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PLAUTUS

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PLAUTUS

STICHUS · THREE-DOLLAR
DAY · TRUCULENTUS ·
THE TALE OF A
TRAVELING-BAG ·
FRAGMENTS

EDITED AND TRANSLATED BY
WOLFGANG DE MELO

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To my wife and daughter



PREFACE

This final volume of the Loeb Plautus contains three complete comedies, the *Stichus*, *Trinummus*, and *Truculentus*, as well as the remains of the *Vidularia*, only transmitted in the Ambrosian palimpsest, and the fragments of the plays outside the Varronian canon. Added together, the *Vidularia* and the fragments contain far fewer lines than the shortest complete Plautine comedy; yet it took me as long to finish the *Vidularia* and the fragments as it did to finish the rest of the volume. The reason is that because we often lack context, fragments are usually open to more than one interpretation. Meter, grammar, and literary aspects can all be uncertain at the same time. For the *Vidularia*, plot reconstruction is a difficult undertaking, but not an entirely doomed one, which is why I present a rough outline of its structure. For the plays outside the Varronian canon, plot reconstruction is impossible, so that I have restricted myself to presenting fragments together with the source texts in which they are embedded. Most of the fragments are citations by ancient grammarians and lexicographers, who were typically more interested in peculiarities than in regularities of usage. Thus it comes as no surprise that the linguistic features of the fragments are interesting but do not represent typical Plautine diction.

Among the three complete comedies in this volume,

PREFACE

the *Trinummus* is undoubtedly the most beautiful. Its main theme of sincere and reliable friendship makes it resemble the *Captivi*, which Lindsay called the "king of comedies." The *Stichus*, one of only two Plautine plays that can be dated with certainty, has relatively little plot, but is rather a concatenation of entertaining scenes. And in the *Truculentus*, a play often criticized for its moral depravity in the past, Plautus foreshadows Roman satire.

Just as in the *Trinummus* Callicles remains unwaveringly loyal to Charmides during his three years abroad, my colleagues and friends in England have supported me during the almost three years I have by now spent in Belgium. I am deeply grateful to John Trappes-Lomax for all his help. Yet again he has patiently and diligently read all my Latin and English texts and improved them in many places—*tu ex amicis certis mi es certissimus*. The advice given by Jim Adams has been, as always, invaluable; I owe him far more than can be said here. Peter Brown has answered many questions I had with regard to meter and staging, and I have learned a great deal from him. As before, Panagiotis Filos has had to put up with queries concerning unusual Greek names sent to him in Cyprus at late hours. The editors and staff at Harvard University Press have been outstanding throughout and have helped me promptly and efficiently with all five volumes; in particular, I would like to thank Richard Thomas, Jeffrey Henderson, Ian Stevenson, Liz Duvall, and Cheryl Lincoln. But the greatest support has come from my wife and daughter, who have made my work on Plautus joyful; this book is dedicated to both of them.

STICHUS

INTRODUCTORY NOTE

Like the *Pseudolus*, the *Stichus* has been transmitted with a stage record; but the record for the *Stichus* is much more informative than that for the *Pseudolus*. It tells us that our play was first staged during the Plebeian Games when Gaius Sulpicius and Gaius Aurelius were consuls, which means that this performance took place in November 200 BC. The stage record also states that the Greek original of the *Stichus* was Menander's *Adelphoe*, "The Brothers." As Menander wrote two plays called *Adelphoe*, they received additional names to distinguish between them. The first *Adelphoe* was also called *Philadelphoi*, "Brothers Devoted to Each Other," while the second *Adelphoe* had the alternative title *Homopatrioi*, "Sons of the Same Father." It is highly likely that the *Stichus* goes back to the first *Adelphoe*. The reason is that Terence also wrote a play called *Adelphoe*, an adaptation of a Menandrian original; and the original of Terence's play seems to have been the second *Adelphoe*, as the correspondence between a Greek fragment (transmitted in the scholia to Plato's *Phaedrus* 279c) and Ter. *Ad.* 804 shows. Now there was a convention in Terence's day that a Greek play adapted by one Roman playwright could not be used by another; when Terence did so on one occasion, he had to apologize and state that this was an oversight on his part (*Eun.* 25–28). Conse-

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quently it seems improbable that the model for the *Stichus* could have been the second *Adelphoe*.

Livy supplements the information from the stage record in an interesting way; he notes that the Plebeian Games, and thus also the *Stichus*, were repeated three times (31.50.3). Such repetitions were made for religious reasons; theater performances formed part of the ceremonies, and if a mistake had been made in one ritual, everything had to be repeated. But there can be little doubt that in general more repetitions were made than strictly necessary and that the true reason behind many of them was the desire of the officials who had commissioned the comedies to ingratiate themselves with the people. The three repetitions of the *Stichus* thus may indicate the popularity of this play.

This popularity has baffled many modern scholars, because the *Stichus* contains very little action; neither is there an intrigue against a rich old man, nor is a slave girl discovered to be a freeborn virgin. The plot, if it can be so called, consists of loosely connected scenes.

The play begins with the dialogue between two sisters (ll. 1-47; ll. 48-57 are to be excluded). The elder one, Panegyris, is married to a man called Epignomus. The younger one is married to his brother Pamphilippus. This younger sister remains unnamed in the Palatine manuscripts, which may reflect the original situation. Perhaps simply in order to avoid confusion with her sister, she is called Pamphila in the Ambrosian palimpsest, a name that could have been chosen because of its similarity to her husband's name. For the sake of clarity I follow the palimpsest.

The two sisters are deeply worried. Their husbands

had lost their wealth through their luxurious lifestyle, including frequent dinners with their hanger-on Gelasimus. Three years ago they left Athens in order to earn money as mercenaries and to start trading with what they earned. But there has been no news from them. So Antipho, the women's father, from whom the two men did not part on good terms, has hinted that he wants to take his daughters home and marry them to husbands who can provide for them. But the women do not want to remarry. Pamphila strongly emphasizes her duty toward her husband, while Panegyris also takes her duty toward her father into consideration. Finally, they decide not to fight their father openly but to convince him through clever reasoning.

At the beginning of the dialogue Panegyris compares herself and her sister to Penelope, the wife of Ulysses, who had remained faithful to her husband despite his very long absence; at the end of the conversation it becomes apparent that the comparison is apt on another level as well: Penelope had kept her suitors at arm's length by promising to remarry after finishing her father-in-law's funerary shroud, but she had undone her weaving every night. Similarly, the two women in our play want to give the impression of obeying their father, but they are actually plotting to frustrate his plans.

The next scene (ll. 58-154) shows that the women's worries were justified: Antipho comes over to persuade his daughters to remarry. It is subtly ironic that he complains about his slaves not minding their duties but then goes on to tell his daughters to leave their husbands and thereby to abandon a far more important duty. Calculating as he is, Antipho does not give orders to his daughters; instead, he tells them that he wants to remarry now that he is a

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widower and that he needs their advice. His plan is to use their advice on remarriage against them, but the women do not fall into this trap and Antipho has to leave without accomplishing what he wanted. The scene ends with Panegyris sending her slave girl Crocotium to Gelasimus, who is to come to Panegyris at once. Panegyris plans to send him to the harbor to see if any ship has arrived. Even though she already has the slave boy Pinacium at the harbor, who sits there every day to keep watch, her action is not as strange as a number of commentators have asserted; now that Antipho has made his wishes clear, an emergency situation has arisen, and Panegyris is not content with only Pinacium's services.

Immediately after Crocotium is sent out, Gelasimus appears and provides some comic relief, first in a monologue occasionally punctured by asides from an eavesdropping Crocotium (ll. 155–236) and then in a light-hearted dialogue between the two (ll. 237–73). Just when Gelasimus wants to go to see Panegyris, he spots Pinacium, who is running home.

What is the second act in modern editions (ll. 274–401) begins with a typically pompous "running-slave monologue" by Pinacium, who talks about the importance of his message and his resultant hurry. He does indeed have important news: the husband of Panegyris has just arrived in the harbor, and he has acquired enormous wealth. Pinacium loudly knocks at his mistress's door and rudely refuses to tell Gelasimus the meaning of his behavior. When Panegyris appears, he does not inform her immediately but instigates a major housecleaning operation, in which Gelasimus hesitantly participates. Finally, Pinacium says that Epignomus has arrived with his newly found riches

and that Pamphilippus, equally successful, will arrive soon. Both Panegyris and Gelasimus are overjoyed, but Gelasimus' happiness turns to worry and despair when Pinacium claims that Epignomus has brought new hangers-on with him and Panegyris curtly sends him away.

It is not before the third act (ll. 402-504) that we meet Stichus, the slave after whom the play is named. He comes on stage together with his master, Epignomus, who thanks the gods for his safe arrival and states that he has made peace with Antipho, which was unproblematic because Antipho saw the profits he had made. Epignomus then wants to give Stichus another job. But Stichus asks if he may take this one day off after such long hardships, and Epignomus not only agrees but also presents him with a jar of wine. Stichus has already planned how to spend his holiday. He and Sangarinus,¹ a slave of Pamphilippus who was also abroad with his master, have the same girlfriend, Stephanium, Pamphila's slave girl who stayed behind with her mistress. Now Stichus and Sangarinus want to have a homecoming banquet with her and enjoy wine, food, and love. Stichus goes in to make the necessary preparations, and Gelasimus returns to meet Epignomus. Gelasimus tries his best to get a dinner invitation, but Epignomus, who does not want to return to his previous lifestyle, makes it very clear that he does not want him.

In the fourth act (ll. 505-640), we encounter Pamphilippus, the milder of the two brothers. He returns from

¹ In l. 433 he is referred to as "the Syrian Sangarinus," but the name comes from Asia Minor. The name is consistently written Sangarinus in the manuscripts, but sometimes the form Sagarinus, which occurs in inscriptions, is required by the meter.

STICHUS

the harbor with Antipho, with whom he, too, has made peace.² They meet Epignomus, whom Antipho tries to persuade in a not very convincing attempt at subtlety to part with at least one of his new slave girls; Antipho wants to have a concubine, and what is more, he hopes that Epignomus will also provide her cost of living. Epignomus first mocks him, but after Antipho has left, he tells his brother that he will comply. Gelasimus, however, who now attempts to get a dinner invitation from Pamphilippus, gets the cold shoulder again.

The rest of the play (ll. 641–775) consists of the slaves' banquet. Epignomus and his brother dine in the former's house with their wives and father-in-law, while the slaves enjoy their banquet in front of the house of Pamphilippus. They drink and perform erotic dances, first on their own, then with Stephanium.

Given that the production notice states explicitly that the model for the *Stichus* was a play by Menander, it comes as a surprise that it deviates so much in its structure from what we know of Menandrian comedy. Thus many scholars have tried to find out which structural elements are Menandrian and which are Plautine. There is broad consensus that the fifth act, the slaves' banquet, is Plautine, although it is generally assumed that the idea behind

² In l. 143 Antipho announced that he will go to see his friends, presumably in the forum (exit on the right). The fact that he is now coming from the harbor (exit on the left) constitutes a violation of ancient stage conventions because characters normally re-enter on the side on which they left before; but it is only a minor violation: presumably he could have reached the harbor on a different route.

this banquet was taken from Menander, who probably had a celebration of the masters with their wives instead; but the sight of the ruling classes getting drunk and behaving bawdily may have been too much for Roman sensitivities.

The arguments in favor of this view are convincing. It is rather odd that Sangarinus does not arrive before ll. 649–50, much later than his master; had this happened in Menander, an explanation would almost certainly have been given. As Plautus does not normally remove such explanations, and as Sangarinus has no function other than participating in the slaves' banquet, it seems that this character is a purely Plautine invention. Another oddity should be noted as well. After Epignomus has said his prayer of thanksgiving for his safe arrival, there is a passage apparently inserted by Plautus (ll. 419–53): a dialogue between Epignomus and Stichus (419–35) and then a monologue by Stichus (436–53), during which Epignomus remains on stage.³ That Epignomus stays idle during the entire monologue is rather awkward, and it is a reasonable assumption that Menander would have handled the situation better. Plautus seems to have inserted this passage merely to prepare the audience for the slaves' banquet.

It is much more difficult to determine what else is Plautine addition. Vogt-Spira believes that in Menander the two brothers became poor through no fault of their

³ Epignomus cannot have gone inside during the monologue; ll. 523–6 must be spoken when he leaves his house for the first time after his arrival, which means that when he is going inside after l. 496, he is doing so for the first time.

STICHUS

own, otherwise the happy ending would not be deserved. On that view the entertaining but detrimental Gelasimus has no place in the original. According to Vogt-Spira, the Menandrian Antipho is acting out of worry and love for his daughters, not because he is greedy; his libidinous and other negative characteristics are Plautine ornamentation. Although this theory is not without appeal, Vogt-Spira's ideas cannot be upheld. If in addition to the slaves' banquet not even the passages with Gelasimus or Antipho's attempt to get a concubine can be maintained for the original, not much remains beyond the first act. But then it would be strange that the stage record states that the original of our play is Menander's *Adelphoe*.

The question remains why the *Stichus* was popular. It is likely that in Menander the conflict between Antipho and his sons-in-law was far more central and made for more interesting dialogue. Why would Plautus relegate the reconciliation scenes to such a marginal place? Wagenvoort has argued convincingly that in 200 BC, the year of the first performance of our comedy, an atmosphere of general joy prevailed: the Romans had won a difficult victory over Hannibal, and an audience with many returning soldiers would not have had the patience to sit through a play with a complicated plot. But the happy reunion of husbands and wives must have been a common occurrence and its portrayal would have been welcome. Of course the political situation of Rome was never straightforward, and Owens is right to point out that in the same year the senate was already preparing for war against Philip V of Macedon. But it would probably go too far to assert, with Owens, that the common people identified with Gelasimus, who is said to be neglected unfairly by the

brothers, who would represent the politicians in favor of the war. Plautus was not a political writer, and the average Roman must have felt that Gelasimus got his just deserts, having wrecked the brothers' fortunes and then having the cheek to ask Epignomus for a meal even before he can see his wife.

Finally, it should be mentioned that the *Adelphoe* by Menander may have contained a parody of Plato's *Symposium*, which would not have been understood by the average theatergoer in Plautus' day: Gelasimus jokes in ll. 155-70 that Hunger was his mother and that he is now carrying his mother in his belly without being able to give birth to her. Fraenkel had assumed that this joke had to be Plautine, as the Greek word for hunger, *limos*, is masculine, at least in the Attic dialect. But, as Leitão points out, Menander could have made the same joke with a different word for hunger, *peina* or *peine*, a word which is close enough to *penia*, "need." In the famous speech of Diotima in the *Symposium*, *Penia* is the mother of *Eros*, "Love" (203b-c), and it is also said that philosophers are pregnant in their soul, giving birth to thought, poetry, and so on (209a). Ultimately, it cannot be proved that Gelasimus' joke was already in Menander and, if so, that it was essentially a parody of Plato; but it is an intriguing thought.

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STICHVS

DIDASCALIA

<T. MACCI PLAVTI STICHVS.>
GRAECA ADELPHOE MENANDRV.
ACTA LVDIS PLEBEIS
CN. BAEBIO C. TERENTIO AED. PL.

5 <EGIT>

T. PVBLILIVS PELLIO.
<MODVLATVS EST>
MARCIPOR OPPII
TIBIIS SARRANIS TOTAM.

10 ***

C. SVLPICIO C. AVRELIO COS.

did. 1, 5, 7 suppl. Ritschl

STICHUS

STAGE RECORD

The *Stichus* by Titus Maccius Plautus.

Greek play: Menander's *Adelphoe*.

Staged at the Plebeian Games

when Gnaeus Baebius and Gaius Terentius were plebeian aediles.¹

Put on stage by

Titus Publilius Pellio.

5

Set to music by

Marcipor, slave of Oppius,

in its entirety for the Sarranian flute.²

10

when Gaius Sulpicius and Gaius Aurelius were consuls.

¹ Aediles were Roman officials in charge of public games and markets; the plebeian aediles, as opposed to the curule aediles, were the ones chosen by the common people.

² The Sarranian flute, named after the Phoenician city Sarra (Sor), better known as Tyre, has two pipes of equal length.

PLAUTUS

ARGUMENTVM I

duas soror es ***
duo f<ratres> ***
rem quaer<unt> ***

- 5 soror<es> ***
pa<ter> ***
r***
fac***

ARGUMENTVM II

- Senex castigat filias quod eae uiros
Tam perseuerent peregrinantis pauperes
Ita sustinere fratres nec relinquere;
Contraque uerbis delenitur commodis
5 Habere ut sineret quos semel nactae forent.
Viri reueniunt opibus aucti trans mare;
Suam quisque retinet ac Sticho ludus datur.

arg. 1 solum fertur in A suppl. Studemund
arg. 2 solum fertur in P

STICHUS

PLOT SUMMARY 1

Two sisters *** two brothers *** they seek to make money ***
the sisters *** the father ***.

5

PLOT SUMMARY 2

An old man reproaches his daughters because they persist so firmly in supporting and not leaving their husbands, impoverished brothers traveling abroad; and yet he is softened up by agreeable words so that he lets them keep the husbands that they have once acquired. The husbands return, enriched with wealth on the other side of the sea. Each retains his wife and Stichus is given the opportunity to have fun.

5

PLAUTUS

PERSONAE

PANEGYRIS uxor Epignomi
PAMPHILA uxor Pamphilippi
ANTIPHO senex
GELASIMVS parasitus
CROCOTIVM ancilla
PINACIVM puer
EPIGNOMVS frater
PAMPHILIPPVS frater
STICHVS seruos
SA(N)GARINVS seruos
STEPHANIVM ancilla

SCAENA

Athenis

STICHUS

CHARACTERS

- PANEGYRIS wife of Epignomus; elder daughter of Antipho
PAMPHILA wife of Pamphilippus; younger daughter of Antipho
ANTIPHO an old man; of good reputation, but dubious character
GELASIMUS a hanger-on; used to entertain Epignomus and Pamphilippus
CROCOTIUM a slave girl; works for Panegyris
PINACIUM a slave boy; belongs to Epignomus and Panegyris
EPIGNOMUS brother of Pamphilippus
PAMPHILIPPUS brother of Epignomus
STICHUS a slave; belongs to Epignomus
SA(N)GARINUS a slave; belongs to Pamphilippus
STEPHANIAM a slave girl; girlfriend of both Stichus and Sangarinus

STAGING

The stage represents a street in Athens. On it are the houses of Epignomus, to the left, of Pamphilippus, in the middle, and of Antipho, to the right. The street leads to the harbor on the left and to the city center on the right.

PLAUTUS

ACTVS I

I. i: PANEGYRIS. PAMPHILA

- 1 PAN credo ego miseram
 1^a fuisse Penelopam,
 2 soror, suo ex animo,
 2^a quae tam diu uidua
 3 uiro suo caruit;
 3^a nam nos eius animum
 de nostris factis noscimus, quarum uiri hinc ap-
 sunt,
 5 quorumque nos negotiis apsentum, ita ut aequom
 est,
 sollicitae noctes et dies, soror, sumus semper.
 7 PAMPHILA nostrum officium
 7^a nos facere aequom est
 8 neque id magis facimus
 8^a quam nos monet pietas.
 sed hic, soror, assidedum: multa uolo tecum
 10 loqui de re uiri.
 10^a PAN saluene, amabo?
 PAMPHILA spero quidem et uolo; sed hoc, soror, crucior
 patrem tuom meumque adeo, unice qui unus
 ciuibus ex omnibus probus perhibetur,
 eum nunc improbi uiri officio uti,
 15 uiris qui tantas apsentibus nostris
 facit iniurias immerito

STICHUS

ACT ONE

Enter PANEGYRIS and PAMPHILA from the former's house; they stand in front of a comfortable couch and a wooden bench.

PAN I believe that Penelope³ was wretched in her heart, my sister, as she was desolate through her husband's absence for so long; we can understand her state of mind from our experience, since our husbands are away from here and we are always, day and night, 5 worried about their business in their absence, as it is right, my sister.

PAMPHILA It's right for us to do our duty, and we aren't doing it more than loyalty admonishes us to. But do sit down here, my sister; I want to discuss many things with you about our husband situation. (*they 10 take a seat on the couch*)

PAN Is all well, please?

PAMPHILA (*begins to cry*) I hope so and wish for it; but, my sister, it pains me that your father, and mine, the man who is considered by far the most righteous among all the citizens, is now acting the part of an unrighteous man: he does such great injustices to 15 our absent husbands, and undeservedly so, and he

³ The faithful wife of Ulysses, who waited for him while he was fighting against Troy and then trying to get home.

PLAUTUS

nosque ab eis abducere uolt.
 haec res uitae me, soror, saturant,
 haec mi diuidiae et senio sunt.

20 PAN ne lacruma, soror, neu tuo id animo
 fac quod tibi [tuos] pater facere minatur:
 spes est eum melius facturum.
 noui ego illum: ioculo istaec dicit,
 25 neque ille sibi mereat Persarum
 montis, qui esse aurei perhibentur,
 ut istuc faciat quod tu metuis.
 tamen si faciat, minime irasci
 decet neque id immerito eueniet.
 nam uiri nostri domo ut abierunt
 30 hic tertius annus—

PAMPHILA ita ut memoras.

PAN —quom ipsi interea uiuant, ualeant,
 ubi sint, quid agant, ecquid agant
 nec participant nos nec redeunt.

34–35 PAMPHILA an id doles, soror, quia illi suom officium
 non colunt, quom tu tuom facis?

PAN ita pol.

PAMPHILA tace sis, caue sis audiam ego istuc
 posthac ex te.

PAN nam quid iam?

40 PAMPHILA quia pol meo animo omnis sapientis
 suom officium aequom est colere et facere.
 quam ob rem ego te hoc, soror, tam etsi es maior,
 moneo ut tuom memineris officium:
 etsi illi improbi sint atque aliter

21 tuos *del.* Bothe

STICHUS

wants to take us away from them. This situation makes me weary of life, my sister, and causes me agony and distress.

PAN Stop crying, my sister, and don't inflict on your heart that distress which our father is threatening to cause you. There's hope that he'll act better. I know him: he said it in jest and wouldn't gain the fabled Persian mountains made of gold⁴ on condition of doing what you're afraid of. Still, should he do it, we ought not to be angry with him, and it won't happen without good reason: this is the third year since our husbands left home—

PAMPHILA (*interrupting*) Precisely as you say.

PAN —that they aren't returning and don't let us know whether in the meantime they themselves are alive and in good health, where they are, what they're doing, if they're doing anything.

PAMPHILA Are you upset, my sister, because they aren't honoring their duty, while you are doing yours?

PAN Yes, indeed.

PAMPHILA Please be quiet and please make sure that I won't hear that from you hereafter.

PAN Why is that?

PAMPHILA Because in my opinion all the wise ought to honor and do their duty. For this reason, my sister, I remind you, even though you are the older one, to remember your duty. Even if they should be disloyal and fail to treat

⁴ The mountains of gold were proverbial (cf. e.g., Aristophanes, *Ach.* 82). The Persians were associated with wealth, but not necessarily with those mountains.

PLAUTUS

nos faciant quam aequom est, tam pol,
ne quid magis sit ***

45

45^a

*** omnibus obnixè opibus
nostrum officium meminisse decet.

PAN placet: taceo.

PAMPHILA at memineris facito.

[PAN nolo ego, soror, me credi esse immemorem uiri,
neque ille eos honores mihi quos habuit perdidit;
nam pol mihi grata acceptaque huius benignitas.
et me quidem haec condicio nunc non paenitet
neque est quor [non] studeam has nuptias mutarier;
uerum postremo in patris potestate est situm:
faciendum id nobis quod parentes imperant.

50

55 PAMPHILA scio atque in cogitando maerore augeor,
nam propemodum iam ostendit suam sententiam.

PAN igitur quaeramus nobis quid facto usus sit.]

I. ii: ANTIPHO. PANEGYRIS. PAMPHILA

ANT qui manet ut moneatur semper seruos homo officium
suom

nec uoluntate id facere meminit, seruos is habitu hau
probust.

60

uos meministis quotcalendis petere demensum cibum:
qui minus meministis quod opus sit facto facere in ae-
dibus?

iam quidem in suo quicque loco nisi erit mihi situm
supellectilis,

quom ego reuortar, uos monumentis commonefaciam
bubulis.

non homines habitare mecum mi hic uidentur, sed
sues.

44 nos Ω, nobis *Guyet*, in nos *Pius*

STICHUS

us as they should, still, so that nothing worse will happen *** we ought to remember our duty with determination and all our strength. 45

PAN Agreed; I'm silent.

PAMPHILA But do remember it.

[PAN My sister, I don't want you to believe that I'm forgetful of my husband, and he hasn't wasted the marks of esteem he bestowed upon me; his kindness is welcome and loved by me. I don't regret this match now and I have no reason why I should be keen to have this marriage replaced by another one. But in the end it lies in our father's power. We have to do what our parents tell us to. 50

PAMPHILA I know, and I'm filled with sadness when I think about it: he's practically shown us his decision already. 55

PAN Then let's consider what we need to do.]

Enter ANTIPHO from his house.

ANT (*into the house*) A slave who always waits to be reminded of his duty and doesn't remember to do it voluntarily is a slave who isn't worth keeping. You fellows remember to demand your rations of food on the first of every month; why don't you remember to do in the house what needs to be done? Now unless every piece of household equipment is put in its proper place when I return, I'll remind you with reminders of cowhide.⁵ Not humans, but pigs seem to live here with me. Do make sure that 65

⁵ I.e., whips.

45-45^a sit A, simus P post hoc lacunam statuit Leo

48-57 uersus non feruntur in A 52 non del. Guyet

- 65 facite sultis nitidae ut aedes meae sint, quom redeam
 domum.
 iam ego domi adero: ad meam maiorem filiam inuiso
 modo;
 siquis me quaeret, ind' uocatote aliqui; aut iam egomet
 hic ero.
- PAMPHILA quid agimus, soror, si offirmabit pater aduorsum
 nos?
- PAN pati
 nos oportet quod ille faciat, quouis potestas plus po-
 test.
- 70 exorando, haud aduorsando sumendam operam censeo:
 gratiam per si petimus, spero ab eo impetrassere;
 aduorsari sine dedecore et scelere summo hau possu-
 mus,
 neque equidem id factura nec tu ut facias consilium
 dabo,
 uerum ut exoremus. noui ego nostros: exorablest.
- 75 ANT principium ego quo pacto cum illis occipiam, id ratioci-
 nor:
 utrum ego perplexim laccessam oratione ad hunc mo-
 dum,
 quasi numquam quicquam in eas simulem, an quasi
 quid indaudiuerim
 eas in se meruisse culpam; an potius temptem leniter
 an minaciter? scio litis fore—ego meas noui optume—
- 80 si manere hic sese malint potius quam alio nubere.
 non faciam. quid mi opust decurso aetatis spatio cum
 <m>eis
 gerere bellum, quom nil quam ob rem id faciam
 meruisse arbitror?

STICHUS

my house is spick and span when I return home. I'll be home soon; I'm just going round to see my elder daughter. If anyone is looking for me, some of you must call me from there; at any rate I'll be back soon. (*begins to walk over*)

PAMPHILA What are we to do, my sister, if our father decides not to give in to us?

PAN We ought to accept what is done by the man who has more authority. I think we should make an effort to entreat and not to oppose him. If we seek it in a friendly manner, I hope that we shall achieve it from him. We cannot oppose him without very great disgrace and wickedness; I for one am not going to do it and I won't advise you to do it, but rather, we should entreat him. I know our men: he's capable of being won over by entreaty. (*they walk away a little*)

ANT (*to himself*) I'm considering the beginning, how I should start with them: should I vex them with my speech obscurely like this, as if I were never accusing them at all, or as if I'd heard something, that they'd become guilty; in other words, had I better handle them gently or threateningly? I know there will be arguments—I know my girls perfectly—if they prefer staying here to getting married to different men. I won't do it. What's the use of waging war with my girls now that I've reached the end of the course of my life, when I don't think they've done anything for which they deserve my doing this? No,

71 gratiam per A, gratiam a patre P

77 in eas simulem P, adeo adsimulem A an quasi quid A, quasi nihil P

81 eis Ω, meis Loman

PLAUTUS

- 83 minime, nolo turbas, sed hoc mihi optimum factu arbitror:
- 85 perplexabiliter earum hodie perpauefaciam pectora.
- 84 sic faciam: assimilabo quasi quam culpam in sese amiserint.
- 86 postid [agam] igitur deinde, ut animus meus erit, faciam palam.
multa scio faciunda uerba. ibo intro. sed aperta est foris.
- PAMPHILA certo enim mi paternae uocis sonitus auris accidit.
- PAN is est ecastor. ferre aduersum homini occupemus osculum.
- 90 PAMPHILA salue, mi pater.
- ANT et uos ambae. ilico agite assidite.
- PAMPHILA osculum—
- ANT sat est osculi mi uostri.
- PAN qui, amabo, pater?
- ANT quia ita meae animae salsura euenit.
- PAMPHILA asside hic, pater.
- ANT non sedeo istic, uos sedete; ego sedero in subsellio.
- PAN mane, puluinum—
- ANT bene procuras. mi satis sic fultum est. sede.
- 95 PAMPHILA sine, pater.
- ANT quid opust?
- PAN opust.
- ANT morem tibi geram. atque hoc est satis.
- PAMPHILA numquam enim nimis curare possunt suam parentem filiae.

85 ante 84 pos. Petersmann

86 agam del. Ritschl

STICHUS

I don't want commotions; rather, I think this is the best thing for me to do: I'll frighten their hearts in a confusing manner today. I'll act like this: I'll pretend that they've committed some offense. Then, after that, I'll reveal what my feelings are. I know that I'll have to use a lot of words. (*walks to the door of Pamphila's house without seeing his daughters*) I'll go inside. But the door is open. 85

PAMPHILA (*to Panegyris*) Certainly the sound of our father's voice has reached my ears.

PAN It's him indeed. Let's be quick to go and give him a kiss. (*they approach*)

PAMPHILA Greetings, my dear father. 90

ANT And mine to you both. Go on, sit down where you are.

PAMPHILA A kiss—(*they embrace him and kiss his cheeks*)

ANT (*interrupting*) I've had enough of your kissing.

PAN How so, please, father?

ANT Because that's how my breath has been salted.⁶

PAMPHILA Do sit down here, father. (*points to the couch*)

ANT I won't sit there; you two should sit there. I'll sit on the bench. (*does so*)

PAN Wait, a cushion—(*brings one*)

ANT (*interrupting*) You're taking good care of me, but I'm propped up enough. Sit.

PAMPHILA (*with another cushion*) Allow me, father. 95

ANT What's it necessary for?

PAN It is necessary.

ANT I'll humor you. And this is enough. (*they sit down*)

PAMPHILA Well, daughters can never look after their father

⁶ The girls' cheeks are still wet with tears, hence the reference to salting.

PLAUTUS

quem aequiust nos potiozem habere quam te?
 postidea, pater,
 uiros nostros, quibus tu uoluisti ess' nos matres fami-
 lias.

ANT bonas ut aequom est facere facitis, quom tamen apsen-
 tis uiros
 100 perinde habetis quasi praesentes sint.

PAMPHILA pudicitia est, pater,
 eos nos magnificare qui nos socias sumpserunt sibi.

ANT num quis hic est alienus nostris dictis auceps auribus?

PAN nullus praeter nosque teque.

ANT uostrum animum adhiberi uolo;
 nam ego ad uos nunc imperitus rerum et morum mu-
 lierum

105 discipulus uenio ad magistras: quibus matronas mori-
 bus
 quae optumae sunt esse oportet? sed utraque ut dicat
 mihi.

PAMPHILA quid istuc est quod huc exquisitum mulierum
 mores uenis?

ANT pol ego uxorem quaero, postquam uostra mater mortua
 est.

PAMPHILA facile inuenies et peiorem et peius moratam,
 pater,

110 quam illa fuit: meliorem nec tu reperies nec Sol uidet.

ANT at ego ex te exquiro atque ex istac tua sorore.

PAMPHILA edepol, pater,
 scio ut oportet esse; si sint ita ut ego aequom censeo.

ANT uolo scire ergo ut aequom censes.

100 perinde P, proinde A sint P, sient A

STICHUS

too much. Who would it be right for us to treat better than you? And next to you, father, our husbands, whose wives you wanted us to be.

ANT You're acting the way good women ought to act, since you treat your husbands as if they were present, absent though they are. 100

PAMPHILA It's only right, father, to honor the men who have taken us as their partners.

ANT Is there any stranger here bird-catching our words with his ears?

PAN There's no one besides us and you.

ANT I want you two to pay attention; I'm coming to you now as someone inexperienced in the ways and characters of women, as a male pupil to his female teachers: what character should those married women have who are best? But each of you must tell me separately. 105

PAMPHILA What do you mean by saying that you're coming here to ask us about the characters of women?

ANT I'm looking for a wife, now that your mother has died.

PAMPHILA Father, you'll easily find one who is worse and has a worse character than she had; you won't find a better one, nor can Sol⁷ see one. 110

ANT Still, I'm asking you and your sister there.

PAMPHILA Goodness, father, I know what they should be like, if they're the way I believe they ought to be.

ANT I want to know then how you believe they ought to be.

⁷ The sun god, who sees everything.

PLAUTUS

- PAMPHILA ut, per urbem quom ambulent,
omnibus os opturent, ne quis merito male dicat sibi.
- 115 ANT dic uicissim nunciam tu.
- PAN quid uis tibi dicam, pater?
- ANT ubi facillime spectatur mulier quae ingenio est bono?
- PAN quoi male faciundi est potestas, quae ne id faciat tem-
perat.
- ANT hau male istuc! age tu altera, utra siet condicio pensior,
uirginemne an uiduam habere?
- 120 PAMPHILA quanta mea sapientia est,
ex malis multis malum quod minimum est, id minime
est malum.
- ANT qui potis est mulier uitare uitiiis?
- PAMPHILA ut cottidie
pridie caueat ne faciat quod pigeat postridie.
- ANT quae tibi mulier uidetur multo sapientissima?
- PAN quae tamen, quom res secundae sunt, se poterit
noscere,
- 125 et illa quae aequo animo patietur sibi esse peius quam
fuit.
- ANT edepol uos lepide temptaui uostrumque ingenium in-
geni.
sed hoc est quod ad uos uenio quodque esse ambas
conuentas uolo:
mi auctores ita sunt amici, ut uos hinc abducam do-
mum.
- PAMPHILA at enim nos quarum res agitur aliter auctores su-
mus.
- 130 nam aut olim, nisi tibi placebant, non datas oportuit
aut nunc non aequom est abduci, pater, illisce apsentibus.

118-20 *uersus del.* Leo

118 sit Ω , siet *Lindsay*

STICHUS

- PAMPHILA When they're walking through town, they should close everybody's mouth, so that no one may slander them deservedly.
- ANT *(to Panegyris)* Now you must tell me in turn. 115
- PAN What do you want me to tell you, father?
- ANT How can one most easily spot a woman who is good-natured?
- PAN If a woman has the opportunity to act badly and refrains from acting so.
- ANT Not bad, that! Come on, you other one, which match is preferable, having a virgin or a widow?
- PAMPHILA In my experience, the evil that's the least among the many is evil to the smallest degree. 120
- ANT How can a woman steer clear of faults?
- PAMPHILA Every day she should be on her guard not to do anything the day before that she would regret the next day.
- ANT *(to Panegyris)* What woman seems by far the wisest to you?
- PAN The one who'll still be able to know herself during prosperity, and the one who bears it calmly when she's in a worse situation than she was. 125
- ANT I've tested you two and the nature of your nature delightfully. But this is the reason why I'm coming to you and why I want to meet you both: my friends advise me to take you home, away from here.
- PAMPHILA But we, whose situation is at stake, advise you differently: either we ought not to have been given in marriage to the men back then, if you didn't like them, or else it isn't right for us to be taken away now in their absence, father. 130

PLAUTUS

ANT uosne ego patiar cum mendicis nuptas me uiuo uiris?

PAMPHILA placet ille meus mi mendicus: suos rex reginae
placet.

idem animust in paupertate qui olim in diuitiis fuit.

135 ANT uosn' latrones et mendicos homines magni penditis?

PAMPHILA non tu me argento dedisti, opinor, nuptum, sed
uïro.

ANT quid illos exspectatis qui abhinc iam abierunt trien-
nium?

quin uos capitis condicionem ex pessuma primariam?

PAN stultitia est, pater, uenatum ducere inuitas canes.

140 hostis est uxor inuita quae ad uirum nuptum datur.

ANT certumne est neutram uostrarum persequi imperium
patris?

PAN persequimur, nam quo dedisti nuptum abire nolumus.

ANT bene ualete. ibo atque amicis uostra consilia eloquar.

PAN probiores credo arbitrabunt, si probis narraueris.

145 ANT curate igitur familiarem rem ut potestis optume.

PAN nunc places, quom recte monstras; nunc tibi ausculta-
bimus.

nunc, soror, abeamus intro.

PAMPHILA immo interuisam domum.

si a uiro tibi forte ueniet nuntius, facito ut sciam.

133 uel illic

STICHUS

- ANT Am I to bear it that you two are married to beggars while I'm alive?
- PAMPHILA I like that beggar of mine: a queen likes her king. I have the same attitude in poverty as I once had in wealth.
- ANT Do you two have a high opinion of mercenaries and beggars? 135
- PAMPHILA You didn't give me in marriage to money, I think, but to a man.
- ANT Why are you still waiting for them when they've already been away for three years? Why won't you accept a first-rate match instead of an utterly wretched one?
- PAN Father, it's stupidity to take dogs hunting against their will. A wife who is given in marriage to a man against her will is his enemy. 140
- ANT Is it your decision that neither of you will follow her father's command?
- PAN We are following it, because we don't want to leave the men you gave us in marriage to.
- ANT Goodbye. I'll go and tell my friends your plans.
- PAN I believe they'll consider us more honorable, if they are honorable themselves.
- ANT Then look after the household affairs as best you can. 145
- PAN Now that you're making rightful suggestions, we approve; now we'll obey you.

Exit ANTIPHON to the right.

PAN Now let's go inside, my sister.

PAMPHILA No, I'll go and check on my home. If by chance a message comes to you from your husband, let me know.

PLAUTUS

PAN neque ego te celabo, nec tu me celassis quod scias.
 150 eho, Crocotium! i, parasitum Gelasimum huc arcessito,
 tecum adduce; nam illum ecastor mittere ad portum
 uolo,
 si quae forte ex Asia nauis heri aut hodie uenerit.
 nam dies totos apud portum seruos unus assidet;
 sed tamen uolo interuisi. propera atque actutum redi.

I. iii: GELASIMVS. CROCOTIVM

155 GEL Famem ego fuisse suspicor matrem mihi,
 nam postquam natus sum satur numquam fui.
 157 nec quisquam melius referet matri gratiam
 [157^a quam ego meae matri refero . . . inuitissimus]
 nec rettulit quam ego refero meae matri Fami.
 160 nam illaec me in aluo menses gestauit decem,
 at ego illam in aluo gesto plus annos decem.
 atque illa puerum me gestauit paruolum,
 quo minus laboris cepisse illam existumo:
 ego non pauxillulam in utero gesto Famem,
 uerum hercle multo maxumam et grauissumam;
 165 uteri dolores mi [ob]oriuntur cottidie,
 sed matrem parere nequeo nec quid agam scio.
 <atque> auditaui saepe hoc uolgo dicier
 solere elephantum grauidam perpetuos decem
 esse annos; eius ex semine haec certo est Fames,

157^a *del. Seyffert*

158 *non fertur in A (sed in P et Charisio), del. Lindsay*

159 illa me Ω, illaec me *Lindsay in apparatu*, me illa *Pylades*

165 oboriuntur Ω, oriuntur *Bentley* dolores mi uteri oboriuntur
Pariente 167 atque *add. Leo*

⁸ Asia Minor, i.e., today's Turkey.

STICHUS

PAN I won't conceal it from you, and you mustn't conceal from me what you learn.

Exit PAMPHILA into her house.

PAN Hey, Crocotium!

150

Enter CROCOTIUM from the house of Panegyris.

PAN Go, fetch the hanger-on Gelasimus, and bring him along with you; I want to send him to the harbor, if by chance any ship has come here from Asia⁸ yesterday or today; one slave is sitting at the harbor every day, but still I want someone to go and check. Hurry and return at once.

Exit PANEGYRIS into her house.

Enter GELASIMUS from the right, without noticing Crocotium.

GEL I suspect that Hunger was my mother: from the time that I was born I've never been full. And no one will repay his mother better [than I am repaying my mother . . . completely against my will] or has repaid her better than I repay my mother, Hunger: she carried me in her belly for ten months,⁹ whereas I have been carrying her in my belly for over ten years. And she carried me as a tiny baby, which is why I think she had less trouble; I am not carrying a tiny Hunger in my belly, but the greatest and heaviest by far. Every day I get pangs in my stomach, but I can't give birth to my mother and I don't know what to do. And I've often heard the common saying that an el-

155

160

165

⁹ Lunar months rather than calendar months.

PLAUTUS

- 170 nam iam compluris annos utero haeret meo.
nunc si ridiculum hominem quaerat quispiam,
uenalis ego sum cum ornamentis omnibus;
inanimentis explementum quaerito.
- 174 Gelasimo nomen mi indidit paruo pater,
176 quia ind' iam a pusillo puero ridiculus fui.
175 propter pauperiem hoc adeo nomen repperi,
177 eo quia paupertas fecit ridiculus forem;
nam illa artis omnis perdocet, ubi quem attigit.
per annonam caram dixit me natum pater:
- 180 propterea, credo, nunc esurio acrius.
sed generi nostro haec reddita est benignitas:
nulli negare soleo, siquis me esum uocat.
oratio una interiit hominum pessume,
atque optuma hercle meo animo et scitissima,
- 185 qua ante utebantur: "ueni illo ad cenam, sic face,
promitte uero, ne grauare. est commodum?
uolo inquam fieri, non amittam quin eas."
nunc reppererunt iam ei uerbo uicarium—
nihili quidem hercle uerbum est ac uilissimum:
- 190 "uocem te ad cenam nisi egomet cenem foris."
ei hercle ego uerbo lumbos diffractos uelim,
ni uere perierit, si cenassit domi.
haec uerba subigunt me uti mores barbaros

176 *ante* 175 posuit *Acidalius*

193 me ut Ω, me uti *Bothe*, med ut *Lindsay*

¹⁰ A common, but mistaken belief in antiquity (cf. e.g., *Plin. nat.* 8.28), yet not without basis in reality: elephant pregnancies last remarkably long, on average just under two years.

¹¹ A wordplay. Suffixes in *-mentum* denote types of speech or edible things. The *inanimenta* or "emptiments" mentioned by Gelasimus re-

STICHUS

ephant is normally pregnant for an entire ten years;¹⁰
 that's the breed this Hunger is certainly from: it's been 170
 attached to my belly for several years already.

Now if anyone should be looking for a jester, I'm for
 sale with all my equipment. I'm looking for fulfillment
 for my emptiments.¹¹ My father gave me the name Ge-
 lasimus when I was small, because I was funny right from 175
 the time I was a tiny tot.¹² In addition I found this name
 because of my poverty, because poverty caused my being
 funny; it teaches all skills whenever it gets hold of some-
 one. My father said I was born when the price of grain
 was high. That's the reason I think I'm suffering from 180
 sharper pangs of hunger now. But our family has been
 given this kindness as compensation: I'm not in the habit
 of saying no to anyone if he invites me to eat. Now one
 type of speech of the people has perished most wretch-
 edly, and in my opinion it was the best and smartest one,
 which they used before: "come over to dinner, do, prom- 185
 ise it in truth, stop objecting. Is it convenient? I tell
 you, I want it done, I won't let you avoid coming." Now
 they've found a substitute for this phrase—a worthless
 and most despicable phrase at that: "I'd invite you to 190
 dinner if I weren't eating out myself." I'd really like this
 word's loins broken, unless it's truly dead, if he eats at
 home.¹³ These phrases are forcing me to learn barbarian

fer to his jokes, which have no substance to them, but he also jocularly
 transfers the word to a new sphere, his hunger. The *explementum* refers
 to food. ¹² *Gelasimus* means "funny."

¹³ Somewhat obscure. The meaning seems to be that eating out is
 just an excuse for not inviting the hanger-on, but that the man who
 makes this excuse will actually still eat at home; so the excuse should
 be punished severely or even die.

PLAUTUS

- 195 discam atque ut faciam praeconis compendium
itaque auctionem praedicem ipse ut uenditem.
CRO hic ille est parasitus quem arcessitum missa sum.
 quae loquitur auscultabo prius quam colloquar.
GEL sed curiosi sunt hic complures mali,
 alienas res qui curant studio maxumo,
200 quibus ipsis nulla est res quam procurent sua:
 i quando quem auctionem facturum sciunt,
 adeunt, perquirunt quid siet causae ilico:
 alienum aes cogat an pararit praedium,
 uxorin sit reddenda dos diuortio.
205 eos omnis tam etsi hercle haud indignos iudico
 qui multum miseri sint, laborent, nil moror:
 dicam auctionis causam, ut damno gaudeant;
208 nam curiosus nemo est quin sit maleuolus.
[208^a ipse egomet quam ob rem auctionem praedicem.]
 damna euenerunt maxuma misero mihi,
210 ita me mancupia miserum affecerunt male,
 potationes plurumae demortuae;
 quot adeo cenae quas defleui mortuae,
 quot potiones mulsi, quae autem prandia,
 quae inter continuom perdididi triennium!
215 prae maerore adeo miser atque aegritudine
 consenui; paene sum fame emortuos.
CRO ridiculus aequae nullus est, quando esurit.
GEL nunc auctionem facere decretum est mihi:
 foras necessum est quicquid habeo uendere.

195 uenditem *A*, me ueni item *P*, ueneam *Gronovius*

202 siet causae Ω , sit causai *Leo*

208^a uersum *om. A*

STICHUS

- customs, to save the cost of an auctioneer, and thus to announce an auction myself in order to sell myself. 195
- CRO (*aside*) This is that hanger-on who I was sent to fetch. I'll listen to what he says before I address him.
- GEL But here there are many crooked meddlers, who meddle in other people's business with greatest enthusiasm, and who don't have anything of their own to meddle with. 200
When they know that someone's going to hold an auction, they instantly approach him and ask what the reason is: whether debt is forcing him to or whether he has bought land, or whether he has to return his wife's dowry to her because of a divorce. Even if I judge that they all deserve to be very wretched and to suffer, I don't care: 205
I'll state the reason for the auction so that they may be happy about my loss; there's no meddler who isn't malevolent. [The reason why I myself am announcing an auction.]
- Poor me, I've made very great losses, that's how wretchedly my slaves¹⁴ have behaved toward me and very many drinking sessions have died. What's more, how many dinners are there whose death I've grieved over, how many drinks of honey wine, and how many lunches which I've lost during the last three years! Poor me, out of sadness and grief I've grown old; I'm almost dead from hunger. 215
- CRO (*aside*) Nobody is as funny as him when he's hungry.
- GEL Now I'm resolved to hold an auction; I have to sell away to strangers whatever I have.

¹⁴ The slaves are his meals.

PLAUTUS

- 220 adeste sultis, praeda erit praesentium.
 logos ridiculos uendo. age licemini.
 qui cena poscit? ecqui poscit prandio?
 Hercules te amabit—prandio, cena tibi.
 ehem, annuistin? nemo meliores dabit,
- 225 nulli meliores esse parasito sinam.
 uel unctiones Graecas sudatorias
 uendo uel alias malacas, crapularias;
 cauillationes, assentatiunculas,
 ac periuratiunculas parasiticas;
- 230 robiginosam strigilim, ampullam rubidam,
 parasitum inanem quo recondas reliquias.
 haec ueniisse iam opus est quantum potest,
 ut decumam partem Herculi polluceam.
- 234— CRO ecastor auctionem hau magni preti!
 35 adhaesit homini ad infumum uentrem fames.
 adibo ad hominem.
- GEL quis haec est quae aduersum it mihi?
 Epignomi ancilla haec quidem est Crocotium.
- CRO Gelasime, salue.
- GEL non id est nomen mihi.
- 240 CRO certo mecastor id fuit nomen tibi.
 GEL fuit disertim, uerum id usu perdidit:
 nunc Miccotrogus nomine e uero uocor.
- CRO eu ecastor!
 risi ted hodie multum.
- GEL quando aut quo in loco?

225 uersum secl. Guyet

¹⁵ Fest. 318 L. states that flasks which are *rubidae* are made of leather and are full of creases (and thus presumably worn out).

STICHUS

- (*to the audience*) Do attend, the booty will belong to those present! I'm selling jokes. Come on, make a bid. Who wants to buy them for the price of a dinner? Does anyone want to buy them for the price of a lunch? (*to someone in the audience*) Hercules will love you—for a lunch and a dinner for you. (*to someone else*) Oh, have you nodded a yes? No one will give you better ones, I won't let any hanger-on have better ones. (*to the whole audience again*) I'm selling Greek sudorific ointments, or other, emollient ones against hangover; little pieces of jest, flatteries, and a hanger-on's perjuries; a rusty oil scraper, a red-brown¹⁵ flask, and an empty hanger-on to bury your leftovers in. These need to be sold now as quickly as possible so that I may offer up a tithe to Hercules.¹⁶ 220
- CRO (*aside*) Goodness, an auction of little worth! Hunger has got itself attached to the pit of his stomach. I'll approach him. 235
- GEL (*spotting her*) Who is this woman who is coming toward me? It's the slave girl of Epignomus, Crocotium.
- CRO My greetings, Gelasimus.
- GEL That's not my name.
- CRO It certainly was your name. 240
- GEL It surely was, but I wore it out; now I'm truthfully called Miccotrogus by name.¹⁷
- CRO Goodness! I've laughed at you a lot today.
- GEL When or in what place?

¹⁶ Tithes were regularly given to Hercules to thank him for business success.

¹⁷ The name means "small biter."

PLAUTUS

- 245 CRO hic quom auctionem praedicabas—
 GEL pessuma,
 eho an audiuisti?
 CRO —te quidem dignissumam.
 GEL quo nunc is?
 CRO ad te.
 GEL quid uenis?
 CRO Panegyris
 rogare iussit te nunc opere maxumo
 mecum simitu ut ires ad sese domum.
- 250 GEL ego illo mehercle uero eo quantum potest.
 iamne exta cocta sunt? quot agnis fecerat?
 CRO illaquidem nullum sacrificauit.
 GEL quo modo?
 quid igitur me uolt?
 CRO tritici modios decem
 rogare, opinor[, te uolt].
 GEL mene, ut ab sese petam?
- 255 CRO immo ut <tu> a uobis mutuom nobis dares.
 GEL nega esse quod dem nec mihi nec mutuom
 neque aliud quicquam nisi hoc quod habeo pallium;
 linguam quoque etiam uendidi datariam.
 CRO au!
- 260 nullan tibi lingua est?
 GEL quae quidem dicat “dabo”;
 uentri reliqui eccam quae dicat “cedo.”
 CRO malum quidem si uis—
 GEL haec eadem dicit tibi.
 CRO quid nunc? ituru's an non?

248 te ut Ω, te nunc *Guyet*, ted hoc *Bugge*

254 te uolt *del. Gruterus*

STICHUS

- CRO Here, when you were announcing your auction— 245
 GEL (*interrupting*) You crook, hey, did you listen to it?
 CRO —which was worthy of yourself.
 GEL Where are you going now?
 CRO To you.
 GEL Why are you coming to me?
 CRO Panegyris told me to ask you earnestly now to come
 along with me home to her.
 GEL I'm indeed going there as quickly as possible. Are the 250
 innards cooked already?¹⁸ How many lambs did she sac-
 rifice?
 CRO She didn't sacrifice at all.
 GEL How do you mean? Why does she want me then?
 CRO To ask you for ten pecks¹⁹ of wheat, I think.
 GEL Me, so that I demand them from her?
 CRO No, so that you would lend them to us from yourself. 255
 GEL Say to her that I don't have anything to give on loan or
 anything else except for this cloak that I have. I've even
 sold my tongue that had to do with giving.
 CRO Oh! Don't you have any tongue? 260
 GEL At least none to say "I'll give"; but look, I left my belly
 one to say "give." (*sticks out his tongue*)
 CRO If you want a thrashing—
 GEL (*interrupting*) My tongue says the same to you.
 CRO Well then? Are you going to come or not?

¹⁸ After the sacrifice most meat was consumed by the partici-
 pants. ¹⁹ A dry measure roughly equivalent to nine liters.

255 tu *add.* Goetz a uobis A, abs te P

256 nega A, negato P

PLAUTUS

GEL

264— abi sane domum,
65 iam illo uenturum dicitō. propera atque abi.
demiror quid illaec me ad se arcessi iusserit,
quae numquam iussit me ad se arcessi ante hunc diem
postquam uir abiit eius. miror quid siet,
nisi ut periculum fiat: uisam quid uelit.
270 sed eccum Pinacium eius puerum. hoc uide,
satin ut facete, atque ex pictura astitit?
ne iste edepol uinum poculo pauxillulo
saepe exanclauit submerum scitissime.

ACTVS II

II. i: PINACIUM. GELASIMVS

PIN Mercurius, Iouis qui nuntius perhibetur, numquam ae-
que patri
275 suo nuntium lepidum attulit quam ego nunc meae erae
nuntiabo:
itaque onustum pectus porto laetitia lubentiaque
nec lubet nisi gloriose quicquam proloqui profecto.
amoenitates omnium uenerum et uenustatum affero
ripisque superat mi atque abundat pectus laetitia
meum.
280 propera, Pinacium, pedes hortare, honesta dicta fac-
tis—
nunc tibi potestas adipiscendi est gloriam, laudem, de-
cus—
eraeque egenti subueni [—benefacta maiorum
tuom—]

282 genti Ω, egenti Z benefacta maiorum (malorum AB) tuum
(tuorum CD) Ω, del. Ritschl

STICHUS

GEL Do go home and tell her that I'm going there now. Hurry 265
and leave.

Exit CROCOTIUM into the house of Panegyris.

GEL I wonder why she had me summoned to her; before this
day she never had me summoned to her, after her hus-
band left. I wonder what's the matter, except that she
wants to test me. I'll go and see what she wants. (*looks* 270
around) But look, Pinacium, her slave boy. Look at this:
hasn't he taken a charming stance, like in a painting?²⁰
Really, he's often ladled out nearly undiluted wine with
his tiny cup in a very delightful way.

ACT TWO

*Enter PINACIUM from the left, in such a hurry that he does not
notice anyone; he is carrying his fishing gear.*

PIN Mercury, who is said to be Jupiter's messenger, never 275
brought his father a message as delightful as the one I'll
now announce to my mistress: so laden with happiness
and pleasure is the breast I'm carrying; indeed I don't
want to say anything except in a boastful manner. I'm
bringing the delights of all charms and graces, and my
breast overflows its banks with joy. Hurry, Pinacium, 280
urge on your feet, do credit to your words by your ac-
tions—now you have the chance to gain glory, laud, and
honor—and bring help to your poor mistress in need,
[—the good deeds of your ancestors—] who is waiting

²⁰ Greek *pinakion* can mean "picture."

PLAUTUS

quae misera in expectatione est Epignomi aduentum
uiri.

proinde ut decet amat uirum suum, cupide expetit.
nunc, Pinacium,

285 age ut placet, curre ut lubet, caue quemquam flocci fe-
ceris,

cubitis depulsa de uia, tranquillam concinna uiam;
si rex opstabit obuiam, regem ipsum prius peruortito.

288 GEL quidnam dicam Pinacium

288^a lasciuibundum tam lubentem currere?

harundinem fert sportulamque et hamulum piscarium.

290 PIN sed tandem, opinor, aequiust eram mihi esse supplicem
atque oratores mittere ad me donaque ex auro et qua-
drigas

qui uehar, nam pedibus ire non queo. ergo iam reuor-
tar.

ad me adiri et supplicari egomet mihi aequom censeo.
an uero nugas censeas, nihil esse quod ego nunc scio?

295 tantum a portu apporto bonum, tam gaudium grande
affero,

uix ipsa domina hoc, ut scias, exoptare ab dis audeat.
nunc ultro id deportem? hau placet neque id uiri offi-
cium arbitror.

300 sic hoc uidetur mihi magis meo conuenire huic nuntio:
aduorsum ueniat, opsecret se ut nuntio hoc impertiam;
secundas fortunas decent superbiae.

sed tandem quom recogito, qui potuit scire haec scire
me?

non enim possum quin reuortar, quin loquar, quin edis-
sertem

288^a lubentem A, lubenter P

STICHUS

for the arrival of her husband Epignomus. Just as she ought to, she loves her husband and eagerly longs for him. Now, Pinacium, go on as you like, run as you like, and make sure you don't care a straw about anyone. Push them off the street with your elbows, render the street calm. If a king stands in your way, knock down the king himself first. 285

GEL (*aside*) Why on earth should I say Pinacium is running so friskily and so eagerly? He's carrying his fishing rod, a basket, and a fishhook.

PIN But in the end I think it's more appropriate for my mistress to entreat me and to send envoys to me, gifts of gold, and a chariot for me to drive in: I can't walk on foot. So now I'll go back. I think it's fair that I should be approached and entreated. Or would you really consider it nonsense and believe that what I know now amounts to nothing? I'm bringing such a great good from the harbor and such great joy, my mistress herself, just so that you know, would hardly dare to wish for it from the gods. Should I now bring it to her of my own accord? I don't like it and I don't consider it the way to behave for a man. This seems to me to be more appropriate for this message of mine: let her come toward me and beg me to share this news with her. Displays of pride suit good fortunes. (*turns toward the harbor again*) 290 295 300

But in the end, when I think about it, how could she have known that I know this? I really can't help returning, speaking, explaining, freeing my mistress from

292 nam Ω, iam FZ

296 ni scias A, ne si sciat B, nisi sciat CD, ut scias Leo

PLAUTUS

eramque ex maerore eximam, bene facta maiorum
meum

exaugeam atque illam augeam insperato, opportuno
bono:

305 contundam facta Talthybi contemnamque omnis nun-
tios;

simulque [ad] cursuram meditabor [me] ad ludos
Olympios.

sed spatium hoc occidit: breue est curriculo; quam me
paenitet!

quid hoc? oclusam ianuam uideo. ibo et pultabo fores.

309 aperite atque appropriate, fores

309^a facite ut pateant, remouete moram;

310 nimis haec res sine cura geritur.

310^a uide quam dudum hic asto et pulto.

311 somnone operam datis? experiar

311^a fores an cubiti ac pedes plus ualeant.

312 nimis uellem hae fores erum fugissent,

312^a ea causa ut haberent malum magnum;

defessus sum pultando.

hoc postremum est. uae uobis!

315 GEL ibo atque hunc compellabo.

saluos sis.

PIN et tu salue.

GEL iam tu piscator factus?

PIN quam pridem non edisti?

GEL unde is? quid fers? quid festinas?

320 PIN tua quod nil refert, ne cures.

304 domo A, modo P, bono *Gulielmus*

306 ad et me *del. Ritschl*

311^a an pedes Ω, ac pedes *Loman*

STICHUS

- her misery, increasing the good deeds of my ancestors, and providing her with unhopèd-for, timely good news. (*turns again and runs*) I'll outdo the deeds of Talthymbius²¹ and despise all messengers; and at the same time I'll practice running for the Olympic games. (*reaches the house of Panegyris*) But this distance has come to an end. It's too short for a run; how sad! What's this? I can see that the door is locked. I'll go and knock at it. (*does so very loudly*) Open up and hurry up, make sure that the door is wide open, get rid of delay! (*to the audience*) This business is being done far too carelessly. Look how long I've been standing here and knocking. (*into the house again*) Are you diligently occupied in sleep? I'll try whether the door or my elbows and feet are stronger. (*hits very hard*) I very much wish that this door had fled from its master, so that it would get a great thrashing for it; I'm tired from knocking. This is the last time. (*hits the door*) Curse you!
- GEL (*aside*) I'll go and address him. (*loudly*) My greetings to you. 315
- PIN And mine to you.
- GEL Have you become a fisherman now?
- PIN For how long haven't you eaten?
- GEL Where are you coming from? What are you bringing? Why are you in a rush?
- PIN You shouldn't busy yourself with what's none of your business. 320

²¹ In Homer, he was the messenger of King Agamemnon.

312^a manum Ω, malum magnum *Hermann*

PLAUTUS

GEL quid istic inest?

PIN quas tu edes colubras.

GEL quid tam iracundus?

PIN si in te
pudor assit, non me appelles.

GEL possum scire ex te uerum?

325 PIN potes: hodie non cenabis.

II. ii: PANEGYRIS. GELASIMVS. PINACIVM

326 PAN quisnam, opsecro, has frangit fores? ubi <is> est?

326^a tune haec facis? tun mi huc hostis uenis?

327 GEL salue, tuo arcessitu uenio huc.

327^a PAN ean gratia fores effringis?

328 GEL tuos inclama, tui delinquent:

328^a ego quid me uelles uisebam;

329 nam mequidem harum miserebat.

PIN er-

329^a go auxilium propere latum est.

330 PAN quisnam hic loquitur tam prope nos?

PIN Pinacium.

PAN ubi is est?

PIN respice ad me et relinque egentem parasitum, Panegyris.

PAN Pinacium.

PIN istuc indiderunt nomen maiores mihi.

PAN quid agis?

PIN quid agam rogitas?

PAN quidni rogitem?

PIN quid mecum est tibi?

PAN min fastidis, propudiose? eloquere propere, Pinacium.

326 ubist A, ubi est P, ubi is est *Spengel*

STICHUS

GEL What's in there? (*points at the basket*)

PIN Snakes that you'll eat.

GEL Why are you so angry?

PIN If you had any shame, you wouldn't address me.

GEL Can I learn the truth from you?

PIN Yes, you can: you won't have dinner today.

325

Enter PANEGYRIS from her house, without noticing her slave.

PAN Who on earth is breaking this door, please? Where is he?
(*to Gelasimus*) Are you doing this? Have you come here
as my enemy?

GEL My greetings, I've come here on your summons.

PAN Is that why you're breaking down the door?

GEL Scold your own people, it's your own people who are at
fault; I was coming to see what you wanted me for: *I had
pity on the door.*

PIN That's why help was brought quickly.

PAN Who is speaking here so close to us?

330

PIN Pinacium.

PAN Where is he?

PIN (*stepping forward*) Look at me and leave the impover-
ished hanger-on alone, Panegyris.

PAN Pinacium!

PIN That's the name my ancestors have given me.

PAN What are you up to?

PIN You ask what I'm up to?

PAN Why shouldn't I ask?

PIN What business have you with me?

PAN Are you putting on airs with me, you shameless creature?
Tell me quickly, Pinacium.

PLAUTUS

- 335 PIN iube me omittere igitur hos qui retinent.
 PAN qui retinent?
 PIN rogas?
 omnia membra lassitudo mihi tenet—
 PAN linguam quidem
 sat scio tibi non tenere.
 PIN —ita celeri curriculo fui
 propere a portu tui honoris causa.
 PAN ecquid apportas boni?
 PIN nimio apporto multo tanta plus quam speras.
 PAN salua sum.
 340 PIN at ego perii, quoi medullas lassitudo perbibit.
 GEL quid ego, quoi misero medullas uentris percepit fames?
 PAN ecquem conuenisti?
 PIN multos.
 PAN at uirum?
 PIN equidem plurimos:
 uerum ex multis nequiozem nullum quam hic est.
 GEL quo modo?
 iam dudum ego istum patior dicere iniuste mihi.
 345 praeterhac si me irritassis—
 PIN edepol esuries male.
 GEL animum inducam ut istuc uerum te elocutum esse ar-
 bitrer.
 PIN munditias uolo fieri. efferte huc scopas simulque ha-
 rundinem,
 ut operam omnem araneorum perdam et texturam im-
 probem
 deiciamque eorum omnis telas.

339 nimio inpartī P, nimiamres A, nimio adporto *Ritschl*

STICHUS

- PIN Then have those who are holding me back let go of me. 335
- PAN Who are the ones holding you back?
- PIN You ask? Exhaustion has all my limbs in its grip—
- PAN (*interrupting*) I know well enough that it doesn't have your tongue in its grip.
- PIN —that's how quickly I've been hurrying from the harbor out of respect for you.
- PAN Are you bringing me anything good?
- PIN I'm bringing many times more good than you hope for.
- PAN I'm saved!
- PIN But I am dead: exhaustion has drunk up my vitals. 340
- GEL What about me, the vitals of whose stomach hunger has gripped, poor me?
- PAN (*ignoring Gelasimus*) Have you met anyone?
- PIN A lot of people.
- PAN But a man?²²
- PIN Very many; yet among the many none more worthless than this man here is. (*points at Gelasimus*)
- GEL How do you mean? (*to Panegyris*) For a long time now I've tolerated him insulting me. (*to Gelasimus*) If you 345 provoke me further—
- PIN (*interrupting*) You'll starve terribly.
- GEL I'll persuade myself to think that you've spoken the truth.
- PIN (*into the house*) I want tidiness to be created. Bring out brooms and with them a pole so that I may destroy every work of the spiders, remove their weaving, and throw down all their webs. (*slaves bring out cleaning equipment and wait for further orders*)

²² Latin *uir* is ambiguous between "man" and "husband." As no possessive pronoun is used here, the ambiguity is all the more striking.

PLAUTUS

- GEL miserī algebunt postea.
 350 PIN quid? illos itidemne esse censes quasi te cum ueste
 unica?
 cape illas scopas.
 GEL capiam.
 PIN hoc egomet, tu hoc conuorre.
 GEL ego fecero.
 PIN ecquis huc effert nassiternam cum aqua?
 GEL sine suffragio
 populi tamen aedilitatem hic quidem gerit.
 PIN age tu ocius
 finge humum, consperge ante aedis.
 GEL faciam.
 PIN factum oportuit.
 355 PIN ego hinc araneas de foribus deiciam et de pariete.
 GEL edepol rem negotiosam!
 PAN quid sit nil etiam scio,
 nisi forte hospites uenturi sunt.
 PIN <uos> lectos sternite.
 GEL principium placet de lectis.
 PIN alii ligna caedite,
 alii piscis depurgate quos piscatu rettuli,
 360 pernam et glandium deicite.
 GEL hic hercle homo nimium sapit.
 PAN non ecastor, ut ego opinor, satis erae morem geris.
 PIN immo res omnis relictas habeo prae quod tu uelis.
 PAN tum tu igitur, qua causa missus es ad portum, id ex-
 pedi.

354 pingē Ω, finge *Bugge*

357 uos *add. Weise*

359 piscator attulit Ω, piscatu rettuli *Lipsius*

STICHUS

- GEL The poor creatures will feel cold afterward.
- PIN What? Do you think they're like you with one single outfit? Take that broom. 350
- GEL Yes. (*does so*)
- PIN I'll sweep this, you sweep that.
- GEL I'll do so. (*both start cleaning*)
- PIN (*into the house*) Is anyone bringing out a can with water? (*someone does so*)
- GEL This chap has the aedileship, even without the people's vote.
- PIN Go on, you tidy the floor quickly, sprinkle water in front of the house.
- GEL I'll do so.
- PIN It ought to have been done already. I'll remove the cobwebs from the door and the wall. 355
- GEL Goodness, what a laborious business!
- PAN (*to herself*) Even now I don't know what's going on, unless by chance some guests are going to arrive.
- PIN (*to servants*) You, put coverings on the couches. (*they obey and go back in*)
- GEL I like the beginning about the couches.
- PIN Some must cut wood, others must clean the fish I brought back from fishing and must take down the ham and sweetbread. 360
- GEL This chap is terribly sensible.
- PAN (*to Pinacium*) You really aren't obeying your mistress well enough, I think.
- PIN On the contrary, I regard everything as of no account by comparison with what you want.
- PAN Then tell me about the job you were sent to the harbor for.

PLAUTUS

- 365 PIN dicam. postquam me misisti ad portum cum luci simul,
 commodum radiosus sese sol superabat ex mari.
 dum percontor portitores, ecquae nauis uenerit
 ex Asia, negant uenisse, conspicatus sum interim
 cercurum, quo ego me maiorem non uidisse censeo.
 370 in portum uento secundo, uelo passo peruenit.
 alius alium percontamur: "quoia est nauis? quid uehit?"
 interibi Epignomum conspicio tuom uirum et seruom
 Stichum.
 PAN hem quid? Epignomum elocutu's?
 PIN tuom uirum.
 GEL et uitam meam.
 PIN uenit, inquam.
 PAN tutin ipse ipsum uidisti?
 PIN lubens.
 argenti auriq̄ue aduexit nimium.
 GEL nimis factum bene!
 375 hercle uero capiam scopas atq̄ue hoc conuorram lu-
 bens.
 PIN lanam purpuramq̄ue multam.
 GEL est qui uentrem uestiam.
 PIN lectos eburatos, auratos.
 GEL accubabo regie.
 PIN tum Babylonica et peristroma, tonsilia et tappetia
 aduexit, nimium bonae rei.
 GEL hercle rem gestam bene!
 380 PIN poste, ut occepi narrare, fidicinas, tibicinas,
 sambucas aduexit secum forma eximia.
 GEL eugepae!
 quando adbibero, alludiabo: tum sum ridiculissimus.

STICHUS

- PIN I will. After you sent me to the harbor at first light, the sun, all resplendent, was just then rising from the sea. While I was asking the customs officers if any ship had come from Asia and they were saying that none had come, I spotted the biggest chipper that I think I've ever seen. It enters the harbor with a favorable wind, full sail. We ask one another: "Whose ship is it? What is it carrying?" Meanwhile I spot Epignomus, your husband, and his slave Stichus. 365
- PAN Oh! What? Did you say Epignomus?
- PIN Yes, your husband.
- GEL And my livelihood.
- PIN (*ignoring Gelasimus*) He's come, I'm telling you.
- PAN Did you see him face to face?
- PIN Yes, with pleasure. He's brought a great deal of silver and gold.
- GEL Excellent! Really, I'll take the broom and sweep this up with pleasure. (*starts cleaning again*) 375
- PIN A lot of wool and purple cloth.
- GEL I have something to clothe my belly with.
- PIN Couches adorned with ivory and gold.
- GEL I'll recline at table like a king.
- PIN Next, he's brought Babylonian tapestries and draperies, smooth fabrics and rugs, terribly good.
- GEL How successful he's been!
- PIN Then, as I began to say, he's brought along lyre girls, flute girls, and harp girls of outstanding beauty. 380
- GEL Hurray! When I've drunk freely, I'll frolic; then I'm funniest.

PLAUTUS

- PIN poste unguenta multigenerum multa.
 GEL non uendo logos.
 385 iam <iam> non facio auctionem, mi optigit hereditas:
 maleuoli perquisitores auctionum perierint.
 Hercules, decumam esse adauctam tibi quam uoui gra-
 tular.
 spes est tandem aliquando importunam exigere ex
 utero Famem.
 PIN poste autem aduexit parasitos secum—
 GEL ei, perii miser!
 PIN —ridiculissimos.
 GEL reuorram hercle hoc quod conuorri modo.
 390 PAN uidistin uirum sorcris Pamphilum?
 PIN non.
 PAN non adest?
 PIN immo uenisse eum simitu aiebat ille; ego huc citus
 praecucurri, ut nuntialem nuntium exoptabilem.
 GEL uenales logi sunt illi quos negabam uendere.
 395 ilicet, iam meo malo est quod maleuolentes gaudeant.
 Hercules, qui deus sis, sane discessisti non bene.
 PAN i intro, Pinacium, iube famulos rem diuinam mi appa-
 rent.
 bene uale.
 GEL uin amministrem?
 PAN sat seruorum habeo domi.

384 iam *add. Bothe*

396 famulos *P*, famulis *A*

²³ A hypocoristic form of *Pamphilippus*.

STICHUS

- PIN Then, many ointments of many types.
- GEL I'm not selling my witticisms now. I'm not holding an auction any more, I've got hold of an inheritance. May 385
the malevolent auction hunters be ruined! Hercules, I congratulate you on having the tithe increased which I vowed to you. There's hope at last that at some point I'll drive relentless Hunger out of my belly.
- PIN But then he's brought hangers-on with him—
- GEL (*interrupting*) Dear me, I'm dead, wretch that I am!
- PIN —and very funny ones at that.
- GEL I'll unsweep what I've just swept up.
- PAN (*still ignoring Gelasimus*) Did you see my sister's husband, Pamphilus?²³ 390
- PIN No.
- PAN He isn't here?
- PIN No, my master said he'd come at the same time. I ran ahead here quickly to announce the welcome news.
- GEL Those witticisms that I said I wouldn't sell are on sale again. It's all up; now because of my misfortune there's something malevolent people can rejoice over. Hercules, 395
considering that you're a god, you really haven't come off well.
- PAN Go in, Pinacium, have the servants prepare a sacrifice for me.

Exit PINACIUM into the house.

- PAN (*to Gelasimus*) Goodbye.
- GEL Don't you want me to assist?
- PAN I have enough slaves at home.

Exit PANEGYRIS into her house.

PLAUTUS

GEL enim uero, Gelasime, opinor prouenisti futtle,
si neque ille adest neque hic qui uenit quicquam
subuenit.

400 ibo intro ad libros et discam de dictis melioribus;
nam ni illos homines expello, ego occidi planissime.

ACTVS III

III. i: EPIGNOMVS. STICHVS

EPI quom bene re gesta saluos conuortor domum,
Neptuno gratis habeo et Tempestatibus;
simul Mercurio, qui me in mercimoniis
405 iuuit lucrisque quadruplicauit rem meam.
olim quos abiens affeci aegrimonia,
eos nunc laetantis faciam aduentu meo.

nam iam Antiphonem conueni affinem meum
cumque eo reueni ex inimicitia in gratiam.

410 uidete, quaeso, quid potest pecunia:

quoniam bene gesta re rediisse me uidet
magnasque apportauisse diuitias domum,
sine aduocatis ibidem in cercuro in stega
in amicitiam atque in gratiam conuortimus.

415 et is hodie apud me cenat et frater meus;
nam heri ambo in uno portu fuimus, sed mea
hodie soluta est nauis aliquanto prius.

age abduce hasce intro quas mecum adduxi, Stiche.

STI ere, si ego taceam seu loquar, scio scire te
quam multas tecum miserias mulcauerim.

420 nunc hunc diem unum ex illis multis miseriis

STICHUS

GEL Really, Gelasimus, I think you've wasted your pains, inasmuch as that other one isn't here and the one who has come isn't coming to your help. I'll go in to my books and learn from among the better jests; unless I drive those people away, I'm most obviously dead. 400

Exit GELASIMUS to the right.

ACT THREE

Enter EPIGNOMUS and STICHUS from the left, followed by slave girls in exotic dress.

EPI I give thanks to Neptune and the Weather goddesses for letting me return home successful and safe; and also to Mercury, who helped me in my business affairs and increased my possessions fourfold with profit. The people I once made sad by my leaving I shall now make happy by returning: I've already met my relation Antipho and have returned from enmity to favor in his eyes. Please see what money can do: now that he sees that I've come back successful and that I've brought home great riches, we returned to friendship and goodwill without any mediating parties on the ship's deck straightaway. And he dines with me today, and also my brother; yesterday we were both in one and the same harbor, but my ship set sail a bit earlier today. *(to Stichus)* Go on, take these girls inside whom I brought along with me, Stichus. 405
410
415

STI Master, whether I'm silent or whether I speak, I know that you know how many hardships I've given a hard time to with you. Now for this one day in recompense 420

PLAUTUS

- uolo me eleutheria capere aduenientem domum.
 EPI et ius et aequom postulas: sumas, Stiche.
 in hunc diem te nil moror; abi quo lubet.
 425 cadum tibi ueteris uini propino.
 STI papae!
 duçam hodie amicam.
 EPI uel decem, dum de tuo.
 STI quid? hoc etiam unum?
 EPI quid id autem unum est? expedi.
 STI ad cenam ibone?
 <EPI <si uoca>tu's, censeo.
 STI sic hoc placet; uoca<tus necn>e nil moror.
 430 EPI ubi cenas hodie?
 STI sic hanc rationem institi:
 amicam ego habeo Stephanium hinc ex proxumo,
 tui fratris ancillam: eo condicam symbolam
 ad cenam ad eius conseruom Sangarinum Syrum.
 eadem est amica ambobus, riuales sumus.
 435 EPI age abduce hasce intro. hunc tibi dedo diem.
 STI meam culpam habeto, nisi probe excruciauero.
 iam hercle ego per hortum ad amicam transibo meam
 mi hanc occupatum noctem; eadem symbolam
 dabo et iubebo ad Sangarinum cenam coqui.
 440 aut egomet ibo atque opsonabo opsonium.
 [Sangarinus scio iam hic aderit cum domino suo.

428 <EPI <si uoca>tu's *Loewe*

429 roga<tu necn>e *Studemund*, uoca<tus necn>e *Petersmann*

432 ancillam *P*, ancillulam *A* ei condicam ad symbolam *T*, eo
 condici in symbolam *ceteri Palatini*, eo condux in symbolam *A*, eo
 condicam symbolam *Petersmann*

441-45 *uersus non feruntur in P*

STICHUS

for those many afflictions I want to celebrate the Festival of Liberty²⁴ on my arrival home.

EPI What you say is just and fair; have it, Stichus. For this day I dismiss you: go where you like. I contribute a jar of old wine as a toast to you. 425

STI Wow! I'll hire a girlfriend today.

EPI Ten, if you like, so long as it's from your own money.

STI Well? Can I ask you one more thing?

EPI Well, what is this one more thing? Tell me.

STI Shall I dine out?

EPI If you're invited, I think yes.

STI That's how I like it. I don't care whether I'm invited or not.

EPI Where are you dining today? 430

STI I've come up with this plan like this: I have Stephanium as my girlfriend, from here next door, your brother's slave girl; to her I'll fix a contribution for a dinner at her fellow-slave's place, the Syrian Sangarinus. Both of us have the same girlfriend, we're rivals.

EPI Go on, take these girls inside. I'm handing this day over to you. 435

STI Lay the blame on me if I don't torture it properly. (*to the audience*) Now I'll go over to my girlfriend through the garden in order to secure this night for myself; at the same time I'll give her my share of the money and have a dinner cooked at Sangarinus' place. Alternatively, I'll go myself and buy provisions. [I know Sangarinus will be here with his master shortly. If a slave doesn't go to din- 440

²⁴ Originally a festival celebrating the victory over the Persians at Plataeae, here used comically for a private celebration during which the slaves are free to act as they please.

seruos homo qui <ni>s<i te>m<p>er<i a>d cenam meat,
 aduersitores pol cum uerberibus decet
 dari, uti eum uerberabundi adducant domum.
 445 parata res faciam ut sit. egomet me moror.]
 atque id ne uos miremini, homines seruos
 potare, amare, atque ad cenam condicere:
 licet haec Athenis nobis. sed quom cogito,
 potius quam inuidiam inueniam, est etiam hic ostium
 450 aliud, posticum nostrarum harunc aedium:
 [450^a posticam partem magis utuntur aedium:]
 ea ibo opsonatum, eadem referam opsonium:
 per hortum utroque commeatus continet.
 ite hac secundum uos me. ego hunc lacero diem.

III. ii: GELASIMVS. EPIGNOMVS

445 GEL libros inspexi; tam confido quam potis
 me meum optenturum regem ridiculis meis.
 nunc interuiso iamne a portu aduenit,
 ut eum aduenientem meis dictis deleniam.
 EPI hicquidem Gelasimus est parasitus qui uenit.
 460 GEL auspicio <hercle> hodie optumo exiui foras:
 mustela murem apstulit praeter pedes;
 quom strena <mi> opscaeuauit, spectatum hoc mihi est.
 nam ut illa uitam repperit hodie sibi,
 item me spero facturum: augurium hac facit.

442 qui <ni>s<i te>m<p>er<i a>d *Studemund*

444 uerberabundum abducant A, uerberabundi adducant *Bugge*

450^a *non fertur in A*

455 meis P, logis A

459 hercle *add. Ritschl*

461 mi *add. Ritschl*

STICHUS

ner in good time, he ought to be given attendants with rods so that they may take him home, flogging him as they go. I'll make sure that it's prepared. I'm wasting my time.] And so that you won't be surprised that slaves drink, make love, and make dinner arrangements, we're allowed to do this in Athens. But when I think about it, rather than that I should meet with envy, there's also another door here, a backdoor of our house here: [they use the back part of the house more:] that's where I'll go to buy provisions, and I'll bring back the provisions the same way; there's a continuous path through the garden in both directions. *(to the girls)* Go this way behind me. I'm frittering this day away.

Exit STICHUS into the house of Epignomus, followed by the slave girls.

Enter GELASIMUS from the right.

GEL *(to the audience)* I've consulted my books; I'm as confident as is possible that I'll hold on to my patron through my jokes. Now I'm having a look to see if he's already returned from the harbor, so that I may soften him up on his arrival with my jests.

EPI This is the hanger-on Gelasimus who is coming.

GEL *(still to the audience)* I've come outside with a very good augury today: a weasel carried a mouse past my feet; when this good omen appeared for me, this is what I decided.²⁵ Yes, just as the weasel found a livelihood for itself today, so do I hope to act in the same way. My

²⁵ A weasel was normally considered a bad sign (cf. Arist. *Eccl.* 792).

PLAUTUS

- 465 Epignomus hicquidem est qui astat. ibo atque alloquar.
 Epignome, ut ego nunc te conspicio lubens!
 ut prae laetitia lacrumae prosiliunt mihi!
 ualuin istin usque?
- EPI sustentatum est sedulo.
 GEL propino tibi salutem plenis . . . faucibus.
 EPI bene atque amice dicis. di dent quae uelis.
 470 GEL ***
 EPI cenem illi apud te?
 GEL quoniam saluos aduenis.
 EPI locata est opera nunc quidem; tam gratia est.
 GEL promitte.
 EPI certum est.
 GEL sic face inquam.
 EPI certa rest.
 GEL lubente me hercle facies.
 EPI idem ego istuc scio.
 475 quando usus ueniet, fiet.
 GEL nunc ergo usus est.
 EPI non edepol possum.
 GEL quid grauare? censeas.
 nescioquid uero habeo in mundo.
 EPI i modo,
 alium conuiuam quaerito tibi in hunc diem.
 GEL quin tu promittis?
 EPI non grauer si possiem.
 480 GEL unum quidem hercle certo promitto tibi:
 lubens accipiam certo, si promiseris.

470 propter 483 suspicatus est Ritschl uersum excidisse quo Gelasius Epignomum ad cenam uocaret

STICHUS

- portent supports this. This is Epignomus who is standing here. I'll go and address him. (*loudly*) Epignomus, how happy I am to see you now! How my tears are gushing forth out of joy! Have you been well throughout? 465
- EPI I've taken good care of myself.
- GEL I'm drinking to your health with a full . . . gullet.
- EPI It's kind and friendly of you to say so. May the gods grant what you wish.
- GEL **** 470
- EPI I should dine there at your place?
- GEL Since you've arrived safely.
- EPI My services are engaged at present; much obliged to you all the same.
- GEL Promise.
- EPI I'm resolved.
- GEL Do, I insist.
- EPI It's settled.
- GEL You'll really do me a pleasure.
- EPI That I know too. When the need arises, it'll be done. 475
- GEL Then there's need now.
- EPI I really can't.
- GEL Why are you objecting? Reconsider it. Seriously, I have something in store for you.
- EPI Just go, find yourself another table companion for today.
- GEL Why won't you promise?
- EPI I wouldn't object if I could.
- GEL One thing I promise you for certain: I'll accept with pleasure for certain, if you promise. 480

471 *personas sic distribuit Ritschl* 473 *res A, res est P, rest Lindsay*
 474 *hercle me Ω, transp. Camerarius*

PLAUTUS

- 482 EPI ualeas.
 GEL certumne est?
 EPI certum. cenabo domi.
- 484 GEL sed quoniam nil processit hac, ego iuero
 485 apertiore magis uia; ita plane loquar:
 483 quando quidem tu ad me non uis promittere,
 486 uin ad te ad cenam ueniam?
 EPI si possim uelim;
 uerum hic apud me cenant alieni nouem.
- GEL hau postulo equidem med in lecto accumbere:
 scis tu med esse unisubsellii uirum.
- 490 EPI at ei oratores sunt populi, summi uiri;
 Ambracia ueniunt huc legati publice.
 GEL ergo oratores populi, summates uiri,
 summi accubent, ego infumatis infumus.
- EPI haud aequom est te inter oratores accipi.
- 495 GEL equidem hercle orator sum, sed procedit parum.
 cras de reliquiis nos uolo—
 EPI multum uale.
 GEL perii hercle uero plane, nihil obnoxie.
 uno Gelasimo minus est quam dudum fuit.
 certum est mustelae posthac numquam credere,

484–85 *solum feruntur in A; ante 483 pos. Bothe*

484 *processitat ego hac A, processit hac ego Goetz, processi sat ego hac Seyffert*

496 *totum uersum Epignomo dat P, sed spatium ante multum exstat in A*

²⁶ This is the number required to fill all the couches.

²⁷ A bench for sitting, thus much less comfortable than the couches on which the other guests lie.

STICHUS

- EPI Goodbye.
- GEL Are you resolved?
- EPI Yes, I am resolved. I'll dine at home.
- GEL But as there was no success this way, I'll go on a more open road instead; I'll speak plainly like this: since you don't want to promise to come to me, do you want me to come to dinner to you? 485
- EPI If I could, I would; but here at my place nine²⁶ foreigners are dining.
- GEL I don't expect to lie down on a couch; you know that I'm a man of the single bench.²⁷
- EPI But they're public ambassadors, men of the highest rank; they're coming here from Ambracia²⁸ as envoys of the state. 490
- GEL Then the public ambassadors, the men of the highest rank, will lie at the high end, and I, a man of the lowest rank, will lie at the lowest end.
- EPI It isn't right that you should be entertained among ambassadors.
- GEL I for one am an ambassador, but I'm getting on badly. From the leftovers I'd like us tomorrow— 495
- EPI (*interrupting*) I wish you a very good day.

Exit EPIGNOMUS into his house.

- GEL I've perished truly and plainly, with nothing preventing it. There's one Gelasimus less than there was a while ago. I'm resolved never to trust a weasel again from now on:

²⁸ A Greek city, later (in 189 BC) captured by M. Fulvius Nobilior.

PLAUTUS

500 nam incertiore nullam noui bestiam;
 quaen eapse deciens in die mutat locum,
 ea ego auspicau in re capitali mea?
 certum est amicos conuocare, ut consulam
 qua lege nunc me . . . esurire oporteat.

ACTVS IV

IV. i: ANTIPHO. PAMPHILIPPVS. EPIGNOMVS

505 ANT ita me di bene ament measque mihi bene seruassint fi-
 lias,
 ut mi uolup est, Pamphilippe, quia uos in patriam do-
 mum
 rediisse uideo bene gesta re ambos, te et fratrem tuom.
 PAMPHILI satis aps te accipiam, nisi uideam mihi te amicum
 esse, Antipho;
 nunc quia te amicum mi experior esse, credetur tibi.
 510 ANT uocem ego te ad me ad cenam, frater tuos ni dixisset
 mihi
 te apud se cenaturum esse hodie, quom me ad se ad
 cenam uocat.
 et magis par fuerat me uobis dare cenam aduenienti-
 bus
 quam me ad illum promittere, nisi nollem ei aduorsa-
 rier.
 nunc me gratiam aps te inire uerbis nil desidero:
 515 cras apud me eritis et tu et ille cum uostris uxoribus.

502 auspicau in *CD et Nonius*, auspicauin *B*, auspicabi in *A*
 509 quia *P*, quoniam *A* te amicum mihi *P*, ex te mihi cum *A* cred-
 itur Ω , credetur *Bothe*

STICHUS

I don't know any less reliable animal. Did I seek omens 500
in a matter of life and death for me through an animal
that changes its place ten times a day? I'm resolved to
assemble my friends in order to consult them on which
terms now I . . . ought to starve.

Exit GELASIMUS to the right.

ACT FOUR

Enter ANTIPHO and PAMPHILIPPUS from the left.

ANT As truly as the gods may love me well and keep my 505
daughters well for me, Pamphilippus, it is a pleasure for
me to see that you've both, you and your brother, re-
turned home to our country conducting your business so
successfully.

PAMPHILI I'd take security from you, if I didn't see that you're
friendly toward me, Antipho; now that I realize that
you're friendly toward me, I'll take your word for it.

ANT I'd invite you to my place for dinner, if your brother 510
hadn't told me that you're going to dine at his place to-
day, when he was inviting me to his place to dinner. And
it would have been more appropriate for me to give you
two dinner on your arrival than to accept his invitation,
but I wouldn't have wished to oppose him. Now I have
no desire to get your goodwill through mere words: to- 515
morrow both you and he will be at my place together
with your wives.

PLAUTUS

- PAMPHILI at apud me perendie. nam ille heri me iam uocauerat
in hunc diem. sed satin ego tecum pacificatus sum, Antipho?
- ANT quando ita rem gessistis ut uos uelle amicosque adde-
cet,
pax commerxque est uobis mecum. nam hoc tu facito
ut cogites:
- 520 ut quoique homini res parata est, perinde amicis utitur:
si res firma, <item> firmi amici sunt; sin res laxe labat,
itidem amici collabascunt: res amicos inuenit.
- EPI iam redeo. nimia est uoluptas, ubi diu afueris domo,
domum ubi redicris, si [t]ibi nulla est aegritudo animo
obuiam.
- 525 nam ita me apsepte familiarem rem uxor curauit
meam,
omnium me exilem atque inanem fecit aegritudinum.
sed eccum fratrem Pamphilippum, incedit cum socero
suo.
- PAMPHILI quid agitur, Epignome?
- EPI quid tu? quam dudum in portum uenis?
- PAMPHILI hau longissime postilla.
- EPI iam iste est tranquillus tibi?
- 530 ANT magis quam mare quo ambo estis uecti.
- EPI facis ut alias res soles.
hodie exoneramus nauem, frater?
- PAMPHILI clementer uolo.
nos potius oneremus nosmet uicissatim uoluptatibus.
quam mox cocta est cena? impransus ego sum.
- EPI abi intro ad me et laua.

521 item *propter spatium in A inuentum add. Studemund*

524 tibi Ω, ibi *Acidalius*

529 huc Ω, hau *Guyet*

STICHUS

PAMPHILI But at my place the day after tomorrow; he'd already invited me yesterday for today. But have I made peace with you sufficiently, Antipho?

ANT Since you two conducted your business the way you and your friends ought to wish, I have peace and friendly relations with you; do think about this: each man has 520 friends just as he has possessions at hand. If his possessions are stable, his friends are stable, too; if his possessions waver wildly, his friends begin to waver, too. Possessions find friends.

Enter EPIGNOMUS from his house.

EPI (*into the house*) I'll be back directly. (*to the audience*) It's an enormous joy if after your long absence from home and after your return home no sorrow reaches your heart: my wife looked after my affairs in such a way in 525 my absence that she made me free and empty of all sorrows. But look, my brother Pamphilippus is walking along with his father-in-law.

PAMPHILI How are you, Epignomus?

EPI And how are you? How long ago did you come into harbor?

PAMPHILI Not long at all after you.

EPI Is that chap calm toward you now? (*points to Antipho*)

ANT More so than the sea you both traveled on. 530

EPI (*to Antipho*) You're always the same. (*to Pamphilippus*) Should we unload the ship today, my brother?

PAMPHILI Gently, please. Rather, let's load ourselves up with pleasures for a change. How soon is dinner cooked? I haven't had lunch.

EPI Go in to my place and have a bath.

PLAUTUS

- PAMPHILI deos salutatum atque uxorem modo intro deuortor
domum;
- 535 haec si ita ut uolo conficio, continuo ad te transeo.
- EPI apud nos eccillam festinat cum sorore uxor tua.
- PAMPHILI optume est, iam istoc morai minus erit. iam ego
apud te ero.
- ANT prius quam abis, praesente ted huic apologum agere
unum uolo.
- PAMPHILI maxume.
- ANT fuit olim, quasi ego sum, senex; ei filiae
- 540 duae erant, quasi nunc meae sunt; eae erant duobus
nuptae fratribus,
quasi nunc meae sunt uobis.
- EPI miror quo euasurust apologus.
- ANT erant minori illi adulescenti fidicina et tibicina,
peregre aduexerat, quasi nunc tu; sed ille erat caeleps
senex,
quasi ego nunc sum.
- EPI perge porro. praesens hicquidem est apologus.
- 545 ANT deind' senex ille illi dixit, quoius erat tibicina,
quasi ego nunc tibi dico—
- EPI ausculdo atque animum aduerto sedulo.
- ANT “ego tibi meam filiam bene quicum cubitares dedi:
nunc mihi reddi ego aequom esse aps te quicum cubi-
tem censeo.”
- EPI quis istuc dicit? an ille quasi tu?
- ANT quasi ego nunc dico tibi.
- 550 “immo duas dabo,” inquit ille adulescens, “una si pa-
rum est;
et si duarum paenitebit,” inquit, “addentur duae.”

537 morae Ω, morai *Lachmann*

STICHUS

PAMPHILI I'll just pop in at home to greet the gods and my wife; if I finish this the way I want to, I'll come over to you at once. 535

EPI Look, your wife is bustling around at our place with her sister.

PAMPHILI That's excellent; because of that there will be less delay now. I'll be with you in a moment.

ANT Before you leave, I want to tell this chap (*points to Epinomus*) one story in your presence.

PAMPHILI Absolutely.

ANT Once upon a time there was an old man, the same as I am; he had two daughters, the same as I do now; they were married to two brothers, the same as mine are now married to you. 540

EPI I wonder what this story is going to get at.

ANT That younger man had a lyre girl and a flute girl; he'd brought them from abroad, the same as you now. But that old man was widowed, the same as I am now.

EPI Continue further. This story is very much to the point.

ANT Then that old man said to the one the flute girl belonged to, the same as I'm now saying to you— 545

EPI (*interrupting*) I'm listening and paying attention carefully.

ANT "I've given you my daughter so that you could sleep pleasantly with her; now I think it's fair that I should be given someone by you in return so that I can sleep with her."

EPI Who says that? That one the same as you?

ANT Now I'm speaking to you as the one the same as me. "No, I'll give you two," says that young man, "if one is too little; and if you're not content with two," he says, "two more will be added." 550

PLAUTUS

- EPI quis istuc quaeso? an ille quasi ego?
 ANT is ipse quasi tu. <tum> senex
 ille quasi ego "si uis," inquit "quattuor sane dato,
 dum equidem hercle quod edint addas, meum ne
 contruncent cibum."
 555 EPI uidelicet parcum fuisse illum senem, qui <id> dixerit,
 quom ille illum, qui pollicetur, etiam cibum poposcerit.
 ANT uidelicet [non] nequam fuisse illum adulescentem, qui
 ilico
 ubi ille poscit denegarit dare se granum tritici.
 hercle qui aequom postulabat ill' senex, quando qui-
 dem
 560 filiae illae dederat dotem, accipere pro tibia.
 EPI hercle illequidem certo adulescens docte uorsutus fuit,
 qui seni illi concubinam dare dotatam noluit.
 ANT senex quidem uoluit, si posset, indipisci de cibo;
 quia nequit, qua lege licuit uelle dixit fieri.
 565 "fiat," ille inquit adulescens. "facis benigne," inquit se-
 nex.
 "habeon rem pactam?" inquit. "faciam ita," inquit, "ut
 fieri uoles."
 sed ego ibo intro et gratulabor uostrum aduentum filiis.
 post lauatum in pyelum ibo, ibi fouebo senectutem
 meam.
 post ubi lauero, otiosus uos opperiar accubans.

- 552 tum *add. Acidalius* 554 edant *P*, edint *Acidalius*
 555 id *add. Loman* 556 quom/quoniam (qm *CD*, qño *B*) ille
 illi pollicetur qui eum *P*, *corr. Petersmann*
 557 non fuisse illum nequam *P*, [non] nequam fuisse illum *Loman*
 558 denegauit *P*, denegarit *Acidalius*

STICHUS

- EPI Who says that, please? That one the same as me?
- ANT The very man, the one the same as you. Then that old man the same as me says, "if you wish, do give me four, so long as you provide them with enough to eat, so that they won't gobble up my food."
- EPI Since he said this, it's obvious that that old man was a miser, as he even asked for food from the man who made him the promise. 555
- ANT No, it's obvious that that young man was a good-for-nothing, since he immediately said he wouldn't give a grain of wheat when that man made the request. Seriously, since that old man had given a dowry to his daughter, he demanded only what's fair, to receive one for the flute girl. 560
- EPI Really, that young man was certainly cunningly clever, since he didn't want to give that old man a concubine with a dowry.
- ANT Well, the old man wanted to gain his point about the food, if he could; as he couldn't, he said he wanted it to be done on any terms allowed. "Yes," said that young man. "That's kind of you," said the old one. "Have I got it settled?" he said. "I'll act the way you want it done," said the other. (*after a pause*) But I'll go in and congratulate my daughters on your arrival. Then I'll go to the bathtub to wash; there I'll soothe my old age. Then, when I've washed, I'll wait for you at my leisure and reclining at table. 565

Exit ANTIPHO into the house of Epignomus.

568 postea ibo lauatum in pyelum P, poste ibo lautum in pyelum Fleckeisen, post lauatum in pyelum ibo Havet

- 570 PAMPHILI graphicum mortalem Antiphonem! ut apologum
fecit quam fabre!
- EPI etiam nunc scelestus sese ducit pro adolescentulo.
dabitur homini amica, noctu quae in lecto occentet se-
nem.
- PAMPHILI namque edepol aliud quidem illi quid amica opus
sit nescio.
sed quid agit parasitus noster Gelasimus? etiam ualet?
- 575 EPI uidi edepol hominem hau perdudum.
- PAMPHILI quid agit?
- EPI quod famelicus.
- PAMPHILI quin uocasti hominem ad <te ad> cenam?
- EPI nequid adueniens perderem.
atque eccum tibi lupum in sermone: praesens esuriens
adest.
- PAMPHILI ludificemur hominem.
- EPI capti consili memorem mones.
- IV. ii: GELASIMVS. PAMPHILIPPVS. EPIGNOMVS
- 580 GEL sed ita ut ocepi narrare uobis: quom hic non affui,
cum amicis deliberaui iam et cum cognatis meis.
ita mi auctores fuere, ut egomet me hodie iugula-
rem . . . fame.
sed uideone ego Pamphilippum cum fratre Epignomo?
atque is est.
aggrediar hominem. <o> sperate Pamphilippe, o spes
mea,

571 esse *P*, sese *Dousa*, se esse *Acidalius*

572 acentet *B*, accendet *CD*, occentet *Pistoris*

576 te ad *add. Ritschl*

583 o *add. Loman*

STICHUS

PAMPHILI What a remarkable fellow Antipho is! How skillfully
he made up his story! 570

EPI The rascal still takes himself for a youth. The old chap
will get a girlfriend to sing for him in bed at night.

PAMPHILI Yes, I really don't know any other reason why he'd
need a girlfriend. But how is our hanger-on Gelasimus?
Is he still well?

EPI I saw him not long ago. 575

PAMPHILI How does he fare?

EPI Like a starveling.

PAMPHILI Why didn't you invite him to your place for din-
ner?

EPI In order not to lose anything on my arrival. And look,
here you have the wolf in the fable:²⁹ he's present, hun-
gry.

PAMPHILI Let's make fun of him.

EPI You're reminding someone who remembers the plan
that has been made.

Enter GELASIMUS from the right.

GEL (*to the audience*) But as I began to tell you: when I wasn't
here, I had a discussion with my friends now and with 580
my relatives. They advised me to cut my throat today . . .
through hunger. But am I seeing Pamphilippus with his
brother Epignomus? Yes, it's him. I'll approach him.
(*does so*) O hoped-for Pamphilippus, O my hope, O my

²⁹ A proverbial expression, much like our "speak of the devil (and the devil shall come)."

PLAUTUS

- 585 o mea uita, o mea uoluptas, salue! saluom gaudeo
peregre te in patriam rediisse.
- PAMPHILI credo; salue, Gelasime.
- GEL ualuistin bene?
- PAMPHILI sustentatum est sedulo.
- GEL edepol gaudeo.
- edepol ne ego nunc mihi medimnum mille esse argenti
uelim.
- EPI quid eo tibi opust?
- GEL hunc hercle ad cenam ut uocem, te non uocem.
- EPI aduorsum te fabulare.
- GEL illud quidem, ambos ut uocem;
- 590 et simi<tu> equidem hau maligne uos inuitassem do-
mum
ad me, sed <mi> ipsi do<mi me>ae nihil est. atque hoc
scitis uos.
- EPI edepol te uocem lubenter, si superfiat locus.
- GEL quin tum stans opstrusero aliquid strenue.
- EPI immo unum hoc potest—
- GEL quid?
- EPI ubi conuiuiae abierint, tum uenias.
- GEL uae aetati tuae!
- 595 EPI uasa lautum, non ad cenam dico.
- GEL di te perduint!
quid ais, Pamphilippe?
- PAMPHILI ad cenam hercle alio promisi foras.
- GEL quid, "foras"?

585 credo (*uel saluo*?) A (*nota personae praecedit*), saluum P (*nota personae sequitur*) 590–91 solum feruntur in A

590 equidem simi* A, equidem simitu *Studemund*, *transp. Lindsay* 591 *hi ipsi do***ae A, mihi ipsi domi meae *Studemund*

STICHUS

life, O my pleasure, my greetings! I'm glad you've returned safely to our country from abroad. 585

PAMPHILI I believe you. My greetings, Gelasimus.

GEL Have you been well?

PAMPHILI I've taken good care of myself.

GEL I'm really glad. Honestly, now I'd like to have a thousand bushels³⁰ of silver.

EPI What do you need that for?

GEL In order to invite him for dinner (*points to Pamphilippus*), and not to invite you.

EPI You're talking to your own disadvantage.

GEL I mean, in order to invite you both; and I wouldn't have 590
grudged inviting you together to my home, but I myself have nothing at home. And you two know this.

EPI I'd invite you with pleasure, if there were any room left.

GEL Then I'll thrust something down energetically while standing up.

EPI No, but this one thing is possible—

GEL (*interrupting*) What?

EPI Come when the guests have left.

GEL Curse you!

EPI To wash dishes, I mean, not for dinner. 595

GEL (*to Epignomus*) May the gods ruin you! (*to Pamphilippus*) What do you say, Pamphilippus?

PAMPHILI I've promised to go out somewhere for dinner.

GEL What, "out"?

³⁰ A dry measure roughly equivalent to 54 liters.

PLAUTUS

- PAMPHILI foras hercle uero.
 GEL qui malum tibi lasso lubet
 foris cenare?
 PAMPHILI utrum tu censes?
 GEL iuben domi cenam coqui
 atque ad illum renuntiari?
 PAMPHILI solus cenabo domi?
 600 GEL non enim solus: me uocato.
 PAMPHILI at ille ne suscenseat,
 mea qui causa sumptum fecit.
 GEL facile excusari potest.
 mihi modo ausculta, iube cenam domi coqui.
 EPI non me quidem
 faciet auctore hodie ut illum decipiat.
 GEL non tu hinc abis?
 nisi me non perspicere censes quid agas. caue sis tu
 tibi,
 605 nam illic homo tuam hereditatem inhiat quasi esuriens
 lupus.
 non tu scis quam . . . efflicentur homines noctu hic in
 uia?
 PAMPHILI tanto pluris qui defendant ire aduersum iussero.
 EPI non it, non it, quia tanto opere suades ne ebitat.
 <GEL> iube
 domi mi tibiue tuaeque uxori celeriter cenam coqui.
 610 si hercle faxis, non opinor dices deceptum fore.
 PAMPHILI per hanc tibi cenam incenato, Gelasime, esse ho-
 die licet.

STICHUS

PAMPHILI Yes, out.

GEL Why the deuce do you wish to dine out when you're tired?

PAMPHILI What do you think I should do?

GEL Won't you have a dinner cooked at home and your regrets sent to your host's house?

PAMPHILI Will I dine at home alone?

GEL No, not alone: invite me. 600

PAMPHILI But I'm afraid that the man who has spent money for my sake might be upset.

GEL An excuse can be made easily. Just listen to me, have dinner cooked at home.

EPI He won't be acting on my advice today in deceiving him.

GEL (*to Epignomus*) Won't you go away from here? Unless you think I don't see through what you're up to. (*to Pamphilippus*) Do watch out for yourself: that fellow is gapping at your inheritance like a hungry wolf. Don't you know how . . . people are murdered here in the street at night? 605

PAMPHILI All the more servants I shall tell to come toward me³¹ to defend me.

EPI (*teasing*) He isn't going, he isn't going, because you advise him so strongly not to go out.

GEL (*to Pamphilippus*) Have a dinner cooked at home quickly, for myself and you and your wife. If you do so, I don't think you'll say you've been deceived. 610

PAMPHILI As far as this dinner is concerned, Gelasimus, you can remain without dinner today.

³¹ It was customary that masters would not go home alone after drinking; slaves had to come and pick them up.

PLAUTUS

- GEL ibisne ad cenam foras?
 PAMPHILI apud fratrem ceno in proxumo.
 GEL certumne est?
 PAMPHILI certum.
 GEL edepol te hodie lapide percussum uelim.
 PAMPHILI non metuo: per hortum transibo, hau prodibo in
 publicum.
 615 EPI quid ais, Gelasime?
 GEL oratores tu accipis, habeas tibi.
 EPI tua pol refert.
 GEL enim, si quidem mea refert, opera utere.
 EPI posse edepol tibi opinor etiam uni locum condi
 p<erbon>um
 ubi accubes.
 PAMPHILI sane faciundum censeo.
 GEL o lux oppidi!
 EPI si arte poteris accubare.
 GEL uel inter cuneos ferreos
 620 tantillum loculi ubi catellus cubet, id mi sat erit loci.
 EPI exorabo aliquo modo. ueni.
 GEL hucine?
 EPI immo in carcerem;
 nam hic quidem genium meliorem tuom non facies.
 eamus, tu.
 PAMPHILI deos salutabo modo, poste ad te continuo transeo.
 GEL quid igitur?
 EPI dixi equidem in carcerem ires.

614 non prodibo Ω , haud prodibo *Müller*

617 condi p -um *A*, conspicor *P*, condi p<erbon>um *Gilleland*,
 condi p<aruol>um *Petersmann*

620 saeris est *A*, saterest *P*, sat erit *Bothe*

STICHUS

GEL Will you go out for dinner?

PAMPHILI I'm dining at my brother's next door.

GEL Is that your decision?

PAMPHILI Yes.

GEL I really hope you'll be murdered with a rock today.

PAMPHILI I'm not afraid; I'll go over through the garden, I won't go out in the open.

EPI What do you say, Gelasimus?

615

GEL You're entertaining ambassadors, have them for yourself.

EPI It's in your interest.

GEL Well, if it is indeed in my interest, accept my services.

EPI I think an excellent space can be made for one man like yourself to recline in.

PAMPHILI I do think this ought to be done.

GEL O light of the town!

EPI If you can recline in a small space.

GEL Even the tiny space between iron bars where a puppy lies will be enough space for me. 620

EPI I'll persuade them somehow. Come.

GEL Here? (*points to the house of Epignomus*)

EPI No, into prison; here you won't improve your lot. (*to Pamphilippus*) Let's go.

PAMPHILI I'll just greet the gods, then I'll come over to you at once.

Exit PAMPHILIPPUS into his house.

GEL Well then?

EPI I've told you to go to prison.

PLAUTUS

- GEL quin si iusseris,
 625 eo quoque ibo.
 EPI di immortales! hicquidem pol summam in crucem
 cena aut prandio perduci potest.
 GEL ita ingenium meum est:
 quicumuis depugno multo facilius quam cum fame.
 EPI dum parasitus mi atque fratri fuisti, rem confregimus.
 GEL non ego isti apud te—?
 EPI satis spectata est mihi iam tua felicitas;
 630— nunc ego nolo ex Gelasimo mi fieri te Catagelasimum.
 31 GEL iamne abierunt? Gelasime, uide, nunc consilio capto
 opust.
 633— egone? tune. mihine? tibine. uiden ut annona est
 35 grauis?
 uiden benignitates hominum ut periere et prothymiae?
 uiden ridiculos nihili fieri atque ipsos parasitarier?
 numquam edepol me uiuom quisquam in crastinum
 inspiciet diem;
 640 nam mihi iam intus potione iunceae onerabo gulam
 neque ego hoc committam ut me esse homines mor-
 tuom dicant fame.

632 nunc consilio capto opust A, quid es capturus consili P

633–35 uides Ω, uiden *Fleckeisen* 636 ut A, om. P

STICHUS

GEL If you tell me to, I'll go there as well. 625

EPI Immortal gods! This chap could be led to the top of a cross for a dinner or a lunch.

GEL That's what my character is like: I fight much more easily with anything else than with hunger.

EPI As long as you were my and my brother's hanger-on, we wrecked our wealth.

GEL There at your place, wasn't I—

EPI (*interrupting*) The good luck you bring is sufficiently known to me. Now I don't want you to turn from Gelasimus to Catagelasimus³² toward me. 630

Exit EPIGNOMUS into his house.

GEL Have they left already? Gelasimus, watch out, now you need to hatch a plan. I? You. For myself? For yourself. 635
Can't you see how oppressive the cost of bread is? Can't you see how people's acts of kindness and friendliness have disappeared? Can't you see how jesters are considered worthless and their patrons act as hangers-on themselves? Never will anyone see me alive come tomorrow: I'll go inside, burden my gullet with a drink of rushes,³³ and won't let it come to this that people say I've died 640
from hunger.

Exit GELASIMUS to the right.

³² The name *Gelasimus*, "funny, laughable," is based on the Greek verb *gelan*, "laugh." *Catagelasimus* is based on *katagelan*, "laugh at somebody."

³³ Rushes were used for making ropes; Gelasimus says that he wants to hang himself.

PLAUTUS

ACTVS V

V. i: STICHVS

STI more hoc fit atque stulte mea sententia:
 si quem hominem exspectant, eum solent prouisere;
 qui hercle illa causa ocius nihilo uenit.
 idem ego nunc facio, qui prouiso Sagarinum,
 645 qui nihilo citius ueniet tamen hac gratia.
 iam hercle ego decumbam solus, si ille huc non uenit.
 cadum modo hinc a me huc cum uino transferam,
 postidea accumbam. quasi nix tabescit dies.

V. ii: SANGARINVS. STICHVS

SANG saluete, Athenae, quae nutrices Graeciae,
 650 <O> terra erilis patria, te uideo lubens.
 sed amica mea et conserua quid agat Stephanium
 curae est, ut ualeat. nam Sticho mandaueram
 salutem ut nuntiaret atque ei ut diceret
 me hodie uenturum, ut cenam coqueret temperi.
 655 sed Stichus est hicquidem.

STI fecisti, ere, facetias,
 quom hoc donauisti dono tuom seruom Stichum.
 pro di immortales! quot ego uoluptates fero,
 quot risiones, quot iocos, quot sauia,
 saltationes, blanditias, prothymias!

648 post<id>ea *Ritschl*

650 o *add. Loman*

STICHUS

ACT FIVE

Enter STICHUS from the house of Pamphilippus, setting up a bench.

STI This is done stupidly and idiotically in my opinion: when people expect someone, they tend to keep watch for him; yet he doesn't come any faster on that account. I'm now doing the same; I'm keeping watch for Sangarinus, who still won't come any faster for this reason. Soon I'll recline at table alone, if he doesn't come here. I'll just bring the jar with wine over from my place, then I'll recline. The day is melting away like snow. 645

Exit STICHUS into the house of Epignomus.

Enter SANGARINUS from the left.

SANG Greetings, Athens, you who are the nurse of Greece; o land of my master, I see you with pleasure. But I'm worried how my girlfriend and fellow-slave Stephanium is doing and how she's faring; I'd charged Stichus to give her my greetings and to tell her that I was going to come today, so that she might cook dinner in good time. 650
655

Enter STICHUS from the house of Epignomus with a big jar of wine.

SANG But this is Stichus.

STI Master, you did a delightful deed when you presented your slave Stichus with this gift. Immortal gods! How many joys I'm carrying, how much laughter, how many jokes, how many kisses, dances, allurements, and acts of kindness!

PLAUTUS

- 660 SANG Stiche.
 STI hem!
 SANG quid fit?
 STI eugae! Sangarine lepidissime,
 fero conuiuam Dionysum mihique et tibi.
 namque edepol cena cocta est, locus liber datust
 mihi et tibi apud uos—nam apud nos est conuiuium,
 ibi uoster cenat cum uxore adeo et Antipho,
 665 ibidem erus est noster—, hoc mihi dono datum est.
 SANG quis somniauit aurum?
 STI quid id ad te attinet?
 proin tu lauare propera.
 SANG lautus sum.
 STI optume.
 [sequere ergo hac me intro, <Sangarine>.
 SANG ego uero sequor.]
 STI uolo eluamus hodie, peregrina omnia
 670 relinque, Athenas nunc colamus. sequere me.
 SANG sequor et domum redeundi principium placet.
 bona scaeua strenaque obuiam accessit mihi.

V. iii: STEPHANIVM

- 674— STE mirum uideri nemini uostrum uolo, spectatores,
 75 quid ego hinc quae illic habito exeam: faciam uos cer-
 tiores.
 domo dudum huc arcessita sum, <nam> quoniam nun-
 tium est
 istarum uenturos uiros, ibi festinamus omnes;

668 Sangarine *add. Ritschl uersum secl. Leo*

676 nam *add. Ritschl*

STICHUS

- SANG Stichus! 660
- STI Oh!
- SANG How are things?
- STI Hurray! Most delightful Sangarinus, I'm bringing Dionysus³⁴ as guest for me and you. Yes, dinner is cooked and you and I have been given a free space at your place—well, at our place there is a banquet, there your master is dining with his wife besides and Antipho, and our master is in the same place—and this has been given as a gift to me. (*points to the wine*) 665
- SANG Who has dreamed up the gold?
- STI What does it matter to you? So be quick to wash.
- SANG I am washed.
- STI Perfect. [Then follow me inside this way, Sangarinus.
- SANG Yes indeed.]
- STI I want us to be purified today; leave everything foreign behind; let's live in Athens now. Follow me. 670
- SANG Yes, I'm following you, and I like the start of our return home. A good omen and favorable sign have come my way.

Exeunt STICHUS and SANGARINUS into the house of Pamphilippus.

Enter STEPHANIUM from the house of Epignomus.

- STE I don't want it to seem strange to any of you, spectators, why I, who live over there, am coming out from here; I'll let you know. A while ago I was summoned from home to this place: when it was announced that these women's husbands were going to come, we all bustled about; 675

³⁴ The god of wine, here used metonymically for the wine itself.

PLAUTUS

lectis sternendis studuimus munditiisque apparandis.
 inter illud tamen negotium meis curauit amicis
 680 Sticho et conseruo Sagarino meo cena cocta ut esset.
 Stichus opsonatus, ceterum ego curam do: id
 allegauit.
 nunc ibo hinc et amicos meos curabo hic aduenientis.

V. IV: SANGARINVS. STICHVS

SANG agite ite foras: ferte pompam. cado te praeficio, Stiche.
 omnibus modis temptare certum est nostrum hodie
 conuiuium.
 685 ita me di ament, lepide accipimur quom hoc recipimur
 in loco.
 quisquis praetereat, commissatum uolo uocari.
 STI conuenit,
 dum quidem hercle quisque <ueniet> ueniat cum uino
 suo.
 nam hinc quidem hodie polluctura praeter nos [iac-
 tura] da[bi]tur nemini.
 nosmet inter nos ministremus monotropi.
 SANG hoc conuiuium est
 690 pro opibus nostris satis commodule nucibus, fabulis, fi-
 culis,
 olea, enthryptillo, lupillo comminuto, crustulo.
 STI satiust seruo homini modeste [melius] facere sumptum
 quam ampliter.
 suom quemque decet: quibus diuitiae domi sunt, sca-
 phiis, cantharis,

680 uel Sagarino si meo cum synizesi legas

681 adlegauit Goetz 687 ueniet add. Goetz

688 iactura del. Ritschl da[bi]tur Lindsay

STICHUS

we were busy spreading the couches and cleaning up. Still, during that business I took care that dinner would be cooked for my boyfriends, Stichus and my fellow-slave Sangarinus. Stichus has bought the food, I'm taking care of the rest; that's what he commissioned. Now I'll go away and look after my boyfriends here on their arrival. 680

Exit STEPHANIUM into the house of Pamphilippus.

Enter SANGARINUS and STICHUS from the house of Pamphilippus with the wine, water, some cups, and a few nibbles.

SANG Go on, come out; bring the supply train. I put you in charge of the jug, Stichus. I'm resolved to put our banquet through all sorts of paces today. As truly as the gods may love me, we're being entertained delightfully while we're being entertained in this place. I want everybody who walks past to be invited to join the revelry. 685

STI Agreed, so long as everybody who comes, comes with his own wine: nobody besides us is given a serving from this today. We'll wait on each other exclusively.

SANG This banquet is good enough for our means, with nuts, little beans, little figs, olives, little cakes, tiny lupine seeds, and pastries. 690

STI For a slave it's better to spend money in moderation rather than in excess. What each man's station allows him suits him best. Those who have wealth at home, drink

691 oleae in tripillo A, oleae interiplio P, olea entriptillo *Hiltbrunner*
 692 sat est Ω et Nonius, satiust Guyet melius P, A non legitur (sed habet spatium), om. Nonius

693 quemque P, quique A scaphio et Ω, scaphiis *Bothe*

STICHUS

from good beakers, tankards, and goblets, but we, from our little Samian³⁵ cups; all the same, we do drink, all the same, we do perform our functions as our means allow. 695

SANG Play the morra game³⁶ as to which of us should recline where.

STI You should absolutely go to the top. And just so that you may know, I'm sharing with you in this way: look and take whichever province³⁷ you want to take now.

SANG What province is that?

STI Do you prefer to exert authority over Fons or over Liber?³⁸ 700

SANG I much prefer to do so over liquid Liber. But while my and your girlfriend is eating and while she's dressing up, I want us to have fun among ourselves. For this banquet I make you commander.

STI I've had an absolutely delightful idea: like Cynic philosophers³⁹ we're being entertained on a bench rather than on couches.

SANG Indeed, it's much more pleasant here. But, our commander, why is the bowl resting in the meantime? See how many cups we're drinking. 705

STI As many as you have fingers on a hand. There's a Greek song: drink five or three, but not four.⁴⁰

³⁵ Samian earthenware was proverbially cheap.

³⁶ An ancient hand game sometimes played to decide issues.

³⁷ A reference to the distribution of provinces among former magistrates. ³⁸ The two deities stand for water and wine, respectively; Romans and Greeks did not normally drink their wine undiluted.

³⁹ The Cynic school of philosophy goes back to Diogenes of Sinope (fourth century BC), who rejected the comforts of civilization.

⁴⁰ An uneven number was considered to bring good luck.

PLAUTUS

- SANG tibi propino. decumam a fonte tibi tute inde, si sapis.
bene uos, bene nos, bene te, bene me, bene nostram
etiam Stephanium!
- [710 STI bibe si bibis.
- SANG non mora erit apud me.
- STI edepol conuiui sat est,
modo nostra huc amica accedat: id abest, aliud nil
abest.]
- STI lepide hoc actum est. tibi propino cantharum. uinum
tu habes.
- SANG nimis uellem aliquid pulpamenti.
- STI si horum quae assunt paenitet,
nihil est. tene aquam.
- SANG melius dicis; nil moror cuppedia.
- 715 bibe, tibicen. age siquid agis, bibendum hercle hoc est,
ne nega.
quid hic fastidis quod faciundum uides esse tibi? quin
bibis?
[age si quid agis, accipe inquam. hoc non impendet
publicum?]
haud tuom istuc est te uereri. eripe ex ore tibias.
- STI ubi illic biberit, uel seruato meum modum uel tu dato.

708 decumam a *B*, decuma *CD*, decumum a *A*

710–11 *uersus secl. Langen*

717 non hoc *P*, *transp. Acidalius uersum del. Petersmann*

⁴¹ As there are five cups of wine, this means the addition of half a cup of water. The slaves are thus barely diluting their wine.

STICHUS

SANG (*pouring wine into a mixing bowl*) I'm drinking a toast to you. You'd better put one-tenth from the water jug in for yourself.⁴¹ (*Stichus does so, and Sangarinus and Stichus take cups*) Good health to you all, good health to us, good health to you, good health to me, good health also to our Stephanium! (*they drink*)

[STI Drink if you're going to drink. 710

SANG There won't be any delay on my part.

STI Goodness, I've had enough of the banquet; if only our girlfriend were to come here. That's missing, nothing else is missing.]

STI This has been done delightfully. I'm toasting a bowl to you. You have the wine.

SANG (*as he is filling the mixing bowl*) I'd really like some hors d'oeuvres.

STI There aren't any if you aren't satisfied with what's here already. Take some water. (*pours it in*)

SANG You're right; I'm not bothered about delicacies. (*tries to pass the drink to the piper*) Drink, piper. Do it, if you're doing anything, you have to drink this, stop refusing. Why are you scorning what you can see you have to do? Why won't you drink? [Act if you're going to act, take this, I'm telling you. Won't the public pay for this?] That bashfulness of yours is not your true character. Pull the pipes from your mouth. 715

*The piper obeys and begins to drink.*⁴²

STI When he's had his drink, either stick to my measure or

⁴² Despite the absence of musical accompaniment, the recitative continues, as the meter shows.

PLAUTUS

- 720 nolo ego nos prorsum <hoc> ebibere. nulli rei erimus
postea;
namque edepol quam uis desubito uel cadus uorti po-
test.
- SANG quid igitur? quamquam grauatus fuisti, non nocuit ta-
men.
- 723 age,
723^a tibicen, quando bibisti, refer ad labeas tibias.
suffla celeriter tibi buccas quasi proserpens bestia.
725 agedum, Stiche, uter demutassit, poculo multabitur.
- STI bonum ius dicis. impetrare oportet qui aequom postu-
lat.
- SANG age ergo opserua. si peccassis, multam hic retinebo
ilico.
- STI optumum atque aequissimum oras. em tibi hoc pri-
mum omnium.
haec facetia est, amare inter se riualis duos,
730 uno cantharo potare, unum scortum ducere.
hoc memorabile est: ego tu sum, tu es ego, unianimi
sumus,
unam amicam amamus ambo, mecum ubi est, tecum
est tamen;
tecum ubi autem est, mecum ibi autem est: neuter
<ne>utri inuidet.
- SANG ohe, iam satis! nolo optaedescat; alium ludum nunc
uolo.

720 prosumo (pro summo CD) bibere P, prosum <hoc> ebibere
Müller

733 <ne>utri Kellerhoff

STICHUS

distribute your own.⁴³ I don't want us to drink this up
altogether. We'll be fit for nothing afterward; even a jar
can be tipped up as quickly as you like.⁴⁴ 720

SANG (*to the piper*) Well then? Even though you objected, it
didn't hurt you. Go on, piper, now that you've had your
drink, return the pipes to your lips. Inflate your cheeks
quickly like a serpent.

The piper begins to play again.

SANG Come on, Stichus, whichever of us makes a slip will for-
feit a cup. 725

STI What you say is perfectly right. Someone who demands
what's fair ought to get it.

SANG Go on then, watch. (*makes a dance move*) If you make a
slip, I'll retain the fine here on the spot.

STI What you ask is absolutely right and fair. Here you are,
this is the first performance of all. (*starts dancing*) This
is an amusing thing, that two rivals love each other, drink 730
from one single cup, and hire one single prostitute. This
is remarkable: I am you, you are me, we're in full accord,
we both love one single prostitute, and when she's with
me, she's with you all the same; but when she's with
you, she's there with me. Neither of us is jealous of the
other.

SANG Hey there, enough now! (*Stichus stops*) I don't want it to
get tedious; now I want another game.

⁴³ Stichus is upset because Sangarinus has assumed the role of head
of the banquet.

⁴⁴ The jar is emptied by tipping, not by using a ladle.

PLAUTUS

- 735 STI uin amicam huc euocemus? ea saltabit.
 SANG censeo.
 STI mea suavis, amabilis, amoena Stephanium, ad amores
 tuos
 foras egredere, satis mi pulchra es.
 SANG at enim <mihi> pulcherruma.
 STI fac nos hilares hilariores opera atque aduentu tuo.
 739- SANG peregre aduenientes te expetimus, Stephaniscidium,
 40 mel meum,
 si amabilitas tibi nostra placet, si tibi ambo accepti
 sumus.
- V. v: STEPHANIVM. STICHVS. SANGARINVS
- STE morigerabor, meae deliciae. nam ita me Venus amoena
 amet,
 ut ego huc iam dudum simitu exissem uobiscum foras,
 nisi me uobis exornarem. nam ita est ingenium mulie-
 bre:
 745 bene quom lauta [est], terta, ornata, ficta est, infecta
 est tamen;
 nimioque sibi mulier meretrix repperit odium ocus
 sua immunditia quam in perpetuom ut placeat mundi-
 tia sua.
- STI nimium lepide fabulata est.
 SANG Veneris mera est oratio.
 STI Sangarine.
 SANG quid est?
 STI totus doleo.
 SANG potus? tanto miserior.

737 mihi *add. Acidalius*

742 morem uobis geram *P*, morigerabor *Ritschl*

STICHUS

STI Do you want us to call our girlfriend out here? She will dance. 735

SANG Yes, I agree.

STI (*loudly*) My sweet, lovely, pretty Stephanium, come out to your sweethearts, you're beautiful enough for me.

SANG (*loudly*) But for me you're the most beautiful.

STI (*loudly*) Make us joyful ones more joyful still by coming here and performing.

SANG (*loudly*) On our arrival from abroad we seek you, little Stephanium, my honey, if you like our charm and if we're both welcome to you. 740

Enter STEPHANIUM from the house of Pamphilippus.

STE I'll humor you, my darlings: as truly as lovely Venus may love me, I'd have come out here together with you long ago, if I hadn't been making myself pretty for you; yes, a woman's nature is like this: when she's washed well, made neat, decorated, and made up, she's unready nonetheless; and a prostitute finds reproach much more quickly through absence of neatness than that she should be liked for good through presence of neatness. 745

STI She's talked absolutely delightfully.

SANG It's a speech straight from Venus.

STI Sangarinus!

SANG What is it?

STI I'm all in pain.

SANG From drinking?⁴⁵ You're all the more wretched.

⁴⁵ A pun on *totus*, "all," and *potus*, "drunk."

PLAUTUS

- 750 STE utrubi accumbo?
 SANG utrubi tu uis?
 STE cum ambobus uolo, nam ambos amo.
 STI uapulat peculium, actum est.
 SANG fugit hoc libertas caput.
 STE date mi locum ubi accumbam, amabo, siquidem placeo.
 STI tun mihi?
 STE cupio cum utroque.
 STI ei mihi! bene dispereo. quid ais?
 SANG quid est?
 STI ita me di ament, numquam enim fiet hodie haec quin
 saltet tamen.
- 755 age, mulsa mea suauitudo, salta: saltabo ego simul.
 SANG numquam edepol med istoc uinces quin ego ibidem
 pruriam.
 STE siquidem mihi saltandum est, tum uos date bibat tibi-
 cini.
 STI et quidem nobis.
 SANG tene, tibicen, primum; postidea loci
 si hoc eduxeris, proinde ut consuetu's antehac, celeriter
 760 lepidam et suauem cantionem aliquam occupito cinae-
 dicam,
 ubi perpruriscamus usque ex unguiculis. inde huc
 aquam.

V. vi: SANGARINVS. STICHVS

SANG tene tu hoc, educe. dudum <hau> placuit potio:

762 haud *add. Pistoris*

STICHUS

750

STE In which place am I to recline?

SANG In which do you want to?

STE I want to be with both, because I love you both.

STI My savings are getting a thrashing, I'm done for.

SANG Freedom is running away from me.

STE Please give me a place to recline, you two, if you like me.

STI I like *you*?

STE I wish to do so with each of you.

STI Dear me! I'm perishing in a good way. What do you say?

SANG What is it?

STI As truly as the gods may love me, still, she'll never get away with not dancing today. Come on, my honeyed sweetness, dance: I'll dance at the same time.

755

SANG You'll never get the better of me in that way without me itching in the same place.

STE If I have to dance, then you two must give something to drink to the flute player.

STI And to ourselves.

SANG (*pouring some wine*) Piper, take this first; then, when you've drunk it up, quickly play us some nice and sweet lewd tune, just as you used to before, a tune which makes us itch all over down to our fingertips. (*to Stichus*) Put some water in here. (*Stichus obeys*)

760

*The piper stops playing.*⁴⁶

SANG (*to the piper*) You, take this and drink it up. (*to the audi-*

⁴⁶ This time the recitative ends and spoken senarii begin until the piper resumes playing.

PLAUTUS

- nunc minus grauate iam accipit. tene tu. interim,
 meus oculus, da mi sauium, dum illic bibit.
- 765 STI prostibiles<t> tandem? stantem stanti sauium
 dare amicum amicae? eugae eugae, sic furi datur!
- SANG age, iam infla buccas, nunciam aliquid suauiter.
 redd' cantionem ueteri pro ui<no> nouam.
- V. vii: SANGARINVS. STICHVS
- SANG qui Ionicus aut cinaedicus<t>, qui hoc tale facere pos-
 siet?
- 770 STI si istoc me uorsu uiceris, alio me prouocato.
 SANG fac tu hoc modo.
 STI at tu hoc modo.
 SANG babae!
 STI tatae!
 SANG papae!
 STI pax!
 SANG nunc pariter ambo. omnis uoco cinaedos contra.
 satis esse nobis non magis potis [est] quam fungo im-
 ber.
- STI intro hinc abeamus nunciam: saltatum satis pro uino
 est.
- 775 uos, spectatores, plaudite atque ite ad uos comissatum.

765 prostibiles<t> *Leo*

768 proui *P*, pro uino *Saracenus*

769 cenedicus *B*, cenydicus *CD*, cynaedicus<t> *Ritschl*

773 est *del. Leo*

775 nos *P*, uos *Palmer*

⁴⁷ Ionia, the coastal region of what is now Turkey, was considered the home of lascivious dances.

STICHUS

ence) A while ago he didn't like the drink; now he's taking it with less fuss already. (*to the piper*) You, take it. (*as the piper drinks, to Stephanium*) Meanwhile, apple of my eye, give me a kiss while he's drinking.

STI Is she a street whore then? Should a standing boyfriend give a kiss to his standing girlfriend? Goodness, goodness, that's how it's given to a thief! 765

SANG (*to the piper*) Go on, now puff out your cheeks, play something sweet now. Give us a new tune for the old wine.

The piper starts playing again.

SANG (*whirling around*) How could someone who is an Ionian⁴⁷ or a lewd dancer do something like this?

STI (*also whirling around*) If you get the better of me with that turn, challenge me with another. 770

SANG Do it this way.

STI But you, this way.

SANG Wow!

STI Oh!

SANG Whoa!

STI Enough! (*they stop*)

SANG Now both at the same time. (*they start again, this time together*) I challenge all lewd dancers to compete against us. We can no more get enough of it than a mushroom can get enough of rain.

STI Let's go in now; there's been enough dancing for the wine. (*they stop*) You, spectators, give us your applause and go to your own places to have fun. 775



TRINUMMUS

INTRODUCTORY NOTE

The *Trinummus*, "Three-Dollar Day," an adaptation of Philemon's *Thesaurus*, "The Treasure," used to be a highly popular play in schools, no doubt at least in part because of its moral tone. The comedy is much less widely read nowadays, but undeservedly so, as it is one of the most beautiful of Plautine comedies.

In keeping with the moral sentiment of the play, the prologue is spoken by two allegorical figures, Luxury and her daughter Want, neither of whom has a concrete role in the play itself. Luxury tells us that Lesbonicus, a young man, has wasted his possessions on her, and now that he has nothing left, he has to live with her daughter Want.

Most of the background information is provided in what is the first act in modern editions (ll. 23-222). Lesbonicus' excesses have forced Charmides, his father, to go abroad to do business. In his absence, Charmides has entrusted his son and his daughter to his close friend Callicles; secretly, he has also entrusted a treasure to him, which is buried in the house. It is this treasure that gave the Greek original its name. As Lesbonicus is uncontrollable, he must not find out about the treasure, which Callicles is to use to provide a dowry for the daughter of Charmides in case he does not return. During a brief absence of Callicles, Lesbonicus, having run out of funds,

TRINUMMUS

put his father's house up for sale. On his return, Callicles, afraid to lose his friend's treasure, immediately buys the house for a low price, planning to give it back to Charmides once he returns. Lesbonicus and his slave Stasimus now live in an annex of their former house, while the daughter of Charmides remains in the house, together with the daughter of Callicles. Incidentally, the behavior of Lesbonicus shows that the agreement between Charmides and Callicles has no legal basis, otherwise Callicles could simply have forbidden Lesbonicus to put up the property for sale; Lesbonicus acted as if he had already inherited the house.

Naturally, this state of affairs has led to unpleasant rumors. Callicles has lost his good reputation among the citizens because he is believed to have taken advantage of Charmides in his absence. Megaronides, a friend of both Charmides and Callicles, feels impelled to visit the latter in order to reproach him and to persuade him to mend his ways. When Megaronides does not give up his attempt, Callicles finally tells him the truth about the situation, and Megaronides, embarrassed, offers his support.

The second act (ll. 223-601) begins with a song by Lysiteles, a young man who is a friend of Lesbonicus. Lysiteles, who, unlike his friend, has lived his entire youth as a paragon of virtue, is now considering whether a life spent in love affairs or one dedicated to hard work brings more joy in the long run. Having realized that it is hard work that leads to happiness in the long term, he decides that this is the course of life that he wishes to pursue.

When his father, Philto, appears on stage, the dialogue between the two quickly turns from a discussion of virtue to a request from Lysiteles: he wishes to marry the sister

of Lesbonicus, and as his friend is now impoverished, he wishes to do so without a dowry. What must strike the modern reader as odd is that no fondness for the girl at all is mentioned in the dialogue between father and son; Lysiteles presents the marriage as something both parties would profit from, Lesbonicus because he is spared a dowry, and Philto and Lysiteles because they will gain a good reputation. Nevertheless, we should not be quick to assume that feelings do not enter into the equation at all; it is simply not a line of argument that would be effective with this type of father. After some hesitation, Philto agrees to the match and is even persuaded to approach Lesbonicus in order to secure the marriage.

When Philto goes to meet Lesbonicus, he witnesses a conversation between him and Stasimus in which they discuss finances. Philto is shocked by the careless approach Lesbonicus takes to money but does not show it in front of him. As soon as he asks the young man for his sister in marriage for his own son, Lesbonicus is upset because he thinks that he is being mocked. But once having realized that Philto is serious, he feels obliged to turn him down because of their difference in wealth. Philto's offer to forgo the traditional dowry is not met with approval by Lesbonicus, who feels that a marriage without a dowry is a disgrace and wishes to endow the girl with a plot of land, the last piece of property he owns. Worried about his master's welfare, Stasimus takes Philto aside and tries to dissuade him from accepting the land on the grounds that it is cursed. Philto goes away after securing an engagement but says that he will leave the discussions about the dowry to the two young friends.

The third act (ll. 602-819) deals exclusively with the

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problem of the dowry. On the orders of Lesbonicus, Stasimus tells Callicles about the match, mentioning the absence of a dowry. Callicles is as shocked about the lack of a dowry as Philto was and decides to consult Megaronides about how she can receive the treasure without any resultant suspicions and without giving Lesbonicus the chance to squander this money as well. It is ironic that he does not learn from Stasimus how keen Lesbonicus is to provide a dowry, otherwise he could tell him the truth without too great a risk that Lesbonicus would use up this money; but it is possible that Lesbonicus would be less high-minded if he actually heard about the gold.

The discussion between the two young men is unsuccessful. Both try to do what is honorable and in the other's interests; Lesbonicus is as determined to provide a dowry as Lysiteles is determined not to accept one. As no agreement is reached, the engagement is under threat.

Callicles and Megaronides consider a number of solutions to the problem. Callicles suggests borrowing money from a friend and repaying it from the treasure after the marriage, hinting that Megaronides could perhaps provide it, but Megaronides is not keen. Megaronides has a different idea, which Callicles accepts. They decide to hire a sycophant, an impostor, who should pretend to be a business associate of Charmides; he should bring two letters, one for Lesbonicus and one for Callicles; the letter for Lesbonicus will say that the letter for Callicles, which will actually be empty, contains a dowry for the girl. The dowry can then be provided from the treasure without Lesbonicus suspecting the truth.

The impostor is hired for three *nummi*, "coins"; this inherently vague term, in our translation "dollars," prob-

ably refers to sesterces, as three sesterces, roughly equivalent to one Greek tetradrachm, would have been the standard payment for a day's unskilled labor. Plautus, who occasionally named his plays after details of minor importance to their plots, called this comedy *Trinummus*, "Three-Dollar Day," because of this insignificant event, no doubt at least in part in order to achieve a comical contrast with the Greek title *Thesaurus*, "The Treasure."

By the standards of Roman comedy, the trick of Megaronides and Callicles is unusual in three respects: it is hatched by two old men, not by a young man or, rather, by his slave; it is intended to give money to the victim, not to rob him; and it is a trick that will fail because in the fourth act (ll. 820-1114) Charmides returns. After a prayer (ll. 820-42^b), which seems to have been expanded somewhat by Plautus, Charmides encounters the sycophant (ll. 843-1007). In the Greek original, which had problems of friendship as its central theme, the main function of this scene must have been to show how Charmides, who returns from a successful yet exhausting stay abroad, suffers new distress and begins to fear for the well-being of his family. Plautus, however, realized the comic potential of the passage and turned it into the funniest scene in the play. Charmides becomes a trickster himself and questions his supposed business associate cleverly, until the sycophant finally gives up and leaves.

In the Greek original, what is now the third scene of the fourth act (ll. 1008-92) must have had a function similar to that of the preceding scene. Charmides meets Stasimus and hears from him that Callicles has bought his house and thrown out his son, which adds to his agony.

TRINUMMUS

Again we can see Plautine expansion and the introduction of ridiculous elements. Stasimus went to the forum to get back some of his private money, which he had lent to a friend. In the Greek text he may have done so to help Lesbonicus provide a dowry with what little he had, while in Plautus the purpose is to get travel provisions (ll. 727–28), as his bankrupt master is likely to go abroad to earn a living; in the Greek the sum is also likely to have been a small amount, whereas in Plautus it is an Attic talent (ll. 1055–56), a sum of money no ordinary slave could have owned. More important, the scene is a typical running-slave passage, with the whole range of moralizing elements of which Plautus was so fond. But it is strange that there is no intrinsic, structural motivation for Stasimus' haste. Plautus seems to have turned the Greek scene into a running-slave scene merely in order to provide some action and the standard criticism of contemporary society.

In l. 1016, Charmides says that the training master of the running slave is his *gurgulio*, his "gullet." Gratwick suggests emending the transmitted *gurgulio* to *Curculio*. If correct, this would provide an extrinsic, meta-theatrical motivation for Stasimus' hurry: Stasimus has lost his ring, like the soldier in the *Curculio*, and is now rushing onto the stage like the eponymous hero of that play. Gratwick remarks that this "is as if Plautus jocosely wishes to imply that during his absence in the Market Stasimus has wandered off into another play taking place elsewhere in Plautinopolis, the same one as that in which *Curculio* figures" (1981: 342).

But while Gratwick's emendation makes sense, it is by no means necessary. *Gurgulio*, "gullet," is reasonable in

its context; Stasimus, who has been drinking, is perhaps not even able to walk straight, which makes his run more comical, and Charmides' statement that Stasimus' gullet is his trainer is a witty explanation of what he sees.¹

In striking contrast to the preceding passages, the fourth scene of the fourth act (ll. 1093–114) shows clear signs of compression. It contains the confrontation between Charmides and Callicles and the restoration of their friendship. Plautus has so condensed the argument between the two that Callicles does not even explain on stage why he bought the house, even though this is absolutely crucial information. Thus it is strange how easily contented Charmides is. Plautus was clearly not very interested in this scene of reconciliation.

The last act (ll. 1115–89) ties up the remaining loose ends. Lysiteles meets Charmides, and the engagement is confirmed, this time with an appropriate dowry. Lesbionicus shows contrition for his previous behavior and as a corrective measure has to marry the daughter of Callicles.

Legal historians have often wondered whether the procedures in the two weddings are more Greek or more Roman. It is conceivable that in the Greek original Les-

¹ It has been suggested that Stasimus, having spent too much time drinking, is in a rush and running very fast, and that Charmides understands that the reason behind Stasimus' hurry is his previous drinking session and subsequent fear of a beating; but unless there is some outward sign of drunkenness, it seems unlikely that Charmides would be able to guess the cause for the slave's haste.

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bonicus was not forced to marry, but while such autocratic behavior is in line with the power of a Roman father, it is not unheard of in Greek comedy either. The marriage arrangements of Lysiteles, being of central importance to the plot, are discussed at much greater length and are consequently more interesting. It is a priori likely that Plautus by and large followed his Greek original here, and this is confirmed on closer inspection of individual scenes. The fact that Lysiteles decides to marry and then approaches his father to ask for permission could fit with either Greek or Roman traditions; but later on Lysiteles negotiates with Lesbonicus himself, and this seems more in line with Greek customs. It is notable that Lesbonicus has the power to engage his sister. In Athenian law, if the father has died or gone missing, a woman's brother could engage her without further ado. In Rome he needed the sister's permission. Thus the *Trinummus* reflects Athenian law here as well, unless the girl's assent is implicitly assumed.

When was the *Trinummus* first staged? In l. 990 the new aediles are mentioned. As aediles were always elected in March, the only festival at which they can still be referred to as new is the *ludi Megalenses* in April. Given that dramatic performances did not form part of this feast before 194 BC (Liv. 34.54.3), this year must be our *terminus post quem*. L. 152, where Philippics are mentioned, is in broad agreement with this date: this currency was not well known in Rome before 195 BC. But we can probably be more precise. In l. 542 we hear of Syrian slaves; these only became common after the beginning of the war against Antiochus III in 191 BC. The *Trinummus* is thus

PLAUTUS

one of Plautus' later plays. If the census in l. 872 refers to the censorship of Marcus Claudius Marcellus and Titus Quinctius Flaminius in 189–188 BC, the *Trinummus* was probably staged for the first time in 188 or 187 BC.

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TRINVMVS

ARGVMENTVM

Thesaurum apstrusum abiens peregre Charmides
Remque omnem amico Callicli mandat suo.

Istoc apsentem male rem perdit filius;

Nam et aedis uendit: has mercatur Callicles.

5 Virgo indotata soror istius poscitur.

Minus quo cum inuidia ei det dotem Callicles,

Mandat qui dicat aurum ferre se[se] a patre.

Vt uenit ad aedis, hunc deludit Charmides

Senex, ut rediit; quouis nubunt liberi.

arg. 7 sese *P*, se *Camerarius*

THREE-DOLLAR DAY

PLOT SUMMARY

When going abroad, Charmides entrusts a hidden treasure and all his belongings to his friend Callicles. In the absence of Charmides, his son wastes his money badly: he even sells the house. Callicles buys it. His virgin sister is asked for in marriage without a dowry. In order to give her a dowry without causing offense, Callicles commissions someone to say that he is bringing gold from her father. When he comes to the house, old Charmides makes fun of him on his return; his children marry. 5

PLAUTUS

PERSONAE

LVXVRIA cum INOPIA prologus
MEGARONIDES senex
CALLICLES senex
LYSITELES adolescens
PHILTO senex
LESBONICVS adolescens
STASIMVS seruos
CHARMIDES senex
SYCOPHANTA

SCAENA

Athenis

TRINUMMUS

CHARACTERS

- LUXURY with WANT speaker of the prologue and her daughter; purely allegorical figures with no concrete role later on
- MEGARONIDES an old man; friend of Callicles and Charmides
- CALLICLES an old man; very reliable friend of Charmides
- LYSITELES a young man; morally upright
- PHILTO an old man; father of Lysiteles
- LESBONICUS a young man; essentially good, but wasting money without self-restraint
- STASIMUS a slave; works for Charmides and Lesbonicus
- CHARMIDES an old man; father of Lesbonicus returning from abroad
- SYCOPHANT a trickster hired by Megaronides and Callicles

STAGING

The stage represents a street in Athens. On it is the house of Charmides, with a small annex attached to it; this annex can be reached through a separate door. The houses of Megaronides and Philto are offstage, the former to the right and the latter to the left; at least the house of Philto is close by. To the left the street leads to the harbor and to the right to the city center.

PLAUTUS

PROLOGVS

LVXVRIA. INOPIA

- LVX sequere hac me, gnata, ut munus fungaris tuom.
 INO sequor, sed finem fore quem dicam nescio.
 LVX adest. em illae sunt aedes, i intro nunciam.
 5 nunc, ne quis erret uostrum, paucis in uiam
 deducam, si quidem operam dare promittitis.
 nunc igitur primum quae ego sim et quae illaec siet
 huc quae abiit intro dicam, si animum aduortitis.
 primum mihi Plautus nomen Luxuriae indidit;
 tunc hanc mihi gnatam esse uoluit, Inopiam.
 10 sed ea huc quid intro ierit impulsu meo
 accipite et date uociuas auris dum eloquor.
 adulescens quidam est qui in hisce habitat aedibus;
 is rem paternam me adiutrice perdidit.
 quoniam ei qui me aleret nil uideo esse relicui,
 15 dedi ei meam gnatam quicum <una> aetatem exigat.
 sed de argumento ne exspectetis fabulae:
 senes qui huc uenient, i rem uobis aperient.

9 tum *P*, tunc *Trappes-Lomax*

15 una *add. Vollbehr*

TRINUMMUS

PROLOGUE

Enter LUXURY from the right, followed by WANT.

LUX Follow me this way, my daughter, so that you may do your duty.

WANT Yes, but I don't know what I should say our destination is.

LUX It's here. There, that's the house, go in at once.

Exit WANT into the house of Charmides.

LUX (*to the audience*) Now so that none of you will be mistaken, I'll set you on the right track with a few words, if you promise to give me your attention. Now then, first I'll say who I am and who that woman is who went in here, if you pay attention. First, Plautus gave me the name of Luxury; next, he wanted me to have this woman as my daughter, Want. But take in why she went in here at my prompting and give me empty ears while I'm telling you. 5 10

There's a certain young man who lives in this house; with my assistance, he squandered his father's possessions. When I saw that he had nothing left with which to maintain me, I gave him my daughter to spend his life with. 15

But don't wait for me to tell you the plot of the play: the old men who'll come here will disclose the matter

PLAUTUS

20 huic Graece nomen est Thesauro fabulae:
Philemo scripsit, Plautus uortit barbare,
nomen Trinummo fecit, nunc hoc uos rogat
ut liceat possidere hanc nomen fabulam.
tantum est. ualete, adeste cum silentio.

ACTVS I

I. i: MEGARONIDES

MEG amicum castigare ob meritam noxiam
immoene est facinus, uerum in aetate utile
25 et conducibile. nam ego amicum hodie meum
concastigabo pro commerita noxia,
inuitus, ni id me inuitet ut faciam fides.
nam hic nimium morbus mores inuasit bonos;
ita plerique omnes iam sunt intermortui.
30 sed dum illi aegrotant, interim mores mali
31 quasi herba irrigua succreure uberrume;
33 eorum licet iam metere messem maxumam,
32 nec quicquam hic nunc est uile nisi mores mali.
34 nimioque hic pluris pauciorum gratiam
35 faciunt pars hominum quam id quod prosit pluribus.
ita uincunt illud conducibile gratiae,
quae in rebus multis opstant odiosaeque sunt
remoramque faciunt rei priuatae et publicae.

33 ante 32 posuit Bücheler

35 prosint Ω, prosit Gronovius

TRINUMMUS

to you. This play is called *Thesauros*¹ in Greek. Philemon wrote it and Plautus translated it into the barbarian tongue; he gave it the name *Three-Dollar Day* and now asks you that this play may keep this name. That's all. Farewell, attend quietly. 20

Exit LUXURY to the right.

ACT ONE

Enter MEGARONIDES from the right.

MEG Remonstrating with a friend for a wrong committed is a thankless task, but at times useful and beneficial; today I shall remonstrate with a friend of mine for a wrong committed, and I'll do so against my will, but my sense of loyalty requires me to do so. Well, a plague has made sad inroads upon moral standards here, so much so that they're pretty much all dead by now. But in the meantime, while they were ill, moral laxity has sprung up in great abundance like well-watered weeds. You can now harvest an enormous crop of it, and nothing is cheap here these days apart from moral laxity. A part of the people hold the favor of a minority in higher esteem here than what benefits the majority. In this way expedience is sacrificed to the desire for favor, which is obstructive in many things, is hateful, and hinders personal and public welfare. 25 30 35

Enter CALLICLES from the house of Charmides.

¹ "The Treasure."

PLAUTUS

I. ii: CALLICLES. MEGARONIDES

- CAL Larem corona nostrum decorari uolo.
 40 uxor, uenerare ut nobis haec habitatio
 bona, fausta, felix, fortunataque euenat . . .
 teque ut quam primum possim uideam emortuam.
- MEG hic ille est senecta aetate qui factust puer,
 qui ammisit in se culpam castigabilem.
 45 aggrediar hominem.
- CAL quonia hic uox prope me sonat?
 MEG tui beneuolentis, si ita es ut ego te uolo,
 sin aliter es, inimici atque irati tibi.
- CAL o amice, salue, atque aequalis. ut uales,
 Megaronides?
- MEG et tu edepol salue, Callices.
- 50 CAL ualen? ualuistin?
- MEG ualeo et ualui rectius.
- CAL quid agit tua uxor? ut ualet?
- MEG plus quam ego uolo.
- CAL bene hercle est illam tibi ualere et uiuere.
- MEG credo hercle te gaudere si quid mi mali est.
- CAL omnibus amicis quod mihi est cupio esse idem.
- 55 MEG eho tu, tua uxor quid agit?
- CAL immortalis est,
 uiuit uicturaque est.
- MEG bene hercle nuntias,
 deosque oro ut uitae tuae superstes suppetat.
- CAL dum quidem hercle tecum nupta sit, sane uelim.
- MEG uin commutemus, tuam ego ducam et tu meam?
 60 faxo hau tantillum dederis uerborum mihi.

² The Lar, a tutelary deity who, together with the Penates, was supposed to protect the household and its members.

TRINUMMUS

- CAL (*into the house*) I want our Household God² to be adorned with a garland. My wife, pray that our residence may become good, blessed, happy, and successful . . . (aside) and that I may see you dead as quickly as possible. 40
- MEG (*aside*) This is the man who has become a boy in his old age and who has committed a wrong deserving remonstrance. I'll approach him. 45
- CAL (*startled*) Whose voice can be heard here near me?
- MEG (*approaching*) That of your well-wisher, if you're the way I wish you to be; but if you're different, that of an enemy and someone who is angry with you.
- CAL Greetings, my friend and contemporary. How are you, Megaronides?
- MEG Greetings to you, too, Callicles.
- CAL Are you well? Have you been well? 50
- MEG I'm well, but I've been better.
- CAL How is your wife? How is her health?
- MEG Better than I wish.
- CAL It's good that she's alive and well for you.
- MEG I do believe that you're happy if I have some misfortune.
- CAL I'm keen that all my friends should have the same as me.
- MEG Hey there, how's your own wife? 55
- CAL She's immortal; she's alive and always will be.
- MEG I'm glad to hear it and I ask the gods that she may outlive you.
- CAL If only she were married to you, I'd wish for it indeed.
- MEG Do you want us to swap, so that I marry yours and you mine? I'll guarantee that you won't have tricked me at all. 60

PLAUTUS

- CAL namque enim tu, credo, me imprudentem obrepseris.
 MEG ne tu hercle faxo hau nescias quam rem egeris.
 CAL habeas ut nanctu's: nota mala res optuma est.
 nam ego nunc si ignotam capiam, quid agam nesciam.
 65 MEG edepol proinde ut diu uiuitur, bene uiuitur.
 sed hoc animum aduerte atque aufer ridicularia;
 nam ego dedita opera huc ad te [ad]uenio.
 CAL quid uenis?
 MEG malis te ut uerbis multis multum obiurigem.
 CAL men?
 MEG numquis est hic alius praeter me atque te?
 70 CAL nemo est.
 MEG quid tu igitur rogitas tene obiurigem?
 nisi tu me mihimet censes dicturum male.
 72 nam si in te aegrotant artes antiquae tuae,
 [72^a sin immutare uis ingenium moribus,]
 aut si demutant mores ingenium tuom
 75 neque eos antiquos seruas, ast captas nouos,
 omnibus amicis morbum tu incuties grauem,
 ut te uidere audireque aegroti sient.
 CAL qui in mentem uenit tibi istaec dicta dicere?
 MEG quia omnis bonos bonasque accurare addecet
 suspicionem et culpam ut ab se segregent.
 80 CAL non potest utrumque fieri.
 MEG quapropter?

65 bene uiuitur diu Ω, diu uiuitur bene *Acidalius*

67 uenio A, aduenio P

72^a uersum om. A

73-74 del. *Ritschl*

TRINUMMUS

- CAL (*with irony*) Yes, for you will have taken me by surprise, I suppose.
- MEG Seriously, I'll make sure that you know exactly what you've done.
- CAL Keep her as you've got hold of her: the evil that's known is the evil that's best; if I were to take on an unfamiliar one now, I wouldn't know what to do.
- MEG Yes, one lives best in the way to which one has grown accustomed. But pay attention and stop your jokes; I've come here to you with a definite errand. 65
- CAL Why have you come?
- MEG In order to reproach you a lot with a lot of harsh words.
- CAL Me?
- MEG There isn't anyone here apart from me and you, is there?
- CAL No. 70
- MEG Then why do you ask if it's you that I'm reproaching? Unless you think that I'm going to denounce myself. Well, if your old ways are sick within you, [if you wish to change your character because of the habits of this age,] or if the habits of this age are changing your character and you aren't preserving those old ones, but taking on new ones, you'll inspire a grave affliction in all your friends, so that it'll make them sick to see and hear you. 75
- CAL Why did you come up with the idea of saying those words?
- MEG Because all good men and women ought to make sure that they keep suspicion and offense away from themselves.
- CAL Not both of these things can be done. 80
- MEG Why?

PLAUTUS

CAL rogas?
 ne amittam culpam, ego meo sum promus pectori:
 suspicio est in pectore alieno sita.

nam nunc ego si te surrupuisse suspicer
 Ioui coronam de capite ex Capitolio
 85 qui in columine astat summo: si id non feceris
 atque id tamen mi lubeat suspicariet,
 qui tu id prohibere me potes ne suspicer?
 sed istuc negoti cupio scire quid siet.

MEG haben tu amicum aut familiarem quempiam
 90 quoi pectus sapiat?

CAL edepol hau dicam dolo:
 sunt quos scio esse amicos, sunt quos suspicor,
 sunt quorum ingenia atque animos nequeo noscere
 ad amici partem an ad inimici peruenant;
 sed tu ex amicis certis mi es certissimus.

95 si quid scis me fecisse inscite aut improbe,
 si id non me accusas, tute ipse obiurgandus es.

MEG scio et, si alia huc causa ad te adueni, aequom postulas.

CAL exspecto si quid dicas.

MEG primumdum omnium,
 100 male dictitatur tibi uolgo in sermonibus:
 turpilucricupidum te uocant ciues tui;
 tum autem sunt alii qui te uolturium uocant:
 hostisne an ciuis comedis parui pendere.
 haec quom audio in te dici, eis excrucior miser.

85 quod Ω, qui *Scaliger*

88 cupio scire A, scire cupio P

103 dicis P, dici is *Vahlen*

TRINUMMUS

- CAL You ask? I guard my own breast against committing an offense; but suspicion resides in another's breast. For instance, if I were to suspect now that you've stolen the crown from the Capitoline Temple from the head of Jupiter, who stands on the rooftop:³ if you hadn't done this and if I still wished to suspect it, how could you prevent me from suspecting it? But I'm keen to know what's troubling you. 85
- MEG Do you have any friend or intimate who possesses sound sense? 90
- CAL I'll tell you frankly: there are people whom I know to be friends, there are people whom I suspect to be friends, and there are people of whom I can't find out whether their minds and hearts belong to the side of friend or foe; but of my certain friends you are the most certain. If you know that I've done something in a foolish or inappropriate way and if you don't reproach me for it, you deserve to be rebuked yourself. 95
- MEG I know, and if I've come here to you for any other reason, you have cause for complaint.
- CAL I'm waiting to see if you're going to say anything.
- MEG Well, first of all you're commonly defamed in conversations: your fellow citizens call you greedy for dishonest gain; then again there are others who call you a vulture, claiming that you care little whether you eat up foreigners or citizens. When I hear this being said against you, I agonize over it, poor me. 100

³ The temple of Jupiter on the Capitoline Hill, with its statue of the deity on the temple roof, was the most important temple in Rome.

PLAUTUS

- CAL est atque non est mi in manu, Megaronides:
 105 quin dicant, non est; merito ut ne dicant, id est.
 MEG fuitne hic tibi amicus Charmides?
 CAL est et fuit.
 id ita esse ut credas, rem tibi auctorem dabo.
 nam postquam hic eius rem confregit filius
 uidetque ipse ad paupertatem protractum esse se
 110 suamque filiam esse adultam uirginem,
 simul eius matrem suamque uxorem mortuam,
 quoniam hinc iturust ipsus in Seleuciam,
 mihi commendauit uirginem gnatam suam
 et rem suam omnem et illum corruptum filium.
 115 haec, si mi inimicus esset, credo hau crederet.
 MEG quid tu? adolescentem, quem esse corruptum uides,
 qui tuae mandatus est fide et fiduciae,
 quin eum restituis, quin ad frugem corrigis?
 120 ei rei operam dare te fuerat aliquanto aequius,
 si qui probiorem facere posses, non uti
 in eandem tute accederes infamiam
 malumque ut eius cum tuo misceres malo.
 CAL quid feci?
 MEG quod homo nequam.
 CAL non istuc meum est.
 MEG emistin de adolescente has aedis—quid taces?—
 125 ubi nunc tute habitas?
 CAL emi atque argentum dedi,
 minas quadraginta, adolescenti ipsi in manum.
 MEG dedistine argentum?

⁴ Seleucia on the Tigris, in what is now Iraq, was one of the biggest Hellenistic cities.

TRINUMMUS

- CAL It is and it isn't in my power, Megaronides: it isn't in my power to keep them from saying it; but it is in my power to keep them from saying it deservedly. 105
- MEG Didn't you have Charmides as a friend here?
- CAL I do and I did. In order that you should believe this to be the case, I give you a fact as proof: after his son ruined his wealth here and he saw that he himself had been dragged down to poverty, that his daughter was a grown-up young woman, and that her mother and his wife was dead, at the time when he was about to go to Seleucia,⁴ he entrusted me with his virgin daughter, his entire possessions, and that decadent son of his. If he were my enemy, I trust he wouldn't have trusted me with this. 110 115
- MEG Well then? Why don't you change the young man back and bring him back to responsible behavior, when you can see that he's decadent and when he was entrusted to your faith and reliability? This is what would have been far more appropriate for you to take care of, to see if you could in any way make him more decent, not to succumb to the same notoriety yourself and mix his depravity with yours. 120
- CAL What have I done?
- MEG The doings of a crook.
- CAL Your words don't describe me.
- MEG Didn't you buy this house from the young man—why are you quiet?—where you yourself live now? 125
- CAL I did buy it and I paid the young man himself cash down, forty minas.⁵
- MEG You paid him?

⁵ A very low sum. In *Most.* 645, forty minas is only enough as a deposit for a house.

PLAUTUS

- CAL factum nec facti piget.
 MEG edepol fide adolescentem mandatum malae!
 130 dedistine hoc facto ei gladium qui se occideret?
 quid secus est aut quid interest dare te in manus
 argentum amanti homini adolescenti, animi impoti,
 qui exaedificaret suam incohatam ignauiam?
 CAL non ego illi argentum redderem?
 MEG non redderes
 135 nec de illo quicquam neque emerēs nec uenderes,
 nec qui deterior esset faceres copiam.
 inconciliastine eum qui mandatust tibi,
 ill' qui mandauit, eum exturbasti ex aedibus?
 edepol mandatum pulchre et curatum probe!
 crede huic tutelam: suam melius rem gesserit.
 140 CAL subigis maledictis me tuis, Megaronides,
 nouo modo adeo, ut quod meae concreditum est
 taciturnitati clam, fide et fiduciae,
 ne enuntiarem quoiquam neu facerem palam—
 ut mihi necesse sit iam id tibi concredere.
 145 MEG mihi quod credideris sumes ubi posiueris.
 CAL circumspicedum te ne quis assit arbiter
 nobis, et quaeso identidem circumspice.
 MEG ausculto si quid dicas.
 CAL si taceas, loquar.
 150 quoniam hinc est profecturus peregre Charmides,
 thesaurum demonstrauit mihi in hisce aedibus,
 hic in conclauī quodam; sed circumspice.
 MEG nemo est.
 CAL nummorum Philippeum ad tria milia.

⁶ Three times as much as Callicles has paid for the house.

TRINUMMUS

- CAL I did and I don't regret the deed.
- MEG To what faithlessness the young fellow was entrusted! Haven't you given him a sword with which to kill himself? What else is it, what difference is there, when you give a lovesick young man without self-restraint money into his hands, with which he can complete building the ruin he has begun? 130
- CAL Shouldn't I have paid him?
- MEG No, you shouldn't have, and you shouldn't have bought or sold anything from him or given him the means to be even more depraved. Haven't you got the man who was entrusted to you into trouble and haven't you thrown the man who entrusted him to you out of his house? Goodness, the job was placed into your care beautifully and carried out properly! Trust this chap with the guardianship: he'll look after his own interests better. 135
- CAL Megaronides, with your harsh words you're forcing me, and forcing me unexpectedly, so that what was secretly entrusted to my silence, my faith and reliability, so that I shouldn't tell anyone or make it known—so that I can't avoid entrusting it to you now. 140
- MEG Whatever you entrust me with you'll be able to recover from where you placed it. 145
- CAL Just look around you to make sure that we don't have any witness present, and please, look around again and again.
- MEG (*doing so*) I'm listening, if you're saying anything.
- CAL If you're quiet, I'll speak. When Charmides was about to go abroad, he showed me a treasure in this house, in a certain room here; but do look around. 150
- MEG (*doing so*) There's no one here.
- CAL Around three thousand Philippics.⁶ When we were both

PLAUTUS

- id solus solum per amicitiam et per fidem
 flens me opsecrauit suo ne gnato crederem
 155 neu quouquam unde ad eum id posset permanascere.
 nunc si ille huc saluos reuenit, reddam suom sibi;
 si quid eo fuerit, certe illius filiae,
 quae mihi mandata est, habeo dotem unde dem,
 ut eam in se dignam condicionem colloce[m].
- 160 MEG pro di immortales, uerbis paucis quam cito
 alium fecisti me, alius ad te ueneram!
 sed ut occepisti, perge porro proloqui.
- CAL quid tibi ego dicam, qui illius sapientiam
 et meam fidelitatem et celata omnia
- 165 paene ille ignauos funditus pessum dedit?
 MEG quidum?
- CAL quia, ruri dum sum ego unos sex dies,
 me ap[s]ente atque insciente, inconsultu meo,
 168 aedis uenalis hasce inscribit litteris.
- 170 MEG lupus opseruauit dum dormitarent canes:
 169 adesuriuit magis, [et] inhiauit acrius;
 171 gregem uniuorsum uoluit totum auortere.
- CAL fecisset edepol, ni haec praesensisset canes.
 sed nunc rogare ego uicissim te uolo:
 quid fuit officium meum me facere? fac sciam;
 175 utrum indicare me ei thesaurum aequom fuit,
 aduorsum quam eius me opsecrauisset pater,
 an ego alium dominum paterer fieri hisce aedibus?
 qui emisset, eius essetne ea pecunia?
 emi egomet potius aedis, argentum dedi
 180 thesauri causa, ut saluom amico traderem.
 neque adeo hasce emi mihi neque usurae meae:

169 et *del. Hermann* uersum post 170 posuit *Vahlen*

TRINUMMUS

- alone, he entreated me in tears by our friendship and by
 my good faith that I shouldn't entrust this to his son or 155
 to anyone from whom it could leak out to him. Now if he
 returns here safely, I'll return his possessions to him; if
 anything happens to him, I certainly have the means to
 give a dowry to his daughter, who was entrusted to me,
 so that I can give her in a marriage worthy of her.
- MEG Immortal gods, how quickly you have, with a few words, 160
 turned me into a different man from the one that had
 come to you! But as you've begun, go on speaking.
- CAL Why should I tell you how that good-for-nothing almost
 ruined completely his father's wisdom, my trustworthi- 165
 ness, and all our secrets?
- MEG How so?
- CAL Because while I was in the country for a mere six days,
 he advertised this house for sale in my absence, without
 my knowledge, and without consulting me.
- MEG The wolf waited until the dogs were drowsy. He got hun- 170
 grier and gaped more fiercely; he wanted to steal the
 entire flock.
- CAL He would have done so, if this dog hadn't got wind of it.
 But now I want to ask you in turn: what was it my duty
 to do? Let me know. Would it have been right to reveal 175
 the treasure to him, against his father's entreaties, or
 should I have allowed another to become master of this
 house? Should this money have belonged to the man
 who'd bought it? I bought the house myself in prefer-
 ence to that and paid money for the sake of the treasure, 180
 so that I could return it to my friend safely. And I didn't
 buy this house for myself or my use either; I bought it

- illi redemi rursum, a me argentum dedi.
 haec sunt: si recte seu peruorse facta sunt,
 ego me fecisse confiteor, Megaronides.
- 185 em mea malefacta, em meam auaritiam tibi!
 hasc' mihi propter res maledicas famas ferunt.
- MEG *παῦσαι*: uicisti castigatorem tuom:
 occlusti linguam, nihil est qui respondeam.
- CAL nunc ego te quaeso ut me opera et consilio iuues
 190 communicesque hanc mecum meam prouinciam.
- MEG polliceor operam.
- CAL ergo ubi eris paulo post?
 MEG domi.
- CAL numquid uis?
 MEG cures tuam fidem.
- CAL fit sedulo.
- MEG sed quid ais?
 CAL quid uis?
 MEG ubi nunc adulescens habet?
- CAL posticulum hoc recepit, quom aedis uendidit.
- 195 MEG istuc uolebam scire. i sane nunciam.
 sed quid ais? quid nunc uirgo? nempe apud te est?
- CAL ita est,
 iuxtaque eam curo cum mea.
- MEG recte facis.
- CAL numquid prius quam abeo me rogaturu's?

186 hasce mihi *A*, hascine me *P* malas *A*, maledictas *P*, maledicas
Saumaise

192 fit *P*, fiet *A*

TRINUMMUS

back for him and paid from my own pocket. These are the facts: whether it was done rightly or wrongly, I admit that I've done it, Megaronides. Here you have my bad deeds, here you have my greed! It's because of these things that people spread slanderous gossip about me. 185

MEG Enough! You've won the day over the one reproaching you: you've locked up my tongue, I have nothing to give you an answer with.

CAL Now I ask you to support me with help and advice and to share this duty of mine with me. 190

MEG I promise you my help.

CAL Then where will you be a little later?

MEG At home.

CAL Is there anything you want?

MEG Look after your good faith.

CAL Yes, with all my heart. (*turns to go*)

MEG (*calling him back*) But what do you say?

CAL What do you want?

MEG Where does the young fellow live now?

CAL He reserved this annex for himself when he sold the house.

MEG That's what I wanted to know. Do go now. (*just as Callicles turns to go*) But what do you say? What about the girl now? She's with you, isn't she? 195

CAL Yes, I'm looking after her along with my own daughter.

MEG You're doing what's right.

CAL Are you going to ask me anything else before I leave?

MEG Goodbye.

Exit CALLICLES to the right; he will return on a different route and go into his house from a back entrance.

PLAUTUS

MEG

uale.

200 nihil est profecto stultius nec stolidius
 nec mendaciloquius neque [adeo] argutum magis,
 nec confidentiloquius nec periurius
 quam urbani assidui ciues quos scurras uocant.
 atque egomet me adeo cum illis una ibidem traho,
 qui illorum uerbis falsis acceptor fui,
 205 qui omnia se simulant scire nec quicquam sciunt.
 207 sciunt id quod in aurem rex reginae dixerit,
 208 sciunt quod Iuno fabulata est cum Ioue;
 206 quod quisque in animo habet aut habiturust sciunt,
 209 quae nec futura nec sunt, tamen illi sciunt.
 210 falsone an uero laudent, culpent quem uelint,
 non flocci faciunt, dum illud quod lubeat sciant.
 omnes mortales hunc aiebant Calliclem
 indignum ciuitate ac sese uiuere,
 bonis qui hunc adulescentem euortisset suis.
 215 ego de eorum uerbis famigeratorum insciens
 prosilui amicum castigatum innoxium.
 quod si exquiratur usque ab stirpe auctoritas,
 und' quicque auditum dicant, nisi id appareat,
 famigeratori res sit cum damno et malo,
 220 hoc ita si fiat, publico fiat bono,
 pauci sint faxim qui sciant quod nesciunt,
 occlusioremque habeant stultiloquentiam.

200 adeo *A*, *om.* *P*

206 *post 208 posuit Niemeyer*

211 lubeat *P*, lubeant *A*

213 haecesciet *A*, hac esset *P*, ac sese *Gulielmus*, hac esse et *Taubmann* 214 suis *P*, omnibus *A*

218 quidquid *A*, quicquid *P*, quidque *Acidalius*

TRINUMMUS

MEG There really isn't anything more stupid and more idiotic, 200
 or more lying and more garrulous, or speaking more
 boldly and with perjury, than the unremitting city-folks
 they call the men about town. And I count myself in the
 same category, since I swallowed the false words of those
 who pretend to know everything and don't know any- 205
 thing. They know what the king said into the queen's ear,
 they know what Juno⁷ talked about with Jupiter; they
 know what everyone has or will have in mind; and what
 won't be and isn't the case, they know it all the same.
 They don't care a straw whether it is rightly or wrongly 210
 that they praise and find fault with anyone they wish, so
 long as they may know whatever they like. All mortals
 said that Callicles here was unworthy of the community
 and of himself, since he'd cheated this young man out of
 his possessions. Moved by the words of these gossips I 215
 rushed forth without investigation in order to reproach
 an innocent friend. But if the authority for the claim
 were examined down to its very roots, from where they
 say they've heard everything, and if it were a matter of
 fine and punishment for the gossip if he couldn't pro- 220
 duce his source, well, if it were like that, it would be for
 the public benefit, I'd bet there would be few people
 who know what they don't know, and that they'd keep
 their foolish talk more to themselves.

Exit MEGARONIDES to the right.

⁷ Jupiter's wife.

PLAUTUS

ACTVS II

II. i: LYSITELES

- LYS multas res simitu in meo corde uorso,
 multum in cogitando dolorem indipiscor:
 225 egomet me coquo et macero et defetigo,
 magister mihi exercitor animus nunc est.
 sed hoc non liquet nec satis cogitatum est
 utram potius harum mihi artem expetessam,
 utram aetati agundae arbitrer firmiorem,
 230 amorine me an rei opsequi potius par sit,
 utra in parte plus sit uoluptatis uitae
 ad aetatem agundam.
 de hac re mihi satis hau liquet; nisi hoc sic faciam, opi-
 nor,
 ut utramque rem simul exputem, iudex sim reusque ad
 eam rem.
 235 ita faciam, ita placet; omnium primum
 Amoris artis eloquar quem ad modum [se] expediant.
 237 numquam Amor quemquam
 237^a nisi cupidum hominem
 237^b postulat se in plagas conicere:
 238 eos cupit, eos consecatur;
 238^a subdole [blanditur] ab re consulit,
 239 blandiloquentulus, harpago, mendax,
 239^a cuppes, auarus, elegans, despoliator,
 240 latebricolarum hominum corruptor,
 [blandus] inops, celatum indagator.
 nam qui amat quod amat quom extemplo
 sauiis sagittatis perculsust,
 ilico res foras labitur, liquitur.
 245 "da mihi hoc, mel meum, si me amas, si audes."

TRINUMMUS

ACT TWO

Enter LYSITELES from the left.

LYS I'm turning many things over in my heart at the same time and I'm acquiring much pain while thinking. I'm stirring up, wearing down, and tiring out my own self; my mind is a strict training master for me now. But it isn't clear and hasn't been thought through enough which of the two occupations I should seek and which I should consider more solid for leading my life: should I rather devote myself to love or to industry, and on which side is there more pleasure in life throughout one's years?

About this matter I'm not clear; but I'll act like this, I think: I'll examine both things at the same time, I'll be judge and defendant for this matter. That's what I'll do, that's how I like it. First of all I'll say how Love's principles turn out.

Love never demands to ensnare anyone, except a passionate man; those people he desires, those people he follows. He cleverly advises them to their disadvantage, a flattering, rapacious, lying, gluttonous, greedy, luxury-loving thief, ruin of men living in the shadow, destitute, and prying into secrets. Yes, as soon as a man who is in love with the object of his love is pierced by arrowlike kisses, his wealth slips away and melts away. "Give me this, my honey, if you love me and if you want to." Then

236 se A, om. P

238 eos cupit eos consecatur P, eos petit eos sectatur A

238^a blanditur del. Ritschl 241 blandus del. Hermann

PLAUTUS

- ibi ille cuculus: "ocelle mi, fiat:
 et istuc et si amplius uis dari, dabitur."
 ibi illa pendentem ferit: iam amplius orat;
 non satis id est mali, ni amplius <sit> etiam,
 250 quod ebibit, quod comest, quod facit sumpti.
 nox datur: ducitur familia tota,
 252 uestiplica, unctor, auri custos,
 252^a flabelliferae, sandaligerulae,
 cantrices, cistellatrices,
 254 nuntii, renuntii, rap-
 254^a tores panis et peni;
 255 fit ipse, dum illis comis est, inops amator.
 haec ego quom ago cum animo meo et recolo,
 ubi qui eget, quam preti sit parui:
 apage te, Amor, non places, nil te utor;
 quamquam illud est dulce, esse et bibere,
 260 Amor amara dat tamen, satis quod sit aegre:
 fugit forum, fugitat suos cognatos,
 fugat ipse se ab suo contutu
 neque eum sibi amicum uolunt dici.
 mille modis, Amor, ignorandu's,
 265 procul abhibendu's atque apstandu's;
 265^a nam qui in amorem praecipitauit
 266 peius perit quasi saxo saliat:
 266^a apage te, Amor, tuas res tibi habeto,

- 249 amplius etiam *P*, etiam amplius *A*, amplius sit etiam *Leo*
 252 uestiplice *P*, uestispica *A*, uestispici *Nonius*, uestiplica *Ritschl*
 256 cum ago cum meo animo et recolo (rectilo *B*) *P*, quum cum
 animo meo reputo *A*
 260 aegre sit Ω , *transp. Seyffert*
 261 fugit suos *A*, fugat uos *P*, fugitat suos *Spengel*
 264 ignorandust *ACD*, ignorandum est *B*, ignorandu's *Leo*

TRINUMMUS

that cuckoo says: "Yes, apple of my eye; you'll get that and anything else if you want to get it." In that situation she flogs him while he hangs there: immediately she asks for more. This is not enough trouble, unless there's even more that she drinks up, eats up, and spends money on. 250
 He's granted a night: the whole establishment is hired, the dress-folder, the masseur, the guardian of jewelry, the fan-bearers, the sandal-carriers, the female singers, the maids with treasure boxes, the ones who bring messages and the ones who bring messages back, the thieves of bread and sustenance; while the lover is being generous to them, he himself becomes destitute. 255

When I think it through and go over it in my mind how little anyone is worth when he's poor, away with you, Love, I don't like you, I'm not having any dealings with you. Even though it's nice to eat and drink, Love still 260
 gives you bitterness, enough to distress you. The lover flees from the forum, he flees from his relatives, he puts himself to flight from his own gaze, and people don't want him to be called their friend. You should be disregarded in a thousand ways, Love, you should be kept far 265
 off and held at a distance: the man who falls head over heels in love perishes in a worse way than if he were to jump from the Rock.⁸ Away with you, Love, have your own property for yourself,⁹ Love, and never be my

⁸ The Tarpeian Rock in Rome, from which murderers and other major criminals were thrown to their death.

⁹ A standard divorce formula.

265 *adhibendus* A, *adhibendus est* (*adhibendum est* C¹) P, *abhibendus* *Acidalius* (*unde -u's Leo*) *abstandust* A, *aptinendus* B, *abtinendus* CD, *abstandu's Leo*

PLAUTUS

Amor, mihi amicus ne fuas umquam;
 sunt tamen quos miseros maleque habeas,
 quos tibi obnoxios fecisti.
 270 certum est ad frugem adicere animum,
 quamquam ibi [animo] labos grandis capitur.
 boni sibi haec expetunt, rem, fidem, honorem,
 gloriam, et gratiam: hoc probis pretium est.
 275 eo mi magis lubet cum probis potius
 quam cum improbis uiuere uanidicis.

II. ii: PHILTO. LYSITELES

PHIL quo illic homo foras se penetrauit ex
 aedibus?

LYS pater, assum, impera quiduis,

278 nec tibi ero in mora nec latebrose

278^a me aps tuo conspectu occultabo.

PHIL feceris par tuis ceteris factis,

280 patrem tuom si percoles per pietatem.

nolo ego cum improbis te uiris, gnate mi,

282 neque in uia neque in foro

282^a necullum sermonem exsequi.

noui ego hoc saeculum moribus quibus siet:

malus bonum malum esse uolt, ut sit sui similis;

285 turbant, miscent mores mali:

285^a rapax, auarus, inuidus;

286 sacrum profanum, publicum

286^a priuatum habent, hiulca gens.

287 haec ego doleo, haec

287^a sunt quae med excruciant, haec dies

287^b noctesque tibi canto ut caueas.

288 quod manu non queunt tangere tantum

TRINUMMUS

friend; still, there are others you can torture and torment, men you have enslaved.

I'm resolved to turn my mind to industry, however great a toil one takes upon oneself there. 270

The good strive after these things: wealth, a good name, a good reputation, fame, and friendly relations; this is the reward for the decent. I'm all the keener to live with the decent rather than with indecent chattering. 275

Enter PHILTO from the left, looking around.

PHIL Where out of the house has he made his way to?

LYS (*approaching*) Father, I'm here, command me anything you like, I won't delay you or secretly hide from your sight.

PHIL You'll act in accordance with your other deeds, if you honor your father with respect. My dear son, I don't want you to pursue any conversation with immoral men, either in the street or in the forum. I know what moral standards this generation has: the bad man wants the good one to be bad, so that he should resemble him; the bad confuse and mix up our standards: the rapacious, the greedy, and the envious man; they consider the sacred as profane and the public as private, an insatiable people. That's what I feel pain about, that's what torments me, that's what I harp on about day and night for you to be on your guard against. Only what they can't touch with 285

270 certunst BCD, certumst G, certa est res A adplicare Ω, adicere Questa in apparatu 271 animo P, om. A

287^b noctesque P, noctes A tibi canto CD, canto tibi AB

PLAUTUS

- 288^a fas habent quo manus apstineant,
 cetera: rape, trahe, fuge, late—lacrimas
- 290 haec mi quom uideo eliciunt,
 quia ego ad hoc genus hominum duravi.
 quin prius me ad pluris penetraui?
 nam hi mores maiorum laudant,
 eosdem lutitant quos collaudant.
- 295 hisce ego de artibus gratiam facio,
 ne colas neue imbuas ingenium.
 meo modo et moribus uiuito antiquis,
 quae ego tibi praecipio, ea facito.
 nil ego istos moror faeceos mores, turbidos, quibus
 boni dedecorant se.
- 300 haec tibi si mea imperia capesses, multa bona in pec-
 tore consistent.
- LYS semper ego usque ad hanc aetatem ab ineunte adules-
 centia
 tuis seruiui seruitutem imperiis, [et] praeceptis, pater.
 pro ingenio ego me liberum esse ratus sum, pro impe-
 rio tuo
 meum animum tibi seruitutem seruire aequom censui.
- 305 PHIL qui homo cum animo inde ab ineunte aetate depugnat
 suo,
 utrum itane esse mauelit ut eum animus aequom cen-
 seat,
 an ita potius ut parentes eum esse et cognati uelint:
 si animus hominem pepulit, actum est: animo seruit,
 non sibi;
 si ipse animum pepulit, dum uiuit uictor uictorum
 cluet.
- 310 tu si animum uicisti potius quam animus te, est quod
 gaudeas.

TRINUMMUS

their hands do they consider it right to keep their hands
 away from; as for the rest: carry off, drag off, flee, hide— 290
 when I see this, it makes me weep because I've lived to
 see this type of men. Why did I not cross over to the
 majority earlier? Yes, men now praise the ways of their
 ancestors, but the very same men sully the ones they 295
 praise. As for these arts, I renounce your cultivating
 them or tainting your character with them. Live my way
 and by the old standards, do what I teach you. I don't
 care for those filthy and murky standards with which
 they disgrace themselves. If you take these commands of 300
 mine to heart, many good things will make their home
 in your breast.

LYS I've always, from my earliest youth up to my present age,
 lived in full obedience to your commands and teachings,
 my father. With regard to my natural endowment I've
 considered myself to be free; with regard to your author-
 ity I've thought it right that my instinct should fully obey
 you.

PHIL The man who pits himself against his desires from an 305
 early age, struggling whether he should prefer to be the
 way his instinct deems fair or the way his parents and
 relatives want him to be—if his heart gets the better of
 him, he's done for; he's obeying his heart and not himself.
 If he himself gets the better of his heart, he's called the
 winner of winners as long as he lives. If you have con- 310
 quered your heart rather than your heart you, you have
 reason to be happy. It's much better for you to be the way
 you need to be than the way your heart likes it: those who

296 neu Ω , ne *Hermann*

302 et del. *Bothe*

PLAUTUS

nimio satiust ut opust ted ita esse quam ut animo lubet:
 qui animum uincunt quam quos animus semper pro-
 biores cluent.

LYS istaec ego mi semper habui aetati integumentum meae;
 ne penetrarem me usquam ubi esset damni conciliabu-
 lum

315 neu noctu irem obambulatum neu suom adimerem al-
 teri

neu tibi aegritudinem, pater, parerem, parsi sedulo:
 sarta tecta tua praecepta usque habui mea modestia.

PHIL quid exprobras? bene quod fecisti tibi fecisti, non mihi;
 mihi quidem aetas acta est ferme: tua istuc refert
 maxume.

320 is probus est quem paenitet quam probus sit et frugi
 bonae;

qui ipsus sibi satis placet nec probus est nec frugi bo-
 nae:

qui ipsus se contemnit, in eo est indoles industriae.
 benefacta benefactis aliis pertegito, ne perpluant.

LYS ob eam rem haec, pater, autumaui, quia res quaedam
 est quam uolo

325 ego me aps te exorare.

PHIL quid id est? dare iam ueniam gestio.

LYS adulescenti huic genere summo, amico atque aequali
 meo,

minus qui caute et cogitate suam rem tractauit, pater,
 bene uolo ego illi facere, si tu non neuis.

PHIL nemp' de tuo?

LYS de meo: nam quod tuom est meum est, omne meum
 est autem tuom.

326 huic Ω, hinc *Vollbehr*

TRINUMMUS

conquer their hearts are always known as more decent than those whom their hearts conquer.

LYS I've always considered this to be a shield for my youth; I've diligently refrained from entering any meeting where loss is sustained, from going around at night to meet others, from taking another's possessions away from him, and from upsetting you, my father. I've always kept your teachings in good repair through my self-restraint. 315

PHIL Why are you blaming it on me? What you did well you did for yourself, not for me. My time is almost up; all this is of importance for yourself above all. That man is decent who is dissatisfied with how decent and well-conducted he is; the man who is content with himself is neither decent nor well-conducted. The man who despises himself has the possibility for industry within him. Protect your good deeds with other good deeds so that they won't let the rain through. 320

LYS Father, I said this for the simple reason that there's a favor I want to obtain from you. 325

PHIL What is it? I'm already keen to grant permission.

LYS If you're not against it, father, I want to do a good turn to this young chap from a family of the highest standing, a friend and contemporary of mine, who hasn't handled his affairs very cautiously and thoughtfully.

PHIL You mean from your own funds, don't you?

LYS Yes, from my own funds: what belongs to you belongs to me, and everything that belongs to me belongs to you in turn.

PLAUTUS

- 330 PHIL quid is? egetne?
 LYS eget.
 PHIL habuitne rem?
 LYS habuit.
 PHIL qui eam perdidit?
 publicisne affinis fuit an maritumis negotiis?
 mercaturane, an uenalis habuit ubi rem perdidit?
 LYS nihil istorum.
 PHIL quid igitur?
 LYS per comitatem edepol, pater;
 praeterea aliquantum animi causa in deliciis disperdit.
- 335 PHIL edepol hominem praemandatum ferme familiariter,
 qui quidem nusquam per uirtutem rem confregit atque
 eget!
 nil moror eum tibi esse amicum cum eius modi uirtutibus.
- LYS quia sine omni malitia est, tolerare eius egestatem uolo.
- PHIL de mendico male meretur qui ei dat quod edit aut bibit;
- 340 nam et illud quod dat perdit et illi prodit uitam ad miseriam.
 non eo haec dico, quin quae tu uis ego uelim et faciam lubens:
 sed ego hoc uerbum quom illi quoidam dico, praemonstro tibi,
 ut ita te aliorum miserescat, ne tis alios misereat.
- LYS deserere illum et deiuuare in rebus aduorsis pudet.

TRINUMMUS

- PHIL What about him? Is he broke? 330
- LYS Yes, he is.
- PHIL Did he have money?
- LYS Yes, he did.
- PHIL How did he lose it? Was he engaged in business for the state or on sea? In trade, or did he have slaves when he lost his money?¹⁰
- LYS None of that.
- PHIL Well then?
- LYS Through his generosity, father; moreover, he wasted quite a sum on his own entertainment, indulging himself.
- PHIL (*with irony*) Goodness, a man recommended in a very friendly way! He ruined his wealth in no legitimate business and is broke now. I don't care for you having him as your friend with virtues of this kind. 335
- LYS Because he's without any bad disposition, I want to support him in his poverty.
- PHIL A man who gives a beggar something to eat or drink does him bad service: what he gives him gets wasted and he prolongs his life in misery. My saying this doesn't mean that I don't want what you want or that I wouldn't do it with pleasure; but when I'm saying this word against that particular fellow, I'm advising you beforehand to have pity on others only to the extent that others won't have to have pity on you. 340
- LYS I feel shame to desert him and to fail to act in his misfortune.

¹⁰ Slave trade was not considered dishonorable in itself.

PLAUTUS

- 345 PHIL pol pudere quam pigere praestat totidem litteris.
 LYS edepol, deum uirtute—dicam, pater—et maiorum et
 tua
 multa bona bene parta habemus, bene si amico feceris
 ne pigeat fecisse, ut potius pudeat si non feceris.
- PHIL de magnis diuitiis si quid demas, plus fit an minus?
 350 LYS minus, pater; sed cui immuni scin quid cantari solet?
 “quod habes ne habeas et illuc quod [nunc] non habes
 habeas [uelim], malum,
 quandoquidem nec tibi bene esse pote pati neque al-
 teri.”
- PHIL scio equidem istuc ita solere fieri; uerum, gnate mi,
 is est immunis quoi nihil est qui munus fungatur suom.
- 355 LYS deum uirtute habemus et qui nosmet utamur, pater,
 et aliis qui comitati simus beneuolentibus.
- PHIL non edepol tibi pernegare possum quicquam quod
 uelis.
 quoi egestatem tolerare uis? loquere audacter patri.
- LYS Lesbonico huic adulescenti, Charmidei filio,
 360 qui illic habitat.
- PHIL quin comedit quod fuit, quod non fuit?
 LYS ne opprobra, pater; multa eueniunt homini quae uolt,
 quae neuolt.

351 nunc *om.* A uelim *om.* P

358 cuius Ω , quoi *Ritschl* loquere audacter patri P, eloquere patri
 audacter A

359 Charmidi A, Charmide P, Charmidei *Wackernagel*

TRINUMMUS

- PHIL Shame is better than upset by every letter of the word.¹¹ 345
- LYS Thanks to the gods—I may say so, father—and to our ancestors and to you, we have much property, acquired well, so that, if you've done a friend a good turn, you shouldn't be upset to have done so, and so that you should rather feel shame if you haven't done so.
- PHIL If you take something away from great wealth, does it get more or less?
- LYS Less, father; but don't you know the ditty one usually has for a citizen not doing his duty? "May you not have what you have now, and may you have what you don't have now, a thrashing, since you can't bear it that either you yourself or someone else should have a good time." 350
- PHIL I know that's what usually happens; but, my son, that man isn't doing his duty who has no money with which to carry out his duty.
- LYS Father, thanks to the gods we have the means both to sustain ourselves and to be kind to others who wish us well. 355
- PHIL I can't deny you anything you wish. Who do you want to support in his poverty? Speak to your father boldly.
- LYS Young Lesbonicus here, the son of Charmides, who lives over there. (*points to it*) 360
- PHIL You mean the one who ate up what he had and what he didn't have?
- LYS Don't cast it in his teeth, father; many things happen to a man which he wants and which he doesn't want.

¹¹ A pun on *pudet*, "feel shame," and *piget*, "feel upset," which are of identical length.

PLAUTUS

- PHIL mentire edepol, gnate, atque id nunc facis hau consuetudine.
 nam sapiens quidem pol ipse fingit fortunam sibi:
 eo non multa quae neuolt eueniunt, nisi fictor malust.
- 365 LYS multa illi opera opust ficturae, qui se fictorem probum uitae agundae esse expetit: sed hic admodum adulescentulust.
- PHIL non aetate, uerum ingenio apiscitur sapientia; sapienti aetas condimentum est, sapiens aetati cibust. agedum eloquere, quid dare illi nunc uis?
- LYS nil quicquam, pater;
- 370 tu modo ne me prohibeas accipere si quid det mihi.
- PHIL an eo egestatem ei tolerabis, si quid ab illo acceperis?
- LYS eo, pater.
- PHIL pol ego istam uolo me rationem edoceas.
- LYS licet.
- scin tu illum quo genere natus sit?
- PHIL scio, apprime probu.
- LYS soror illi est adulta uirgo grandis: eam cupio, pater, ducere uxorem sine dote.
- 375 PHIL sine dote uxorem?
- LYS ita;
- tua re salua hoc pacto ab illo summam inibis gratiam nec commodius ullo pacto ei poteris auxiliarier.
- PHIL egone indotatam te uxorem ut patiar?
- LYS patiundum est, pater;
- et eo pacto addideris nostrae lepidam famam familiae.

¹² In other words, the relationship between natural disposition and age is that between food and seasoning; a good disposition is good even without great age, but better with the accompanying age, whereas age without a good disposition is of no worth.

TRINUMMUS

- PHIL You're lying, son, and you're not acting according to your habit now; the wise man devises his own fortune: that's why not many things happen to him which he doesn't want, unless he's a bad deviser.
- LYS A man who is keen on being a decent deviser for leading his life needs much practice in devising; but this chap is a mere youngster. 365
- PHIL It's not through age, but through natural disposition that wisdom is obtained; for a wise nature age is a mere seasoning, but a wise nature is solid food for age.¹² Go on, tell me, what do you want to give him now?
- LYS Absolutely nothing, father; it's simply that you shouldn't prevent me from receiving something if he gives it to me. 370
- PHIL You'll support him in his poverty by receiving something from him?
- LYS Yes, father.
- PHIL I want you to enlighten me about that.
- LYS Yes. Do you know in what family he was born?
- PHIL I do, in an outstanding one.
- LYS He has a grown-up virgin sister; father, I'm keen on taking her as my wife without a dowry. 375
- PHIL As your wife without a dowry?
- LYS Yes. In this way you'll get his greatest gratitude with no expense to yourself, and you couldn't be able to help him more agreeably in any way.
- PHIL Should I tolerate you taking a wife with no dowry?
- LYS You should, father; and in this way you'll add a delightful reputation to our household.

PLAUTUS

- 380 PHIL multa ego possum docta dicta et quamuis facunde lo-
qui,
historiam ueterem atque antiquam haec mea senectus
sustinet;
uerum ego quando te et amicitiam et gratiam in nos-
tram domum
uideo allicere, etsi aduorsatus tibi fui, istac iudico:
tibi permitto; posce, duce.
- LYS di te seruassint mihi!
- 385 sed adde ad istam gratiam unum.
- PHIL quid id est autem unum?
- LYS eloquar.
- tute ad eum adeas, tut' concilies, tute poscas.
- PHIL eccere!
- LYS nimio citius transiges: firmum omne erit quod tu ege-
ris.
grauius tuom erit unum uerbum ad eam rem quam
centum mea.
- PHIL ecce autem in benignitate hoc repperi, negotium!
- 390 dabitur opera.
- LYS lepidus uiuis. haec sunt aedes, hic habet;
Lesbonico est nomen. age, rem cura. ego te opperiam
domi.

II. iii: PHILTO

- PHIL non optuma haec sunt neque ut ego aequom censeo;
uerum meliora sunt quam quae deterruma.
sed hoc unum consolatur me atque animum meum,
395 quia qui nil aliud nisi quod sibi soli placet
consulit aduorsum filium, nugas agit:
miser ex animo fit, factius nihilo facit.

TRINUMMUS

- PHIL I could say many wise words, and that as eloquently as you like; being old, I have the facts of old and ancient history stored up in my head. But since I can see that you're enticing friendship and goodwill into our house, I'll judge the way you wish, even if I had opposed you: I give you permission; ask for her, marry her. 380
- LYS May the gods keep you for me! But add one thing to that favor. 385
- PHIL Well, what's this one thing?
- LYS I'll tell you. *You* should approach him, *you* should win him over, *you* should ask for her.
- PHIL Look at that!
- LYS You'll sort it out much more quickly; everything you do will be firmly fixed. One word from you will have more weight in this than one hundred from me.
- PHIL Surely I've found this in my kindness, trouble! (*after a pause*) I'll attend to it. 390
- LYS You're very good. (*pointing*) This is the house, here is where he lives; his name is Lesbonicus. Go on, take care of it. I'll wait for you at home.

Exit LYSITELES to the left.

- PHIL This isn't ideal or the way I consider it appropriate; yet it's better than the worst would be. But this one fact consoles me and my heart: the man who takes no measures with regard to his son except for what he alone likes is badly mistaken. He becomes utterly wretched and brings his designs no nearer accomplishment. He 395

391 opperiam A, operiar P

394 me unum consolatur A, unum consolaturum (-turu CD) me P

PLAUTUS

400 suae senectuti is acriorem hiemem parat,
 quom illam importunam tempestatem conciet.
 sed aperiuntur aedes quo ibam: commodum
 ipse exit Lesbonicus cum seruo foras.

II. IV: LESBONICVS. STASIMVS. PHILTO

LES minus quindecim dies sunt quom pro hisce aedibus
 minas quadraginta accepisti a Callicle.
 estne hoc quod dico, Stasime?

STA quom considero,

405 meminissee uideor fieri.

LES quid factum est eo?

STA comesum, expotum, exunctum, elotum in balineis;
 piscator, pistor apstulit, lanii, coqui,
 holitores, myropolae, aucupes: confit cito;
 non hercle minus diorse distrahitur cito
 410 quam si tu obicias formicis papauerem.

LES minus hercle in istis rebus sumptum est sex minis.

STA quid quod dedisti scortis?

LES ibidem una traho.

STA [quid] quod ego defrudauit?

LES em, istaec ratio maxuma est.

415 STA non tibi illud apparere, si sumas, potest;
 nisi tu immortale rere esse argentum tibi.

PHIL sero atque stulte, prius quod cautum oportuit,
 postquam comedit rem, post rationem putat.

LES nequaquam argenti ratio comparet tamen.

406 exussum A, exutum P, exunctum *Gulielmus*

413 quid *del. Fritzsche*

TRINUMMUS

creates a harsher winter for his old age when he stirs up that wild storm. But the house to which I was going is opening up; Lesbonicus himself is coming out with his slave at just the right time. 400

Enter LESBONICUS from the annex, carrying a writing tablet and accompanied by STASIMUS; they do not notice anyone.

- LES It's less than two weeks that you got forty minas for this house from Callicles. Isn't it true what I'm saying, Stasimus?
- STA When I think about it, I seem to remember it happening. 405
- LES What's happened with the money?
- STA It's been eaten up, drunk up, anointed away, washed away in the baths; the fisherman took it away, the miller, the butchers, the cooks, the vegetable-sellers, the perfumers, the poultry-sellers. It gets used up quickly; it gets carried off just as quickly as if you throw poppy seed in front of ants. 410
- LES Less than six minas were spent on those things.
- STA What about the money you gave to prostitutes?
- LES I include that in the list.
- STA (*half aside*) And the money I tricked you out of?
- LES (*overhearing*) There, that's the main reason.
- STA Your money can't still be there if you spend it; unless you think it's immortal. 415
- PHIL (*aside*) He should have thought about this before, but he's keeping count too late and in a stupid way, after eating up his possessions.
- LES (*examining the writing tablet*) Still, I can't make sense of the accounts at all.

PLAUTUS

- 420 STA ratio quidem hercle apparet: argentum οἷχεται.
 minas quadraginta accepisti a Callicle,
 et ille aedis mancupio aps te accepit?
- LES admodum.
- PHIL pol opino affinis noster aedis uendidit;
 pater quom peregre ueniet, in porta est locus,
 nisi forte in uentrem filio correperit.
- 425 STA mille drachumarum tarpezitae Olympico,
 426 quas de ratione dehibuisti, redditae?
- 426^a LES nemp' quas sponondi.
 STA immo "quas dependi" inquito,
 quia sponsonem nuper tute exactus es,
 pro illo adulescente quem tu esse aibas diuitem.
 LES factum.
 STA ut quidem illud perierit.
 LES factum id quoque est.
- 430 nam nunc eum uidi miserum et me eius miseritum est.
 STA miseret te aliorum, tui nec miseret nec pudet.
 PHIL tempust adeundi.
 LES estne hic Philto qui aduenit?
 is hercle est ipsus.
 STA edepol ne ego istum uelim
 meum fieri seruom cum suo peculio.

425 trapezitae mille drachumarum Ω, *transp. et corr. Ritschl*

427 ante 426^a in P qua Ω, quia *Renkema*, quas *Ernout* pronuper
 Ω, nuper *Renkema* tute A, tu P

¹³ In the Latin, a pun between *Lesbonicus' nequaquam . . . comparat*, "it is not clear at all," and *Stasimus' apparet*, "it is visible (on a writing tablet)."

TRINUMMUS

- STA You can easily sense the accounts:¹³ it's the money that's gone. You got forty minas from Callicles, and he got the house from you by formal conveyance?¹⁴ 420
- LES Quite.
- PHIL (*aside*) I believe our relation has sold the house. When his father comes from abroad, there's room at the door,¹⁵ unless by chance he creeps into his son's belly.
- STA Has the banker Olympicus been paid the one thousand drachmas that you owed him according to the account? 425
- LES Yes, the ones I promised as a pledge.
- STA No, say "the ones I was forced to pay," because you were dunned for the pledged money recently for that young chap who you said was wealthy.¹⁶
- LES Yes, that happened.
- STA Namely that it got lost.
- LES Yes, that happened too. Well, I saw how wretched he was now and felt pity for him. 430
- STA You feel pity for others, but for yourself you feel neither pity nor shame.
- PHIL (*aside*) It's time to approach. (*does so*)
- LES (*to Stasimus*) Isn't this Philto who is coming here? It's him in person.
- STA (*half aside*) I'd really like him to become my slave, along with his personal fortune.

¹⁴ The formal conveyance is the so-called *mancipatio*, which was done in the presence of witnesses. ¹⁵ As beggar.

¹⁶ Lesbonicus guaranteed a banker that his friend would repay the money if he got a loan and promised one thousand drachmas in case the friend would not do so; since the friend did not pay, Lesbonicus was forced to do so instead. Stasimus points out that making the pledge amounted to losing the money.

PLAUTUS

- 435 PHIL erum atque seruom plurumum Philto iubet
saluere, Lesbonicum et Stasimum.
LES di duint
tibi, Philto, quaequomque optes. quid agit filius?
PHIL bene uolt tibi.
LES edepol mutuom mecum facit.
STA nequam illud uerbum est "bene uolt" nisi qui bene
facit.
440 ego quoque uolo esse liber: nequiquam uolo;
hic postulet frugi esse: nugas postulet.
PHIL meus gnatus me ad te misit, inter te atque nos
affinitatem ut conciliarem et gratiam.
tuam uolt sororem ducere uxorem; et mihi
445 sententia eadem est et uolo.
LES hau nosco tuom:
bonis tuis [in] rebus meas res irrides malas.
PHIL homo ego sum, homo tu es: ita me amabit Iuppiter,
nec te derisum aduenio nec dignum puto.
uerum hoc quod dixi: meus me orauit filius
450 ut tuam sororem poscerem uxorem sibi.
LES mearum me rerum nouisse aequom est ordinem.
cum uostra nostra non est aequa factio.
affinitatem uobis aliam quaerite.
STA satin tu es sanus mentis aut animi tui
455 qui condicionem hanc repudies? nam illum tibi
ferentarium esse amicum inuentum intellego.

446 rebus *P*, in rebus *A*

¹⁷ An etymological pun: a *ferentarius* is a light-armed skirmisher on horseback, but as the noun is derived from *ferre*, "bring," Plautus treats it as if it still had the meaning "someone who brings (help)." This fits

TRINUMMUS

- PHIL Philto gives his best regards to master and slave, to Les- 435
bonicus and Stasimus.
- LES May the gods grant you whatever you wish, Philto. What
is your son up to?
- PHIL He wishes you well.
- LES He reciprocates with me.
- STA (*aside*) That phrase "he wishes well" is useless unless one 440
acts well. I also want to be free; I want it in vain. This
chap might want to be frugal; he'd want the impossi-
ble.
- PHIL (*to Lesbonicus*) My son has sent me to you in order to
obtain an alliance and friendship between you and us.
He wants to marry your sister; and I have the same sen- 445
timent and wish for it.
- LES This is very unlike you: in your good situation you're
mocking my bad one.
- PHIL I am human, you are human; as truly as Jupiter will love
me, I haven't come to laugh at you and I don't think that
you deserve it. But as I said: my son has asked me to 450
request your sister as his wife.
- LES It's right for me to understand the status that corre-
sponds with my financial position. Our standing isn't
equal to yours. Find another alliance for yourselves.
- STA (*quietly, to Lesbonicus*) Are you in your right mind, since 455
you reject this match? I can see that a friend ready to
assist¹⁷ you has been found for you.

with the etymology in Paul. *Fest.* 75 L., while the ones in Varro and Festus are slightly different (*ling.* 7.57: a soldier carrying weapons; *Fest.* 506 L.: a servant bringing weapons and drink to soldiers). The modern derivation from *ferire*, "to strike," is morphologically problematic.

PLAUTUS

- LES abin hinc dierecte?
 STA si hercle ire occipiam, uotes.
 LES nisi quid me aliud uis, Philto, respondi tibi.
 PHIL benigniorem, Lesbonice, te mihi
 460 quam nunc experior esse confido fore;
 nam et stulte facere et stulte fabularier,
 utrumque, Lesbonice, in aetate hau bonum est.
 STA uerum hercle hic dicit.
 LES oculum ego effodiam tibi,
 si uerbum addideris.
 STA hercle qui dicam tamen;
 465 nam si sic non licebit, luscus dixero.
 PHIL ita tu nunc dicis, non esse aequiperabilis
 uostras cum nostris factiones atque opes?
 LES dico.
 PHIL quid nunc? si in aedem ad cenam ueneris
 470 atque ibi opulentus tibi par forte obuenerit—
 apposita cena sit popularem quam uocant—
 si illi congestae sint epulae a cluentibus:
 si quid tibi placeat quod illi congestum siet,
 edisne an incenatus cum opulento accubes?
 LES edim, nisi si ille uotet.
 STA at pol ego etsi uotet
 475 edim atque ambabus malis expletis uorem,
 et quod illi placeat praeripiam potissimum
 neque illi concedam quicquam de uita mea.
 uerecundari neminem apud mensam decet,
 nam ibi de diuinis atque humanis cernitur.

¹⁸ This reflects the Greek situation, where two people lie on a couch; in Rome it was three.

¹⁹ A feast from the tithes sacrificed to Hercules.

²⁰ Jocular reference to a formula of the senate: *nulla uerecundia*

TRINUMMUS

- LES Won't you go and hang yourself?
- STA If I did as much as begin to go, you'd forbid me.
- LES (*turning back to Philto*) Unless you want anything else from me, Philto, I've given you my reply.
- PHIL Lesbonicus, I trust that in the future you'll be more cordial toward me than I'm finding you now; both talking stupidly and acting stupidly isn't good at any time of life, Lesbonicus. 460
- STA (*to Lesbonicus*) He's speaking the truth.
- LES I'll gouge your eye out if you add another word.
- STA I'll speak nonetheless; if I may not do so like this, I'll speak one-eyed. 465
- PHIL Are you now saying that your connections and means are not comparable with ours?
- LES Yes.
- PHIL Well then? If you came into a temple for dinner and by chance a rich man turned up there as your dinner partner¹⁸—let what they call the "public dinner"¹⁹ be served —and if delicacies were brought to him by his clients: if you liked anything that's been brought to him, would you eat it or would you recline next to the rich man without dinner? 470
- LES I'd eat, unless he forbade it.
- STA But I would eat even if he did forbid it, I'd gulp it down with both cheeks full, I'd snatch away especially what he likes, and I wouldn't make any concession to him from what means life to me. Nobody ought to be bashful at table: that's where one decides about divine and human affairs.²⁰ 475

nos debet demouere a sententia dicunda ubi de rebus diuinis et humanis agitur, "no bashfulness must prevent us from stating our opinion in a situation where one deals with divine and human affairs."

PLAUTUS

- 480 PHIL rem fabulare.
 STA non tibi dicam dolo:
 decedam ego illi de uia, de semita,
 de honore populi; uerum quod ad uentrem attinet,
 non hercle hoc longe, nisi me pugnis uicerit.
 cena hac annona est sine sacris hereditas.
- 485 PHIL sēper tu hoc facito, Lesbonice, cogites,
 id optimum esse tute uti sis optimus;
 si id nequeas, saltem ut optumis sis proximus.
 nunc condicionem hanc, quam ego fero et quam aps te
 peto,
 dare atque accipere, Lesbonice, te uolo.
- 490 di diuites sunt, deos decent opulentiae
 et factiones, uerum nos homunculi,
 satillum animai qui quom extemplo emisimus,
 aequo mendicus atque ille opulentissimus
 censetur censu ad Accheruntem mortuos.
- 495 STA mirum quin tu illo tecum diuitias feras.
 ubi mortuos sis, ita sis ut nomen cluet.
 PHIL nunc ut scias hic factiones atque opes
 non esse nec nos tuam neglegere gratiam,
 sine dote posco tuam sororem filio.
- 500 quae res bene uortat—habeon pactam? quid taces?
 STA pro di immortales, condicionem quouis modi!
 PHIL quin fabulare, “di bene uortant, spondeo”?

492 satillum *A*, salillum *P*

502 di *P*, uin *A* uortat Ω , uortant *s*

²¹ As a slave he is of course not eligible for public office.

TRINUMMUS

- PHIL You're talking to the point. 480
- STA I'll tell you without guile: I'll step aside for him from the street, from the path, from public office;²¹ but as far as my stomach is concerned, not this far (*indicates with his fingers*), unless he wins against me with his fists. With the present high prices a dinner is an inheritance without sacrifices.²²
- PHIL Lesbonicus, always make sure that you consider it to be best to be the best yourself; if you can't be that, at least that you should be next to the best. Now, Lesbonicus, I want you to grant and accept this match which I'm bringing to you and seeking from you. Only the gods are rich, and displays of power and connections are only appropriate for the gods; but we are mere men: as soon as we let go of the little seed of our soul, the beggar in his death is rated with an equal rating in the Underworld as the richest of men. 485
- STA (*aside*) It's a wonder that you don't take your riches there with you. When you're dead, you should be so in the full sense of the word. 490
- PHIL (*to Lesbonicus*) Now so that you may know that connections and means don't count here and that it's your friendship that matters to us, I ask for your sister to marry my son without a dowry. May this turn out well— have I got it settled? Why are you silent? 500
- STA Immortal gods, what a match!
- PHIL (*to Lesbonicus*) Why don't you say, "may the gods grant it success, I promise her to him"?

²² People often got inheritances on condition that they would make regular sacrifices for the deceased. Such sacrifices were expensive and cumbersome.

PLAUTUS

- STA eheu! ubi usus nil erat dicto, "spondeo"
dicebat; nunc hic, quom opus est, non quit dicere.
- 505 LES quom affinitate uostra me arbitramini
dignum, habeo uobis, Philto, magnam gratiam.
sed si haec res grauiter cecidit stultitia mea,
Philto, est ager sub urbe hic nobis: eum dabo
dotem sorori; nam is de diuitiis meis
- 510 solus superfit praeter uitam relicuos.
PHIL profecto dotem nil moror.
LES certum est dare.
STA nostramne, ere, uis nutricem quae nos educat
abalienare a nobis? caue sis feceris.
quid edemus nosmet postea?
- LES etiam tu taces?
- 515 STA tibin ego rationem reddam?
PHIL plane periimus
nisi quid ego comminiscor. Philto, te uolo.
PHIL si quid uis, Stasime.
STA huc concede aliquantum.
PHIL licet.
STA arcano tibi ego hoc dico, ne ille ex te sciat
neue alius quisquam.
- PHIL crede audacter quid lubet.
- 520 STA per deos atque homines dico, ne tu illunc agrum
tuom siris umquam fieri nec gnati tui.
ei rei argumenta dicam.
PHIL audire edepol lubet.
STA primum omnium olim terra quom proscinditur,
in quinto quoque sulco moriuntur boues.

509 stultitia mea *P*, stultitiis meis *A*, diuitiis meis *Bergk*

515 tibin egon *A*, tibi ego *P*, tibin ego *Lindsay*

TRINUMMUS

- STA (*aside*) Dear me! When there was no need to speak, he said "I promise"; now here, when there is a need, he can't speak.
- LES I'm very grateful to all of you, Philto, for considering me worthy of a connection with you. But even if my situation has turned out harshly through my own stupidity, Philto, we still have a plot of land here below the city; this I'll give to my sister as a dowry: this alone is the sole remainder of my wealth, apart from my life. 505
- PHIL I honestly don't care about the dowry. 510
- LES I'm resolved to give her one.
- STA Master, do you want to take our nurse away from us, the one who nurtures us? Please don't do that. What will we ourselves eat afterward?
- LES Be quiet, will you? Should I be accountable to you? 515
- STA (*aside*) We're plainly dead unless I think up something. (*aloud*) Philto, I want to speak to you.
- PHIL If you want anything, Stasimus.
- STA Walk over here a bit.
- PHIL All right. (*they withdraw a little*)
- STA I'm telling you this in secret; neither he nor anyone else should know this from you.
- PHIL Entrust me boldly with anything you wish.
- STA I beg you by gods and men, don't ever let that land become yours or your son's. I'll tell you the reasons for this. 520
- PHIL I'm keen to hear them.
- STA First of all, at the time when the soil is plowed, the oxen die in every fifth furrow.

PLAUTUS

- 525 PHIL apage!
 STA Accheruntis ostium in nostro est agro.
 tum unum prius quam coctum est pendet putidum.
 LES consuadet homini, credo. etsi scelestus est,
 at mi infidelis non est.
 STA audi cetera.
 530 postid, frumenti quom alibi messis maxuma est,
 tribus tantis illi minus re[d]dit quam opseueris.
 PHIL em istic oportet opseri mores malos,
 si in opserendo possint interfieri.
 STA neque unquam quisquam est quoius illic ager fuit
 quin pessume ei res uorterit: quorum fuit,
 535 alii exsulatum abierunt, alii emortui,
 alii se suspendere. em nunc hic quoius est
 ut ad incitas redactust!
 PHIL apage a me istum agrum!
 STA magis "apage" dicas, si omnia ex me audiueris.
 nam fulguritae sunt alternae arbores;
 540 sues moriuntur angina acerrume;
 oues scabrae sunt, tam glabrae, em, quam haec est
 manus.
 tum autem Syrorum, genus quod patientissimum est
 hominum, nemo exstat qui ibi sex menses uixerit:
 ita cuncti solstitiali morbo decidunt.
 545 PHIL credo ego istuc, Stasime, ita esse; sed Campans genus
 multo Syrorum iam antidit patientia.
 sed iste est ager profecto, ut te audiui loqui,

530 reddit Ω, redit *Lambinus*

533 ille ager fuit Ω, illic ager fuit *Leo*, ille fuit ager *Luchs*

534 quoiuum Ω, quorum *Brix* 538 a Ω, ex *Kampmann*

540 acerrume Ω, macerrumae *Onions*

TRINUMMUS

- PHIL Get away with you! 525
- STA The gateway to the Underworld lies on our land. Next, before the grapes are ripe, they hang there rotten.
- LES (*observing from a distance*) He's trying to persuade him, I believe. Even if he's a crook, he's not faithless toward me.
- STA Listen to the rest. Later, when there's an enormous crop of wheat elsewhere, the return on our land there is three times less than you've sown. 530
- PHIL There! That's where one ought to sow moral laxity, if it could be destroyed during the sowing.
- STA There's never been anyone who owned that land without things turning out very badly for him; of those who have owned it, some have gone into exile, some have died, some have hanged themselves. Look how the present owner has been checkmated! 535
- PHIL Away with that plot of land from me!
- STA You'd say "away" even more if you heard everything from me: every other tree has been struck by lightning; the pigs die of quinsy in the most frightful way; the sheep are as mangy and as hairless, look, as this hand is. And then there's none of the Syrians, the race which is the hardiest of all men, who has survived there for six months: that's how they all die from sunstroke. 540
- PHIL I do believe that it's like that, Stasimus; but the Campanian²³ race now surpasses that of the Syrians in endurance by far. But from what I've heard you say, that land 545

²³ The Campanians, in southern Italy, were renowned for their luxurious lifestyle. During the Second Punic War, Capua, a major city in Campania, sided with Hannibal, and after Capua was conquered by Rome, its inhabitants were enslaved.

PLAUTUS

- malos in quem omnis publice mitti decet,
 sicut fortunatorum memorant insulas,
 550 quo cuncti qui aetatem egerint caste suam
 conueniant; contra istoc detrudi maleficos
 aequom uidetur, qui quidem istius sit modi.
 STA hospitium est calamitatis: quid uerbis opust?
 quamuis malam rem quaeras, illi reperias.
 555 PHIL at tu hercle et illi et alibi.
 STA caue sis dixeris
 me tibi dixisse hoc.
 PHIL dixisti arcano satis.
 STA quin hicquidem cupit illum ab se abalienarier,
 si quem reperire possit quoui os sublinat.
 PHIL meus quidem hercle numquam fiet.
 STA si sapiens quidem.
 560 lepide hercle de agro ego hunc senem deterrui;
 nam qui uiuamus nihil est, si illum amiserit.
 PHIL redeo ad te, Lesbouice.
 LES dic sodes mihi,
 quid hic est locutus tecum?
 PHIL quid censes? homo est:
 uolt fieri liber, uerum quod det non habet.
 565 LES et ego esse locuples, uerum nequiquam uolo.
 STA licitum est, si uelles; nunc, quom nihil est, non licet.
 LES quid tecum, Stasime?
 STA de istoc quod dixti modo:
 si ante uoluisses, esses; nunc sero cupis.
 PHIL de dote mecum conuenire nil potes<t>:
 570 quod tibi lubet tute agito cum nato meo.

569 potes<t> *Acidalius*

TRINUMMUS

- is indeed such that all bad people ought to be sent onto it by public decree, just as they speak of the Isles of the Blessed, where all those come together who have lived 550 their lives morally; by contrast, it seems fair that wrongdoers are thrust off onto that land, since it is like that.
- STA It's the home of disaster; what need is there for words? However bad the thing you're looking for, you can find it there.
- PHIL (*half aside*) But *you* can find it there and elsewhere. 555
- STA Please make sure you don't say that I said this to you.
- PHIL You've said it secretly enough.
- STA As a matter of fact, he wishes to get rid of it, if he can find someone to fool.
- PHIL It'll never become mine.
- STA If you're smart. (*aside*) I've scared this old chap away 560 from the plot of land delightfully; we have nothing to live on if he loses that. (*they go back to Lesbonicus*)
- PHIL I'm returning to you, Lesbonicus.
- LES Please tell me, what did he speak to you about?
- PHIL What do you expect? He's human; he wants to become free, but doesn't have anything to pay.
- LES And I want to be rich, but want it in vain. 565
- STA (*in a low voice*) It was possible, if you'd wanted it; now that you have nothing, it's impossible.
- LES What are you talking to yourself about, Stasimus?
- STA About what you've just said: if you'd wanted it before, you'd be rich; now you wish for it too late.
- PHIL (*to Lesbonicus*) About the dowry you can't make any 570 agreement with me: you yourself must discuss with my son what you want. Now I'm requesting your sister for

PLAUTUS

nunc tuam sororem filio posco meo.

quae res bene uortat! quid nunc? etiam consulis?

LES quid istic? quando ita uis: di bene uortant! spondeo.

575 STA numquam edepol quouquam <tam> exspectatus filius
natus quam illuc est "spondeo" natum mihi.
di fortunabunt uostra consilia.

PHIL ita uolo.

LES sed, Stasime, abi huc ad meam sororem ad Calliclem,
dic hoc negoti quo modo actum est.

STA ibitur.

LES et gratulator meae sorori.

STA scilicet.

580 PHIL i hac, Lesbonice, mecum, ut coram nuptiis
dies constituatur; eadem haec confirmabimus.

LES tu istuc cura quod iussi. ego iam hic ero.

<STA i modo.>

LES dic Callicli, me ut conueniat.

STA quin tu i modo.

LES de dote ut uideat quid opus sit facto.

STA i modo.

585 LES nam certum est sine dote hau dare.

STA quin tu i modo.

LES neque enim illi damno umquam esse patiar—

STA abi modo.

LES —meam negligentiam.

STA i modo.

LES <nullo modo>

aequom uidetur quin quod peccarim—

STA i modo.

574 tam *add. s* 582 STA i modo *add. Niemeyer*

587 nullo modo *add. Ritschl*

TRINUMMUS

my son. May this turn out well! (*when there is no reaction*) What now? Are you still debating the matter?

LES Very well. Since you want it like this, may the gods bless it! I engage her.

STA Never has a son been born so eagerly awaited to anyone as that "I engage her" was born to me. (*to both*) The gods will bless your plans. 575

PHIL That's what I wish.

LES But Stasimus, go over here to my sister to Callicles and say how things have been arranged.

STA Yes.

LES And congratulate my sister.

STA Of course.

PHIL Lesbonicus, come with me this way, so that we can settle a date for the wedding in person; at the same time we'll ratify our agreement. (*moves to the left and waits*) 580

LES (*to Stasimus*) You take care of what I ordered you. I'll be back soon.

STA Just go.

LES Tell Callicles to meet me.

STA Just go.

LES He is to see what needs to be done about the dowry.

STA Just go.

LES Because I'm resolved not to give her in marriage without a dowry. 585

STA Just go.

LES Yes, I won't ever let my carelessness—

STA (*interrupting*) Just go away!

LES —harm her.

STA Just go!

LES In no way does it seem right that my folly—

STA (*interrupting*) Just go!

PLAUTUS

- LES —potissimum mi id opsit.
 STA i modo.
 LES o pater,
 590 enumquam aspiciam te?
 STA i modo, i modo, i modo!
 tandem impetraui abiret. di uostram fidem!
 edepol re gesta pessume gestam probe,
 si quidem ager nobis saluos est; etsi admodum
 in ambiguo est etiam nunc quid ea re fuat.
 595 sed id si alienatur, actum est de collo meo,
 gestandust peregre clupeus, galea, sarcina:
 effugiet ex urbe, ubi erunt factae nuptiae,
 ibit istac, aliquo, in maxumam malam crucem,
 latrocinatum, aut in Asiam aut in Ciliciam.
 600 ibo huc quo mi imperatum est, etsi odi hanc domum,
 postquam exturbauit hic nos [ex] nostris aedibus.

ACTVS III

III. i: CALLICLES. STASIMVS

- CAL quo modo tu istuc, Stasime, dixti?
 STA nostrum erilem filium
 Lesbonicum suam sororem despondisse. em hoc modo.
 CAL quoi homini despondit?

601 *ex del. Guyet*

TRINUMMUS

LES —should stand in anybody's way but mine.

STA Just go!

LES O father, will I ever see you again?

590

STA Just go, just go, just go!

Exeunt PHILTO and LESBONICUS to the left.

STA At last I succeeded in having him go away. Gods, your protection! Goodness, in the midst of disaster one success, if the plot of land is safe for us! Even if it's still highly doubtful what will happen with it. But if it's taken away, it's the end for my neck; I'll need to carry shield, helmet, and baggage abroad: he'll run away from the city when the wedding is over, he'll go that way (*points to the left*), to some place, either to Asia or to Cilicia,²⁴ to his own greatest ruin, in order to serve as a mercenary. I'll go here, where I've been told to, even if I've hated this house ever since this man threw us out of our house.

595

600

Exit STASIMUS into the house of Charmides.

ACT THREE

Enter CALLICLES and STASIMUS from the house of Charmides.

CAL How did you mean that, Stasimus?

STA That our master's son Lesbonicus has engaged his sister. There, like that.

CAL Who did he engage her to?

²⁴ Cilicia is not a separate region from Asia (Minor), but its southeastern part; they became different provinces later.

PLAUTUS

- STA Lysiteli Philtonis filio,
 605 sine dote.
- CAL sine dote ille illam in tantas diuitias dabit?
 non credibile dicis.
- STA at tu edepol nullus creduas.
 si hoc non credis, ego credidero—
- CAL quid?
 STA me nihili pendere.
- CAL quam dudum istuc aut ubi actum est?
 STA ilico hic ante ostium,
 “tam modo,” inquit Praenestinus.
- CAL tanton in re perdita
 610 quam in re salua Lesbonicus factus est frugalior?
 STA atque equidem ipsus ultro uenit Philto oratum filio.
 CAL flagitium quidem hercle fiet, nisi dos dabitur uirgini.
 postremo edepol ego istam rem ad me attinere intel-
 lego.
 ibo ad meum castigatorem atque ab eo consilium pe-
 tam.
- 615 STA propemodum quid illic festinet sentio et subolet mihi:
 ut agro euortat Lesbonicum, quando euortit aedibus.
 o ere Charmides, quom apsentis hic tua res distrahitur
 tibi,
 utinam te rediisse saluom uideam, ut inimicos tuos
 ulciscare et mihi, ut erga te fui et sum, referas gratiam!
- 620 nimium difficile est reperiri amicum ita ut nomen
 cluet,

606 dices *P*, dicis *s*

619 ut mihi *P*, et mihi *Ritschl*

TRINUMMUS

- STA To Lysiteles, the son of Philto, without a dowry. 605
- CAL Will he give her into such great wealth without a dowry?
You can't make me believe that.
- STA Then don't believe it. If you don't believe this, I'll believe—
- CAL (*interrupting*) What?
- STA That I don't care.
- CAL How long ago and where did that happen?
- STA In this very place, here in front of the door, "very now," says the man from Praeneste.²⁵
- CAL Has Lesbonicus become more frugal after the loss of such great wealth than when it was safe? 610
- STA What's more, Philto himself took the initiative to come and ask for his son.
- CAL (*aside*) It'll be a disgrace if the girl isn't given a dowry. In short, I realize that this business concerns me. I'll go to the chap who reproved me and seek advice from him.

Exit CALLICLES to the right.

- STA I have a pretty good idea and an inkling of why he's in a rush: in order to turn him out of his land after he's turned him out of his house. O master Charmides, now that your wealth is being torn apart in your absence, I wish I could see you back here safe and sound so as to take revenge on your enemies and to thank me as I have deserved and deserve still at your hands! A friend worthy of the name 620

²⁵ In Praeneste (modern Palestrina), a different dialect of Latin was spoken. To a native of Rome the phrase *tam modo*, "very now" (= "just now") must have sounded wrong.

quoi tuam quom rem credideris, sine omni cura dormias.

sed generum nostrum ire eccillum uideo cum affini suo.

nescioquid non satis inter eos conuenit: celeri gradu eunt uterque, ille reprehendit hunc priorem pallio.

625 haud ineuscheme astiterunt. huc aliquantum apscessero:

est lubido orationem audire duorum affinium.

III. ii: LYSITELES. LESBONICVS. STASIMVS

LYS sta ilico, noli auorsari nec te occultassis mihi.

LES potin ut me ire quo profectus sum sinas?

LYS si in rem tuam,

Lesbonice, esse uideatur, gloriae aut famae, sinam.

630 LES quod est facillumum, facis.

LYS quid id est?

LES amico iniuriam.

LYS nec meum est nec facere didici.

LES indoctus quam docte facis!

quid faceres, si quis docuisset te, ut sic odio esses mihi?

[qui] bene quom simulas facere mihi te, male facis, male consulis.

LYS egone?

LES tune.

LYS quid male facio?

LES quod ego nolo, id quom facis.

635 LYS tuae rei bene consulere cupio.

633 qui *del. Hermann*

635 tu [mihi] es melior *Bergk*, tu melius *Renkema*

TRINUMMUS

is terribly difficult to find, someone who lets you sleep without any worry when you entrust your possessions to him. (*after a pause*) But look, I can see our son-in-law walking with his relation. They're at odds over something; they're both walking at a fast pace, and that one is grabbing the one in front by his cloak. Now they've stopped there quite gracefully. I'll walk a little over here: I'm keen to hear the conversation of the two relations. (*walks to a spot where he cannot be seen*) 625

Enter LESBONICUS from the left, followed by LYSITELES.

LYS Stand where you are, don't turn away or hide from me.

LES Can't you let me go where I'm bound?

LYS I would, Lesbonicus, if it seemed to be to your benefit, for your honor or reputation.

LES You're doing what's easiest. 630

LYS What's that?

LES An injustice to a friend.

LYS It's not my habit and I haven't learned to do so.

LES In what a well-taught way you do it without having been taught! What would you be doing if anyone had taught you to be so hateful to me? While pretending to do me a good turn, you do me a bad one and treat me badly.

LYS I?

LES Yes, you.

LYS In what respect am I doing you a bad turn?

LES In doing what I don't want.

LYS I wish to act in your best interest. 635

PLAUTUS

- LES tu [mihi] es melior quam egomet mihi?
 sat sapio, satis in rem quae sint meam ego conspicio
 mihi.
- LYS an id est sapere, ut qui beneficium a beneuolente repu-
 dies?
- LES nullum beneficium esse duco id quod quoi facias non
 placet.
 scio ego et sentio ipse quid agam, nec mens officio mi-
 grat
- 640 nec tuis depellar dictis quin rumori seruiam.
- LYS quid ais? nam retineri nequeo quin dicam ea quae pro-
 meres:
 itan tandem hanc maiores famam tradiderunt tibi tui,
 ut uirtute eorum anteparta per flagitium perderes
 atque honori posteriorum tuorum ut uindex fieres?
- 645 tibi paterque auosque facilem fecit et planam uiam
 ad quaerendum honorem: tu fecisti ut difficilis foret
 culpa maxume et desidia tuisque stultis moribus.
 praeoptauisti amorem tuom uti uirtuti praeponeres.
 nunc te hoc facto credis posse optegere errata? aha!
 non ita est.
- 650 cape sis uirtutem animo et corde expelle desidiam tuo:
 in foro operam amicis da, ne in lecto amicae, ut solitus
 es.
 atque istum ego agrum tibi relinquere ob eam rem enixe
 expeto,
 ut tibi sit qui te corrigere possis, ne omnino inopiam
 ciues obiectare possint tibi quos tu inimicos habes.
- 655 LES omnia ego ista quae tu dixisti scio, uel exsigna uero,
 ut rem patriam et gloriam maiorum foedarim meum:

652 istum ego *A*, ego istum *P*

TRINUMMUS

- LES Are you better to me than I am myself? I'm intelligent enough, I can see well enough for myself what's in my best interest.
- LYS Is this being intelligent, to reject a good turn from someone wishing you well?
- LES I don't consider a good turn something that the person for whom you do it doesn't like. I know and understand myself what I'm doing, my mind doesn't evade its duty, and I won't be deterred by your words from having regard for public opinion. 640
- LYS What do you say? I can't be kept from saying what you deserve: was it for this that your ancestors left you this reputation, for you to ruin through your disgraceful behavior what they had acquired through their virtue, and then suddenly to become a champion for the distinction of your successors? Both your father and your grandfather gave you an easy and plain way for finding distinction. You are the one who made it difficult, mostly through your fault, laziness, and stupid habits. You opted to prefer your love to your virtue. Do you believe you can now cover up your mistakes through this deed? Ha! It doesn't work like that. Do get hold of virtue and drive your laziness from your heart. Apply yourself to your male friends in the forum, not to your girlfriend in bed, which is what you do at the moment. And I earnestly desire that that land should remain with you, for the simple reason that you should have the means to mend your ways, so that the citizens you have as your enemies can't cast your abject poverty in your teeth. 645
- LES I know all those things you've said, and I'd even put my seal on your words when you say that I've squandered my father's wealth and the reputation of my ancestors. I 650

PLAUTUS

- scibam ut esse me deceret, facere non quibam miser;
 ita ui Veneris uinctus, otio [c]aptus in fraudem incidi.
 et tibi nunc, proinde ut merere, summas habeo gratias.
- 660 LYS at operam perire meam sic et te haec [dicta] corde
 spernere
 perpeti nequeo, simul me piget parum pudere te;
 et postremo, nisi mi auscultas atque hoc ut dico facis,
 tute pone te latebis facile, ne inueniat te Honor,
 in occulto iacebis quom te maxume clarum uoles.
- 665 pernoui equidem, Lesbonice, ingenium tuom inge-
 nuom admodum;
 scio te sponte non tuapte errasse, sed Amorem tibi
 pectus opscurasse; atque ipse Amoris teneo omnis uias.
 ita est Amor ballista ut iacitur: nil sic celere est nec uo-
 lat;
- 670 atque is mores hominum moros et morosos efficit:
 minus placet magis quod suadetur, quod dissuadetur
 placet;
 quom inopia est, cupias, quando eius copia est, tum
 non uelis;
 ill' qui aspellit is compellit, ill' qui consuadet uotat.
 insanum [et] malum est in hospitium deuorti ad Cupi-
 dinem.
- 675 sed te moneo hoc etiam atque etiam ut reputes quid
 facere expetas.
 si istuc, ut conare, facis incendium, tuom incendes ge-
 nus;
 tum igitur tibi aquai erit cupido genus qui restinguas
 tuom,
 atque si eris nactus, proinde ut corde amantes sunt
 cati,

TRINUMMUS

knew how I ought to be, but I couldn't do it, poor me; that's how I fell into ruin, bound by the power of Venus and idle by nature. And I'm very grateful to you now, the way you deserve.

- LYS But I can't bear it that my effort should come to nothing 660
in this way and that you should despise this in your heart;
at the same time I'm unhappy that you aren't ashamed
enough; and finally, if you don't listen to me and do this
the way I'm telling you, you'll easily stand in your own
light so that Esteem can't find you, and you'll lie in a
hidden place when what you want most is to be well
known. I know your noble character perfectly, Lesboni- 665
cus. I know that you didn't go wrong on purpose, but that
Love beclouded your breast; and I myself know all of
Love's ways. Love is like a hurled missile: nothing is as
quick, and nothing flies like it; and he makes people's
characters stupid and difficult. You like less what you're 670
more advised to do, you like what you're advised against;
you're keen when there's no possibility, you don't want
to when you have the possibility; the man who drives you
off forces you into it, the man who recommends it for-
bids it. It's a dreadful misfortune to put up at Cupid's
lodgings. But I urge you again and again to consider what
you're bent on doing. If you make that destructive fire, 675
as you're trying to, you'll set your family on fire; then
you'll have a desire for water in order to quench your
family again, and if you get hold of it, clever as lovers are

658 aptus A, captus P 660 dicta A, haec dicta P, haec
Bothe 673 insanum et malum (e)st B, insanumst et malum CD,
insanum malumst *Brix* 675 incidium (*i.e.* incendium) T, indici-
cium BCD, indigne *Niemeyer* tuom *del. Trappes-Lomax*

PLAUTUS

ne scintillam quidem relinques genus qui congliscat
tuom.

LES facile est inuentu: datur ignis, tam etsi ab inimico pe-
tas.

680 sed tu obiurgans me a peccatis rapis deteriorem in
uiam.

meam ut sororem tibi dem suades sine dote. aha! non
conuenit

me, qui abusus sum tantam rem patriam, porro in ditiis
esse agrumque habere, egere illam autem, ut me me-
rito oderit.

numquam erit alienis grauis qui suis se concinnat
leuem.

685 sicut dixi faciam: nolo te iactari diutius.

LYS tanto meliust te sororis causa egestatem exsequi
atque eum agrum me habere quam te, tua qui toleres
moenia?

LES nolo ego mi te tam prospicere qui meam egestatem
leues,

sed ut inops infamis ne sim, ne mi hanc famam diffe-
rant,

690 me germanam meam sororem in concubinatum tibi,
si sine dote <dem>, dedisse magis quam in matrimo-
nium.

quis me improbior perhibeatur esse? haec famigeratio
te honestet, me collutulentet, si sine dote duxeris:
tibi sit emolumentum honoris, mihi quod obiectent
siet.

691 dem *add. Klotz*

TRINUMMUS

in their hearts, you won't even leave a spark with which your family could be rekindled.

LES It's easy to find: you get fire even if you ask for it from your enemy. But while you're chiding me, you're hurrying me from my errors onto an even worse road. You advise me to give you my sister without a dowry. Ah! It isn't appropriate that I, who have squandered my father's enormous wealth, should continue to live in riches and have a plot of land, and that she, by contrast, should be poor, so that she'd hate me deservedly. Someone who forfeits respect among his own family will never possess influence among strangers. I'll do as I told you; I don't want you to trouble yourself any longer. 680 685

LYS Is it so much better that you should live in poverty for the sake of your sister and that I should have this land rather than you, the land with which you could support your responsibilities?

LES I don't want you to look out so much for something with which to alleviate my poverty, as rather to make sure that I won't have a bad reputation in my poverty, so that people won't spread the rumor against me that I've given my own sister to you into concubinage rather than marriage, if I were to give her to you without dowry. Who would be considered to be more worthless than me? This rumor would bring honor to you and disgrace to me, if you were to marry her without dowry. You would have an advantageous position of honor, I would have something they could cast in my teeth. 690

PLAUTUS

- 695 LYS quid? te dictatorem censes fore, si aps te agrum acceperim?
- LES nec uolo nec postulo nec censeo, uerum tamen is est honos homini pudico, meminisse officium suom.
- LYS scio equidem te animatus ut sis; uideo, subolet, sentio: id agis ut, ubi affinitatem inter nos nostram astrinxeris
- 700 atque eum agrum dederis nec quicquam hic tibi sit qui uitam colas,
 effugias ex urbe inanis; profugus patriam deseres, cognatos, affinitatem, amicos factis nuptiis: mea opera hinc proterritum te meaque auaritia autument.
 id me commissurum ut patiar fieri ne animum induxeris.
- 705 STA non enim possum quin exclamem: eugae, eugae, Lysiteles, πάλιν!
 facile palmam habes: hic uictus<t>, uicit tua comoedia. hic agit magis ex argumento et uorsus meliores facit. etiam ob stultitiam tuam te auri multabo mina.
- LES quid tibi interpellatio aut in consilium huc accessio est?
- 710 STA eodem pacto quo huc accessi apscessero.
- LES i hac mecum domum,
 Lysiteles, ibi de istis rebus plura fabulabimur.
- LYS nil ego in occulto agere soleo. meus ut animust eloquar:

701 profugiens *P*, profugus *Camerarius*

706 uictus<t> *Ritschl*

708 curis *B*, turis *CD*, auri *Niemeyer*

TRINUMMUS

- LYS What? Do you believe you'll be a dictator,²⁶ if I take the land from you? 695
- LES I don't want to, I don't expect it, and I don't think so, but still it is an honor for a decent man to remember his duty.
- LYS I for one know what you're up to; I see it, I have an inkling, and I feel it: it's your intention that once you've tied our bond between us, have given me this land, and don't have anything here to live on, you should flee from the city empty-handed. Once the wedding is over, you will, as a runaway, desert your country, relatives, connections, and friends. People would say that you were driven away by my doing and by my greed. Don't think for a moment that I'd allow this to happen. 700
- STA (*approaching*) I really can't help shouting it out: bravo, bravo, Lysiteles, encore! You easily have the palm: (*pointing to Lesbonicus*) this chap is beaten, your comedy beat him. (*pointing to Lysiteles*) This chap here acts more in accord with the plot and makes better lines. Also, because of your stupidity I'll fine you one gold mina. 705
- LES What do you mean by interrupting or walking here into our assembly?
- STA I'll walk away in the same way in which I walked in. (*moves away a little*) 710
- LES Come home with me this way, Lysiteles, there we'll talk more about these matters.
- LYS I'm not used to doing anything in secret. I'll tell you what

²⁶ A Roman official appointed during political crises. Lysiteles takes *honos*, "position of honor," in a more concrete sense than Lesbonicus had intended.

PLAUTUS

- si mi tua soror, ut ego aequom censeo, ita nuptum
 datur,
 sine dote, neque tu hinc abituru's, quod meum erit id
 erit tuom;
 715 sin aliter animatus es—bene quod agas eueniat tibi,
 ego amicus numquam tibi ero alio pacto. sic sententia
 est.
 STA abiit [hercle] illequidem. ecquid audis, Lysiteles? ego
 te uolo.
 hic quoque hinc abiit. Stasime, restas solus. quid ego
 nunc agam,
 nisi uti sarcinam constringam et clupearum ad dorsum
 accommodem,
 720 fulmentas iubeam suppingi soccis? non sisti potest.
 uideo caculam militarem me futurum hau longius:
 at aliquem ad regem in saginam erus sese coniciet
 meus,
 credo ad summos bellatores acrem . . . fugitorem fore
 et capturum spolia ibi illum qui . . . [meo] ero aduersus
 uenerit.
 725 egomet autem quom extemplo arcum [mihi] et phare-
 tram et sagittas sumpsero,
 cassidem in caput . . . dormibo placidule in taberna-
 culo.
 ad forum ibo: nudius sextus quom talentum mutuom
 dedi, reposcam, ut habeam mecum quod feram uiati-
 cum.

716 si P, sic s

717 hercle del. Fleckeisen

720 socios B, sotios CD, fico uel foco Nonius, soccis Camerarius

722 at B, aut CD coniecit P, coniciet Leo

724 meo del. Bothe

725 mihi del. Müller

726 placide P, placidule Koch

TRINUMMUS

my intention is: if I'm given your sister in marriage in the way I consider fair, without a dowry, and if you aren't going to leave, what's mine will be yours; if you're differently inclined—may you have success in what you do, but I'll never be your friend in another way. That's my position. 715

Exit LYSITELES to the left.

STA He's gone. (*calling after him*) Can you hear me, Lysiteles? I want to speak to you!

Exit LESBONICUS into the annex.

STA He's gone, too. Stasimus, you are left alone. What should I do now, except for tying up a backpack, attaching a shield to my back, and having my footwear heightened?²⁷ It can't be stopped. I can see that I'll be a soldier's servant very soon; but my master will throw himself at some king for fattening up, and I believe that in comparison with the greatest fighters he'll be a valiant . . . fighter, and that the spoils will be taken there by the man who . . . meets my master. But as soon as I have taken bow, quiver, arrows, and a helmet for my head . . . I'll sleep calmly in the tent. I'll go to the forum; I'll demand a talent²⁸ back from the chap to whom I loaned it five days ago, so as to have travel provisions to carry with me. 720 725

Exit STASIMUS to the right.

²⁷ Flat shoes are for comedy, shoes with built-up soles for tragedy; the situation is turning hopeless.

²⁸ An unrealistically large sum for a slave.

PLAUTUS

III. iii: MEGARONIDES. CALLICLES

- MEG ut mihi rem narras, Callicles, nullo modo
 730 potest fieri prorsus quin dos detur uirgini.
 CAL namque hercle honeste fieri ferme non potest,
 ut eam perpetiar ire in matrimonium
 sine dote, quom eius rem penes me habeam domi.
 MEG parata dos domi est; nisi exspectare uis,
 735 ut eam sine dote frater nuptum collocet.
 post adeas tute Philtonem et dotem dare
 te ei dicas, facere id eius ob amicitiam patris.
 uerum hoc ego uereor ne istaec pollicitatio
 te in crimen populo ponat atque infamiam;
 740 non temere dicant te benignum uirgini:
 datam tibi dotem, ei quam dares, eius a patre,
 ex ea largiri te illi, neque ita ut sit data
 columem te sistere illi, et detraxe autument.
 nunc si opperiri uis aduentum Charmidi,
 745 perlongum est: huic ducendi interea apscesserit
 lubido; atque ea condicio huic uel primaria est.
 CAL nam hercle omnia istaec ueniunt in mentem mihi.
 uide si hoc utibile magis atque in rem deputas,
 ut ipsum adeam Lesbonicum, edoceam ut res se habet.
 750 sed ut ego nunc adulescenti thesaurum indicem
 indomito, pleno amoris ac lasciuiae?
 minime, minime hercle uero. nam certo scio,
 locum quoque illum omnem ubi situst comederit;
 quem fodere metuo, sonitum ne ille exaudiat
 755 neu rem ipsam indaget, dotem dare si dixerim.
 MEG quo pacto ergo igitur clam dos depromi potest?

749 ut *P*, ipsum *A*, ut ipsum *Brix*

TRINUMMUS

Enter MEGARONIDES and CALLICLES from the right.

MEG The way you tell me the story, Callicles, it's absolutely necessary that a dowry be given to the girl. 730

CAL Yes, it really cannot happen in any decent way that I should allow her to get married without dowry, when I have her father's money with me at home.

MEG The dowry is ready at home; unless you want to wait for her brother to give her in marriage without dowry. You might go to Philto later and say that you'd give her a dowry and that you'd do this out of friendship with her father. But I'm afraid that that promise would expose you to accusation and ill repute with the people. They'd say that it's not without good reason that you're generous toward the girl; that you were given a dowry by her father to pass on to her, that you were giving her only a part of it, and that you weren't handing it over to her intact, as it was given to you; and they'd say that you'd taken something away. Now if you want to wait for the arrival of Charmides, it'll be a very long time; in the meantime this chap will lose interest in marrying her, and this match is absolutely first-rate for her. 740

CAL Yes, all your points come to my mind as well. See if you find it more useful and to the point that I should approach Lesbonicus himself and inform him what the situation is like. But should I now point out the treasure to an untameable young man full of love and licentiousness? No, absolutely not: I know for sure, he'll even eat up that entire place where it's buried. I'm afraid to dig it up, in case he might hear the sound and ferret the matter out, if I should say I'm providing a dowry. 745

MEG Then how can the dowry be taken out in secret?

CAL Yes, all your points come to my mind as well. See if you find it more useful and to the point that I should approach Lesbonicus himself and inform him what the situation is like. But should I now point out the treasure to an untameable young man full of love and licentiousness? No, absolutely not: I know for sure, he'll even eat up that entire place where it's buried. I'm afraid to dig it up, in case he might hear the sound and ferret the matter out, if I should say I'm providing a dowry. 750

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MEG Then how can the dowry be taken out in secret?

PLAUTUS

- CAL dum occasio ei <rei> reperiatur, interim
ab amico alicunde mutuom argentum rogem.
- MEG potin est ab amico alicunde exorari?
- CAL potest.
- 760 MEG gerrae! ne tu illud uerbum actutum inueneris:
"mihi quidem hercle non est quod dem mutuom."
CAL malim hercle ut uerum dicas quam ut des mutuom.
MEG sed uide consilium, si placet.
CAL quid consili est?
MEG scitum, ut ego opinor, consilium inueni.
- CAL quid est?
- 765 MEG homo conducatur aliquis iam, quantum potest,
quasi sit peregrinus.
CAL quid is scit facere postea?
MEG is homo exornetur graphice in peregrinum modum,
ignota facies quae <hic> non uisitata sit;
mendaciloquom aliquem—
- CAL quid is scit facere postea?
- 770 MEG —falsidicum, confidentem—
CAL quid tum postea?
MEG —quasi ad adolescentem a patre ex Seleucia
ueniat, salutem ei nuntiet uerbis patris:
illum bene gerere rem et ualere et uiuere,
et eum rediturum actutum; ferat epistulas
775 duas; eas nos consignemus, quasi sint a patre:
det alteram illi, alteram dicat tibi
dare sese uelle.
- CAL perge porro dicere.

757 rei *add. Camerarius*

758 roges Ω, rogem s

768 hic *add. Ritschl*

769 *uersus fertur solum in A* quid is
scit facere postea A, oportet hominem deligi *Leo*

TRINUMMUS

- CAL Until an opportunity is found for this business, I could ask some friend for the money on loan.
- MEG Is it possible that some friend could be prevailed upon?
- CAL Yes.
- MEG Nonsense! Seriously, you'll instantly come across that saying: "I for one don't have anything that I could give on loan." 760
- CAL (*replying to the imaginary friend*) "I'd prefer you to speak the truth than to give money on loan."
- MEG But see if you like my plan.
- CAL What plan is that?
- MEG I've found a clever plan, I think.
- CAL What is it?
- MEG Let some fellow be hired as quickly as possible now, pretending to be a foreigner. 765
- CAL What does he know how to do next?
- MEG He should be dressed up realistically in foreign fashion, an unknown appearance that isn't normally seen here—
- CAL (*interrupting*) What does he know how to do next?
- MEG —who tells lies and speaks falsehoods, someone self-confident— 770
- CAL (*interrupting*) What next?
- MEG —professing to come to the young man from his father from Seleucia and to greet him in his father's name. He should say that his father is successful, well, and alive, and that he'll return soon. He should carry two letters; we should seal them as if they came from his father. He should give one to him and say that he wants to give the other to you. 775
- CAL Go on speaking.

PLAUTUS

- MEG seque aurum ferre uirgini dotem a patre
dicat patremque id iussisse aurum tibi dare.
780 tenes iam?
- CAL propemodum atque ausculto perlubens.
- MEG tum tu igitur demum adulescenti aurum dabis,
ubi erit locata uirgo in matrimonium.
- CAL scite hercle sane!
- MEG hoc, ubi thesaurum effoderis,
suspicionem ab adulescente amoueris:
785 censebit aurum esse a patre allatum tibi,
tu de thesauro sumes.
- CAL satis scite et probe!
quamquam hoc me aetatis sycophantari pudet.
788 sed epistulas quando opsignatas afferet,
[788^a sed quom opsignatas attulerit epistulas]
790 nonne arbitraris eum adulescentem anuli
paterni signum nosse?
- MEG etiam tu taces?
sescentae ad eam rem causae possunt colligi:
illum quem <ante> habuit perdidit, [alium post] fecit
nouom.
iam si opsignatas non feret, dici hoc potest,
apud portitores eas resignatas sibi
795 inspectasque esse. in huius modi negotio
diem sermone terere segnities mera est:
quamuis sermones possunt longi texier.
abi ad thesaurum iam confestim clanculum,
seruos, ancillas amoue. atque audin?
- CAL quid est?

780 prope modo *BCD*, propemodum s

788^a *uersum secl. Ritschl*

TRINUMMUS

- MEG And he should say that he was bringing gold to the girl as a dowry from her father and that her father had told him to give this gold to you. Do you catch the idea now? 780
- CAL Almost, and I listen to you with great pleasure.
- MEG Then at last you'll give the gold to the young man, when the girl has been given in marriage.
- CAL Terrifically clever!
- MEG This way you'll remove all suspicions from the young man's mind when you've dug up the treasure; he'll think the gold was brought to you from his father, but you will take it from the treasure. 785
- CAL Quite clever and proper! Although I'm ashamed to deal in deceit at my time of life. But when he brings those letters all sealed, [but when he brings those letters all sealed,] don't you think that this young fellow knows the seal of his father's ring? 790
- MEG Won't you be quiet? Six hundred excuses can be produced for this matter: he lost the one he had before and made a new one; furthermore, if he doesn't bring them sealed, it can be said that they were unsealed at the custom officers' and inspected. In business of this kind it's sheer waste of time to use up the day with chattering. Chattering of any length can be produced. Off with you to the treasure now in a hurry and in secret; send away your male and female slaves. (*as Callicles turns to go*) 795
And can you hear me?
- CAL What is it?

792 ante *add. Ritschl* alium post *del. Ritschl*

794 portitorem *P*, portitores *Valla*

PLAUTUS

- 800 MEG uxorem quoque eampse hanc rem uti celes face.
 nam pol tacere numquam quicquam est quod queat.
 quid nunc stas? quin tu hinc amoues et te moues?
 aperi, deprome inde auri ad hanc rem quod sat est,
 continuo operito denuo; sed clanculum,
 805 sicut praecepi; cunctos exturba aedibus.
 CAL ita faciam.
 MEG at enim nimis longo sermone utimur,
 diem conficimus quom iam properato est opus.
 nihil est de signo quod uereare; me uide:
 lepida illa est causa, ut commemorauit, dicere
 810 apud portitores esse inspectas. denique
 diei tempus non uides? quid illum putas,
 natura illa atque ingenio? iam dudum ebruiat.
 quiduis probare poterit; tum, quod maxumum est,
 afferre, non petere hic se dicet.
 CAL iam sat est.
 815 MEG ego sycophantam iam conduco de foro
 epistulasque iam consignabo duas,
 eumque huc <ad> adulescentem meditatam probe
 mittam.
 CAL eo ego igitur intro ad officium meum.
 tu istuc age.
 MEG actum reddam nugacissime.

800 ipsam P, eampse *Ritschl* ut P, uti *Bothe*

807 quod P, quom *Fleckeisen*

809 lepidast illa (ille B) P, lepida illast *Reiz*

813 maxumi P, maxumum *Brix*

817 ad add. *Camerarius*

TRINUMMUS

MEG Make sure that you conceal this business also from your wife herself: there's never anything she can keep silent about. Why are you standing around now? Why don't you remove yourself from here and get a move on? Open it, take out a sufficient amount of gold for this business from there, and close it again at once; but in secret, as I've instructed you; throw everybody out of the house. 800
805

CAL Yes, I'll do so.

MEG But really, we're talking for far too long, we're wasting the day when haste is needed now. There's no reason for you to worry about the seal; trust me: as I told you, it's a delightful excuse to say that the letters were inspected at the custom officers'. Finally, can't you see the time of day? What state do you think he's in, with that nature and character? He's been drunk for a while now. Our man will be able to make him believe anything. Then, something of the greatest importance, he'll say that he's bringing money, not demanding any. 810

CAL That'll do now.

MEG I'll hire an impostor from the forum at once, I'll put a seal on two letters at once, and I'll send him here to the young chap well primed. 815

CAL I'll go inside to my duty then. You, carry this out.

MEG I'll make sure that the trick is carried out to perfection.

Exeunt CALLICLES and MEGARONIDES, the former into the house of Charmides, the latter to the right.

PLAUTUS

ACTVS IV

IV. i: CHARMIDES

- 820 CHAR salsipotenti et multipotenti Iouis fratri et Nerei Nep-
tuno
laetus lubens laudis ago et gratis gratiasque habeo et
fluctibus salsis,
quos penes mei <fuit saepe> potestas, bonis meis quid
foret et meae uitae,
quom suis med ex locis in patriam urbem usqu' colu-
mem reducem faciunt.
atque ego, Neptune, tibi ante alios deos gratias ago at-
que habeo summas;
- 825 nam te omnes saeuomque seuerumque atque auidis
moribus commemorant,
spurcificum, immanem, intolerandum, uesanum: <ego>
contra opera expertus,
nam pol placido te et clementi meo usque modo, ut
uolui, usus sum in alto.
atque hanc tuam gloriam iam ante auribus acceperam
et nobilest apud homines,
pauperibus te parcere solitum, dites damnare atque
domare.
- 830- abi, laudo, scis ordine ut aequom est tractare homines;
31 hoc dis dignum est. [semper mendicis modesti sint.]
- 832 fidus fuisti: infidum esse iterant; nam apsq̄ foret te,
sat scio in alto
distraxissent disque tulissent satellites tui me miserum
foede

820 neptuni *P*, Neptuno *Scaliger*
Camerarius fuit saepe *add. Hermann*

822 quom *B*, qm *CD*, quos

TRINUMMUS

ACT FOUR

Enter CHARMIDES from the left.

CHAR To Neptune, the brother of Jupiter and Nereus,²⁹ ruling 820
 over the salty sea with might, I joyfully and happily offer
 praise and thanksgiving, and to the salty waves, which
 frequently had power over me, as to what would happen
 to my goods and my life; I thank them for safely bringing
 me back from their territory to my country and my city.
 And yet, Neptune, I give and feel greatest thanks to you
 above the other gods: all people call you wild and harsh 825
 and having a greedy character, vile, monstrous, unbear-
 able, mad; by actual experience I've found the opposite:
 I've found you calm and mild to my liking throughout
 while at sea, just as I wanted it. I'd heard of this reputa-
 tion of yours already before, and it's well known among
 men, that you usually spare the poor and punish and 830
 tame the rich. Enough, I praise you, you know how to
 treat people according to their station, as is fair; this is
 worthy of the gods. [*Let them always be restrained to-
 ward the destitute.*] You were faithful; people say you're
 faithless. Had it not been for you, I know well enough
 that your attendants would have torn me apart and

²⁹ Neptune, god of the sea, was indeed considered Jupiter's brother, but Nereus, a sea Titan, was not; the transmitted text is dubious.

823 *urbis cummam B, urbis cumam CD, urbem usque columem Brix*
 826 *ego add. Hermann*
 828 *nobilis B, nobiles CD, nobilest Leo*
 830-31 *semper mendicis modesti sint del. Müller*

PLAUTUS

- bonaque omnia <mea> item una mecum passim caeruleos per campos:
 835 ita iam quasi canes, hau secus, circum stabant nauem
 turbines uenti,
 imbres fluctusque atque procellae <ferri> infensae
 frangere malum,
 ruere antemnas, scindere uela, ni tua pax propitia foret
 praesto.
 apage a me sis, dehinc iam certum est otio dare me;
 satis partum habeo
 quibus aerumnis deluctaui, filio dum diuitias quaero.
 840 sed quis hic est qui in plateam ingreditur
 cum nouo ornatu specieque simul?
 842 pol quamquam domi cupio, opperiar,
 842^a quam hic rem agat [gerit] animum aduortam.

IV. ii: SYCOPHANTA. CHARMIDES

- SYC huic ego die nomen Trinummo facio; nam ego operam
 meam
 tribus nummis hodie locaui ad artis nugatorias.
 845 aduenio ex Seleucia, Macedonia, Asia, atque Arabia,
 quas ego neque oculis nec pedibus umquam usurpau
 meis.
 uiden egestas quid negoti dat homini misero mali,
 quin ego nunc subigor trium nummum causa ut hasce
 epistulas

834 mea *add. Leo*

836 ferri *add. Spengel*

842 domi A, domum P

842^a gerit *del. Ritschl*

TRINUMMUS

dragged me apart in the sea in a frightening way, wretch that I am, and they'd also have dragged all my goods all over the place throughout the azure plains, together with me. Just like dogs, no differently, the whirlwinds surrounded my ship, and the hostile showers, floods, and storms would have dragged me around, broken the mast, charged against the sail yards, and torn apart the sails, if your peace hadn't graciously protected me. But get away from me now, please, I'm resolved to dedicate myself to leisure from now on. I've acquired enough through the hardships I fought with while seeking riches for my son. (*looking around*) But who is this who's coming onto the street at the same time as me, in a strange outfit and appearance? Even though I long for home, I'll wait and pay attention to what he's up to. (*steps aside*)

835

840

Enter the SYCOPHANT from the right, wearing a broad-brimmed hat and carrying two letters.

SYC (*aside*) I call this day *Three-Dollar Day*: I've hired out my labor for the arts of deception for three dollars³⁰ today. I'm coming from Seleucia, Macedonia, Asia, and Arabia,³¹ which I've never set eye or foot on. Can you see what bad trouble poverty gives to a wretch? Actually, for the sake of three dollars I'm now forced to say that I received these letters from someone whom I neither know

845

³⁰ Lit., "coins" (*nummi*), probably referring to sesterces.

³¹ The list is not nonsensical; if he were coming from Seleucia, where Charmides had gone, the natural route would be: Mesopotamia (called *Arabia*), Asia Minor, Thrace (not mentioned), Macedonia, and Greece as final destination.

PLAUTUS

- dicam ab eo homine me accepisse quem ego qui sit
 homo nescio
 850 nec noui, nec natus necne is fuerit id solide scio.
 CHAR pol hic quidem fungino genere est: capite se totum te-
 git.
 Hilurica facies uidetur hominis, eo ornatu aduenit.
 SYC ill' qui me conduxit, ubi conduxit, abduxit domum,
 quae uoluit mihi dixit, docuit et praemonstrauit prius
 855 quo modo quidque agerem; nunc adeo si quid ego ad-
 didero amplius,
 eo conductor melius de me nugas conciliauerit.
 ut ille me exornauit, ita sum ornatus; argentum hoc
 facit.
 ipse ornamenta a chorago haec sumpsit suo periculo.
 nunc ego si potero ornamentis hominem circumdu-
 cere,
 860 dabo operam ut me esse ipsum plane sycophantam
 sentiat.
 CHAR quam magis specto, minus placet mi haec hominis fa-
 cies. mira sunt
 ni illic homo est aut dormitator aut sector zonarius.
 loca contemplat, circumspectat sese atque aedis nosci-
 tat.
 credo edepol, quo mox furatum ueniat speculatur loca.
 865 magis lubido est opseruare quid agat: ei rei operam
 dabo.
 SYC has regiones demonstrauit mi ille conductor meus;
 apud illas aedis sistendae mihi sunt sycophantiae.
 fores pultabo.

857 hoc *CD*, hac *AB*

TRINUMMUS

nor am acquainted with, and of whom I don't know for certain if he's been born or not. 850

CHAR (*aside*) This chap belongs to the mushroom variety: he's completely covering himself with his own head. His appearance seems Illyrian,³² that's the dress he's coming in.

SYC (*aside*) When the man who hired me hired me, he took me home, told me what he wanted, and taught and showed me first how I should do everything; now then, if I add anything more, my employer will get that much more trickery for his money. I am dressed the way he dressed me; the money does this. He himself borrowed this costume from the stage manager at his own risk. If I can now cheat him out of the costume, I'll bet that he realizes that I'm an impostor through and through. 855 860

CHAR (*aside*) The more I look, the less I like his appearance. I wouldn't be surprised if he's a night prowler³³ or a cut-purse. He's examining the area, looking around himself, and acquainting himself with the houses. I do believe he's spying out places where he can soon come to steal. I'm all the keener to observe what he's up to; that's what I'll give my attention to. 865

SYC (*aside*) That employer of mine showed me this area; this is the house at which my tricks must be set on foot. I'll knock at the door.

³² Illyria is the ancient name of a region in the western Balkan Peninsula.

³³ A *dormitator* (Greek *hemerokoitos*) is someone who sleeps in daytime and steals at night.

PLAUTUS

- CHAR ad nostras aedis hic quidem habet rectam uiam
hercle opinor mi aduenienti hac noctu agitandum est
uigilias.
- 870 SYC aperite hoc, aperite. heus, ecquis his foribus tutelam
gerit?
- CHAR quid, adulescens, quaeris? quid uis? quid istas pultas?
SYC heus senex,
census quom <sum>, iuratori recte rationem dedi.
Lesbonicum hic adulescentem quaero in his regionibus
ubi habitat, et item alterum ad istanc capitis albitudi-
nem:
- 875 Calliclem aiebat uocari qui has dedit mi epistulas.
- CHAR meum gnatum hic quidem Lesbonicum quaerit et ami-
cum meum
quoi ego liberosque bonaque commendaui, Calliclem.
- SYC fac me, si scis, certiozem hisce homines ubi habitent,
pater.
- CHAR quid eos quaeris? aut quis es? aut unde es? aut unde
aduenis?
- 880 SYC multa simul rogitas, nescio quid expediam potissimum.
si unum quicquid singillatim et placide percontabere,
et meum nomen et mea facta et itinera ego faxo scias.
- CHAR faciam ita ut uis. agedum nomen tuom primum me-
mora mihi.
- SYC magnum facinus incipissis petere.
- CHAR quid ita?

872 sum *add. Acidalius*

878 hosce *BC*, eosce *D*, hisce *s*

TRINUMMUS

- CHAR (*aside*) He's going straight to our house. I do believe that on my arrival I need to keep watch this night.
- SYC (*knocking*) Open this up, open up! Hey, does anyone have charge of this door? 870
- CHAR (*approaching*) What are you looking for, young man? What do you want? Why are you knocking at that door?
- SYC Hey, old chap, when I was registered in the census, I explained myself to the assessor.³⁴ I'm trying to find out where in this area young Lesbonicus lives, and also a chap with a head as white as yours. The fellow who gave me these letters said he's called Callicles. 875
- CHAR (*aside*) He's looking for my son Lesbonicus and my friend Callicles, to whom I entrusted my children and my possessions.
- SYC If you know it, inform me where these people live, father.³⁵
- CHAR Why are you looking for them? Who are you? Where are you from? Where are you coming from?
- SYC You ask many questions at the same time, I don't know what I should tell you first. If you gently ask me one thing at a time, I'll let you know my name, my deeds, and my travels. 880
- CHAR I'll do as you wish. Go on, tell me your name first.
- SYC You're beginning to demand a major undertaking.
- CHAR How so?

³⁴ The Roman census contained information about family background and wealth; the *iuratores*, "assessors," assisted the censor.

³⁵ A respectful term of address for an older man, but here unintentionally ironic, as Charmides is the father of Lesbonicus.

TRINUMMUS

SYC Because, father, if you started walking from my first name before sunrise, it would be bedtime before you reach the last. 885

CHAR From what you say, one needs to provide a travel fund in the case of a name like yours.

SYC There's a tiny other one, like a wine label.

CHAR What's your name, young man?

SYC "Presto," that's my name. This is the one for everyday use. 890

CHAR Goodness, an absurd name! As if you were saying that if I were to entrust anything to you, "presto"—it would be gone at once. (*aside*) This chap is an impostor through and through. (*aloud*) What do you say, young man?

SYC What is it?

CHAR Tell me, what do those people you're looking for owe you?

SYC The father of that young chap, Lesbonicus, has given me these two letters. (*shows them*) He's a friend of mine. 895

CHAR (*aside*) I've got him cornered. He says that I have given him the letters. I'll make fun of him in style.

SYC If you give me your attention, I'll finish telling you in the same way that I began.

CHAR Yes, I'm giving you my attention.

SYC (*holding up the letters one by one*) He told me to give this letter to his son Lesbonicus, and he also told me to give this other one to his friend Callicles.

CHAR (*aside*) Since he's trying to deceive me, I too am keen to try to deceive him in turn. (*aloud*) Where was he himself? 900

PLAUTUS

- SYC bene rem gerebat.
 CHAR ergo ubi?
 SYC in Seleucia.
 CHAR ab ipson istas accepisti?
 SYC e manibus dedit mi ipse in manus.
 CHAR qua facie est homo?
 SYC sesquipede quiddam est quam tu longior.
 CHAR haeret haec res, si quidem ego apsens sum quam prae-
 sens longior.
 905 nouistin hominem?
 SYC ridicule rogitas, quocum una cibum
 capere soleo.
 CHAR quid est ei nomen?
 SYC quod edepol homini probō.
 CHAR lubet audire.
 SYC illi edepol—illi—illi—uae misero mihi!
 CHAR quid est negoti?
 SYC deuorauī nomen imprudens modo.
 CHAR non placet qui amicos intra dentes conclusos habet.
 910 SYC atque etiam modo uorsabatur mi in labris primoribus.
 CHAR temperi huic hodie anteueni.
 SYC teneor manifesto miser.
 CHAR iam recommentatu's nomen?
 SYC deum hercle me atque hominum pudet.
 CHAR uide modo ut hominem noueris!
 SYC tam quam me. fieri istuc solet,
 quod in manu teneas atque oculis uideas, id desideres.
 915 litteris recomminiscar. <C> est principium nomini.
 CHAR Callias?

915 C *add. Scaliger*

TRINUMMUS

SYC He was having a success.

CHAR Yes, but where?

SYC In Seleucia.

CHAR Did you receive the letters from him in person?

SYC He himself put them from his hands into mine.

CHAR What does he look like?

SYC He's something like a foot and a half taller than you.

CHAR (*aside*) There's a problem here, if indeed I am taller in my absence than in my presence. (*aloud*) Do you know 905 him?

SYC You're asking a silly question; I eat with him regularly.

CHAR What's he called?

SYC (*hesitating*) What a decent man is called.

CHAR I wish to hear it.

SYC Well, he—he—he—poor, wretched me!

CHAR What's the matter?

SYC I've just swallowed his name inadvertently.

CHAR I don't like a man who keeps his friends locked up inside his teeth.

SYC But just now he was on the tip of my tongue.³⁶ 910

CHAR (*aside*) I've forestalled him just in time today.

SYC (*aside*) I'm caught in the act, poor me.

CHAR Have you thought up the name now?

SYC (*half aside*) I'm ashamed in front of gods and men.

CHAR Just see how well you know him!

SYC As well as myself. It tends to happen that you can't locate what you hold in your hand and see with your eyes. I'll 915 think him up by the letters. His name has C as its beginning.

CHAR Callias?

³⁶ Lit., "on the outside of my lips."

PLAUTUS

SYC non est.

CHAR Callippus?

SYC non est.

CHAR Callidemides?

SYC non est.

CHAR Callinicus?

SYC non est.

CHAR Callimarchus?

SYC nil agis.

neque adeo edepol flocci facio, quando egomet memini mihi.

920 CHAR at enim multi Lesbionici sunt hic: nisi nomen patris dices, non monstrare istos possum homines quos tu quaeritas.

quod ad exemplum est? coniectura si reperire possumus.

SYC ad hoc exemplum est—

CHAR an Chares? an Charmides?

SYC enim Charmides.

em istic erit. qui istum di perdant!

CHAR dixi ego iam dudum tibi:

te potius bene dicere aequom est homini amico quam male.

925 SYC satin inter labra atque dentes latuit uir minimi preti?

CHAR ne male loquere apsentis amico.

SYC quid ergo ille ignauissimus mi latitabat?

CHAR si appellasses, respondisset nomini.

sed ipse ubi est?

SYC pol illum reliqui ad Rhadamantem in Cercopio [insula].

TRINUMMUS

SYC No.

CHAR Callippus?

SYC No.

CHAR Callidemides?

SYC No.

CHAR Callinicus?

SYC No.

CHAR Callimarchus?

SYC It's no use. And what's more, I don't care a straw, since I remember it for my own purposes.

CHAR But as a matter of fact there are many Lesbianicuses here. Unless you tell me his father's name, I can't show you those people you're looking for. What's it like? On the chance that we can find it by guessing. 920

SYC Like this—

CHAR (*interrupting*) Chares? Or Charmides?

SYC Yes, Charmides! That'll be the fellow. May the gods ruin him!

CHAR I already told you a while ago: it's more appropriate for you to speak well of a friend than badly.

SYC Did the worthless chap really hide between my lips and teeth? 925

CHAR Stop insulting a friend in his absence.

SYC Then why did that useless fellow hide from me?

CHAR If you'd called him, he'd have replied to his name. But where is he himself?

SYC I left him with Rhadamas in Monkeyland.

922 *mim B, min CD, enim Ribbeck*

927 *nomine P, nomini Ritschl*

928 *in cecropia insula P, in Cercopio Guyet*

PLAUTUS

- CHAR quis homo est me insipientior, qui ipse egomet ubi sim
quaeritem?
930 sed nil disconducit huic rei. quid ais? quid hoc quod te
rogo?
quos locos adiisti? SYC nimium mirimodis mirabilis.
CHAR lubet audire nisi molestum est.
SYC quin discupio dicere.
omnium primum in Pontum aduecti ad Arabiam ter-
ram sumus.
CHAR eho an etiam Arabia est in Ponto?
SYC est: non illa ubi tus gignitur,
935 sed ubi apsinthium fit ac cunila gallinacea.
CHAR nimium graphicum hunc nugatorem! sed ego sum insi-
pientior
qui egomet unde redeam hunc rogitem, quae ego
sciam atque hic nesciat;
nisi quia lubet experiri quo euasurust denique.
sed quid ais? quo inde isti porro?
SYC si animum aduortes, eloquar.
940 ad caput amnis, qui de caelo exoritur sub solio Iouis.
CHAR sub solio Iouis?
SYC ita dico.
CHAR e caelo?
SYC atque <e> medio quidem.
CHAR eho an etiam in caelum escendisti?
SYC immo horiola aduecti sumus
usque aqua aduorsa per amnem.

933 a *P*, del. s, ad *Camerarius*

940 quod *P*, qui *Guyet*

941 <e> medio *Pareus*

TRINUMMUS

- CHAR (*aside*) Who could be more stupid than I am, seeing that I myself am asking where I am? But nothing is too silly 930
 for this business. (*aloud*) What do you say? What about the thing I ask you? What places did you go to?
- SYC Absolutely amazing ones.
- CHAR I'd like to hear about it, if it isn't too much trouble.
- SYC No, I'm only too glad to tell you. First of all, we traveled to Pontus³⁷ to Arabia.
- CHAR What! Is there also an Arabia in Pontus?
- SYC Yes; not the one where incense comes from, but the one 935
 where wormwood³⁸ is produced and wild marjoram.
- CHAR (*aside*) This trickster is absolutely first-class! But I am being rather silly, as I'm asking him where I'm returning from, something that I know and he doesn't; except that I'm keen to try out where he'll get to in the end. (*aloud*) But what do you say? Where did you go next?
- SYC If you pay attention, I'll tell you. To the source of the 940
 river which rises from heaven under Jupiter's throne.
- CHAR Under Jupiter's throne?
- SYC That's what I'm saying.
- CHAR From heaven?
- SYC And right from its center at that.
- CHAR Hey, did you also climb up to heaven?
- SYC No, we got there in a small fishing boat on the river, straight upstream.

³⁷ Region at the southern coast of the Black Sea. The correct geography which the impostor rehearsed in l. 845 (and which may come from Philemon) is forgotten and replaced by tall stories (which are likely to be Plautine inventions).

³⁸ Wormwood often came from Pontus, as Pliny tells us (*nat.* 27.45).

TRINUMMUS

CHAR Hey, did you also see Jupiter?

SYC The other gods said he'd gone to his country estate to deal out rations to his slaves. After that—

945

CHAR (*interrupting*) After that I don't want you to say anything.

SYC But—

CHAR (*interrupting*) I'm leaving, if you annoy me: Presto, no decent man ought to tell how he got from earth to heaven.³⁹

SYC I'll do as I see you want me to. But show me the people I'm looking for, to whom I should bring these letters.

CHAR What do you say? If by chance you were to spot Charmides in person now, the one who you say has given you those letters, would you recognize him?

950

SYC You really think I'm such a fool that I couldn't recognize the man who I've spent my life with. Would he be so stupid as to entrust one thousand Philippics to me, money which he told me to bring to his son and to his friend Callicles, in whose charge he said he'd put his affairs here? Would he have entrusted it to me if he didn't know me properly and I him?

955

CHAR (*aside*) I really want to play the impostor for this impostor now, on the chance that I can trick him out of those

³⁹ Perhaps in addition to the literal meaning also a reference to Ganymede, abducted by Zeus, who assumed the form of an eagle; Zeus kept Ganymede as cupbearer and lover. The early Latin form of the name, borrowed via Etruscan, was *Catamitus*, a noun that had the double meaning "Ganymede"/"catamite."

948 mit aut *P* (*praecedente spatio in CD*), <facia>m ita ut *Spengel*
949 hos *P*, quos s

PLAUTUS

- 960 quod sibi me dedisse dixit, quem ego qui sit homo
nescio
neque oculis ante hunc diem umquam uidi. eine
aurum crederem,
quoi, si capitis res sit, nummum numquam credam
plumbeum?
aggrèdiundust hic homo mi astu. heus, Pax, te tribus
uerbis uolo.
- SYC uel trecentis.
- CHAR haben tu id aurum quod accepisti a Charmide?
- 965 SYC atque etiam Philippum, numeratum illius in mensa
manu,
mille nummum.
- CHAR nempe ab ipso id accepisti Charmide?
- SYC mirum quin ab auo eius aut proauo acciperem qui sunt
mortui.
- CHAR adulescens, cedodum istuc aurum mi.
- SYC quod ego aurum dem tibi?
- CHAR quod a me te accepisse fassu's.
- SYC aps te accepisse?
- CHAR ita loquor.
- 970 SYC quis tu homo es?
- CHAR qui mille nummum tibi dedi ego sum Charmides.
- SYC neque edepol tu is es neque hodie is umquam eris,
auro huic quidem.
abi sis, nugator: nugari nugatori postulas.
- CHAR Charmides ego sum.
- SYC nequiquam hercle es, nam nihil auri fero.
nimis argute <me> obrepisti in eapse occasiuncula:

962 siet *P* (*scriptio plena*)

974 me *add. Ritschl*

TRINUMMUS

one thousand Philippics which he said I'd given to him, 960
 a man whom I don't know and have never set eyes on
 before this day. Would I have entrusted money to this
 chap, when I'd never entrust a lead coin to him, even if
 it were a matter of life and death? I have to approach
 him with guile. (*aloud*) Hey, Presto, I want three words
 with you.

SYC Three hundred, if you wish.

CHAR Do you have this money that you received from Char-
 mides?

SYC Yes, and what's more, it's one thousand Philippics, 965
 counted out by his hand on the banker's table.

CHAR You received it from Charmides in person, didn't you?

SYC Odd that I didn't get it from his grandfather or great-
 grandfather, who are dead.

CHAR Young man, give me that money.

SYC What money should I give you?

CHAR That which you've admitted receiving from me.

SYC Receiving from you?

CHAR That's what I'm saying.

SYC Who are you? 970

CHAR I'm the man who gave you one thousand Philippics,
 Charmides.

SYC No, you aren't the man and you'll never be him today, so
 far as this money is concerned. Go away, if you will,
 trickster: you're trying to trick a trickster.

CHAR I am Charmides.

SYC It will do you no good to be him: I'm not carrying any
 money. You've crept up on me very cleverly at just the

PLAUTUS

- 975 postquam ego me aurum ferre dixi, post tu factu's
 Charmides;
 prius tu non eras quam auri feci mentionem. nil agis;
 proin tu te, itidem ut charmidatus es, rursum rechar-
 mida.
- CHAR quis ego sum igitur, siquidem is non sum qui sum?
 SYC quid id ad me attinet?
 dum ille ne sis quem ego esse nolo, sis mea causa qui
 lubet.
- 980 prius non is eras qui eras: nunc is factu's qui tum non
 eras.
- CHAR age si quid agis.
 SYC quid ego agam?
 CHAR aurum redde.
 SYC dormitas, senex.
 CHAR fassu's Charmidem dedisse aurum tibi.
 SYC scriptum quidem.
 CHAR properas an non properas [ab]ire actutum ab his regio-
 nibus,
 dormitator, prius quam ego hic te iubeo mulcari male?
 985 SYC quam ob rem?
 CHAR quia illum quem ementitus es, ego sum
 ipse Charmides
 quem tibi epistulas dedisse aiebas.
- SYC eho, quaeso, an tu is es?
 CHAR is enim uero sum.
 SYC ain tu tandem? is ipse es?
 CHAR aio.
 SYC ipse es?
 CHAR ipse, inquam, Charmides sum.
 SYC ergo ipse es?
 CHAR ipseissimus.
 abin hinc ab oculis?

TRINUMMUS

right moment; after I said I was carrying money, you became Charmides. You weren't him until I mentioned the money. You aren't getting anywhere; so just as you Charmidized yourself, un-Charmidize yourself again. 975

CHAR Then who am I, if I'm not the one I am?

SYC What does that matter to me? So long as you're not the one who I don't want you to be, you can be anyone you like for all I care. First you weren't the one you were; 980 now you've become the one you weren't.

CHAR Do it if you're going to do anything.

SYC What should I do?

CHAR Return the money.

SYC You're dreaming, old chap.

CHAR You've admitted that Charmides has given you money.

SYC Yes, in writing.

CHAR Are you hurrying or not to leave this area at once, night prowler, before I have you beaten here terribly?

SYC What for? 985

CHAR Because I'm the one you lied about, Charmides, who you claimed had given you the letters.

SYC Hey, I ask you, are you the one?

CHAR Yes, I am the one.

SYC Do you really say so? Are you the one yourself?

CHAR Yes.

SYC Are you the one yourself?

CHAR I'm telling you, I am Charmides myself.

SYC Then are you him yourself?

CHAR My selfest self. Won't you get out of my sight?

977 tute . . . te echarmida *Ritschl*

983 [ab]ire *Guyet*

989 abhinc *P Priscianus*, abin hinc *Guyet*

PLAUTUS

- 990 SYC enim uero serio, quoniam aduenis . . .
 uapulabis meo arbitratu et nouorum aedilium.
 CHAR at etiam maledicis?
 995 SYC immo, saluos quandoquidem aduenis . . .
 di te perdant, si te flocci facio an periisses prius.
 ego ob hanc operam argentum accepi, te macto infor-
 tunio:
 ceterum qui sis, qui non sis, floccum non interduim.
 ibo ad illum, renuntiabo qui mihi tris nummos dedit,
 ut sciat se perdidisse. ego abeo. male uiue et uale!
 qui di te omnes aduenientem peregre perdant, Char-
 mides!
 CHAR postquam illic hinc abiit, post loquendi libere
 1000 uidetur tempus uenisse atque occasio.
 iam dudum meum ille pectus pungit aculeus,
 quid illi negoti fuerit ante aedis meas.
 nam epistula illa mihi concenturiat metum
 in corde et illud mille nummum quam rem agat.
 numquam edepol temere tinnit tintinnabulum:
 1005 nisi qui illud tractat aut mouet, mutum est, tacet.
 sed quis hic est qui huc in plateam cursuram incipit?
 lubet opseruare quid agat: huc concessero.

IV. iii: STASIMVS. CHARMIDES

- STA Stasime, fac te propere celerem, recipe te ad dominum
 domum,

1005 mutus P, mutumst *Pareus*

TRINUMMUS

SYC Truly and honestly, since you've arrived . . . you'll get a thrashing on my orders and those of the new aediles.⁴⁰ 990

CHAR What, do you even abuse me?

SYC No, since you've arrived safe and sound . . . may the gods destroy you, if I care one straw about whether you'd been killed earlier. I've received my money for this job and you can have my curse; as for everything else, I couldn't care less who you are and who you aren't. I'll go to the fellow who gave me the three dollars and report, so that he knows that he's lost them. I'm off. Live and fare badly! May all the gods ruin you on your arrival from abroad, Charmides! 995

Exit the SYCOPHANT to the right.

CHAR Now that he's left, the time and opportunity to speak freely seems to have come. That sting has been piercing my breast for some time now, what business he had in front of my house: that letter and those one thousand Philippics marshal fear in my heart about what they're up to. A bell never rings without a cause; unless someone pulls at it or moves it, it's silent and quiet. But who is this who is running into the street here? I'm keen to observe what he's up to; I'll go over here. (*does so*) 1000
1005

Enter STASIMUS in great haste from the right, without noticing his master.

STA Stasimus, make yourself really speedy and return home

⁴⁰ Here and in what follows, jokes are made on the convention of giving a dinner to someone who has returned from abroad. The aediles are Roman magistrates responsible for public games and buildings.

PLAUTUS

- 1010 ne subito metus exoriatur scapulis stultitia <tua>. adde gradum, appropera. iam dudum factum est quom abiisti domo.
caue sis tibi ne bubuli in te cottabi crebri crepent, si aberis ab eri quaestione. ne destiteris currere. ecce hominem te, Stasime, nihil! satin in thermopolio condalium es oblitus, postquam thermopotasti guttorem?
- 1015 recipe te et recurre petere <re> recenti.
- CHAR huic, quisquis est, gurgulio est exercitor; is hunc hominem cursuram docet.
- STA quid, homo nihili, non pudet te? tribusne te poteris memoriam esse oblitum? an uero, quia cum frugi hominibus ibi bibisti, qui ab alieno facile cohiberent manus?
- 1020 Struthus [fuit], Circonicus, Cremnus, Cercobulus, Collabus,
loculiripidae, cruricrepidae, ferriteri mastigiae: inter eosne homines condalium te redipisci postulas? coram eorum unus surrupuit currenti cursori solum.

1009 stultitiam *P*, stultitia tua *Camerarius*

1015 re *add. Camerarius*

1016 gurgulio *B*, gurgulio *C*, gurgula *D*¹, gurgulast *D*², Curculio *Gratwick praecedente Lambino*

1018 memoria *P*, memoriam *Seyffert*, memoriae *Guyet*

1020 truthus *B*, truchus *C*, terruchus *D*, Struthus *Schoell*, Trochus *Spengel* fuit *del. Gratwick* Circonicus *P*, Circonicus *Leo* Crinnus *P*, Crinnus *Scaliger*, Cremnus *Trappes-Lomax*

1021 oculicrepidae *P*, loculiripidae *Gratwick*

1023 quorum *P*, coram *Gratwick*

TRINUMMUS

to your master, so that no fear will suddenly arise for your
 shoulder blades through your stupidity. Quicken your
 pace and hurry! It's a long time since you left home. Do
 make sure that cowhide blows⁴¹ won't clatter on you
 constantly, if you're absent when your master looks for
 you. Don't stop running. (*pauses*) Look, Stasimus, you're
 a useless fellow! Did you really forget your ring in
 the wineshop after you'd warmed your throat with hot
 drinks? Return and run back to demand it while the
 matter is still fresh. 1015

CHAR (*aside*) Whoever this fellow is, his gullet is his trainer; it
 teaches him to run.⁴²

STA What, you useless chap? Don't you have any shame?
 Could you really forget your memory after three wine
 cups? Or is it because you were drinking there with de-
 cent men, who could easily keep their hands off another's
 possessions? Struthus, Circonicus, Cremnus, Cercobu-
 lus, and Collabus,⁴³ crooks who snatch purses, have
 chains clanking around their shins, and wear fetters
 smooth; do you expect to recover your ring from among
 these people? In my presence, one of them stole the sole
 of a runner's shoe from him while he was actually run-
 ning. 1020

⁴¹ The "blows" are *cottabi* in Latin. *Cottabos* was a popular Greek
 game in which remains of wine were thrown into a metal vessel with
 as much noise as possible, the aim being to make the metal vessel fall.
 Here the *cottabi* refer to the individual throws of wine/blows of the
 whip, not to several games. ⁴² I.e., after drinking so much he can-
 not walk straight. ⁴³ Comical names. *Struthus* means "lascivious,"

and *Circonicus* "someone who beats hawks"; *Cremnus* means "cliff"
 and thus "dangerous"; *Cercobulus* refers to someone who "thinks of
 genitals"; and *Collabus* stands for *collops* "hermaphrodite."

PLAUTUS

CHAR ita me di ament, graphicum furem!

STA quid ego quod periit petam?

1025 nisi etiam laborem ad damnum apponam epithecā in-
super.

quin tu quod periit periisse ducis? cape uorsoriam,
recipe te ad erum.

CHAR non fugitiuost hic homo, commeminit domi.

STA utinam ueteres homin<um mor>es, ueteres parsimo-
niae

potius <in> maiore honore hic essent quam mores mali!

1030 CHAR di immortales, basilica hicquidem facinora inceptat lo-
qui!

uetera quaerit, uetera amare hunc more maiorum
scias.

STA nam nunc mores nihili faciunt quod licet nisi quod lu-
bet:

ambitio iam more sancta est, libera est a legibus;
scuta iacere fugereque hostis more habent licentiam:
petere honorem pro flagitio more fit.

1035

CHAR morem improbum!

STA strenuiores praeterire more fit.

CHAR nequam quidem!

STA mores leges perduxerunt iam in potestatem suam,
magisque is sunt obnoxiosae quam . . . parentes liberis.
eae miserae etiam ad parietem sunt fixae clauis ferreis,
1040 ubi malos mores affigi nimio fuerat aequius.

1028 homin<um mor>es *Lindemann*

1029 maiori honori *P*, in maiore honore *Loman*

1036 strenuos *P*, strenuiores *Leo*, strenuosos *Löwe*

1038 magis qui sunt *P*, magisque is sunt *Spengel*

1039 ea miserere *P*, eae miserae *Ritschl*

TRINUMMUS

- CHAR (*aside*) As truly as the gods may love me, a first-class thief!
- STA Why should I look for what has perished? Unless I add 1025
my trouble to the loss as a bonus on top. Why don't you consider lost what has been lost? Take the rope for turning sail, return to your master.
- CHAR (*aside*) He isn't a runaway, he remembers home.
- STA I wish people's old customs and their old thriftiness were
in greater honor here rather than bad customs!
- CHAR (*aside*) Immortal gods, he's beginning to talk about mat- 1030
ters of state! He's looking for the old ways, you can see that he loves the old ways according to our forefathers' customs.
- STA Yes, customs nowadays don't care for what's allowed,
only for what's pleasurable: bribery is now sanctioned by custom and free from the laws; through custom people think they have the freedom to throw their shields away and flee from the enemy. Through custom, public office 1035
is sought as a reward for criminal behavior.
- CHAR (*aside*) An indecent custom!
- STA Through custom it happens that they don't elect their
betters.
- CHAR (*aside*) Awful!
- STA Customs have now brought the laws into their power,
and the laws are more under their thumb than . . . par-
ents are under that of their children. Those wretched
laws are even fastened to the walls with iron nails, where 1040
it would have been much fairer to fasten bad cus-
toms.⁴⁴

⁴⁴ Laws are nailed onto walls so as to be visible; Stasimus pretends that this is a punishment.

PLAUTUS

CHAR lubet adire atque appellare hunc; uerum ausculto per-
lubens

et metuo, si compellabo, ne aliam rem occipiat loqui.

STA neque istis quicquam lege sanctum est: leges mori ser-
uiunt,
mores autem rapere properant qua sacrum qua publi-
cum.

1045 CHAR hercle istis malam rem magnam moribus dignum est
dari.

STA nonne hoc publice animum aduorti? nam id genus ho-
minum omnibus
uniuersis est aduersum atque omni populo male facit:
male fidem seruando illis quoque abrogant etiam fidem
qui nil meriti; quippe eorum ex ingenio ingenium ho-
rum probant.

1050 hoc qui in mentem uenerit mi? re ipsa modo communi-
tus sum.

si quoi mutuom quid dederis, fit pro proprio perditum:
quom repetas, inimicum amicum beneficio inuenias
tuo.

si mage exigere occupias, duarum rerum exoritur optio:
uel illud quod credideris perdas, uel illum amicum
amiseris.

1055 CHAR meus est hicquidem Stasimus seruos.

STA nam ego talentum mutuom
quoi dederam, talento inimicum mi emi, amicum uen-
didi.

sed ego sum insipientior qui rebus curem publicis
potius quam, id quod proximum est, meo tergo tute-
lam geram.
eo domum.

CHAR heus tu, asta ilico! audi.

TRINUMMUS

- CHAR (*aside*) I wish to approach and address him; but I listen to him with great pleasure and I'm afraid that if I address him, he'll begin talking about something else.
- STA Nothing is laid down as binding by law for them. The laws are slaves to custom, while customs hurry to carry off everything both sacred and profane.
- CHAR (*aside*) Those customs really ought to be given a big thrashing. 1045
- STA Is it possible that this shouldn't be punished by the state? People of this sort are opposed to each and all and harm the entire populace. By keeping faith badly they take away faith even from those who haven't done anything wrong; the reason is that people judge the character of one group from that of the other. You wonder how this has occurred to me? I've just been reminded by an actual instance. If you lend someone something, it's lost instead of being your own. When you claim it back, you find your friend is your enemy because of your good deed. If you begin to demand it more strongly, a choice between two alternatives arises: either you lose what you lent, or you lose that friend. 1050
- CHAR (*aside*) This is actually my slave Stasimus! 1055
- STA Well, I loaned a talent to someone; with that talent I bought myself an enemy and sold my friend. But it's rather stupid of me to look after public affairs instead of looking out for my back, which is of immediate concern. I'm going home.
- CHAR Hey you! Stand where you are! Listen!

1042 sed P, et *Acidalius*

PLAUTUS

- STA heus tu! non sto.
 CHAR te uolo.
- 1060 STA quid si ego me te uelle nolo?
 CHAR aha nimium, Stasime, saeuiter!
 STA emere meliust quoi imperes.
 CHAR pol ego emi atque argentum dedi;
 sed si non dicto audiens est, quid ago?
 STA da magnum malum.
 CHAR bene mones, ita facere certum est.
 STA nisi quidem es obnoxius.
 CHAR si bonus es, obnoxius sum; sin secus es, faciam ut iu-
 bes.
- 1065 STA quid id ad me attinet, bonisne seruis tu utare an malis?
 CHAR quia boni malique in ea re pars tibi est.
 STA partem alteram
 tibi permitto; illam alteram apud me, quod boni est,
 apponito.
 CHAR si eris meritus, fiet. respice huc ad me. ego sum Char-
 mides.
 STA hem! quis est qui mentionem homo hominis fecit op-
 tumi?
- 1070 CHAR ipseus homo optumus.
 STA mare, terra, caelum, di uostram fidem!
 satin ego oculis plane uideo? estne ipseus an non est? is
 est,
 certe is est, is est profecto. o mi ere exoptatissime,
 salue.
 CHAR salue, Stasime.
 STA saluom te—

1064 ut mones A, uti iubes P

TRINUMMUS

- STA (*refusing to look back*) Hey you! I won't stand.
- CHAR I want you.
- STA What if I don't want you to want me? 1060
- CHAR Ah, Stasimus, you're behaving too violently!
- STA It's better to buy someone to order around.
- CHAR I did buy someone and paid money; but if he doesn't obey me, what am I to do?
- STA Give him a big thrashing.
- CHAR You're giving me good advice, I'm resolved to act accordingly.
- STA Unless of course you are under obligation to him.
- CHAR If you're good, I'm under obligation to you; if you're otherwise, I'll do as you tell me to.
- STA What does it have to do with me whether you have good 1065 slaves or bad ones?
- CHAR Because you have a share of good and bad in this matter.
- STA I leave the second share to you; that first one, the one of good, you must place with me.
- CHAR If you deserve it, it will be done. Look here at me. I am Charmides.
- STA Oh! Who is it who is mentioning the best of men?
- CHAR The best of men himself. 1070
- STA (*finally turning around*) Sea, earth, heaven, gods, your protection! Am I really seeing clearly with my eyes? Is it he himself or not? It's him, it's certainly him, it's him indeed! O my master, who I longed for so much, my greetings!
- CHAR My greetings, Stasimus.
- STA That you're safe and sound—

PLAUTUS

- CHAR scio et credo tibi.
sed omitte alia, hoc mihi responde: liberi quid agunt
mei,
1075 quos reliqui hic filium atque filiam?
STA uiuont, ualent.
CHAR nempe uterque?
STA uterque.
CHAR di me saluom et seruatum uolunt
cetera intus otiose percontabor quae uolo.
eamus intro, sequere.
STA quo tu te agis?
CHAR quonam nisi domum?
STA hicin nos habitare censes?
CHAR ubinam ego alibi censeam?
1080 STA iam—
CHAR quid iam?
STA non sunt nostrae aedes istae.
CHAR quid ego ex te audio?
STA uendidit tuos natus aedis—
CHAR perii!
STA —praesentariis
argenti minis numeratis—
CHAR quot?
STA quadraginta.
CHAR occidi!
quis eas emit?
STA Callicles, quoi tuam rem commendaueras;
is habitatum huc commigrauit nosque exturbauit foras.
1085 CHAR ubi nunc filius meus habitat?
STA hic in hoc posticulo.
CHAR male disperii!
STA credidi aegre tibi id, ubi audisses, fore.

TRINUMMUS

CHAR (*interrupting*) I know and I believe you. But forget about the rest and answer me this: how are my children, my son and daughter, whom I left here? 1075

STA Alive and well.

CHAR Both of them?

STA Yes, both of them.

CHAR The gods want me safe and sound. The other things that I want I'll ask inside at my leisure. Let's go in, follow me. (*turns to the door of his house*)

STA Where are you going?

CHAR Home, where else?

STA Do you think we live here?

CHAR Where else should I think we live?

STA Now— 1080

CHAR (*interrupting*) What now?

STA Now that house doesn't belong to us any more.

CHAR What are you telling me?

STA Your son has sold the house—

CHAR (*interrupting*) I'm dead!

STA —for silver minas cash down, in number—

CHAR (*interrupting*) How many?

STA Forty.

CHAR I'm done for! Who bought it?

STA Callicles, to whom you'd entrusted your possessions; he moved here to live and drove us out.

CHAR Where does my son live now? 1085

STA Here in this annex.

CHAR I've perished wretchedly!

STA I believed this would upset you when you heard it.

PLAUTUS

- CHAR ego miserrumis periclis sum per maria maxuma
 uectus, capitali periclo per praedones plurimos
 me seruauī, saluos redīi: nunc hic disperī miser
 1090 propter eosdem quorum causa fui hac aetate exercitus.
 adimit animam mi aegritudo. Stasime, tene me.
- STA uisne aquam
 tibi petam?
- CHAR res quom animam agebat, tum esse offusam oportuit.
- IV. iv: CALLICLES. CHARMIDES. STASIMVS
- CAL quid hoc hic clamoris audio ante aedis meas?
- CHAR o Callices, o Callices, o Callices!
 1095 qualine amico mea commendauī bona?
- CAL probo et fideli et fido et cum magna fide.
 et salue et saluom te aduenisse gaudeo.
- CHAR credo omnia istaec si ita est ut <tu> praedicas.
 sed quis iste est tuos ornatus?
- CAL ego dicam tibi.
 1100 thesaurum effodiebam intus, dotem filiae
 tuae quae daretur. sed intus narrabo tibi
 et hoc et alia. sequere.
- CHAR Stasime.
- STA hem!
- CHAR strenue
 curre in Piraeum atque unum curriculum face.
 uidebis iam illic nauem qua aduecti sumus.

1087 miserum meis *P*, miserrumeis *Leo*, miser summis *Kampmann*

1090 hac aetate *P*, hoc aetate *Nonius* (*qui aetas masculini esse generis putat; ex hoc aetatis corruptum esse cognouit Ritschl*)

1098 tu *add. Hermann*

TRINUMMUS

CHAR Under the most wretched dangers I've traveled through the greatest seas, under danger to my life I've got safely through very many pirates, and I've returned safe and sound; now I'm utterly ruined here, wretch that I am, because of the same people for whose sake I underwent afflictions at my time of life. Anguish is taking my breath away! Stasimus, hold me! (*begins to faint*) 1090

STA (*grabbing him*) Do you want me to get you some water?

CHAR You should have poured water on my property when it was breathing its last.

Enter CALLICLES from the house of Charmides, wearing work clothes.

CAL What's this shouting that I hear in front of my house?

CHAR O Callicles, o Callicles, o Callicles! What sort of friend did I entrust my possessions to? 1095

CAL To a decent, reliable, trustworthy one of great reliability. My greetings to you, and I'm happy that you've arrived safe and sound.

CHAR I believe you in all this, if it is the way you say. But why are you dressed up like that?

CAL I'll tell you. I was digging up the treasure, to be given as a dowry to your daughter. But I'll tell you about this and the other news inside. Follow me. 1100

CHAR Stasimus!

STA Yes.

CHAR Run to the Piraeus⁴⁵ energetically and don't stop by the way. There you'll now see the ship on which we came.

⁴⁵ The Athenian harbor.

PLAUTUS

- 1105 iubeto Sangarionem quae imperauerim
curare ut efferantur, et tu ito simul.
solutum est portitori iam portorium:
nihil est morae tibi, ambula, actutum redi.
STA illic sum atque hic sum.
CAL sequere tu hac me intro.
CHAR sequor.
- 1110 STA hic meo ero amicus solus firmus restitit
nec demutauit animum de firma fide,
quamquam labores multos <ideo pertulit.>
sed hic unus, ut ego suspicor, seruat fidem,
<quam> ob rem laborem eum ego cepisse censeo.

ACTVS V

V. i: LYSITELES

- 1115 LYS hic homo est omnium hominum praecipuos,
uoluptatibus gaudiisque antepotens:
ita commoda quae cupio eueniunt,
quod ago assequitur, subest, supsequitur,
ita gaudiis gaudium suppeditat.
- 1120 modo me Stasimus Lesbionici seruos conuenit <domi>;
is mihi dixit suom erum peregre huc aduenisse Char-
midem.
nunc mi is propere conueniundust, ut quae cum eius
filio
egi, ei rei fundus pater sit potior. eo <quantum potest>.
sed fores hae sonitu suo mi moram obiciunt incom-
mode.

1108 moracii BC, moratii D, morae tibi Müller

1112 ideo pertulit *add. Naudet* 1114 quam *addidi*

1120 domi *add. Ritschl* 1123 quantum potest *add. Leo*

TRINUMMUS

Tell Sangario to make sure that what I told him is unloaded, and you must go back with him. The custom officer has already been paid the harbor tax; there's no delay for you, go and come back quickly. 1105

STA I'm there and back already.

CAL (*to Charmides*) You follow me inside this way.

CHAR Yes.

Exeunt CALLICLES and CHARMIDES into the latter's house.

STA This man alone has remained a reliable friend to my master and hasn't changed his mind from reliable trustworthiness, even though he has borne many hardships because of it. But I suspect this one man keeps faith, which is why he's undertaken this toil, I think. 1110

Exit STASIMUS to the left.

ACT FIVE

Enter LYSITELES from the left.

LYS (*pointing to himself*) This man is exceeding all men, surpassing them in pleasures and joys: so opportunely do the things I wish for happen, so opportunely does what I'm doing follow, arrive, and occur, and so much does one joy crowd on other joys. Just now Stasimus, the slave of Lesbonicus, met me at home; he told me that his master Charmides has arrived from abroad. Now I need to meet him quickly, so that the father may provide a more reliable footing for the deal I made with his son. I'm going as fast as possible. But this door is inconveniently throwing a delay in my way by its creaking. 1115
 (*moves away a little*) 1120

PLAUTUS

V. ii: CHARMIDES. CALLICLES. LYSITELES.
LESBONICVS

- 1125 CHAR nec fuit neque erit neque esse quemquam hominem in
terra arbitror
quoi fides fidelitasque amicum erga aequiperet tuam;
nam exaedificauisset me ex his aedibus, apsq̄ue te
foret.
- CAL si quid amicum erga bene feci aut consului fideliter,
non uideor meruisse laudem, culpa caruisse arbitror.
- 1130 nam beneficium, homini proprium quod datur, prorsum perit,
quod datum utendum est, id repetundi copia est
quando uelis.
- CHAR est ita ut tu dicis. sed ego hoc nequeo mirari satis,
eum sororem despondisse suam in tam fortem familiam.
- CAL Lysiteli quidem Philtonis filio.
- LYS enim me nominat.
- 1135 CHAR familiam optumam occupauit.
- LYS quid ego cesso hos colloqui?
sed maneam etiam opinor, namque hoc commodum orditur loqui.
- CHAR uah!
- CAL quid est?
- CHAR oblitus intus dudum tibi sum dicere:
modo mi aduenienti nugator quidam occessit obuiam,
nimis pergraphicus sycophanta; is mille nummum se aureum
- 1140 meo datu tibi ferre et gnato Lesbónico aibat meo;
quem ego nec qui esset noram neque eum ante usquam consexi prius.
sed quid rides?

TRINUMMUS

Enter CHARMIDES and CALLICLES from the former's house.

CHAR Never has there been nor will there be nor do I believe 1125
there to be anyone on earth whose reliability and trust-
worthiness toward his friend equals yours: had it not
been for you, he'd have dispossessed me of this house.

CAL If I did a good turn to a friend or looked after his in- 1130
terests reliably, I don't think that I've deserved praise,
merely that I've remained free from reproach; a gift
that's given to someone outright is lost at once, but what's
given as a loan you may demand back whenever you
wish.

CHAR It's as you say. But I can't wonder enough that he en-
gaged his sister into such a powerful family.

CAL Yes, to Lysiteles, the son of Philto.

LYS (*aside*) Well, he's mentioning me.

CHAR He's secured an excellent family. 1135

LYS (*aside*) Why am I hesitating to address them? But I'd
better keep waiting, I think, because he's beginning to
say such an agreeable thing.

CHAR Oh!

CAL What is it?

CHAR I forgot to tell you a while ago: just now, on my arrival,
some trickster crossed my way, an absolutely classic im- 1140
postor; he said he was bringing one thousand gold Phi-
lippics provided by me to you and my son Lesbonicus; I
didn't know who he is and I've never seen him before.
But why are you laughing?

1131 uelis D, uelit BC

PLAUTUS

- CAL meo allegatu uenit, quasi qui aurum mihi
ferret aps te quod darem tuae gnatae dotem, ut filius
tuos, quando illi a me darem, esse allatum id aps te
crederet
- 1145 neu qui rem ipsam posset intellegere, [et] thesaurum
 tuom
 me esse penes, atque eum [a] me lege populi patrium
 posceret.
- CHAR scite edepol!
- CAL Megaronides communis hoc meus et tuos
 beneuolens commentust.
- CHAR quin collaudo consilium et probō.
- LYS quid ego ineptus, dum sermonem uereor interrumpere,
 pere,
- 1150 solus sto nec quod conatus sum agere ago? homines
 colloquar.
- CHAR quis hic est qui huc ad nos incedit?
- LYS Charmidem socerum suom
 Lysiteles salutat.
- CHAR di dent tibi, Lysiteles, quae uelis.
- CAL non ego sum salutis dignus?
- LYS immo salue, Callicles;
 hunc priorem aequom est me habere: tunica propior
 pallio est.
- 1155 CAL deos uolo consilia uostra <uobis> recte uortere.
- CHAR filiam meam tibi desponsam esse audio.
- LYS nisi tu neuis.

1145 et *del. Bothe*

1146 a *del. Müller*

1153 salute dignus *P*, dignus salutis *Nonius*, salutis dignus *Pius*

1155 uobis *add. Hermann*

1156 desponsam *B*, desponsatam *CD*

TRINUMMUS

CAL He came at my instigation, pretending to bring me gold from you, for me to give as a dowry to your daughter, so that your son would believe, when I was giving it to her from myself, that it was brought from you, and so that he couldn't realize the truth, that your treasure was with me, and then demand his father's property in accordance with the public law. 1145

CHAR Clever indeed!

CAL Megaronides, my and your common friend, came up with this idea.

CHAR Truly, I praise and approve of your scheme.

LYS (*aside*) Silly me, why am I standing here alone, while being afraid to interrupt the conversation, and why aren't I doing what I've tried to do? I'll address them. (*approaches*) 1150

CHAR Who is this who is coming here to us?

LYS Lysiteles gives his greetings to Charmides, his father-in-law.

CHAR May the gods grant you what you wish, Lysiteles.

CAL Don't I deserve a greeting?

LYS Yes, my greetings, Callicles; but it's only fair that I should consider this man more important: the shirt is closer than the overcoat.⁴⁶

CAL (*to both*) I want the gods to bless your plans for you. 1155

CHAR (*to Lysiteles*) I hear that my daughter is engaged to you.

LYS Unless you object.

⁴⁶ Lit., "the *tunica* is closer than the *pallium*"; the *tunica* is a type of undergarment, the *pallium* a cloak.

PLAUTUS

CHAR immo hau nolo.

LYS sponden ergo tuam gnatam uxorem mihi?

CHAR spondeo et mille auri Philippum dotis.

LYS dotem nil moror.

CHAR si illa tibi placet, placenda dos quoque est quam dat
tibi.

1160 postremo quod uis non duces, nisi illud quod non uis
feres.

CAL ius hic orat.

LYS impetrabit te aduocato atque arbitro.

istac lege filiam tuam sponden mi uxorem dari?

CHAR spondeo.

CAL et ego spondeo idem hoc.

LYS oh saluete, affines mei!

CHAR atque edepol sunt res quas propter tibi tamen suscen-
sui.

1165 LYS quid ego feci?

CHAR meum corrumpi quia perpessu's filium.

LYS si id mea uoluntate factum est, <est> quod mihi sus-
censeas.

sed sine me hoc aps te impetrare quod uolo.

CHAR quid id est?

LYS scies.

si quid stulte fecit, ut ea missa facias omnia.

quid quassas caput?

CHAR cruciatur cor mi et metuo.

LYS quidnam id est?

1170 CHAR quom ille ita est ut esse nolo, id crucior; metuo, si tibi
denegem quod me oras, ne te leuiorem erga me putes.
non grauabor. faciam ita ut uis.

1166 est *add. Camerarius*

TRINUMMUS

CHAR No, I don't object.

LYS Then do you promise your daughter in marriage to me?

CHAR I do, and one thousand gold Philippics in dowry.

LYS I don't care about the dowry.

CHAR If you like her, you must also like the dowry she gives you. In short, you won't get what you want unless you take what you don't want. 1160

CAL (*to Lysiteles*) What he says is right.

LYS (*to Callicles*) He'll succeed with you as advocate and judge. (*to Charmides*) Do you promise your daughter in marriage to me under that condition?

CHAR Yes, I promise her.

CAL And I promise the same.

LYS Oh, my greetings, my relations!

CHAR And yet there are things that have made me angry with you.

LYS What have I done? 1165

CHAR Because you allowed my son to be corrupted.

LYS If this happened according to my wish, you have reason to be angry with me. But let me achieve from you what I wish.

CHAR What's this?

LYS You'll find out. If he did anything stupid, you should forgive him for all that. Why are you shaking your head?

CHAR It pains my heart and I'm afraid.

LYS What's this?

CHAR It pains me that he is the way I don't want him to be; I'm afraid that if I deny you what you ask of me, you might believe yourself to be of little influence with me. I won't make a fuss. I'll do as you wish. 1170

PLAUTUS

- LYS probus es. eo, ut illum euocem.
 CHAR miserum est, male promerita, ut merita sunt, si ulcisci non licet.
 LYS aperite hoc, aperite propere et Lesbonicum, si domi est,
 1175, [foras] euocate: ita subito est propere quod eum conuentum uolo.
 LES quis homo tam tumultuoso sonitu me exciuit [subito] foras?
 LYS beneuolens tuos atque amicust.
 LES satine salue? dic mihi.
 LYS recte. tuom patrem rediisse saluom peregre gaudeo.
 LES quis id ait?
 LYS ego.
 LES tun uidisti?
 LYS et tute item uideas licet.
 1180 LES o pater, pater mi, salue.
 CHAR salue multum, gnate mi.
 LES si quid tibi, pater, laboris—
 CHAR nihil euenit, ne time:
 bene re gesta saluos redeo, si tu modo frugi esse uis.
 haec tibi pacta est Calliclei filia.
 LES ego ducam, pater,
 et eam et si quam aliam iubebis.
 CHAR quamquam tibi suscensui,
 1185 miseria <una> uni quidem homini est affatim.

1175 foras *del. Guyet*

1176 subito *del. Guyet*

1183 Callick<e>i *Wackernagel*

1185 una *add. Lambinus*

TRINUMMUS

LYS That's good of you. I'm going in order to call him out.
(*walks to the annex*)

CHAR It's a sad state of affairs if you can't take revenge for bad deeds as they deserve.

LYS (*knocking at the door*) Open up, open up quickly and call out Lesbonicus, if he's at home, so pressing is the matter 1175
about which I want to meet him.

Enter LESBONICUS from the annex.

LES Who has called me out with such a racket?

LYS It's your well-wisher and friend.

LES Is all well? Tell me.

LYS Yes. I'm happy that your father has returned safely from abroad.

LES Who says so?

LYS I do.

LES Have you seen him?

LYS Yes, and you can also see him.

LES (*spotting him*) O father, my father, greetings! 1180

CHAR My best greetings, my son.

LES Father, if any distress—

CHAR (*interrupting*) I've had none, don't be afraid; after doing business successfully I'm returning safely, if only you want to behave sensibly. This daughter of Callicles is betrothed to you.

LES Father, I'll marry both her and anyone else, if you tell me to.

CHAR Even though I was angry with you, one affliction is 1185
enough for one man.

PLAUTUS

- CAL immo huic parum est,
 nam si pro peccatis centum ducat uxores, parum est.
- LES at iam posthac temperabo.
- CHAR dicis; si facies modo.
- LYS numquid causae est quin uxorem cras domum ducam?
- CHAR optimum est. [licet.]
 tu in perendinum paratus sis ut ducas.
- GREX plaudite.

1188 licet *del. Guyet*

TRINUMMUS

CAL No, for him it's too little: even if he were to marry a hundred wives for his misbehavior, it would be too little.

LES But from now on I'll reform.

CHAR You say so; if only you'll do it.

LYS Is there any reason why I shouldn't marry tomorrow?

CHAR (*to Lysiteles*) It's perfect. (*to Lesbonicus*) You be ready to marry the day after tomorrow.

TROUPE Give us your applause.

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TRUCULENTUS

INTRODUCTORY NOTE

The *Truculentus* is one of those Plautine plays that has attracted highly divergent judgments. As Cicero tells us (*Cato* 50), Plautus himself was very pleased with this comedy, which he had written in his old age, like the *Pseudolus*; this positive assessment, shared by many Renaissance scholars, also predominates today. Earlier, however, the play was held in much lower esteem, especially in the nineteenth century; thus Kiessling once remarked that Plautus' fondness for this play could only be explained by the fact that fathers are generally fond of their youngest and weakest children.

This negative attitude is not difficult to explain. There is not much action in the play and its main theme is the success of the clever, calculating prostitute Phronesium over her customers. They are so completely enthralled that they do not realize how she is taking advantage of them or that, despite being aware of her true character, they still cannot help being subservient to her. In Plautine comedy a girl intended for prostitution can triumph, but only if she has a good character and is revealed to be a freeborn virgin. The victory of an actual prostitute over her customers, treated as the main theme of a comedy, is unprecedented in Plautus. At the end of the play the nor-

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mative happy ending does not occur; there is no reward for love or virtue.

But before assessing the merits of the play or its lack thereof, we must look at its structure. The prologue of the *Truculentus* in its current form is only twenty-one lines long and rather uninformative. Not all Plautine prologues are primarily intended to set out the plot structure, but there are clear indications that something has been lost from this one. In its present form, all that the prologue tells us about the contents of the comedy is that Phronesium, who is said to have a character typical of the present generation (l. 13), has fraudulently introduced a boy into her family and claims to be his mother in order to get financial support from the soldier Stratophanes, who is returning from Babylon and who believes that he is the child's father.

We glean more information from the ensuing monologue of Diniarchus,¹ who used to be Phronesium's main customer but was ousted by the wealthier Stratophanes. Diniarchus, who returned from state business in Lemnos two days before our comedy begins, is certainly aware that Phronesium has always taken advantage of him financially,

¹ This name is unusual. Deinias is a common Greek name, rendered as Dinia in Roman comedy, and Deinarchos is also attested, but not Deiniarchos, the basis for Diniarchus. Gratwick (1990) regards the name as a comic formation based on the *deinias*, a type of shoe named after its inventor. Diniarchus would then mean "commander of shoes," and Gratwick wants to see a pun on this name in the references to shoes in ll. 363, 367, and 765.

but he admits that nevertheless he is too weak to resist her. He is also well informed of Phronesium's plan to swindle Stratophanes out of money; since he has never seen her pregnant, he himself knows the truth.

The next scene is a dialogue between Diniarchus and Astaphium, Phronesium's main servant. Astaphium is presented as a ruthless woman who is very unfriendly toward Diniarchus as long as she believes him to be bankrupt but who turns polite again as soon as he states that he still has money left. Diniarchus is further characterized as a sexually voracious man who had dealings not only with Phronesium, but also with Astaphium and with boys. When he mentions his money, he gets permission to go inside and see Phronesium, which makes him so happy that he is soon willing to play along and accept, in the face of all the evidence to the contrary, that Phronesium was pregnant and has now given birth.

Act divisions did not exist in Plautine comedy but did in the Greek models. Modern editors of Plautus follow the act divisions introduced during the Renaissance, which means that we have a lengthy second act (ll. 209-644); since the stage does not become empty after l. 208, this modern act division cannot correspond to the one in the Greek original. A more suitable end for the first act in the Greek play would be after l. 447. This division would give us a similar lack of balance because of a long first act and a short second act, but at least the stage is empty after l. 447.

If we follow the Renaissance act division, the second act starts with a monologue of Astaphium, who further expounds her philosophy of life and mentions a third lover

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of Phronesium, the young farmer Strabax. Strabax is uncouth and presumably ugly, as his Greek name means "squint-eyed," but he is held in high esteem because of his wealth. In addition to a country residence, his father owns the house next to Phronesium's. When Astaphium goes over to check if Strabax is in town, she is worried that she might meet Truculentus, a slave owned by the father of Strabax.

It is indeed Truculentus who answers the door, and he does credit to his name, which means "savage" or "uncivilized": he is rude and unfriendly toward Astaphium because he feels that Phronesium is damaging Strabax both morally and financially, his speech is full of rural imagery, and he cannot avoid a number of malapropisms. In short, he is a caricature of the character typical of previous generations and glorified in other literary genres. The irony is that he is a slave rather than a freeborn citizen. Yet despite all his blustering and verbal aggression, he cannot entirely hide his admiration for Astaphium's beauty (l. 290). Equally interesting is the fact that he mishears or misunderstands Astaphium several times, and that each time Astaphium's innocuous words are given an obscene twist by an apparently outraged Truculentus. In the end he says that he will go to the city center in order to meet the father of Strabax, whom he wants to inform of the goings-on; but as he comes out of the house in l. 669, it seems that he never made it to the center, and the father in fact never appears in the play at all.

Next, Diniarchus comes out of Phronesium's house without having met her because she is still having a bath. He sends Astaphium in and then launches into another

lamentation about his financial situation and the loss of Phronesium's affections, while admitting again that he feels unable to change his behavior.

Finally Phronesium appears to an overjoyed Diniarchus; she confides to him that she has smuggled a boy into her family in order to make Stratophanes pay more, and she promises Diniarchus to continue her relationship with him at a later date. She also invites him to dinner to celebrate his safe return from abroad. Diniarchus feels honored by Phronesium's trust and duly vows to send her a gift.

As soon as he has left, Phronesium praises the wickedness of women and gets ready to play a weak new mother. After Astaphium has come out to support her mistress, Stratophanes appears on stage. Already his name, "one who makes an appearance like an army," leads us to expect the standard *miles gloriosus* or "boastful soldier"; but Stratophanes at first defies our expectations by inveighing against military men whose words outshine their actions. However, it does not take long for him to show his true colors and fully live up to the Plautine stereotype. Yet Stratophanes not only boasts but also presents expensive gifts to Phronesium. The prostitute finds fault with all of them, until Stratophanes wants to leave.

At this point we meet Cyamus,² a slave of Diniarchus.

² In l. 577 Cyamus is addressed as Geta in the manuscripts, a name that has found its way into some modern editions. This ethnonym is a common name for slaves in Roman comedy, but here it is unlikely to be more than a corruption that arose when manuscripts in capitals were copied: CHIAME → CHIA ME → CHIA → GETA.

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He brings Phronesium five minas as a substantial gift from his master, and in addition there are food and wine for the dinner. The food and wine are also expensive; Cyamus had a budget of a whole mina for it, but tells us that he secretly took some of it aside, saying that it would be wasted one way or the other. Phronesium is very pleased with the gifts, much to the chagrin of Stratophanes, who has been watching from a distance and is now becoming aggressive. Phronesium, however, is unimpressed and rebukes him. Cyamus leaves and Phronesium goes inside, so that Stratophanes is at loss what to do. After an angry monologue he leaves as well.

The short third act (ll. 645–98) has only two scenes. In the first, Strabax arrives and is taken into the house by Astaphium in order to meet Phronesium. The money Strabax uses to pay was supposed to be given to his father, but Strabax prefers to keep it for himself to sustain his lifestyle. While such tricks are a stock motif of Roman comedy, Strabax is particularly crude and even speaks of exterminating both father and mother (ll. 660–61). In the second scene, Truculentus appears, now a changed man. He has money, which he wants to use to hire Astaphium, and he tries to be affable and witty, albeit with limited success. Only one minor outburst of indignation (ll. 694–95) shows that he has not yet completely managed to change his ways. Astaphium is happy to have a new customer, even though she gently mocks him for his linguistic peculiarities.

The subject of the fourth act (ll. 699–892) is the downfall of Diniarchus. When he appears on stage, he is still overjoyed because Cyamus has told him that his presents were welcome. But when he meets Astaphium, he has to

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hear that he is not allowed inside and that the food he bought is now being consumed by Phronesium and Strabax. After Astaphium has gone back in, Diniarchus is prepared to make a public scene, but suddenly the old man Callicles appears together with one of his slave girls and Syra, a hairdresser belonging to Phronesium; both women are tied up and receive severe beatings from Callicles, who relies on brute force rather than intelligent questioning to get the information he needs. Diniarchus hides because he is afraid that another of his indiscretions will now be revealed. We hear that he was engaged to the daughter of Callicles, but that there was an estrangement between the two, resulting in a dissolution of the engagement. It turns out that the daughter of Callicles had been raped and was pregnant but wanted to conceal this. The boy she bore was given to the slave girl belonging to Callicles, who passed him on to Syra, who then gave him to Phronesium. Since it becomes known that Diniarchus is the boy's father, he comes forward to apologize. He promises to marry the girl and to retrieve the boy. Callicles agrees and Diniarchus goes to see Phronesium. As soon as they meet, however, Phronesium persuades him without difficulty to let her keep the boy for a while until she has got as much money out of the soldier as possible. Diniarchus shows so little self-control that he promises to continue his relationship with Phronesium even after his marriage.

The final act presents us with the downfall of Stratophanes and Strabax. Stratophanes brings more money to Phronesium to win her favor, and he and Strabax compete for Phronesium's attention by paying and promising money. Phronesium aptly remarks that an idiot and a madman are trying to be worse off than one another, to her

TRUCULENTUS

own benefit (l. 950). The play ends with Phronesium's promise that she will treat the spectators in the same way.

It is unknown who wrote the Greek original of the *Truculentus*; Webster suggested Menander, Enk originally preferred a pupil of Menander, but later followed Webster, and Marx thought of Diphilus. What is beyond doubt is that Plautus must have reworked the original to a large extent. For instance, the scene in ll. 775-853 requires four speaking parts, while Greek comedy allows for only three. More important, the daughter of Callicles must know who raped her unless the rape happened at night, as in the *Aulularia*. If she knows her rapist, part of Callicles' investigation is superfluous; if the crime took place at night, a Greek playwright would certainly have mentioned this. But what is most significant is that the *Truculentus*, unlike the plays of Greek New Comedy, consists of loosely connected scenes without much of a plot and without a happy ending. *Drama* literally means "action," yet there is little of it; and not even the recognition of the baby boy as Diniarchus' child leads to a joyful resolution. What is it, then, that made Plautus so proud of this piece? The answer seems to be that this is Plautus' only satirical comedy, a play that foreshadows the work of Lucilius and Horace; one could even go so far as to say that the *Truculentus* is not just a comedy with satirical elements, but a satire dressed up as a comedy. The major theme is the way prostitutes exploit their customers, and Diniarchus, Stratophanes, and Strabax represent the lover in general at various stages of his unhappy relationship: Diniarchus, broken both mentally and financially, has already been discarded; Stratophanes, already tricked out of some

PLAUTUS

money, but still rich, is in the process of being discarded, and Strabax, solvent and optimistic, is fresh enough to be exploited for some time to come.

Plautus named this play after a seemingly peripheral character; Truculentus does not do business with Phronesium herself, and if the two scenes in which he appears were cut, the piece would not lose its structure. And yet Truculentus has a more important function than merely providing comic relief. His character is emblematic of the societal changes Plautus witnessed in his own day, of the replacement of the old ways by the new ones exemplified by Phronesium. To many scholars this change has seemed so sudden that they assume the loss of some scenes. But this seems unlikely, as already Donatus must have known the play in its present form, since he too mentions the abruptness of the development (*Ad.* 986). Presumably Plautus was content with foreshadowing the change through Truculentus' lecherous behavior, and with indicating that the change was not completed fully by giving him a short angry outburst.

While the author of the Greek original of the *Truculentus* remains obscure, the time of its first performance can be established with relative certainty. As already mentioned, Cicero states that the *Truculentus* is a piece that Plautus, who died in 184 BC, wrote in his old age. This information is valuable, though somewhat vague. The musical structure of the play points in the same general direction: later comedies contain more song, and less than one-third of the *Truculentus* consists of spoken *senarii*, while the rest is made up of recited long verses and songs proper.

We can, however, date the play much more precisely

TRUCULENTUS

because the *Truculentus* contains three reasonably clear references to contemporary events. The most important of these is in l. 486, where *falsis de pugnis*, "about battles falsely fought," is an allusion to Cato's speech *In Q. Minucium Thermum de falsis pugnis*, "Against Quintus Minucius Thermus, about battles falsely fought"; cf. fr. 58 (Malcovati), which was delivered in 190 BC, our *terminus post quem*. In l. 75 we are told that the state is at peace. This could be a reference to the aftermath of the Battle of Magnesia, which was fought in December 190 or January 189; the peace treaty was ratified in 188. But the Aetolian War was not yet over, so we may have to assume an even later date. The third reference is found in l. 485, where a *Homeronida*, a "son of Homer," is mentioned in connection with the "battles falsely fought." The son of Homer must be Ennius, whose *Ambracia*, which celebrated the achievements of Fulvius Nobilior, was staged in December 187 on the occasion of his triumph; this triumph was preceded by some controversies (see Liv. 38.44.6). Thus the *Truculentus* was probably staged in 186 BC. If so, we can try to find an even more precise date. In l. 761 new magistrates are mentioned; magistrates were designated on January 26 and began office on March 15, so it is perhaps possible that our play was staged on March 5, 186, on the occasion of the triumph of Gnaeus Manilius (see Liv. 39.6).

Readers will notice the unusually large number of textual notes in this comedy. This is due to the particularly poor transmission of the play. Only three sections of the *Truculentus* are available in the Ambrosian palimpsest (ll. 111-44, 174-318, and 353-90), but here the text is as well

preserved as elsewhere in the palimpsest. By contrast, the text presented in the Palatine manuscripts is highly corrupt. The best explanation for this situation is probably the one given by Lindsay (1896): the mistakes in the Palatine manuscripts are the characteristic reproduction errors that occur when the handwriting of a previous copyist using an early minuscule script is unfamiliar and his abbreviations are not understood properly. If manuscript B, the *Codex uetus Camerarii*, is not a direct copy of the Palatine archetype, which was written in capitals, but rather a copy of an intervening minuscule manuscript, like the other Palatine manuscripts, the mistakes can be easily explained. In B, the *Trinummus* and the *Truculentus* were copied by the same scribe, but if in the production of the intervening minuscule text a different scribe had been employed for the *Truculentus* than for the *Trinummus*, it would only be natural if the scribe copying the last two plays for manuscript B became confused and made a large number of errors when working on the *Truculentus*.

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TRVCLENTVS

ARGVMENTVM

- Tres unam pereunt adulescentes mulierem,
Rure unus, alter urbe, peregre tertius;
Vtque ista ingenti militem tangat bolo,
Clam sibi supposuit clandestino editum.
5 Vi magna seruos est ac trucibus moribus,
Lupae ne rapiant domini parsimoniam.
Et is tamen mollitur. miles aduenit
Natique causa dat propensa munera.
Tandem compressae pater cognoscit omnia,
10 Vtque illam ducat qui uitiarat conuenit,
Suomque is repetit a meretrice subditum.

arg. 9 tamen *P*, tandem *s*

TRUCULENTUS

PLOT SUMMARY

Three young men are madly in love with one woman, one from the countryside, one from the city, and one from abroad. And in order to rob the soldier through a great trick, the woman stealthily pretended to have given birth to a boy born in secret. There's a slave of great brutality and savage character, trying to prevent the prostitutes from getting hold of the goods his master acquired through his thriftiness. And yet he is softened up. The soldier arrives and gives enormous gifts for the sake of his supposed son. In the end the father of a girl who had been raped realizes everything and it is agreed that the man who had done violence to her should marry her; the young man reclaims his son, who had been smuggled in by the prostitute.

5

10

PLAUTUS

PERSONAE

DINIARCHVS adulescens
ASTAPHIVM ancilla
TRVCVLENTVS seruos
PHRONESIVM meretrix
STRATOPHANES miles
CYAMVS seruos
STRABAX adulescens rusticus
CALLICLES senex
ANCILLA CALLICLIS
SYRA tonstrix, ancilla Phronesii

SCAENA

Athenis

TRUCULENTUS

CHARACTERS

DINIARCHUS a young man; has been Phronesium's lover for longer than his rivals

ASTAPHIUM a slave girl; works for Phronesium

TRUCULENTUS a slave; belongs to the father of Strabax

PHRONESIUM a prostitute; clever and greedy

STRATOPHANES a soldier; has recently returned from Babylon

CYAMUS a slave; works for Diniarchus

STRABAX a young man from the countryside; wealthy, but uncouth

CALLICLES an old man; had once betrothed his daughter to Diniarchus

SERVANT GIRL OF CALLICLES has helped the daughter of Calicles to get rid of her baby boy, who had been born out of wedlock as a result of her rape by Diniarchus

SYRA a hairdresser, slave girl of Phronesium; involved in Phronesium's criminal activities

STAGING

The stage represents a street in Athens. To the left it leads to the countryside and the harbor, to the right to the city center. In the middle of the street we find two houses: the one on the left belongs to Phronesium, the other is the city residence of the father of Strabax. In front of the houses there is an altar.

PLAUTUS

PROLOGVS

- PRO perparuam partem postulat Plautus loci
 de vobis magnis atque amoenis moenibus,
 Athenas quo sine architectis conferat.
 quid nunc? daturin estis an non? annuont.
 5 miror quid de urbe me ablaturum sine mora;
 quid si de vobis quippiam orem? abnuont.
 eu hercle! in vobis resident mores pristini,
 ad denegandum ut celeri lingua utamini.
 sed hoc agamus quonia huc uentum est gratia.
 10 Athenis traueho, ita ut hoc est, proscaenium,
 tantisper dum transigimus hanc comoediam.
 hic habitat mulier nomen quod est Phronesium;
 haec huius saeculi mores in se possidet:
 numquam ab amatore [suo] postulat . . . id quod datum
 est,
 15 sed relicuom dat operam . . . ne sit relicuom,
 poscendo atque auferendo, ut mos est mulierum;
 nam omnes id faciunt, quom se amari intellegunt.
 ea se peperisse puerum simulat militi,
 quo citius rem ab eo auorrat cum puluisculo.

5 melior me quidem vobis *P*, fateor quid de urbe *Enk*, sciunt quid
 de urbe *Kruse*, miror quidem a vobis *Rau*, miror quid de urbe *scripsi*
 10 Athenis tracto *P*, Athenis traueho *Enk*, Athenas tracto *Rau*
 14 suo *del. Weise*

TRUCULENTUS

PROLOGUE

Enter the SPEAKER OF THE PROLOGUE.

PRO Plautus asks for a tiny piece of space from your great and beautiful city, so that he may bring Athens there without engineers. Well then? Are you going to give it to me or not? (*looks around*) They nod in agreement. I'm surprised that I can take something away from the city without hindrance. What if I were to ask for something from your personal possessions? (*looks around again*) They shake their heads in disagreement. Goodness! Your ancient habits remain in you, so that you have a quick tongue for saying no. 5

But let's sort out what I've come here for. I'm moving this stage, just as it is, from Athens over to here for as long as we're staging this comedy. (*pointing to the house on the left*) Here lives a woman whose name is Phronesium; she has the habits of this generation within her: she never asks a lover for . . . what has already been given, but takes care that what remains . . . should not remain, by demanding and by taking away, as is the habit of women; yes, they all do that when they realize that they're loved. 15

She is pretending to a soldier that she's born him a son, so that she may sweep his property away from him

PLAUTUS

20 quid multa? *** †stuic superet muliere†
 †hiscum anima ad eum habenti erce teritur.†

ACTVS I

I. i: DINIARCHVS

DIN non omnis aetas ad perdiscendum sat est
 amanti, dum id perdiscat, quot pereat modis;
 neque eam rationem eapse umquam educet Venus,
 25 quam penes amantum summa summarum redit,
 quot amans exemplis ludificetur, quot modis
 pereat, quotque exoretur exorabilis:
 quot illic blanditiae, quot illic iracundiae
 sunt, quot supplicia danda, di uostram fidem, hui!
 30 quid periurandum est etiam, praeter munera!
 primumdum merces annua, is primus bolust,
 ob eam tres noctes dantur; interea loci
 aut aera aut uinum aut oleum aut triticum;
 temptat benignusne an bonae frugi sies:
 35 quasi in piscinam rete qui iaculum parat,
 quando abiit rete pessus, adducit lineam;
 si inierit rete piscis, ne effugiat cauet:
 dum huc dum illuc rete uortit, impedit
 piscis usque adeo donicum eduxit foras.
 40 itidem est amator: si quod oratur dedit

20-21 *uersus et mutili et corrupti* quid multa? <uita> si huic su-
 pererit mulieri/uiscum, hamum, laqueum habenti, hercle exercebitur
Lindsay 29 sui perclamanda P, supplicia danda *Bücheler*, su-
 perba facta *Spengel*

TRUCULENTUS

all the more quickly, down to the last speck. What need 20
is there for many words? ***

Exit the SPEAKER OF THE PROLOGUE.

ACT ONE

Enter DINIARCHUS from the right.

DIN For a lover not even an entire lifetime of learning is
enough to learn in how many ways he's being destroyed.
Not even Venus herself, in whose hands lie the sum and 25
substance of lovers, will be able to count up by how many
methods a lover is tricked, in how many ways he is de-
stroyed, and with how many entreaties he's entreated.
How many flattering words there are, how many out-
bursts of anger, how often one has to give satisfaction!
Gods, your protection! Oh! The false oaths one has to 30
give, in addition to the presents!

Firstly a year's pay, that's her first haul; for that three
nights are granted. In the meantime there's money or
wine or oil or wheat. She's testing whether you're indul- 35
gent or thrifty; just like the man who gets a casting net
ready for catching fish: when the net sinks to the bottom,
he pulls at the string; if a fish enters the net, he makes
sure it doesn't escape: he turns the net this way and that
and keeps the fish entangled until he's taken them out.
A lover is just the same: if he gives what he's asked for 40

30 perierandum *P*, pollicitandum *Enk*

37 siniecit *B*, sinietit *CD*, si inierit *Bücheler*

38 or *P*, uortit *Spengel*

- atque est benignus potius quam frugi bonae,
 adduntur noctes; interim ille hamum uorat;
 si semel amoris poculum accepit meri
 eaque intra pectus se penetrauit potio,
 45 extemplo et ipse periit et res et fides.
 si iratum scortum forte est amatori suo,
 bis perit amator, ab re atque <ab> animo simul;
 sin alter alteri propitiust, fide perit.
 si raras noctes ducit, ab animo perit;
 50 sin increbrauit, ipse gaudet, res perit.
 50^a ita agitur tecum in aedibus lenoniis:
 prius quam unum dederis, centum quae poscat parat:
 aut periit aurum aut conscissa pallula est
 aut empta ancilla aut aliquod uasum argenteum
 aut uasum ahenum antiquom aut lectus sculptilis
 55 aut armariola Graeca aut—aliquid semper <est>
 quod praestet debeatque amans scorto suo.
 atque haec celamus nos clam magna industria,
 quom rem fidemque nosque nosmet perdimus,
 ne qui parentes neu cognati sentiant;
 60 quos quom celamus si faximus conscios,
 qui nostrae aetati tempestiuo temperent,
 62 unde anteparta demus postpartoribus,
 62^a faxim lenonum nec scortorum plus siet

47 ab² add. *Lambinus* 48 potius est *P*, propitiust *Bücheler* idem *P*, fide *Lindsay in apparatu*, itidem *Camerarius*

50 sin crebrauit *B*, si increbrauit *D*¹, si increpauit *CD*², sin increbrauit *Camerarius*

50^a ita et *CD*, iteca *B*, ita est *Enk*, ita agitur tecum *Leo* lenosis *P*, lenoniis *s*, lenonis *Schoell uersum del. Schoell*

54 aliquod *P*, antiquom *Bücheler* laptilis *P*, sculptilis *Kiessling*

TRUCULENTUS

and is indulgent rather than thrifty, nights are added; in the meantime he swallows the hook. Once he takes the cup of undiluted love and this drink enters into his breast, he himself, his fortune, and his reputation have 45
perished instantly. If by chance the prostitute is angry with her lover, the lover perishes twice, with regard to his fortune and to his mind; but if they are well-disposed toward each other, he perishes in his reputation. If he hires infrequent nights, he perishes with regard to his mind; but if he increases them, he himself is happy and 50
his fortune perishes.

That's how you're treated in the houses of pimps: before you give one thing, she finds a hundred things to ask for: a piece of jewelry got lost or a mantle got torn, a slave girl was bought or some silver vessel, or an old bronze vessel or an engraved couch, or Greek jewelry 55
boxes or—there's always something which a lover should get for his prostitute and which he owes her.

And when we're ruining our fortune, credibility, and ourselves, we make a great effort to keep this secret and under cover, so that our parents and relatives won't find out somehow. If instead of concealing it from them we 60
informed them, the people who'd moderate our youth at the right time, from whom we'd pass on property acquired in the past to those acquiring it later, I'd bet there would be fewer pimps and prostitutes and fewer

55 est *add. Camerarius*

56 *petra P, praestet Bücheler*

57 *mina P, magna Leo, nimia Brakman*

60 *facimus P, faximus Camerarius, faciamus Lindsay in apparatu*

62^a *et P, nec Lindsay est P, siet Lindsay*

- et minus damnosorum hominum quam nunc sunt siet.
 nam nunc lenonum et scortorum plus est fere
 65 quam olim muscarum est quom caletur maxume.
 nam nusquam alibi si sunt, circum argentarias
 scorta et lenones quasi sedent cottidie.
 ea nimia est ratio; quippe qui certo scio
 fere plus scortorum esse iam quam ponderum.
 70 quos equidem quam ad rem dicam in argentariis
 referre habere, nisi pro tabulis, nescio,
 ubi aera perscribantur usuraria:
 accepta dico, expensa ne qui censeat.
 postremo id magno in populo multis hominibus,
 75 re placida atque ctiosa, uictis hostibus:
 amare oportet omnis qui quod dent habent.
 nam mihi haec meretrix quae hic habet, Phronesium,
 78 suom nomen omne ex pectore emouit meo,
 78^a Φρονήσιω, nam φρόνησις est sapientia.
 nam me fuisse huic fateor summum atque intumum,
 80 quod amantis multo pessimum est pecuniae;
 eadem postquam alium repperit qui plus daret,
 damnosorem meo exinde immouit loco,
 quem antehac odiosum sibi esse memorabat mala,
 Babyioniensem militem. is nunc dicitur
 85 uenturus peregre; eo nunc commenta est dolum:

67 scorti *P*, scorta et *Scaliger* quasi sedent *P*, qui assident *Mik-*
kelsen 70 quidem *P*, equidem *Bentley*

74 id magno in populo *CD*, id magno populo in *B*, in magno populo
 in *Camerarius*, in magno populo *Bothe* mulier *P*, multis *Camer-*
arius 78^a Phronesium *P*, Phronesim *s*, Phronesin *Heraeus* *uer-*
sum del. Lambinus 83 qui manifesta ac *P*, quem infestum ac *s*,
 quem antehac *Bücheler*

spendthrifts than there are now; now there are practically more pimps and prostitutes than there are flies at the height of summer. Well, even if they're nowhere else, the prostitutes and pimps sit around the banks virtually every day. They make up an enormous total; yes, I know for sure that there are practically more prostitutes than weights. I don't know what the point is of having them in the banks, except as tablets where loans are recorded; I mean loans that people have received, in case anyone thinks of loans people have made.¹

In short, this happens in a great people with a large population, when the political situation is peaceful and calm and the enemy has been defeated: everybody who has something to give ought to be in love.

Well, this prostitute who lives here, Phronesium, has removed her name from my breast in its entirety, Phronesis, for *phronesis* means "wisdom."² Yes, I admit that I was her dearest and closest friend, which is by far the worst thing for a lover's money. But after she found someone else who could give her more, she ushered the greater spendthrift into my place, even though the crooked woman used to say before this that he was hateful to her, the soldier from Babylon. Now he's said to be coming from abroad. That's why she has come up with a

¹ I.e., what customers lend to pimps will not receive interest and probably will not even be paid back, whereas loans that pimps give to their customers are recorded carefully because they have to be paid back with interest.

² *Phronesis* is a contracted form of the name *Phronesium*. The name *Phronesis* and the common noun *phronesis* can be distinguished by their accentuation in Greek.

PLAUTUS

86 peperisse simulat sese, ut me extrudat foras;
 88 atque ut cum solo pergraecetur milite,
 87 eum esse simulat militem puero patrem.
 88^a eo isti suppositum puerum opinor pessumae.
 89 mihi uerba retur dare se? an me censuit
 90 celare se potesse, grauida si foret?
 nam ego Lemno aduenio Athenas nudiustertius,
 legatus quo hinc cum publico imperio fui.
 sed haec quidem eius Astaphium est ancillula;
 cum ea quoque etiam mihi fuit commercium.

I. ii: ASTAPHIVM. DINIARCHVS

95 AST ad fores auscultate atque asseruate aedis,
 nequis aduentor grauior abaetat quam adueniat,
 neu, qui manus attulerit sterilis intro ad nos,
 grauidas foras exportet. noui ego hominum mores;
 ita nunc adulescentes morati sunt: quini
 100 aut seni adueniunt ad scorta congerrones;
 consulta sunt consilia: quando intro aduenerunt,
 unus eorum aliqui osculum amicae usque oggerit, dum
 illi agant ceteri cleptae;
 sin uident quempiam se asseruare, obludiant qui custo-
 dem oblectent
 per ioculum et ludum; de nostro saepe edunt: quod
 fartores, faciunt.
 105 fit pol hoc, et pars spectatorum scitis pol haec uos me
 hau mentiri.

87 post 88 pos. Kruse

88^a eum P, eo s opus P, opinor Dombart

102 oculum P, osculum Camerarius, poculum Wieland

103 obludeant P, obludiant Gronovius, obludunt Merula

TRUCULENTUS

trick now: she's pretending to have given birth so as to throw me out; and in order to live in Greek style with the soldier alone, she pretends that this soldier is the boy's father. I think that's why this wicked woman had a boy smuggled into her household. Does she think she's fooling me? Did she believe she could conceal it from me if she'd been pregnant? I reached Athens from Lemnos the day before yesterday; I'd been sent there as an envoy with state authority. (*as the door of Phronesium's house opens*) But this is her servant girl Astaphium; I've also had dealings with her. 90

Enter ASTAPHIUM from Phronesium's house.

AST (*into the house*) Listen at the door and watch over the house, so that no customer leaves more heavily laden than he was when he arrived and so that the man who brings barren hands inside to our place does not take them outside teeming. (*to the audience*) I know people's ways; this is what young men are like nowadays: five or six boon companions arrive at the prostitutes' at one time; their plans are settled. When they come in, one of them keeps kissing his girlfriend while the other thieves are doing their business. But if they see that someone's watching them, they play the fool in order to entertain the guardian through joke and jest; they often eat from what belongs to us: they do what sausage makers do.³ This does happen, and some of you spectators know that I'm not lying to you in this. For them it's an exploit and 100 105

³ Sausage makers eat part of the meat they receive and put other things into the casings.

PLAUTUS

- ibi est ibus pugnae et uirtuti de praedonibus praedam
capere.
- 107-10 at ecaster nos rursus lepide referimus gratiam furibus
nostris:
nam ipsi uident quom eorum aggerimus bona atque
etiam ultro ipsi aggerunt ad nos.
- DIN me illis quidem haec uerberat uerbis,
nam ego huc bona mea degessi.
- AST commemini, iam pol ego eumpse ad nos, si domi erit,
mecum adducam.
- 115 DIN heus! manedum, Astaphium, prius quam abis.
AST qui reuocat?
DIN scies: respice huc.
AST quis est?
DIN uobis qui multa bona esse uolt.
AST dato,
si esse uis.
DIN faxo erunt. respice huc modo.
AST oh!
- enicas me miseram, quisquis es.
- 120 DIN pessuma, mane.
AST optume, odio es.
Diniarchusne illic est? atque is est.
DIN salua sis.
AST et tu.
- DIN fer contra manum et pariter gradere.
- 125 AST tuis serui atque audiens sum imperiis.
DIN quid agis?
AST ualeo et ualidum teneo.
peregre quoniam aduenis, cena detur.

TRUCULENTUS

- an honor to rob the robbers of their booty there. But we return the favor to our thieves nicely: they themselves look on when we bring their possessions here, and they themselves carry them here to us of their own accord. 110
- DIN (*aside*) With those words she's scourging me because I brought all my possessions here.
- AST (*into the house again, reacting to a noise from within*) I remember, I'll bring him along to us now if he's at home.
- DIN Hey! Wait, Astaphium, before you leave. 115
- AST (*without looking*) Who's calling me back?
- DIN You'll find out: look here.
- AST Who is it?
- DIN Someone who wants you to have lots of good things.
- AST Give them to us if you want us to have them.
- DIN I'll make sure that you have them. Just look here.
- AST (*still not looking*) Oh! Poor me, you bore me to death, whoever you are.
- DIN You worst of all creatures, wait! 120
- AST You best of all creatures, you're annoying me. (*looking at him*) Is that Diniarchus? Yes, it's him.
- DIN My greetings to you.
- AST And mine to you.
- DIN (*solemnly*) Give me your hand and walk with me.
- AST I serve and obey your commands. 125
- DIN (*clasping her hand*) What are you up to?
- AST I'm healthy and holding a healthy man. Since you've arrived from abroad, you'll be given a dinner.

106 ibi sibus *B*, ibi usibus *CD*, ibist ibus *Camerarius*

111 aggerimus Ω , agerimus *Goetz et Schoell* 127 cena detur
A, centur *P*, cenetur *Lindsay*

PLAUTUS

- DIN bene dicis benigneque uocas, Astaphium.
 AST amabo,
 sine me ire era quo iussit.
- DIN eas. sed quid ais?
 AST quid uis?
- 130 DIN dic quo iter inceptas; quis est? quem arcessis?
 AST Archilinem
 meretricem.
- DIN mala tu femina es, oles unde es disciplinam.
 manifesto mendaci, mala, teneo te.
- AST quid iam, amabo?
 DIN quia te adducturam huc dixeras eumpse, non eampse;
 nunc mulier facta est iam ex uiro: mala es praestrigia-
 trix.
- 135 sed tandem eloquere, quis is homo est, Astaphium?
 nouos amator?
- AST nimis otiosum te arbitror hominem esse.
 DIN qui arbitrare?
- AST quia tuo uestimento et cibo alienis rebus curas.
 DIN uos mihi dedistis otium.
- AST qui, amabo?
 DIN ego expedibo.
- 140 rem perdi apud uos, uos meum negotium apstulistis.
 si rem seruassem, fuit ubi negotiosus essem.
- AST an tu te Veneris publicum aut Amoris alia lege
 habere posse postulas quin otiosus fias?
- DIN illa, haud ego, habuit publicum: peruorse interpretaris;

128 bene dicis benigneque uocas *A*, benigne dicis *P*

131 meretricem *A*, obstetricem *P*

TRUCULENTUS

- DIN That's nice of you to say and it's kind of you to invite me, Astaphium.
- AST Please let me go where my mistress told me to.
- DIN Do go. But what do you say?
- AST What do you want?
- DIN Tell me where you're off to. Who is it? Who are you fetching? 130
- AST The prostitute Archilis.
- DIN You're a bad woman, you smell of your home training. I've caught you in the act of lying, you crook.
- AST How so, please?
- DIN Because you said that you'd bring "him" here, not "her." Now the man has turned into a woman: you're a sly trickster. But do tell me, who is this fellow, Astaphium? A new lover? 135
- AST I think you have far too much free time.
- DIN Why do you think so?
- AST Because you care about other people's business while providing your own clothing and food.⁴
- DIN You have given me free time.
- AST How, please?
- DIN I'll explain. I lost my possessions at your place, you've taken my business away from me. If I'd saved my possessions, I'd have somewhere to do business. 140
- AST Do you really expect to be able to occupy the public land of Venus or Love except on the terms of becoming a man of leisure?
- DIN She occupied the public land, not me. You're giving it a

⁴ I.e., he works without pay.

PLAUTUS

- nam aduorsum legem meam ob meam scripturam pecudem cepit.
- 145 AST plerique idem quod tu facis faciunt rei male gerentes: ubi non est scripturam unde dent, incusant publicanos.
- DIN male uortit res pecuaria mihi apud uos: nunc uicissim uolo habere aratiunculam pro copia hic apud uos.
- 150 AST non aruos hic, sed pascuost ager: si arationes habituris, qui arari solent, ad pueros ire meliust. hunc nos habemus publicum, illi alii sunt publicani.
- DIN utrosque pernoui probe.
- AST em istoc pol tu otiosu's, quom et illic et hic peruorsus es. sed utriscum rem esse mauis?
- DIN procaciores estis uos, sed illi periuriosi;
- 155 illis perit quicquid datur neque ipsis apparet quicquam: uos saltem si quid quaeritis, ebibitis et comestis. postremo illi sunt improbi, uos nequam et gloriosae.
- AST male quae in nos dicis, ea omnia tibi dicis, Diniarche, et nostram et illorum uicem.
- DIN qui istuc?
- AST rationem dicam:
- 160 quia qui alterum incusat probri, sumpse enitere oportet.

149 rationes *P*, arationes *Valla*

154 periuriosi *P*, periuriores *Brix*

157 quam *P*, nequam *Merula* gloriosi *P*, gloriosae *Valla*

158 illis *P*, dicis *Spengel*

⁵ A tax collector may keep cattle only if the pasturage tax has not been paid.

TRUCULENTUS

wrong twist: against the law she impounded my cattle in lieu of pasturage tax.⁵

AST Most people do the same as you do when they're unsuccessful: when they don't have the means to pay the pasturage tax, they blame the tax collectors. 145

DIN Your land for grazing cattle has turned out poorly for me; now in turn I want to have a little plow land here at your place, as far as circumstances allow.⁶

AST This isn't land for plowing, but for grazing.⁷ If you're keen on having plow land, you'd better go to boys, who are used to being plowed. We occupy this public land, but over there there are other tax collectors. 150

DIN I know both very well.

AST There, that's why you're a man of leisure, because you're misguided both there and here. But which of the two do you prefer to have dealings with?

DIN You are more licentious, while they are addicted to perjury. Whatever is given to boys is lost to those who give it, and the boys themselves don't have anything to show for it. You at least drink and eat it up when you get something. In short, they are shameless, you are wicked and conceited. 155

AST All the insults you utter against us you utter against yourself instead of us and them, Diniarchus.

DIN How so?

AST I'll tell you the reason: because a man who accuses another of an offense ought to be blameless himself. You, 160

⁶ Ambiguous expression; he means both "as far as my means allow" and "as far as you can provide it."

⁷ *Plowing* is a metaphor for anal intercourse, while *grazing* refers to regular sex.

PLAUTUS

- tu a nobis sapiens nihil habes, nos nequam apud te habemus.
- DIN o Astaphium, haud istoc modo solita es me ante appellare,
sed blande, quom illuc quod apud uos nunc est apud me habebam.
- 165 AST dum uiuit, hominem noueris: ubi mortuost, quiescat.
te dum uiuebas noueram.
- DIN an me mortuom arbitrare?
- AST qui potis [est], amabo, planius? qui antehac amator summus
habitu's[t], nunc ad amicam uenis querimonias referre.
- DIN uostra hercle factum iniuria, quae properauistis olim:
rapere otiose oportuit, diu ut essem incolumis uobis.
- 170 AST amator similest oppidi hostilis.
- DIN quo argumento[st]?
- AST quam primum expugnari potis [est], tam id optimum est amicae.
- DIN ego fateor, sed longe aliter est amicus atque amator:
certe hercle quam ueterrimus, tam homini optimum<t> amicus.
non hercle <ego omnino> occidi, sunt mi etiam fundi et aedes.
- 175 AST quor, opsecro, ergo ante ostium pro ignoto alienoque astas?
<i> intro, haud alienus tu quidem es; nam ecastor neminem hodie

161 te *CD*, ce *B*, ted *Bothe* habeamus *BC*, abeamus *D*, habemus s
163 haberem *P*, habebam *Luebbert* 164 quiescas *P*,
quiescat *Bothe* 166 est *del. Bothe* 167 habitus si istunc *B*,
habitus est istunc *CD*, habitu's nunc *Spengel* uerimonia *P*, querimonias *Camerarius*

TRUCULENTUS

the wise man, have nothing from us, we, the bad women, have it from you.

DIN O Astaphium, that's not the way you used to address me before, but flatteringly, when I had the property at my place which is at yours now.

AST While he's alive, you should know a man; when he's dead, let him rest in peace. I knew you as long as you were alive. 165

DIN Do you actually consider me dead?

AST Please, how could one be so more plainly? You, who were considered a first-rate lover before, are now coming to your girlfriend to bring her nothing but your complaints.

DIN It happened through your fault: you were in such a rush back then. You should have plundered me slowly, so that you'd have me intact for a long time.

AST A lover resembles an enemy town. 170

DIN On what account?

AST The sooner he can be conquered, the better it is for the girlfriend.

DIN I admit it, but there's a big difference between a friend and a lover. Surely the older a friend is, the better he is for a man. I haven't died completely, I still have land and houses.

AST Then please, why are you standing in front of the door like a stranger and outsider? Go in, you for one aren't an 175

170 *argumento*[st] s

171 *est del. Kiessling*

173 *a momini P, tam homini Spengel* *optimus*<t> *Camerarius*

174 *ego omnino add. Brix*

176 *i add. s*

PLAUTUS

mage amat corde atque animo suo, si quidem habes
fundum atque aedis.

- DIN in melle sunt linguae sitae uostrae atque orationes,
facta atque corda in felle sunt sita atque acerbo aceto:
180 eo dicta lingua dulcia datis, corde amara facitis.
[181 AST amantes si qui non danunt—non didici fabulari.
181^a DIN †amantis si cui quod dabo non est†—non didici fabu-
lari.]
AST non istaec, mea benignitas, decuit te fabulari,
sed istos qui cum geniis suis belligerant parcepromi.
DIN mala es atque eadem quae soles illecebra.
AST ut exspectatus
185 peregre aduenisti! quam, opsecro, cupiebat te era ui-
dere!
DIN quid tandem?
AST te unum ex omnibus amat.
DIN eugae! fundi et aedes,
per tempus subuenistis. sed quid ais, Astaphium?
AST quid uis?
DIN estne intus nunc Phronesium?
AST utut aliis, tibi quidem intus.
DIN ualetne?
AST immo edepol melius iam fore spero, ubi te uidebit.
190 DIN hoc nobis uitium maxumum est: quom amamus tum
perimus;
si illud quod uolumus dicitur, palam quom mentiuntur,
uerum esse insciti credimus, ne ut iusta utamur ira.

181 *uersum om. A* 181^a *uersum qui nihil est nisi uitiosa lectio*
uersus praecedentis om. P 185 *nam Ω, quam Seyffert*
192 *uias utamur A, uti nestu mutuamur (mutuantur D) P, ut iusta*
utamur Bücheler

TRUCULENTUS

- outsider: she doesn't love anyone more in her heart and mind today, (*aside*) if indeed you have land and houses.
- DIN Your tongues and talks are soaked in honey, but your actions and hearts are soaked in gall and biting vinegar. That's why you give us sweet words with your tongues, but do bitter things with your hearts. 180
- [AST If any lovers aren't giving anything—I haven't learned to speak.
- DIN ***—I haven't learned to speak.]
- AST It wasn't appropriate for you to say that, my generous friend, but for those niggards who wage war against their own well-being.
- DIN You're sly and the same temptress as usual.
- AST How we longed for you to come back from abroad! Please, how keen my mistress was to see you! 185
- DIN Really? Why?
- AST You alone she loves out of all men.
- DIN (*aside*) Hurray! Land and houses, you've come to my assistance just in time. (*aloud*) But what do you say, Astaphium?
- AST What do you want?
- DIN Is Phronesium at home now?
- AST However she treats others, as far as you are concerned she is at home.
- DIN Is she well?
- AST Yes, and I hope she'll be even better now when she sees you.
- DIN (*half aside*) This is our greatest problem: when we're in love, we perish; if the things we want to hear are said, when they're lying openly, we dimwits believe them to be true, let alone that we should have righteous anger. 190

PLAUTUS

- AST heia! haud ita est res.
 DIN ain tu eam me amare?
 AST immo unice unum.
 DIN peperisse audiui.
 AST ah, opsecro, tace, Diniarche!
 DIN quid iam?
 195 AST horresco misera, mentio quotiens fit partionis,
 ita paene nulla tibi fuit Phronesium. i intro, amabo,
 uise illam. atque opperimino: iam exhibit; nam lauabat.
 DIN quid ais tu? quae numquam fuit praegnas qui parere
 potuit?
 nam equidem illi uterum, quod sciam, numquam extu-
 mere sensi.
 200 AST celabat metuebatque te, ne tu sibi persuaderes
 ut abortioni operam daret puerumque ut enicaret.
 DIN tum pol istic est puero pater Babyloniensis miles,
 quoius nunc ista aduentum expetit.
 AST immo ab eo ut nuntiatum est,
 iam hic affuturum aiunt eum. nondum aduenisse mi-
 ror.
 205 DIN ibo igitur intro?
 AST quippini? tam audacter quam domum ad te;
 nam tu quidem edepol noster es etiam nunc, Diniar-
 che.
 DIN quam mox te huc recipis?
 AST iam hic ero: prope est profecta quo sum.
 DIN redi uero actutum. ego interim hic apud uos opperibor.

199 *uel* illic

TRUCULENTUS

- AST (*overhearing*) Goodness! It's not like that.
- DIN Do you say that she's in love with me?
- AST Yes, with you alone.
- DIN I've heard that she's given birth.
- AST Ah, please, be quiet; Diniarchus!
- DIN Why?
- AST Poor me, I shudder every time there's a mention of birth, 195
that's how close your Phronesium came to dying. Please
go in and see her. Or rather, wait: she'll come out in a
moment; she was having a bath.
- DIN What do you say? How could a woman who was never
pregnant give birth? Well, as far as I know, I never no-
ticed her womb swell up.
- AST She hid it and was afraid that you'd urge her to have an 200
abortion and kill the child.
- DIN Then that boy's father is the soldier from Babylon, whose
arrival she's awaiting eagerly now.
- AST Yes. According to a message from him, they say he'll be
here soon. I'm surprised he hasn't arrived yet.
- DIN Shall I go in then? 205
- AST Why not? As boldly as into your own house; you're still
one of us, even now, Diniarchus.
- DIN How soon are you returning here?
- AST I'll be back soon; the place I'm bound for is close by.
- DIN Do return at once. In the meantime I'll wait here at your
place.

Exit DINIARCHUS into the house of Phronesium.

PLAUTUS

ACTVS II

II. i: ASTAPHIVM

- 210 AST hahahae! requieui,
 quia intro abit odium meum.
 tandem sola sum. nunc quidem meo arbitrato
 loquar libere quae uolam et quae lubebit.
 huic homini amanti mea era apud nos naeniam dixit
 domi,
 nam fundi et aedes obligatae sunt ob Amoris praedium.
 215 uerum apud hunc mea era sua consilia summa eloqui-
 tur libere,
 magisque adeo ei consiliarius hic amicus quam auxilia-
 rius.
 dum fuit, dedit; nunc nihil habet: quod habebat nos
 habemus,
 iste id habet quod nos habuimus. humanum facinus
 factum est.
 actutum fortunae solent mutari, uaria uita est:
 220 nos diuitem istum meminimus atque iste pauperes nos:
 uorterunt sese memoriae; stultus sit qui id miretur.
 si eget, necesse est nos pati: amaui, aequom ei factum
 est.
 piaculum est miserere nos hominum rei male geren-
 tum.
 225 [bonis esse oportet dentibus lenam probam, ar-
 ridere ut quisque ueniat blandeque alloqui,
 male corde consultare, bene lingua loqui.]
 meretricem similem sentis esse condecet,
 quemquem hominem attigerit, profecto ei aut malum
 aut damnum dare.

TRUCULENTUS

ACT TWO

ASTAPHIUM slowly walks over to the house of *Strabax*.

AST Ha, ha, ha! I'm relieved that my nuisance has gone in- 210
 side. At long last I'm alone. Now I'll say freely at my own
 discretion what I want and what I like. My mistress sang
 the funeral dirge for this lover at our place at home be-
 cause his land and houses are mortgaged for payments 215
 on Love's estate. But my mistress confides her most im-
 portant plans to him freely, and to her he's more of a
 friend to give advice than one to give aid. As long as he
 had, he gave; now he has nothing: we have what he used
 to have, and he has what we had. It's the way the world
 goes. Fortunes tend to change in an instant, life is in- 220
 constant. We remember him rich and he remembers us
 poor; the situations remembered have changed. It would
 take a fool to be surprised about it. If he's poor, we must
 bear it; he was in love, justice was done to him. It would
 be a sin for us to take pity on those who mismanage their
 affairs.

[A decent procuress should have good teeth; when- 225
 ever someone comes, she should smile at him and ad-
 dress him flatteringly, make crooked plans in her heart,
 and speak nicely with her tongue.] A prostitute should
 be similar to a briar; she should indeed cause damage or

213 domi *Festus*, de bonis Ω , bonis *Spengel* 224-26 *del.*
Fleckeisen 224-25 *adridere* Ω , *adripere* *Bücheler* *cui systema*
iambicum displicet 225 *quisque* *A*, *quisquis* *P* 227 *sentis*
similem esse *A*, *esse similem sentis* *P*, *similem sentis esse* *Fleck-*
eisen *condecet* *P*, *addecet* *A* 228 *dari* Ω , *dare* *Bothe*

PLAUTUS

- numquam amatoris meretricem oportet causam nos-
cere,
230 quin, ubi nil det, pro infrequente eum mittat militia
domum.
- 231 neque umquam erit probus quisquam amator nisi qui
rei inimicust suae.
- 234 nugae sunt nisi [qui], modo quom dederit, dare iam
lubeat denuo;
- 235 is amatur hic apud nos, qui quod dedit id oblitust da-
tum.
- 236 probust amator, qui relictis rebus rem perdit suam.
232 dum habeat, tum amet; ubi nil habeat, alium quaestum
coepiat.
- 233 aequo animo, ipse si nil habeat, aliis qui habent det
locum.
- 237 at nos male agere praedicant uiri solere secum
nosque esse auaras. qui sumus? quid est quod male
agimus tandem?
nam ecastor numquam satis dedit suae quisquam ami-
cae amator,
240 nec pol nos satis accepimus neque umquam ulla satis
poposcit.
nam quando sterilis est amator ab datis,
si negat se habere quod det, soli credimus,
nec satis accipimus, satis quom quod det non habet:
semper datores nouos oportet quaerere,
245 qui de thesauris integris demus danunt.
uelut hic agrestis est adulescens qui hic habet,

232-33 *post 235 A, post 236 Thierfelder*

234 *qui modo A, quodomodo B, quod amodo CD, modo Bothe*

235 *is amatur hic Ω, is hic amatur Müller*

TRUCULENTUS

loss to whoever she touches. A prostitute ought never to
 take notice of a lover's circumstances; rather, when he 230
 doesn't give anything, she should send him back home
 as a deserter from military service. No one will ever be
 a decent lover unless he's an enemy of his own posses-
 sions. It's a waste of time unless he wants to give again
 immediately when he's just given something. That man 235
 is loved here at our place who forgets that he's given what
 he's given. It's a decent lover who drops everything else
 and then drops his money too. As long as he has some-
 thing, he should be in love. When he has nothing, he
 should begin another occupation. If he has nothing him-
 self, he should calmly give his place to those who do.
 But men say that we usually treat them badly and that
 we're greedy. In what way are we greedy? How is it ac-
 tually that we treat them badly? No lover has ever given
 enough security⁸ to his girlfriend, we have never received 240
 enough of it, and no girl has ever demanded
 enough: when a lover is barren with his gifts, if he says
 he doesn't have anything to give, we believe him on his
 own, and we don't receive security when he doesn't have
 any to give.

One should always look for new givers, who give from 245
 treasures still untouched. For instance there's this coun-
 try lad who lives here, a very delightful mortal and a very

⁸ A deliberate ambiguity: *satis* means "enough," but if combined with verbs of giving or receiving it takes on the legal meaning of "guarantee, security." Astaphium says that prostitutes are greedy because they cannot get enough and that they do not lead secure lives.

245 *demus danunt P, demum oggerunt A, demunt danunt Pistoris*

nimis pol mortalis lepidus nimisque probus dator.
[sed is clam patrem etiam hac nocte illac per hortum
transiluit ad nos. eum uolo conuenire.]

250 sed est huic unus seruos uiolentissimus,
qui ubi quamque nostrarum uidet prope hasce aedis
aggredi,
item ut de frumento anseres, clamore apsterret, abigit;
254- ita est agrestis. sed fores, quicquid est futurum, feriam.
55 ecquis huic tutelam ianuae gerit? ecquis intus exit?

II. ii: TRVCVLENTVS. ASTAPHIVM

TRVC quis illic est qui tam proterue nostras aedis arietat?

AST ego sum, respice ad me.

TRVC quid "ego"?

AST nonne "ego" uideor tibi?

TRVC quid tibi ad hasce accessio aedis est prope aut pultatio?

AST salue.

TRVC sat mi est tuae salutis. nil moror. non salueo.

260 aegrotare malim quam esse tua salute sanior.
sed uolo scire, quid debetur hic tibi nostrae domi?

AST comprime sis eiram.

TRVC eam quidem hercle tu, quae solita es, comprime,
impudens, quae per ridiculum rustico suades stuprum.

248-49 *del. Leo* 257 nonne "ego" uideor tibi? *Astaphio dedit*
Schoell 262 *eam P, meam A, eram Spengel*

⁹ Sacerdos (*gramm.* 6.433.7-8) remarks that because *saluere*, "be well," is a defective verb, the first-person statement employed by Truculentus is unidiomatic.

¹⁰ The word *ira*, "anger, distress," originally contained the diphthong *ei* in its first syllable; in Plautus' day the diphthong was still written and possibly still pronounced, though it is more likely that in pronunciation it had already developed into a closed *ē*. Truculentus

TRUCULENTUS

decent giver. [But he leaped over to us that way through the garden last night, behind even his father's back. It's him I want to meet.] But he has one most savage slave; every time he sees one of us coming close to this house, he frightens us and drives us away with his shouting, like geese from the corn; he's such a country bumpkin. But I'll knock at the door, whatever's going to happen. (does so) Is anyone guarding this door? Is anyone coming out? 250 255

Enter TRUCULENTUS from the house of Strabax.

TRUC Who is it who's battering our house so recklessly?

AST I am the one, look at me.

TRUC What do you mean, "I"?

AST Don't I seem an "I" to you?

TRUC Why have you come to this house or knocked thereon?

AST Be well.

TRUC I have enough of your well-being. I don't care for it. I'm diswell.⁹ I'd rather be ill than healthy through your well-being. But I want to know, what are you owed here in our house? 260

AST Do keep your distress in check.

TRUC No, you, who are used to doing it, keep your mistress in check,¹⁰ you shameless creature! You jokingly advise a country lad to have sex.

(probably deliberately) misunderstands the word as *ĕra*, "mistress," which leads to a different interpretation of *comprimere*: Astaphium had intended the meaning "keep in check, control," whereas Truculentus interprets it as "keep in check, rape." In the Latin, Astaphium goes on to say that Truculentus removed one letter (*eira* → *era*); in the translation this is rendered as "changing one letter" (*distress* → *mistress*).

PLAUTUS

- 265 AST "eiram" dixi: ut decepisti! dempsisti unam litteram.
nimis quidem hic truculentust.
- TRVC pergin male loqui, mulier, mihi?
- AST quid [tibi] ego male dico?
- TRVC quia enim me truncum lentum nominas.
nunc adeo, nisi abis actutum aut dicis quid quaeras
cito,
iam hercle ego hic te, mulier, quasi sus catulos pedibus
proteram.
- AST rus merum hoc quidem est.
- 270 TRVC pudendum est uero clurinum pecus.
aduenisti huc te ostentatum cum exornatis ossibus,
quia tibi suaso infecisti propudiosa pallulam?
an eo bella es, quia accepisti armillas aeneas?
- AST nunc places, quom mi inclementer dicis.
- TRVC quid hoc quod te rogo?
mancupion qui accipias, gestas tecum ahenos anulos?
- 275 AST pignus da ni lignae haec sint quas habes Victorias.
ne attigas me.
- TRVC egon te tangam? ita me amabit sarculum,
ut ego me ruri amplexari mauelim patulam bouem

264 ut decepisti *A*, ut esse cepisti (i.e., ut excepisti) *P*, ut tu accepisti
Müller 266 tibi *del. Enk* truncum lentum *A*, truculentum *P*
272 qui accepistibi armillas aeneas *A*, quiaccepisti arme (arma *CD*)
aduenias *P*

¹¹ In the Latin, Astaphium says that he is *truculentus*, "wild, rude." Truculentus (probably on purpose) mishears this as *truncus lentus*; *truncus* means "tree trunk," but can also be a euphemism for the penis, and *lentus*, when modifying the *membrum virile*, means "limp" (cf. Petron. 132.11).

TRUCULENTUS

AST I said "distress": how you've tricked me! You've changed one letter. (*half aside*) He's such a rude chappy. 265

TRUC (*overhearing her*) Are you continuing to insult me, woman?

AST How am I insulting you?

TRUC By calling me a lewd chopper.¹¹ Now unless you leave this instant or say quickly what you want, I'll stamp on you with my feet here, woman, like a sow does on its litter.

AST This is plain farmyard!

TRUC What you really need to be ashamed of is your troop of monkeys. Have you come here to present yourself with your decorated bones, because you've dyed your little cloak with gray color, you shameless creature? Are you pretty just because you've got bronze bracelets? 270

AST Now that you talk rough to me, I like you.

TRUC What about the question I'm asking you? Are you carrying bronze rings with you so that you can make formal purchases?¹² Make a bet that those Victories¹³ you have aren't made of wood. (*tries to grab them*) 275

AST Don't touch me!

TRUC I should touch you? As truly as my hoe will love me, I'd prefer embracing a cow in heat¹⁴ on our farm and spend-

¹² A double insult: bronze rings were cheap and thus less desirable, and slaves were not allowed to make formal purchases through the process called *mancupatio*, for which bronze weights were required.

¹³ Earrings in the shape of Victoria, the goddess of military success.

¹⁴ This is how Spengel interprets *patula* here; Paul. Fest. 246 L. believes that the adjective means that the horns point in different directions and stand far apart from each other.

PLAUTUS

- cumque ea noctem in stramentis pernoctare perpetim
 quam tuas centum cenatas noctes mihi dono dari.
 280 rus tu mi opprobras? ut nancta es hominem quem pu-
 deat probri!
 sed quid apud nostras negoti, mulier, est aedis tibi?
 quid tu huc occuras, in urbem quotiensquomque
 aduenimus?
 AST mulieres uolo conuenire uostras.
 TRVC quas tu mulieres
 mihi narras, ubi musca nulla femina est in aedibus?
 285 AST nullan istic mulier habitat?
 TRVC rus, inquam, abierunt. abi.
 AST quid clamas, insane?
 TRVC abire hinc ni properas grandi gradu,
 iam hercle ego istos fictos, compositos, crispas cincin-
 nos tuos,
 unguentatos usque ex cerebro euellam.
 AST quam gratia?
 TRVC quia ad fores nostras unguentis uncta es ausa accedere
 290 quiaque bucculas tam belle purpurissatas habes.
 AST erubui mecastor misera propter clamorem tuom.
 TRVC itane? erubuisti? quasi uero corpori reliqueris
 tuo potestatem coloris ulli capiendi, mala!
 buccas rubrica, creta omne corpus intinxti tibi.
 295 pessumae estis.
 AST quid est quod uobis pessumae haec male fecerint?
 TRVC scio ego plus quam tu arbitrare scire me.
 AST quid id opsecro est
 quod scias?
 TRVC erilis noster filius apud uos Strabax

285 inquam abierunt *P*, abierunt inquam *A*

TRUCULENTUS

ing an entire night with her in the straw to being given a
 hundred nights with you as a gift, dinner included. Are 280
 you reproaching me because of my rusticity? You really
 have met someone who's ashamed of that reproach! But
 what business do you have at our house, woman? Why do
 you keep running here every time we come into town?

AST I want to meet your womenfolk.

TRUC What women are you talking about, when there isn't
 even a female fly in the house?

AST Doesn't any woman live there? 285

TRUC They've gone to our farm, I'm telling you. Go away!

AST Why are you shouting, you madman?

TRUC If you don't hurry to get away from here with big steps,
 I'll instantly tear those nicely arranged, fixed-up, curly,
 perfumed locks of yours right out of your brains.

AST What for?

TRUC Because you've dared to come to our door perfumed
 with perfumes and because your little cheeks are so pret- 290
 tily painted with purple.

AST Poor me, I've blushed because of your shouting!

TRUC Really? You've blushed? As if you'd left your body the
 chance to take on any color, you crook! You've painted
 your cheeks with rouge and your entire body with clay.
 You're absolutely vile creatures. 295

AST What's the harm these absolutely vile creatures have
 done you?

TRUC I know more than you think I do.

AST Please, what is it that you know?

TRUC How our master's son Strabax is being destroyed at your

PLAUTUS

ut pereat, ut eum illiciatis in malam fraudem et pro-
brum.

300 AST sanus si uideare, dicam: "dicis contumeliam."
nemo homo hic solet perire apud nos: res perdunt
suas;

ubi res perdidere, abire hinc si uolunt saluis licet.
ego istunc non noui adulescentem uostrum.

TRVC ueron serio?
quid maceria illa ait in horto quae est, quae in noctes
singulas
latere fit minor, qua isto ad uos damni permensust
uiam?

305 AST nil mirum—uetus est maceria—lateres si ueteres
ruont.

TRVC ain tu uero ueteres lateres ruere? numquam edepol
mihi
quisquam homo mortalis posthac duarum rerum cre-
duit,
ni ego ero maiori uostra facta denarrauero.

AST estne item uiolentus ut tu?

310 TRVC non enim ill' meretriculis
munerandis rem coegit, uerum parsimonia
duritiaque: quae nunc ad uos clam exportatur, pessu-
mae;
eam uos estis, exunguimini, ebibitis. egone haec mussi-
tem?
iam quidem hercle ibo ad forum atque haec facta nar-
rabo seni;
neque istuc insegmenti tergo coget examen mali.

304 qua is hoc ad uos *Priscianus*, quisaputuos *A*, qua isti uos *P*,
qua is ad uos *s*, qua isto ad uos *Seiffert*

TRUCULENTUS

place and how you lure him into wicked deceit and disgrace.

AST If you seemed sane, I'd say: "you're insulting us." Nobody is ever destroyed here at our place. People waste their money; when they've wasted it, they're free to leave safe and sound if they so wish. I don't know that young chap of yours. 300

TRUC Really and truly? What does that wall say which is in our garden and which night by night becomes one brick lower where he's traveled on the road to ruin over to your place?

AST It's not surprising—the wall is old—if old bricks tumble down. 305

TRUC Do you really say that it's old bricks tumbling down? May no mortal ever believe me hereafter in the two things,¹⁵ unless I inform my older master of your deeds.

AST Is he as savage as you?

TRUC Yes, he didn't acquire his wealth by making gifts to prostitutes, but through frugality and austerity; that wealth is now being secretly carried over to your place, you crooks. You eat it up, anoint it up, drink it up. Should I keep quiet about this? This instant I'll go to the forum and tell the old man about these deeds; and that will prevent my back from getting a mass of unsown trouble. 310

¹⁵ The human and the divine.

311 exportatur *P*, exportantur *A*

312 ea *A*, em *BD*, hem *C*, eam *Kiessling*

314 istuc Ω , is huic *Leo*

PLAUTUS

- 315 AST si ecastor hic homo sinapi uicitet, non censeam
tam esse tristem posse. at pol ero beneuolens uisust
suo.
uerum ego illum, quamquam uiolentust, spero immu-
tari pote
blandimentis, hortamentis, ceteris meretriciis;
uidi equom ex indomito domitum fieri atque alias be-
luas.
- 320 nunc ad eram reuidebo. <sed> eccum odium progredi-
tur meum.
tristis exit. hau conuenit etiam hic dum Phronesium.

II. iii: DINIARCHVS. ASTAPHIVM

- DIN piscis ego credo, qui usque dum uiuont lauant,
minus diu lauare quam haec lauat Phronesium.
si proinde amentur, mulieres diu quam lauant,
omnes amantes balneatores sient.
- 325 AST non quis parumper durare opperirier?
DIN quin hercle lassus iam sum durando miser:
mi quoque prae lassitudine opus est <ut> lauem.
sed opsecro hercle, Astaphium, <i> intro ac nuntia
me adesse, ut properet suade, iam ut satis lauerit.
- 330 AST licet.
DIN audin etiam?
AST quid uis?
DIN di me perduint
qui te reuocauit! non tibi dicebam "i" modo?

317 potest Ω , pote *Kampmann*

318 hortamentis *A*, ornamentis *P*, oramentis *Meursius*

319 equidem exinem intum domito *B*, equidem exinen intum domito
BC, equom ex indomito domitum *Weise*

320 et cum *P*, sed eccum *Camerarius*

TRUCULENTUS

TRUCULENTUS *turns toward the right exit, but then goes back into the house of Strabax.*

AST Even if this man lived on mustard, I wouldn't think that he could be so fierce. Yet he seemed well-disposed toward his master. But even though he's savage, I hope he can be changed with flattering, enticements, and the other arts of prostitutes. I've seen a horse and other animals turning from untamed to tame. Now I'll check on my mistress again. *(turns toward Phronesium's house)* But look, my nuisance is appearing. He's coming out, looking glum. He still hasn't met Phronesium. 315 320

Enter DINIARCHUS from Phronesium's house.

DIN I believe that fish, which bathe as long as they live, don't bathe for as long as Phronesium here is bathing. If women could be loved for as long as they bathe, all lovers would be bath keepers. 325

AST Can't you endure waiting for a short while?

DIN No, I'm already exhausted from enduring it, poor me: because of my exhaustion I too need to bathe. But please, Astaphium, *go in and announce that I'm here; advise her that she should hurry up and that she's bathed enough now.* 330

AST All right. *(turns to go)*

DIN Can you still hear me?

AST *(turning around)* What do you want?

DIN May the gods ruin me for calling you back! Didn't I just say "go" to you?

328 laue P, ut lauem Camerarius

329 i add. s

PLAUTUS

- AST quid iam reuocabas, improbe nihilique homo?
tute tibi mille passum peperisti morae.
- 335 DIN sed quid haec hic autem tam diu ante aedis stetit?
nescioquem praestolata est; credo, militem.
illum student iam; quasi uolturii triduo
prius praediuinant quo die esuri sient:
illum inhiant omnes, illi est animus omnibus;
- 340 me nemo magis respiciet, ubi is [est] huc uenerit,
quasi abhinc ducentos annos fuerim mortuos.
ut rem seruare suaue est! uae misero mihi!
post factum flector, qui antepartum perdidit.
uerum nunc si qua mi optigerit hereditas
- 345 magna atque luculenta, nunc postquam scio
346 dulce atque amarum quid sit ex pecunia,
349 ego istos qui nunc me culpant confutauerim:
347 ita ego illam edepol seruem itaque parce uictitem,
348 ut . . . nulla faxim cis dies paucos siet.
350 sed aestuosas sentio aperiri fores,
quae opsorbent quicquid uenit intra pessulos.

II. iv: PHRONESIVM. DINIARCHVS

- PHRO num tibi nam, amabo, ianua est mordax mea,
quo intro ire metuas, mea uoluptas?
- DIN uer uide:
ut tota floret, ut olet, ut nitide nitet!

340 is est P, is s

341 quam si hinc P, quasi abhinc *Fleckeisen*

349 post 346 pos. *Göller*

TRUCULENTUS

AST Why did you call me back now, you worthless good-for-nothing? You've created a mile of delay for yourself.

Exit ASTAPHIUM into Phronesium's house.

DIN But why did she stand here in front of the house for so long? She was waiting for someone; the soldier, I believe. Now it's him they're keen on; like vultures they have foreknowledge three days in advance as to what day they'll be eating on. They're all gaping at him, that's where all their minds are. When he comes here, nobody will pay any more attention to me than if I'd been dead for two hundred years. How pleasant it is to hold on to one's money! Poor, wretched me! I'm changing course after the event, now that I've lost the property acquired in the past. But if I now got hold of a big and splendid inheritance, now that I know what sweet and bitter things money brings you, I'd silence those who are criticizing me now: I'd hold on to it so tightly and I'd live so frugally that . . . I'd bet it would be gone within a few days. But I notice that that seething door is opening up, which gulps down anything that comes within its bolts.¹⁶

Enter PHRONESIUM from her house, accompanied by two servants.

PHRO Please, my darling, you don't think my door will bite you, do you, so that you should be afraid to go in?

DIN Look, it's springtime: how she's all in bloom, all fragrant, all aglow!

¹⁶ An allusion to Charybdis, a sea monster in the Strait of Messina which creates whirlpools and swallows everything that comes near it.

PLAUTUS

- 355 PHRO quid tam inficetu's Lemno adueniens qui tuae
non des amicae, Diniarche, sauium?
DIN uah! uapulo hercle ego nunc, atque adeo male.
PHRO quo te auortisti?
DIN salua sis, Phronesium.
PHRO salue. hicine hodie cenas, saluos quom aduenis?
- 360 DIN promisi.
PHRO ubi cenabis?
DIN ubi tu iusseris.
PHRO hic; me lubente facies.
DIN edepol me magis.
nemp' tu eris hodie mecum, mea Phronesium?
PHRO uelim, si fieri possit.
DIN cedo soleas mihi,
properate, auferte mensam.
PHRO amabo, sanun es?
- 365 DIN non edepol bibere possum iam, ita animo male est.
PHRO mane, aliquid fiet, ne abi.
DIN ah! aspersisti aquam.
iam rediit animus. deme soleas, cedo bibam.
PHRO idem es mecastor qui soles. sed dic mihi,
benene ambulatum est?
DIN huc quidem hercle ad te bene,
370 quia tui uidendi copia est.
PHRO complectere.
DIN lubens. heia! hoc est melle dulci dulcius.
hoc tuis fortunis, Iuppiter, praestant meae.

363 mihi P, puer A

TRUCULENTUS

- PHRO Why are you so unmannered that on your arrival from Lemnos you won't give your girlfriend a kiss, Diniarchus? 355
- DIN (*aside*) Bah! I'm getting a thrashing now, and a bad one at that.
- PHRO Where have you turned to?
- DIN My greetings, Phronesium.
- PHRO And mine to you. Won't you have dinner here today, since you've arrived safely?
- DIN I have a prior engagement. 360
- PHRO Where are you going to have dinner?
- DIN Where you tell me to.
- PHRO Here; you'll do me a pleasure.
- DIN Myself even more. You'll be with me today, won't you, my dear Phronesium?
- PHRO I'd love to, if it were possible.
- DIN (*as if to dinner attendants, pretending to leave the table*) Give me my sandals! Hurry up, remove the table!
- PHRO Please, are you in your right mind?
- DIN I can't drink any more, I feel so faint. 365
- PHRO Wait, we'll find a way, don't go away!
- DIN Ah! You've sprinkled water onto me. Now my mind has returned. (*as if to a dinner attendant*) Take my sandals off and give me something to drink.
- PHRO You're your usual self. But tell me, did you have a good trip?
- DIN Yes, here to you, because I have the opportunity to see you. 370
- PHRO Embrace me.
- DIN (*doing so*) With pleasure. Ah! This is sweeter than sweet honey. In this respect my fortunes are better than yours, Jupiter.

PLAUTUS

- PHRO dan sauium?
 DIN immo uel decem.
 PHRO em istoc pauper es:
 plus pollicere quam ego aps te posco aut postulo.
 375 DIN utinam a principio rei item reperisisses meae
 ut nunc repercis sauiis.
 PHRO si quid tibi
 compendi facere possim, factum edepol uelim.
 DIN iam lauta es?
 PHRO iam pol mihi quidem atque oculis meis.
 num tibi sordere uideor?
 DIN non pol mi quidem;
 380 uerum tempestas quondam, dum uixi, fuit
 quom inter nos sordebamus alter de altero.
 sed quod ego facinus audiui adueniens tuom
 quod tu hic me apsentem noui negoti gesseris?
 PHRO quid id est?
 DIN primumdum, quom tu es aucta liberis
 385 quomque bene prouenisti salua, gaudeo.
 PHRO concedite hinc uos intro atque operite ostium.
 tu nunc superstes solus sermoni meo es.
 tibi mea consilia semper summa credidi.
 equidem nec pepererim puerum nec praegnas fui;
 390 uerum assimulaui me esse praegnatem: hau nego.
 DIN quem propter, o mea uita?
 PHRO propter militem
 Babylonensem, qui quasi uxorem sibi
 me habebat annum dum hic fuit.

373 da A, dant P, dan *Camerarius* 374 posco aut A, om. P

375 a principio rei item P, item a principio A reperisisses A, par-
 sissi P, reperisisses *Spengel* 381 alter de altero A, alteri P, alter
 alteri *Gruterus* 385 gaudeo P, gratulor A

TRUCULENTUS

- PHRO Won't you give me a kiss?
- DIN Even ten. (*kisses her enthusiastically*)
- PHRO There, that's why you're poor: you promise more than I ask or demand from you.
- DIN I wish you'd been as sparing of my finances from the beginning as you're now sparing of kisses. 375
- PHRO If I could save you anything, I'd really want it done.
- DIN Are you washed now?
- PHRO Yes, at least to myself and my own eyes.¹⁷ I don't seem dirty to you, do I?
- DIN No, not to me; but there was a period once while I was alive when we were soiled from one another.¹⁸ But what's this deed of yours I heard about on my arrival, that you've done new business here in my absence? 380
- PHRO What's that?
- DIN First of all, I'm happy that you've been blessed with a child and that you've pulled through safe and sound. 385
- PHRO (*to her servants*) You, go inside and shut the door. (*they obey*) You are the only witness to my speech now. I've always confided my greatest plans to you. I for one have neither given birth to a boy, nor have I been pregnant. But I pretended to be pregnant, I don't deny it. 390
- DIN Because of whom, o my life?
- PHRO Because of the soldier from Babylon, who kept me like a wife during the year he was here.

¹⁷ Diniarchus wants to know if she has finally finished her bath, but Phronesius thinks that he wants to know if she is clean and tidy.

¹⁸ The verb *sordere* refers to the "defilement" suffered by sexual partners during the act.

390 *adsimulau* P, *adsimulasse* A
 391 *que* B, *quae* CD, *quem* Bugge

PLAUTUS

- DIN ego senseram.
 sed quid istuc? quoi rei te assimilare retulit?
- 395 PHRO ut esset aliquis laqueus et redimiculum,
 reuersionem ut ad me faceret denuo.
 nunc huc remisit nuper ad me epistulam
 sese experturum quanti sese penderem:
 si quod peperissem id <non n>ecarem ac tollerem,
 400 bona sua me habiturum omnia [esse].
- DIN ausculto lubens.
 quid denique agitis?
- PHRO mater ancillas iubet,
 quoniam iam decumus mensis aduentat prope,
 aliam aliorum ire, praemandare et quaerere
 puerum aut puellam qui supponatur mihi.
 405 quid multa uerba faciam? tonstricem Syram
 nouisti nostram?
- DIN quaen erga aedis hasce habet?
 noui.
- PHRO haec, ut opera est, circumit per familias,
 puerum uestigat; clanculum ad me detulit,
 datum sibi esse dixit.
- DIN o mercis malae!
 410 eum nunc non illa peperit quae peperit prior,
 sed tu posterior.
- PHRO ordine omnem rem tenes.
 nunc ut praemisit nuntium miles mihi,
 non multo post hic aderit.

399 ide carem *P*, id non necarem *Schoell*

400 esse *del. Camerarius*

406 quem *P*, quaen *Bergk* aedem sese *P*, aedis hasce *Enk*

407 ut opera *P*, ut operast *Schoell*, data opera *Koch*

TRUCULENTUS

- DIN I'd guessed as much. But what's that? Why was it important for you to pretend?
- PHRO In order that there'd be some tie and band,¹⁹ to make him return to me again. Now recently he sent a letter to me here saying that he was going to test how much I value him; if I didn't kill the child I'd given birth to and if I took it up, I'd have all his possessions. 395
- DIN I hear it with pleasure. What did you do in the end? 400
- PHRO Since the tenth month²⁰ was getting close already, my mother told each of her slave girls to go to a different place, to procure and look beforehand for a boy or a girl that could be smuggled into my household. Why should I use a lot of words? Do you know our hairdresser Syra? 405
- DIN The one who lives opposite this house? I do.
- PHRO She went round the households, as her job demands, and found a boy. She brought him to me in secret and said that he was given to her.
- DIN What a bad piece of work! Now not the woman who gave birth to him gave birth to him, that earlier one, but you, the later one. 410
- PHRO You understand the whole business to a tee. Now according to the message the soldier sent me, he'll be here shortly.

¹⁹ Strictly speaking, a decorative band that women attach to the back of headdresses (cf. Fest. 336 L.).

²⁰ Pregnancy is said to last for ten rather than nine months because these are lunar months, which are shorter.

PLAUTUS

- DIN nunc tu te interim
quasi pro puerpera hic procuras?
- PHRO quippini,
415 ubi sine labore res geri pulchre potest?
ad suom quaestum aequom est esse quemque calli-
dum.
- DIN quid me futurum est quando miles uenerit?
relictusne aps te uiuam?
- PHRO ubi illud quod uolo
420 habebō ab illo, facile inueniam quo modo
diuortium et discordiam inter nos parem:
postid ego [totum] tecum, mea uoluptas, usque ero
assiduo.
- DIN immo hercle uero accubuo mauelim.
- PHRO [quin] dis hodie sacrificare pro puero uolo,
quinto die quod fieri oportet.
- DIN censeo.
- 425 PHRO non audes aliquid dare mihi munusculum?
- DIN lucrum hercle uideor facere mi, uoluptas mea,
ubi quippiam me poscis.
- PHRO at ego, ubi apstuli.
- DIN iam faxo hic aderit. seruolum huc mittam meum.
- PHRO sic facito.
- DIN quicquid attulerit, boni consulas.
- 430 PHRO ecastor munus te curaturum scio,
ut quouis me non paeniteat mittatur mihi.

416 quemque aequum est quaestum esse *P, transp. Enk*

419 inueniam *CD*, inuenio *B* 421 totum *del. Bothe*

423 quin his *P*, dis *Spengel* 424 optet *P*, oportet *s*

425 mihi dare *P, transp. Camerarius*

431 mitta *B*, mitte *CD*, mittatur *Bücheler*, mittas *Camerarius*

TRUCULENTUS

- DIN Now in the meantime you're looking after yourself like a woman who's just delivered?
- PHRO Why not, when success can be had without having to work for it? Everybody ought to know the tricks of his trade. 415
- DIN What's going to happen to me when the soldier comes? Will I have to live deserted by you?
- PHRO As soon as I have what I want from him, I'll easily find a means of creating divorce and disharmony among us. 420
After this, my darling, I'll be beside you permanently.
- DIN But I'd prefer you to be bedside me.²¹
- PHRO Today I want to sacrifice to the gods for the boy, which ought to be done on the fifth day.²²
- DIN You're right.
- PHRO Don't you want to give me some tiny present? 425
- DIN I feel I'm making a profit, my darling, whenever you ask me for something.
- PHRO (*aside*) But I, when I carry it off.
- DIN I'll make sure that it'll be here in a moment. I'll send my slave here.
- PHRO Do.
- DIN Whatever he brings here you should think well of.
- PHRO I know that you'll get me such a present that I won't be 430
dissatisfied with what I'm sent.

²¹ *Accubuo*, "bedside, reclining," is a nonce-formation based on Phronesium's *assiduo*, "permanently," which Diniarchus interprets as if it came from *assidere*, "sit next to someone."

²² Reference to the *Amphidromia*, a Greek festival celebrating the introduction of a newly born child into the family.

PLAUTUS

DIN num quippiam aliud me uis?

PHRO ut quando otium
tibi sit ad me reuisas, et ualeas.

DIN uale.

435 pro di immortales! non amantis mulieris,
sed sociai unanimantis, fidentis fuit
officium facere quod modo haec fecit mihi,
suppositionem pueri quae mihi credidit,
germanae quod sorori non credit soror.
ostendit sese iam mihi medullitus:
440 se mi infidelem numquam, dum uiuat, fore.
egone illam ut non amem? egone illi ut non bene
uelim?

me potius non amabo quam huic desit amor.
ego isti non munus mittam? immo ex hoc loco
iubebo ad istam quinque perferri minas,
445 praeterea opsonari <una> dumtaxat mina.
multo illi potius bene erit quae bene uolt mihi
quam mihi, qui mihimet omnia facio mala.

II. v: PHRONESIVM

PHRO puero isti date mammam. ut miserae
matres sollicitaeque ex animo

450 sunt cruciantur-

451 que! edepol commentum male, quomque eam

451^a rem in corde agito,

nimio . . . minus perhibemur malae quam

433 t (sequente u) P, tu Camerarius, et Geppert, nunc Bugge

445 una add. Bergk

447 mihimet omnia qui (quae D) mihi P, mihi qui mihimet omnia
Fleckeisen

450-51 uni cruciant quae P, sunt crucianturque Merula

TRUCULENTUS

DIN Do you want anything else from me?

PHRO Yes: when you have free time, visit me again; and be well.

DIN You too.

Exit PHRONESIUM into her house.

DIN Immortal gods! It wasn't the duty of a woman in love, 435
but of a trusting soul mate, to do what she just did to me:
she confided the smuggling in of the boy to me, some-
thing which a true sister doesn't confide to her sister. She
revealed herself to me from the depths of her heart: that 440
she'll never be unfaithful to me for as long as she lives.
Should I not love her? Should I not wish her well? I'd
rather not love myself than that she should be lacking in
love. Should I not send her a present? No, this very in-
stant I'll have five minas brought over to her, and in ad- 445
dition I'll have food bought for at least one mina. I'd
rather she, who wishes me well, has a good time than I,
who do all bad things to myself.

Exit DINIARCHUS to the right.

*Enter PHRONESIUM from her house, wearing a nightgown; she
is followed by servants carrying out a couch and coverlets.*

PHRO (*to those inside*) Give the breast to that boy! (*to the au-*
dience) How wretched and worried mothers are in their 450
hearts and how they torture themselves! Really, a sly
trick, and when I think it through in my heart, we're
considered far . . . less crooked than we are by nature. I

sumus ingenio.

ego prima de me, domo docta, dico.

455 quanta est cura in animo, quantum corde capio
dolorem . . . dolus ne occidat morte pueri:
mater dicta quod sum, eo magis studeo uitae;
quae ausa hunc sum, tantundem dolum <nunc> aggrediar.

lucri causa auara probrum sum exsecuta,
460 alienos dolores mihi suppositiui.

<sed> nullam rem oportet dolose aggrediri
nisi astute <eam> accurateque exsequare.
uosmet iam uidetis ut ornata incedo:

465 puerperio ego nunc med esse aegram assimulo.
male quod mulier facere incepit, nisi <id> efficere per-
petrat,
id illi morbo, id illi senio est, ea illi miserae miseria est;
bene si facere incepit, eius rei nimis cito odium percipit.

nimis quam paucae sunt defessae male quae facere occeperunt,

nimisque paucae efficiunt si quid facere occeperunt
bene:

470 mulieri nimio male facere leuius onus est quam bene.
ego quod mala sum, matris opera mala sum et meapte
malitia,

quae me grauidam esse assimulaui militi Babylonio:
eam nunc malitiam accuratam miles inueniat uolo.

454 modo *P*, domo *Goeller*

458 huc ausa *BD*, ausa *C*, hunc ausa *s*, ausa hunc *Leo* nunc *add.*

Leo

461 *sed add. Geppert*

TRUCULENTUS

speak about myself first, taught by my own experience.
 What great worry is on my mind, what great pain do I 455
 feel in my heart, for fear that . . . my trick might come to
 nothing through the boy's death. I'm all the keener on
 his survival because I've been called his mother; I, who
 have dared to do this trick, am now taking on an equally
 great one. Greedy as I am, I've carried out an offense for
 the sake of profit, I've taken on another's pangs as my 460
 own. But you shouldn't approach any business guilefully
 unless you also execute it cleverly and meticulously. You
 can see yourselves now in what outfit I'm walking: I'm
 pretending to be unwell from giving birth now. Unless a 465
 woman completes carrying out the bad deed that she's
 begun, it's an illness for her, it's an affliction for her, it's
 wretchedness for the wretched woman. If she's begun to
 do a good deed, aversion to it seizes her all too quickly.
 Very few women who have begun to do a bad deed have
 grown tired of it, and very few women succeed if they've 470
 begun to do a good deed. For a woman doing a bad deed
 is a far lighter burden than doing a good one. As for the
 fact that I'm bad, I'm bad through my mother's training
 and my own badness, since I pretended to the soldier
 from Babylon that I was pregnant. Now I want the sol-
 dier to find this wickedness performed painstakingly.

462 eam *add. Geppert*

465 id *add. Camerarius*

470 melius onus est *B*, melius est onus *CD*, leuius est onus *s*, leuius
 onus est *Leo*, melius opus est *Scaliger*

is hic hau multo post, credo, aderit; nunc prius prae-
caueo sciens

475 sumque ornata ita ut aegra uidear quasi puerperio cu-
bem.

date mi huc stactam atque ignem in aram, ut uenerem
Lucinam meam.

hic apponite atque abite ab oculis. eho, Pithecium!
face ut accumbam, accede, adiuta. em sic decet puer-
peram.

480 soleas mihi deduce, pallium inice in me huc, Archilis.
ubi es, Astaphium? fer huc uerbenam mi intus et bella-
ria.

date aquam manibus. nunc ecastor adueniat miles ue-
lim.

II. VI: STRATOPHANES. PHRONESIVM. ASTAPHIVM
STRAT ne exspectetis, spectatores, meas pugnas dum praedi-
cem:

manibus duella praedicare soleo, haud in sermonibus.
scio ego multos memorauisse milites mendacium:

485 et Homeronida[m] et postilla mille memorari pote[st],

475 eumque ornatum ut grauida *P*, sumque ornata ita ut aegra
uidear *Bücheler* 479 duce *P*, deduce *Geppert*

481 um ueniret *P*, adueniat *Müller*

485 Homeronida[m] *Leo* pote[st] *Leo*

²³ An alternative name for Juno used to indicate her function as goddess of childbirth (lit., "the one who brings to light").

²⁴ An aromatic shrub commonly used in religious ceremonies.

²⁵ Homer was the father of Greek epic; his greatest imitator at the time of Plautus was Ennius.

TRUCULENTUS

He'll be here presently, I believe; now I'm deliberately taking precautions and am fitted out in such a way that I appear unwell as if I were confined to bed after childbirth. (*into the house*) Bring me some myrrh here and put some fire onto the altar, so that I can do homage to my Lucina!²³ Put it here and get out of my sight. (*as they obey, into the house*) Hey, Pithecium! Let me lie down, come here, help me! (*a servant girl appears and assists Phronesium*) There, that's how it should be for a new mother. (*into the house again*) Take my sandals off and put the cloak here over me, Archilis! (*a servant appears and obeys; into the house*) Where are you, Astaphium? Bring me some verbena²⁴ and dainties from inside. 475 480

Enter ASTAPHIUM from Phronesium's house, with the things requested.

PHRO (*into the house*) Give me water for my hands. (*servants appear with a bowl of water; after Phronesium has washed her hands, all servants except for Astaphium and one other girl go back in*) Now I'd like the soldier to come.

Enter STRATOPHANES from the left, followed by two women in exotic dress and a servant carrying a purple cloak and some boxes.

STRAT Spectators, don't wait for me to tell you of my battles. It's my custom to tell of my fights with my hands, not my speeches. I know that many soldiers have lied: both the son of Homer²⁵ and a thousand others after him can be 485

PLAUTUS

qui et conuicti et condemnati falsis de pugnīs sient.
 [non laudandus quō plus credit qui audit quam <ille>
 qui uidet.]

non placet quem illi plus laudant qui audiunt quam qui
 uident.

490 pluris est oculatus testis unus quam auriti decem;
 quī audiunt audita dicunt, qui uident plane sciunt.
 non placet quem scurrae laudant, manipulares mussi-
 tant,
 neque illi quorum lingua gladiatorum aciem praestringit
 domi.

495 strenui nimio plus prosunt populo quam arguti et cati:
 facile sibi facunditatem uirtus argutam inuenit,
 sine uirtute argutum ciuem mihi habeam pro praefica,
 quae alios collaudat, eapse sese uero non potest.
 nunc ad amicam decumo mense post Athenas Atticas
 uiso, quam grauidam hic reliqui meo compressu, quid
 ea agat.

PHRO uide quīs loquitur tam propinque.

AST miles, mea Phronesium,

500 tibi adest Stratophanes. nunc tibi opus aegram ut te
 assimules.

PHRO tace.

quō adhuc ego tam mala eram monetrix, me maleficio
 uincerēs?

STRAT peperit mulier, ut ego opinor.

AST uin adeam ad hominem?

PHRO uolo.

487 ille *add. Leo uersum del. Brix*

493 arguit eccati *P*, arguti et cati *Merula*, argute cati *Seuffert*

TRUCULENTUS

mentioned who have been convicted and condemned for false battles. [A man who is believed more by the one who hears him than by the one who sees him does not deserve praise.] I don't like a man who is praised more by those who hear him than by those who see him. One witness furnished with eyes is worth more than ten witnesses furnished with ears. People who hear recount 490 what they've heard, but those who see know it plainly. I don't like a fellow whom the men about town praise, but whom his comrades in arms keep silent about, nor do I like those whose tongues outdazzle the edge of swords while they're at home. Energetic men benefit the people far more than eloquent, clever ones. Bravery easily finds 495 eloquent fluency for itself, but I'd consider an eloquent citizen without bravery to be like a woman hired to mourn, who praises others, but cannot truthfully praise herself. Now I'm visiting my girlfriend in Attic Athens after ten months, to see how she's doing; I left her behind pregnant as a result of our relationship.

PHRO (*to Astaphium*) Check who is talking so close by.

AST My dear Phronesium, the soldier Stratophanes is here 500 for you. (*quietly*) Now you need to pretend to be unwell.

PHRO (*quietly*) Be quiet. You, to whom I've been such a wicked adviser till now, would beat me in acting wickedly?

STRAT (*to himself*) The woman has given birth, I think.

AST (*to Phronesium*) Do you want me to approach him?

PHRO Yes.

496 *apsa B*, *abse CD*, *a se Nonius*, *eapse Scioppius se P*, *sese Camerarius*

PLAUTUS

- STRAT eugae! Astaphium eccam it mi aduorsum.
 AST salue ecastor, Stratophanes.
 [uenire] saluom <te>—
 STRAT scio. sed peperitne, opsecro, Phronesium?
 505 AST peperit puerum nimium lepidum.
 STRAT ehem, ecquid mei similest?
 AST rogas?
 quin ubi natust machaeram et clupeum poscebat sibi?
 STRAT meus est, scio iam de argumentis.
 AST nimium tui similest.
 STRAT papae!
 iam magnust? iamne iit ad legionem? ecquae spolia
 rettulit?
 AST gerrae! nudiusquintus natus illequidem est.
 STRAT quid postea?
 510 inter tot dies quidem hercle iam aliquid actum oportuit.
 quid illi ex utero exitio est prius quam poterat ire in
 proelium?
 AST consequere atque illam saluta et gratulare illi.
 STRAT sequor.
 PHRO ubi illa, opsecro, est quae me hic reliquit, eapse abiit?
 ubi est?
 AST assum, adduco tibi exoptatum Stratophanem.
 PHRO ubi is est, opsecro?
 515 STRAT Mars peregre adueniens salutat Nerienem uxorem
 suam.

504 uenire saluum *P*, saluom te *Kampmann*

508 quae *P*, ecquae *Kiessling*

509 ere *P*, gerrae *Palmer*

²⁶ Nerio (whose name means "strength") was, according to Roman

TRUCULENTUS

STRAT Hurray! Look, Astaphium is coming toward me.

AST My greetings, Stratophanes. That you've come safe and sound—

STRAT (*interrupting*) I know. But please, has Phronesium given birth?

AST She's given birth to an absolutely delightful boy. 505

STRAT Hey, does he resemble me at all?

AST Do you ask? As soon as he was born, he demanded sword and shield for himself!

STRAT He's mine, I already know it from the evidence.

AST He resembles you absolutely.

STRAT Goodness! Is he already big? Has he already joined the army? Has he brought back any spoils?

AST Nonsense! He was born only four days ago.

STRAT So what? Within so many days he ought to have performed some deed already. Why did he leave the womb before he could go into battle? 510

AST Follow me, greet her, and congratulate her.

STRAT Yes.

PHRO (*weakly*) Please, where's the girl who left me here and went away herself? Where is she?

AST I'm here, I'm bringing you your longed-for Stratophanes.

PHRO Where is he, please?

STRAT (*stepping forward*) On his arrival from abroad, Mars greets his wife Nerio.³⁶ I congratulate you on pulling 515

tradition, the wife of Mars, the god of war. In a discussion of this name, Gellius (13.23) also proffers (and subsequently rejects) the alternative view that *nerio* was simply an attribute of Mars and that Plautus made Stratophanes refer to *nerio* as the wife of Mars in order to characterize him as stupid.

PLAUTUS

quom tu recte prouenisti quomque es aucta liberis,
gratulor, quom mihi tibi que magnum peperisti decus.

PHRO salue, qui me interfecisti paene uita et lumine
uimque mihi magni doloris per uoluptatem tuam
520 condidisti in corpus, quo nunc etiam morbo misera
sum.

STRAT heia! haud ab re, mea uoluptas, tibi istic obuenit la-
bos:

filiu peperisti, qui aedis spoliis opplebit tuas.

PHRO multo ecastor magis oppletis tritici opust granariis,
ne, ille prius quam spolia capiat, hic nos extinxit fames.

525 STRAT habe bonum animu.

PHRO sauium pete hinc sis. ah! nequeo caput
tollere, ita dolet itaque aegre moueo, neque etiam
queo
pedibus mea sponte ambulare.

STRAT si hercle me ex medio mari
sauium petere tuom iubeas, petere hau pigeat [me],
mel meum.

530 id ita esse experta es: nunc experiere, mea Phronesium,
me te amare. adduxi ancillas tibi eccas ex Syria duas,
is te dono. adduce huc tu istas. sed istae reginae domi
suae fuere ambae, uerum <earum> patriam ego excidi
manu.

his te dono.

PHRO paenitetne te quot ancillas alam,
quin etiam insuper mi adducas quae mihi comedint ci-
bum?

519 quiquem ibi *P*, uimque mihi *Bücheler* 524 hinc *P*, hic
Angelius 525 sis pete hinc *P*, pete hinc sis *Bothe* 526 ego
medulo *B*, ego medulo *CD*, aegre moueo *Seuffert* 528 me *del.*
Bothe 532 earum *add. Seuffert* 534 etiam men super *P*,

TRUCULENTUS

through well and being blessed with a child, and on having given birth to a great distinction for myself and you.

PHRO And my greetings to you, who have almost deprived me of life and light, and who, for the sake of your own pleasure, have put an enormous amount of great pain into my body, an illness because of which I'm wretched even now. 520

STRAT Goodness! That labor hasn't fallen onto you to your disadvantage, my darling: you've given birth to a son who'll fill your house with spoils.

PHRO I have a much greater need for wheat-filled granaries so that starvation won't wipe us out here before he can get any spoils.

STRAT Have no fear. 525

PHRO Take a kiss from me, please. Ah! I can't lift up my head, that's how much pain I'm in and how difficult it is to move, and I still can't walk on my feet alone.

STRAT (*bowing down to her couch and kissing her*) If you told me to come and get a kiss from you from the middle of the sea, I'd gladly get it, my honey. You know by experience that this is the case; now, my dear Phronesium, you'll learn by experience that I love you. Look, I've brought you two slave girls from Syria; I present you with them. (*to his servant*) You, bring them here. (*to Phronesium*) Mind you, they were both queens in their home, but I destroyed their country with my hand. I present you with them. 530

PHRO Aren't you satisfied with the amount of slave girls I have to feed, without bringing me girls in addition to eat up my food?

etiam insuper mi Müller, examen super Haupt

PLAUTUS

- 535 STRAT hoc quidem hercle ingratum est donum. cedo tu mi
 istam purpuram.
 mea uoluptas, attuli eccam pallulam ex Phrygia tibi.
 tene tibi.
- PHRO hoccin mi ob labores tantos tantillum dari?
- STRAT perii hercle <ego> miser! iam <mi> auro contra constat
 filius:
 etiam nihili pendit addi purpuram. ex Arabia tibi
 540 attuli tus, Ponto amomum. tene tibi, uoluptas mea.
- PHRO accipe hoc, <Astaphium,> abduce hasce hinc e con-
 spectu Syras.
- STRAT ecquid amas me?
- PHRO nihil ecastor nec meres.
- STRAT nilne huic sat est?
 ne bonum uerbum quidem unum dixit. uiginti minis
 uenire illaec posse credo dona quae ei dono dedi.
 545 uehementer nunc mi est irata, sentio atque intellego;
 uerum abibo. quid ais? nunc tu num neuis me, uolup-
 tas mea,
 quo uocatus sum ire ad cenam? mox huc cubitum ue-
 nero.
 quid taces? planissime edepol perii. sed quid illuc noui
 est?
 quis <hic> homo est qui inducit pompam tantam? cer-
 tum est quo ferant
 550 opseruare. huic credo fertur. uerum iam scibo magis.

535 puere per uiam *P*, purpuram *Bücheler*, puere perulam *Gruterus*
 (*quam lectionem si defendimus, cum Bothe donum delendum est*)

538 ego *add. Bothe* mi *add. Camerarius*

541 accipi *P*, accipe *s* *Astaphium add. Bach*

546 abdibo *B*, adibo *CD*, abibo *Bothe*

TRUCULENTUS

STRAT (*aside*) This present is unwelcome. (*to his servant*) You, 535
 give me that purple cloak. (*hands it over*) My darling,
 look, I brought you a mantle from Phrygia. Take it.

PHRO Is only such a little thing given to me in return for such
 great labors?

STRAT (*aside*) Poor me, I'm dead! My son already costs me his
 weight in gold. She doesn't even consider the addition of
 a purple cloak worth anything. (*to Phronesium*) From 540
 Arabia I've brought you incense, from the Black Sea
 balsam. Take it, my darling. (*the servant steps forward
 again*)

PHRO Take this stuff, Astaphium, and take these Syrians out of
 my sight. (*Astaphium takes the girls and gifts into the
 house and returns*)

STRAT Don't you love me at all?

PHRO No, not at all, and you don't deserve my love. (*turns
 away*)

STRAT (*aside*) Isn't anything enough for this woman? She
 didn't even say one single kind word to me. I believe
 those gifts I presented her with could be sold for twenty 545
 minas. Now she's terribly angry with me, I feel and real-
 ize it; but I'll leave. (*to Phronesium*) What do you say?
 My darling, you wouldn't mind now if I went for dinner
 where I've been invited? I'll come back soon to lie with
 you. Why are you silent? (*aside*) I'm dead, it's absolutely
 obvious. But what novelty is that? Who is this man who's 550
 bringing such a procession? I'm resolved to watch where
 they're carrying it all. It's being carried to this woman
 here, I believe. But I'll know more in a moment.

547 *mox P*, *nox Fleckeisen*

549 *hic add. Seyffert*

PLAUTUS

II. vii: CYAMVS. PHRONESIVM. STRATOPHANES

- CYA ite, ite hac simul, mulieri damnigeruli,
 foras egerones, bonorum exagogae.
 satin, siquis amat, nequit quin nihili sit, atque improbis
 se artibus exspoliat?
 nam hoc qui sciam, ne quis id quaerat ex me,
 555 domi est qui facit improba facta amator,
 556 qui bona sua pro stercore habet,
 556^a foras iubet ferri: metuit
 pulices: mundissimus fit;
 puras esse sibi uolt aedis: domi quicquid habet eicitur
 ἔξω.
 quandoquidem ipsus perditum se it, secreto hercle
 equidem eum adiutabo
 560 nec mea quidem opera umquam hilo minus propere
 quam pote[st] peribit.
 nam iam de hoc opsonio de mina una deminui modo
 quinque nummos: mihi detraxi partem . . . Hercula-
 neam.
 nam hoc assimile est quasi de fluuio qui aquam deriuat
 sibi:
 nisi deriuetur, tamen ea aqua omnis abeat in mare;
 565 nam hoc in mare abit misereque perit sine bona omni
 gratia.
 haec quom uideo fieri, suffuror, suppilo,
 de praeda praedam capio.
 meretricem ego item esse reor, mare ut est:

555 improba *P*, inprobe *Lindsay*

557 publicos *P*, pulices *Seiffert*

560 nihili omnibus *P*, hilo minus *Lambinus* potest *P*, pote
Schoell

TRUCULENTUS

Enter CYAMUS from the right, with a wallet around his neck and followed by several slaves carrying food and cooking utensils.

CYA Come, come along this way together, you porters of loss for the benefit of a woman, you carriers-out, you exporters of goods. If someone's in love, can he really not avoid being worthless and plundering himself with shameless arts? Well, to stop anybody asking me how I know about this, we have a lover at home who acts in a shameless manner, who treats his possessions like dung and has them taken out. He's afraid of fleas: he becomes absolutely clean; he wants his house to be pure: whatever he has at home is thrown outside. Since he's keen on ruining himself, I'll secretly help him, and with my help he won't fail to perish as quickly as possible: now out of this one mina from the catering account I just deducted ten drachmas; I took for myself the part of . . . Hercules.²⁷ 555

Well, this is similar to someone who diverts water from a river for himself; if it weren't diverted, all this water would nevertheless go into the sea. For all this goes into the sea and perishes wretchedly without any benefit in return. When I see this happening, I filch, steal, and take booty from the booty. I think a prostitute is like the sea: 565

²⁷ In the Latin, he takes five coins. Since Hercules was offered tithes of successful business ventures and since one mina is worth one hundred drachmas, the coins in question must be didrachmas.

564 tamen omnis ea aqua *P, transp. Leo*

PLAUTUS

- 570 quod des deuorat <nec dat>is umquam abundat.
hoc saltem: <rem> seruat neque ulli ubi sit apparet:
des quantumuis, nusquam apparet nec datori neque
 acceptric*i*.
572–
73 uelut haec meretrix meum erum miserum sua blanditia
 implicat pauperie:
priuabit bonis, luce, honore, atque amicis.
575 attat! eccam adest propinque. credo audisse haec me
 loqui.
pallida est, ut peperit puerum. alloquar quasi nesciam.
iubeo uos saluere.
PHRO noster Cyame, quid agis? ut uales?
CYA ualeo et uenio ad minus ualentem et melius qui ualeat
 fero.
580 erus meus, ocellus tuos, ad te ferre me haec iussit tibi
dona quae uides illos ferre et has quinque argenti mi-
 nas.
PHRO pol hau perit quod illum tantum amo.
CYA iussit orare ut haec grata haberes tibi.
PHRO grata acceptaque ecastor habeo. iube auferri intro, i
 Cyame.
CYA ecquid auditis haec, quae <uobis> iam imperat?
585 uasa nolo auferant: desiccari iube.

569 deuoratis *P*, deuorat <nec dat>is *Camerarius*

570 rem *add. Leo* mecum sub este *P*, nec ulli ubi sit *Leo*

572–73 intulit in pauperiem *P*, implicat pauperie *O. Skutsch*

576 ut peperit *P*, quasi pepererit *Kruse*

577 geta *P*, Cyame *Seiffert*

584 uobis *add. Enk* tam *P*, iam *Leo*

585 iubet *P*, iube *Bücheler*, lubet *Camerarius*

TRUCULENTUS

she gulps down what you give her and never overflows
as a result of your gifts. Anyhow: she keeps her posses- 570
sions and no one can see where they are; you can give
her as much as you like, nowhere is it visible to giver or
receiver. For instance, the prostitute here entangles my
wretched master in poverty through her flattery; she'll
deprive him of possessions, light, reputation, and friends.
Goodness! Look, she's close by. I believe she's heard me 575
say this. She's pale from giving birth. I'll address her as
if I didn't know. (*aloud*) My greetings to you two!

PHRO Our dear Cyamus, what are you up to? How are you
feeling?

CYA I'm feeling well and I'm coming to someone feeling less
well and bringing her something because of which she'll
feel better. My master, the apple of your eye, told me to
bring you these gifts which you can see those men are 580
carrying, and these five silver minas. (*hands over the
money*)

PHRO My great love for him isn't coming to nothing.

CYA He told me to ask you to regard these gifts as welcome
to you.

PHRO I do regard them as welcome and accepted. Have them
brought in, go, Cyamus.

CYA (*to the servants*) Do you hear what orders she's giving
now? (*to Phronesium, after the servants have come out* 585
again) I don't want them to take the vessels away; have
them drunk dry.²⁸

²⁸ He is worried that Phronesium wants to keep the vessels, and he
accuses prostitutes of drinking too much, which was a common stereo-
type in antiquity.

PLAUTUS

AST impudens mecastor, Cyame, es.

CYA egone?

AST tu.

CYA bona fide?

tune ais me impudentem esse, ipsa quae sis stabulum
flagiti?

PHRO dic, amabo te, ubi est Diniarchus?

CYA domi.

PHRO dic ob haec dona quae ad me miserit
590 me illum amare plurimum omnium hominum ***
ergo,

meque honorem illi habere omnium maximum,
atque ut huc ueniat opseca.

CYA ilicet.

sed quisnam illic homo est qui ipse se comest, tristis,
oculis malis?

595 animo hercle homo est suo miser,
quisquis est.

PHRO dignust mecastor. nequam est. non nosti, opseco,
militem, hic apud me <qui> erat? huius pater pueri illic
est.

usque adicit oculum, uisit, adit,
mansit: auscultat, opseruat quem perdam.

CYA noui hominem nihili.
illicine est?

PHRO illic est.

CYA me intuetur gemens;
600 traxit ex intumo uentre suspirium.
hoc uide! dentibus frendit, icit femur;

587 a(n)sin pudentem me *P*, ais me impudentem *Seuffert*

590 ergo *P*, merito *Ussing*

TRUCULENTUS

- AST You really have no shame, Cyamus.
 CYA I?
 AST Yes, you.
 CYA Seriously? Are you saying that I have no shame, you, who are a store of vice yourself?
 PHRO Please tell me, where's Diniarchus?
 CYA At home.
 PHRO Tell him that on account of these gifts he's sent to me I 590
 love him most of all men, because of ***, and that I have the highest regard of all for him, and ask him to come here.
 CYA At once. But who is that chap who's eating his own heart out, glum, with unpleasant eyes? The man is wretched in his heart, whoever he is. 595
 PHRO He really deserves it. He's worthless. Please, don't you know the soldier who was here at my place? He's the father of this boy. He's constantly eyeing us, checking on us, coming to us, and he's stayed: he's listening and watching who I'm ruining.
 CYA I know the no-good fellow. Is that him?
 PHRO That's him.
 CYA He's watching me, moaning; he's heaved a sigh from far 600
 down in his belly. Look at this! He's gnashing his teeth

591 meumque honorem illum BC, meumque honorem meumque C, meque honorem illi Bothe

596 qui add. Schoell

597 adecta culem B, ad iectaculum C, ad iectaculem D, adicit oculum Lindsay iussit alii P, uisit adit Lindsay

598 mansi auscultauit obseruauit P, mansit auscultat obseruat Leo quemnam B, quem pnam D, quem per nam C, quem perdam Lindsay

PLAUTUS

num opsecro nam hariolust qui ipse se uerberat?
 STRAT nunc ego meos animos uolentos meamque iram ex pectore iam promam.

604-5 loquere: unde es? quouis es? quor ausu's mi inclementer dicere?

CYA lubitum est.

STRAT istuc ne[c] mi responsis.

CYA hoc: non ego te flocci facio.

STRAT quid tu? quor ausa es alium te dicere amare hominem?

PHRO lubitum est.

STRAT ain tandem? istuc primum experiar. tun tantilli doni causa,

609-10 holerum atque escarum et poscarum, moechum malacum, cincinnatum, umbraticulum, tympanotribam amas, hominem non nauci?

CYA quae haec res?

meon [ero] tu, improbe, ero male dicere <nunc> audes, fons uiti et periuri?

STRAT uerbum unum adde istoc: iam hercle ego te hic hac offatim conficiam.

CYA tange modo, iam ego <te> hic agnum faciam et medium distruncabo.

615 si tu in legionem bellator clues, at ego in culina clueo.

606 ne[c] *Merula*

612 ero¹ *del. Lindsay* nunc *add. Lindsay*

614 te *add. s*

615 sit uellegionem *P*, si tu in legione *Merula*

TRUCULENTUS

and beating his thigh. Please, is he a soothsayer who's beating himself?²⁹

STRAT (to *Cyamus*) Now I'll emit my violent anger and my wrath from my chest. Speak: where are you from? Who do you belong to? Why did you dare to insult me? 605

CYA I felt like it.

STRAT Don't give me that reply.

CYA Oh yes, I do: I don't care a straw about you.

STRAT (to *Phronesium*) What about you? Why did you dare to say that you love another man?

PHRO I felt like it.

STRAT Do you say so? I'll test that first. For the sake of such a tiny gift, vegetables and food and vinegar water,³⁰ you love a soft, curly-haired, shade-dwelling, tambourine-beating³¹ adulterer, a man of no value? 610

CYA What's this? You crook, do you dare to insult my master now, you fount of vice and perjury?

STRAT Add one word to that: I'll chop you up into morsels here with this at once. (*grabs the hilt of his sword*)

CYA Just touch me and I'll turn you into a lamb here at once and cleave you through in the middle.³² If you are famous in the army as a warrior, I am famous in the kitchen. 615

²⁹ Priests of orgiastic cults, especially those of the *Magna Mater*, "Great Mother," flagellated themselves. ³⁰ A cheap drink for slaves. Diniarchus had of course sent proper wine.

³¹ Priests of Cybele, the *Magna Mater* ("Great Mother"), usually had a *tympanum*, a kind of small drum; the term used by Stratophanes is insulting because the more radical followers of this deity castrated themselves. ³² Double entendre: "cleaving someone through" can also refer to anal intercourse.

PLAUTUS

PHRO si aequom facias, aduentores meos <non> incuses, quorum

mihi dona accepta et grata habeo, tuaque ingrata, aps te quae accepi.

STRAT tum pol ego et donis priuatus sum et perii.

PHRO plane istuc est.

CYA quid nunc ergo hic, odiose, sedes, confectis omnibus rebus?

620 STRAT perii hercle hodie, nisi hunc a te abigo.

CYA accede huc modo, adi huc modo.

STRAT etiam, scelus uiri, minitare? quem ego [offatim] iam iam concipilabo.

quid tibi huc uentio est? quid tibi hanc aditio est?

quid tibi hanc notio est, inquam, amicam meam?

emoriere ocus, ni manu uiceris.

625 CYA quid? manu uicerim?

STRAT fac quod iussi, mane.

iam ego te hic offatim conficiam; <offatim> occidi optimum est.

CYA captio est: istam machaeram longiorem <tu> habes quam haec est.

sed uerum <me> sine dum petere: siquidem belligerandum est tecum,

abero dum ego tecum, bellator, arbitrum aequom ceperim.

630 sed ego cesso hinc me amoliri, uentre dum saluo licet?

616 non *add. s* 617 quae aps te *P, transp. Kiessling*

619 odies sees *B*, odiosees *C*, odiose es *D*, odiose sedes *Lindsay* confessus omnibus teus *P*, confectis omnibus rebus *Spengel*

621 offatim *del. Bücheler* 626 offatim² *add. Lindsay*

627 tu *add. Spengel*

TRUCULENTUS

PHRO (*to Stratophanes*) If you were behaving appropriately, you wouldn't criticize those of my visitors whose gifts I regard as accepted and welcome; the gifts I received from you I regard as unwelcome.

STRAT Then I've been deprived of gifts and I'm utterly ruined.

PHRO That's obvious.

CYA (*to Stratophanes*) Then why are you sitting around here now, you tedious creature, when your position has been ruined?

STRAT (*to Phronesium*) I really am ruined today unless I drive 620
this man away from you!

CYA Just step over here, just come here.

STRAT Are you even threatening me, you rascal? I'll chop you up this instant! Why are you coming here? Why are you approaching her? Why, I insist, do you know this girlfriend of mine? You'll die quickly unless you win fighting!

CYA What? I should win fighting? (*turns to go*) 625

STRAT Do what I've told you, stay! Now I'll chop you up into morsels here; it's best if you're cut up into morsels.

CYA It's a trap: that sword you have is longer than this here (*pulls out his kitchen knife*) is. But do let me get a spit; if I have to wage war with you, I'll be off till I've got hold of an appropriate referee for my fight with you, warrior. (*aside*) But why am I wasting time here while I can still 630
get away with my belly intact?

Exit CYAMUS to the right, followed by the servants.

628 me *add. Goeller*

629 abo B, ibo CD, abero Enk domum P, dum Geppert

PLAUTUS

II. viii: PHRONESIVM. STRATOPHANES

PHRO datin soleas? atque me intro actutum ducite,
nam mihi de uento miserae condoluit caput.

STRAT quid mihi futurum est, quoi duae ancillae dolent,
quibus te donauit? iamne abiisti? em sic datur!

635

quo pacto excludi, quaeso, potui planius
quam exclusus nunc sum? pulchre ludificor. sine.
quantillo mi opere nunc persuaderi potest
ut ego hisc' suffringam talos totis aedibus!

640

num quippiam harum mutat mores mulierum?
postquam filiolum peperit, animos sustulit.
nunc quasi mi dicat: "nec te iubeo nec uoto
intro ire in aedis." at ego nolo, non eo.
ego faxo dicat me in diebus pauculis
crudum uirum esse. sequere me hac. uerbum sat est.

ACTVS III

III. i: STRABAX. ASTAPHIVM

645 STRAB rus mane dudum hinc ire me iussit pater,
ut bubus glandem prandio depromerem.
post illoc quam ueni, aduenit, si dis placet,
ad uillam argentum meo qui debebat patri,
qui ouis Tarentinas erat mercatus de patre.

639 auarum ut at *P*, harum mutat *Lindsay*

647 aduenis ideis *P*, aduenit si dis *Merula*

³³ Wool from Apulia, especially from around Tarentum, was considered the best (Plin. *nat.* 8.48.190).

TRUCULENTUS

PHRO Aren't you giving me my sandals? (*as Astaphium obeys, to her and the other slave girl*) And take me inside immediately: poor me, I've got a headache from the wind.

Exeunt PHRONESIUM and ASTAPHIUM into their house, followed by the remaining servant girl.

STRAT (*calling after them*) What will happen to me? The two slave girls I presented you with are giving me an ache. Have you left already? (*to the audience*) There, that's how she receives presents! Please, how could I have 635 been shut out more plainly than I'm shut out now? I'm being ridiculed beautifully. Enough of that! How little it would take now to persuade me to break the ankles of this entire house! Does anything change the ways of these women? After giving birth to my boy she became 640 haughty. Now it's as if she were to tell me: "I neither order nor forbid you to come into the house." But I don't want to, I won't go. I'll see to it that she says within a few days that I'm an unfeeling man. (*to his servant*) Follow me this way. That's enough words.

Exit STRATOPHANES to the right, followed by his servant.

ACT THREE

Enter STRABAX from the left, a wallet round his neck.

STRAB A while ago in the morning my father told me to go 645 to the farm so as to fetch acorns for the cattle for their fodder. After I got there—would you believe it?—a man who owed my father money and who'd bought Tarentine sheep³³ from him came to the farmhouse.

PLAUTUS

- 650 quaerit patrem. dico esse in urbe. interrogo
quid eum uelit. ***
homo cruminam sibi de collo detrahit,
minas uiginti mihi dat. accipio lubens,
condo in cruminam. ille abiit. ego propere minas
655 ouis in crumina hac in urbem detuli.
fuit edepol Mars meo periratus patri,
nam oues illius hau longe apsunt a lupis.
ne ego urbanos istos mundulos amasios
hoc ictu exponam atque omnis eiciam foras.
660 eradicare est certum cumprimis patrem,
post id locorum matrem. nunc hoc deferam
argentum ad hanc, quam mage amo quam matrem
meam.
tat! ecquis intust? ecquis hoc aperit ostium?
664- AST quid istuc? alienun es, amabo, mi Strabax,
65 qui non extemplo <intro> ieris?
STRAB anne oportuit?
AST ita te quidem, qui es familiaris.
STRAB ibitur,
ne me morari censeas.
AST lepide facis.

III. ii: TRVCVLENTVS. ASTAPHIVM

- TRVC mirum uidetur rure erilem filium
670 Strabacem non rediisse; nisi si clanculum

651 concredat mihi si quid uelit *in lacuna add. Schoell*

654 perpera CD, om. B, propere s

655 hac <huc> Geppert

666 ire si P, intro ieris Brix

TRUCULENTUS

He was looking for my father. I told him he was in town. 650
 I asked him what he wanted of him. *** He took a wallet
 off his neck and gave me twenty minas. I took them with
 pleasure and put them in my wallet. He left. I quickly
 brought the bare-bellied³⁴ sheep into town in this wallet. 655
 Mars was really very angry with my father: his sheep
 aren't far away from the wolves.³⁵ Yes, I'll knock out
 those neat little city lovers with this blow and throw them
 all out. I'm resolved to root out my father first and then 660
 my mother. Now I'll bring this money to the girl I love
 more than my own mother. (*knocks at the door*) Rat-a-
 tat! Is anyone inside? Is anyone opening this door?

Enter ASTAPHIUM from inside.

AST What's that? Please, are you a stranger, my dear Strabax, 665
 that you didn't come straight in?

STRAB Should I have?

AST Yes, of course, since you're an intimate friend.

STRAB I'll go, so you won't think I'm wasting time.

AST That's charming of you.

Exit STRABAX into Phronesium's house.

*Enter TRUCULENTUS from the house of Strabax, a wallet round
 his neck.*

TRUC It seems odd that master's son Strabax hasn't returned 670

³⁴ A pun; *mina* as a noun refers to the monetary unit, but as an adjective it means "bare-bellied." ³⁵ Wolves are sacred to Mars. In order to punish the father of Strabax, Mars lets the wolves have his sheep; the sheep are the money and the wolves are the prostitutes (*lupa*, "she-wolf," is in fact a common word for a prostitute).

PLAUTUS

- collapsus est hic in corruptelam suam.
 AST iam pol illic inlamabit me si aspexerit.
 TRVC nimio minus saeuos iam sum, Astaphium, quam fui,
 iam non <ego> sum truculentus, noli metuere.
 675 <quid ais?>
 AST quid uis?
 TRVC quin tuam exspecto osculentiam.
 dic, impera mi quid lubet quo uis modo.
 nouos omnis mores habeo, ueteres perdididi.
 uel amare possum uel iam scortum ducere.
 AST lepide mecator nuntias. sed dic mihi,
 680 haben—
 TRVC parasitum te fortasse dicere?
 AST intellexisti lepide quid ego dicerem.
 TRVC heus tu! iam postquam in urbem crebro commeo,
 dicax sum factus. iam sum caullator probus.
 AST quid id est, amabo? mitte ridicularia;
 685 cauillationes uis opinor dicere?
 TRVC ita, at pauxillum differt a cauilibus.
 AST sequere intro [me], amabo, mea uoluptas.
 TRVC tene hoc tibi:
 rabonem habeto, uti mecum hanc noctem sies.

674 ego *add.* Leo

675 quid ais *add.* Schoell

680 parasitum *P*, marsipum Leo

684 istec *P*, mitte Spengel

686 ita ut *P*, ita at Bothe, istud Leo

687 me *del.* Bothe

³⁶ *Osculentia*, "kissery," is a nonce-formation based on *opsequentia*, "compliance, deference."

TRUCULENTUS

from the farm yet; unless he's secretly slipped into his moral corruption here.

AST (*half aside*) Now that fellow will shout at me if he sees me.

TRUC (*overhearing her*) I'm far less wild now than I used to be, Astaphium; I'm no longer savage, don't be afraid. What do you say? 675

AST What do you want?

TRUC I'm waiting for your kissery.³⁶ Speak, command me what you like in any way you like. All my ways are new now, I've lost the old ones. I can make love or hire a prostitute.

AST You're bringing me pleasant news. But tell me, do you have— 680

TRUC (*interrupting*) Perhaps you're saying a hanger-on?

AST You've understood perfectly what I wanted to say.

TRUC Hey you! Now that I come into town often, I've become witty. Now I'm a decent stalker.³⁷

AST What's that, please? Stop your jokes; I believe you want to say "talks"? 685

TRUC Yes, but there's little difference from "stalks."

AST Please follow me in, my darling.

TRUC (*handing over his wallet*) Take this: have it as a posit,³⁸ so that you'll spend the night with me.

³⁷ Truculentus means *cauillator*, "jester," but pronounces it as *caul-lator*, as if it came from *caulis*, "stalk." When Astaphium corrects him and says that he must mean *cauillationes*, "jests," he says that this word does not differ much from *cauilles*, a hypercorrect form of *caules*, "stalks." "Stalk" is also a euphemism for the penis.

³⁸ *Arrabo*, "deposit," a loanword from Greek (and ultimately from a Semitic language), is mutilated to *rabo* by Truculentus.

PLAUTUS

- 690 AST perii! "rabonem"? quam esse dicam hanc beluam?
 quin tu "arrabonem" dicis?
 TRVC "a" facio lucri,
 ut Praenestinis "conea" est ciconia.
 AST sequere, opsecro.
 TRVC Strabacem hic opperiar modo,
 si rure ueniat.
 AST is quidem hic apud nos est Strabax,
 modo rure uenit.
 TRVC priusne quam ad matrem suam?
 695 eu edepol hominem nihili!
 AST iamne autem ut soles?
 TRVC iamne—nihil dico.
 AST i intro, amabo, cedo manum.
 TRVC tene. in tabernam ducor deuorsoriam,
 ubi male accipiar mea mihi pecunia.

ACTVS IV

IV. i: DINIARCHVS

- 700 DIN nec gnatust nec progignetur nec potest reperirier
 quoi ego nunc <aut> dictum aut factum melius quam
 Veneri uelim.
 di magni, ut ego <laete> laetus sum et laetitia differor!
 ita ad me magna nuntiauit Cyamus hodie gaudia:

693 apud nos est hic *P*, *transp.* *Schoell*

700 nunc <aut> *Bothe*

701 laete *add.* *Spengel* et laetitia *P*, ut l. *Bothe*

TRUCULENTUS

- AST I'm dead! "Posit"? What beast should I say this is? Why 690
don't you say "deposit"?
- TRUC I'm saving the "de," just as a woodpecker is a "pecker"
for the people of Praeneste.³⁹
- AST Please follow me.
- TRUC I'll just wait for Strabax here in case he comes from the
farm.
- AST Strabax is here with us, he's just come from the farm.
- TRUC Before he went to his mother? Goodness, a worthless 695
fellow!
- AST Now your usual behavior?
- TRUC Now—I won't say anything.
- AST Please go in; give me your hand.
- TRUC Take it. (*aside*) I'm being led into an inn where I'll get a
bad reception from my own money.

Exeunt ASTAPHIUM and TRUCULENTUS into Phronesium's house.

ACT FOUR

Enter DINIARCHUS from the right.

- DIN No one's been born, will be born, or can be found who 700
I'd like to be better spoken of or done by now than Ven-
nus. Great gods, how very happy I am and how I'm burst-
ing with happiness! So great are the joys that Cyamus has

³⁹ The Latin word used is *ciconia*, "stork," which was *conea* in the neighboring town of Praeneste. Truculentus points out the loss of the initial syllable, but not the different vocalism, which, as far as we can tell from inscriptions, was not made up by Plautus.

PLAUTUS

mea dona deamata acceptaque habita esse apud Phro-
nesium:

quom hoc iam uolup est, tum illuc nimium magnae
mellinae mihi,

705 militis odiosa ingrataque habita. totus gaudeo.
mea pila est: si repudiatur miles, mulier mecum erit.
saluos sum, quia pereo; si non peream, plane perierim.
nunc speculabor quid ibi agatur, quis eat intro, qui fo-
ras

710 ueniat; procul hinc opseruabo meis quid fortunis fuat.
quia nil habeo, nam amoui mi hic omnia, agam pre-
cario.

IV. ii: ASTAPHIVM. DINIARCHVS

AST lepide efficiam meum ego officium: uide intus modo ut
tu tuom item efficias.

ama, id quod decet, rem tuam: istum exinani.
nunc dum isti lubet, dum habet, tempus ei rei secun-
dum est,

prome uenustatem tuam amanti, ut gaudeat quom
pereat.

715 ego hic interim restitans praesidebo,
istic dum sic faciat domum ad te exagogam;
nec quemquam interim istoc ad uos qui sit odio
intro mittam: tu perge ut lubet ludere istum.

DIN quis iste est, Astaphium, indica, qui perit?

AST amabo, hicin tu eras?

704 nimio *P*, nimium *Langen*

707 uriem *BD*, urient *C*, perierim *Goeller*

710 uersum *del.* uel post 729 *pos.* *Kruse*

714 pereis *P*, pereat *Müller*, perdis *Leo* 715 resti tricis *B*,
restitricis *CD*, restitans *Bücheler*, restitrix *Turnebus*

TRUCULENTUS

announced to me today: my gifts are considered loved and accepted by Phronesium. While this is already pleasurable, the other news is absolutely sweet for me: the soldier's gifts were considered hateful and unwelcome. I'm completely joyful. The ball is mine:⁴⁰ if the soldier is rejected, the woman will be with me. I'm safe because I'm perishing. If I weren't perishing, I'd have plainly perished. Now I'll spy on what's going on there, who is going in, and who is coming out. From here from a distance I'll observe what's happening to my fate. As I don't have anything—well, I've removed all my property here—I'll be at her mercy.

Enter ASTAPHIUM from Phronesium's house.

AST (*into the house*) I'll carry out my job nicely; just see to it inside that you carry out yours in the same way. Love, as you ought to, your money; empty him. Now while he's eager, while he has something, it's an opportune time for this activity; produce your charm for your lover, so that he enjoys being ruined. Meanwhile I'll stay behind and protect you, while he's exporting his property to your place like this. In the meantime I won't let anyone in to you who'd be tedious. You must continue to trick him as you like.

DIN Tell me, Astaphium, who is that who's perishing?

AST Please, were you here?

⁴⁰ I.e., "I have won."

718 ludinistos P, ludere istum Bugge

719 est iste ea P, est iste W, istest Bach

PLAUTUS

- 720 DIN molestusne sum?
 AST nunc magis quam fuisti,
 nam si quid nobis usust, nobis molestus.
 sed opsecro, da mi operam ut narrem quae uolo.
 DIN nam quid est? num mea refert?
 AST non mussito.
 intus bolos quos dat!
 DIN quid? amator nouos quispiam?
 725 AST integrum et plenum adorta est thesaurum.
 DIN quis est?
 AST eloquar, sed tu taceto. nostin tu hunc Strabacem?
 DIN quidni?
 AST solus summam habet hic apud nos, nunc is est fundus
 nouos.
 animo bono male <rem> gerit.
 DIN perit hercle; ego idem
 bona perdididi, mala repperi, [factus] sum extumus a uo-
 bis.
 730 AST stultus es qui facta infecta facere uerbis postules.
 Thetis quoque etiam lamentando pausam fecit filio.
 DIN non ego nunc intro ad uos mittar?
 AST qui tu quam miles magis?
 DIN quia enim plus dedi.
 AST plus enim es intro missus quom dabas:
 sine uicissim qui dant [operam] ob illud quod dant
 operis utier.
 735 litteras didicisti: quando scis, sine alios discere.

728 rem *add. Camerarius* 729 *uersum ab uno Prisciano ser-*
uatum hic posuit Langen factus *del. Lindsay*

732 quidum *B*, quid um *CD*, qui tu *Kiessling*

734 operam *del. Lambinus* oblit *P*, ob illud *Loman*

TRUCULENTUS

- DIN Am I annoying you? 720
- AST Now more than before, because if anything helps us, you're annoying us. But please, give me your attention so that I can tell you what I want.
- DIN What is it? Is it important for me?
- AST I won't keep quiet. What hauls she's making inside!
- DIN What? Some new lover?
- AST She's come upon an intact new treasure. 725
- DIN Who is it?
- AST I'll tell you, but you must be quiet. Do you know Strabax here?
- DIN Why not?
- AST He alone has the first rank here with us, now he's our new plot of land. He's doing bad business with good cheer.
- DIN He really is being ruined; I too lost my goods, found my ills, and am out of the picture for you.
- AST It's silly of you to want to make undone with your words what's done. Even Thetis stopped lamenting for her son.⁴¹ 730
- DIN Won't I be sent in to you now?
- AST Why you more than the soldier?
- DIN Well, because I gave more.
- AST Well, you were also sent in more when you were giving. Let in turn those who give use our services because of what they give. You've learned the alphabet; now that you know it, let others learn it. 735

⁴¹ Thetis, a sea goddess, was the mother of Achilles, the greatest hero in Homer's *Iliad*.

PLAUTUS

- DIN discant, dum mihi commentari liceat, ne oblitus siem.
 AST quid erit interea magistrae, dum tu commentabere?
 uolt [interim] illa itidem commentari.
- DIN quid?
 AST rem accipere identidem.
 DIN dedi equidem hodie: <iussi> ei quinque argenti deferri
 minas,
 740 praeterea unam in opsonatum.
 AST idem istoc delatum scio.
 de eo nunc bene sunt tua uirtute.
- DIN ei! meane ut inimici mei
 bona istic caedant? mortuom hercle me quam ut id pa-
 tiar mauelim.
- AST stultu's.
 DIN quid est? aperi re<m>. quid iam, <Astaphium>?
 AST quia pol mauelim
 745 mihi inimicos inuidere quam med inimicis meis;
 nam inuidere alii bene esse, tibi male esse, miseria est.
 qui inuident egent; illis quibus inuidetur, i rem habent.
- DIN non licet donati opsoni me participem fieri?
 AST si uolebas participari, auferres dimidium domum.
 nam item ut Accherunti hic <apud nos> ratio accepti
 scribitur:
 750 intro accipitur; quando acceptum est, non potest ferri
 foras.
 bene uale.

736 *argentarilliceam B, argentari illic eam CD, commentari liceat Acidalius, adcentare liceat Lindsay* 738 *interim del. Bothe*
 739 *iussi add. Brix* 742 *cedent P, caedant Goetz*
 743 *aperire P, aperi rem Lindsay Astaphium add. Lindsay uersus in codicibus post 746 inuenitur, hic posuit Weise*

TRUCULENTUS

- DIN Let them learn it, so long as I may practice it so as not to forget.
- AST What will become of your teacher in the meantime, while you practice? She wants to practice in the same way.
- DIN Practice what?
- AST Receiving tuition fees again and again.
- DIN I for one have given her mine today: I had five silver minas brought to her, and in addition one for provisions. 740
- AST I know that this was brought there. They're now having a good time from it thanks to you.
- DIN Ah! Should my enemies slaughter my goods in there? I'd rather be dead than bear this.
- AST You're being stupid.
- DIN How so? Explain. Well then, Astaphium?
- AST Because I'd prefer my enemies envying me to me envying my enemies: it's wretchedness to envy another having a good time, having a bad time yourself. Those who envy are in need; those who are envied have money. 745
- DIN May I not have my share of the provisions I gave as a gift?
- AST If you wanted to have your share, you should have taken half home: just as in the Underworld, here at our place an account is kept of goods received. One receives deposits inside; once received, there are no withdrawals. 750
Goodbye.

747 do *P*, donati *Spengel*, dimidio *Lindsay*

749 apud nos *add. Schoell*

750 accipiamur *P*, accipitur *Spengel*, accipimus *Camerarius*

PLAUTUS

- DIN resiste.
 AST omitte.
 DIN sine eam intro.
 AST ad te quidem.
 DIN immo istoc ad uos <uolo> ire.
 AST non potest, nimium petis.
 DIN sine experiri—
 AST immo opperire. uis est experirier.
 DIN dic me adesse.
 AST abi, occupata est. res ita est, ne frustra sis.
 755 DIN redin an non redis?
 AST [si] uocat me quae in me potest plus quam potes.
 DIN uno uerbo—
 AST eloquere.
 DIN mittin me intro?
 AST mendax es, abi.
 DIN unum aiebas, tria iam dixti uerba atque <ea> mendacia
 abiit intro, exclusit. egon ut haec mi patiar fieri?
 iam hercle ego tibi, illecebra, ludos faciam clamore in
 uia,
 760 quae aduersum legem accepisti a plurumis pecuniam;
 iam hercle apud nouos omnis magistratus faxo erit no-
 men tuom,
 postid ego te manum iniciam quadrupuli, uenefica,
 suppostrix puerum. ego edepol iam tua probra aperibo
 omnia.

752 uolo *add. Bücheler* 753 experire *P*, experirier *Camerarius*
 755 si *del. Geppert* que *B*, quae *CD*, qui *Schoell* (*qui si non de-*
let) quam potest *P*, quam potes *Lambinus* fortasse si uocat me qui
 in me plus quam tu potest 757 ea *add. Gulielmus*
 761 omnis *del. Bergk* 763 itua *P*, iam tua *Camerarius*

TRUCULENTUS

DIN Stop! (*grabs her*)

AST Let go!

DIN Let me go in.

AST Yes, to your place.

DIN No, I want to go in there to your place.

AST It's impossible, you demand too much.

DIN Let me try—

AST (*interrupting*) No, wait. Trying is violence.

DIN Say that I'm here.

AST Go away, she's busy. That's how it is, don't fool yourself.

DIN Are you coming back or not? 755

AST A woman's calling me who has more power over me than you do.

DIN In one word—

AST (*interrupting*) Speak.

DIN Are you letting me in?

AST You're a liar, go away. You said "one word," but you've uttered five⁴² now, and false ones at that.

Exit ASTAPHIUM into Phronesium's house.

DIN She's gone in and locked me out. (*angrily*) Should I tolerate being treated this way? Now, you temptress, I'll shame you by my shouting in the street: you've received money from a lot of men, against the law. I'll make sure that your name will be with all the new magistrates in an instant, and then I'll bring you to court to pay fourfold damages, you poisoner and smuggler-in of supposititious 760

⁴² Three words in the Latin (*mittin me intro?*).

PLAUTUS

nil me <prohibet>, perdidit omne quod fuit: fio impudens

765 nec mi adeo est tantillum pensi iam quos capiam calceos.

sed quid ego hic clamo? quid si me iubeat intro mitter?

conceptis me non facturum uerbis iurem, si uelit. nugae sunt. si stimulos pugnis caedis, manibus plus dolet.

770 de nihilo nihil est irasci, quae te non flocci facit. sed quid hoc est? pro di immortales! Calliclem uideo senem,

meus qui affinis fuit, ancillas duas constrictas ducere, alteram tonstricem illius, alteram ancillam suam. pertimui: postquam una cura cor meum mouit modo, timeo ne [me] male facta antiqua mea sint inuenta omnia.

IV. iii: CALLICLES. ANCILLA CALLICLIS.

DINIARCHVS. SYRA

775 CAL egon tibi male dicam aut tibi atque male uelim? ut animus meust,

propemodum expertae estis quam ego sim mitis tranquillisque homo.

rogitauit ego uos uerberatas ambas pendentis simul;

764 prohibet *add. Leo* fio impudens *P*, fugio, impudens *Gratwick* 772 huius *P*, illius *Enk* 774 me *del. Camerarius*

775 adte *P*, atque *Ussing*

776 similes *P*, sim mitis *Camerarius*, sim lenis *Lindsay*

⁴³ The "new magistrates" are the *tresuiri capitales*, the "Board of Three" responsible for prisons and executions. The fourfold amount

TRUCULENTUS

children!⁴³ Now I'll reveal all your misdeeds. Nothing prevents me, I've lost everything I had. I'm becoming shameless and I haven't the slightest bit of concern now which shoes I put on.⁴⁴ 765

(*after calming down*) But why am I shouting here? What if she had me sent in? I'd swear in solemn terms that I wouldn't go, even if she wanted it. (*pauses*) That's nonsense! If you beat cattle prods with your fists, your hands hurt more. There's no point in getting angry for nothing about a girl who doesn't care a straw about you.

(*looks around*) But what's this? Immortal gods! I can see old Callicles, who was a relation of mine, bringing two tied-up slave girls, one the hairdresser of that woman, the other his own servant. I've got scared: just after one worry has moved my heart, I'm afraid that my old misdeeds have all been discovered. (*hides against a wall*) 770

Enter CALLICLES from the right, followed by his SERVANT GIRL and SYRA, both tied up and watched over by slaves.

CAL (*to the women*) I should speak hard words to you or to you, and hold hard wishes against you? To my mind you've pretty much experienced what a mild and calm man I am. I've questioned both of you together while you were hung up and being beaten. I remember, I 775

was normally demanded for theft but is here used as punishment for the fraudulent introduction of children into a family.

⁴⁴ The soft, refined shoes of the city dweller or the work shoes of the farmer or soldier.

PLAUTUS

- commemini, quo quicque pacto sitis confessae scio;
 hic nunc uolo scire eodem pacto<n> sine malo fatea-
 mini.
- 780 quamquam uos colubrino ingenio ambae estis, edico
 prius
 ne duplicis habeatis linguas, ne ego bilinguis uos ne-
 cem,
 nisi si ad tintinnaculos uoltis uos educi uiros.
- ANC uis subigit uerum fateri, ita lora laedunt bracchia.
 CAL at si uerum mi eritis fassae, uinclis exsoluemini.
- 785 DIN etiamnum quid sit negoti falsus incertusque sum,
 nisi quia timeo tamen, egomet <quia> quod peccaui
 scio.
- CAL omnium primum diuorsae state—em sic, istuc uolo;
 neue inter uos significetis, ego ero paries. loquere tu.
 ANC quid loquar?
- CAL quid puero factum est, mea quem peperit filia,
 790 meo nepote? capita rerum expedite.
- ANC istae dedi.
 CAL iam tace. accepistin puerum tu ab hac?
 SYRA accepi.
 CAL tace.
 nil moror praeterea. satis es fassa.
 SYRA infitias non eo.

778 quicquam *P*, quicque *Camerarius*, quicquid *Lindsay*

779 pacto<n> *Studemund*

786 ego net quid *B*, ego nec quid *CD*, egomet quia quod *Leo*

TRUCULENTUS

know how you admitted everything. I want to know now whether you admit it here in the same way without a beating. Although you both have the character of serpents, I'm telling you in advance not to have double tongues, so that I won't kill you two-tongued creatures, unless you want to be taken out to the clanging men.⁴⁵ 780

SERVANT Your brutal treatment forces us to admit the truth, that's how the straps hurt our arms.

CAL But if you admit the truth to me, you'll be set free from your bonds.

DIN (*aside*) Even now I'm in the dark and uncertain as to what business this is, except that I'm afraid nevertheless because I know what wrong I've done. 785

CAL First of all, stand apart from each other—there, like this, that's what I want; and so that you won't make signs to each other, I'll be a wall. (*positions himself in the middle; to his servant girl*) You, speak.

SERVANT What should I speak?

CAL What happened to the boy my daughter gave birth to, my grandchild? The main points, quickly. 790

SERVANT I gave him to her. (*points to Syra*)

CAL Be quiet now. (*to Syra*) Did you receive the boy from her?

SYRA Yes.

CAL Be quiet. I want nothing more. You've admitted enough.

SYRA I'm not denying anything.

⁴⁵ The "clanging men" are executioners, who carried clanging chains and fetters; they had to live outside the Esquiline Gate in Rome.

PLAUTUS

- CAL iam liuorem tute scapulis istoc concinnas tuis.
conueniunt adhuc utriusque uerba.
- DIN uae misero mihi!
- 795 mea nunc facinora aperiuntur clam quae speraui fore.
- CAL loquere tu. qui dare te huic puerum iussit?
- ANC era maior mea.
- [CAL quid tu, quor eum accepisti?
- SYRA era med orauit minor,
puer uti <af>ferretur eaque ut celarentur omnia.]
- CAL loquere tu. quid eo fecisti puero?
- SYRA ad meam eram detuli.
- 800 CAL quid eo puero tua era fecit?
- SYRA erae meae extemplo dedit.
- CAL quoi, malum, erae?
- ANC duae sunt istae.
- CAL caue tu nisi quod te rogo.
ex te exquiro.
- SYRA mater, inquam, filiae dono dedit.
- CAL plus quam dudum [inqua] loquere.
- SYRA plus tu rogitas.
- CAL responde ocius:
quid illa quoi <dono> donatust?
- SYRA supposiuit.
- CAL quoi?

797-98 *del. Langen*

798 <af>ferretur *Camerarius*

800 *facit P, fecit s*

803 *inqua del. Bothe*

804 *dono add. Kampmann*

46 From the beatings.

47 Her older mistress is the wife of Callicles; her younger one would be his daughter.

TRUCULENTUS

- CAL With that you're now giving your shoulder blades a darker color.⁴⁶ So far the words of the two agree.
- DIN (*aside*) Poor, wretched me! Now my misdeeds are being revealed, which I hoped would be secret. 795
- CAL (*to his servant girl*) You, speak. Who told you to give the boy to this woman?
- SERVANT My older mistress.⁴⁷
- [CAL (*to Syra*) Well then? Why did you receive him?
- SYRA My younger mistress⁴⁸ asked me that a boy should be brought to her and that all this should be kept secret.]
- CAL (*to Syra*) You, speak. What did you do with that boy?
- SYRA I brought him to my mistress.⁴⁹
- CAL What did your mistress do with that boy? 800
- SYRA She gave him to my mistress⁵⁰ at once.
- CAL What mistress, damn it?
- SERVANT There are two of them.
- CAL (*to his servant girl*) You, watch out, unless I ask you for something! (*to Syra*) I'm asking you.
- SYRA I'm telling you, the mother gave him to her daughter as a present.
- CAL You're talking more than before.
- SYRA You are asking more.
- CAL Answer quickly: what about the woman who got him as a gift?
- SYRA She smuggled him into the family.
- CAL Whose?

⁴⁶ Her younger mistress is Phronesium; her older one would be Phronesium's mother.

⁴⁹ Phronesium's mother.

⁵⁰ Phronesium herself.

PLAUTUS

- SYRA sibi.
- 805 CAL pro filiolo?
 SYRA pro filiolo.
 CAL di, opsecro uostram fidem!
 ut facilius alia quam alia eundem puerum unum parit!
 haec labore alieno puerum peperit sine doloribus.
 puer quidem beatust: matres duas habet et auias duas:
 iam metuo patres quot fuerint. uide sis facinus mulie-
 bre.
- 810 ANC magis pol haec malitia pertinet ad uiros quam ad mu-
 lieres:
 uir illam, non mulier praegnatem fecit.
 CAL [et] idem ego istuc scio.
 tu bona ei custos fuisti.
- ANC plus potest qui plus ualet.
 uir erat, plus ualebat: uicit, quod petebat apstulit.
- CAL et tibi quidem hercle idem <uir> attulit magnum ma-
 lum.
- 815 ANC idem istuc ipsa, etsi tu taceas, reapse experta intellego.
 CAL numquam te facere hodie quiui ut is quis esset diceres.
 ANC tacui ad<huc>: nunc <non> tacebo, quando adest nec
 se indicat.
- DIN lapideus sum, commouere me miser non audeo.
 res palam omnis est, meo illic nunc sunt capiti comitia.
 820 meum illuc facinus, mea stultitia est. timeo quam mox
 nominer.
- CAL loquere filiam meam quis integram stuprauerit.

811 et *del. Camerarius*

814 uir *add. Guyet*

815 de *P*, idem *Kiessling* istoc *P*, istuc *Geppert*

817 ad nunc nunc *B*, at nunc nunc *CD*, adhuc nunc non *Seuffert*

TRUCULENTUS

SYRA Her own.

CAL As her son?

805

SYRA Yes, as her son.

CAL Gods, I implore your protection! How much easier it was for one woman than for the other to give birth to one and the same boy! This one gave birth to a boy through another's labor and without pains. The boy at least got lucky: he has two mothers and two maternal grandmothers. Now I'm concerned about how many fathers there have been. Do look at a woman's crime!

SERVANT This wickedness has more to do with men than with women: a man got her pregnant, not a woman. 810

CAL I know that too. You've been a good guardian for her.

SERVANT The one who is stronger can do more. He was a man, he was stronger. He overpowered her and took away what he was after.

CAL And to you that same man brought a great thrashing.

SERVANT I'm well aware of that, even if you keep silent, because I've experienced it in reality. 815

CAL I've never managed today to make you say who it was.

SERVANT I've been silent till now; now I won't be silent because he's present and doesn't show himself.

DIN (*aside*) I'm petrified! Poor me, I don't dare to move. The whole business is out and there the assembly deciding over my life is taking place now. That's my misdeed, my stupidity. I'm scared to think how soon I'll be mentioned. 820

CAL (*to his servant girl*) Tell me who violated my innocent daughter.

PLAUTUS

- ANC uideo ego te, propter male facta qui es patronus parietī.
- DIN nec uiuos nec mortuos sum nec quid nunc faciam scio neque ut hinc abeam neque ut hunc adeam scio, timore torpeo.
- 825 CAL dicin an non?
- ANC Diniarchus, quoi illam prius desponderas.
- CAL ubi is homo est quem dicis?
- DIN assum, Callicles. per tua opseco genua ut tu istuc insipienter factum sapienter feras mihi que ignoscas quod animi impos uini uitio fecerim.
- CAL non placet: in mutum culpam confers <qui non> quit loqui.
- 830 nam uinum si fabulari possit se defenderet. non uinum <uiris> moderari, sed uiri uino solent, qui quidem probi sunt; uerum qui improbust si quasi bibit siue adeo caret temeto, tamen ab ingenio improbust.
- DIN scio equidem quae nolo multa mi audienda ob noxiam.
- 835 ego tibi me obnoxium esse fateor culpae compotem.
- ANC Callicles, uide quaeso magnam ne facias iniuriam: reus solutus causam dicit, testis uinctos attines.
- CAL soluite istas. agite, abite tu domum et tu autem domum.
eloquere haec erae tu: puerum reddat, si quis eum petat.

829 qui non *add. Luchs*

830 possit *P*, posset *Camerarius*

831 uiris *add. Schoell*

836 quaesomnem *P*, quaeso magnam ne *Schoell*, in quaestione ne *Leo*

TRUCULENTUS

SERVANT (*calling to Diniarchus*) I can see you, you who are shielding the wall because of your misdeeds.

DIN (*aside*) I'm neither alive nor dead, and I don't know what I should do now; I don't know how to get away from here or how to approach him. I'm paralyzed with fear.

CAL (*to his servant girl*) Are you telling me or not?

825

SERVANT Diniarchus, to whom you'd once betrothed her.

CAL Where is the man you name?

DIN (*coming forward*) Here I am, Callicles. I implore you by your knees to accept my unwise deed wisely and to forgive me for what I did bereft of reason, through the fault of wine.

CAL I don't like that; you're laying the blame on someone dumb who can't speak: if the wine could speak, it would defend itself. Wine is not in the habit of controlling men, but men are in the habit of controlling wine, at least those who are decent. But an indecent man, whether he drinks a little or whether he abstains from alcohol, is nonetheless indecent in his nature.

830

DIN I know that because of my offense I'll have to listen to a lot of things I don't want to hear. I admit that I'm guilty and at your mercy.

835

SERVANT Callicles, please watch out that you don't commit a great injustice: the defendant is pleading his cause unbound, but the witnesses you keep bound.

CAL (*to his slaves*) Release them. (*to the women*) Come on, go away, you to your home and you to yours. (*to Syra*) You, tell your mistress: she is to return the boy if anyone demands him.

Exeunt the SERVANT GIRL OF CALLICLES and SYRA to the right.

PLAUTUS

- 840 eamus tu in ius.
 DIN quid uis in ius me ire? tu es praetor mihi.
 uerum te opsecro ut tuam gnatam des mi uxorem, Cal-
 licles.
 CAL eundem pol te iudicasse pridem istam rem intellego.
 nam hau mansisti, dum ego darem illam: tute sumpsisti
 tibi.
 nunc habebas ut nactu's. uerum hoc ego te multabo
 bolo:
 845 sex talenta magna dotis demam pro ista inscitia.
 DIN bene agis mecum.
 CAL filium istinc tuom te meliust repetere.
 ceterum uxorem quam primum potest abduce ex aedi-
 bus.
 ego abeo. iam illi remittam nuntium affini meo,
 dicam ut aliam condicionem filio inueniat suo.
 850 DIN at ego ab hac puerum repositam, ne mox infitias eat;
 nihil est, nam eapse ultro ut factum est fecit omnem
 rem palam.
 sed nimium pol opportune eccam eapse egreditur fo-
 ras.
 ne ista stimulum longum habet quae usque illinc cor
 pungit meum.

IV. iv: PHRONESIVM. DINIARCHVS. ASTAPHIVM
 PHRO blitea et lutea est meretrix nisi quae sapit in uino ad
 rem suam;

842 eundem *P*, eam dem? *Palmer*

852 oportuna *P*, opportune *s*

TRUCULENTUS

- CAL (*to Diniarchus*) You, let's go to court. 840
- DIN Why do you want me to go to court? You are my praetor.⁵¹ But I entreat you to give me your daughter in marriage, Callicles.
- CAL I know that you yourself have already pronounced judgment on that matter: you didn't wait for me to give her to you, you took her yourself. Now keep her in accordance with that possession of her which you have already taken. But I'll punish you with this fine: I'll deduct six 845
great talents from your dowry for your indiscretion.
- DIN You're treating me kindly.
- CAL You'd better demand your son back from there. As for the rest, take your wife out of my house as quickly as possible. I'm off. I'll send a message to my relative now and tell him that he should find another match for his son.

Exit CALLICLES to the right.

- DIN But I shall demand my son back from this woman, so that 850
she won't deny it later; it won't help her: she herself has revealed how the entire business was done. But look, just in the nick of time she's coming out herself. Goodness, she does have a long goad; even from all that distance she's piercing my heart.

Enter PHRONESIUM from her house, followed by ASTAPHIUM, who stops in the doorway.

- PHRO (*to the audience*) A prostitute is silly and worthless, unless she's smart with regard to her business even while

⁵¹ Roman official with mainly judicial functions.

PLAUTUS

- 855 si alia membra uino madeant, cor sit saltem sobrium.
nam mihi diuidiae est, [in] tonstricem meam <quae>
simulabam male
edixe et meum Diniarchi puerum inuentum filium.
- 858 ubi id audiui, quam ***
- 858^a DIN *** quam penes est mea omnis res et liberi.
PHRO uideo eccum qui amans tutorem med optauit suis bo-
nis.
- 860 DIN mulier, ad <te> sum profectus.
PHRO quid agitur, uoluptas mea?
DIN non "uoluptas," aufer nugas, nil ego nunc de istac re
ago.
PHRO scio mecastor quid uelis et quid postules et quid petas:
me uidere uis, [et me] te a me ire postulas, puerum pe-
tis.
DIN di immortales! ut planiloqua est, paucis ut rem ipsam
attigit!
- 865 PHRO scio equidem sponsam tibi esse et filium ex sponsa tua,
et tibi uxorem ducendam iam, esse alibi iam animum
tuom,
ut <me> quasi pro derelicta sis habiturus. sed tamen
cogitato mus pusillus quam sit sapiens bestia,
aetatem qui non cubili <uni> unquam committit suam,
- 870 quin, si unum [odium] opsideatur, aliud <iam> perfu-
gium <ele>gerit.

856 in *del. Camerarius* sicut multam *P*, <quae> simulabam *Ussing*,
sic mulcatam *Camerarius*

857 ea dixit *P*, edixe et *Ussing* eum *P*, meum *Bothe*

858-58^a unus uersus in *P*, sed aliquid uidetur deesse

860 adsum profectus *P*, ad te sum profectus *Acidalius*

862 uis *P*, uelis *Camerarius*

TRUCULENTUS

having wine. Even if the other limbs are drunk from wine, at least her heart should be sober. Well, I'm unhappy that my hairdresser let out what I was concealing slyly and that my boy was discovered to be the son of Diniarchus. When I heard this, how ***.

DIN (*aside*) *** with whom all my possessions and my son are.

PHRO (*aside*) Look, I can see the lover who chose me as guardian for his goods.

DIN Woman, I was on my way to you. 860

PHRO How are you, my darling?

DIN None of your "darling," stop the nonsense, I'm not concerned with that sort of thing now.

PHRO I do know what you want, what you demand, and what you seek; you want to see me, you demand to leave me, and you seek your boy.

DIN Immortal gods! How direct she is, in how few words she hit the nail on the head!

PHRO I know that you have a betrothed and a son from your betrothed, that you need to marry her now, and that your mind is already elsewhere, so that you'll treat me as an abandoned girl. But still, think what a clever animal the little mouse is; it never entrusts its life to a single hole without already having chosen another shelter if one is being besieged. 870

863 et me *del. Bothe* amare *P*, a me ire *Leo*

867 et *BC*, e *D*, ut me *Lambinus*

869 uni *add. Bücheler*

870 quia si *B*, quasi *CD*, quin si *Bothe* odium *B*, om. *CD*, ostium *Camerarius* perfugium gerit *P*, iam perfugium elegerit *Leo*

PLAUTUS

- DIN otium ubi erit, de istis rebus tum amplius tecum lo-
 quar.
 nunc puerum redde.
- PHRO immo amabo ut hos dies aliquos sinas
 eum esse apud me.
- DIN minime.
- PHRO amabo.
- DIN quid <eo> opust?
- PHRO in rem meam <est>.
- 875 triduum hoc saltem, dum miles aliqua circumducitur,
 sine me habere: siquidem habebo, tibi quoque etiam
 proderit;
 si auferes [puerum], a milite omnis [tum] mihi spes
 animam efflauerit.
- DIN factum cupio, nam refacere si uelim, non est locus;
 nunc puero utere et procura, quando quor cures habes.
- PHRO multum amo te ob istam rem mecastor. ubi domi me-
 tues malum,
- 880 fugito huc ad me: saltem amicus mi esto momentarius.
- DIN bene uale, Phronesium.
- PHRO iam <me> tuom oculum <non> uocas?
- DIN id quoque interatim furtim nomen commemorabitur.
 numquid uis?
- PHRO fac ualeas.
- DIN operae ubi mi erit, ad te uenero.

873 eo *add. Studemund* opus *P*, opust *Camerarius* iure mea *P*,
 in rem meam *Bothe* est *add. Lambinus*

874 aliquo milis *P*, *transp. Bothe* aliquo *P*, aliqua *Lindsay*

875 in eam rem siquid *P*, sine me habere siquidem *Bücheler*

876 puerum *del. Guyet* tum *del. Mueller*

877 refacere *P*, nefacere *s*

TRUCULENTUS

- DIN When I have spare time, I'll talk about those things with you in more detail. Now return my boy.
- PHRO No, I kindly ask you to let him be with me for the next few days.
- DIN Absolutely not.
- PHRO Please!
- DIN What's that necessary for?
- PHRO It's for my benefit. At least let me have him for these three days while the soldier is being tricked somehow; if I have him, it'll also benefit you. If you take him away, all hope from the soldier will have breathed its last. 875
- DIN I want it done: even if I wanted to undo it, there isn't an opportunity; now use the boy and take good care of him, since you have reason to be careful.
- PHRO I really love you a great deal because of this. When you're afraid of trouble at home, flee here to me; you must at least be my temporary friend. 880
- DIN Goodbye, Phronesium.
- PHRO Are you no longer calling me the apple of your eye?
- DIN That name will also be secretly mentioned on occasion. Do you want anything?
- PHRO Make sure you're well.
- DIN When I have leisure, I'll come to you.

Exit DINIARCHUS to the right.

878 *procures P, quor cures Leo, pro cura aes Schoell*

880 *manubiniarius P, manubiarius Camerarius, momentarius Enk in commentario*

881 *me et non add. Camerarius*

882 *interim futatim P, interatim furtim Lindsay, interim furatim Lipsius*

PLAUTUS

PHRO ille quidem hinc abiit, apscessit. dicere hic quiduis licet.

885 uerum est uerbum quod memoratur: "ubi amici, ibidem opes."

propter hunc spes etiam est hodie tactuari militem; quem ego ecastor magis amo quam me, dum id quod cupio inde aufero.

quae quom multum apstulimus, hau multum <eius> apparet quod datum est:

ita sunt gloriae meretricum.

AST aha tace!

PHRO quid est, opsecro?

890 AST <pater> adest pueri.

PHRO sine eumpse adire huc. sine, si is est modo.

AST <ipsus est.>

PHRO sine eumpse adire, ut cupit, ad me.

AST rectam tenet.

PHRO ne istum ecastor hodie aspiciam confectum fallaciis.

ACTVS V

V. i: STRATOPHANES. PHRONESIVM.

STRABAX. ASTAPHIVM

STRAT ego minam auri fero supplicium damnas ad amicam meam.

ut illud acceptum sit prius quod perdidit, hoc addam insuper.

895 sed quid uideo? eram atque ancillam ante aedis. adeundae haec mihi.

quid hic uos agitis?

886 tantum rimlitem *P*, tactum iri militem *Petit*

888 eius *add. Leo* 890 pater *add. Guyet*

TRUCULENTUS

- PHRO He's left, he's gone away. I can say here whatever I like. The saying they quote is true: "where your friends are, there your resources are." Because of him I still have hope that the soldier will be tricked today; I love that soldier more than myself as long as I carry off from him what I want. When we've taken away a lot, not much of what we've been given can be seen: that's what the glorious deeds of prostitutes are like. 885
- AST Ah, be quiet!
- PHRO What's the matter, please?
- AST The boy's father is here. 890
- PHRO Let him come here. Do let him, if only it's him.
- AST It's him in person.
- PHRO Let him come to me as he wishes.
- AST He's headed straight here.
- PHRO Seriously, I'll see him destroyed by my tricks today.

ACT FIVE

Enter STRATOPHANES from the right, with a money belt on.

- STRAT (*to the audience*) Obligated to pay, I'm bringing a gold mina to my girlfriend as amends. I'll add this on top in order that what I lost earlier should be accepted. But what do I see? Mistress and slave girl in front of the house. I need to approach them. (*to the women*) What are you two doing here? 895

891 *ipsus est add. Leo*

892 *hastis P, aspiciam Leo*

893 *damnis B, dampnis CD, damnas Dousa*

PLAUTUS

- PHRO ne me appella.
 STRAT nimium saeuīs.
 PHRO sic datur.
 potine ut mihi molestus ne si[e]s?
 STRAT <ec>quid, Astaphium, litium est?
 AST merito ecastor tibi suscenset.
 PHRO egon, atque isti etiam parum
 male uolo.
 STRAT ego, mea uoluptas, si quid peccaui prius,
 900 supplicium hanc minam fero auri. si minus credis, re-
 spice.
 PHRO manus uotat prius quam penes sese habeat quicquam
 credere.
 puero opust cibo, opus est matri autem, quae puerum
 lauit,
 opus nutrici, lacte ut habeat, ueteris uini largiter
 ut dies noctesque potet, opust ligno, opust carbonibus,
 905 fasciis opus est, puluinis, cunis, incunabulis,
 oleo <opust>, opus est farina; porro opus est totum
 diem:
 numquam hoc uno die efficiatur opus quin opus sem-
 per siet;
 non enim possunt militares pueri ut auium educier.
 STRAT respice ergo: accipe hoc <sis> qui istuc efficias opus.
 910 PHRO cedo, quamquam parum est.
 STRAT addam etiam unam minam istuc post.

896 nimius eui sic *P*, nimium saeuīs. PHRO sic datur *Spengel*

897 sies *P* (*scriptio plena*) quid *P*, ecquid *Bücheler*

902 cibum *P*, cibo *Spengel*

906 oleum *P*, oleo *Spengel* opust *add. Bücheler* purus *P*, porro
 opus *Bücheler*

TRUCULENTUS

PHRO (*without looking at him*) Stop addressing me.

STRAT You're too cruel.

PHRO That's my way. Can't you stop annoying me?

STRAT Is there any ill-feeling, Astaphium?

AST She's angry with you, and deservedly so.

PHRO Yes, and even so I'm still too well-disposed toward him.

STRAT My darling, if I did something wrong before, I'm bringing you this gold mina as amends. If you distrust me, look around here. 900

PHRO My hand forbids me trusting anything before it has it inside it. The boy needs food, and my mother, who washes the boy, needs it too; in order to have milk, the nurse needs a lot of old wine to drink day and night; we need wood, we need charcoal, we need swaddling clothes, cushions, a cradle, and cradle straps;⁵² we need oil, we need flour; further, we are in need the whole day. The needs can never be met in one day without there being needs all the time: sons of soldiers cannot be brought up like the young of birds.⁵³ 905

STRAT Then look around here: please take this, so that you can meet those needs with it.

PHRO Give it to me, although it's too little. 910

STRAT (*handing over some money*) I'll add yet another mina to it later.

⁵² "Cradle straps" (*incunabula*) prevent the baby from falling out.

⁵³ I.e., with very little.

908 et auio *P*, ut auium *Palmer*

909 sis *add. Spengel*

910 ad omnae manuc istic poste *P*, addam etiam unam minam istuc post *Leo*

PLAUTUS

- PHRO parum est.
 STRAT tuo arbitrato quod iubebis dabitur. da nunc sauium.
 PHRO mitte me, inquam, odiosus.
 STRAT nil fit, non amor, teritur dies.
 plus decem pondo . . . amoris pauxillisper perdiidi.
 PHRO accipe hoc atque auferto intro.
 STRAB ubi mea amica est gentium?
 915 nec ruri neque hic operis quicquam facio, corrumpor
 situ,
 ita miser cubando in lecto hic exspectando obdurui.
 sed eccam uideo. heus amica, quid agis [mille]?
 STRAT quis illic <est> homo?
 PHRO quem ego ecastor mage amo quam te.
 STRAT quam me?
 <PHRO quam te.
 STRAT> quo modo?
 PHRO hoc modo ut molestus ne sis.
 STRAT iam<ne> abis, postquam aurum habes?
 920 PHRO condidi intro quod dedisti.
 STRAB ades, amica, te alloquor.
 PHRO at ego ad te ibam, mea delicia.

917 mille *del.* s est *add. Weise*

918 <PHRO *quam te.* STRAT> *add. Bothe*

919 iam *P.* iamne *Guyet*

⁵⁴ Financially he has lost far more than ten pounds of silver.

⁵⁵ The *opus*, "work," he does in the country is farm work, whereas the "work" at Phronesium's place is a euphemism for intercourse.

TRUCULENTUS

PHRO It's still too little.

STRAT You'll get what you command, as you see fit. Now give me a kiss. (*grabs her*)

PHRO Let go of me, I'm telling you, you're annoying me.

STRAT Nothing comes out of it, I'm not loved, the day is being wasted. Bit by bit I've lost over ten pounds . . . of love.⁵⁴

PHRO (*handing the money over to Astaphium*) Take this and bring it inside.

Exit ASTAPHIUM into Phronesium's house. Enter STRABAX from there.

STRAB Where on earth is my girlfriend? I'm not doing any work in the country or here⁵⁵ and I'm going bad from sitting around: that's how stiff I got from lying on the couch and waiting here, wretch that I am. But look, I can see her. Hey, girlfriend, what are you doing? 915

STRAT (*to Phronesium*) Who is that person?

PHRO Someone I love more than you.

STRAT Than me?

PHRO Yes, than you.

STRAT How?

PHRO This is how, so that you won't be a nuisance. (*turns toward the door*)

STRAT Are you leaving already, now that you've got the money?

PHRO I've put inside what you gave me. 920

STRAB Come here, girlfriend, I'm talking to you.

PHRO But I was on my way to you, my darling.

PLAUTUS

- STRAB hercle uero serio,
 quamquam ego tibi uideor stultus, gaudere aliqui me
 uolo;
 nam quamquam tu es bella, malo tuo, nisi ego aliqui
 gaudeo.
- PHRO uin te amplectar, sauium dem?
- STRAB quiduis face <qui> gaudeam.
- 925 STRAT meosne ante oculos ego illam patiar alios amplexa-
 rier?
 mortuom hercle me hodie satiust. apstine hoc, mulier,
 manum,
 nisi si te mea [manu ui in] machaera uis et hunc <una>
 mori.
- PHRO philippiari satiust, miles, si te amari postulas;
 auro, hau ferro deterrere potes <hunc> ne amem, Stra-
 tophanes.
- 930 STRAT qui, malum, bella aut faceta es, quae ames hominem
 isti modi?
 PHRO uenitne in mentem tibi quod uerbum in cauea dixit
 histrio?
 “omnes homines ad suom quaestum callent et fasti-
 diunt.”
- STRAT huncine hominem te amplexari tam horridum ac tam
 squalidum?
- PHRO quamquam hic squalust, quam<quam> hic horridus,
 scitus, bellust mihi.

923 es bella, malo tu *P*, *transp.* *Leo*

924 qui *add.* *Ussing*

926 medio satius *P*, me hodie satiust *Brix*

927 manu ui in *del.* *Schoell* et hunc uis *P*, uis et hunc una
Bücheler

TRUCULENTUS

STRAB Really and truly, even though I may seem stupid to you,
I want to enjoy myself somehow: even though you're
pretty, you'll pay for it, unless I enjoy myself somehow.

PHRO Do you want me to embrace you and give you a kiss?

STRAB Do anything you like that makes me enjoy myself.

STRAT Should I tolerate it that she's embracing other men in 925
front of my eyes? It would be better for me to be dead
today. Woman, take your hand away from him, unless
you want you and him to die together by my sword!

PHRO It's better to cough up Philippics, soldier, if you expect
to be loved; it's with gold, not with the sword⁵⁶ that you
can deter me from loving him, Stratophanes.

STRAT How the deuce can you be pretty or charming when you 930
love a person like that?

PHRO Doesn't the saying that an actor spoke in the theater
come to your mind? "All men are insensitive and squeamish
according to the demands of their profession."

STRAT Is it possible that you embrace such an unkempt and
filthy person?

PHRO Even though he's filthy, even though he's unkempt, he's
smart and pretty to me.

⁵⁶ Ridicule of the famous words of Pyrrhus (*Enn. ann.* 184–85 Skutsch) that one needs to fight with the sword, not with gold.

928 nihiliphiari *P*, philippiari *Spengel*

929 hunc *add. Seyffert*

932 et *P*, nec *Bothe*

934 quali est *B*, qualis est *CD*, squalust *Lipsius* quam *P*, quamquam
Merula citus bellum hi *P*, scitus bellust mihi *Lipsius*

PLAUTUS

- 935 STRAT dedin ego aurum—
 PHRO mihi? dedisti filio cibaria.
 nunc, si hanc tecum esse speras, alia opust auri mina.
 STRAB malam rem is et magnam magno opere, serua tibi uia-
 ticum.
 STRAT quid isti debes?
 PHRO tria.
 STRAT quae tria nam?
 PHRO unguenta, noctem, sauium.
 STRAT par pari respondet. uerum nunc saltem, <et>si
 <istunc> amas,
 940 dan tu mihi de tuis deliciis [sum] quicquid <est>
 pauxillulum?
 PHRO quid id, amabo, est quod dem? dic tu.
 <STRAB ne id quidem, si quid> supererit.
 STRAT Campans, dico tibi, acceptaui; i consultum istuc, mi
 homo.
 STRAB caue faxis uolnus tibi iam quoi sunt dentes ferrei.
 STRAT uolgo ad se omnis intro mittit: apstine istac tu ma-
 num.
 945 STRAB iam hercle cum magno <malo> tu uapula uir stre-
 nuos.

939 si *P*, <et>si <istunc> *Leo*

940 sum *del. Geppert* est *add. Geppert*

941 dictum super feri *B*, dictum super fert *CD*, dic tu. <STRAB ne
 id quidem, si quid> supererit *Enk*

942 capas *B*, campas *CD*, Campans *Schoell* dicit *P*, dico tibi
Kruse auai *B*, ab aui *CD*, acceptaui *Lindsay* consultam *P*, i con-
 sultum *Kruse*

945 iam magno *P*, cum magno malo *Bothe*

TRUCULENTUS

STRAT Didn't I give gold—

935

PHRO (*interrupting*) To me? You gave food to your son. Now if you hope that this lady (*points to herself*) will be with you, another gold mina is needed.

STRAB (*to Stratophanes*) You're walking into your ruin, and a particularly big one at that; save some travel money for yourself.

STRAT (*to Phronesium*) What do you owe that person?

PHRO Three things.

STRAT Which three things?

PHRO Perfumes, the night, kissing.

STRAT She's quick at repartee. But even though you love that person, won't you give me at least the tiniest bit of your delights now?

940

PHRO (*to Strabax*) Please, what is it that I should give him? You, tell me.

STRAB Not even this (*makes a gesture to indicate a small amount*), even if anything is left over.

STRAT Campanian,⁵⁷ I'm telling you, I've accepted your challenge; go over to your house to save yourself, my dear man.

STRAB Make sure you don't wound yourself now, since you have iron teeth.⁵⁸

STRAT She lets everybody in to her promiscuously: you, keep your hand off her.

STRAB Now get a proper, thorough beating, you man of action.

945

⁵⁷ An insult; the inhabitants of Campania were considered effeminate.

⁵⁸ His mouth is more dangerous than his sword; he only knows how to talk, not how to fight.

PLAUTUS

STRAT dedi ego huic aurum.

STRAB at ego argentum.

STRAT at ego pallam et purpuram.

STRAB at ego ouis et lanam; et alia multa quae poscet dabo.
meliust te minis certare mecum quam minaciis.

PHRO lepidu's ecastor mortalis, mi Strabax, perge opsecro.

950 stultus atque insanus damnis certant: nos saluae sumus.

STRAT age prior perde aliquid.

STRAB immo tu prior perde et peri.

STRAT em tibi talentum argenti. Philippeum est, tene
tibi.

PHRO tanto melior: noster esto . . . sed de uostro uiuito.

STRAT ubi est quod tu das? solue zonas, prouocator. quid ti-
mes?

955 STRAB tu peregrinu's, hic <ego> habito: non cum zona ego
ambulo:

pecua ad hanc collo in crumina ego obligata defero.
quid dedi! ut discinxi hominem!

STRAT immo ego uero qui dedi.

PHRO i intro, amabo, i, tu eris mecum; <tum> tu eris mecum
quidem.

STRAT quid tu? quid ais? cum hocin <eris>? ego <ero> poste-
rior <qui> dedi?

946 eat apale puram *P*, at ego pallam et purpuram *Camerarius*

952 philippices est *P*, Philippeumst *Enk* em² add. *Schoell*

954 xonas *P*, zonas *Ussing*, zonam *Bothe*

955 ego add. *Angelius*

958 tum add. *Ribbeck*

959 eris et ero add. *Ussing* qui add. *Studemund*

TRUCULENTUS

STRAT I've given her gold.

STRAB But I've given silver.

STRAT But I, a mantle and a purple cloak.

STRAB But I, sheep and wool; and I'll give her many other things she asks for. It's better if you fight with me with cash than with brash.

PHRO You really are a charming man, my dear Strabax, please continue. An idiot and a madman are competing in losses: we are safe. 950

STRAT Go on, lose something first.

STRAB No, you should lose something first and get lost.

STRAT Here's a silver talent for you. It's Philippic,⁵⁹ here, take it.

PHRO All the better of you: be one of us . . . but live of your own.

STRAT Where's what you are giving? Unfasten your belts, challenger. What are you afraid of?

STRAB You are a foreigner, I live here; I don't walk around with my money belt on. I'm bringing sheep to her, tied to my neck in a wallet. What have I given! How I've removed this chap's belt! 955

STRAT No, what have I given!

PHRO (*to Strabax*) Go in, please, go, you'll be with me; (*to Stratophanes*) then you will be with me, too.

STRAT What are you doing? What do you say? Will you be with him? Will I, who have given you something, come second?

⁵⁹ The text is problematic: normally the adjective "Philippic" is only applied to gold.

PLAUTUS

- 960 PHRO tu dedisti iam, <hic> daturust: istuc habeo, hoc expeto.
 uerum utrique mos geratur amborum ex sententia.
 STRAT fiat. ut rem gnatam uideo, hoc accipiundum est quod
 datur.
 STRAB meum quidem te lectum certe occupare non sinam.
 PHRO lepide ecastor aucupauī atque ex mea sententia,
 965 meamque ut rem uideo bene gestam, uostram rursus
 bene geram:
 rem bonam si quis animatust facere, faciat ut sciam.
 Veneris causa applaudite: eius haec in tutela est fabula.
 [spectatores, bene ualete, plaudite atque exsurgite.]

960 hic *add. Bücheler*

965 *debere negestam P, uideo bene gestam Bothe*

966 *romabo P, rem bonam Bücheler quid P, quis Schoell*

968 *uersum del. Geppert*

TRUCULENTUS

PHRO You have already given, he will still give: yours I have, 960
his I'm seeking. But each of you will be gratified according to your wishes.

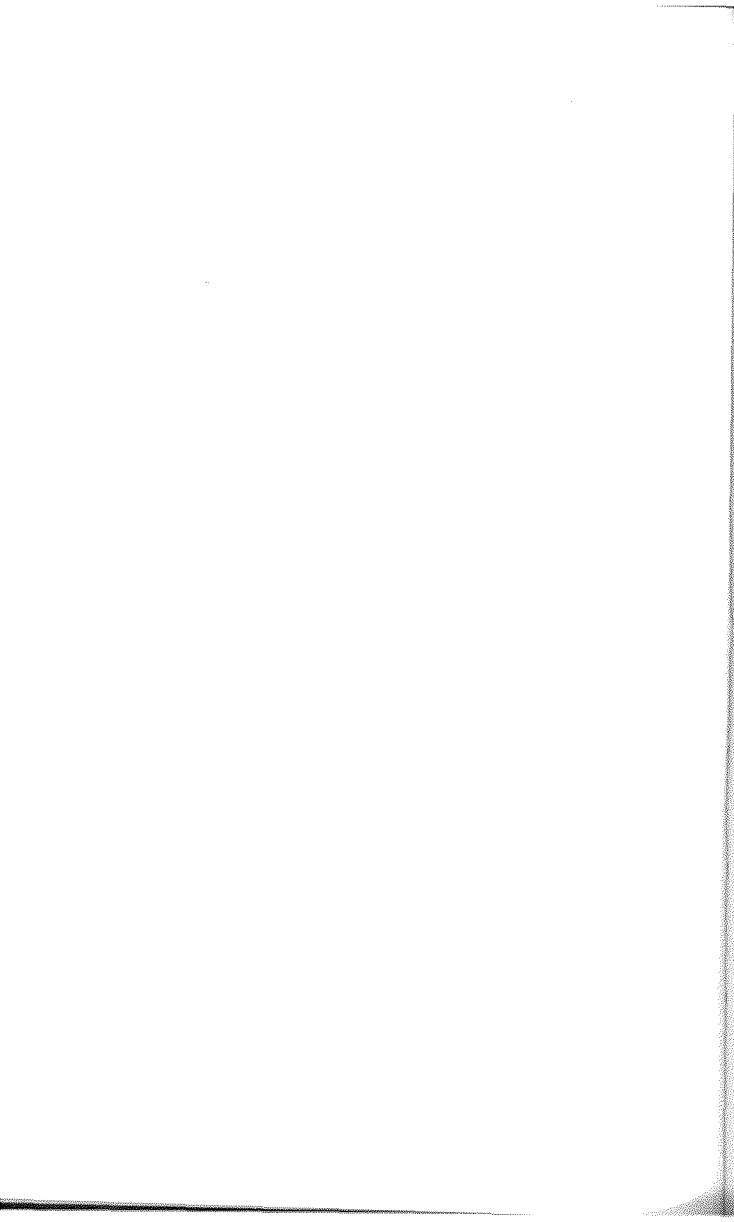
STRAT Yes. The way I see the situation, one has to accept what one's given.

STRAB I certainly won't let you occupy my bed.

PHRO (*to the audience*) I've netted them cleverly and according to my wish, and now that I've handled my affairs well, 965
I'll handle yours well in turn: if anyone fancies having a good time, he should let me know. Applaud for the sake of Venus: this play is under her protection. [Spectators, farewell; applaud and rise.]



VIDULARIA



INTRODUCTORY NOTE

Of all the plays of the Varronian canon, the *Vidularia*, or "Tale of a Traveling-Bag," is the one that has been transmitted most poorly. We do not have the ending of the *Aulularia* or the beginning of the *Bacchides*, and some verses have been lost from the middle of the *Amphitruo*; but in none of these cases are we unable to understand the plot fully. By contrast, we have so little of the *Vidularia* that parts of the plot cannot even be reconstructed.

The text of the *Vidularia* is in such a bad state because, apart from a number of fragments quoted by ancient grammarians, it is only transmitted in the Ambrosian palimpsest, from which many leaves have been lost. A distant ancestor of the Palatine manuscripts must also still have had the play, as after the *Truculentus* the *Codex uetus Camerarii* contains the words *incipit Vidularia*, "here begins the *Vidularia*"; but since none of the Palatine manuscripts has preserved any of the text of the comedy, it is likely that the immediate ancestor of our extant manuscripts no longer had it, probably because the final pages of the codex were lost.

In the Ambrosian palimpsest the *Vidularia* is not the final play; it is preceded by the *Truculentus* and followed by the *Poenulus*. Because the palimpsest has an almost identical number of lines per page, and because its quater-

nions are numbered, we can say with reasonable certainty that the *Vidularia* was a fairly short play with roughly 800 to 830 verses.

Some more information on the relevant pages of the palimpsest may be helpful. A quaternion consists of four bifolios, yielding eight folios, or sixteen pages of text. The bifolios, consisting of animal skin, were put together in a systematic way, so that the first, fourth, fifth, eighth, ninth, twelfth, thirteenth, and sixteenth pages were the inside part of the skin ("int."), while the other pages were the outside part of the skin, originally covered by the animal's hair ("ext.").

Many folios of the *Truculentus* have been lost in the palimpsest; the last verse that we can read in its entirety is l. 390 on the last folio of quaternion lx. The remaining verses of this play, transmitted complete in the Palatine manuscripts, must have occupied two more quaternions and another folio in the palimpsest. The first folio of quaternion lxiii thus contains the ending of the *Truculentus*, which can be read with some difficulty. As this folio is part of a bifolio, containing also the eighth folio of the quaternion, the few letters that can be deciphered on folio eight, though by and large unclear in content, can be assigned to a definite position within the *Vidularia*. In modern editions the highly fragmentary verses on folio eight are referred to as ll. 17^a-17^g, even though a substantially larger number of verses than seventeen must have preceded; modern line numbering is continuous and does not take the obvious lacunae into account.

What is less clear is whether the beginning of the *Vidularia*, which has been preserved, was on the second or the third folio of this same quaternion. The folio contain-

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ing the beginning of our play is now empty on the recto side and has the prologue on the verso side. The recto side probably contained a stage record in red ink, which was washed off more easily than black. As the folio has the structure int.—ext., it should be the third folio, which would mean that the second folio was left empty, an unusual procedure; but if the beginning stood on the second folio, the quaternion would have an irregular structure, which would also be unusual. The issue must remain unresolved.

Another bifolio exists. The absence of a quaternion number means that we are not dealing with folios one and eight. The fact that the text is not continuous indicates that it is not on folios four and five either. Given that the structure is ext.—int./int.—ext., we must be dealing with folios two (ll. 18–55) and seven (ll. 56–91). As the content of these verses seems to be situated early in the play, the bifolio must form part of quaternion lxiv.

The ending of the *Vidularia*, though lost, is easy to locate. Quaternion lxvi contains the beginning of the *Poenulus* on its second folio. The preceding folio, now lost, must have been the ending of the *Vidularia*.

A number of fragments have been transmitted indirectly through grammarians and lexicographers, namely Priscian, Nonius, Porphyry, Fulgentius, Philargyrius, Sacerdos, and the *Glossarium Plautinum*. Among these sources, only Fulgentius appears to have gathered his material by reading our comedy directly; the others seem to have copied their examples from earlier works, most notably by the grammarian Flavius Caper.

The text of the palimpsest and the fragments allow us to reconstruct a rough outline of the plot, though its de-

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tails must remain unclear. After a shipwreck, a young girl called Soteris and her lover Nicodemus reach an unfamiliar shore separately, each believing that the other has drowned. Soteris finds shelter in the sanctuary of Venus, while Nicodemus stays with the fisherman Gorgines. Nicodemus overhears that Dinia needs a laborer on his farm and asks him if he can take up the job. Immediately realizing that Nicodemus, pale-skinned and with soft hands, is not used to hard work, Dinia is not very keen, but is persuaded by Nicodemus' promise to do his best.

As fr. xvi (xiii)¹ shows, Nicodemus turns out to be Dinia's son, whereas Soteris is the daughter of Gorgines. Thus the play ends with a double recognition and presumably a wedding between Nicodemus and Soteris. Given that Nicodemus does not recognize his father or his surroundings at once, he must have been kidnapped when young. Plautus, or rather Diphilus, seems to have kept Soteris offstage till the very end of the play, which could be explained if she would otherwise have recognized her father too early. This means that she was possibly abducted as an adult, although Roman comedy contains no parallels for abducted adults. Since she does not recognize the shore either, it is possible that Gorgines moved there after the abduction. It is an irony of fate that Dinia and Nicodemus are brought together, even though they cannot recognize each other, so that Nicodemus ends up as his father's servant, while Gorgines and Soteris are kept apart, even though each of these two would immediately know who the other is.

¹ Where my numbering of the fragments deviates from Calderan, I give his numbers in brackets.

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Crucial for the recognition is the *uidulus*, or "traveling-bag," after which the comedy is named. It is found by the appropriately named Cacistus, meaning "the worst." His status is unclear; many scholars have assumed that he is a slave, but since in the conflict that is to follow he is advised to find a patron rather than his master to defend him, he is more likely to be free. The reason why he was at the seashore and found the bag is presumably that, like Gorgines, he is a poor fisherman.

Gorgines has a slave who observes from within the myrtle grove adjacent to the temple of Venus how Cacistus finds the bag. In most editions this slave is called Aspasius, "the welcome one," but it has to be said that only a few letters of his name are preserved in a scene heading, so that there can be no certainty in this matter. Aspasius, who has found out who owns the bag, wants it to be returned to the owner, but Cacistus intends to keep it for himself. The two of them fight; when Cacistus suggests Gorgines as umpire, Aspasius agrees, but when Cacistus finds out that Gorgines is the master of Aspasius, he despairs. He tries to find someone who is willing to support him and brings along Dinia. At the arbitration scene, at which Dinia and Gorgines are present together with Cacistus and Aspasius as well as Nicodemus and probably Soteris, the double recognition takes place, leading to a happy ending, presumably with a marriage between Nicodemus and Soteris and with the manumission of Aspasius. However Diphilus may have handled this final scene, it seems unlikely that he had five or six actors onstage.

It is not immediately obvious to whom the bag belongs; it is equally unclear at first sight to whom the ring belongs, a token also involved in the recognition, as we can see from

fr. xiv-xv (xi-xii). Here the scenario suggested by Dér is the most likely: she points out that the ring cannot be a recognition token to be found inside the bag, as the bag is sealed with the ring. The ring probably does not belong to Nicodemus at all, as in that case he would wear it; that he does not wear it is clear for two reasons. First, in l. 33 Dinia is examining the hands of Nicodemus, and if he were wearing the ring, the recognition would take place immediately, which it does not. And second, during the arbitration Nicodemus describes the seal (fr. xi) in order to demonstrate that he rather than Cacistus has a claim to the bag; this description would not be necessary if he had the ring on his finger. Thus the most natural assumption is that the ring belongs to Soteris and that Nicodemus believes it to have perished together with her. The recognition tokens of Nicodemus ought to be in the bag, which may belong to him, to Soteris, or to both together. If it is correct that Soteris was kidnapped as a young adult and would have recognized her father without tokens, we have to ask ourselves what the function of her ring is. It seems likely that both the ring and Aspasius, who could have met her in the grove, play a role in her recognition. In the arbitration Aspasius says that he compared the seal, presumably with his master's ring. Given that he did not know Soteris when he saw her, he must have been bought recently by his master.

While this much can be reconstructed with a fair degree of probability, one further fragment (xvii) is baffling. It is transmitted by Nonius and mentions a slave trying to trick a father out of his money. In Roman comedy such goings-on are always associated with a young man trying to get hold of his stingy father's money in order to free a

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girl owned by a pimp. For this reason Leo assigned to the *Vidularia* another fragment (fr. dub. iii) which mentions a pimp but was ascribed to the *Aulularia* by Nonius. Since the *Aulularia* has no pimp, Nonius cannot have been right, but Leo's theory remains no more than an assumption, as plays outside the Varronian canon were not devoid of pimps; the *Lenones Gemini*, "The Twin Pimps," must even have contained two.

The young man in question can hardly be Nicodemus. He has no slave, as he himself says (l. 26), he is only discovered to be Dinia's son at the end of the play, and given the mutual affection between Nicodemus and Dinia, it would be inconceivable in a Roman comedy that Nicodemus should trick his father. In his excellent commentary, Calderan suggests that the young man, to whose role he attaches great importance, could be a rival of Nicodemus, and that Soteris was at the time owned by a pimp. While I do not wish to exclude this possibility absolutely, an altogether different scenario seems not unlikely to me: even without a young man's intrigue and a pimp, the play contains more than enough action for 800 to 830 verses; Nonius wrongly assigned fr. dub. iii to the *Aulularia*; it is not impossible that Nonius also made a mistake when he assigned the fragment mentioning the slave's intrigue to the *Vidularia*.

Even though the *Vidularia* has been transmitted in such a poor state, we know who the author of the Greek original was and we are not without indications regarding the first performance of the Latin play. If the restoration of the title in l. 6 is correct, and there can be little doubt that it is, the Greek original was called *Schedia*, "The Raft," named after the means of rescue by which at

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least one of the young people reached the shore. We know of a play with this name written by Diphilus, who is thus likely to be the author of the Greek original of the *Vidularia*. As for the first performance, the reference to the *culleus* in fr. xii (xiv) provides a *terminus post quem*. The *culleus* is a sack into which a parricide was sewn before being thrown into the Tiber. This punishment was first used in 201 BC for Lucius Hostius, the first parricide. Though this *terminus post quem* does not allow us to narrow down the timeline very much, it does at least prove that the *Vidularia* does not belong to Plautus' earliest period of literary activity.

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VIDVLARIA

PERSONAE

ASPASIVS seruos
NICODEMVS adolescens
GORGINES senex piscator
DINIA senex
CACISTVS piscator
SOTERIS uirgo
? seruos ?
? adolescens ?
? leno ?

SCAENA

incerta

THE TALE OF A TRAVELING-BAG

CHARACTERS

ASPASIUS a slave
NICODEMUS a young man
GORGINES an old fisherman
DINIA an old man
CACISTUS a fisherman
SOTERIS a young woman
? a slave ?
? a young man ?
? a pimp ?

STAGING

The stage represents a street in a coastal town. On it are the houses of Gorgines, to the left, and of Dinia, to the right. Between them there is a myrtle grove with a temple of Venus, which may be hidden behind the bushes. On the right, the street leads into the town center, and on the left, to the countryside and the coast.

PROLOGVS

- PRO *** hanc rem uetere nomine
 *** g *** <d>estitit
 potentiam inime *** rum s *** tisitio
 laudatus ia*** s *** gra<ti>as
 5 *** ius sc *** g *** f *** fero.
 Sc<h>edi<a haec> uo<catur a> G<r>ae<cis>
 c<omoedia>;
 <p>oeta ha<nc> noster f<ecit> V<idularia>m,
 isqu<e> *** t *** r *** o *** ciuntm ego fa<x>o
 s<cibi>tis.
 prius noscite <alia: sane> scitis, ipso <e>s<t>.
 10 credo argumentum uelle uos <pern>os<cer>e;
 int<elle>g<etis poti>us q<uid a>g<an>t q<ua>nd<o
 a>gent.
 a *** uos in loco; monitum <im>petro
 di *** q *** s *** commodiu<s> *** tas
 ina *** <o>b meam
 15 magis qu *** abeo *** ortis nunciam.
 uos ill<um a>udite *** nox pro hoc ***.

2 <d>estitit uel <r>estitit *Studemund*

4 gra<ti>as *Leo*

6 suppl. *Mariotti*

7 suppl. *Studemund*

8 suppl. *Leo*

9 alia: sane *add. Leo* <e>s<t> *Studemund*

VIDULARIA

PROLOGUE

Enter the SPEAKER OF THE PROLOGUE from the left.

PRO *** this matter by an old name *** he ceased *** power
*** praised *** thanks *** I bring ***. This comedy is 5
called *Schedia*¹ by the Greeks; our poet made it *The Tale*
of a Traveling-Bag, and he ***. I'll make sure that you
know ***. First get to know other things: you do know,
it is he himself. I believe you want to get to know the 10
plot; you will instead understand what the actors are do-
ing when they're doing it. *** you in place. I achieve
my request *** more appropriately *** because of my
*** more *** I'm going away *** now. You must listen to 15
that man *** for him ***.

Exit the SPEAKER OF THE PROLOGUE to the left.

¹ "The Raft."

10-11 *suppl. Studemund*

12 <im>petro *Leo*

14 <o>b *Leo*

16 *suppl. Goetz*

PLAUTUS

ACTVS I

I. i: ASPASIVS

- 17 ASP hominem, semel quem u<i> sur<r>up<u>it Seruitus

FRAGMENTA

- i NIC eiusdem Bacchae fecerunt nostram nauem Pentheum.
ii NIC inopiam, luctum, maerorem, paupertatem, algum, famem.
iii GOR paupera haec res est.
iv GOR haec myrtus Veneris est.
- 17^a *** d ***
17^b *** q ***

17 corr. Mariotti post hunc uersum aut centum quinquaginta duo aut centum nonaginta uersus perierunt in A

17^a-17^b inter a et b spatium trium uersuum est, inter c et d spatium unius uersus, inter e et f spatium sex uersuum, inter f et g quattuor uersuum; post g deficiunt quinquaginta sex uersus in A

² Fr. i: Prisc. *gramm.* 2.300, Greek nouns in *-eus*, like *Pentheus*, normally take a Greek accusative form in Latin, though Plautus prefers the Latin ending. Fr. ii: Prisc. *gramm.* 2.235, the noun "cold" is either *algor* (third declension) or *algus* (fourth declension). Fr. iii: Prisc. *gramm.* 2.152, *pauper* (poor) belongs to the third declension, but can also have a feminine form in *-a*. Fr. iv: Porph. *ad Hor. carm.* 1.38.7, Plautus uses feminine *myrtus*, "myrtle (grove)."

³ When Pentheus banned the Bacchanalian worship of Dionysus, this god made Pentheus' mother and other Bacchantes tear him to pieces. Here Neptune, the god of the sea, rather than Dionysus, must be the deity referred to obliquely.

VIDULARIA

ACT ONE

As the scene heading shows, what followed the prologue was a monologue by Aspasius. Of this prologue only the first line has been preserved.

ASP A man whom Slavery has snatched once **** 17

Between ll. 17 and 17^a either 152 or 190 lines have been lost. Probably immediately after the monologue by Aspasius there was a dialogue between Nicodemus and Gorgines, in which the former told the latter about his fate; possibly the dialogue was overheard by Aspasius. Fr. i-iv² seem to be part of the dialogue. In fr. i Nicodemus tells Gorgines about the shipwreck and in fr. ii about his wretched situation and grief for his lost girlfriend. Leo, who compares fr. iii with Rud. 282, demonstrates that fr. iii was probably spoken by Gorgines, who invites Nicodemus to stay, despite being poor himself. In fr. iv Gorgines shows Nicodemus the surroundings.

NIC It was his Bacchants that have turned our ship into Pen- i
theus.³

NIC Destitution, lamentation, grief, poverty, cold, hunger. ii

GOR My circumstances are poor. iii

GOR This myrtle grove belongs to Venus. iv

The fragmentary ll. 17^a-17^b are incomprehensible. Intelligible text begins 56 verses later. Somewhere in this lost piece there must have been a scene in which Cacistus finds out about Nicodemus' lot and another scene in which Nicodemus overhears that Dinia is looking for a worker.

*** 17^a-
17^b

PLAUTUS

17^c in ***
 17^d qu ***
 17^e ser ***
 17^f *** q ***
 17^g *** ico

DINIA. NICODEMVS

18 DIN est quo * nec <tem>pus censeo.
 NIC quid ais? licet<ne?>
 DIN m>axum<e, si>quid est opus.
 20 sed quid est negoti?
 NIC te ego audi<ui di>cere
 operarium te uelle ru<s cond>uc<ere>.
 DIN re<ct>e audiuisti.
 NIC quid uis operis <fie>ri?
 DIN quid t>u istuc curas? an mihi tutor additu's?
 NIC dare possum, opinor, satis bonum operarium.
 25 DIN est tibi [in] mercede seruos quem des quispiam<m>?
 NIC inopia seruom <est>. i<ta fit ut> e<g> o me loc.
 DIN quid tu? locastin q<uaeso te umquam quoipiam>?
 nam equidem te m<ercennarium haud esse arb>itror.
 NIC non sum, si quidem tu no<n uis mercedem dare>.
 30 uerum, si pretium das, du<c me te>cum simul.
 DIN laboriosa, adulescens, uita est rustica.
 NIC urbana egestas edepol aliquanto magis.
 DIN talis iactandis tuae sunt consuetae manus.

18-23 *suppl. Studemund* 25 *in del. Goetz*
 26 *est add. Bücheler, cetera add. Leo*
 27 *suppl. Studemund* 28-29 *suppl. Leo*
 30 *suppl. Brugman*

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The following scene shows us Nicodemus asking Dinia for work. Not much seems to have been lost at its beginning.

DIN It is *** nor do I think it's time.

NIC What do you say? May I?

DIN By all means, if you need anything. But what's the matter? 20

NIC I've heard you say that you want to hire a laborer for your country estate.

DIN You've heard correctly.

NIC What sort of work do you want done?

DIN Why do you care about that? Have you been assigned to me as my guardian?

NIC I think I can give you a sufficiently good laborer.

DIN Do you have any slave that you can let out for a wage? 25

NIC I have no slaves. This is how it comes about that I'm hiring myself out to you.

DIN (*looking him over*) What about you? Please, have you ever hired yourself out to anyone? Well, I for one don't think you're a paid worker.

NIC I'm not, at least if you don't want to give me any pay. But if you are prepared to give me wages, take me along with you. 30

DIN Young man, life in the country is hard.

NIC Poverty in the city is quite a bit more so.

DIN Your hands are used to throwing dice.

PLAUTUS

- NIC at qualis exercendas nunc intellego.
- 35 DIN mollitia urbana atque umbra corpus candidum est.
 NIC Sol est ad eam rem pictor: atrum fecerit.
 DIN heus cunil *** illic estur *** so ***.
 NIC misero male ess<e fuerit> con<senta>ne<um>.
 DIN quod aps te *** cp *** t quaeso ut m<ih>i impertias.
- 40 NIC si tibi pudico <homine> est opus et non malo,
 qui tibi <fid>elior sit quam serui tui
 cibique minimi maxumaque industria,
 minime mendace, em me licet conducere.
- DIN non edepol equidem credo mercennarium
 te esse.
- 45 <NIC an> non credis? non *** <c>ondu<ci> arbit<ror>
 n *** st dicat simul
 *** operarium.
- DIN iam *** unde conducam mihi
 multum labor<et, p>aullum mereat, paullum edi<t>.
- 50 NIC minus operis nihilo faciam quam qui plurimum,
 nec mihi nisi unum prandium quicquam duis
 praeter mercedem.
- DIN quid merendam?
 NIC ne duis
 nec cenam.
- DIN non cenabis?
 NIC immo ibo domum.
- DIN ubi habitas?
 NIC hic apud piscatorem Gorginem.

38 *suppl. Leo*

40 *homine add. Studemund*

41 <fid>elior *Studemund*

45 <NIC an> *add. Studemund* <c>ondu<ci> arbit<ror> *Leo*

49 *suppl. Studemund*

VIDULARIA

- NIC But I understand that they now need to be trained with wicker baskets.⁴
- DIN From urban luxury and shade your body is white. 35
- NIC Sun is the painter for this: he'll make me black.
- DIN Hey, *** is eaten there.
- NIC It'll be appropriate for a wretch to eat poorly.
- DIN What *** from you, I ask you to confide it to me.
- NIC If you need a decent man and not a bad one, someone 40
who is more loyal to you than your own slaves, a man of very little food and very great industry, and someone who is absolutely no liar, then here you are, you can hire me.
- DIN I really don't believe that you're a paid worker. 45
- NIC You don't believe me? I don't think *** can be hired ***
he should say at the same time *** a laborer.
- DIN Now from where I can hire *** for myself, he should
work much, earn little, eat little.
- NIC I'll do no less work than the one who does most, and you 50
needn't give me anything besides a single lunch, apart from my pay.
- DIN What about an afternoon snack?
- NIC You needn't give me one, nor a dinner.
- DIN You won't dine?
- NIC No, I'll go home.
- DIN Where do you live?
- NIC Here, with the fisherman Gorgines.

⁴ By making and repairing them.

PLAUTUS

- 55 DIN uicinus igitur es mihi, ut tu praedicas.

GORGINES. CACISTVS. ASPASIVS

FRAGMENTA

- v GOR animum aduertite ambo sultis. uidulum hic apponite;
ego seruabo, quasi sequestro detis; neutri reddibo,
donicum res iudicata erit haec.
- vi ASP hau fugio sequestrum.
- 56 CAC ibo et quaeram, si quem possim sociorum nanciscier
seu quem norim, qui aduocatus assit. iam hunc noui lo-
cum.
hicin uos habitatis?

55 post hunc uersum centum quinquaginta uersus perierunt in A

VIDULARIA

DIN Then you're my neighbor, from what you say.

55

Around 150 verses have been lost in A after l. 55. Dinia and Nicodemus leave for the countryside. The Greek original is likely to have had an act break at this point.

Fr. v-vi⁵ fall within this gap. Cacistus went fishing, found the traveling-bag, and encountered Aspasius on his way back. Aspasius, who knows the owner of the bag, wants it to be returned, but Cacistus opposes him. Cacistus suggests arbitration. In fr. v we meet Gorgines, who is willing to be an arbitrator. In fr. vi Aspasius agrees.

GOR Please pay attention, both of you. Put the traveling-bag here. I'll watch over it as if you were depositing it with me; I won't return it to either of you until this issue has been settled. v

ASP I'm not refusing to deposit it. vi

Cacistus, who seems new to the area, is now looking for legal assistance. He has found out that Gorgines is the master of Aspasius and believes that he will lose the argument and his booty.

CAC I'll go and look to see if I can get hold of any comrade or if I know anyone who could assist me as advocate. I know this place now. Do you two live here? 56

⁵ Fr. v and vi: Prisc. *gramm.* 2.224, we find both *sequestre* (third declension) and *sequestrum* (second declension), meaning "deposit."

PLAUTUS

- GOR hisce in aedibus: huc adducito.
 at ego uidulum intro condam in arcam atque ocludam
 probe.
 60 tu si quem uis inuenire tibi patronum, quaerita;
 perfidiose numquam quicquam hic agere decretum est
 mihi.
 CAC quor, malum, patronum quaeram, postquam litem per-
 didi?
 ne <ego> homo miser e<t scelestus dudum at>que
 infelix fui,
 uidulum q<ui> ubi u<id>i, non me circumspexi cen-
 tiens;
 65 uerbero illic, inter mu<rto> locust, in<de> insidias
 dedit.
 tam scio quam med hic stare: captam praedam perdidit,
 nisi quid ego mei simile aliquid contra consilium paro.
 hic astabo atque opseruabo, si quem amicum conspi-
 cer.

DINIA. NICODEMVVS. CACISTVS

- DIN ne tu edepol hodie miserias multas tuas
 70 mihi narrauisti, eoque ab opere maxume
 te abire iussi, quia me miserebat tui.
 CAC illic est adulescens quem tempe<st>as e mari
 eiecit *** t *** s atque arg *** en *** m *** rom
 et iam ego audiui *** d *** mr *** mmut ***.
 75 in opus ut sese collocauit quam <cit>o!
 <po>l hau cessauit, postquam t<erra>m attigi<t>.

63 *suppl. Leo* 64 *suppl. Studemund*

65 *suppl. F. Skutsch*

73 -fic- A, eiecit Marx

75-76 *suppl. Studemund*

VIDULARIA

GOR (*pointing*) Yes, in this house; bring him here. But I shall put the traveling-bag inside in a chest and close it properly. (*to Cacistus*) You must look around if you want to find yourself a patron; I'm resolved never to do anything treacherously in this matter. 60

Exeunt GORGINES and ASPASIUS into their house.

CAC (*going toward the left exit*) Why the deuce should I look for a patron after losing the dispute? Really, I was a wretched, cursed, and unlucky fellow a while ago, since I didn't look around myself a hundred times when I saw it. As for that crook, there's a place among the myrtle trees, from there he ambushed me. I know it as surely as I know that I'm standing here: I've lost the booty I caught, unless I prepare some countercounsel similar to myself.⁶ I'll stand here and watch if I can see any friend. (*steps aside*) 65

Enter DINIA and NICODEMUS from the left, without noticing CACISTUS.

DIN Really, you've told me your many misfortunes today, and so I told you strongly to leave your work behind because I felt pity for you. 70

CAC (*aside*) That's the young man whom the storm cast ashore from the sea *** and *** and I've heard already ***. How quickly he hired himself out to work! He didn't hang back after touching dry land. 75

⁶ A pun; his name *Cacistus* (*kakistos* in Greek) means "worst, most objectionable."

PLAUTUS

- DIN mirum est ni a<udiui> tuam u<ocem u>squa<m gen-
tium>.
nos uos parenti *** dare possu *** tus fu ***.
rem mihi na<rrauit>; ede<po>l i simul ***
- 80 puer isishi *** isp *** <ma>gis.
- NIC egentiozem <ho>minem <quam ego su>m neminem
neque esse credo nec fuisse nec fore.
- DIN caue tu istuc dixis. immo etiam argenti minam,
quam med orauisti ut darem tibi faenori,
iam ego afferam ad te. faenus mihi nullum duis.
- 85 NIC di tibi illum faxint filium saluom tuom,
quom mihi qui uiuam copiam inopi facis.
sed quin accedat faenus, id non postulo.
- DIN defaenerare hominem egentem hau decet.
90 quam ad redditurum te mihi dicis diem
caue demutassis.
- NIC usque donec soluero

77 si A, ni *Studemund* (qui hunc uersum suppleuit)

79 *suppl. Studemund* 81 *suppl. Studemund*

82 atque A ut *uidetur*, neque *Studemund*, aequae *Lindsay*

89 <con>decet *Studemund*

7 Fr. vii: Non. 178 L., *icere* means "to hit." Fr. viii: Porph. *ad Hor. carm.* 1.38.7: Plautus uses feminine *myrteta* (myrtle grove). Fr. ix: Non. 751 L., the deponent *luctari* (grapple) can also take active endings. Fr. x: Prisc. *gramm.* 2.528, the perfect of pono (I place) is *posui*, but Plautus still has *posiui*. Fr. xi: Prisc. *gramm.* 2.165, *claxendix*, a shell used to cover a seal, is feminine. Fr. xii: Non. 395 L., *contendere* can mean "to compare." Fr. xiii: Prisc. *gramm.* 2.317, the genitive of *Soteris* is *Soterinis*. Fr. xiv: Fulg. *serm. ant.* 53, a *culleus* is a sack that criminals were sewn into before being thrown into the sea. Fr. xv: Fulg. *serm.*

VIDULARIA

- DIN I'm sure I must have heard your voice somewhere before. We *** you *** parent *** be able to give ***. He told me the story. Do go along ***. A boy *** more. 80
- NIC I don't think that there's any man poorer than I am, or ever has been, or ever will be.
- DIN Take care you don't say that. No, I'll also bring you the silver mina now which you've asked me to give you on interest. But you needn't give me any interest. 85
- NIC May the gods save that son of yours for you, since in my need you give me the means to live. But I don't expect that no interest should be added.
- DIN One ought not to ruin a poor man by demanding interest. (*pretending to be stern*) Make sure you don't change the date by which you say you'll repay me. 90
- NIC Until I've paid you ***

The rest of the play is lost in the palimpsest, but a number of grammarians quote passages of the remaining sections because of grammatical peculiarities.⁷ Fr. vii could be spoken by Dinia, reminiscing about his lost son. He prefers his son being dead to him having to beg. Fr. viii–xi are probably spoken by Cacistus, either in a monologue or when he asks Dinia to assist him. Fr. xii and xiii are to be assigned to the arbitration; Aspasius and Cacistus are fighting against each other. Fr. xiv–xvi come from the recognition scene. Nicodemus describes the seal made with

ant. 15, a *horia* is a small fishing boat. Fr. xvi: Non. 201 L., *mendicari* (deponent) is an alternative form of *mendicare* (active), "beg." Fr. xvii: Non. 148/764 L., *expalpare* or *expalpari* means "to wheedle out." Fr. xviii: Philarg. *ad Verg. ecl.* 2.63, *leo*, "lion," can also refer to the female of the species. Fr. xix: Non. 326 L., *pedis*, "louse," is mostly masculine, but can be feminine in Plautus.

PLAUTUS

FRAGMENTA

- vii (xvi) DIN malim moriri meos quam mendicariet:
boni miserantur illum, hunc irrident mali.
- viii (vii) CAC ibi ut piscabar, fuscina ici uidulum.
- ix (viii) CAC nescioqui seruos e myrteta prosil[u]it.
- x (ix) CAC quid multa uerba? plurimum luctauimus.
- xi (x) CAC nunc apud sequestrum uidulum posiuimus.
- xii (xiv) ASP iube hunc in culleo insui
atque in altum deportari, si uis annonam bonam.
- xiii (xv) CAC malo hunc alligari ad horiam,
ut semper piscetur, etsi sit tempestas maxuma.
opposita est claxendix.
- xiv (xi) NIC at ego signi dicam quid siet.
- xv (xii) ASP signum recte comparebat; huius contendi anulum.
- xvi (xiii) NIC immo id quod haec est nostra patria, et quod hic meus
<est> pater,
illic autem Soterinis est pater.
- xvii nunc seruos argentum a patre expalpabitur.

fr. ix (viii) prosil[u]it *Bothe*

fr. xvi (xiii) nostra est *codices*, *transp. Calderan* est *add. Bothe*

VIDULARIA

the ring of Soteris, Aspasius recognizes the seal, and Dinia and Gorgines are discovered to be the fathers of Nicodemus and Soteris, respectively. Fr. xvii–xix are difficult to situate within the play. Fr. xvii describes a slave who will steal from his master in order to support his master's son. Fr. xviii is too general to be located with any certainty. And all that can be said about fr. xix is that the person who removes lice is not identical with the person having lice, but again the absence of context makes it problematic.

- | | | |
|-----|--|-----------------------|
| DIN | I'd prefer my family members to die rather than beg: good men have pity on the former, bad men ridicule the latter. | vii (xvi) |
| CAC | As I was fishing there, I hit the traveling-bag with my trident. | viii (vii) |
| CAC | Some slave leaped out from the myrtle grove. | ix (viii) |
| CAC | Why should I use many words? We grappled a lot. | x (ix) |
| CAC | Now we've placed the traveling-bag with a depositary. | xi (x) |
| ASP | Have him sewn into a sack and taken out into deep sea, if you want a good supply of corn. ⁸ | xii (xiv) |
| CAC | I'd prefer him to be tied to a fishing boat, so that he's always fishing, even when there's an enormous storm.
A purple shell ⁹ is placed against it. | xiii (xv)
xiv (xi) |
| NIC | But I shall tell you what the seal looks like. | |
| ASP | The seal was perfectly clear; I've compared her ring with it. | xv (xii) |
| NIC | Rather, because this is our country and because this man is my father, while that man is the father of Soteris.
Now the slave will wheedle money out of the father. | xvi (xiii)
xvii |

⁸ At Rome, parricides were sewn into sacks and thrown into the Tiber.

⁹ The shell of the purple-dye sea snail.

PLAUTUS

- xviii nam audiui feminam ego leonem semel parere.
 xix ubi quamque pedem uiderat, suffurabatur omnis.

FRAGMENTA DVBIA

- i myrtum
 ii acm ***
 *** quod rogo
 *** n<ec> fu***
 iii sed leno egreditur foras,
 hinc ex occulto sermonatus sublegam.

fr. dub. ii *inter acm et quod rogo spatium est duodeuiginti uersuum*

fr. dub. iii *sermone atus codices, sermonatus Lindsay, sermonem eius Mercerus*

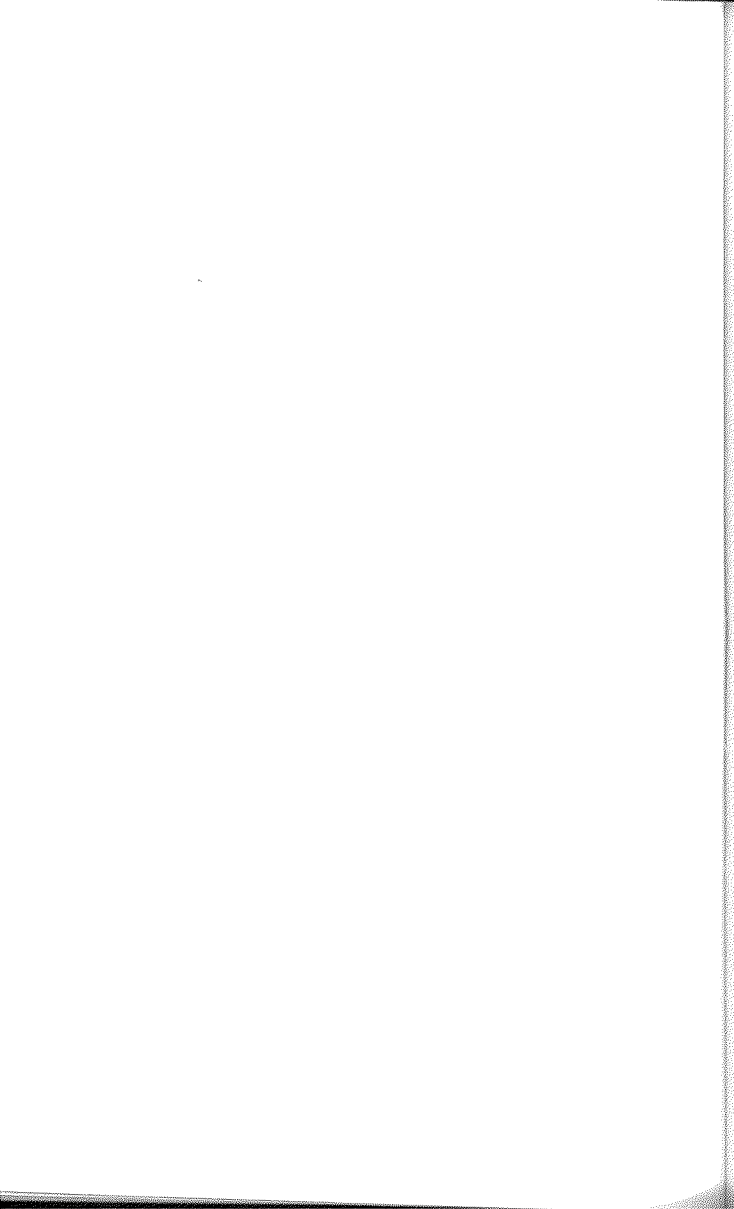
VIDULARIA

Well, I've heard that a lioness gives birth only once.¹⁰ xviii
 Whenever he saw a louse, he secretly removed them xix
 all.

Three more fragments are attested, but it is unclear if they belong to our play and if so, where they fit. In fr. i, Porphyry (ad Hor. carm. 1.38.7) attests a neuter form of the noun for "myrtle tree," but without giving any context; as he also quotes from the Vidularia in this passage, the neuter form could come from here as well. Fr. ii comes from the palimpsest (folio 485-86, part of a bifolio), and even though it cannot be excluded that the letters belong to a lost part of the Cistellaria, they are more likely to be part of our play. Fr. iii is ascribed to the Aulularia by Nonius (523 L.), but that play contains no pimp. Leo assigned the fragment to the Vidularia, although it could also come from a play outside the Varronian canon or from a different writer altogether.

a myrtle tree	i
*** what I ask *** nor was.***	ii
But the pimp's coming out; I'll take in his conversation from here from a hidden spot.	iii

¹⁰ Gellius (13.7.1-2) quotes Herodotus (3.108), who claims that a lioness gives birth only once in her life, and to only one cub. This ancient belief is obviously false, otherwise the species would become extinct. A lioness can give birth several times during her lifespan, and normally produces between one and four cubs per birth.



FRAGMENTS OF LOST PLAYS



INTRODUCTORY NOTE

In addition to the twenty-one comedies of the Varronian canon, which were the only ones unanimously considered to be genuinely Plautine by scholars in antiquity, fragments from other plays have come down to us as quotations by grammarians, lexicographers, and men of letters. Since Plautus was the most prolific writer of comedy in Rome, even plays not stemming from his hand were commonly ascribed to him; unfortunately, this means that none of the fragments can be regarded as belonging to Plautus with absolute certainty. Even though absolute certainty can no longer be reached, there are varying degrees of likelihood. I follow Monda's arrangement of the fragments¹ because it shows most clearly what these degrees of likelihood are.

In the first category of fragments (ll. 1-119), we find all those not only ascribed to Plautus but also transmitted together with the names of their plays; since each of these plays was believed to go back to Plautus by at least one

¹ As I do not follow Monda's spelling conventions, I have placed the *Phago* after the *Parasitus piger*, retaining, however, Monda's line numbers because they have become standard. (In Monda's edition the *Phago* is written *Pago* and hence precedes the *Parasitus medicus* as well as the *Parasitus piger*.)

PLAUTUS

ancient scholar, our chances of reading genuine Plautus are highest in this section.² The second category (ll. 120-206) comprises fragments assigned to Plautus but transmitted without the names of the plays; in theory the likelihood of reading true Plautine material ought not to be lower here than in the first category, but in practice the failure of the grammarians in question to mention a specific comedy may reflect the tendency for unusual words or grammatical phenomena to be randomly ascribed to Plautus as a major representative of archaic diction. The last category (ll. 207-48) contains three main types of fragments: those which have been transmitted under the name of Plautus, but where serious doubts about their genuineness exist; those which have been transmitted under the name of Plautus by one author and under someone else's name by another; and those which have been transmitted not only without the names of the plays they come from, but also without the name of Plautus. All the fragments of this third type have on various grounds been associated with Plautus by modern scholars, sometimes convincingly and sometimes not. A brief discussion of both types belonging to the third category is found at the beginning of that section.

None of our fragments come from the Ambrosian pa-

² Among these fragments I have not included the two plays of which we have titles, but no text; they are the *Anus* ("The Old Woman") and the *Bis compressa* ("The Twice-Raped Woman"). Gellius (3.3.9) tells us that Varro began his book on Plautine comedies with the statement of Accius that they were not the work of Plautus; but the fact that Accius had to make such a statement indicates that it was not uncontroversial.

FRAGMENTS

limpest or the Palatine manuscripts, which are dedicated specifically to Plautus; rather, they are quotations by ancient scholars made in the context of discussions of grammar, lexicography, or literature. Since the manuscripts of these authors have not been discussed in the general introduction in volume 1, I have added a brief list of sigla after the bibliography (otherwise the textual notes would be incomprehensible); for a fuller list of sigla I refer to Monda's critical edition. It should also be noted that Festus, Paul the Deacon, and Nonius are cited according to Lindsay and that Charisius is cited according to Barwick.

So far nothing has been said about the content of these fragments. Many of them are only one word long and thus do not allow for literary analysis, while the longer ones often reflect stock themes of Roman comedy, for instance the hungry hanger-on or the extravagant lover. But not even in the case of plays for which several fragments exist can we reliably reconstruct plots. Many fragments were cited because they exhibit unusual linguistic features; if these fragments were all we had of Plautus, our picture of his language would be even more unreliable than our literary assessment.

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SIGLA

Festus

- F Naples, Bibl. Nazionale, IV A 3 (Farnesianus);
11th century

Fronto

- A Milan, Bibl. Ambrosiana, E 147 super.; 5th century
V Vatican, Bibl. Apostolica, Vat. lat. 5750; 5th cen-
tury

Fulgentius

- P Vatican, Bibl. Apostolica, Pal. lat. 1578; 9th century
R Vatican, Bibl. Apostolica, Reg. lat. 1462; 11th cen-
tury

Isidore of Seville

- B Bern, Burgerbibliothek, 101; 9th/10th century
C Leiden, Bibl. der Rijksuniversiteit, Vossianus lat. F
74; 9th/10th century
D Basel, Öffentliche Bibl. der Universität, F. III. 15;
8th century
E Paris, Bibl. Nationale, lat. 13028; 8th century
F Weilburg, Gymnasialbibl., 3; 9th century
K Wolfenbüttel, Herzog August Bibl., Weissenburg
64; 8th century
M Cava dei Tirreni, Bibl. dell'Abbazia della SS. Trin-
ità, 23; 8th century

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- N Karlsruhe, Badische Landesbibl., Aug. 57; 8th century
 P St. Gallen, Stiftsbibl., 235; 9th century
 T Madrid, Bibl. Nacional, 10008; 11th century
 U El Escorial, Real Bibl. del Monasterio, T. II. 24; 9th century
 V El Escorial, Real Bibl. del Monasterio, Et. I. 14; 9th century

Macrobius

- A Cambridge, University Library, 260; 13th century
 B Bamberg, Staatsbibl., class. 9 (M. V. 5); 9th century
 F Florence, Bibl. Medicea Laurenziana, Plut. 90 sup. 25; 12th century
 M Montpellier, Bibl. Universitaire, Section de médecine, 225; 9th century
 N Naples, Bibl. Nazionale, V B 10; 9th century
 P Paris, Bibl. Nationale, lat. 6371; 11th century
 R Vatican, Bibl. Apostolica, Reg. lat. 2043; 10th century
 T El Escorial, Real Bibl. del Monasterio, Q. I. 1; 15th century
 V Vatican, Bibl. Apostolica, Reg. lat. 1650; 10th century

Nonius

- L Leiden, Bibl. der Rijksuniversiteit, Vossianus lat. F 73; 9th century

FRAGMENTS

Priscian

- G St. Gallen, Stiftsbibl., 904; 9th century
- K Karlsruhe, Badische Landesbibl., Aug. 132; 9th century
- L Leiden, Bibl. der Rijksuniversiteit, BPL 67; 9th century

Varro

- F Florence, Bibl. Medicea Laurenziana, Plut. 51. 10; 11th century

FRAGMENTA

FRAGMENTA FABULARVM VNA CVM NOMINIBVS TRADITARVM

ACHARISTIO

1 quam ego tanta pauperaui per dolum pecunia

2 panem et polentam, uinum, *murrinam*

ADDICTVS

opus facere nimio quam dormire mauolo:
ueternum metuo. ***

FRAGMENTS

FRAGMENTS OF PLAYS TRANSMITTED WITH THEIR NAMES

ACHARISTIO

1 whom I despoiled of so much money through a trick

Non. 230: *pauperare* means "to make poor."

2 bread and barley groats, wine, liqueur wine

Plin. *nat.* 14.92: *murrina*, "wine scented with myrrh," was highly appreciated among the ancients.¹

¹ Despite this assertion by Pliny, *murrina* is probably to be derived differently and seems to have been made from boiled-down must and grapes.

THE BONDMAN

I much prefer doing work to sleeping; I'm afraid of torpor.

Serv. Dan. *georg.* 1.124: *ueternus* means "torpor."

PLAUTUS
AGROECVS

5 quasi lupus ab armis ualeo, clunes infractos fero.

ARTEMO

1 nunc mihi licet quiduis loqui, nemo hic adest superstes.

2 <mu>lionum nauteam fecisset.

<mu>lionum *Ursinus*

8 3 rauim

8^a 4 Plautus in *Artemone* carnificem dicebat se illectare.

ASTRABA

1 sequere assecue, Polybadisce, meam spem cupio consequi.

FRAGMENTS

THE RUSTIC

I'm as healthy as a wolf as far as my shoulders are concerned;
it's broken haunches that I carry around.

Non. 289: *clunes*, "haunches," can be masculine.

ARTEMO

1 Now I may say anything, there's no witness here.

Fest. 394-96: *superstes* means "standing by as witness."

2 He would have made the tanning liquid of mule-drivers.

Fest. 164, Paul. Fest. 165: *nautea* is a type of plant used by tanners; it causes nausea.

3 hoarseness

Fest. 340, Paul. Fest. 341: *rauis* means "hoarseness."

4 Plautus said in the *Artemo* that an executioner was luring him on.

Nonliteral citation of Plautus from a letter in the Codex Bambergensis Class. 18 f. 117v; the point of citing Plautus is to show that he is distinct from Plato; the quotation goes back to a part of Festus that is now lost.

THE PACK-SADDLE

1 Follow me closely, Polybadiscus, I'm keen to pursue the one I hope for.

PLAUTUS

10 POL sequor hercle equidem; nam lubenter meam speratam
consequor.

2 axitiosae annonam caram e uili concinnant uiris.

3 quasi tolleno aut pilum Graecum reciprocas plana uia.

4 terebratus multum sit, [et] supscudes addite.

et del. Ritschl

5 apluda(m)

15 6 terebra tu quidem pertundis.

FRAGMENTS

POL Yes, I am following you; I'm pursuing the bride I hope for with pleasure.

Varro *ling.* 6.73: *spes*, "hope," and *spons*, "will," are probably etymologically related.¹

¹ To the modern etymologist such a connection must seem impossible.

2 Women extravagant in their use of toiletries turn market prices from cheap to dear to the disadvantage of their husbands.

Varro *ling.* 7.66: *axitiosae* are "women acting together," from *agere*, "act."¹

¹ A false etymology. A woman is *axitiosa* if she uses too much *axitia*, a toiletry article of unclear meaning.

3 Like a swing beam or a Greek pile driver¹ you move backward and forward on a regular course.

Fest. 342: *reciprocare* means "move backward and forward."

¹ The *tolleno* is a device for lifting objects; the *pilum Graecum* is a mechanical pestle.

4 It should have many holes drilled into it; add pegs.

Fest. 398–400: *subscudes* are pegs used to connect timbers.

5 chaff

Gell. 11.7.5: *apluda* means "chaff."

6 You're perforating me with a drill.

PLAUTUS

7 dare pedibus protinam sese ab his regionibus

BACARIA

PAR quis est mortalis tanta
 fortuna affectus umquam
 quanta nunc ego sum, quoius haec uentri portatur
 pompa?
 20 uel nunc qui mi in mari acipenser latuit antehac, cuius
 ego
 latus in latebras reddam meis dentibus et manibus.

19 quanta *T*, quam *MR*, qua *ABFNPV*

BOEOTIA

I PAR ut illum di perdant, primus qui horas repperit
 quique adeo primus statuit hic solarium;
 qui mihi comminuit misero articulatim Diem!
 25 nam <unum> me puero Venter erat solarium,
 multo omnium istorum optimum et uerissimum.
 ubi is te monebat, esses, nisi quom nil erat.
 nunc etiam quom est non estur, nisi Soli lubet.
 itaque adeo iam oppletum oppidum est solariis,
 30 maior pars populi aridi reptant fame.

25 unum *add. Hertz*

28 quod *VPC*, quid *R*, quom *Bothe*

FRAGMENTS

Non. 87: *exterebrare* means "get something out with a drill," both literally and metaphorically. Plautus jocularly uses *terebrā*, "drill," in a metaphorical sense as well, in a phrase that means "to try to get information."

7 that he is taking flight from this area directly

Non. 598-99: *protinam*, "directly," is a by-form of *protinus*.

BACARIA

What mortal has ever had as great luck as I do, for whose belly this array of dishes is carried in a procession? Now for instance the sturgeon, which was hidden from me in the sea before, and whose side part I'll return to the darkness with my teeth and hands.

Macr. *Sat.* 3.16.1-2: the sturgeon used to be a delicacy.

THE WOMAN FROM BOEOTIA

1 May the gods ruin the fellow who first invented hours, and moreover the one who first set up a sundial here; poor me, he tore Day to pieces for me, limb by limb! When I was a boy, Belly was your only sundial, and by far the best and truest of them all. When he reminded you, you'd eat, unless there was nothing there. Now even when there is something there one doesn't eat, unless Sun sees fit. What's more, the town is now so full of sundials, the majority of the population creep around dry from hunger.

Gell. 3.3.3-5: the style of this fragment proves that the *Boeotia* was written by Plautus.

PLAUTUS

2 ubi primum accensus clamarat meridiem

CAECVS uel PRAEDONES

1 nil quicquam factum nisi fabre nec quicquam positum sine
loco,
auro, ebore, argento, purpura, picturis, spoliis, ***,
tum statuis ***

33 lacunam indicat Winter

35 2 neque eam inuito a me umquam abduces.

3 spectauī ludos magnifice atque opulenter.

4 plure altero tanto quanto eius fundust uelim.

5 ita sunt praedones: prorsum parcunt nemini.

FRAGMENTS

2 as soon as the orderly had announced midday

Varro *ling.* 6.89: *accensus*, "orderly," can also be used like *praeco*, "herald."

THE BLIND MAN or THE BRIGANDS

1 Nothing has been made unless it was made skilfully, nothing was set up without its place, gold, ivory, silver, purple, paintings, spoils, ***, and then statues ***

Char. *gramm.* 259: *fabre*, "skilfully," is the adverb of *faber*, "skillful."

2 You'll never take her away from me against my will.

Char. *gramm.* 263: *inuito*, "against someone's will," is an adverb like *falso*, "wrongly."

3 I've watched the games in splendid and sumptuous fashion.

Char. *gramm.* 271: *opulenter*, "sumptuously," is an adverb in *-ter* where we would expect one in *-e*.

4 I'd like it sold at a price that's twice as high as the price of his estate is.

Char. *gramm.* 274: Plautus uses the adverb *plure*, "at a higher price."

5 That's what brigands are like: they spare absolutely no one.

Char. *gramm.* 274: Plautus uses *prorsum*, "absolutely."

PLAUTUS

6 in¹ peregre [est]?

est *del. Leo* (in = isne)

¹ Plautus does not combine *peregre* with prepositions, so *in* must be the same as *isne*.

40 7 A uelim te arbitrari factum. B sedulo est.
summouentur hostes,
remouentur lapides.

40 *sedulum codd.*, *sedulo Leo*

8 *** si non strenue fatetur ubi sit aurum,
membra exsecemus serra. ***

45 9 nil feci secus quam me decet.

10 A quis tu es qui ducis me? B mu. A perii hercle! Afer est.

FRAGMENTS

6 Won't you go abroad?

Char. *gramm.* 275: *peregre*, "abroad," is a form used for direction (rather than location).

7 A I'd like you to think that it has been done. B There's no guile in it. The enemy is driven off, the stones are removed.

Char. *gramm.* 283: Plautus uses the adverb *sedulum*.¹

¹ This should probably be *sedulo*, "without guile, sincerely."

8 *** If he doesn't confess promptly where the gold is, let's cut his limbs off with a saw. ***

Char. *gramm.* 283: Plautus uses the adverb *strenue*, "promptly."

9 I haven't done anything differently from how I ought to.

Char. *gramm.* 285: Plautus uses the adverb *secus*, "differently."

10 A Who are you, who are leading me?

B Mu.

A I'm ruined! He's a Carthaginian.

Char. *gramm.* 313: Plautus uses the interjection *mu*.¹

¹ Perhaps *mu* should be interpreted as Punic *MH*, "what?" *Afer* can refer to any African, but is often used of the Carthaginians, who spoke Punic.

PLAUTUS
CALCEOLVS

*** molluscam nucem
super eius dixit impendere tegulas.

CARBONARIA

1 *** ego pernam, sumen, sueres, spetile, callum, glandia

50 2 patibulum ferat per urbem, deinde affigatur cruci.

3 *** secundum eampse aram aurum apscondidi.
ipsam *codd.*, eampse *Fleckeisen*

FRAGMENTS

THE SLIPPER

*** He said that a soft-shelled nut tree overhung his roof tiles.

Macr. *Sat.* 3.18.9-11: *nux mollusca* refers to a nut with soft shells; the tree does not grow in Italy because the climate is unsuitable.¹

¹ According to Pliny (*nat.* 15.24.91), we are dealing with a type of almond. Macrobius, however, seems to confuse the nut with the peach.

THE CHARCOAL PLAY

1 I *** ham, sow's udder, chops, belly meat, crust, sweet-breads

Fest. 444-46: *spetile* is a cut of pork from below the navel.

2 Let him carry the gibbet through the city and then let him be put on the cross.

Non. 327: *patibulum*, "gibbet," is neuter, even though some authors (but not Plautus) have a masculine by-form in *-us*.

3 *** I hid the gold next to the altar itself.

Prisc. *gramm.* 2.516: *apscondere* can have *apscondidi* as perfect.¹

¹ The classical form *apscondi* has lost its reduplication.

PLAUTUS

†CESISTIO†

di<s> sribula <a>ut de lumbo opscena uiscera

distribula *F*, dis sribula *Buecheler* ut *F*, aut *Schoppius*

COLAX

1 batiolam auream octo pondo habebam, accipere noluit.

55 2 qui data fide firmata fidentem fefellerint,
subdoli supsentatores, regi qui sunt proximi,
qui aliter regi dictis dicunt, aliter in animis habent

56 animis *Anon. RecFr. apud van den Hout, animo A*

3 si me tu hodie irritaueris, numquam quicquam ***.

inuitaueris cod., inritaueris Leo

4 *nexum*

FRAGMENTS

†CESISTIO†¹

the ox's haunch for the gods, or the unclean organs from the loins

Varro *ling.* 7.67: *stribula*, "ox's haunch," refers to the meat around the hip.

¹ The title of the play is corrupt.

THE FLATTERER

1 I had a golden drinking vessel of eight pounds, but he didn't want to take it.

Non. 874: *batiola*, "drinking vessel," is attested in the *Colax*.

2 who have deceived the man who trusted them, after giving him their word and vouching for it, the tricky flatterers, who are closest to the king, and who speak words to the king in one sense, but have different intentions on their minds

M. Caes. ad Front. 28.7-16 van den Hout: Plautus describes the giving of bad advice neatly.

3 If you provoke me today, there will never be anything ***.

Schol. Verg. Veron. *Aen.* 2.670: the line is somewhat parallel to what Virgil wrote: *numquam omnes hodie moriemur inulti*, "never shall we all die without revenge today."

4 binding obligation

Varro *ling.* 7.105: *nexum* refers to a binding obligation between creditor and debtor.

PLAUTUS
COMMORIENTES

salam in puteum praecipis

CONDALIVM

60 tam crepusculo, ferae ut amant, lampades accendite.

fere F, ferae Buecheler

COPHINVS¹

pro!

¹ The name of the play is uncertain.

CORNICVLA

I quid cessamus ludos facere? circus noster ecce adest.

FRAGMENTS

MEN DYING TOGETHER

I'd jump into the well head first

Prisc. *gramm.* 2.280: *praecipēs*, "head first," is an older form of *praecipēs*.

THE RING

In such dusk as the wild animals like, put on the torches.

Varro *ling.* 7.77: *crepusculum*, "dusk," is a Sabellic word.¹ It refers to the time when there is doubt whether it is night or day.

¹ The origin of the word remains obscure, despite Varro's assertion.

THE BASKET

Wow!

Fest. 256, Paul. Fest. 257: *pro* (adverb rather than preposition) expresses admiration.

THE LITTLE CROW

I Why are we hesitating to have our games? Look, our entertainment is here.

Varro *ling.* 5.153: *circus* here refers to a soldier because those mocking him surround (*circum-ire*) him.¹

¹ A labored explanation. The soldier is the circus because the circus is the place for entertainment, and he is about to provide entertainment by being ridiculed.

PLAUTUS

2 qui regi latrocinatu's decem annos Demetrio
decem annos *Varro*, annos decem *Nontus*

3 pulchrum et luculentum hoc nobis hodie euenit proelium.

65 4 mihi Lauerna in furtis celerassit manus.
celerassit *L*, celebrassit *codices ceteri*

5 qui amant ancillam meam Phidyllum oculitus
fedulum codd., Phidyllum *Winter*

6 *** em te opsecro,
Lyde, pilleum meum, mi sodalis, mea salubritas.

7 fac, ere, olant aedes Arabice.

DYSCOLVS

70 *** uirgo sum, <si> nondum didici nupta uerba dicere?
si add. Welsh

FRAGMENTS

2 you who have served King Demetrius as a soldier for ten years

Varro *ling.* 7.52: ancient poets called soldiers *latrones*; Non. 195: *latrocinari* means "get a soldier's pay."

3 This battle has turned out beautiful and bright for us today.

Non. 87-88: *luculentus* means "beautiful, good, clear."

4 May Laverna accelerate my hands during my thefts.

Non. 196: Laverna is the goddess of thieves.

5 who are passionately in love with my slave girl Phidyllum

Non. 215: *oculitus* means "from the heart, passionately."

6 *** Look, I entreat you, Lydus, my felt cap, my comrade, my salvation.

Non. 325: we find both *pilleus* and *pilleum*, "felt cap," worn as a sign of manumission.

7 Master, see to it that the house smells in Arabian fashion.¹

Diom. *gramm.* 1.383: *olere*, "smell," belongs to the second conjugation, but in earlier texts also to the third conjugation.

¹ Incense was produced in Arabia.

THE GRUMPY MAN

Am I a virgin if I haven't learned to say married words yet?

Fest. 174: *nupta uerba*, "married words," are those words an unmarried girl is not supposed to say.

PLAUTUS
FAENERATRIX

1 heus tu, in barbaria quod dixisse dicitur
libertus suae patronae, id ego dico <tibi>:
“Libertas salue, uapula Papiria.”

72 tibi *add. Scaliger*

2 quae ego populabo probe

FRETVM

75 nunc [illud] est quod Arreti[ni] responsum ludis magnis dicitur:

“peribo si non fecero, si faxo uapulabo.”

75 illud *del. Fleckeisen* Arretini *codd.*, Arreti *Hertz*

FRAGMENTS

THE MONEY-LENDRESS

1 Hey you, I'm saying to you what a freedman is said to have said to his patroness in barbarian lands: "Greetings, Freedom; get a thrashing, Papiria."

Fest. 512: *barbaria*, "barbarian lands," refers to Italy, and *uapula Papiria*, "get a thrashing, Papiria,"¹ was proverbial; former slaves who said this wanted to show that they did not care about being threatened because they were now free.

¹ The *gens Papiria* was a family of high standing; a woman of that family would be called *Papiria*.

2 which I'll plunder properly

Diom. *gramm.* 1.401: *populari*, "plunder," can also have active endings.

THE STRAIT¹

Now comes the reply that is made in Arretium at the Great Games: "I'll perish if I don't do it; if I do do it, I'll get a thrashing."²

Gell. 3.3.7-8: the style of the *Fretum* shows that it was written by Plautus.

¹ Possibly the nickname of a prostitute who gulps down her lovers' possessions like the sea monster Charybdis.

² *Arretium* is modern Arezzo; the "Great Games" are votive games here, not the *ludi Romani* otherwise designated with this term.

PLAUTUS
FRIVOLARIA

1 commodo dictitemus

2 is mihi erat bilis, querquera, aqua intercus, tussis, febris.

querquera *om. Priscianus* aqua intercus *om. Paulus*

3 <nunc> sequimini med hac sultis, legiones omnes Lauer-
nae.

nunc *add. Monda*

80 4 A ubi rorarii estis? B assunt. A ubi sunt accensi? C ecce
<nos>.

nos *add. Bothe*

5 agite nunc, supsidite omnes, quasi solent triarii.

FRAGMENTS

THE TRIFLE PLAY

1 let's speak suitably

Char. *gramm.* 251: *commodo* is the same as *commode*, "suitably."

2 To me he was a bilious attack, shivering fit, dropsy, coughing, fever.

Fest. 308, Paul. Fest. 309: *querquera* means "shivering fit"; Prisc. *gramm.* 2.271: Plautus uses *intercus*, "subcutaneous."

3 Now follow me this way, please, all you legions of Laverna.

Fest. 388: *sultis*, "please," is the same as *si uoltis*, "if you wish."

4 A Where are you, skirmishers?

B They're here.

A Where are the supernumeraries?

C Look at us.

Varro *ling.* 7.58: *rorarii*, "skirmishers," begin a battle, and *accensi* are "attendants."¹

¹ Varro's connection of the *rorarii* with *ros*, "dew," is untenable, and here the *accensi* are "supernumeraries" rather than "attendants."

5 Come on now, crouch down, all of you, the way third-row fighters do.

Varro *ling.* 5.89: *pilani*, "javelin throwers," were called *triarii*, "third-row fighters," because they formed the third row of military formations; they used to crouch down (*supsidere*) in battle.

PLAUTUS

6 naue agere oportet quod agas, non ductarier.

7 superaboque omnis argutando praeficas.

85 8 d*** tunc papillae primulum
fraterculabant—illud uolui dicere,
“sororiabant.” <quid> opus est uerbi<s mihi>?

86 quid *add. Ursinus* uerbi<s mihi> *Monda in apparatu*

9 *** agnina tenen*** <stre>bulis

10 *** o amice ex multis mi une, Cephalio!

FUGITIVI

A age age, specta, uide uibices quantas! B iam inspexi. quid est?

agerge F, age age Scaliger

FRAGMENTS

6 You ought to do what you do energetically, not be dragged along.

Fest. 168: *nauos* means "quick, energetic."

7 I'll surpass all mourning women in chattering.

Non. 92: *praeficae* are women hired for mourning.

8 *** Then for the first time her breasts swelled up like two little brothers—I meant to say "like two little sisters." What need is there for words?

Fest. 380, Paul. Fest. 381: when girls' breasts swell in puberty, the term is *sororiare* (from *soror*, "sister"), while for boys the term is *fraterculare* (from *fraterculus*, "little brother").

9 *** of lambs *** with thigh meat

Fest. 410: *strebula* is an Umbrian word¹ referring to the hips of sacrificial animals.

¹ The origin of the word is far from certain.

10 *** O Cephalio, my one and only friend out of so many!

Prisc. *gramm.* 2.188–89: *unus*, "one, only," can have a vocative.

THE RUNAWAYS

A Come on, come on, look, see what enormous weals!

B I've looked at them. What is it?

Varro *ling.* 7.63: *uibex* means "weal."

PLAUTUS
GEMINI LENONES

90 dolet huic puello sese uenum ducier.

HORTVLVS

praeco ibi assit; cum corona quiqui liceat ueneat.

cuique *F*, quique *Scaliger*, quiqui *Trappes-Lomax per litteras*

LIPARGVS

nil moror mihi fucum in alueo, apibus qui peredit cibum.

NERVOLARIA

1 scobina ego illum actutum arrasi senem.

2 prohibentque moenia alia. unde ego fungar mea?

FRAGMENTS

THE TWIN PIMPS

This boy is distressed at being led away for sale.

Fest. 290-92: *puer*, "boy," has a diminutive *puellus*.

THE LITTLE GARDEN

An auctioneer should be present; he should be sold with a garland for any price he fetches.

Fest. 400: a garland was worn by prisoners of war when they were auctioned; the garland thus came to indicate low value.

LIPARGUS¹

I don't care for a drone in the hive to eat up the bees' food.

Prisc. *gramm.* 2.522: *edere*, "eat," mostly has *es* and *est* as second and third persons, but *edis* and *edit* (with short initial vowel) occur as well.²

¹ The meaning of this title is obscure.

² In our quotation, *peredit* is almost certainly a subjunctive rather than an indicative.

THE FETTER COMEDY

1 I forthwith fleeced that old man with a rasp.

Varro *ling.* 7.68: *scobina*, "rasp," is derived from *scobis*, "sawdust."

2 And other duties prevent me. From what means should I fulfill my own?

Fest. 128-30: *moenia* means "duties."

PLAUTUS

95 3 ocissime nos liberi possimus fieri

4 producte prodigum esse amatorem addecet.

5 uinum sublestissimum

6 insanum ualde uterque deamat ***

7 scrattae, scrupipedae, strittabillae, sordidae

scrupedae *Gellius et Nonius in lemmate* (crupede in uersu), scrupidam *Varro in lemmate* (ruppe.ides in uersu), scrupipedae *Mueller*

PARASITVS MEDICVS

101 1 in conspicillo asseruabam pallium,
opseruabam ***

FRAGMENTS

3 we could become free very swiftly

Fest. 192: the adverb *ocius*, "more swiftly," has a comparative and a superlative, but not an unmarked positive form.

4 A lover ought to be wasteful over a long period.

Fest. 254: *prodigere* (from which the adjective *prodigus* is derived) means "use up, waste."

5 very weak wine

Fest. 378: *sublestus* means "weak" or "causing weakness."

6 each of the two is crazily much in love with ***

Non. 185: *insanum* can be an adverb like the regular *insane*, "crazily."

7 wretched, bony, tottering, filthy women

Gell. 3.3.6: Favorinus assigned the *Nervolaria* to Plautus on the basis of this verse; Varro *ling.* 7.65 quotes the line as belonging to the *Cistellaria*; and Non. 248 quotes it as belonging to the *Aulularia*.

DOCTOR HANGER-ON

1 I looked at the mantle from a watching place, I observed it

Non. 118: a *conspicillum* is a "watching place."

PLAUTUS

103 2 *** cum uirgis caseum radi potest

104 3 addite lopadas, echinos, ostreas

105 4 domi reliqui exoletam uirginem

PARASITVS PIGER

106 1 inde hic bene potus primo crepusculo
 primo F, primulo Scaliger

107 2 domum ire coepi tramite dextra uia

FRAGMENTS

2 *** the cheese can be scraped off together with the rods¹

Non. 294: *caseus*, "cheese," has a neuter by-form, *caseum*.²

¹ Rods were used to make forms for pressing cheese and baskets for keeping it in.

² Actually, *caseus* refers to a piece of cheese, while *caseum* refers to cheese as a substance.

3 add limpets, sea urchins, and oysters

Non. 884: *lopadēs* are a type of mussel ("limpets").

4 I left a grown-up girl at home

Prisc. *gramm.* 2.489–90: *exoletus* (participle of *exolere*) means "big, grown up."

THE LAZY HANGER-ON

1 From there he *** at the first dusk, having had a good share of drink

Varro *ling.* 7.77: *crepusculum*, "dusk," is a Sabellic word.¹ It refers to the time when there is doubt whether it is night or day.

¹ The origin of the word is actually unclear.

2 I began to go home on the footpath on the right-hand street

Varro *ling.* 7.62: *trames*, "path," is derived from *transuersum*, "cross-wise."¹

¹ The etymology contains a true part: *trames* is indeed derived from *trans-*, "through," but the second element has nothing to do with *uersum*, "turned."

PLAUTUS

108 3 ambo magna laude lauti, postremo ambo sumus non nauci.

PHAGO

100 honos syncerasto periit, pernis, glandio.

perit *F*, periit *Spengel*

PLOCINVS

109 nam coloratilem frontem habet, petilust, habrus

petilis habris *codd.*, petilust habrus *Goetz*

SATVRIO

110 1 catulinam carnem esitauisse

FRAGMENTS

3 We both have an air of respectability because of great praise bestowed on us, but, lastly, we're both worthless.

Fest. 166: *naucum*, "thing of little worth," is of unclear etymology.

THE EATER

The high esteem for hotchpotch, ham, and sweetbread has been lost.

Varro *ling.* 7.61: *syncerastum* is a Greek word referring to a "hotch-potch."

PLOCINUS¹

he has a sunburned forehead and is thin and delicate

Non. 217: *petilus* means "thin, fine."

¹ The meaning of the title is obscure, and as it is transmitted in the ablative, it could equally well be *Plocinum*. If the latter, this could be a corruption of *Plocium*; Menander wrote a play called *Plocion*, "The Necklace," which was adapted by Caecilius.

SATURIO¹

1 that they used to eat dog meat

Paul. Fest. 39: Plautus says that the Romans "used to eat" (*esitauisse*) dog meat; the form *esitauisse* has the same meaning as *comedisse*.²

¹ A personal name; the hanger-on in the *Persa* is called Saturio, too.

² The citation is probably not literal.

PLAUTUS

2 retrahi nequitur quoquo progressa est semel

3 male tibi euenisse uideo. glaber erat tamquam rien.

4 succenturiatum require qui te delectet domi.

SCHEMATICVS

nam pater tuos numquam cum illa etiam limauit caput

FRAGMENTS

2 she can't be dragged back once she's gone somewhere

Fest. 160: Plautus uses passive forms of *nequire*, "be able."

3 I can see that you had bad luck. He was as smooth as a kidney.

Fest. 342-44: the *rienes*, "kidneys," used to be called *nefrundines*.

4 Find some replacement to entertain you at home.

Fest. 400: *succenturiare* means "to supply in order to fill up a century, to supply as a reinforcement."

SCHEMATICUS¹

for your father has never rubbed heads with her

Non. 525: *limare*, "rub, file off," also means "join."²

¹ Another obscure title, if it is a title at all; Ritschl conjectured *σχηματικῶς*, "in a figure of speech," which would refer to the Plautine metaphor (which, however, Nonius appears not to have understood properly).

² *Limare* does not mean "join." Nonius does not understand the metaphor ("rub heads" = "kiss").

PLAUTUS

SITELLITERGVS

115 1 A mulier es<t>, uxerculauit. B ego noui, scio axitiosa
quam sit. ***

115 mulieres *F*, mulier est *Seuffert*

2 A <quid> fit? B ea mihi insignitos pueros pariat postea
aut uarum aut ualgum aut compernem aut paetum aut
brocchum filium.

fit ea *F*, sit ea *W*, A <quid> fit? B ea *Monda*

TRIGEMINI

nisi fugissem [inquit] <in> medium, credo, praemorsisset ***

inquit *Gellii uidetur esse* in *add. Winter*

FRAGMENTS

THE BUCKET-CLEANER

I A She's a woman, she's played the part of a wife.

B I understand, I know how she overdoes it with toiletries.

Varro *ling.* 7.66: *axitiosae* are "women acting together," from *agere*, "act."¹

¹ Wrong etymology. A woman is *axitiosa* if she excessively uses *axitia*, an unidentified toiletry article.

2A What's going on?

B She'd bear me distinctive children afterward, a bowlegged son or a knock-kneed one or one with his thighs too close together or one with a squint or one with prominent teeth.

Fest. 514: *uulgus*, "knock-kneed," is the term given to people whose calves are not identical.

THE TRIPLETS

If I hadn't fled into the middle, I believe he'd have bitten off

Gell. 6.9.7: *mordere*, "bite," has a reduplicated perfect, but in compounds the reduplication is absent.

PLAUTUS

FABVLARVM INCERTARVM FRAGMENTA

120 1 Epeum fumificum, qui legioni nostrae habet coctum cibum

2 quod uolt densum, ciccum non interduo

3 gannit odiosus omni totae familiae

4 prosis lectis

5 penitissima(e)

125 6 aerumnula(s)

FRAGMENTS

FRAGMENTS FROM PLAYS OF UNCERTAIN NAME

1 Epeus the smoke maker, who has cooked food ready for our legion

Varro *ling.* 7.38: Epeus the smoke maker (*fumificus*) means Epeus the cook, named after the man who built the Trojan horse and cooked food for the Argives.

2 as for the fact that he wants it thick, I don't care a straw

Varro *ling.* 7.91: *cicum*, "thing of little worth," refers to the membrane in a pomegranate.

3 the tedious fellow snarls at our entire household

Varro *ling.* 7.103: some words are properly said of animals, but can be used metaphorically of humans, e.g., *gannire*, "snarl," which is properly used of dogs.

4 with couches in a straight line

Isid. *orig.* 1.38.1: *prosus* means *rectus*, "straight."

5 inmost

Non. 320-21: Plautus would call a house that is *postica*, "back," *penitissima*.

6 little toils

Paul. *Fest.* 22: Plautus refers to little forks for carrying backpacks as *aerumnulae*, "little toils."

PLAUTUS

7 licet uos abire curriculo

8 iam tibi tuis meritis crassus corius redditust

9 di bene uortant! tene cruminam. inerunt triginta minae.

10 nullam ego rem citiorem apud homines esse quam famam
reor.

130 11 coquitare

12 stultus est aduersum aetatem et capitis canitudinem.

13 corruspare tua consilia in pectore.

FRAGMENTS

7 you may leave by running

Paul. Fest. 42: *curriculo* is another word for *cursim*, "by running."

8 now your hide has been thickened¹ as you deserve

Paul. Fest. 53: *corius* is a masculine by-form of *corium*, "hide."

¹ I.e., it is swollen from being beaten.

9 May the gods give it a good outcome! Take the wallet. There will be thirty minas inside.

Paul. Fest. 53: *crumina*, "wallet," is a type of bag.

10 I don't believe that there is anything faster among men than rumor.

Paul. Fest. 54: *citior* is the comparative of *citus*, "fast."

11 to cook frequently

Paul. Fest. 54: the frequentative of *coquere* in Plautus is *coquitare*, not *coctitare*.

12 He's stupid despite his age and the grayness of his head.

Paul. Fest. 54: *canitudo* is an alternative word for *canities* "gray(ness of the) hair."

13 Seek out your plans in your breast.

Paul. Fest. 54: *corruspari* means "seek out."

PLAUTUS

14 numnam mihi oculi caeculant? estne hic noster Hermio?

15 dirigere

135 16 eiuravit militiam

17 *** sic me subes cottidie
quasi fiber salicem

18 herbam do

19 inquit te unquam febris?

140 20 nec muneralem legem nec lenoniam,
rogata fuerit necne, flocci existumo.

FRAGMENTS

14 My eyes aren't failing me, are they? Isn't this our Her-
mio?

Paul. Fest. 54: *caecultare* means "be almost blind."

15 to separate

Paul. Fest. 61: *dirigere* is found in Plautus in the meaning *discidere*,
"cut apart, separate."

16 he swore an oath that he couldn't perform military ser-
vice

Paul. Fest. 68: an *eiuratio* is a sworn declaration that one is unable to
provide a service.

17 *** every day you eat away at me from below like a beaver
at a willow

Paul. Fest. 80: a *fiber*, "beaver," is a quadruped.

18 I'm giving grass

Paul. Fest. 88: *herbam do*, "I'm giving grass," means "I admit defeat";
someone who lost a sports competition would pluck grass from the
place where the competition had been held and give it to the winner.

19 Does a fever ever come upon you?

Paul. Fest. 98: *inire* can stand for *introire*, "enter."

20 I don't care at all about the law concerning gifts or the one
concerning pimps, whether it was passed or not.

Paul. Fest. 127: the *muneralis lex*, "law concerning gifts," goes back to
Cincius, who prevented people from taking bribes.

PLAUTUS

21 perfidiose captus edepol neruo ceruices probat.

145 22 muriatica autem uideo in uasis stagneis,
naritam bonam et canutam, et tagenia,
echinos fartos, conchas piscinarias

143 muriaticam *F*, muriatica *Scaliger*

144 naricam *F*, naritam *Scaliger* taguma *F*, tagenia *Scaliger*

145 quinas fartas *F*, echinos fartos *Scaliger*

23 non ego te noui, naualis scriba, columbare impudens?
columbari *F*, columbare *apogr.*

24 nil deconciliare sibu's, nisi qui persibus sapis.
persicus *F*, persibus *Scaliger*

25 sacrum an profanum habeas, parui penditur.

FRAGMENTS

21 The man caught by treachery puts his neck to the test with the fetter.

Fest. 160–62: a *neruos* is a foot fetter, but in Plautus it is used to fasten a prisoner's neck.

22 but I can see pickled fish in metal jars, a good, gray sea snail, and fish for frying, stuffed sea urchins, and molluscs from fishponds

Fest. 166: *narita*, "sea snail," is a species of small fish.

23 Don't I know you, you ship scribe, you shameless pillory?

Fest. 168: among clerks, those on ships (*nauales scribae*) were looked down upon because of the dangers inherent in maritime travel; the reference to *columbar(e)*, "compartment for pigeons/pillory," or *columbarium*, "compartment for pigeons/hole for an oar in a ship," or *columbarius*, "pigeon keeper," is unclear.

24 You aren't clever enough to get out of trouble, unless it's a particularly clever person that you show sense.

Fest. 238: *persibus* means "very clever."¹

¹ *Sibus*, "clever," is probably a loanword from Oscan (*sipus*). Syntactically one would expect an adverb instead of the adjective *persibus*; interestingly, Varro (*ling.* 7.107) glosses *persibus* with the adverbs *perite*, "with experience," and *callide*, "cleverly."

25 One cares little whether you regard it as sacred or profane.

Fest. 256, Paul. Fest. 257: *profanum*, "profane," is what is not sacred.

PLAUTUS

26 pullaria(m)

150 27 uix super *** <regliscit. *** ua>e misero mihi!

uae *add. Mueller*

28 *** <surus> *** non est tibi

29 nam qui *** <f>icus surculis

*** <su>rum, tum poli***

*** aut a<s>sulae

152 <f>icus *Monda in apparatu*

153 <su>rum *Monda*

154 a<s>sulae *Lindsay*

155 30 ulcerosam, compeditam, subuerbustam, sordidam

FRAGMENTS

26 the one for boys¹

Paul. Fest. 279: *pullaria* is what Plautus calls the right hand.

¹ A *pullus* is a chick or a foal. The term is also used for young male favorites; the right hand is the one for caressing such boys. (By contrast, the left hand is often called the one for thieving.)

27 barely above *** it grows. *** Poor, wretched me!

Fest. 348, Paul. Fest. 349: *regliscit* means "grows."

28 *** you don't have a stake

Fest. 382, Paul. Fest. 383: *surus*, "post, stake," is the noun from which *surculus*, "twig, rod," is derived.

29 a man who *** a fig tree with rods *** a stake, then *** or splinters

Context as in xviii.

30 a woman full of sores, wearing shackles, laden with beatings, and filthy

Fest. 402: *subuerbustus* means "burned" (*ustus*) "by blows" (*uerberibus*).¹

¹ An untenable etymology. This nonce-formation consists of *sub* ("somewhat"), *uerbera* ("beatings"), and an ending probably taken from *onustus* ("laden with").

PLAUTUS

31 uenter su<i>llus. di b***
in illum. ego me hodie e***
esa farte. biberem ir

156 su<i>llus *Ursinus*

157 inillum *F*, in illum *Leo*, scrutillum *Ursinus*

32 thocum

160 33 uesperna

34 cancrum imitaris

162 35 mittebam pulchrum uinum, murrinam

162ⁿ 36 . . . quamquam hortos tutelae Veneris assignante Plauto

FRAGMENTS

31 *** pork belly. The gods *** against him. Today I *** myself with stuffing; I would drink ***

Fest. 448, Paul. Fest. 449: *scrutillus* refers to stuffed pork belly.¹

¹ The item for which the verse has been cited has been lost, and it remains unclear where it should be supplemented.

32 chair

Paul. Fest. 504: *thocum* in Plautus refers to a type of chair.

33 evening meal

Paul. Fest. 505: *uesperna* in Plautus refers to dinner.

34 you're imitating a crab

Letter in the Codex Bambergensis Class. 18 f. 117v; the quotation goes back to a part of Festus that is now lost. The letter writer had requested a manuscript of Plautus, but received one of Plato instead; by quoting bits of Plato and bits of Plautus he tries to show his addressees the difference between the two.

35 I sent beautiful wine and liqueur wine¹

Plin. *nat.* 14.92: the ancients had a high regard for wine scented with myrrh.

¹ *Murrina* is probably to be derived differently and seems to have been made from boiled-down must and grapes.

36 . . . despite Plautus speaking of gardens being under the guardianship of Venus

Plin. *nat.* 19.50: gardens are often, though not universally, placed under the guardianship of the Satyrs.

PLAUTUS

37 quid est? hoc rugat pallium: amictus non sum commode.

38 exi tu Daue, age, sparge, mundum hoc esse uestibulum
uolo.

165 Venus uentura est nostra, nolo hoc pulueret.

164 esse hoc *codd.*, *transp. Ritschl*

39 *** Amoris imber guttis grandibus

167 non uestem modo permanauit, sed in medullam ultro
fluit.

166 grandibus guttis *V*, *transp. Schoell*

167^a 40 dulcia Plautus ait grandi minus apta lieni.

41 glirium examina

FRAGMENTS

37 What's this? This cloak is wrinkling; I'm not dressed suitably.

Gell. 18.12.1-3: some verbs which are commonly used as passives are active in early writers.¹

¹ To be more precise, some verbs can have an active with an agent subject and a patient object (type *Jack is closing the door*) and a passive with the patient as subject (type *the door is being closed*); sometimes such verbs also have active forms with patient subjects (type *the door is closing*), and this is what Gellius finds surprising.

38 You, Davus, come out and sprinkle it; I want this hallway to be neat. Our Venus is coming, I don't want this to be full of dust.

Gell. 18.12.4: *puluerare* means not only "fill with dust," but also "be full of dust."

39 *** with its big drops Love's rainstorm not only soaked through my clothes, but flowed on deep into my heart.

M. Caes. ad Front. 26.4-7 van den Hout: the writer will have to compete with *Gratia*, "Grace," who acts as outlined in the quotation.

40 Plautus says that sweet things are less suitable for a big spleen.

Ser. Samm. 425, nonliteral quotation embedded in a dactylic hexameter.

41 multitudes of dormice

Non. 172: the genitive plural of *glis*, "dormouse," is *glirium*.

PLAUTUS

42 quid murmurillas tecum et te discrucias?

170 43 leuior es quam tippula

44 nec, machaera, audes dentes frendere

45 in pellibus periculum portenditur

46 Cilix, Lycisce, Sosio, Stiche, Parmeno,
exite et ferte fustes priuos in manu.

175 47 inimicus esto, donicum ego reuenero

FRAGMENTS

42 Why are you muttering to yourself and tormenting yourself?

Non. 207: *murmurillum* means "muttering."

43 you're lighter than a water boatman

Non. 264: the *tippula*, "water boatman," is such a light animal that it can walk over the water.

44 and, my sword, you don't want to gnash your teeth

Non. 717: *freudere* means "to make a wretched or threatening sound" or "to crush."¹

¹ The second meaning, "to crush" (*frangere*), is an emendation, but a likely one, especially when one compares Varro *rust.* 2.4.7.

45 a danger is indicated in the fleeces

Porph. Hor. *sat.* 1.6.22: the ancients used to sleep in fleeces; in our passage Plautus jokes about a drunken old woman.

46 Cilix, Lyciscus, Sosio, Stichus, Parmeno, come out and bring one club each in your hands.

Ps. Acro Hor. *sat.* 2.5.11: *priuos*, "peculiar to one person, individual," refers to what belongs to a single man.

47 be my enemy until I return

Char. *gramm.* 256: *donicum*, "until," is an alternative form of *donec*.

PLAUTUS

48 *** si qua forte contio est, ubi eum hietare nondum
in mentem uenit

49 ego illi uenear

50 Vinum precemur, nam hic deus praesens adest.

180 51 fortasse ted amare suspicariet

52 argentum hinc facite

53 corpus tuom uirgis ulmeis inscribam

FRAGMENTS

48 *** if by chance there's any public meeting, where it hasn't occurred to anyone yet that he gapes a lot

Diom. *gramm.* 1.345: the ancients used both *hiare*, "gape," and its iterative *hietare*.

49 I would be sold there

Diom. *gramm.* 1.368: instead of a passive of *uendere*, "sell," one uses *uenire*, "go for sale, be sold"; in Plautus this verb has passive endings.

50 Let's pray to Wine: this god is present here.

Diom. *gramm.* 1.458: *uinum* can stand for *Bacchus*, the god of wine, which is a metonymy.

51 perhaps he suspects that you're in love

Don. Ter. *Hec.* 313: *fortasse*, "perhaps," can introduce the accusative and infinitive.

52 get money away from here

Don. Ter. *Phorm.* 635: *facere* means either "do" or "go" (= *facessere*).

53 I'll write on your body with elm rods

Serv. Dan. *Aen.* 1.478: *inscribere*, "write on," can mean "tear to pieces."¹

¹ *Inscribere* simply means "to write on"; the marks left behind by the beating resemble writing.

PLAUTUS

54 numquam ad ciuitatem uenio nisi quom infertur peplum

55 neque ego ad mensam publicas res clamo nec leges crepo

185 56 et ego te conculcabo ut sus catulos suos

57 scelerare

58 hunc sermonem institi

59 ipsa sibi auis mortem creat

FRAGMENTS

54 I never come to town except when the robe is brought in
in the procession

Serv. *Aen.* 1.480: *peplum* refers to the embroidered robe dedicated to Minerva.¹

¹ This robe was displayed during the festival of the Panathenaea at Athens.

55 I don't blare about politics at table and I don't bellow about
the laws

Serv. *Dan. Aen.* 1.738: an exhortation is better understood in a loud voice.

56 and I'll trample you underfoot like a sow does her litter

Serv. *Dan. Aen.* 2.357: *catuli*, "pups," are not just young dogs, but also young snakes and other animals.¹

¹ Perhaps this line is an imprecise quotation of *Truc.* 268.

57 to defile

Serv. *Aen.* 3.42: *scelerare* means "defile."

58 I set about this talk

Serv. *Dan. Aen.* 4.533: *insistere*, "set about, proceed with," can be used with the accusative.

59 the bird creates death for itself

Serv. *Aen.* 6.205: mistletoe, from which birdlime was made, grows out of the seeds that have passed through the digestive tract of thrushes.

PLAUTUS

60 pro laruato te circumferam

190 61 castrum Poenorum

62 te dissipabo tamquam folia farfari

dissipabo te *codd., transp. Winter*

63 faciles oculos habet

64 properate prandium

65 ego hunc hominem hodie texam pallio

FRAGMENTS

60 I'll purify you as a madman

Serv. *Aen.* 6.229: *circumferre*, "carry around (sc. a torch or sulfur)," means to "purify."

61 a settlement of the Carthaginians

Serv. *Aen.* 6.775: *castrum* (singular) means "settlement," but the noun is normally in the plural.

62 I'll scatter you like coltsfoot leaves

Serv. *Aen.* 7.715: the river Fabaris is identical with the Sabine Farfarus.¹

¹ But in our quotation *farfarum* means "coltsfoot."

63 He has easy-moving eyes

Serv. *Aen.* 8.310: wine makes the eyes shifting.

64 get lunch ready in a hurry

Serv. Dan. *Aen.* 9.399: *properare*, "hurry (toward)," with plain accusative rather than with *ad* + accusative is archaic.

65 today I'll strip this fellow of his cloak

Serv. *Aen.* 10.424: *texit* in the passage from Virgil is the present of *texere* (glossed as *spoliare*, "despoil") and not the perfect of *tegere*, "cover."¹

¹ Plautus uses *texere* rather than *tegere* in the quoted passage, and the gloss fits; but in the passage from Virgil we are dealing with the perfect of *tegere*, and the meaning has to be "cover" rather than "despoil."

PLAUTUS

195 66 paupera est haec mulier

67 me<di>cum habet patagus morbus aes
me<di>cum *Buecheler*

68 qui talis est de gnatabus suis
quintalis *K*, quin talis *GL*, qui talis *ceteri codices*, Quietalis *Monda*

69 acieris

70 glos

200 71 interluere mare

FRAGMENTS

66 this woman is poor

Serv. *Aen.* 12.519: *pauper*, "poor," is a third-declension adjective, even though Plautus used it as a first/second-declension adjective.

67 the clattering disease has bronze as its doctor

Macr. *Sat.* 5.19.11–12: bronze used to have many ritual uses; it was even employed to get rid of illnesses.¹

¹ It remains unclear what the clattering disease is. It could conceivably be a euphemism for a beating, to be stopped by paying for one's debts. If this is the case, there is no point in looking for ritual or medicinal uses of bronze—it would simply stand for "bronze money."

68 who is like this about his daughters

Prisc. *gramm.* 2.293: animate nouns of the type *filius*, "son"/*filia*, "daughter," have a dative and ablative feminine plural in *-abus* because the expected *-is* would be ambiguous between masculine and feminine.

69 bronze ax

CGL 2.13.9/Paul. Fest. 9: an *acieris* is a priest's bronze ax.

70 sister-in-law

CGL 2.34.29: *glos* refers to the husband's sister.

71 wash away the seawater

Isid. *orig.* 5.26.17: the preposition *inter* can be used instead of *e*, "out," as in *interluere* for *eluere*, "wash away."

PLAUTUS

72 probus quidem antea iaculator eras

73 linna coopertust <e> textrina Gallica

coopertus *KMNP*, cooperta *BCEFTUV* testrino *BDEFT*, testino *UV*, textrinam *N* gallea *C*¹, galliae *B*, gallio *P*, galliam *NDE* e textrina Gallica *uirī docti apud Leonem*

74 *** si quid facturus es, appende in umeris pallium,
et pergat quantum <plus> ualet tuorum pedum pernicitas

204 plus *add. Monda*

205 75 aeneis coculis mi excocta est omnis misericordia

76 quid tu, o momar[sicule] homo, praesumis?

sicule del. Monda, quia fragmentum ex Festi parte nunc amissa ortum esse uidetur (Paul. Fest. 123: "momar" Siculi stultum appellant)

FRAGMENTS

72 before you used to be a decent javelin thrower

Isid. *orig.* 19.5.2: *iaculum*, "javelin," and *iaculator*, "javelin thrower," are connected with *iactare*, "throw."

73 he's covered with a cloak from the Gaulish weaving-place

Isid. *orig.* 19.23.3: a *linna* is a square, soft cloak.

74 *** if you're going to do anything, bundle up your cloak on your shoulders, and the swiftness of your feet should move on as quickly as possible

Isid. *orig.* 19.24.1: the *pallium*, "cloak," covers servants' shoulders so that they can run around unhindered while serving.

75 all my pity has been boiled away in bronze cooking vessels

Isid. *orig.* 20.8.1: *coculum* means "cooking vessel."

76 What do you presume, you idiot?

Osborn. M.ii.10B.: a *momarsiculus* is an idiot prone to anger.¹

¹ Osborn must have misunderstood his source text because the word *momarsiculus* does not exist. Osborn's source text could have been the same as that of Paul. Fest. 123, where *momar* is referred to as a Sicilian word (with the meaning "idiot"). The word *momar* is also found in Greek (Lycophron 1134) in the meaning "reproach, blemish."

PLAUTUS

FRAGMENTA DVBBIA

Fr. i was assigned to Plautus by Thielmann because it is similar to *Mil.* 439; but the similarity may be purely accidental. Fr. ii has the name of Plautus after the definition of the word, which could indicate that Plautus used it; alternatively, the Plautine quotation could have been lost in the transmission process. Fr. iii–xviii, assigned to Plautus by Reitzenstein, come from Paul the Deacon but ultimately derive from Verrius Flaccus. They come from those parts of the original dictionary that were not ordered alphabetically (beyond the first letter) or thematically but according to the author of the quotations; since in each case a Plautine quote precedes, fr. iii–xviii are likely to be Plautine. Fr. xix mentions pronunciations of both Plautus and Ennius, which could indicate that they were common in the early period rather than that Plautus used these words in his plays. Fr. xx and xxi are quoted by Nonius, who assigns them to the *Capituli* and the *Aulularia*, respectively; since they do not occur there, one wonders whether Nonius got only the names of the plays wrong or the author as well. Fr. xxii comes from Ammi-anus Marcellinus, who quotes a *comicus*, “writer of comedy”; Ribbeck identified this author as Plautus, but without good reason. Fr. xxiii and xxiv, both attributed to Plautus by Servius, could be imprecise quotations of *Amph.* 640 and *Most.* 767, respectively.¹ Fr. xxv is given to Plautus by Servius, but to Laevius by Priscian. Fr. xxvi could be an imprecise citation of

¹ But in fr. xxiii the speaker is a man, whereas in *Amph.* 640 it is a woman.

FRAGMENTS

DOUBTFUL FRAGMENTS

Truc. 93. Fr. xxvii could be loosely based on *Curc.* 228. Fr. xxviii could have arisen by a misunderstanding: *Sacerdos* (*gramm.* 6.491) states that the Plautine *boo*, "call," is a Greek loanword and that *reboo*, "call back," is a derivative thereof; the text in *Probus* could have been based on this passage and could by accident have assigned *reboo* to Plautus. Fr. xxix, attributed to the *Caecus* of Titinius, was regarded as belonging to the Plautine *Caecus* by Winter. Fr. xxx is considered Plautine by *Charisius*, but ascribed to Naevius by Paul the *Deacon*. Fr. xxxi is said to be something that Plautus never said, but this denial points to a controversy among grammarians and perhaps someone else assigned the form to Plautus. Fr. xxxii, illustrating the combination of *cette*, "give" (imperative plural), with the dative, seems to be made up because the dative after *cette* in Plautus is always a first-person singular pronoun. Fr. xxxiii and xxxiv violate regular Plautine usage. Fr. xxxv and xxxvi are ascribed to Plautus by *Priscian*, but his account is based on *Nonius*, who ascribes the forms to *Pacuvius* and *Sueius*, respectively. Fr. xxxvii contradicts the regular usage of Plautus, who says *floci facio*, "care a straw," rather than *floci pendo*. Fr. xxxviii might be based on *Cist.* 709 or 655-56. Fr. xxxix contains a type of hyperbaton not attested in Plautus (noun + preposition + adjective). Fr. xl seems to be a conflation of *Cas.* 493 and *Rud.* 1325.

PLAUTUS

1 Athenis Megaram uesperu aduenit Simo;
ubi aduenit Megaram, insidias fecit uirgini;
insidias postquam fecit, uim in loco attulit.

210 2 amussis

3 addues

4 aristophorum

5 ad exitam aetatem

6 angina(m) uinaria(m)

215 7 affabrum

FRAGMENTS

1 In the evening Simo reached Megara¹ from Athens; when he reached Megara, he set a trap for a virgin; after he set the trap, he did violence to her in that place.

Rhet. Her. 1.9.14: repetition is bad style.

¹ A city which is about twenty-five miles from Athens.

2 a mason's ruler

Varro *ling. fr.* 49 Goetz-Schoell: an *amussis* is an instrument for leveling; it is a board for joining stones.

3 you will have added

Paul. Fest. 25: *addues* means *addideris*, "you will have added."

4 lunch basket

Paul. Fest. 25: an *aristophorum* is a discuslike vessel for carrying breakfast or lunch.

5 till the end of one's life

Paul. Fest. 25: *ad exitam aetatem* means *ad ultimam aetatem*, "up until the end of one's life."

6 wine quinsy

Paul. Fest. 25: *angina uinaria* is what those people have who are choked with wine.

7 skilfully made

Paul. Fest. 25: *adfabrum* means "wrought by a craftsman."

PLAUTUS

8 alimodi

9 aeneolo

10 aenulum

11 bitienses

220 12 blandicella

13 bellitudinem

14 botulus

FRAGMENTS

8 of a different type

Paul. Fest. 25: *alimodi* means *alius modi*, "of a different type."

9 made of bronze

Paul. Fest. 25: *aeneolus* refers to what is made of bronze.

10 bronze vessel

Paul. Fest. 25: an *aenulum* is a small bronze vessel.

11 travelers

Paul. Fest. 31: *bitienses* are those who often travel abroad.

12 little flatteries

Paul. Fest. 32: *blandicella* are "little flattering words."

13 prettiness

Paul. Fest. 32: according to Verrius, *bellitudo*, "prettiness," is formed like *magnitudo*, "greatness."

14 sausage

Paul. Fest. 32: a *botulus* is a type of sausage that got its name from its connection with *bolus*, "catch of fish."¹

¹ The etymological connection is untenable: *botulus* is a loanword from Sabellic, while *bolus* comes from Greek; besides, a fish sausage would be unheard of.

PLAUTUS

15 binominis

16 bellule

225 17 custoditio

18 fucilis

19 Hannibālem, Hasdrubālem, Hamilcārem

20 pilleum quem habuit deripuit eumque ad caelum sustulit
tollit *codd.*, sustulit *Bothe*

FRAGMENTS

15 having two names

Paul. Fest. 32: *binominis* refers to a person with a double name, like Tullus Hostilius.

16 prettily

Paul. Fest. 32: *bellule*, like *belle*, is a diminutive adverb from *bene*; "well."

17 protection

Paul. Fest. 54: *custoditio* is the trouble taken over "watching over" (*custodire*) something.

18 deceptive

Paul. Fest. 82: *fucilis* means "deceptive," as if it were *fucata*, "made up (with cosmetics), fake."

19 Hannibal, Hasdrubal, Hamilcar¹

Gell. 4.7.1-2: according to Valerius Probus, Plautus and Ennius accented the penultimate syllable in the oblique cases of the three words cited.²

¹ Hannibal was the most famous Carthaginian general; Hasdrubal was his brother, and Hamilcar, his father.

² In classical Latin, the accent falls on the antepenultimate, but Valerius Probus is likely to be right for early Latin.

20 he snatched the felt cap that he had and took it up to the skies

Non. 325: *pilleum*, "felt cap," also has a masculine by-form, *pilleus*.

PLAUTUS

- 21 *** sed leno egreditur foras;
230 hinc ex occulto sermonem astu sublegam
- 231 22 arte despecta furtorum, rapiens propalam
- 231^a 23 (sc. Plautus) inducit inter multos amatorem positum dicentem quod solus sit.
- 24 a primo mani usque ad uesperam
- 25 meminens
- 26 sed quid illaec mulier est?

FRAGMENTS

21 *** but the pimp is coming out. I'll cunningly take in his conversation from here from a hidden spot

Non. 523: *legere* can mean "steal, filch."

22 having scorned the art of thieving, looting openly

Amm. 15.3.3: Prosper behaved in the way expressed by a writer of comedies.

23 Among many other characters, he (sc. Plautus) puts a lover on stage who says that he is lonely.

Serv. *Aen.* 4.82: when the queen says that she is *sola*, "lonely," she means that she is without her lover, as a queen cannot be truly alone.

24 from early morning till evening

Serv. *comm. Don.* 4.428: when an adverb like *mane*, "early," turns into a noun, it receives inflections.¹

¹ The adverb *mane* actually started out as a noun, so this phrase is an archaism rather than an innovation.

25 remembering

Serv. *comm. Don.* 4.441: *meminisse*, "remember," does not normally have a participle, but such a participle is attested in Plautus.

26 But what is that woman?

Sacerd. *gramm.* 6.449-50: using a neuter pronoun for a human results in a solecism.¹

¹ The use of the neuter is normal if a definition is asked for.

PLAUTUS

235 27 haec praesepes mea est

28 reboo

29 ita semitatim fugi atque effugi patrem

30 butubatta

31 illibus

240 32 cette patri meo

33 autem fac

500

FRAGMENTS

27 this is my stable

Sacerd. *gramm.* 6.472: *praesepe*, "stall for cattle," is neuter, but has a feminine by-form, *praesepes*.

28 I call in answer

Prob. *cath. gramm.* 4.38: in Latin verbs only the vowels *a*, *e*, and *i* occur before the first-person ending *-o*; *reboo* is not a real exception because the base verb *boo* (I call) is a Greek loanword.

29 in this way I fled by the side roads and escaped my father

Char. *gramm.* 282: *semitatim*, "by the side roads," is an unusual adverb.

30 nonsense

Char. *gramm.* 315: the interjection *butubatta* means "nothing" or "nonsense."

31 to those people

Explan. in Don. *gramm.* 4.545: Plautus does not use *illibus* instead of *illis*.

32 give it to my father

Cledon. *gramm.* 5.59: the imperative *cedo*, "give/say," has a plural form, *cette*.

33 but do it

Cledon. *gramm.* 5.74: in ancient writers *autem*, "but," can occupy the first position as well as the second.

PLAUTUS

34 *autem haec mulier*

35 *aequiter*

36 *asperiter*

245 37 *floci pendo quid rerum geras*

38 *cistellam mihi offers cum crepundiis*

offers PR, offers codices ceteri

39 *pudens qui facit spes in alias ****

40 *lolligunculos minutulos fabulare credas*

FRAGMENTS

34 but this woman

Context as xxxiii.

35 fairly

Prisc. *gramm.* 3.70–71: Plautus used the adverbial ending *-iter* in cases where one would expect *-e*.

36 harshly

Context as xxxv.

37 I care little what you're doing

Fulg. *serm. ant.* 38: *floci* means "nothing."

38 you're offering me a box with recognition tokens

Fulg. *serm. ant.* 50: a *cistella* is a "little chest" and *crepundia* are "pretty things for children."

39 someone feeling ashamed, who does *** toward other hopes

Ars Ambros. p. 150. 225 Löfstedt: impersonal verbs like *pudet*, "feel ashamed," do not normally form present participles; *pudens* is a bad form.

40 you'd believe him to be talking tiny squid¹

Osborne 184B.: *lolligines* are small fish.

¹ Because of the syntax of the passage, *fabulare* is unlikely to be a second person singular medio-passive; perhaps it is the infinitive with an unusual active ending.



METRICAL APPENDIX

STICHVS

arg. 1 + 2 ia ⁶	259 extra metrum
1 as ^{hemi}	260-73 ia ⁶
1 ^a -3 pros	274 ia ⁸
3 ^a c ^r	275-77 ia ^c
4-6 v ^r	278-79 ia ⁸
7-8 an ²	280 tr ⁸
8 ^a c ^r	281 ia ⁸
9 v ^r	282 ia ⁴
10 pros	283-87 ia ⁸
10 ^a c ^r	288 tr ^{4^}
11-14 pros + c ^r	288 ^a ia ⁶
15 c ^r + c ^r	289-90 ia ⁸
16-17 an ^{4^}	291-92 ia ^c
18-28 an sy ^{22metr}	293 tr ⁷
29-32 an sy ^{8metr}	294-99 ia ⁸
33-38 an sy ^{10metr}	300 ia ⁶
39-47 an sy ^{20metr}	301 ia ⁸
48-57 ia ⁶	302 tr ⁸
58-154 tr ⁷	303-5 ia ⁸
155-242 ia ⁶	306 tr ⁷
243 extra metrum	307-8 ia ⁸
244-58 ia ⁶	309-13 an sy ^{18metr}

METRICAL APPENDIX

314-18 an ⁴ ^	673-82 ia ⁷
319-22 an sy ^{8metr}	683-722 tr ⁷
323-25 an ⁴ ^	723 extra metrum
326-27 ^a an sy ^{8metr}	723 ^a -61 tr ⁷
328-29 ^a an sy ^{8metr}	762-768 ia ⁶
330 an ⁴ ^ + c ^r	769 ia ⁸
331-401 tr ⁷	770 ia ⁷
402-504 ia ⁶	771-73 v ^r
505-640 tr ⁷	774-75 ia ⁷
641-72 ia ⁶	

TRINVMVS

arg., 1-222 ia ⁶	248 ia ⁴ + adon
223-31 ba ⁴	249 cr ² + ith
232 ba ²	250 cr ² + cr ^c
233-34 ia ⁷	251 cr ² + c ^r
235 an ⁴	252-54 ^a tr sy ^{10metr}
236 v ^r	255 v ^r
237-37 ^a an ²	256-59 an ⁴
237 ^b -38 an ⁴ ^	260 v ^r
238 ^a tr ⁴ ^	261-69 an sy ^{22metr}
239 cr ^c + cr ^c	270 an ⁴
239 ^a ia ⁴ + adon	271 an ⁴ ^
240 an ⁴	272 an ⁴
241 an ⁴ ^	273 an ⁴ ^
242-43 an ⁴	274-78 ^a an ⁴
244 cr ⁴	279 cr ² + cr ^c
245 cr ² + cr ^c	280 ia ⁴ + adon
246 c ^r + pros	281 cr ⁴
247 cr ² + cr ^c	282-82 ^a ia ⁴

METRICAL APPENDIX

283 cr ⁴	602-728 tr ⁷
284 v ^r	729-819 ia ⁶
285-86 ^a ia ⁴	820-39 an ⁸
287-88 ^a an sy ^{9metr}	840-42 ^a an sy ^{8metr}
289 an ⁴	843-997 tr ⁷
290 an ⁴ ^	998-1007 ia ⁶
291 an ⁴	1008-92 tr ⁷
292-98 an sy ^{14metr}	1093-114 ia ⁶
299-300 an ⁸	1115-119 an ⁴
301-91 tr ⁷	1120-189 tr ⁷
392-601 ia ⁶	

TRVCVLENTVS

arg., 1-94 ia ⁶	209 c ^r
95-100 ia ⁴ ^ + c ^r	210 ia ⁴
101 v ^r	211-12 ba ⁴
102-11 an ⁸	213-16 ia ⁸
112-13 an ⁴ ^	217-23 ia ⁷
114 an ⁷	224-27 ia ⁶
115 ia ⁴	228-36, 232-33 tr ⁷
116 cr ^c + cr ^c	237-40 ia ⁷
117-18 cr ² + cr ^c	241-47 ia ⁶
119 ia ⁴	248-49 ba ⁴
120-21 thy	250 ia ⁶
122 tr ⁴ ^ + cr ¹	251-55 ia ⁷
123 cr ^c	256-321 tr ⁷
124-26 an ⁴	322-447 ia ⁶
127 cr ² + tr ²	448-53 an sy ^{11metr}
128 an ⁴ ^ + c ^r	454-64 ba ⁴
129 v ^r	465-550 tr ⁷
130-208 ia ⁷	551-52 ba ⁴

METRICAL APPENDIX

553 an ⁸	603-5 an ⁸
554-55 ba ^c + ba ²	606-7 an ⁷
556-57 wil	608-11 an ⁸
558 an ⁸	612-14 an ⁷
559-60 tr ⁸	615 an ⁸
561-65 tr ⁷	616 an ⁷
566 an ² + an ⁴	617 an ⁸
567 an ⁴ [^]	618-19 an ⁷
568 an ⁴	620 tr ⁷
569-70 ba ⁴	621 tr ⁸
571 tr ⁸	622-25 cr ⁴
572-73 an ⁸	626 tr ⁷
574 ba ⁴	627-28 tr ⁸
575-80 tr ⁷	629-30 tr ⁷
581 ia ⁴	631-98 ia ⁶
582 cr ⁴	699-710 tr ⁷
583 an ⁷	711 an ⁸
584-85 cr ⁴	712 ba ⁴
586-87 tr ⁷	713-14 an ⁴ + c ^r
588 cr ⁴	715-18 ba ⁴
589 cr ² + cr ^c	719 ia ⁸
590 ?	720-21 ba ⁴
591 cr ⁴	722 ia ⁶
592 cr ^c + cr ^c	723 cr ⁴
593 tr ⁷	724 ia ⁶
594 tr ⁴ [^]	725 cr ⁴
595-96 tr ⁷	726 tr ⁸
597 an ²	727 tr ⁷
598 an ⁸	728-29 v ^r
599-602 cr ⁴	730-968 tr ⁷

METRICAL APPENDIX

VIDVLARIA

1-16 ia ⁶	fr. xii-xvi tr ⁷
17-fr. ii tr ⁷	fr. xvii ia ⁶
fr. iii-17 ^g ?	fr. xviii ia ⁷ ?
18-55 ia ⁶	fr. xix ia ⁷
fr. v-68 tr ⁷	fr. dub. i-ii ?
69-fr. xi ia ⁶	fr. dub. iii ia ⁶

FRAGMENTA

1 tr ⁷	40 ba ² + ba ^c
2 ?	41 ith
3-4 ia ⁶	42 c ^f
5 tr ⁷ ?	43-44 ia ⁷ ?
6 ia ⁷	45 ?
7-8 ^a ?	46-48 ia ⁶
9-12 tr ⁷	49 ?
13 ia ⁶	50 tr ⁷
14-15 ?	51 ?
16 ia ⁶	52 ia ⁶
17-18 ia ⁴ ^	53-56 tr ⁷
19 ia ⁷	57-59 ?
20 ia ⁸	60 tr ⁷
21 v ^f	61 ?
22-31 ia ⁶	62-64 tr ⁷
32-34 ia ⁸	65-66 ia ⁶
35 an ⁴ ?	67-68 tr ⁷
36 ?	69 ?
37-38 ia ⁶	70 tr ⁷
39 ?	71-73 ia ⁶

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74 ?	127 ia ⁶
75 ia ⁸	128-29 tr ⁷
76 ia ⁷	130 ?
77 ?	131 tr ⁷
78 ia ⁸	132 ?
79 tr ⁸	133 tr ⁷
80-81 tr ⁷	134-39 ?
82-86 ia ⁶	140-41 ia ⁶
87-88 ?	142 tr ⁷
89 tr ⁷	143-45 ia ⁶
90 ia ⁶	146-47 tr ⁷
91-92 tr ⁷	148 ia ⁶
93-94 ia ⁶	149-54 ?
95 ?	155 tr ⁷
96 ia ⁶	156-62 ^a ?
97-98 ?	163-64 ia ⁸
99-102 ia ⁶	165 ia ⁶
103-4 ?	166-67 tr ⁷
105-7 ia ⁶	167 ^a -71 ?
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109 cr ² + tr ⁴ ^	176-78 ?
110 ?	179-80 ia ⁶
111 ia ⁶	181-82 ?
112-14 tr ⁷	183-84 tr ⁷
115-16 tr ⁸	185 ia ⁶
117-18 tr ⁷	186-90 ?
119 ?	191 ia ⁶
120 ia ⁸	192-201 ?
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122 ia ⁶	203-4 ia ⁸
123-26 ?	205 tr ⁷

METRICAL APPENDIX

206 ?

207-9 ia⁶

210-27 ?

228 tr⁷

229-30 ia⁶

231-36 ?

237 ia⁶

238-48 ?

1

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