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PUNS IN PLAUTUS

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PUNS IN PLAUTUS.

In my collection of the puns of Plautus it is very possible that some of the subtler instances have been overlooked; for an absolutely complete list of the examples of verbal wit would demand not only a very detailed study of the structure of each sentence, but a keen appreciation of the Roman sense of humor, and an extensive knowledge of Latin idioms. A few illustrations will make this point clear:

In the Mostellaria,* 719, Simo says, "Quid agis?" meaning "How do you do?" Tranio answers, "Hominum optumum teneo," as though he understood him to mean, "What are you doing?"

Another such instance occurs in the Aulularia, 635:

Str.- Nil equidem tibi abstuli.

Eucl.- At illud quod tibi abstuleras^a cedo.

The play is here on the two constructions of the word tibi. It signifies, in the first case, "from you;" in the second, "for you (yourself)." Such a play is very likely to pass unnoticed, yet it was evidently intended for a pun. Plainly, an absolutely complete list is an impossibility. If we mean to

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* I have used the Goetz and Schoell text.

include every jingle, we might as well present the reader with a text edition of Plautus' works. If we mean to collect only puns, strictly speaking, we are liable occasionally, owing to dullness of perception, to pass over some of the best puns. This difficulty in making a perfect table naturally raises the question, What is a pun? What distinguishes it, let us say, from paronomasia?

A pun is commonly defined as an expression in which the use of a word in two different applications, or the use of two different words pronounced alike or nearly alike, presents an odd or ludicrous idea. But time and again we meet expressions in Plautus which fulfil the requirements of the definition and still leave us in doubt whether they should be classed as puns or paronomasia. Possibly we can reach more definite conclusions as to what distinguishes the two classes by a comparison of some of the examples of each.

(1) Of the puns:

- (a) Menaechmi, 610.- Men.- Nil equidem paveo - nisi unum:
palla pallorem incutit.
- (b) Menaechmi, 257.- Mes.- Ubi nil habebis geminum dum quaeris,
gemes.
- (c) Mercator, 356.- Char.- Arare mavelim quam sic amare.

(2) Of these classed as paronomasia:

- (a) Trinummus, 254.- Lys.- Raptores panis et peni.
- (b) Trinummus, 354.- Philto.- Is est immunis quod nil est qui
munus fungatur suum.

An examination of these words will show us that the similarity of those not classed as puns is quite as evident as

that of the puns. And yet, in reading the passages there is that which makes us feel that the first are genuine puns, the second merely assonances or alliterations. To determine exactly what this difference is, we shall have to make individual comparisons of the examples quoted. Let us take the first number of each class, Menaechmi 610, and Trinummus 254. The similarity of 'panis' and 'peni' is as plain as that of 'palla' and 'pallorem.' Where, then, lies the difference?

In the first place, we know that Lysitiles, in the Trinummus passage, is in the midst of a bitter tirade against Love and its effects. He is evidently in earnest, and, as no one is near, he has no reason to joke except for his own amusement, which we would hardly expect him to do in his present humor. This being the case, we are very much inclined to pass over any such 'punnish' use of words as mere chance, unless particular pains is taken that the joke be pointed out. But in the case of ~~the~~ Menaechmus, we know that this youth has gotten into quite a ridiculous predicament, and feel sure that some quip or quibble would be quite in accord with the humor of the situation.

Another point of difference: There is not the slightest incongruity in the use of 'panis' and 'peni' in the same sentence. The two words may very well be used together in forming a connected idea, whereas the use of 'palla' and 'pallorem' together is justified only by the humorous connection in sound. To fully appreciate this distinction it will be necessary to make some sort of an analysis of a joke to perceive what it is in a joke that makes it funny to us.

Adams, in his Herbartian Psychology as Applied to Education, ch. VI., tells us that man's ideas fall into systems, each idea having its own proper system; thus we have ideas that belong to the 'home system,' the 'Church system,' the 'school system', etc. Of course, an idea in its own system arouses no desire to laugh; but every time an idea is misplaced - i.e., brought into contact with the wrong system - there is a peculiar reaction on the brain, the outward expression of which is laughter. For instance, a lamb in the field is a beautiful object and is certainly far from comical, but let the 'lamb system' be brought in contact with the 'school system' and we read:

"It made the children laugh and play

To see a lamb at school."

Let us apply this conception of a joke to the use of words. We frequently hear the expression, 'more brawn than brain,' and feel that there is nothing that approaches a joke. But suppose we vary the expression a little and read, 'more brawn than bran,' we should have just about such a pun as we often meet in Plautus. To apply this distinction to the cases in question: We have seen that 'panis' and 'peni' may very well belong to the same psychological system. Hence we conclude that there is no joke at all, merely a metrical device of the poet to make the line sound more pleasing. But 'palla,' a garment, and 'pallorem,' the pallor of the face, cannot possibly belong to the same system. And just here it might be pointed out that such expressions as 'panis et peni' are continually used in all languages, the world over, no idea of the ludicrous being intended at all. We might note, beside 'brawn and brain,' the

English 'moil and toil', 'bag and baggage,' 'kith and kin,' the German 'weg and steg,' 'weit und breit,' 'ganz und gar', or the Latin 'dictum doctum,' 'honore honestos,' and an abundance of others. 'Panis et peni' is only one of these alliterative phrases so common in the every-day speech of all peoples, and hence there is still less reason to call it a pun in this particular case.

A third difference: In the Menaechmi passage there is an emphatic stress laid on the similarity between 'palla' and 'pallorem,' such as we do not find in the citation from the Trinummus. Plautus almost insists that his audience see the point. A translation of the whole passage will show that he is determined that the spectators shall laugh. It reads:

Mem. - Your palla?

Mat. - Yes, my palla. Why do you grow pallid?

Mem. - I pallid? I am not pallid, unless the palla brings pallor to my cheek.

Let us compare the second numbers of the two lists. Here there seems to be more jingle, perhaps, in ~~in~~ the sound of the words of the Trinummus passage than in that of the Menaechmi, and the one seems to be as much calculated to rouse the mental sense of incongruity as the other. Moreover, both come at times in their respective plays when we might well expect a pun. The difference here is in the character who speaks the words. Philto, while far from being one of the fretful, suspicious old fellows we so often come across in Plautus, is certainly not as full of jokes as the 'callidus servus.' He is a wise father giving sober, sage advice to his son. Jestings would be beneath

him. But as for Messenio, the slave, we listen for a joke every time ~~he~~ opens his mouth. We can easily picture his turning to the audience with a sly wink, to see who caught the point, or imagine his strong emphasis on the first syllables of the words 'geminum' and 'gemes.'

From the instances we have examined we may draw a few conclusions as to when we are to call a play a pun, and when not. We have noticed the following requisites:

1. There must be at least some similarity between the words.
2. This similarity must be incongruous; i.e., must be the similarity only of sound and not of ideas.
3. In most cases this similarity is emphasized in one way or another.
4. As a rule, the passage must be such as to justify jesting.
5. The character should be of a 'punnish' disposition.

But, as we shall see later, Plautus sometimes utterly disregards these last two considerations.

The study of an author's puns is not without its disadvantages to the author. Too often, after we have dissected a pun, and made a cold-blooded analysis of each word, we are prone to the conclusion that ~~the conclusion that~~ the joke was a very poor one after all. Lamb's remark about the schoolmaster's jokes not telling out of school seems, unfortunately, to apply to all jokes. But the schoolmaster has one advantage over Plautus. He has his audience ready made for him; it is their duty and interest to laugh at him. So he may choose what wit is pleasing to him. On the contrary, Plautus had to genuinely please his audience which came in and went out as ^{it} ~~they~~ pleased. Thus we have to

consider that, as a humorist, Plautus was compelled, first of all, to please his audience; that this audience was made up of all classes - the thriftless workmen and swarming idlers of the populace, as well as those of higher rank. Plautus must hence aim at literary excellence only secondarily. We should hardly expect, then, that his puns will appear to us altogether elegant. M. Genedeville, in a preface to his translation of the plays of Plautus, even goes so far as to say, "He is constantly playing upon words, but in a manner so low and insipid that good taste is surfeited even to nauseating." Horace, too, declares that Plautus' wit is stupid. But, granting that his quibbling is strained and overdone, how do we account for his great popularity both in ancient and modern times? There is certainly nothing striking in his plots, the almost unvarying repetition of the threadbare story about the wily slave helping his young master dupe the old gentleman; and in his portrayal of character he is markedly inconsistent. We are thus forced to the conclusion that Plautus' strong point was in the dialogue. It is in these gayly, lightly-moving scenes that we find the quips and turns, verbal hits, jokes and puns. It is in this, then, that Plautus appeals to us as a literary artist; he ~~is~~ was master of the Latin word, of its comic uses, and, more especially, of that primordial form of verbal wit, the pun. Who of us, to-day, is not provoked to at least a smile by the young man in the Bacchides who, just before dark, was going to take a leap in the dark? Or at poor Gelasimus (Stichus 631) who was in constant dread of becoming Catagelasimus? Or, again, at that brilliant valet, Messenio, who gave his master, Menaechnus,

warning that he had come to the place which "is called Epidamnum because there is no one that comes here but says damn 'em?" We see that it is largely this very propensity to the pun, which M. Genedeville finds so unpardonable, that makes Plautus as attractive to us as he is to-day. In support of this view it might be pointed out that the Captivi, considered by many to be his best play, has a great many more puns than any other play.

One unfortunate fact about Plautus' use of puns is his disregard of the appropriateness of the occasion. He seems to pun whenever a pun occurs to him, and takes little account of the propriety of his wit in that particular passage. In the most sorrowful situations that he attempts to depict he frequently drags in a few ill-timed jests. As, for example, when the young lover in the Bacchides has given up all hope for this life, he wittily announces that he will take a "leap in the dark just before dark." A clever joke, indeed, but decidedly out of place. And, in the Shipwreck, 238, Ampelisca and Palaestra are in utter despair, lost on a lonely shore and - having been separated - hopelessly searching for each other. Ampelisca hears Palaestra's voice and eagerly shouts, "Where are you?" whereupon Palaestra jestingly replies, "I'm in a pretty tight place." Again, Hegio - in the Captivi - bereaved father that he is, and hard though he may bear his loss, sees nothing at all out of place in quibbling with his slave over the word "dem" (1.121,) thus assuming the air of the "stultus comicus senex" rather than that of the sorrowful father; and Tyndarus⁷⁴, in the same play, though usually painted as serious-minded, might well vie with

the Pseudolus in lines 230, 519 and 1004. These inconsistencies may be in part explained by the fact that Plautus is anxious to bring forcibly before his audience the absurdities of his characters. But he goes too far. He makes the characters themselves, even while they act, show that they feel they are in a play; that what is happening to them does not affect them, after all; it is simply an invention of the author to please the audience. But, to-day, I think the universal opinion is that it is decidedly better to have the characters thoroughly in earnest, for, in this way, when the climax is reached, the ludicrous effect is much stronger. In the case of Plautus, one of two things must have been true: either, he himself was so used to being buffeted about that he had no sympathy with sorrow and anxiety, and hence could not depict it consistently, or, he felt that he was making his comedy more comical to make a mockery even of grief.

We have discussed the puns of Plautus as comic effects. There remain two other considerations that I shall attempt to discuss. First, the puns of Plautus as viewed from a philological standpoint. While this does not seem an extremely important consideration, it cannot be ignored because of the stress laid on it by certain scholars; for example, Ritschl, Stoltz, Lindsay and Roby.

In the Miles Gloriosus 1424, we have the following pun:

Lor. - Verberon etiam an iam mittis?

Pyrg. - Mitis sum equidem fustibus.

We know that double consonants did not come into use until after the time of Plautus, so that words spelled by him with a

single consonant may represent either a single or a double consonant in the pronunciation. The verb "mito" of Plautus' time corresponded to the "mitto" of the following century. But, since "mitto" is etymologically connected with the Old High German "mīdan," and since we have a long vowel in the perfect "mīsi", it has been suggested that the "mitat" of the Dvenos inscription ~~and hence, also, the "mito" of Plautus~~ stands for "mīto", not "mitto." Does the pun with "mītis" (adj.) argue that Plautus pronounced the verb also "mītis"? "Mītis", the adjective, undoubtedly represents a single "t", and hence the pun would be a shade more forceful if the verb also were pronounced with a single "t". But even a pun on mit-to and mī-tis would not be strained at all. The evidence of this pun, so far as it goes, is rather in favor of pronouncing the verb as mī-to, but we see that this evidence is far from being convincing.

In the Persa, 740, we find a pun on Persa and pessum. Lindsay, who derives pessum from *pet-tum and hence pronounces it as spelled, thinks that this pun would indicate that Persa must have been ~~spelled~~ pronounced Pessa. But Stultz has decided that there were two words pessum in the Latin language; the one derived from *pettum and pronounced as spelled, the other derived from *perdtum and pronounced persum. He thinks the pessum of this passage was of the last mentioned word and hence pronounced persum, and he takes the pun with Persa as an indication of that fact. Either of these two theories might be possible, but we should not overlook a third very important possibility, i.e., each of these words may have been pronounced

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as spelled and still we would have a perfectly legitimate pun. Plautus frequently puns with much less basis of similarity than we find in these two words. Take, for example, the play on "Archidemides" and "dempturus" where the two words have only the one syllable - "dem"- in common. Why, then, is it necessary that Persa and pezzum be pronounced alike? This pun, then, proves neither Lindsay's nor Stoltz's theory, and can hardly be said to be even an indication in favor of the one or the other.

Again, in the prologue to ^{the} Mercator, (1.68) we read, "rus rusum confestim exigi solitum a patre". This quibble has been taken as one of the proofs that "rs" was pronounced "ss" by Plautus. Here, again, we can only say that the play is a bit more forceful if ~~if~~ the words are pronounced alike, but that a pun on "rus" and "rur-sus" is not at all impossible. But Ritschl is extreme enough to claim, in his Prolegomena, that not only was rū-sus the Plautine pronunciation, but ~~that~~ it was the only genuine Plautine spelling, and, as his chief and almost solitary authority, he cites this pun. This, it seems to me, is going too far altogether. For, if the pun admits of the pronunciation, rursus, how much more easily can we accept the spelling, rursus? I wish, also, to mention here the statement of Roby (Grammar I., p. 49) that the pun in the Poenulus on adsum and assum proves that the "ds", at least in the word adsum, was assimilated.

We have seen from these instances that the sound of words cannot be certainly determined by means of puns. The pun is rarely an exact affair; proximity is all that is attempted by

the author, and, hence, if we base our theories too largely on the similarity of words punned upon, we are liable to reach very inaccurate conclusions.

The last consideration is the restoration of the text of Plautus by means of his puns. Here, again, we are treading on very uncertain ground, and are likely to attach an importance to the pun which does not belong to it at all. But a few instances, at least, may be pointed out where the manuscripts fail to give satisfaction, and the meter is uncertain, but where we may be led to determine the original by reading a pun into the line. In the Poenulus, 729,

Ag. - Si pultem, non recludet?

Adv. - Panem frangito.

It is on the reading of 'panem' that the influence of the pun is brought to bear. The manuscripts do not agree: B. C. and D read 'panem,' F, 'pede,' Z, 'pedem.' Both 'panem' and 'pede' are equally translatable. The scholars ~~of the~~ of the 17th Century, Thornton, Aldus and Limiers preferred pede to avoid the quibble on 'pultem' and 'panem'; but all the editors, to-day, accept 'panem', possibly for the sake of this very quibble as well as on account of the superior manuscript authority.

In the Poenulus, 1355, the generally accepted reading is,

Ag. - Numquid recusas contra me?

Lys. - Haud verbum quidem.

~~The manuscripts give us little clue here and the reading,~~

~~'haud verbum quidem', is accepted on the authority of Turne-~~
~~bus. But we are told by Lambinus that B, C, D, F and Z read,~~

Although the reading of this passage has been conclusively settled by

¹³
means of the manuscript yet
'~~Adversum quidem,~~' and it is a significant fact that so good an authority as Salmasius prefers the reading, 'Ne advorsum quidem,' on the ground that there would be a play on 'contra' and 'advorsum.'

Probably the best example is in the Persa, 759, where the two commonly preferred readings are:

"Hic statui volo primum aliquid mihi,"
and "Hic statui volo primum aliqua mihi."

The point of difficulty is in the 'aliqua', which is found in the Codex Vetus, and which - though it makes no sense - is printed by Leo who marks the line as hopelessly corrupt. The change of Ussing to 'aliquid' is translatable, but any one, in reading the whole passage, can see that there would be no point whatever in the use of 'aliquid' here.

But suppose that, following the authority of the Codices Decurtatus and Vaticanus, we read, with Goetz and Schoell, 'aquila.' The word itself is unreadable in this sentence, but it is almost exactly like 'aquulam', 'a little water,' which makes excellent sense. We know enough of ^{the character of} Plautus' slaves to know that such a variation on the word would have appealed to the speaker, Toxilus, a slave, as a very fine joke indeed. Moreover, we know that the Romans invariably did use water for their meals; and, in connection with this passage, we might compare another almost exactly similar one in the Mostellaria, 308,

"Age accumbē igitur. Cedo aquam manibus puere; appone
hic mensulam."
Translated,

"Then take your place; some water for our hands, boy, and

set the table here."

In the light of this passage, it is the most natural thing in the world that Toxilus, who had just said: "Set the couches here; bring everything usual on such occasions," should continue, "I'll have the water placed here." But he is amusing his friends, Saturio, the parasite, and Sagaristo, his fellow-slave; so he attempts to be humorous and says, not 'water' (aquulum) but 'eagle' (aquilam,) and doubtless this brilliant shaft of wit struck home with tremendous effect.

The puns of Plautus naturally fall under three main divisions:

- (A.) Those on the different meanings of one word,
- (B.) Those on the similar sound of different words,
- (C.) Those on proper names.

The puns in class A. may be divided into several smaller divisions, distinct from each other, but all belonging to the same general class. The following subdivisions I have made of Class A.,

- (A.a.) Puns on the usual meanings of words,
- (A.b.) Puns on strained and figurative meanings,
- (A.c.) Puns on the Roman salutation.

A.a.

I. Amphitruo, 348:

Mercury.- Ego tibi istam hodie, sceleste, comprimam
linguam.

Play on the word comprimam.

Character, Mercury, as a slave.

2. Amphitruo, 367:

Mercury.- Ne tu istic hodie malo tuo compositis mendaciis
advenisti, audaciai columnen, consutis dolis.

Sosia.- Immo equidem tunicis consutis huc advenio, non dolis.
Play on consutis.

Character, Sosia, a slave.

3. Amphitruo, 857:

Alcumena.- Abin hinc a me dignus domino servos?

Sosia.- Abeo, si iubes.

('Abeo' is the phrase used in the manumission of a slave,
and is taken in that sense by Sosia, the slave.)

4. Amphitruo, 1001:

Mercury.- Faciam ut sit madidus sobrius.

('Madi^dus' - 'in liquor' - may mean 'drunk' or
'wet', and there is here a suggestion of
both meanings.)

Character, Mercury, as a slave.

5. Aulularia, 253:

Meg.- Ludos facias, haud merito meo.

Euc.- Neque edepol, Megadore, facio neque, si cupiam,
capiast.

('Ludos' signifies either 'sport' or 'public games.'

It is taken in the latter sense by Euclides.)

6. Bacchides, 310:

Ch.- Megalobuli filius, qui nunc in Ephesost Ephesiis
carissimus.

Nic.- Ne ille hercle mihi sit multo tanto carior.

Character: Nicobulus, senex.

(This corresponds to the double English use of the word 'dear'.)

7. Captivi, 73:

Erg.- Sibi amator talos quom iacit scortum invocat.

Estne invocatum an no^m?

('Invoco' signifies to invoke and to invite.)

Character: Ergasilus, a parasite.

8. Captivi, 121:

Lor.- Si non quod dem, mene vis dem ipse in pedes?

He.- Si dederis, erit extemplo mihi quod dem tibi.

('Do' is here used in three senses:

1. To give,
2. To take to one's heels,
3. To do an injury to.)

9. Captivi, 281:

Heg.- Quid divitiae? suntne opimae?

Phil.- Unde excoquat sebum senex.

Character: Philocrates, youth.

10. Captivi, 229:

Tyn.- Nam tu nunc vides pro tuo caro capite carum

offereⁿ meum caput vilitati.

Character: Tyndarus, slave.

11. Captivi, 728:

Ar.- Te obtestor, Hegio, ne tu istunc hominem perdis.

He.- Curabitur: nam noctu nervo vinctus custodibitur.

Character: Hegio, senex.

I2. Captive, 801:

Erg.- Qui mi in cursu opstiterit faxo vitae is extemplo
opstiterit suae.

Character, Ergasilus, parasite.

I3. Captive, 834:

He.- Respice.

Erg.- Fortuna quod tibi nec facit nec faciet, ^{me} iubes.

Character, Ergasilus, parasite.

I4. Captive, 1002-1004:

Tyn.- Nam uba illo adveni, quasi patriciis pueris aut
monerulae aut anites aut coturnices dantur quicum
lusitent: Itidem mi haec advenienti upupa qui me
delectem datast.

('Upupa' signifies 'crow' and 'crow-bar'.)

I5. Casina, 396-397:

Cha.- Deos quaeso, ut tua sors ex sitella effugerit.

Cl.- Ain tu? Qui tute es fugitivos, omnis te imitari cupis?

Character, Clympio, slave.

I6. Epidicus, 2:

Ep.- Familiaris.

Th.- Fateor: nam odio's nimium familiariter.

Character, Thesprio, slave.

I7. Menaechmi, 49:

Prol.- Nunc in Epidamnum pedibus redeundumst mihi.

Character, Prol^oagus.

I8. Menaechmi, IO6:

Pen.- Nam neque edo neque emo nisi quod est carissimum.

Character, Peniculus, parasite.

I9. Mercator, 6I4:

Eu.- Quaeso hercle, animum ne desponde.

Char.- Nullust quem despondeam.

Character, Charinus, youth.

20. Mercator, I72:

Ac.- Tandem indignus videor?

Cha.- Immo dignus.

Character, Charinus, youth.

21. Miles Gloriosus, 4:

Py.- Prasstringat aciem in acie hostibus.

Character, Pyrgopolinices, youth.

22. Miles Gloriosus, I65:

Perip.- Atque adeo, ut ne legi fraudem faciant aleariae,
adcuratote ut sine talis domi agitent convivium.

Character, Periplectomenes, senex.

23. Miles Gloriosus, 586:

Pe.- Scio occisam saepe sapere plus multo suem.

Character, Periplectomenes, senex.

24. Mostellaria, 845:

Theop.- Apage istum a me perductorem: nil moror ductarier.

Character, Theopropides, senex.

25. Mostellaria, 427:

Tr.- Ludos ego hodie vivo praesenti hic seni faciam:
quod credo mortuo numquam fore.

Character, Tranio, slave.

26. Mostellaria, 368:

Phil.- Vae mihi. Quid ego ago nam?

Tr. - Quid tu malum me rogitas quid agas? accubas.

Character, Tranio, slave.

27. Poenulus, 278:

Ag.- Milphio, heus ubi's?

Mi.- Assum apud te eccum.

Ag.- At ego elixus sis volo.

Character, Agorastocles, youth.

28. Poenulus, 159:

Mi.- Vin tu illi nequam dare nunc?

Ag.- Cupio.

Mi.- Em me dato.

Character, Milphio, slave.

29. Rudens, 478:

Scep.- Nam haec litteratast: eapse cantat quonia sit.

(Three possible meanings of 'litterata.')

Character, Sceparnio, slave.

30. Rudens, 1061-1062:

Tr.- Ego opinor rem facesso.

Gr.- Si quidem sis pudicus, hinc facessas.

Character, Gripus, piscator.

31. Rudens, II70:

Pa.- Post in sicula argenteola et duae connexae maniculae et sucula.

Gr.- Quin tu i diirecta cum sucula et cum porculis.

Character, Gripus, piscator.

32. Trinummus, 27.

Meg.- Invitus, ni id me invitet ut faciam fides.

Character, Megaronides, senex.

33. Trinummus, 602 - 603:

Ca.- Quo modo tu istuc, Stasime, dixti?

St.- Nostrum erilem filium Lesbonicum suam sororem despondi(ss(e):)em hoc modo.

Character, Stasimus, slave.

34. Pseudolus, 74:

Ca.- Est misere scriptum, Pseudole.

Ps.- O miserrume.

Character, Pseudolus, slave.

35. Truculentus, I41:

Ast. - An tu te Veneris publicum aut Amoris alia lege habere posse postulas, quin otiosus fias?

Di.- Illa, haud ego, habuit publicum.

Character, Dinarchus, youth.

Of the puns classed as A.a. (plays on two usual meanings of a word) the Amphitruo contains 4; Aulularia, 1; Bacchides, 1; Captivi, 8; Casina, 1; Epidicus, 1; Menaechmi, 2; Miles gloriosus, 2; Mostellaria, 3; Mercator, 2; Poenulus, 2; Rudens, 3;

Trinummus, 2; Truculentus, 2; and Pseudolus, 1. Following is a comparative table of the puns given to each character:

Character	No. of Puns	Where Found
Slave	17	Amphitruo, 348, 367, 857, 1001. Captivi, 121, 229, 1004. Casina, 397. Epidicus, 2. Mostellaria, 368, 427. Poenulus, 159. Pseudolus, 74. Rudens, 478, 1062, 1170. Trinummus, 603.
Parasite	4	Captivi, 73, 803, 834. Menaechi, 106.
Senex	8	Amphitruo, 253. Aulularia, 253. Bacchides, 310. Captivi, 121, 728. Miles Gloriosus, 165. Mostellaria, 845. Trinummus, 27.
Youth	76	Captivi, 281. Mercator, 172, 614. Miles Gloriosus, 4. Poenulus, 278. Truculentus, 141.
Prologos	1	Menaechi, 49.

Class A.b., in some cases, cannot be sharply distinguished from A.a., so it is possible that some puns have been included under A.a. which might have been interpreted to belong to A.b., and vice versa.

A.b.

I. Asinaria, 262:

Lib.- Sed quid hoc, quod picus ulmum tundit? haud temerariumst. Certe hercle ego quantum ex augurio auspici intellego, aut mihi in mundo sunt virgae aut atriensi Saureae.

Character, Libanus, slave.

2. Asinaria, 589:

Le.- Nimis vellem habere perticam.

Li.- Quoi rei?

Le.- Qui verberarem asinos, si forte occeperint clamare hinc ex crumina.

Character, Leonida, slave.

3. Asinaria, 728-730:

Le.- Ego caput ~~hunc~~ argento fui hodie reperiundo.

Li.- Ego pes fui.

Ar.- Quin nec caput nec pes sermoni apparet.

A double pun, first by Libanus on 'caput', then by ~~Argy-~~ Argyrippus ~~ripus~~ on 'caput' and 'pes.'

Characters: Libanus, slave, and Argyrippus, youth.

4. Aulularia, 93:

Euc.- Nam si ignis vivet, tu extinguere extemplo.

Character: Euclio, senex.

5. Bacchides, II27, II28:

Ba.- Rerum ter in anno tu has tonsitari?

So.- Pol hodie altera iam bis detonsa certost.

Character: courtesan.

6. Captivi, I23:

Leor.- ~~Avi~~ me ferae consimilem faciam, ut praedicas.

He.- Ita ut dicis: nam si faxis, te in caveam dabo.

Character: Hegio, senex.

7. Captiva, 955:

He.- Age tu illuc procede, bone vir, lepidum mancupium
meum.

Stal.- Quid me oportet facere, ubi tu talis vir falsum
autumas.

(Play on the ironical and serious use of words.)

Character: Stalagmus, slave.

8. Casina, 497:

Cl.- Vin lingulacas?

Ly.- Quid opust, quando uxor domist? Ea lingulacast no-
bis: nam numquam tacet.

Character: Lysidamus, slave.

9. Casina, 495:

Ly.- Soleas.

Cha.- Qui, quaeso, potius quam sculponeas ....?

Character: Charinus, slave.

10. Casina, 319, 320:

Cl.- Quam tu mi uxorem? quasi venator tu quidem es: dies
atque noctes cum cane aetatem exigis.

Character: Olympio, slave.

II. Epidicus, 17, 18:

Th.- Varie.

Ep.- Qui varie valent, capr~~o~~aginum hominum non placet
mihi neque pantherinum genus.

Character: Epidicus, slave.

I2. Epidicus, 311:

Ep.- Ne ulmos parasitos faciat, quae usque attondeant.

Character: Epidicus, slave.

I3. Persa, 317:

Sa.- Ah, ah, abi atque cave sis a cornu.

To.- Quid iam?

Sa.- Quia boves bini hic sunt in crumina.

Character: Sagaristio, slave.

I4. Poenulus, 116:

Pro.- Iamne hoc tenetis? si tenetis, ducite:

Character: Prologos.

I5. Rudens, 238:

Am.- Dic ubi's?

Pa.- Pol ego nunc in malis plurumis.

Character: Palaestra, mulier.

I6. Rudens, 361:

Tr.- Sed nunc ubist leno Labrax?

Am.- Perit potando, opinor: Neptunus magnis poculis
hac nocte eum invitavit.

Character: Ampelisca, mulier.

I7. Persa, 264:

Sag.- Nunc amico homini binis domitis mea ex crumina
largiar.

Character: Sagaristo, slave.

I8. Trinummus, 595:

St.- Sed si alienatur, actumst collo meo:

Gestandust peregre clupeus, galea, sarcina.

Character: Stasimus, slave.

19. Truculentus, 657:

Str.- Nam oves illius ^{<4>} au longe absunt a lupis.

Character: Strabax, youth.

Of the puns classed A.b., the Asinaria contains 3;
Aulularia, I; Bacchides, I; Captivi, 2; Casina, 3; Epidicus, 2;
Persa, 2; Poenulus, I; Rudens, 2; Trinummus, I; Truculentus, I.
 Four times we find the joke of substituting the animal for
 the money paid for the animal, and, twice, the elm-tree pun.

A.b.

Character	Number of Puns	Where Found
Slave	14	Asinaria, 262, 599, 729. Captivi, 955, 123. Casina, 497, 495, 320. Epidicus, 18, 311. Persa, 264, 317. Trinummus, 595. Truculentus, 657.
Senex	I	Aulularia, 93.
Youth	I	Asinaria, 730.
Mulier	3	Bacchides, 1128. Rudens, 238, 361.
Prologus	I	Poenulus, 116.

A.c.

Puns on the Roman Method of Greeting:

I. Asinaria, 592:

Ar.- Vale.

Ph.- Aliquanto amplius valerem si hic maneres.

Character: Philaenium, meretrix.

2. Asinaria, 593:

Ar.- Salve.

Ph.- Salvere me iubes, quoi tu abiens offers morbum?

Character: Philaenium, meretrix.

3. Curculio, 553:

Ly.- vale.

Th.- Quid, valeam?

Ly.- At tu aegrotas aetatem, si lubet, per me quidem.

Character: Therapontigonus, youth.

4. Curculio, 120:

Ph.- Salve.

Le.- Egon salva sim, quae siti sicca sum?

Character: Lysaena, mulier.

5. Epidicus, 558:

Pe.- Ego sum: salve.

Phi.- Salva sum, quia te esse salvom sentio.

Character: Philippa, mulier.

6. Mostellaria, 119:

Si.- Quid agis?

Tr.- Hominem optimum teneo.

Character: Tranio, slave.

7. Persa, 579:Do.- Salvos sis, adulescens.Sa.- Siquidem hanc vendidero ^eproptio suo.

Character: Sagaristio, slave.

8. Rudens, 852:La.- Salve.Pl.- Salutem nil moror.

Character: Plesidippus, youth.

9. Truculentus, 259:Ast.- Salve.Str.- Sat mihist tuae salutis: nil moror.

Character: Strabax, youth.

Of the puns classed A.c., the Asinaria contains 2; Curculio, 2; Epidicus, I; Persa, I; Mostellaria, I; Rudens, I; Truculentus, I.

Character	Number of Puns	Where Found
Mulier	4	<u>Asinaria</u> , 592, 593. <u>Curculio</u> , 120. <u>Epidicus</u> , 558.
Slave	3	<u>Mostellaria</u> , 719. <u>Persa</u> , 579. <u>Truculentus</u> , 259.
Youth	2	<u>Curculio</u> , 553. <u>Rudens</u> , 852.

The second general class is B., puns on several different words of similar sound:

I. Amphitruo, 278:

Me.- Optumo optume optunam operandas, datam pulcre locas.

Character: Mercury, as slave.

2. Amphitruo, 721-723:

Al.- Verum tu malum magnum habebis, si hic suum officium facit:

Ob istuc omen, ominator, capies quod te condecet.

So.- Enim vero praegnati oportet et malum et malum dari.

Character: Sosia, slave.

3. Bacchides, 55:

Pi.- Magis inlectum tuum quam lectum metuo.

Character: Pistoclerus, youth.

4. Bacchides, 943.

Chr.- Atque hic equos non in arcem, verum in arcem faciet impetum.

Character: Chrysalos, slave.

5. Captivi, 182:

He.- Profundum vendis tu quidem, haud fundum mihi.

Character: Hegio, senex.

6. Captivi, 519:

Tyn.- Neque exitium exitiosum neque adeo spes, quae hunc mi aspellat metum.

Character: Tyndarus, slave.

7. Captivi, 860:

Erg.- Non enim es in senticeto, eo non sentis.

Character: Ergasilus, parasite.

8. Casini, 133:

Ol.- Concludere in fenestram firmiter, Unde auscultare possis, quom ego illam ausculer.

Character: Olympio, slave.

9. Casini, 853:

Ol.- Opsecro, ut valentulast: Paene exposivit cubito.

Ly.- Cubitum ergo ire volt.

Character: Lysidamus, senex.

10. Cistellaria, 68:

Sel.- Eho an amare occipere amarumst, obsecro?

Character: Selenium, mulier.

11. Curculio, 314-315:

Cu.- Obsecro hercle, facite ventum ut gaudeam.

Pa.- Maxume.

Cu.- Quid facitis, quacso?

Pa.- Ventum.

Cu.- Nolo equidem mihi fieri ventulum.

Character: Palinurus, slave.

12. Epidicus, 224, 225:

Ep.- Impluviatam, ut istae faciunt vestimentis nomina.

Pe.- Utin impluvium induta fuerit?

Character: Periphanes, senex.

13. Epidicus, 349-351:

Ep.- Quia ego tuom patrem faciam parenticidam.

Str.- Quid istuc est verbi?

Ep.- Nil moror vetera et volgata verba 'Peratum ductare.'

Character: Epidicus, slave.

I4. Menaechmi, 65:

Prol.- Rapidus raptori pueri subduxit pedes.

Character: Prologos.

I5.- Menaechmi, 105:

Pen.- Domi domitatus sum usque cum careis meis.

Character: Peniculus, parasite.

I6.- Menaechmi, 257:

Mes.- Ubi nil habebis, geminum dum quaeris, gemes.

Character: Messenio, slave.

I7. Menaechmi, 610:

Men.- Nil equidem paveo - nisi unum palla pallorem incutit.

Character: Menaechmus, youth.

I8. Mercator, 68:

Pr.- Rus rusum confestim exigi solitum a patre.

Character: Prologus.

I9.- Mercator, 356:

Ch.- Arare mavelim quam sic amare.

Character: Charinus, youth.

20. Mercator, 643:

Ch.- Edepol ne ille oblongis malis mihi dedit magnum malum.

Character: Charinus, youth.

21.-Miles Gloriosus, 279:

Sc.- Maximum in malum cruciatumque insuliamus.

Pa.- Tu sali solus: nam ego istam insulturam et desulturam nil moror.

Character: Palaestroⁱ, slave.

22. Miles Gloriosus, 294:

Sc.- Tuis nunc cruribus capitique fraudem capitalem hinc creas.

Character: Sceled^rus, slave.

23. Miles Gloriosus, 682-683:

Pl.- ~~Sur~~ non vis? nam procreare liberos lepidumpst opus.

Pe.- Hercle vero liberum esse tete, id multo lepidiust.

Character: Periplectomenus, senex.

24. Miles Gloriosus, 1424:

Lo.- Verberon etiam an iam mittis?

Py.- Mitis sum equidem fustibus.

Character: Py^ropolinices, youth.

25.- Mostellaria, 716:

Tr.- Quo dolo a me dolorem procul pellerem.

Character: Tranio, slave.

26. Persa, 22:

Sa.- Plusculum annum fui praeferatus apud molas tribunus vapularis.

(Suggestion of 'militaris'.)

Character: Sagaristoⁱ, slave.

27. Persa, 740:

Do.- Ei, Persa / me pessum dedit.

Character: Dordalus Leno.

28. Persa, 759a:

Tox.- Hic statui volo primum aquila mihi.

Character: Toxilus, slave.

29. Poenulus, 137:

Mi.- Gerrae germanae hae decollyrae lyrae.

Character: Milphio, slave.

30. Poenulus, 293, 294, 295:

Ag.- Cum illac numquam limavi caput.

Mi.- Curran igitur aliquo ad piscinam aut ad lacum,
linum petam.

Character: Milphio, slave.

31.- Poenulus, 578:

Mi.- Vide sis calleas.

Co.- Quid opust verbis? Callum apruguum callare^e aeque
non sinam.

Character: Collabiscus, advocate.

32. Rudens, 517:

Ch.- Qui te ex insulso salsum feci opera mea.

Character: Charmides, parasite.

33. Rudens, 887, 888:

Ch.- Illic in columbum, credo, leno ~~vot~~titur:

Nam in columbari collum haud multo post erit.

Character: Charmides, parasite.

34. Rudens, 1225:

Tr.- Hercules istum infelicet cum sua licentia.

Character: Trachalio, slave.

35. Trinummus, 668:

Lys.- Atque is mores hominum moros et morosos efficit.

Character: Lysitiles, youth.

36. Truculentus, 683:

Str.- Dicax sum factus: iam sum caulator probus.

Ast.- Quid id est, amabo? istaec ridicularia cavillationes
vis, opinor, dicere.

Character: Stratulax, slave.

37. Truculentus, 948:

Strab.- Melius te minis certare mecum quam minaciis.

Character: Strabax, rusticus.

Of the puns in class B., the Amphitruo contains 2; Bacchides, 2; Captivi, 3; Casina, 2; Cistellaria, 1; Curculio, 1; Epidicus, 2; Menaechmi, 4; Mercator, 3; Miles Gloriosus, 4; Mostellaria, 1; Persa, 3; Poenulus, 3; Rudens, 3; Trinummus, 1; Truculentus, 2.

The puns are distributed among the different characters as follows:

<u>Character</u>	<u>No. of Funs</u>	<u>Where Found</u>
Slave	20	Amphitruo, 278, 721. Bacchides, 943. Captivi, 519. Casina, 133, 853. Curculio, 314. Epidicus, 349. Menaechmi, 257. Miles Gloriosus, 279, 294. Mostellaria, 716. Persa, 22, 759. Poenulus, 137, 293. Pseudolus, 940. Rudens, 1225. Truculentus, 683, 948.
Senex	3	Captivi, 182. Epidicus, 224. Miles Gloriosus, 682.
Youth	8	Bacchides, 55. Menaechmi, 610. Mercator, 356, 643. Miles Gloriosus, 1424. Persa, 740. Poenulus, 578. Trinummus, 668.
Parasite	4	Captivi, 860. Menaechmi, 105. Rudens, 517, 887.
Mulier	1	Cistellaria, 68.
Prologos	2	Menaechmi, 65. Mercator, 68.

The third general class - puns on on proper names - includes no puns which could not have been included, strictly speaking, under A. or B. Yet the class, as a whole, is distinct from any other. In this class, it is especially difficult to draw the line between what is a pun and what is not. There is scarcely a name in Plautus that does not have some literal signification which is called attention to at some time or other in the play. I have made the following distinctions:

Those instances where the meaning of the name is explained I have omitted, including only those in which it is merely played upon. Extremely fanciful names coined by the author - such as Thensaurochrysonicochrysidēs (Captivi, 633) I have also passed over.

C.

I. Amphitruo, 383:

Me.- Amphitruonis te esse aiebas Sociam.

So.- Peccaveram: nam 'Amphitruonis socium' neme esse volui dicere.

Character: Sosia, slave.

2. Aulularia, 614:

Euc.- Vide, Fides, etiam atque etiam nunc, ^asolvam ut aulam abs te auferam:

Tuae fide concredidi aurum.

Character: Euclio, senex.

3. Aulularia, 618.

Str.- Cave tu illi fidelis, quaeso, potius fueris quam mihi.

Character: Strobilus, slave.

4. Aulularia, 62I:

Str.- Sed si reperero, o Fides, mulsi congialem plena/m
faciam tibi fideliam.

Character; Strobilus, slave.

5. Aulularia, 667:

Euc.- Fide censebam maxumam multo fidem esse: ea sublevit
os mihi paenissume.

Character: Euclio, senex.

6. Bacchides, 129:

Pi.- Non omnis aetas, Lyde, ludo convenit.

Character: Pistoclerus, youth.

7. Bacchides, 200-20I:

Pi.- Samiam quidem.

Ch.- Vide quaeso, nequis tractet illam indiligens:

~~Scis~~ tu ut confringi vas cito Samium solet.

Character: Chrysalos, slave.

8. Bacchides, 240:

Ch.- Haud dormitandumst: opus est chryso Chrysalo.

Character: Chrysalus, slave.

9. Bacchides, 284:

Ni.- Quom mi ipsum nomen eius Archidemides

Clamaret dempturum esse, siquid crederem?

Character: Nicobulus, senex.

IO. Bacchides, 362:

Ch.- Facietque extemplo Crucisalum me ex Chrysalo.

Character: Chrysalus, slave.

II. Bacchides, 371:

Ly.- Bacchides non Bacchides sed bacchae sunt acerrumae.

Character: Lydus, slave.

I2. Curculio, 586-587:

Th.- Ubi nunc Curculionem inveniam?

Ca.- In tritico facillume vel quingentos curculiones
pro uno faxo reperiass.

Character: Cappadox, Leno.

I3. Captivi, 160:

Erg.- Primumdum opus est Pistorensibus

Eorum sunt aliquot genera Pistorensium;

Opus Paniceis est, opus Placentinis &c.

Character: Ergasilus, parasite.

I4. Captivi, 274:

Tyn.- Eugapae, Thalem talento non emam Milesium.

Character: Tyndarus, slave.

I5.- Captivi, 587:

Ar.- Quid ais, furcifer? tun te gnatum memoras liberum?

Tyn.- Non equidem me Liberum, sed Philocratem esse aio.

Character: Tyndarus, slave.

16. Captivi, 888:

He.- Siculus.

Erg.- At nunc Siculus non est: Boius est, ^aboi~~is~~m terit.

Character: Ergasilus, parasite.

17. Menaechmi, 267:

Mes.- Quid metuis?

Me.- Ne mihi damnum in Epidamno duis.

Character: Menaechmus, youth.

18. Menaechmi, 295:

Me.- Sei tu Cylindrus seu Coriendrus, perieris.

Character: Menaechmus, youth.

19. Mostellaria, 568:

Tr.- Salvere iubeo te, Misargyrides, bene.

Character: Tranio, slave.

20. Mostellaria, 770-771:

Si.-Nec mi umbra hic usquamst, nisi si in puteo quaequamst.

Tr.- Quid? Sarsinatis equast? si Umbram non habes.

Character: Tranio, slave.

21. Persa, 103:

Sa.- Nam essurio venio, non advenio saturio.

Character: Saturio, parasite.

22. Persa, 627:

Do.- Si te emam, mihi quoque Lucridem confido fore te.

Character: Dordalus Leno.

23. Pseudolus, 229:

Bal.- Cras, Phoenicium, poenicio corio invisēs pergulam.

Character: Ballio Leno.

24. Pseudolus, 653:

Ps.- Apage te, Harpax; hau places.

Huc quidem hercle haud ibis intro, niquid 'harpax'
feceris.

Character: Pseudolus, slave.

25. Pseudolus, 712:

Ps.- Quis istic est?

Ca.- Charinus.

Ps.- Euge, iam *Χάριν τοῦ τῷ ποικῶ*.

Character: Pseudolus, slave.

26. Pseudolus, 736:

Ps.- Di immortales, non Charinus mihi hicquidem, sed
Cepiast.

Character: Pseudolus, slave.

27. Pseudolus, 1010:

Ba.- Tun es is Harpax?

Si.- Ego sum: atque ipse harpax quidem.

Character: Simia, sycophant.

28. Stichus, 631:

Ep.- Nunc ego nolo ex Gelasimo mihi fieri te Catagelasi-
mum.

Character: Epignomus, youth.

Of the puns on proper names, the Amphitruo contains I;
Aulularia, 4; Bacchides, 6; Curculio, I; Captivi, 4; Menaechmi, 2;
Mostellaria, 2; Persa, 2; Pseudolus, 5; Stychus, I.

Character	No. of Puns	Where Found
Slave	15	Amphitruo, 383. Aulularia, 618, 621. Bacchides, 200, 240, 362, 371. Captivi, 274, 587. Mostellaria, 568, 770. Pseudolus, 653, 712, 736, 1010.
Senex	3	Aulularia, 614, 667. Bacchides, 284.
Parasite	3	Captivi, 160, 888. Persa, 103.
Youth	6	Bacchides, 129. Menaechmi, 267, 295. Persa, 627. Pseudolus, 229. Stychus, 631.

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