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THE USE OF FAXO AND OBSECRO
IN PLAUTUS

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THE USE OF FAXO AND OBSECRO
IN PLAUTUS

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In the reading of Plautus one notices many words used paratactically which in classical Latin subordinate the following clause. Prominent among these words are faxo and obsecro, and it is the purpose of this paper to discuss the use of these two words in the plays of Plautus. Reference has been made to Holtze's *Syntaxis Priscorum Scriptorum Latinorum usque ad Terentium*, Ziemer's *Jung grammatische Streifzüge*, Hale and Buck's *Latin Grammar*, Becker's *De Syntaxi Interrogationum Obliquarum in Studerwand's Studien*, Giles' *Manual of Comparative Philology*, Roby's *Latin Grammar*, Brix's edition of *Plautus* and Kühner's *Grammatik der Lateinischen Sprache*. The little Teubner text has been used in the following examples.

The development of parataxis and subordination has given rise to a gradual change in the construction of the language. At first it was altogether dependent upon the feeling of the speaker and the hearer. There was a semi-dependence or parataxis in the mind of the speaker or rather in the thought conveyed, but there was still independence in form. Thus in English even now we say, "He did it: I am glad". So in Latin it was "fecit: gaudeo". Both He did it and fecit are dependent in thought upon the other verbs of the sentence, but there is nothing in the sentence structure which shows this. So almost all dependent clauses have

had to pass through this middle stage of parataxis. For example, "dicas necesse est" must have been at one period in its development "dicas: necesse est". From these examples it is also possible to see that not only the form changes, but when the dependent construction is taken, the different parts frequently shift their meaning to fit into the closer relationship in which they stand in the new sentence. When two sentences are used paratactically, which are in time regularly associated with one another in certain relations to each other and as parts of one logical idea, one sentence is finally felt to be dependent upon the other. The numerous ways of development depend upon the growth of our habitual method of thought. Corresponding with this idea, the two simple sentences "I fear. Let that not happen" have developed into the complex "I fear (lest) that may happen". Note here the change in meaning as well as in form. Concessive, causal, and final clauses were probably originally expressed by co-ordination. There was no grammatical expression for dependence although logically it existed. The logical connection was in the feeling of the speaker, who gave no thought to the grammatical means employed. In the time of Plautus and Terence the construction with subordination had become well established and after their time it steadily gained ground so that in classical Latin the ut or accusative and infinitive clauses are in constant use. The early language was especially lax in regard to the use of ut in subordinate clauses. In clauses depend-

ing on faxo and obsecro it is very rarely used.

As to the origin of the word faxo there is some controversy. From all evidence on the matter and from the use of the word itself, the most satisfactory conclusion is that it was in earliest times a subjunctive, probably a perfect subjunctive. The s-aorist and the perfect were so confused that no clear lines of distinction can be drawn. Then the subjunctive and optative are so confused that the origin of such forms is altogether uncertain. Faxo is by no means the only form the origin of which is so unsettled; dixo, iusso, capso, occepso, and some other forms are equally uncertain. From the context in the case of these words it seems clear that in the time of Plautus the -s/o was felt to be an indication of future time. As in Poen.888- nisi ero uni meo indicasso. Here the indicasso plainly has a future idea. The change in meaning must have been gradual as the change in form varied. Before it signified the simple future it must have had the feeling of the future perfect. Perhaps the change was not wholly accomplished even in the time of Plautus but the form appears as a stereotyped expression for future time.

The form faxo appears in Terence, Vergil, and Ovid, writers who lived between 201 B.C. and 17 A.D. It is frequently found in Terence and in his writings has perhaps the same meaning that it had in the time of Plautus. Below are some examples from the writers mentioned.

Terence -- Andrea 854.

Immo vero indignum, Chremes, iam facinus faxo ex me audies.
 id. Eunuchus 284. Qui mihi nunc uno digitulo fores aperis
 fortunatus, Ne tu istas faxo calcibus saepe insultabis frustra.
 id. 663. Vice amabo, num sit. Ph.) Iam faxo scies.

All of these examples show faxo in the sense of "I'll promise you" that such and such a thing will come about.

Vergil, A. ix. 154. haut sibi cum Danais rem faxo et pube
 Pelasga esse ferant, decumum quos distulit Hector in animum.
 xii. 316. 'o cohibete iras! ictum iam foedus et omnes compositae
 leges; mihi ius concurrere soli; me sinite atque auferte
 metus; ego foedera faxo firma man; Turnum debent haec iam
 mihi sacra'.

Ovid. Met. iii. 271. fallat iam faxo.

In the first one from Vergil the faxo plainly means "I promise you" or "I'll warrant you". In the last two, however, the meaning might be that of the simple future of facio.

Faxo is especially used by the comic poets and always in conversation. It is an expression common in conversational style and not characteristic of serious thought. It is used paratactically. Brix (p. 40 of the Trinummus) says it may be illustrated by an expression something like this -- "Ich stehe dafür, er wird kommen" instead of the more grammatical "dass er kommen wird".

In Plautus faxo is used in three distinct ways, with subordination, with parataxis and absolutely. Examples under the first class are, --

Amph. 972. faxo haud quicquam sit morae.

id. 589. Quoius ego hodie in tergum faxo ista expetant mendacia.

Truc.643. Ego faxo dicat me in diebus pauculis Crudum virum esse.

Pseud. 949. Immo si efficies, tum faxo magis id dicas.

Men. 644. Et quid tristis sim et quid hic mihi dixerit, faxo scias,

id.540. Et palla et spinter faxo referantur simul.

Bacch. 864. Tum illam quae corpus publicat volgo suom Faxo se haud dicat nactam quem derideat.

Tri.62. Ne tu hercle faxo haud nescias quem rem egeris.

id. 882. Et meum nomen et mea fasta et itinera ego faxo scias.

Most.1133. Non enim ibis: ego ferare faxo, ut meruisti, in crucem.

id.68. Ervom tibi aliquis cras faxo ad villam adferat.

In nearly all of these cases faxo seems to have the meaning "I'll see to it", a retention of the older signification of faxo, that is, the simple future, And with the idea of the act there is some logical dependence on the faxo of that which follows. Brix, in his discussion of lines 60 and 62 in his edition of the Trinummus (p.40), says that the verbs dederis, obrepseris and nescias do not depend upon faxo at all, but are potential subjunctives. If that explanation is accepted almost all of the cases of subordination with faxo can be thus explained, making faxo have an independent position and exercising no influence over the word that follows. Everywhere it would be a word showing the interest, feeling, or excitement of the speaker and emphasizing his

belief that a certain thing will happen or has already happened. Brix's idea seems worthy of acceptance. The occurrence of faxo with parataxis is so frequent and with the so-called subordination so rare, that the meaning of the subjunctive is to be looked for in some reason other than that of dependence on faxo.

The instances where faxo does not subordinate are much more numerous. The indicative is most frequent in the comic poets, who use the speech of the populace, whose dialogues are not carefully worded, but are spoken to convey the thought rather than for beauty and elegance of utterance. Their speeches are prompted directly by their feeling. Holtze says that some of these indicatives can be explained as exclamations, some by doubt as to whether the pronoun is to be considered interrogative or relative, and some as direct questions. There are a great many words which are followed by the indicative where we would expect the subjunctive, as in Cato R.R. c6,--*Vineam quo in agro conseri oportet, sic observato,*-- which we explain as relative. The following list is made up of the instances of faxo used in parataxis,--

Persa 161. *Iam faxo hic aderunt.*

id. 195. *Ergo laudabis faxo.*

id. 439. *Iam faxo hic erit.*

id. 446. *Iam hic faxo aderit.*

Poenulus 162. *Em eundem me dato; Utrumque faxo habebit; et nequam et malum.*

id. 346. *Deferto ad me: faxo actutum constiterit lymphaticum.*

id.371. Ego faxo, si non iratos vinnium pro te dabit.

Atque te faciet ut sis civis Attica atque libera.

id.460. Ego faxo posthac dei deaeque ceteri

Contentiores mage erunt atque avidi minus,

Quom scibunt Veneri ut adierit leu^{no}s manum.

id.908. Quin prius desperibit faxo, quam unam calcem civerit.

id.910. Quin hercle conlibertus meus faxo tu eris, sei dei volent

id.1154. Ego faxo hospitium hoc leniter laudabitis.

id.1191. Omnia faciet Juppiter faxo: nam mihi est obnoxias

et me metuit.

id.1227. Iam faxo scibis, Nunc pol ego te ulciscar probe;

Nam faxo eris mea sponsa.

Cis.587. In tritico facillume, Vel quingentos curculiones

pro uno faxo reperias.

Ep.156. Iam faxo hic erit.

id.469. Si sexaginta mihi denumerantur minae,

Tuas possidebit mulier faxo ferias.

id.656. Cetera haec posterius faxo scibis, uti erit otium.

id.712. Visse iatro; ego faxo scies, Hoc ita esse.

Pseud.49. Recita modo: ex tabellis iam faxo scies,

Quam subito, argento mi usus invento siet.

id.387. Temperi ego faxo scies.

id.393. Iam hic faxo aderit.

id.766. Iam ego hoc ipsum oppidum expugnatum faxo erit lanonium.

id.1039. Ne plora: nescis ut res sit, Phoenicum,

Verum haud multo post faxo scibis accubans.

id.1043. Calidorum haud multo post faxo amplexabere.

Rudens.365. Scibis faxo.

- id.1357. Tu hic opperire: iam ego faxo exhibit senex.
 Men.113. Praeter hac si mihi tale post hunc diem
 Faxis.faxo foris vidua visas patrem.
 id.326. Iam ergo haec madebunt faxo; nil morabitur.
 id.562. Manifesto faxo iam opprimes: sequere hac modo.
 id.661. Ego faxo referetur.
 id.791. Sane sapit,
 Atque ob istanc industriam etiam faxo amabit amplius.
 id.521. Faxo haud inultus prandium comederis.
 id.956. Iam ego illic faxo erit.
 Miles G.463. Iam faxo hic erit.
 id.1367. Scies? immo hodie verum factum faxo post dices magis.
 Bacch.506. Ego faxo hau dicet nactam quem derideat.
 id.715. Iam faxo hic erunt.
 Capt.1010. At nunc liber in divitias faxo venies.
 id.801. Qui mi in cursu opstiterit faxo vitae is extemplo
 opstiterit suae.
 Cas.484. Illa hic cubabit, (si) vir aderit faxo domo.
 Tri.60. Faxo haud tantillum dederis verborum mihi.
 Truc.118. Faxo erunt: respice huc modo.
 id.761. Iam hercle apud novos (omnis) magis tratus faxo
 erit nomen tuom.
 Amph.355. nisi actutum hinc abis
 Familiaris accipere faxo haud familiariter.
 id.997. faxo probe
 Iam hic deludetur, spectatores, vobis in spectantibus.
 id.1107. Magis iam faxo mira dices.
 Asin.130. Ibo ego ad tresviros vostraque ibi nomina

Faxo erunt.

Of the third class, faxo used absolutely, that is without an accompanying verb, the following are examples,--

Rudens 800. Ego te hodie faxo recte acceptum, ut dignus es,

It is probable that esse is to be supplied with acceptum,

but it can not be said with certainty.

Men.157. Osculum exfodito per solum

Mihi, Menaechme, si ullum verbum faxo, nisi quod iusseris.

Bacch.848. Ni ullum exanimalem faxo, si convenero -----

Excepting the form faxo itself, this verb is found few times in Plautus. Where other forms do appear they take the

ordinary construction following this verb, for example,

Persa 73. Si id fiat, ne isti faxim nusquam appareant,

Qui hic albo rete aliena oppugnant bona.

The uses of obsecro in Plautus may be divided in the same way as the uses of faxo, into three classes, namely with subordination, with parataxis and absolutely. There are comparatively few examples belonging to the first class.

Most.209. Cur obsecro non curem?

id.744. genua obsecro, Ne indicium ero facias meo.

id.1036. Nunc te obsecro, ut me bene iuves operamque des.

id.1097. Ne occupassis, obsecro, aram.

id.1156. nunc te obsecro, Stultitiae adolescentiaeque eius ignoscas.

Curcul.605. Obsecro, parentes ne meos mihi prohibeas.

id.630. Per tua genua te obsecro, ut nos facias certiores.

id.696. Obsecro, Planesium, et te, Phaedrome, auxilium ut feras.

Rudens 1135. Si erunt vera, tum obsecro te ut mea mihi reddantur.

id.876. eo me obsecras ut te sequar?

id.1090. Unum te obsecro, ut te(d)h huius commiserescat mulieris.

Men.1032. sed,patrone,te obsecro, Ne minus imperes mihi.

merc.170. Obsecro hercle oroque ut istuc quid sit actutum indices.

id.179. Obsecro hercle te, istuc ut tu mihi malum facias palam.

id.1001. Obsecro, Satis iam ut habeatis.

Miles G.862. Ne dixeritis obsecro huic vostram fidem.

id.1330. Obsecro tene mulierem, Ne adfligatur.

id.1408. Opsecro hercle te, ut mea verba audias prius quam secat.

Poen.672. Opsecro hercle, hortamini,

Ut devortatur ad me in hospitium optimum.

id.1342. Opsecro te,Agorastocles,Suspendere ut me liceat.

id.1362. Verum obsecro te ut liceat simplum solve,

Trecentos Phillippos.

id.1392-5. Opsecro hercle te, voluptas huius atque odium meum ***

Ut tu hinc irata ne sis.

Cis.767. Sed istane cistellam te opsecro ut reddas mihi.

Men.1007. Opsecro te,quisquis es,operam mihi ut des

Neu sinas in me insignite fieri tantam inuriam.

Truc.826. Adsum,Callicles:per tua obsecro

Genua,ut tu istuc insipienter factum sapienter feras

Mihique ignoscas.

As the subjunctives found with faxo may with probability be explained as independent, so perhaps all the subjunctives in the above examples may be treated as hortatory, and not as taking their mood from their dependence on obsecro.

The examples of obsecro in parataxis are numerous.

Cas.188. Dic idem hoc - nam pol hau satis meo

Corde accepi querellas tuas opsecro.

id.620. Quid illuc clamoris, opsecro, in nostrast domo?

id.627. Cave tibi, Cleostrata, apscede, ab ista, opsecro,
Nequid in te mali faxit ira percita.

id.823. Noctuque et diu ut vivo subdola sis, Opsecro memento.

id.894. Opsecro, ubi tua nova nuptast?

Rudens 156. Ubi sunt hi homines, obsecro?

id.231. Spes bona, obsecro, subventa mihi!

id.235. Nun Ampelisca obsecrost?

id.243. Dic vivisne? obsecro.

id.246. obsecro, amplectere, Spes mea.

id.253a. Sed quid hoc obsecrost?

id.264. sed unde Vos ire cum uvida veste dicam, obsecro,
Tam maestiter vestitas?

id.272. Quaene electae e mari simus ambae, obsecro,
Unde nos hostias agere voluisti huc?

id.333. Obsecro, quis hic loquitur?

id.284. Veneris fanum, obsecro, hoc est?

id.351. Au hic palaestrast, obsecro, eri mei ameica?

id.571. Opsecro, hospes, da mihi aliquid ubi condormiscam loci.

id.559. Quid illuc opsecro negotist, quod duae mulierculae
Hic in fano Veneris.

id.563. Opsecro hercle, adulescens, ubi istaec sunt quas
memoras mulieres.

id.742. Opsecro, defende civis tuas, senex.

id.1032. Te opsecro hercle, aufer modo.

id.1162. Pergite, opsecro, continuo.

id.641. Obsecro, hoc praevortere ergo.

- id.657. I, obsecro intro, subveni illis.
- id.678. Obsecro,-- quis est qui vocat?
- id.687. Nam obsecro unde animus mihi invenitur?
- id.740. Mea popularis obsecro haec est?
- id.867. Obsecro te, subveni, mei Charmides.
- id.875. Sequere, obsecro, me.
- Most.366. Ubi is est, obsecro?
- id.460. Fuge obsecro atque abscede ab aedibus.
- Most.469. Obsecro hercle, quin eloquere.
- id.506. Quid obsecro hercle factumst?
- id.513. Fuge, obsecro hercle.
- id.530. Pro di immortales, obsecro vostram fidem,
Quid ego hodie negoti confeci mali.
- id.549c and 557. Cape obsecro hercle cum eo una iudicem.
- id.610. Quod illuc est faenus, opsecro, quod illic petit?
- id.618. Obsecro hercle, (tu) iube
Obi(cere) argentum ob os impurae beluae.
- id.623. Audiñ? videtur, obsecro, hercle, idoneus,
Donista qui sit, genus quod improbissimumst?
- id.787. Quid illic, opsecro, tam diu destitisti?
- id.1037. I mecum, obsecro, una simul.
- id.1083. Eho an negavit sibi datum argentum, obsecro?
- Persa 48. Obsecro te, reseco, operam da hanc mihi fidelem.
- id.427. Tace, obsecro hercle: ne tua vox validi valet.
- Cis.54. quid, cedo, te obsecro tam abhorret hilaritudo?
- id.57. Noli, obsecro, lacrumis tuis mihi exercitum imperare.
- id.65. Quid? id undest tibi cor commemora, obsecro?
- id.68. Eho an amare occipere amarumst, obsecro?

- id. 88. Opsecro, Quo is homo insinuavit paeto se ad te?
- id. 113. Cura te amabo: siccine immunda, obsecro, ibis?
- id. 295. Dixin ego istaec, obsecro?
- id. 369. Sed (obsecro) te, nullusnest tibi amator alicui quisquam?
- id. 573. Servate di me, obsecro.
- id. 594. Lampadio, obsecro, Cura.
- id. 663. Di, obsecro vostram fidem --
- (La.) Quid deos obsecras? (Pha.) Servate nos.
- id. 719. Mi homo, obsecro, alias res geris: ego tibi meas res mando.
- id. 764. Ceterum ex ipsa, obsecro, Exquaeritote.
- Curcul. 118. Grandiorem gradum ergo fac ad me, obsecro.
- id. 312. Si frustulentast, da, obsecro hercle, obsorbeam.
- id. 314. Obsecro hercle, facite ventum ut gaudeam.
- id. 628. Phaedrome, obsecro, ^esrva me.
- id. 634. Fac me certiozem, obsecro.
- id. 697. Frater, obsecro te, noli hunc indemnatum perdere.
- Ep. 243. Quam facile et quam fortunata evenit illi, obsecro,
Mulieri quam liberare volt amator.
- id. 599. Quid si servo aliter visumst, non poteras novisse, obsecro.
- Pseud. 1328. Si is, aut dimidium aut plus etiam faxo hincfferes.
- Stichus 326a. Quisnam obsecro has frangit foris?
- Men. 180. Mane, mane, obsecro hercle.
- id. 197. sed obsecro hercle, salta sic cum palla postea.
- id. 533. Non meministi, obsecro?
- id. 946. Obsecro hercle, medice, propere quicquid facturuss face.
- id. 1001. Pro di immortales, obsecro, quid ego oculis aspicio
meis?

- id.997. quid illisce homines ad me currunt, opsecro?
 opsecro vostram fidem, Epidammenses subvenite cives.
- id.1093. Perge operam dare, opsecro hercle.
- id.1010. Eripe oculum isti, ab umero qui tenet, ere, te obsecro.
- Mere.166. Obsecro, dissolve iam me.
- id.474. Mane, mane opsecro, Charine.
- id.173. Obsecro, num novis periit?
- id.892. Obsecro te, loquere ubi sit, ubi eam videris.
- id.988. Iam obsecro hercle habete vobis cum porcis.
- Miles G.1219. Obsecro, tute ipsum convenisti?
- id.1259. Tene me, obsecro.
- id.1266. Mea Milphidippa, adi, obsecro, et congregere.
- id.1329. Obsecro, licet complecti priusquam proficisco?
- id.1344. Obsecro quem amplexa sum Hominem?
- id.1406. Qui, satis sum verberatus; obsecro.
- Bacch.143. An hoc ad eas res opsonatumst, opsecro?
- id.203. Dic ubi ea nunc est, opsecro.
- id.553. Opsecro hercle, loquere quis is est?
- id.840. Quis igitur opsecrost?
- id.852. Nuptast illa, opsecro?
- id.866. Pacisce ergo, opsecro, quid tibi lubet.
- id.870. perge opsecro.
- id.905. Sine me, per te, ere, opsecro.
- id.909. Immo oro ut facias, Chrysale, et ted opsecro,
 Cave parsis in eum dicere.
- id.1026. Da mihi ducentos nummos Philippos, te opsecro.
- id.1114. Quid tibi ex filio nam, opsecro, aegrest?
- id.749. Obsecro, quid istis ad istunc usust conscriptis * * *

- Capt.680. An, obsecro hercle te, id nunc succensis mihi?
- id.977. Philocrates, per tuom te genium obsecro, eñi.
- Casina 196. Obsecro, tace.
- id.232. Obsecro, sanun es?
- id.704. Verum, obsecro te, Dic me uxorem orare, ut exoret illam.
- Truc.175. Cur, obsecro, ergo ante ostium pro ignoto alieno-
que astas?
- id.186. Nam obsecro cupiebat te era viderø.
- id.195. Oh, obsecro, tace Dinarche.
- id.296. Quid id obsecrost Quod scias?
- id.329. Sed obsecro hercle, Astaphium, i intro ac nuntia
Me adesse.
- id.513. Ubi illa, obsecro, est quae me hic reliquit?
- id.515. Ubi is est, obsecro?
- id.602. Num, obsecro, nam hariolust, qui ipus se verberat?
- id.722. Sed obsecro, da mi operam, ut narem quae volo.
- id.889. Quid est, obsecro?
- id.949. perge obsecro.
- Amph.299. Obsecro hercle, quantus et quam validus est.
- id.682. Obsecro ecastor, quid tu me deridiculi gratia
Sic salutes atque apellas.
- id.760. Obsecro, etiamne hoc negabis, te auream poteram mihi
Dedisse dono hodie * * * *
- id.765. Mane, mane, obsecro te.
- id.923. Per dexteram tuam te, Alcumena, oro, obsecro,
Da mihi hanc veniam, ignosce irrata ne scies.
- Asin 28. Dic obsecro hercle serio quod te rogem.

- id.473. Flagitium hominis, da obsecro argentum huic, optas?
 id.608. Cur tu obsecro immerito meo me morti dederé.
 id.672. Age, mi Leonida, obsecro, fer amanti ero salutem.
 id.688. Ego obsecro te utrumque nostrum conserva.
 id.740. Leonida, curre obsecro.
 id.851. Ain tu, meum virum hic potare obsecro cum filio.
 Aulular.266. di immortales, obsecro, aurum quid valet.
 id.691. Obsecro te, uterum dolet.
 id.715. Obsecro vos ego, mi auxiliis, Oro obtestor, sitis * * *
 id.733. Quo obsecro pacto esse possum?
 Poen.543. Obsecro hercle operam celacem hanc mihi, ne cor-
 bitam date.
 id.1194. an tu eo pulera videre, obsecro,
 Si tibi illi non os oblitumst fuligine'
 id.325. Opsecro hercle, ut mulsa loquitur.
 id.417-421. Nunc opsecro te, Milphis, hanc per dexteram
 Fac quod facturum te promisisti mihi.
 id.475. An opsecro usquam sunt homines volatice?
 id.1243. Nil tecum ago: apscede, opsecro.
 id.1248. Ubi sunt eae aut quas, opsecro *-- * *
 (Ag.) Satis iam sunt maceratae.
 id.1322. Qui tibi lubidost, opsecro, Antamoenides,
 Loqui inclementer nostro cognato et patri?
 Rudens 882. Oro, obsecro, Palaestra.
 Pseud.29. An opsecro hercle habent quas gallinae manus?
 id.35. Ubi east, opsecro?
 id.116. Roga, opsecro hercle.
 id.128. Si, tace, opsecro hercle.

id.254. Licet me, opsecro, bitere an non licet?

id.340. Dic mihi, obsecro hercle, verum serio, hoc quod te rogo.

id.1073. Roga, opsecro hercle.

id.1191. Responde opsecro hercle hoc vero serio quod te rogo.

Of the third class there are few examples. Aulularia 684.--
 nunc te obsecro Resecroque, mater, quod dudum obsecraueram.
 Most.283. Non me istuc curare oportet. Quem obsecro igitur?
 Poen.387. Sic enim diceres, sceleste: huius voluptas, te opsecro.
 id.316. Qua de re, obsecro?
 Cis.668. Nam, obsecro, unde haec gentium?
 Rudens 342. Quod prandium, obsecro te?
 Men.823. Quem in locum aut (quam) ob rem, obsecro?
 Merc.888. Tunc, obsecro?
 Capt.241. Nunc obsecro te hoc unum.
 Amph.373. Tuam fidem obsecro.
 Bacch.101. Quid ita, opsecro?
 id.254. Quid ita, opsecro hercle?
 Casina 759. Opsecro te
 Olympisce mi, mi pater, mi patrone.

In a very few cases, as is shown by the above examples, obsecro has kept the force of a verb of asking or beseeching. For example,-- Aul.684. Nunc te obsecro Resecroque, mater, quod dudum obsecraueram; and Capt.241. Nunc obsecro te hoc unum.

But in the majority of cases obsecro is used parenthetically and has no governing power in the sentence. Our English please or pray is used in much the same way. Thus in English

we are more apt to say "please stand up" than "I beg you to stand up". But while in English "please" softens the command given, and puts it in polite form, obsecro may be considered sometimes as a stereotyped form used without purpose, sometimes as the involuntary expression of excitement and sometimes used with the definite purpose of emphasis. In the latter case it is frequently connected with hercle.

It seems almost impossible to set off parataxis by distinct and clear lines. The simplest case is in the use of a verb of thinking, as sentio, audio, video, cogito, intellego, opinor, credo, spero, censeo joined with a principal clause, instead of an accusative and infinitive. At the time of the change from co-ordination to subordination, when both constructions were to be found with the same verb, it has been shown by Ziemer that the verbs dicendi gave up co-ordination much earlier than the verbs sentendi. In older Latin, co-ordination occurs eleven times with verbs of saying where subordination occurs eighty times. But with verbs of thinking the ratio is as one hundred sixty-five to eighty-seven. In another collection the verbs of thinking stand with co-ordination four hundred fifteen times and in subordination two hundred nineteen.

The following list was made by Ziemer in his discussion of the use of verbs dicendi and sentendi:

<u>dico</u>	with co-ordination	7,	subordination	19
<u>scio</u>	"	"	47,	" 7
<u>credo</u>	"	"	43,	" 6
<u>faxo</u>	"	"	47,	" 3 (<u>facio</u>)



In Plautus there are a number of words used more often with co-ordination than with subordination. Quaeso used eighty-four times, uses co-ordination sixty-nine times; credo does not subordinate in nineteen cases; dic in twenty-seven; amabo subordinates two times out of thirty.

This constant use of co-ordination where in later times subordination was the regular construction seems to indicate a looseness in speech. As has already been shown, such usage occurs most frequently in the writings of those who must employ the speech of the people, that was spoken as soon as thought and had no other object than the conveying of a definite meaning from speaker to hearer. Such writers made use of the dialogue form and no attempt was made to obtain purely grammatical, polished sentences. These men dealt with the slave classes, the courtesans, lenones rude soldiers and youth of free birth but usually of low instincts. Such people would not be careful in the choice of language nor in the use of it. They were accustomed to giving expression to their emotions. Take for example the verb faxo, and see by whom it is used and how it is used. It appears independently once each in the conversation of a miles, senex, and parasitus; and in co-ordination it is used twice by a mulier, adulescens, servos, senex, parasitus and once by a miles. From this it would seem that faxo had a place in the vocabulary of the better class of people as well as in that of the inferior class. But it is with difficulty that one character can be found in the plays of Plautus which can be truthfully said

to possess real refinement in character or diction. Since, then, Plautus' power lay in the mastery of the life, the ideas, the language of the lower class, it is probable that he was not a master-hand in the language-expression of the better class. Then the characters that he portrays for us, to be taken as representatives of the middle class, are in reality little different from the slaves and courtesans and naturally their language is much the same.

Faxo is used paratactically thirteen times by an adulescens, five times by a senex, once by a mulier, once by a coquos, six times by a parasitus, four times by a leno and seventeen times by a servos. The adulescens and servos are almost always the most prominent figures in the play and there are consequently more opportunities for them to speak and to give evidence of the language most in use by the classes of society which they are supposed to represent. The explanation of the origin of this construction may help to determine the class of people by whom it was used. The theory that it originated in the Greek literature and was taken from Greek literature by the Roman writers who made close copies of their originals, is no longer accepted.

Parataxis is found chiefly in colloquial speech, consisting for the most part of a dialogue of mere questions and answers. Then one should not be surprised at the freedom in construction and the loose connection. But as has been shown the comic poets did not always use the indicative, although in using either the indicative or subjunctive they followed certain

laws, which are as yet undiscovered. It is known, however, that the second clause was often considered as important as the first and in conversation was so treated. Since this construction was a dialogue form and the plays of Plautus portray the common classes it seems a fair conclusion that faxo, in parataxis at least, was employed chiefly by the common people.

The circumstances under which faxo is used may be of some value in determining the meaning which the speaker meant to convey and also the place of the word in relation to the rest of the sentence. Amabo is another word of this class occurring frequently in Plautus. It simply emphasizes what the speaker is going to say. At first it may have been spoken from some real feeling or emotion, perhaps anxiety. Then it must have lost some of its earnestness, becoming nothing more than "I beg of you" or "pray". It was used when something unusual happened or when a command, no matter how trifling it might be, was given. For example, Rudens 444.- Propera amabo efferre; Stichus 8.- Salvete, amabo? Poenulus 240.- Soror, cogita, amabo. Persa 245.- Dic amabo. Amabo does nothing more than slightly intensify what has been intended in the verb already spoken or show some concern on the part of the speaker. It is most often used with an imperative and that imperative is usually a command to tell something or grant some request.

Quaeso is by far the most common of this class of words, and has almost the same force which has been attributed to

amabo. It has become a stereotyped form with almost every kind of question, no matter whether needed or not.

Poenulus 468. Sed, quaeso, ubinam illic restitit miles, modo * *
id.743. Adeste quaeso.

Rudens 1269. Censen hodie despondebit eam mihi, quaeso?
id.510. contine quaeso caput.

Most.187. Quin mone quaeso, siquid erro.

Persa 116. Quaeso animum advorte hoc.

Crēdo is found used paratactically and with subordination although there are not so many instances of the former construction as in the case of quaeso or amabo.

Men.600. Iratast credo nunc mihi.

Persa 530. Iam hic credo, aderit.

Stichus 144. Probiores, credo, arbitrabunt.

id.180. Proptera, credo, nunc ~~essur~~io acrius.

Credo, in these examples, is used almost independently with the meaning "I trust" or "I hope". The sentence is complete without it, but the habit of using unnecessary words seems to have been acquired and had as firm a hold on these writers as certain mannerisms have on us.

Of all these verbs obsecro is the one, ^{of} which Plautus is especially fond, and it is used almost six times as often with parataxis as with subordination. It is only a form of entreaty, sometimes containing a certain degree of intensity, usually having little force. By going through the list of examples it will be found that when obsecro is used by an adulescens or a mulier it is almost always at a time of con-

fusion and excitement. The slaves and lenones and parasites use it at any and all times without attaching any particular feeling to it. As an illustration of the first point, the scene in the *Rudens* between the women Palaestra and Ampelisca, just after the shipwreck, can be cited. There obsecro is used eight times in a comparatively few lines and the frequent occurrence is due to the excitement of the speakers.

So when faxo is used by any-one of free birth, that person is roused by some unusual circumstance. The adulescens, as has been noted, used it more often than any other of the better class. He is nearly always in trouble and when some new measure is proposed he makes his reply more emphatic by the use of faxo or obsecro. Such words seem to indicate sometimes a genuine feeling or determination to gain something for his side of the case. But faxo is no longer used as the future of facio. It has passed into another stage where faxo is a form standing alone in its use, with the meaning "I'll bet you" or "I'll warrant you".

However the better class of people do seem to use faxo more seriously and not so indiscriminately as the slave class. The slave uses faxo generally when he is delighted with something in his skillfully worked-out plots, which is going to be of service to himself or to his master. He uses it when he is telling something which he knows positively to be untrue, thinking perhaps that the faxo will give a semblance of truth to the tale. Since slaves and the common people were by nature talkative, it is natural to suppose that they would make more use of by-words and stereotyped phrases than any other class of people, and at the same time express less through these expressions

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