nummum**.

967. **Mirum quin.** See l. 495. It is usually ironical, and is, of course, the negative of the thought. Here, It would be strange indeed if, etc.

971. **Quidem.** Restrictive. At any rate, so far as the gold is concerned.

972. **Nugari nugatori.** Compare l. 958. You are trying to cheat a cheat.

974. **In eapso occasiuncula.** You took me in the very nick of time.

975. **Postquam post.** See l. 417.

981. **Age siquid agis.** The formula for the summons to hasten. Come, be quick, i. e., and give me the gold.

982. **Scriptum.** Yes, on paper, not in money.

983. Charmides gets angry at his failure to equal the sycophant in strategy.

985. **Illum quem.** Attraction. See l. 137.

987. **Ain tu tandem?** Do you really mean so?

989. The allusion here, according to Brix, is to the too late arrival of a performer in a play, for which the offender was punishable. By **meo**, in the following line, he assumes to be stage manager. Others think allusion is made to the law for arresting those who kept too late hours.

994. **Interduim.** Like Rud., l. 580; Capt., l. 694, where *inter* has the same force as in *interest*.

996. **Male** belongs to both imperatives.

997. **Qui.** See l. 923.

1002. **Concenturiant.** Literally to assemble by centuries. Here it means to increase a hundred-fold.

1003. **Mille.** Acc. Spec. What he will do with that thousand pieces of gold.

1005. **Nisi qui = nisi quis.** This and the preceding line express a shrewd conjecture of Charmides that the sycophant is somebody's agent.

1011. **Cottabi.** The Greeks were accustomed to dash the dregs of their cups upon the pavement, and the sound thus produced was called *cottabus*. This sound is here compared to the smack of a whip.

1013. **Satin.** See l. 925. **Thermipolium.** A common restaurant where warm drinks were served.

1014. **Gutturum.** This word is with Plautus only masculine.

1015. **Recurre petere.** After the verb of motion Plautus uses both the supine in *um* and the infinitive; the former more generally. **Re recenti.** While the thing is fresh—before it is too late.



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1112th and 1113th lines is variously supplied by commentators, but the sense is tolerably complete as it is.

1115. **Hic homo.** Lusiteles speaks of himself in the third person. He has just heard of the arrival of Charmides.

1117. **Quae cupio** is the subject, and **commoda** the predicate.

1118. This line is an emendation of Ritschl. What I attempt to do comes under my hand, follows close to my heels.

1123. **Fundus.** A technical expression for a state enactment. Official authority.

1127. **Absque.** See l. 832.

1130. **Prosum**, i. e., *prorsum*.

1136. **Maneam.** Hortatory subj. **Commodum.** See l. 400. After this line there is a large omission, in which Callicles probably narrates the particulars of the betrothal between Lusiteles and the daughter of Charmides, and the obstacles in the way. Then his adventure with the sycophant again occurs to him. **Vah** indicates that something forgotten occurs to him.

1145. **Qui.** See l. 464.

1148. **Benevolens.** See l. 46.

1153. **Non**, standing at the beginning of a sentence, denies in a more forcible manner the whole, and is almost equivalent to *non est ut apparere possit*. See also lines 133, 976, 1027, 1046.

1154. **Tunica propior palliost.** A well-known proverb, signifying that some friends are nearer than others.

1156. **Nevis** for *non vis*. Somewhat common in Plautus. See l. 361.

1158. **Dotis** is governed by **mille auri Philippum**. Really a shorter expression for *mille nummorum, quae pecunia dotis sit*.

1161. **Orare** in the more ancient times was equal to *dicere*.

1163. **Adfines.** He includes Callicles, who, in the contemplated double marriage, would be the father-in-law of his new brother-in-law Lesbonicus.

1169. **Cassare** for *quassare*, as *cocus* for *coquus*, *anticus* for *antiquus*.

1171. **Leviorem.** Too indifferent to you.

1175. **Subitum.** Pressing, important.

1177. **Salvae**, i. e., *res sunt tuae*. Others write *salve*.

1185. **Una**, i. e., *miseria*. It is generally considered by commentators that this is a bona fide estimate of women by the ancients. Thornton regards it only as a playful joke.

1189. The **cantor** appears to have been the last actor on the stage, whoever he happened to be. **Tu** = Lesbonicus.

## R U D E N S .

## A R G U M E N T U M .

The title of this play seems far fetched. It is thought to refer to the rope by which the fisherman's net was dragged to the shore. This net contains the wallet or valise whose contents contribute so essentially to the dénouement. *Rudens* properly means a rope or cable. It is referred by the ancients to the creaking noise made by the ropes of the ship's rigging. The reference to a ship is as clear as to a net, and the wreck of the girl-merchant's vessel is a prominent event in the play. It may be termed *The Shipwreck* or *The Cable* with about equal propriety. M. Dacier has called it "The Happy Shipwreck."

The *Rudens* is esteemed among the best, if not the very best, of the comedies of Plautus. Echard says it is "in several respects a better play than any other of Plautus's, or any of Terence's." It doubtless has its peculiar excellences. It is well conceived and ingenious in its plot. Up to the time that Palaestra and Ampelisca take refuge in the Temple of Venus the scenes are lively and full of interest. After this there is undue protraction of the scenes, many "quibbling witticisms," and the low talk of slaves and fishermen. Great interest, however, attends the speculations of Gripus and the unraveling of the plot by the opening of the wallet.

The play is also remarkable for its scenic attractions. They are thus described: "At the farther end of the stage is a prospect of the sea, intersected by many rocks and cliffs, which project considerably forward upon the stage. On one side of the stage is represented the city of Cyrene in the distance. On the other is the Temple of Venus, with a sort of court before it surrounded by a wall breast high, and in the middle of the court is an altar. Adjoining to the temple, on the same side, is Daemones's house, and some scattered cottages in the distance." The scene of the play is near Cyrene.

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 PROLOGUS.

Arcturus is introduced in the Prologue because none but a god would be supposed to know the particulars of coming events. It would have added to the interest of the play had he chosen to conceal some of the details which he has revealed. The chief points in the plot should have come out in the course of the representation rather than in a direct statement of them at the beginning.

2. *Civis* = fellow-citizen. *Ejus* = Jovis.

3. **Candida.** Bothe prefers *candide*.

4. **Tempore suo.** The date of Arcturus's rising was eleven days before the autumnal vernal equinox. Here, however, the expression may only mean "at the appropriate time."

5. **Arcturost.** So called from the Greek, *παρὰ τὴν τοῦ ἄρκτου οὐρανῶν*, because of its proximity to the tail of Ursa Major. The ancients also called it *ἀρκτοφύλακα*. For the construction, see H., § 387, 1; A. and S., § 204, Rem. 8. **Hic** is explained by l. 7.

8. **Ad terram accidunt.** It was a common opinion that the gods staid in heaven by day and walked the earth by night, to mark the actions of men and inspire a wholesome fear in those who were not governed by a good conscience.

10. **Alium alia.** See H., § 459, 1; A. and S., § 207, Rem. 32 (a).

12. **Ut quemque.** How each one uses his wealth. So the Delphin. Bothe reads *adjuvent*, with the meaning, In what way these things are of service in the acquisition of wealth. Thornton translates, "That so each man may find reward according to his virtues."

13. **Litis**, i. e., *lites*.

14. **In iure abjurant pecuniam.** Who swear falsely before the prætor as to their debts.

20. **Litem auferunt**=*causam obtinent*. The sense is, that Jupiter causes a greater loss to those who unjustly gain their suit than they gain by winning it.

21. **Tabulis.** The idea that a record of human actions is kept by the Deity is brought out in this line, as also in the fifteenth above. It is not an uncommon one in the ancient writers. Whence comes this opinion? The remarkable excellence of the religious sentiments in the first part of the prologue, and their similarity to many passages of the Bible, are worthy of note. In regard to this one, cf. Psa. lvi., 7, 8.

22. **Atque** is disjunctive; =yet.

23. **Jovem**=*Jouem* is a monosyllable in scanning.—Bothe.

25. **Supplici**=*supplicationis*.

30. **Factum**, i. e., that you have retained these virtues.

32. Diphilus was a Greek comic poet, born B.C. 306. It is probable that Plautus borrowed his idea of the play from him.

33. Cyrene was a Grecian city of Libya, so called from its celebrated fountain, Cyre. It had an extensive commerce, and was also the dépôt of a large agricultural district. It is celebrated as the birthplace of the philosophers Aristippus and Carneades, and the poet Callimachus.

39. **Huic.** For the dative, see H., § 398, 5; A. and S., § 211, Rem. 5 (1).

41. **Leno.** The business of this man was to buy young female slaves, educate them, and then sell them for prostitution. This vile



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his good sense, or who does not presume to interrupt the conversation. Other editors except Fleekeisen, who follows Schneider, omit *han*. Compare Homer's  $\sigma'$   $\epsilon\pi\omicron\varsigma$   $\epsilon\kappa\phi\upsilon\gamma\epsilon\nu$ .

121. **Dabitur—negotio.** As if he had said, I am at your service both to hear and to help you.

123. **Qui.** Ablative.

135. **Aulam extarem.** "*Ollam in qua exta coquuntur.*"—*Festus*. *Extar* merely explains *olla*.

139. **Mea causa.** So far as I am concerned.

143. **Ad modum.** Exactly so.

150. **Propter viam.** Sceparnio's jest is obscure and ill timed. It was the custom of the ancients to sacrifice to Hercules before setting out on a journey, and burn all they did not eat. This sacrifice was called *propter viam*. Sceparnio seems to say that in the loss of their vessel they had made this sacrifice to Hercules, i. e., lost all their goods, and had eaten the preliminary *prandium*—lunch—preparatory to the full meal—*cena*—of disaster. He implies that their shipwreck was a bath after supper. Only spendthrifts and those of abandoned character used to bathe after supper. The shipwreck occurred during the night.

157. **Sequimini.** Said to his companions.

158. **Sit.** The present tense indicates a hope that it may be so. **Sacerrimus** = *omnibus modis execrandus*.

162. **Mulierculas.** The diminutive seems to express pity. I see two unfortunate women. This whole passage is full of energy, and in good keeping with the events transpiring before his eyes.

181. **De illarum,** i. e., *coena*.

187. **Hoc ornatu ornatam** = in this wretched plight. Irony.

189. **Memorabo—natam.** Was I born, etc. For other instances of such circumlocutions, see *Capt.*, l. 268, 532, 541; *Trin.*, l. 2, 276. **Partem** = *praemium*.

190. **Potiri** = *perferre*. Observe the alliteration here and in l. 192. Whence comes the universal notion, illustrated in this passage, that human suffering is a punishment inflicted by Deity for evil done?

195. **Innoxiiis.** Dative of the possessor.

200. **Quae.** *Ampelisca*.

205. Thus here the sole partaker of those solitudes. **Conpotita** takes the ablative instead of the genitive.

207. **Oppido,** adv.; = indeed.

220. **Secludam** is more euphonic than *excludam*. **Se** has here the same force as *ex*.

221. **Exanimales** = destructive; deadly.

227. **Solae.** Bothe, the Delphin, and the *Bib. Class. Lat.* omit *solae* after *terrae*. Meursius reads *sola terrae sola*.

228. **Viva** agrees with the subject of *desistam*. If she is alive, I

will not cease, so long as I live, till I find her alive. Some editors omit *viva*.

238. **Dic ubi's.** They were so separated by the intervening cliffs as to be invisible to each other, though visible to the spectators.

247. **Laborum.** H., § 409, 4; A. and S., § 220, 1.

248. **Occupas praeloqui**, i. e., *praevenire*. You anticipate me in saying just what I would say.

249. **Amabo.** For the use of the word, see Andrews's Lex., under the word, 5. It may be rendered *pray*.

251. **Sicine**, colloquial adverb; = *thus* or *so*.

256. **Quisquis deus.** A common mode of address where there was uncertainty about the name of the god. See Virgil, *Æn.*, iv., 577.

258. **Preces. Paces.**—*Lamb.* *Preces ex.* = desire prayers, i. e., pray. *Paces ex.* = desire favors. Observe the intensive force of the verb.

261. **Execuntur** = *experiuntur*.

264. **Dicam.** See l. 189.

267. **Longe hinc.** She probably refers to Athens, her childhood's home.

268. **Equo ligneo** = *navi*.

270. **Candidatas.** It was customary to approach the gods arrayed in white garments. **Hostiatas.** With offerings.

275. **Nesciis** = *ignotis*. **Nescia spe** = without hope. Ablative of characteristic.

283. **Cibo.** H., § 416; A. and S., § 252.

294. **Quaestu et cultu.** Old datives.

295. **Pabulatum** = forage. A word more appropriate to the soldier than the fisherman. H., § 569; A. and S., § 276.

304. **Cenati sumus.** The emendation of Reizii for *incoenati*. Bothe also adopts it. We have had our supper.

309. **Perconter.** H., § 501; A. and S., § 264, 6. **Eccos.** See Andrews's Lex., under the word. **Astare.** A. and S., § 272, Rem. 5.

310. **Conchitæ atque hamiotæ.** These are words coined for the occasion, alluding to the fisherman's profession.

311. **Ut peritis.** Humorously, instead of *ut valetis*, the common form of salutation. How near dead are you?

315. **Duceret.** The subjunctive, because it depends upon a doubtful question. H., § 501; A. and S., § 264, 6.

317. **Statutum.** *Magnæ staturæ.* Seven feet was so considered according to Varro and others.

325. **Exulatum.** See H., § 569, 2; A. and S., § 276, Rem. 2.

331. **Intelligo.** Ampelisca responds to the priestess, who from behind the scenes commands her to go to the house of *Dæmones* for water.

337. **Ætatem.** By the barbarian nations youth was considered a



good age, and old age evil. See also Eccl., xii., 1. Ampelisca virtually says here, "I spend my youth in wretchedness." **Ominaro melius.** *Dic meliora.*—*Delphin.* Don't be disheartened.

338. **Verum**=*veritatem*.

341. **Non est meum**, i. e., *vera praedicare*.

345. The idea is, it is very likely such an invitation was given. It is in keeping with a pimp's character to deceive both gods and men.

359. **Ne—nullus.** A double negation; after the Greek. See Z., § 754, Note, last part. But Bothe, *Delphin*, et al., read *nec—ullus*.

360. **Jecisti bolum.** The words have a double sense. They mean to cast a net or to throw the dice. So **perdere** means to cause to perish, or to ruin in the language of gambling.

363. **Anancaeo.** From *ἀναγκαῖον*. Some refer this to that draught from the River Lethe which was necessary for all mortals to drink. Others say that it was a cup given at the close of the feast, which was very large, and must be drained without losing a drop. So Trachalio virtually says that Neptune had invited the fellow to a feast, and had killed him with the cup of Necessity.

365. **Faxo.** This word may be rendered here *at once*. It is the old future perf. ind.

374. **Aedilis.** It was the duty of the *ædile* to inspect the market, and to cast away all bad merchandise or stale provisions. They also sealed just measures and broke what were false.

375. **Tuo**, i. e., *capiti*. To you rather.

377. **Capillum.** Conjurors usually wore their hair long.

378. **Cavistin ergo.** Fine care you and your master took, etc.

381. **Ut multi.** Supply *faciunt*. Ampelisca says that the love and care of Plesidippus correspond.

382. **Quor**=*cur*.

384. **Tam** for *tamen*.

387. **Sedentem.** See H., § 551, 1, 4; A. and S., § 274, 3, c. It was a common position for those who prayed to the gods. **Obprimes.** *Te videbit inexpectatum*.

388. **Animi.** H., § 409, 2; A. and S., § 220, 1.

389. **Ei.** See Arn. Lat. Pros., 385.

390. **Potesset.** H., § 501; A. and S., § 264, 6. **Qui**=by means of which.

394. **Postulare**, i. e., *eniti ut serviat*. See H., § 553, III.; A. and S., § 270, Rem. 2 (a).

396. **Ibidem**=*in vidulo*.

402. **Ergo animus**, etc. Compare Hor., Car., i., 24, 20; Ovid, Met., viii.; Capt., l. 196.

405. **Verbis suis.** Her own words, i. e., in her name.

419. **Adfectam.** This passage gives much trouble to editors and commentators. Bothe gives *adfecta* and *tam mane*. The Bipontine



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519. **Eas.** Go yourself. I did that nearly enough *when I embarked with you.* The passage has puzzled the commentators. The joke is claimed to be in the use of *eas* in a double sense. The ancients always retorted an imprecation. Charmides does this, and then plays upon the word. The difficulty of the passage has led to several different readings. Bothe gives *Datas, quas tecum, r. a. c.*

522. **Qui sies.** Sup. *miser.* For the mode, see H., § 501, III. ; A. and S., 264, 9.

523. **Scirpe.** He envies the bulrush, which can not be soaked with water as he is.

525. **Ad velitationem.** Like a light-armed skirmisher. He jestingly says his words flash, because his limbs shiver and his teeth chatter with cold.

529. **Thermopolium.** See Trin., l. 1013. The Greek and Italian thermopolia were places for drinking hot waters, sometimes mingled with wine and honey ; like the *café* of modern Europe.

533. **Anatinam fortunam.** See H., § 419, 4, 1 ; A. and S., § 245, Rem.

535. **Manduco.** “The *manduchus* was a grotesque kind of masked figure, with an enormous mouth set full of teeth, introduced in early times into the Atellane plays and on rustic theatres.”—*Rich's Comp.*

541. **Illi,** adverb ; =in Sicily.

548. **Sacciperio.** This was a *marsupium* of larger size.

555. **Quo ab.** This is the reading of the Codex Ambros. Others read *a quo.* *Ab* follows its case very rarely.

560. **Amplexae.** Thus indicating great zeal in worship, or great danger from which they sought protection or deliverance.

563. Labrax overhears the soliloquy of Sceparnio, and catches at the hope it suggests.

571. **Condormiscam.** For the mode, see H., § 500 ; A. and S., § 264, 5, Rem. 2.

576. **Tegillum.** A countryman's frock of coarse material.

579. **Elavi.** This word means either *to bathe* or *to be ruined* ; the latter arising from the well-known prodigality and luxury of those who frequented the baths. It has the latter meaning here. Charmides accuses Sceparnio of driving a sharp bargain.

580. **Eluas,** etc. I care not a straw whether you ruin yourself in bathing or anointing. **Ciccum** is properly the cellular portion of the pomegranate.

583. **Barbarum.** He pretends to fear that he is a runaway slave from some foreign nation, and that a lawsuit will come of harboring him. Such cases were common.

584. **Venalis illic ductitavit.** The sense is, “This fellow must be a slave-dealer.”

588. **Vinis Graccis.** The Greeks mixed sea-water with their wines

for exportation. The Chian was an exception. Hence Horace says (Sat., ii., 8, 15), *Chium maris expers*.

590. **Invitare**, i. e., to ply us with this wine.

592. **Convivam**. Labrax, who at Neptune's feast had also drunk heavily of sea-water.

602. **Rogare**. H., § 553, 1; A. and S., § 271, Note 3.

603. **Ad hoc exemplum** = *in hunc modum*.

605. **Popularibus**. *Daemones* was an Athenian exile; *Procne* and *Philomela* were Athenians.

611. **Dicam**. For circumlocution, see l. 189.

621. **Victo vivere** = *vivere*.

624. **Suppetias**. Supply *illis*. According to ancient custom, neither slaves nor freemen could be forced away from the shrine where they had taken refuge.

630. **Sirpe**. This was a balsam-bearing plant, of which the juice or sap was called *laserpicium*. It was used for food and medicine. *Magudarim*, l. 633, was the root or seed of this plant.

634. **Pigeat**. A verb is understood; as *ploro*.

646. **Sacerdotem**. The ancients held their priests in the same honor as the gods themselves.

647. **Is**, i. e., *iis*.

650. **Parvi**. H., § 402, III., 1; A. and S., § 214, Rem. 2.

654. **Donabilem** = *donandum*.

662. **Velim**. Potential sub. **Edentaverint**. H., § 493, 2; A. and S., § 262, Rem. 4.

664. Compare the opening of this scene with Act III., Scene 3, of the *Captives*.

680. **Me vide**. Rely on me.

686. **Mortis**. This genitive depends on **venit in mentem**. See H., § 406, III., 4; A. and S., § 216, Rem. 3; and § 211, Rem. 8 (5).

689. **Intus hic**. Like our colloquial "inside here." The *hic* is deictic.

692. **Hinc** = from this time.

693. **Contra** is not a preposition.

701. **Minus quod**, etc. As to which you judge we lack in cleanliness of array. It was not right to approach the gods unless with scrupulous neatness and undefiled garments.

704. **Cave tu conchas spernas**. The sense is not very plain. The allusion may be simply to their late shipwreck, which was the cause of their unseemly garb, in which they should not, under other circumstances, have approached the altar. Or the meaning may be, "You sprang from the sea; so have they; therefore do not spurn them away."

706. *Daemones* enters dragging *Labrax*, and addressing him.

707. **Vos**. Addressed to the maidens **Sorsum**. H., § 569, 2; A. and S., § 276, Rem. 2.

709. **Dis facere**=*sacrificare*. Then the meaning, according to some, is, "Do you, a law-breaker, dare to unite with us in offering sacrifices?" Is not the sense rather, Do you dare to violate the shrine (by dragging away suppliants) where we worship? Both connect *legirupionem* with *accedat*.

710. **Cum pretio tuo**=at your peril.

714. **Nive**=or if not rather. See Dict. under *ni*.

717. **Auspicavi**. Alluding to the idea that the auspices must be consulted for every thing.

718. **Te**=Daemones.

721. **Follem pugilatorium**. A leather ball filled with air. The aim in playing was never to allow it to touch the ground.

725. **Foras**. Not from the shrine, but from the altar which was in the court of the temple.

726. **Arido argentost**. Thornton renders "hard money." Others suppose a reference made to the dripping garments of the maidens.

727. **Haec**. Others read *hae*. *Haec*=this course of action.

731. **Vos**=*Lorarii*.

732. **Murteta**. The myrtle was sacred to Venus. Her temple was perhaps trimmed with it at this time.

740. **Mea poplaria**. My countrywoman.

745. **Quojae**. Pred. gen.

747. **Recte**, i. e., *jure*.

752. **Tuae istae sunt?** Does not this abuse (*contumeliae*) more properly belong to you?

753. **Offerumentis**. Offerings affixed to the temple walls. So the lashes should be fixed to the back of Labrax.

761. **Volcanum**. Labrax starts for the door of Daemones's house, as if to get fire.

763. **Mergis pugneis**. Fisticuffs up to the elbows. It is difficult to translate *mergis*. For the idea, see Dict. under the word.

767. **Humanam**. Festus says this was a sacrifice made for a dead person; hence the meaning "to burn yourself."

781. **Sic**. Conditional. "*Non attingens puellas.*"

787. **Non censeo**=*nolo*.

788. **Recessero**. H., § 473, 1; A. and S., § 259 (5).

800. **Te**=Labrax.

803. **Istas**=*puellas*.

806. **Tinnimentumst**. The ears seem to hear a sound when the head is struck.

811. **Invitassitis**=*accipere hospitio*. As those who, when invited to a feast, drink till they do not know how to go home, so the pimp is to have an equal hospitality of cudgeling.

814. **Vicem**. Used adverbially, and regularly followed by the gen-



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941. **Postules. Zeugma.** Do not think I have fish, and ask them of me.

943. **Quam.** Supply *tam* in the first part of the sentence.

945. **Nam.** Separated from *quid* by tmesis.

946. **Qui**=somehow or indeed. Other editions read *quin*.

963. I have long known the man to whom this valise of yours belongs.

966. **Pluris—quanti—tua—mea.** H., § 408, 1, 2, 3; A. and S., § 219, Rem. 1, 5.

973. **Manu adseruntur.** This was a legal term used in the manumission of a slave, who was taken by the hand and declared free. The sense is, There is no formal process by which it becomes mine.

976. **Qui minus—oportet.** Why is it not right, then?

977. **Ne**=nae.

979. **Quom extemplo**=statim quam. **Prolati sient.** For the mode, see H., § 486, 5.

983. **In manu.** What I take in the sea.

989. **Occupabis omnis quaestus.** Engage in every kind of business.

1000. **Puniceum corium,** i. e., red from beating.

1003. **Thales.** An ironical reply to **stultus es.** As if he had said, "Sapientissimus totius Graeciae," which was given to Thales by oracular responses and by general consent.

1005. **Fiat.** Subj. of purpose.

1006. **Elleborosus.** Id est, insanus sum.—*Lamb.* So Bib. Class. Lat. and the Delphin. But it is rather just the opposite. Hellebore was a most noted remedy for insanity, and Trachalio says he is full of it. He means, therefore, that he was never more clear-headed. **Corritus.** Mad people were supposed to have offended Ceres; hence the word. But see And. Freund, under the word.

1012. **Frunisci**=frui.

1013. **Offlectam navem**=tack ship for you; metaphorically alluding to his profession.

1014. **Proreta.** Watchman at the prow.

1018. **Reditur** is impersonal.

1030. **Ecquid conditionis audes ferre?** On what condition do you make this offer?

1032. **Refero conditionem.** Make a counter proposition. There is humor also in the paronomasia with **auffer**.

1038. **Praesepeis**=praesepes. On my own ground.

1044. **Etsi ignotust, notust.** Although he be a stranger, it is just the same as if he were a friend.

1048. **Daemones** fears that the anger of his wife will drive him to the altar unless the maidens leave his house.

1049. **Vos.** The *lorarii* are addressed, who, before the departure of the pimp to court, had been put in charge of the damsels.

1052. **Hau pudet.** Gripus interrupts where we might expect Daemones to speak, and assumes that there is no reason why his master should be ashamed to recognize him. The relation is thus disclosed which Gripus had hoped to conceal.

1061. **Rem facesso=litem moveo.** As the accuser, he claims the right to state his case. Gripus plays upon the word, and says, "If you have any shame to you, you will make off with yourself."

1064. **Ut nequiter.** How hard he is to keep silent.

1065. **Illum quem.** H., § 704, III., 4; A. and S., § 323, 3 (5).

1070. **Condoneo cruci.** H., § 501; A. and S., § 264, 7.

1073. **Primarius.** Gronovius makes this word equivalent to *prae-stantissimus*. But it has no reference to superiority of rank, but only to his right to speak first as the accuser.

1080. **Dicis.** Do you mean?

1082. **Isti.** Others have *istic*. In either case it is adverbial. It may, however, be disposed of as an old dative. See Z., § 132, Note.

1086. **Creputia.** These were ornaments or amulets which the Greeks and Romans were accustomed to put around the necks of children put out to nurse, by which to recognize them if they were lost or stolen. See Rich's Comp.

1092. **Hic, i. e., vidulus.** I do not say it is certainly his, but such is my opinion.

1098. **Perjuri, i. e., perjuri.**

1100. **Hic=Daemones. Hinc a me sentiat.** Thinks as I do.

1101. **As te stat.** Is against you. The editor of the Bib. Class. Lat. can not see any reason for so great a difference between *ab(a)* and *abs*. He thinks both have the same meaning, and interprets as follows: "Utique, fateor, hic judex a te stat, verum hinc (ex me) veniet testimonium, quod te damnet." **Cibit.** Bothe and all others, except one manuscript, read *ibit*.

1111. **Periit.** See Capt., l. 537.

1114. **Tacitast.** Compare the sentiment of Sophocles, "γυναιξὶ κόσμον ἢ σιγὴ φέρει."

1115. **Pro oratione.** Judging from your talk.

1131. **Ut priusquam.** Even before.

1143. **Hoc habet.** Now for it. The expression is said to be borrowed from the gladiators, who cried, on wounding their antagonists, "Hoc habet"—he has it, i. e., is wounded. Bothe puts the words into the mouth of Trachalio.

1145. **Cognoscendum.** Genitive plural by syncope.

1150. **Postules.** For Subj., see H., § 513.

1152. **Ted orat.** He says nothing like you. An indifferent witticism.

1156. **Literatus, i. e., literis inscriptus.** See l. 478.

1158. **Ancipes=utrinque secans.**



1161. **Loci.** H., § 306, 4 (2); A. and S., § 212, Rem. 4, Note 2 (b).

1165. **Per me.** See Arn. Prose Comp., Pt. I., 470.

1166. **Te**=Trachalio. **Qui**=utinam.

1170. **Sucula.** Probably a miniature windlass or capstan. From the double meaning of the word, it affords opportunity for a coarse pun.

1193. **Satin**=nonne apparet.

1208. **Porci sacres.** That is, porci designed for sacred uses.

1212. **Licet**=yes, sir. There is much humor in this constant answer of Trachalio to every remark of Daemones, and it is greatly increased by Daemones's retorting in the same word.

1213. **Uxorem.** Appositive.

1229. **Sapias: habes.** Subj. of desire.

1236. **Transennae.** Snares, like plaited bird-nets.

1241. **Uti partum.** The earlier construction for uti parto.

1242. The sense of this and the following line is somewhat obscure in the text, which has been variously explained by the commentators. As literally as possible, the idea seems to be, "It seems to me that this prize will be *such* a prize that it will go away with greater advantage than it came;" that is, both gods and men will enrich us more for giving it up than keeping it.

1245. **Colem.** H., § 495, 2 (2); Arn. Pr. Comp., Pt. I, 473, footnote.

1247. **Malefici, i. e., maleficii.** Others read *maleficiis*. **Suis.** Their own servants.

1248. **Lusim.** Others have *mihi lusi*, with the idea, "I care nothing about gain; only the pleasure of the game." Daemones is satisfied with the pleasure of having found his daughter, without any farther advantage from the wallet.

1250. **Is plaudier.** That applause was given to them.

1257. **Si—si.** See Capt., l. 114; Trin., l. 183.

1258. **Illuc est**=illa causa est.

1259. **Illic.** Gripus.

1273. **Adsum.** Sum up, then; do not keep always counting. The whole scene well represents a lover's extravagance half crazed with delight. **Censeo** means both to count or reckon, and to believe or think. Trachalio jokes by making the same reply to all his master's questions.

1279. **Dilectum dimisit.** He has lost his reckoning. This meaning is referred to another meaning of *censeo*, which was the term used in rating the property of the citizens in order to assign them to different classes and offices.

1282. **Recuperatores.** In the Roman provinces the governor appointed either a judge or three recuperators to hear civil cases. See Dict. Gr. and Rom. Antiq., art Judex.



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me for perjury?" Others refer it to the sacramentum, which was a sum of money deposited with the pontifex by those who had a suit before the judge, which money was given to the victor.

1380. **Judicem.** H., § 501; A. and S., § 264, 6.

1381. **Ni**=necne. The subj. of the ind. question. A. and S., § 198, e, near the end.

1382. **Natus.** By the Laetorian law, all under twenty-five years of age were deemed minors, and unable to contract valid pecuniary obligations. Labrax alludes to this law in jest, for he is described in the second scene of the first act as *incanum*.

1383. **Auferre**, sc. vidulum.

1387. **Huc**=ad me.

1391. **Te**=Labrax.

1393. **Mirum**, etc. It would be strange indeed if I did not seek to do you justice at my own loss. **Aps te**=on your part.

1395. **Mancupium.** The reasoning is, Gripus is mine; therefore what you promised to him is due to me.

1399. **Tibi mu.** . . . Some supply with *tibi mutuas*; others, *tuam magis*.

1400. **Aliam praedam.** Gripus claimed the whole. A part was restored to Labrax. Therefore he more earnestly claims the stipulated talent.

1403. **Tibi**=Gripus.

1408. **Dividuum**=dividam.

1415. **Juris jurandi gratiam facias.** This was the formula in releasing any one from the fulfillment of his oath, and also in absolving him from his religious obligation.

1419. **Pollucti.** A sacrificial banquet. He means that, if he had as abundant a supply as was customary at sacrificial feasts, he would invite them.

1422. **Comissatum.** For a grand carousal. Supine. **Ad annos sedecim.** After sixteen years. For the force of *ad*, see Z., § 296.

1423. **Ambo**=Labrax and Gripus. **Jam** is omitted in some editions. Bothe retains it.

THE END.