SOME EXAMPLES OF REPETITION
IN TERENCE

by

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The cumulation of synonymms, that is, the use within a sentence of words similar in meaning but different in form, and the securing of various sound effects by the collocation of words different in meaning but similar in form, is a characteristic of Roman Comedy which has received extensive treatment. A reader of the plays of Plautus and Terence cannot fail to be impressed also by the frequent repetition within a sentence, or in succeeding sentences, of an identical word. It is to the discussion of such repetition as found in the plays of Terence that I have devoted the greater part of my paper. I have in conclusion, also noted some examples of the collocation of words different in meaning but derived from a common stem, as well as of words which have no etymological connection but are chosen for the similarity of sound.
First to be considered is the repetition of words without addition to the thought. The effect of such repetition is usually emphasis. Thus Cicero Cat. I, 1: nos nos, consules desumus, secures emphasis by the repetition of nos without changing the meaning of the sentence.

The term employed by modern scholars for such repetition is Gemination.\(^1\) When it is used as a rhetorical device it was sytled \(\ddot{a}vad{\dot{e}}\dot{i}v\dot{a}v\dot{a}\dot{v}\) by the Greeks. The Romans sometimes employed the same word, as well as the terms \(epizeuxis\)^2, \(conduplicatio\)^3 and \(geminatio\)^4

Gemination is most usual in interjections. \(Au\ au\) is used once, Ad. 336. It denotes surprise and distress on the part of the speaker. \(Heus\ heus\) is used five times:

Eun. 530: \(heus\ heus,\ ecquis\ hic\) ?
Ad. 634: \(heus\ heus,\ Aeschines\ sum.\)
Eun. 337: "\(heus\ heus,\ tibi\ dico,\ Chaerea,\)" inquit.
Heaut. 348: Syre Syre inquam, \(heus\ heus\) Syre.
Ad. 281: \(heus\ heus\) Syre.

Heus is used for the purpose of attracting the attention of a

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1) Gemination is broadly discussed by E. \(Wölf\lambda\)lлин: "Die Gemination im Lateinischen," Sitzungsberichte der Königlichen Bayerischen Akademie der Wissenschaften, Münch, 1882.

2) Cf. Charistius I, 281, 21 (Keil); Diomedes I, 281, 9, K.: Commentum Pompeii V, 303, 8, K.


person, while heus alone seems usually to emphasize what is said (cf. And. 635: Eun. 276). In the first two examples cited above the words are used by a person when knocking at a door. In both cases the ictus falls on the first word, so the repetition would apparently have little effect in making the speaker heard. In the other instances, where the speaker is calling to someone who either does not or pretends not to hear, the ictus falls on the repeated word indicating that it was spoken louder and with more vehemence than at first.

Age age is used in the following places: And. 310; Heaut. 332, 722; Phor. 599, 622. The word has lost its original force of an imperative and is equivalent to the English well well or come come. In each case it is used by a person who is yielding to a plan the advisability of which he doubts.

Imperatives are doubled in the following examples:

mane mane Heaut. 613, 736; Ad. 264.
abi abi Ad. 620.
tace tace Eun. 834, with the word obscero follow-
ing.
redi redi Heaut. 349.

Mane seems to be repeated calmly in Heaut. 613 and Ad. 264, while in Heaut. 736 the excitement is marked. In Ad. 620 abi abi is due to the nurse's grief and anger as she upbraids Aeschimus, and in Eun. 835 Pythias' excitement on suddenly seeing Chaerea in the eunuch's garb causes her to repeat tace.
In Heaut. 348-9 Clitipho, in calling to Syrus, geminates a vocative, an interjection, and an imperative, under intense excitement:

Clit. Syre Syre inquam, heus heus Syre.

Sy. concaluit. quid vis? Clit. redi redi.

The second Syre is emphasized by inquam and, as was mentioned above, the second heus bears the ictus. The repetitions in v. 348, especially the third repetition of Syre are partly due to the fact that Syrus does not heed; the use of redi redi in the following verse, however, can be due only to Clitipho's intense earnestness, since we know from Syrus' words quid vis? that he is listening.

Another place in which a vocative is repeated in calling to a person is And. 860:


Da. audi. Si. verbum si addideris.

Dromo.

Simo has become very angry at Davos and is calling the lorarius Dromo in order to have Davos bound. The first repetition of Dromo seems to be a spontaneous outburst due to the excited state of Simo's mind: the second and third repetition are probably an indication of his impatience, though it is possible that Dromo has not heard the call, and that Simo repeats it for this reason.

Gemination of a vocative occurs four times in simple address: each time with the interjection o:
And. 282: O Mysis Mysis
Pamphilus says this in pained surprise at what Mysis has said. He means to rebuke her, according to Donatus;
primum vocandi alterum increpandi est.

Eun. 91: O Thais Thais
Phaedria utters these words in distress of mind because he believes Thais is untrue to him. Perhaps here, too, a reproach is indicated by the repetition. In the two following examples the speakers are overjoyed by sudden good fortune, and indicate their admiration for the person addressed:

Hec. 856: O Bacchis o mea Bacchis, servatrix mea
Ad. 256: O frater frater
In the latter instance Ctesipho utters the words even though his brother is not present. Donatus' comment to the verse is: unum relatum ad appelationem, alterum ad laudem.

The excited state of Pamphilus' mind on learning of the good news about the ring is indicated by his gemination of the interrogative quid, Hec. 849:

egas te pro hoc muntio quid donem? quid? quid? nescio.¹

Pythias repeats the same word without emotion when she is trying to devise some plan to dupe Parmeno, Eun. 910-1:

quid, quid venire in mentem nunc possit mihi,
quid, nam, qui referam sacrilego illi gratiam?

The only instance I have noted of the immediate gemination

¹) This is the manuscript reading. Tyrrell and Fleckeisen read qui in each place, instead of quid.
²) Quint. I. 0. IX, 3, 29.
of an adverb is Ad. 853: *iam iam* desinco. The force of the repetition is, perhaps, intensive rather than merely emphatic, i.e. *iam iam* indicates a more immediate future than would *iam* alone. In the other examples of the gemination of an adverb another word intervenes, a device which is, according to Quintilian, even more effective: *similis geminationis post aliquam interiectionem sed paulo etiam vehementior.*¹

Satis is geminated twice in Terence, separated in each case by *iam*:

Ad. 820:

*satis iam satis*, Simo, spectata erga te amiciasti mea

Heaut. 430:

*satis iam, satis* pater durus fui.

The gemination of *satis* is intensive, since *satis satis* means more than would *satis* alone, having almost the force of an absolute superlative (Cf. Wölfflin, "Gemination", p. 48). Olim is geminated in And. 863, when Simo angrily upbraids his son:

*olim, istuc, olim, quom ita animum induxi tuum, quod cuperes aliquo pacto efficiundum tibi; eodem die istuc verbum vere in te accidit.*

In this passage *olim* is explained by the following clauses, and the idea contained in the clauses is again expressed by

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olim, istuc, olim, quom ita animum induxti tuom,
quod cuperes aliquo pacto efficiendum tibi;
ecodem die istuc verbum were in te accidit.

In this passage olim is explained by the following clauses,
and the idea contained in the clauses is again expressed by

¹) Quint. I. O. IX, 3, 29.
Istuc v. 883 is explained by its repetition with verbum v. 885.

Perhaps a better example of what Quintilian had in mind is furnished by the following passage, if we adopt the reading and interpretation of Tyrrell and Kauer:

Ad. 121-2:

\[ \text{est} \quad \text{dis gratia} \quad \text{est unde haec fient.} \]

In the following passage the verb with the negative begins the sentence and is repeated at the end for the sake of emphasis:

Ad. 101-2:

\[ \text{non est flagitium, mihi crede, adulescentulum scortari, neque potare, non est.} \]

Such a repetition is not treated under Gemination by Wolfflin, who limits his discussion to those words, which are in juxtaposition, or are separated only by a connective, an interjection, or the word inquit. I place it, however, in this division of my paper since there is neither addition of thought nor change of grammatical relation. Somewhat similar to the passage from Adelphoe is Heaut. 458-9:

\[ "\text{sic hoc,} \quad \text{dicens, "asperum, pater, hoc est."} \]

Chremes is here quoting the words used by Bacchis in mixing the wine. The first hoc is perhaps used to call attention to the article in question (sc. the wine).
In Phor. 352-3 Phormio, who is pretending to be very angry and excited, obtains marked emphasis by the repetition of his question in the same words, though with changed order:

Phor. 352-3:

negat Phanium esse hanc sibi cognatam

Demipho?

hanc Demipho negat esse cognatam?

In minus minusque Haec. 594, and magis magisque,

Eun. 507, we have what Wolfflin styles iterative gemination. There is here an addition to the meaning, the idea expressed being: less and still less, more and still more. Likewise such repetitions as ut ut (utut) Haec. 200, Ad. 248, 630; Phor. 468, 531; ubi ubi (ubiubi) And. 684; Eun. 295, 1042; quantus quantus (quantusquantus) Ad. 394, and quanta quanta Phor. 903 are classed under iterative Gemination by Wolfflin. There is a distinct modification in meaning, since the force becomes distributive: ut ut = utucumque;

ubi ubi = ubicumque; quantus quantus = quantuscumque or quantuslibet. Such forms are relics of a time when Gemination played a rather conspicuous part in the formation of Latin words. Among the few words of the same kind, which remain in classical Latin are quisquis and quidquid, whose oblique cases, however, are avoided even by Terence.

We sometimes find the simple word with a form compounded with a prefix. Since the only difference in the meaning of the words is that the compound form is more em-
phatic than the other, such examples belong under this head.

Eun. 962:

dico edico vobis nostrum esse illum erilem filium.

In Heaut. 404 the emphatic word is placed first. The repetition of the simple form after the compound seems to be an echoing of the thought:

Heaut. 404)

disperii perii miser

I cannot agree with Raebel\(^1\) who places this example among those in which \textit{vis verbi anteecedentis sequente amplificatur}, since the first verb is clearly more emphatic than the second. The emphatic force of a prefix is well shown in the following:

Ad. 392-3:

nimum inter vos, Demea,

(non quia ades praesens dico hoc) \textit{per}nimum in-
terest.

The use of the adverbial forms \textit{verum vero} is practically

Gemination:

Ad. 255:

\textit{verum enim vero} id demum iuvat.

In most cases repetition of a word within a sentence involves a change of grammatical relation, and cannot be classed under Gemination. Such repetition may often represent the most natural way of speaking, and perhaps could not have been avoided even if desired. However the frequent recurrence of a word within a sentence seemed to lend emphasis and to have a pleasing sound, even where such a repetition would be eschewed in English as flat or redundant. Cornificius says\(^1\): *non inopia verborum fit ut ad idem verbum saebe redeatur, sed inest festivitas, quae facilius auribus diiudicari quam verbis demonstrari potest.*

The repetition of a word is sometimes unnecessary for the understanding of the thought, but results in a fullness of expression which, to the Roman mind at least, lent emphasis. Examples are:

Heaut. 21 (Prol.):

> quo exemplo sibi licere id *facere* quod illi *fecerunt* putat.

Heaut. 500-1:

> ibo ac *dicam*, ut *dixeram* operam *daturum* me, hodie non posse eis *dare*.

Ad. 103-4:

> haec si neque ego neque tu *fecimus* no siit egestas *facere* nos.

1) Auctor ad Herennium IV, 14, 21.
Ad. 505:

restito: *fient quae fieri aequomst omnia.*

Hec. 426-7:

olim quidem te causae impellebant leves
quod nunc minitare *facere*, ut *faceres*.

And. 484-5:

quod iussi ei *dari* bibere et quantum impervi,
*date*.

Eun. 695:

*istam quam habes*, unde *habes* vestem ?

A similar fullness of expression is gained by the use of the
imperative in the principal clause and the participle of the
same verb in the subordinate clause:

And. 523:

*quod parato opus est*, *para*.

Heaut. 80:

mihi sic est usus: *tibi ut opus factest face*.

That the participle is not required after *opus* can be shown by
such a passage as the following:

And. 740:

*revertor, postquam quae opus fuere ad nuptias
gnatae paravi*, ut iubeam accersi.

In the following examples the two verbs have a common object,
with the participle of the first verb used with the second as
qualifying the object:

Eun. 1057:

- 11 -
quodvis donum praemium a me optato: id optatum aufere.
And. 298:
accepti: acceptam servabo.
In the latter example a demonstrative pronoun would be necessary if acceptam were omitted. I have found no examples in Terence in which the participle modifies the object of the same verb; a usage sometimes found in Flautus, as Rud. 109:
qui oratione hic occupatos occupes.
A similar abundantia of expression is found in the repetition of parts of speech other than verbs. Some illustrations with nouns are:
Ad. 218:
    hominum homo stultissume
Phor. 853:
o omnium, quantumst qui vivont, homo hominum ornatissume.
Eun. 313:
    haud similis virgoest virginum nostrarum
Terence avoids such repetition by using noster without a noun in Heaut. 712: ut quam narrat senex Voster nostro esse istam amicem gnat; non credat tamen.
And. 646:
    qui tuum animum ex amimo spectavi meo
In the above two words are brought nearer to each other through the chiastic arrangement.
Heaut. 397:
  ut ex illius commodo meum com pararem
  commodum.

Ad. 170:
  cave nunciam oculos a meis oculis quoquam
demoveas tuos.

Furn. 355:
  immo si scias quod donum huic dono contra
  comparet

Perhaps in the above huic would be ambiguous without a noun;
however the use of donum · · dono so near together seems in-
tentional.

Heaut. 333:
  Sy. tuam amicam huius esse amicam. Clit. pul-
  chre: quid hic faciet sua ?

In the above line the manuscripts read cedo before quid, giving
the line too many syllables. Tyrrell¹ and Wagner² retain
cedo but omit the second amicam. The reading given above is
that adopted by Dziatzko³, Umpfenbach⁴ and others. That
the fullness of expression gained by repeating amicam is not
foreign to Terence’s style is shown by the other examples

1) P. Terenti Afri Comoediae, rec. R. Y. Tynell, Oxonis, 1902.
quoted.

In the following verse the repetition of praesens is redundant, and serves no other purpose than that of emphasizing the idea already expressed:

Ad. 568:

quam hanc sibi videbit praesens praesenti eripi-

It will be noticed that praesens and praesenti refer to one person: a circumstance so unusual that Bentley was induced to change praesenti to praesentem, in order to make the second word refer to another person, while many later editors have followed his example. Dziatzko defends the manuscript reading of praesenti. In all of the parallel passages which are quoted, in which the words refer to different people, there is only one verb involved, while here there are two verbs.

Dziatzko says: Dass aber, um den Begriff der lebhaften Anwesenheit zu verstärken, sowohl zu videt als zu eripi das Wort praesens gefügt wird, erscheint mir keineswegs unmöglich.1 Another, even stronger reason for retaining the manuscript reading is given by Dziatzko when he says that praesentem would be in exact opposition to the sense of eripi.

Emphasis is also gained by the repetition of adjectives and adverbs, where it is not required for clearness. Thus, in the following the repetition of verum is unnecessary, since the word sic refers to the verum of the first clause:

And. 957-8:

me aliquis fors putet

1) Adolphoe, res. C. Dziatzko, Lipsiae, 881; Kritischer Anhang.

- 14 -
non putare hoc verum, at mihi nunc sic esse hoc verum lubet.

Heaut. 1016:

egon confitear moum non esse filium, qui sit meus?

Ad. 836-7:

ne nimium modo
bonae tuae istae nos rationes, Micio,
et tuos iste animus aequos subvortat.

Heaut. 25 (Prol.):

arbitrium vostrum vostra existumatio

Through the chiastic arrangement of the words, vostrum and vostra are in juxtaposition.

Eun. 227:

hoc memo fuit
minus ineptus, magis severus quisquam nec magis continens.

Heaut. 1045:

enim vero Chremes nimis graviter cruciat adulescentulum

nimisque inhumane.

In the rhetorical figures Anaphora and Antistrophe we find this same abundantia of expression. Anaphora is the repetition of a word at the beginning of successive clauses or phrases. As will be noticed from the examples given below, the repeated word usually supplies the connecting link between
the clauses or phrases, which would ordinarily be furnished by a co-ordinating conjunction. The value of the device for securing emphasis is self-evident. Terence is very fond of Anaphora and has his characters use it when they are excited or angered. Thus, in And. 1, 5, Pamphilus, whose father has just commanded him to marry against his will, comes excitedly upon the stage, saying (v. 236):

Hocinest humanum factu aut inceptu? hocinest officium patris?

and v. 238-9:

nonne oportuit praescisse me ante? nonne prius communicatum oportuit?

The remarkable bit of pleonasm praescisse ante is another indication of Pamphilus' excitement. In regard to the repetition of oportuit at the end of each line see p. 34.

In the same scene, Pamphilus, when assuring Mysis of his fidelity to Glycerium, says (v. 277-8):

adeon me ignavom putas,

adeon porro ingratum aut inhumanum aut ferum,

likewise vv. 270-1:

hem ego n ist u e co nari queam?

ego n propter me illam decipi miseram sinam?

And. V, 1, in which Simo berates Pamphilus for his misconduct, furnishes several examples of Anaphora:

vv. 877-8:
num cogitati quid dicit? num facti piget?
vide num eius color pudoris signum usquam indicat;
In the above verses the figure may consist rather in the placing
of the short pointed questions than in the repetition of num.
v. 886:
   sed quid ego? quor me exorucio? quor me macero?
   quor meam senectutem huius sollicito amentia?
Simo then turns his anger on Crito in a similar fashion,
v. 910:
   tune impune haec facias? tune hic homines
   adventescentulos-
In the Adelphoe Demea indulges frequently in Anaphora in his
tirades against Micio.
v. 727:
   non clamas, non insanis?
v. 799:
   quor nunc apud te potat? quor recipis meum?
   quor emis amicam Micio?
v. 758:
   hancine vitam, hoscin mores, hanc dementia.
v. 789-90:
   ei mihi quid faciam? quid agam? quid clamem
   querar?
   o caelum, o tera, o maria Neptuni.
   - 17 -
A similar repetition of o is found in Geta's speech, when he has learned of Aeschinus' supposed perfidy,

Ad. 304:

_o scelera, o genera, o hominem impium._

Ctesiphon repeats o as an expression of joy,

Ad. 268-9:

_o mi Aeschine,_

_o mi germane._

And. 634-5:

_ibi tum eorum inpudentissima oratiost:_

"quis tu's ? quis mi's ? quor meam tibi ?

Spengel comments on the above: quis mi's ? wegen des vorher-

gehenden quis tu's ? statt quid mi's gewaehlt. In the same way, in the verses quoted below, Syrus seems to have said quid sene erit nostro miserius instead of quis sene erit

_nostro miserier on account of the use of quid in the preceding

clauses:

Heaut. 254-5:

_di boni, quid turbae. aedes nostrae vix captent, scio._

_quid comedent, quid edibent. quid sene erit nostro miserius ?

In the monologue of Demea, Ad. V, 4, which abounds in

antitheses and the cumulation of synonyms, we also find some

examples of Anaphora:

Ad. 865:

_sibi sumptum fecit._
vv. 871-4, in the extended antithesis there is a noteworthy repetition of *ille*:

*ille alter sine labore patria potitur commoda
illum amant, me fugitant, *illi* credunt consilia
omnia,

*illum* diligent, apud *illum* sunt ambo, ego desertus sum:

*illum* ut vivat optant, meam autem mortem exspectant scilicet.

The word *illum* begins each of the last three lines, with the iotus upon the first syllable, upon which syllable it also occurs in *illum* in the middle of v. 873. In v. 874 the Anaphora is retained by means of prolepsis, since the logical subject of *vivat* is represented by *illum*. This monologue of Demea is rhetorical and the Anaphora and other figures cannot be said to be caused by anger or excitement.

An effective use of Anaphora with a verb is in the speech of Syrus, when he has become provoked at Clitipho for not acceding to his plans:

Heaut. 322-3:

*vis* amare, *vis* potiri, *vis* quod des *illi* effici
tuum esse in potiundo periculum non *vis*

I have transcribed v. 223 because of the repetition found in *potiundo* and *non vis*. Other examples of Anaphora with a verb are:
Heaut. 496-7:

\[\text{cupid} \text{ illi dare}\]

quod vult, \text{cupio} iam videre.

Heaut. 925 (I also quote v. 924 to show the repeated
use of \text{facere}): 

Ch. quid faciam? Me. id quod me fecisse aiebas
parum.

\text{fac te patrem esse sentiat}; \text{fac ut audeat}- -.

Phaedria in taking leave of Thais repeats \text{me} eight times:
five times in the accusative, and three in the ablative case:

Eun. 192-5:

dies noctisque \text{me} ames, \text{me} desideres,
\text{me} somnies, \text{me} exspectes, de \text{me} cogites,
\text{me} speres, \text{me} te oblectes, \text{me}cum tota sis.

In Phor. 496, Phaedria, in telling the leno how great will
be his gratitude if he may have a few days in which to procure
money to buy the music-girl, repeats \text{tu} four times and is not
allowed to finish his sentence because of Dorio's interruption:

Ph. \text{tu} mihi cognatus, \text{tu} parens, \text{tu} amicus, \text{tu}-
Do, garri modo.

Other examples of Anaphora are given below. In
some excitement is indicated, in others merely earnestness:

And. 170:

\[\text{quid agant, quid consili captet}.\]

\[373:\]

\[\text{nisi vides, nisi senis amicos oras, ambis}-.\]

- 20 -
And. 492:

öDave, itan contemnor abs te ? aut itane tandem

" 550: idoneus-

immo ita volo, itaque postulo ut fiat, Chremes.

" 556-7:

dum tempus datur
dumque eius lubido occlusast contumeliis

" 980-1:

intus despondebitur;
intus transigitur si quid est quod restet.

Heaut. 84-5:

ne lacruma atque istuc, quidquid est, fac me ut

sciam:

ne retice, ne verere, crede inquam mihi.

" 240:

dum moliuntur, dum conantur, annus est.

" 577:

ne ineptus, ne protervos videar.

" 567:

vel heri in vino quam inmodestus fuisti ---

quam molestus.

" 575-6:

apud quem expromere omnia mea occulta, Clitipho,

au deam:

apud alium prohibit dignitas: apud alium ipsi

facti pudet.
Heaut. 950-1:

sed Syrom quidem egone si vivo adeo exornatum
daibo,
adeo depexus, ut dum vivat meminerit semper mei.

Eun. 605:

an ego occasionem
mi ostentam, tantam, tam brevem, tam optatum,
tam insperatum ---

In the above the repetition of the syllable tam at the end of
so many words must have been intentional: ostentam, tantam,
optatam, insperatam.

Ad. 63-4:

"vestitu nimio indulges. nimium ineptus es."
nimium ipse est durus praeter aequomque et bonum.

Ad. 237:

hocine illo dignumst? hocine incipere Aeschinum?

" 408:
haecin flagitia facere te, haeo te admittere- --.

" 546-7:
primus sentio mala nostra, primus rescisco omnia;
primus porro obnuntio.

" 623:
agomet rapui ipse; agomet solvi argentum: ad me
abductast domum.

" 455-8:
in te spes omni, Hegio, nobis sitast:

- 22 -
te solum habemus, tu es patronus, tu pater, 
ille tibi moriens nos commendavit senex; 
si deseris tu, periimus.

The use of tibi v. 457 and tu v. 458, though not at the begin-
ing of clauses, is to be noted. This repetition of a 
noun or pronoun in its various cases is known as πολύτων, 
the lines quoted above being given by Diomedes (I, 416, K) 
as the model example for the figure. 

Ad. 671-2: 

qua ratione istuc? quis despondit? quis 
dedit?
quoi quando nupsit? auctus his rebus quis est?

Antistrophe is an arrangement of words just the 

opposite of Anaphora. As used by Terence it sometimes 

indicates emotion or excitement, but often merely secures ad-
ditional emphasis: 

And. 146-7: 

ego illud sedulo 
egare factum; ille instat factum.

" 363-4: 

interea intro ire memoriaem 
video, exire meminem.

Heaut. 81-2: 

non est, 
apud nos est, pater

- 23 -
Heaut. 320-1:
  multimodis iniurius,
  Clitipho, es, neque ferri potis es.

Eun. 305:
  nescio hercle, neque unde eam, neque quorsum eam.

Ad. 330:
  quid iam credas? aut quo credas?

" 690:
  quid fieret? qua fieret?

" 707:
  quid hoc est negoti? hoc est patrem esse
   aut hoc est filium esse?

" 812-4:
  eandem illam rationem obtine:
  conserva, quaere, parce, fac quam plurimum
  illis relinquas: gloriam tu istam obtine.

Rationem is explained by the following imperatives, while
the ideas are again summed in the word gloriain.

Ad. 951:
  faciundumest: pro patre huic est, bonus est,
   noster est, recte datur.

When the same word ends one clause and begins the
next we have a combination of Anaphora and Antistrophe a
figure known as ἀναποφλάσις. In the following examples

1) The term Anadoplosis is often employed for this figure,
Epizeuxis then being used for the gemination of words for
rhetorical effect.
the ἀναστροφή is brought about by Chiasmus:

Heaut. 206:

scortari osebro nolunt: nolunt osebro convi-
varier.

Hec. 242:

ubi duxere impulsu vostro, vostro impulsu
exigunt.

When the sense requires that a word be repeated or that a synonym be used it is often difficult to tell whether the repetition is intentional or whether it represents the easiest and most natural manner of expression. In such examples as the following the repetition seems to be unconscious:

And. 552:

perge facere ita ut facis.

Heaut. 1054:

ea lege hoc adeo faciam, si facit--

Ad. 514-5:

si est is facturus ut sit officium suum, faciat.

And. 591:

narro huic quae tu dudum narrasti mihi.
Ad. 599:

eadem quae mihi dixi tute dicas mulieri.

It is interesting to note that Terence has avoided such repetition in Ad. 604, by using narrare and dicere in the same sentence:

egomet narrabo quae mihi dixi.

Heaut. 698:

si abduxeris, celabitur, itidem ut celata adhuc est.

In such an instance as the last we should, in English, probably avoid the repetition by the use of the auxiliary: she will be concealed, just as she has been. This means is not available in Latin however.

In the examples cited below the repetition seems intentional or is at least noticeable. It will be seen that many of the passages are taken from the prologues. Leo¹ tells us that the prologues are of an oratorical nature and that Terence seems to have spent unusual pains in their composition in order to make them pleasing to the ears of his auditors. It would seem from this that such repetitions were sought even in instances in which it would be avoided in English. Leo brings such repetition as is given below, under the figure of Adnanimatio. Raebel² is uncertain whether

1) Leo,Analecta Plautina II, Gottingae, 1898. Leo in connection with figures of speech in Plautus, devotes several pages (pp. 14-28) to the discussion of the prologues in Terence, in which he declares that Terence uses such figures as παραγωγή, ναρύσω, ὄροιτελευτόν, and ἀντίγερσις far more in the prologues than in the other parts of the plays.

2) O. Raebel 'de usu adnominations apud poetas Romanorum-comicos, (Halis, 1882).
such examples should be classed under Ad nominatio:

And. 10 (Prol.):

qui utramvis recte norit, ambas noverit.

Similarly

Phor. 265:

unum quam horis omnis noris .

And. 18-19 (Prol.):

qui cum hun accusant, Naevium, Plautum,

Ennium

accusant

Eun. 4-5 (Prol.):

tum si quis est qui dictum in se inclementius

existumarit esse, is sie existumet responsum,

non dictum, esse.

Phor. 10-11 (Prol.):

quod si intellegearet, quem stetit olim

actoris opera magis stetisse quam sua--

And. 446:

nunc uxore upus est: animum ad uxorem adepulit

And. 896:

ego me amare hanc fateor; si idpeccarest,

fateor id quoque.

Heaut. 725:

saepe obscurans ut veniam frustra veniet--

" 840:

mihi nunc relictis rebus inveniendus est

- 27 -
aliquis, labore inventa mea quod dem bona
Heaut. 988-9:
    nunc filia
postquam inventa vera, inventast causa qua
te expellerent.
Ad. 556:
    nam cui menti aut fallere insuerit patrem aut
    audebit, tanto magis audebit ceteros.
And. 428-9:
    ego illam vidi; virginem forma lona
    memini videri
Eun. 385:
    nunc referam gratiam atque eas itidem fallam,
    ut ab illis fallimur.
Heaut. 455-6:
    nam unam ei cenam atque eine comitibus
    dedi: quod si iterum mihi sit danda,
    actum sit.

In the repetition of verbs a sharp contrast is sometimes drawn
in regard to time, by the use of different tenses:

And. 41:
    si tibi quid feci aut facio-
Heaut. 93:
    filium unicum adolescentulum
    habeo, an quid dixi? habere me? immo
    habui Chremes,
nunc habeam necne incertumst.

Heaut. 17-18 (Prol.):

- -dum facit

pansas Latinas: id esse factum hic non negat neque se pigere et deinde facturum autumat.

Eun. 595-6:

- -dum lavamus,

ubi nos laverimus, si voles, lavato.

Hec. 739:

nam si facio facturave es, bonas quod par est facere ——

When two forms of the same verb are brought into juxtaposition the similarity of sound is effective, even when the repetition would otherwise seem unintentional:

And. 599:

ibō ad eum atque eadem haec tibi quae dixi,

dicam itidem ille.

And. 856:

quam faciem videas, videtur esse quantivis preti.

Heaut. 595:

quid tu? ecquid de illo quod dum tecum

egi egisti, Syre?

Phor. 11 (Prol.):

minus multo audacter quam nunc laedit laederet.
Phor. 429-30:

quin quod est

ferendum fers?

The use of the finite form of a verb with the infinitive dependent upon it is especially noticeable:

And. 946-7:

Omnis nos gaudere hoc, Chremes,

tescredorecredere

And. 957-8:

me aliquis fors putet

non putare hoc verum.

Heaut. 860:

—ne sentiat me sensisse atque aegre ferat.

Heaut. 937:

quid dotis dicam te dixisse filio?

The force of the above line is increased by the alliteration with dotis,

Ad. 304:

videre videor iam diem illum—

In the following, dicere is not dependent upon dico but the sound-effect is similar to the preceding examples:

omnia haec

illum putato quae nunc ego dico dicere

The doubling of substantives connected grammatically is effective, as
Phor. 726:

mulier mulier magis convenit

Such a combination of substantives is apt to occur in general statements, which are often proverbial. Landgraf remarks:\footnote{1}{Substantivische Parataxen,' Archiv für Latienische Lexicographie, V, 166.}

In der raschen Wiederkehr und Aufeinanderfolge desselben Wortes als Subjekt und Objekt und in dem innigen syntaktischen Konnex beider Satzsteile liegt eine wirkungsvolle und eindringliche Kraft auf Herz und Ohr die diese Redeweise besonders geeignet machte für kurze dem Sprichwörtlichen sich näherende Formeln der Umgangs- und Volksersche.

Phor. 212:

et verbum verbo, par pari ut respondesses.

The combination \textit{par pari} is common in Latin: Cf. Plaut.

Merc. 629, Truc. 939; Cic. ad Attic, XVI, 7, 6. The same sense is expressed by the use of the ablative and a preposition,

Eun. 445:

\textit{par pro pari} referto quod eam mordeat.

Ad. 11 (Prol.):

\textit{verbum de verbum} expressum extulit.

Gellius, XI, 16, 3, shows the proverbial nature of this expression, when he uses the parenthetical \textit{ut dicitur: quod, ut dicitur, verbum de verbo expressum esset.}

Phor. 790:
vir viro quid praestat.

Eun. 232:

di immortales, homini homo quid praestat?

Phor. 562:

solus est homo amico amicus.

We may compare with this Acc. 132, R³: neque amico amicus umquam gravis neque hosti hostis fuit. Donatus quotes from Apollodorus what seems to be the original of the Terence line:

μόνος ἦπιότατος φίλεϊν τοὺς φίλους.

Heaut. 419:

nos quoque senes est aequom semibus obsequi.

Adjectives are used in a similar manner, usually with the substantives omitted:

Phor. 115.

- -illam civem esse atticam

bonam bonis praenatatam.

Eun. 519:

in interiore parte ut maneam, solus cum sola

Hec. 350:

omnem rem narrat, scio, sola soli.

" 4 (Prol.):

ex integra Graeca integram comodiam.

And. 96:

tum uno ore omnes omnia

 bona dicere et laudare fortunas meas—
Hec. 367:

omnia omnes ubi reseiscunt.

Ad. 294:

si omnia omnes sua consilia conferant.

The Alliteration (consilia conferant) in the above line is effective, as in the following:

Ad. 978:

di tibi, Demea, omnes semper omnia optata offerant.

Hec. 593:

sae optume, ut ego opinor, omnis causaspraecidam omnibus.

The two following examples are not parallel to those cited above since the words belong to different clauses, however the words are placed together so as to produce the same sound-effect.

Heaut. 460:

relevi dolia omnia, omnis serias

Phor. 284:

ecce autem similia omnia; omnes congruent

Terence sometimes repeats clauses or phrases:

Eun. 214-5:

minus nostrum ornato verbis, quod poteris,
et istum aemulum,

quet poteris, ab ea pellito.

In And. 121-2 especial emphasis is gained by the repetition of the phrase at the end of two successive lines:
quae cum mihi lamentari praeter ceteras
visast et quia erat forma praeter ceteras
honesta ac liberali.

Cf. Horace, Sat. I, 6, 45-6:
nunc ad me redeo libertino patre natum,
quem rodunt omnes libertino patre natum.

Other examples in Terence in which a single word is repeated
at the ends of successive lines are:

Hes. 28-9 (Prol.):
facite aequi sitis, date crescendi copiam,
novarum qui spectandi faciunt copiam.

And. 238-9:
nonne oportuit
praescisse me ante? nonne prius communicatum oportuit?

Phor. 31-2 (Prol.):
quom per tumultum noster grex motus locost;
quem actoris virtus nobis restituit locum—

Rec. 41-2:
tu multuantur clamant, pugnant de loco;
egoo interea meum non potui tutari locum.¹

Compare also

Phor. 305-6:
hominem commonstrarior
mi istum volo aut ubi habitat demonstrarior

¹) See, however, p. 61 in regard to change in meaning.

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The use of repetition in connection with antithesis is frequent in Terence. Leo has noted this fact in regard to the prologues:  

\[ \text{fere in eiusdem vocabuli formis figura ludit, sed ut accedat plerumque ávří̄dεον} \]

Leo further remarks: '\text{cum quavis fabularum parte praeter prologos qui huius sermonis elocutionem contulerit, non poterit dubitare quin ista figurarum frequentia rhetoricae, vel oratoriae prologi indoli debeatur.}' That this usage, however, is not confined to the prologues, but is also frequent in the other parts of the plays, will, I believe, be shown by the following examples:

**Heo. 44-5 (Prol.):**

\[ \text{agendi tempus mihi datumat; vobis datur} \]
\[ \text{potestas conāecorandi ludos scaenicos} \]

**And. 303-4:**

\[ \text{ut animus in spe atque timore usque antehoc fuit,} \]
\[ \text{ita, postquam adempa spe est} \]

**Haunt. 216:**

\[ \text{nunc quae est, non quae elim fuit.} \]

**Heaut. 370-1:**

\[ \text{patrem novisti ad has res quam sit perspicax ego te autem novi quam esse soleas impotens.} \]

1) \textit{Análect. Plaut. II, p. 16.}
Ad. 802:

quando ego tuum non oruo, ne cura meum.

More common is the use of a word with a negative adverb in direct antithesis with the same word. Alexander makes this the second of his three divisions of antithesis:

καθ' ἑτερον ἐν ὅταν αὐτὰ στρεφεται τὰ ὀνόματα.

And.: 11-12 (Prol.):

ita non sunt dissimili argumento sed tamen
dissimili oratione sunt factae ac stilo.

And. 17. (Prol.):

faciunt intellegendo, ut nil intellegant—

Eun. 8: (Prol.):

ex graecis bonis latinis fecit non bonas

Eun. 23-4 (Prol.):

exclamant furem non poetam fabulam
dedisse et nil dedisse verborum tamen.

Phor. 22 (Prol.):

de illo iam finem faciam dicundi mihi
pecoandi quom ipse de se finem non facit

The chiasmus in the above passage places dicundi and peccoandi near each other.

In the following there are two antithetical pairs:

And. 699-701:

si poterit fieri ut ne pater per me stetisse
credat

1) Alex. 'περὶ σχήματος' p. 37 ('Rhetores Graeci' ed. SpengeL.).

- 36 -
quo minus haec fierent nuptiae, volo; sed si id non poterit
id faciam, in proclivi quod est, per me stetisse
ut credat.

And. 637-8:

nil pudent hic, ubi opust; illi ubi
nil opus est, ibi verentur.

" 920:

si pergit quae volt dicere, ea quae non volt
audiet.

" 334-5:

facite fingite invenite efficite qui detur tibi
ego id agam mihi qui ne detur

In And. 773-4, Davos quotes the supposed words of Glycerium and Mysis:

'Chremes si puerum positum ante aedis viderit
suam gnatam non dabit,'

and then replies:

tanto hercle magis dabit

Heaut. 202:

nam quem ferret si parentem non ferret suum ?

" 387:

et vos esse istius modi et nos non esse
haud mirabilest.
Haut. 196:
qui uti scit, ei bona, illi, qui non utitur
recte mala.

Ad. 737-8:
non, si queam
mutare; nunc quom non queo, animo aequo fero,

" 740-1:
si illud quod maxume opus est iactu non cadit
illud quod occiderit forte, id arte ut corrigan
e

Eur. 243:
omnia habeo, neque quicquam habeo

Ad. 870-1:
nunc exacta aetate hoc fructi pro labore ab eis
fero,
odium; ille alter sine labore patria potitur
commoda

This whole soliloquy of Demea abounds in antitheses, which
are, however, oftener accomplished by the use of words of op-
posite meanings, than by the repetition of the same word with a
negative.

Phor. 761:
sine nostra cura maxuma sua cura

And. 259-8:
quod si ego rescissem id prius, quid facerem,
si quis nunc me roget,
aliquid facerem ut hoc ne facerem.
Chiastic order is often employed in connection with the antithesis:

And. 349:
id paves ne ducas tu illam, tu autem ut ducas
The first tu is addressed to Pamphilus, the second to Charinus.
Heaut. 107-8:
dum quod te dignumst facies; si id non facis
ego quod me in te sit facere dignum invenero.
Heaut. 754-5:
sumptus doni
cottidianos fieri rec fieri modum
Heaut. 824:
nisi me animus fallit multum, hand multum a
     me aberit infortunium
Heaut. 1016:
ego confitear meum non esse filium, qui sit
     meus?
Heaut. 1039:
quaeris id quod habes, parentes, quod abest,
     non quaeris.
quaeris and non quaeris are placed at the beginning and end of the line by the Chiasmus.
Ac. 284:
hoc licet facere huic; illi non licet.
A complete reversal of thought, as the following, is known as άντιπεταρολή.

And. 305-6:

quoniam non potest id fieri quod vis,
id velis, quod possit.

Eur. 813:

nolunt ubi velis, ubi nolis cupiunt ultro.

A characteristic of Roman Comedy is the repetition by one speaker of some word or group of words used by the preceding speaker. The word or words of the first speaker are sometimes repeated without change of form, as a kind of uninflected neuter substantive, as

Ad. 556-7:

De. quid ais, bone vir? est frater domi?
Sy. quid malum, 'bone vir' mihi narras?

As is stated by H. Bléry¹ this kind of repetition usually expresses contempt on the past of the second speaker, of what has been said. Bléry believes this was a characteristic of the colloquial speech.

And. 367:

Pam. non *opinor*, Dave. Da. *opinor*
narras? non recte accipis.

" 642-2:

Pa. Charine, et me et te *imprudens*, nisi quid
di respiciunt, peridi.

Ch. itane *imprudens*? *tandem* inventast causa:
solvisti fidem.

Pa. quid *tandem*?

" 889-90:

Pa. *mi pater*!

Si. quid *mi pater*? quasi tu huius
indigeas *patris*.

Heaut. 317:

Sy. at enim — Clit. quid *sinim*?

" 519-20:

Si. nil nimis.

Sy. *nil* narras?

" 1014:

So. *subditum* se suspicatur. Ch. *subditum*
sin tu?

Eun. 91:

Th. *missa* istaeec face.

Ph. quid *missa*?

" 604:

An. quid *tum*? Ch. quid 'quid *tum*,'
fatue?

- 41 -
Eun. 958-9:

Pa. qua audacia

tantum facinus audet? Py. quid ita

'tantum'? 

Phor. 222-3:

Ge. id nosmet ipsos facere oportet, Phaedria. 
Ph. aufer mi 'oportet'.

Phor. 1002:

Ch. at- Na. quid 'at'? 

Ad. 325:

Geta iam- So. quid 'iam' Geta?

The substantival use of the repeated word is sometimes emphasized by a pronominal adjective:

Heaut. 238:

Clin. si nil mali esset, iam hic adessent. 

Clit. iam aderunt. Clin. quando

istuc 'iam' etit ?

And. 314:

Ch. interea fiet aliquid, spero. By. id

'aliquid'. nil est.

" 264:

Pa. incertum est quid agam. My. misera

timeo 'incertum est' hoc quorsum accidat.

- 42 -
One character sometimes uses a word or words of the preceding speaker interrogatively, in such a way as to express surprise or disdain of the statement, question, command, or wish of the first speaker, generally with a view to its repudiation or denial. If a verb is used, the second speaker places it in the subjunctive: 1

And. 617:
Da. at iam expediam. Pa. expediás?

" 649:
Ch. habeas. Pa. habeám? at nescis quantis in malis vorser miser.

" 328:
Ch. aut tibi nuptiae haec sunt cordi -- Pa. cordi?

" 894:
Ch. tamen Simo audi. Si. ego audiam? quid audiam, Chremes?

" 900:
Pa. sine me expurgem atque illum hoc coram adducam. Si. adducás?
Pa. sine pater.

1) For a theory as to the origin of this use of the subjunctive in Repudiating Questions see Bennett, Latin Lang., 362, d.
Heaut. 192:
Ch. quid narrat? Clit. quid ille? se miserum esse. Ch. miserum? quem minus crederes?

Heaut. 587:
Sy. abi deambulatum. Clit. deambulatum?

" 815:
Clit. vellem hercle factum, ita meritus.
Sy. meritus? quo modo?

" 860-1:
Me. ne sentiat me sensisse atque aegre ferat?
Ch. aegre? nimium illi, Menedeme, indulges.

" 1008-9:
Ch. at si rogem iam quid est quod peccem aut quam ob rem hoc facias, nescias, in qua re tam confidenter restas, stulta. So. ego nescio?

Phor. 382:
Ph. proinde expiscare quasi non nosses. De. nossem? Ph. ita.

Ad. 395-6:
num sineres vero illum tuum facere haec? De. sinerem illum?

" 752:
De. tu inter eas restim ductans saltabis. Mi. probe.
De. probe?

Ad. 959-60:
De. ergo edepol hodie mea quidem sententia
indico Syrum fieri esse aequom liberum. Mi.

istuno liberum?

" 726:
De. oho scis et patere? Mi. quid ni patiar?

In And. 915, Simo repudiates Chremes' statement by repeating
his whole sentence interrogatively, and in chiastic order:
Ch. .si, Simo, hunc noris satis,
non ita arbitrere: bonus est huic vir. Si.
hic vir sit bonus?

In the two following examples an emphatic affirmation, instead
of denial, is indicated by the repetition:

And. 281-2:
My. unum hoc scio, hanc meritam esse ut

memor esses sui?

Pa. memor essem?

Heaut. 454
Me. estne ea intus? Ch. sit rogas?

When a person asks a question using an interrogative pronoun,
the person addressed sometimes repeats the question in the
same words, with the necessary change of pronoun, and of per-
son in case of a verb, and with the subjunctive. This
repetition usually indicates disgust on the part of the second
speaker and surprise that such a question should be asked:

Heaut. 760:

Sy. non? quam ob rem? Ch. quam ob rem?
me rogas?

" 312:

Clit. eho soeleste, quo illam ducis? Sy.
quo ego illam?

Ad. 84:

Mi. quid fecit? De. quid ille fecerit?¹

" 288:

So. Obsecro, mea nutrix, quid nunc fiet?
Ca. quid fiet rogas?

" 732-3:

Mi. quid faciam amplius?

De. quid facias?

Phor. 685:

Ge. quid ergo narras? An. quid ego narrem?

In Ad. 261, Ctesipho seems to repeat Syrus' question merely to express his exuberance:

Sy. quid est. Ct. quid sit? illius opera,

Syre, nunc vivo.

In Ad. 375, Syrus greets Demea with the usual salutation:

quid agis? Demea purposely misunderstands the use of agere

¹) Donatus: animadvertemendum, ut interrogatus interrogat
more indignantium, quod ideo facit, quod videt Micionem eo volutu
interrogare, ut videatur, minus reprehendere culpam Aeschini.
and replies:

**quid agatur ?** vostram neques mirari satis rationem.

In Eun. 191, Thais says to Phaedria: **num quid vis aliud,** which was the usual form of leavetaking. Phaedria who still has some requests to make replies: **egon quid velim ?**

A character sometimes repeats some word or words of the preceding speaker, interrogatively, as an indication of his surprise, without any idea of contempt or repudiation, however. The question is asked as though the person felt he had not heard aright. When a verb is involved the mood is not changed from that used by the preceding speaker:

**Phor. 510:**

Ph. Pamphilam meam **vendidit.** An. quid ? **vendidit ?** Ge. a in ? **vendidit ?**

Ph. **vendidit**

**And. 765:**


" 784-5:

Ch. audivi iam **omnia.** Da. a in tu ? **haec omnia ?**

Ch. audivi, inquam, a principio. Da. audisti in **obsecro ?**

- 47 -
In the above Davos wishes to convey the impression to Chremes that he had hoped he had not heard the conversation.

Eun. 350-1:

Pa. vidi novi: scio quo abducta sit.

Ch.  eho. Parmeno mi, nostin et scis ubi siet ?

Ad. 653-4:

Mi. is venit ut secum avebat:

nam habitet Mileti. Ae. hem! virgineum

ut secum avebat ?

Mi. Sic est. Ae. Mile tum usque obsecro ?

Mi. ita.

" 700:

Ae. quid ? iam uxorem ? Mi. iam. Ae.

iam ? Mi. i am quantum potes.

" 940:

Ae. fac; promisi ego illis. Mi. promoti

autem ?

A person often replies to a question or command by repeating affirmatively or negatively the most important words of the other speaker, as

And. 404:

My. sed sequere me intro ne in mora illi sis.

Le. sequor.

Beaut. 671:

Ch. bonan fide ? Sy. bona hercle.

- 48 -
And. 665:

Char. factum hoc est, Davos? Da. factum.

And. 435:


" 536-7:

Si. ausculta paucis: quid ego te velim et quod quaeris scies.

Ch. ausculto: loquere quid velis.

This usage is so common in comedy that it is not necessary to give a large number of examples. This form of reply is generally used where we, in English, should say: yes, no, very well, all right, etc. The Romans had corresponding words and Terence often makes use of them, as

Phor. 316-7:

Ph. Phanium relictum solam? Ge. sic

Ph. et iratum senem?

Ge. oppido.

And. 849:

Da. mihi? Si. ita

The repetition seems sometimes to be due to the fact that Latin does not have the auxiliary verbs in its conjugation system. Thus,

And. 621:

Pa. an non dixti esse hoc futurum? Da. dixti.
In English we should probably reply to such a question, you did, with the verb say understood; the Latin speaking man could not do this, however. In Heaut. 90, when Chremes attempts to take the rake from Menedemus, the latter expostulates:

sine me vocivom tempus ne quod dem, mihi laboris. Chremes replies: non sinam, inquam. In colloquial English one might say I shan't, I tell you: a use of the auxiliary not allowed in Latin. A few of the more striking examples of this repetition in reply to a question or command are:

And. 907-8:
Cr. sed hicinest Simo? Ch. hic Simost

Heaut. 804:
Sy. abi, efere argentum, Ch. efero

Heaut. 904-6:
Me. dictum factum hoc abit
Clitipho.
Ch. solus? Me. solus. Ch. timeo.
Me. Bacchis consecutast ilico.
Ch. sola? Me. sola.

Phor. 353-4:
Phor. hanc Demipho negat esse cognatam? Ge.
egat.
Phor. neque eius patrem se scire qui fuerit?
Ge. negat.
Ad. 329:
So. satin hoc certumst? Ge. certum, hisce oculis egomet vidi, Sostrata.
" 468-9:
De. an quicquam est etiam amplius?
He. vero amplius.
A character sometimes uses a word or words of the preceding speaker in his remark, in the following manner:
And. 31-2:
So. quid est quod tibi mea ars afficere hoc possit amplius?
Si. nil istac opus est arte ad hanc rem quam paro.
" 61-2:
So. nam id arbitror adprime in vita esse utile, ut ne quid nimis.
Si. sic vita erat: facile omnis perferre ac pati.
" 319-20:
Ch. ad te advenio spem salutem, auxilium consilium expetens.
Pa. neque pol consili locum habeo neque ad auxilium copiam.
" 350:
Pa. istuc ipsum Da. atque istuc ipsum nil
periclist me vide.

And. 658-9:

Ch. scio: tu coactus tua voluntate es. Pa.
mane:
non dum scis. Ch. scio equidem illam ducturum
esse te.

" 305-6:
By. quoniam non potest id fieri quod wis,
id velis quod possit. Ch. nil volo alius
nisi Philumenam.

" 712-3:
Ch. hoc face ad me ut venias, si quid poteris.
Da. quid veniam? nil habeo. Ch. at
tamen si quid. Da. age veniam si
quid.

Heaut. 80:

Me. mihi sic est usus; tibi ut opus factost,
face.
Ch. an quisquamst usus homini se ut cruciet ?
Me. mihi.

Heaut. 336-7:

Sy. longumst, Citipho,
si tibi nanem quam ob rem id faciam:
vera causast. Clit. fabulae:
nil satis firmi video quam ob rem accipere
huno mi expediat metum..

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Heaut. 943-4:

Ch. id mirari te simulato et illum rogitato simul,
guam ob rem id faciam.  Me. quin ego vero
guam ob rem id facias nescio.

" 537-8:

Sy. eho queso laudas qui eros fallunt ?  Ch.
in loco
go vero laudo.

" 553:

Ch. non usus veniet, spero,  Sy. spero ego
hercle quoque.

" 556:

Sy. et ne ego te, si usus veniat, magnifice,
Chremes,
tractare possim.  Ch. de istoc quom usus
venerit—

Syrus was probably induced to use the expression usus veniat
because Chremes' use of it in v. 553.

Heaut. 583:

Clit. non accedo ad illos ?  Ch. eho queso,
uma accedundi viast ?

Phor. 711:

Ge. haec fient.  An. ut modo fient !
Ge. fient me vide.
Ad. 279:

Sy. reddetur: ne time.

Sa. at ut omne reddat. Sy. omne reddet.

Her. 484-5:

Lac. verum vide ne impulsus ira prave insistas, Pamphile.

Pam. quibus iris nunc impulsus in illam iniquos sim?

Ad. 131:

De. curaest mihi. Mi. et mihi curaest.

The chiasmus is to be noted in the above. Mockery or sarcasm is often evident in this kind of repetition:

Heaut. 852-4:

immo haec quidem quae apud me est, Clitophonis est.

amica. its aiunt. Ch. et tu credis omnia; et illum aiunt velle uxorem.

" 343:

Clit. Syre, dic modo.

Sy. verum age modo.

" 737:

Sy. quin est paratum argentum. Ba. quin ego maneam.

" 1011-12:

So. iniquos es qui me tacere de re tanta postules.
Ch. non postulo iam—

Ad. 126-7:

Mi. natura tu illi pater es, consiliis ego.

De. tun consiliis quicquam?

" 175-6:

Sa. quid hoc reist? regumne, Aeschine, 
     hic tu possides?

Ae. si possiderem, ornatus esses ex 
     virtutibus.

" 178:

Sa. tetigin tui quicquam? si attigisses 
     feres infortunium.

In the following example Syrus finishes Demea's sentence for 
him, but in a way quite different from that in which the latter 
had intended:

Ad. 770:

De. si tu meus esses— Sy. dis quidem 
     esses, Demea—

A rather amusing effect is produced by the repetition of quid 
in the speech between Syrus and Clinia,

Heaut. 718-20:

Cl. quid tum quaeo, si hoc pater resciverit?

Sy. quid si redeo ad illos qui auint 'quid si 
     nunc caelum ruat'.

The iotus falls upon quid each time. Clinia replies to
Syrus: 'metuo quid agam'. Although this use of quid in the reply seems to be unconscious on Clinia's part, the effect of the word repeated at this juncture would be rather amusing for the audience, much the same as in Plaut. Rud. 1227, when, after the ears have been dinned with the repeated use of licet in the dialogue between Trachalio and Daemones, Grapus comes upon the stage, saying quite unconsciously:

quot mox licet te compellere, Daemones?

One person sometimes uses the words of another in mimicry of his speech, but not immediately after the first character has finished speaking, as in Ad. 415-18, Demea tells Syrus of the precepts he lays down for his son:

\[
\text{inspicere tamquam in speculum in vitas omnium in quoque ex illis sumere exemplum sibi:}'
\]

'\text{hoc facito -- hoc fugito -- hoc laudist -- hoc vitio datur.}'

Syrus parodies Demea's speech vv. 425-9:

'\text{hoc salsumst, hoc adustumst, hoc latumst parum;}

illud recte: \text{iterum sic memento' sedulo moneo quae possam pro mea sapientia:}

postrenro tamquam in speculum in patinas,

Demea,

\text{inspicere iubeo et moneo quid facto usus sit.}'

Phor. 244-5, Demipho laments the tumult in which he has found his family affairs upon his return:
(opportet meditari — — — )

—communia esse haec, fieri posse ut ne quid animo sit novom:

quidquid praeter spem eveniat, omne id deputare esse in lucro.

Geta who has heard the speech remarks to Phaedria, vv. 247-51:

o Phaedria, incredibile quantum erum sapientia.

meditata mihi sunt omnia mea incommoda, erus si redierit,

molendum usque in pistrino, vapulandum, habendae compedes,

opus ruri faciundum. horum nil quicquam accidet animo novom.

quidquid praeter spem eveniet, omne id deputabo esse in lucro.

Compare also Phormio's dixi, Demipho, Phor. 439, in imitation of Demipho's words, dixi, Phormio, v. 437.
It will be noticed in the examples discussed on the preceding pages, that a word is repeated in each case with the same meaning it had when first used. There now remain to be discussed a few instances in which Terence repeats a word but with a difference in meaning. This is in a sense a play upon words. "Wolfflin, however, seems not to have treated of this class of Wortspiel in his article, 'Das Wortspiel im Lateinschen'. Raebel remarks that a word used in a double sense is rarely placed twice, but is oftener used once with a double meaning to be understood by the listener. Although Raebel's statement is doubtless true in regard to Plautus, it will, I believe, be found that Terence rarely uses a word with a double significance, unless repeated. This repetition of a word with change of meaning is defined by Quintilian (IX, 368) as ἄντανειτῆς: eiusdem verbi contraria significatio. The figure is defined as ἄλογος by Alexander, Aquila Romanus, and others. Donatus uses the term ἄλογος in reference to some passages in Eun. Prol.

1) 'Sitzungsberichte der königlichen bayerischen Akademie der Wissenschaften', Munich, 1887.
2) 'de usu adnominationis', p. 13.
3) An example of this kind of play upon words is Plaut.

Mil. 1308:
maris causa hercle hoc ego coulo utor minus,
nam si abstinuisset amare tamquam hoc uterer.
Here the auditor is to understand in amare the infinitive of amo and the two words a mare (referring to maris in the previous line).
Eun. 4-6:

*tum si quis est qui dictum in se inclementius existumarit esse, is sic existumet responsum non dictum esse.*

Donatus remarks: *figura πλοκή* nam dictum bis numero positum supra nomen significat, infra participium. Likewise

Eun. 27:

*si id est peccatum peccatum imprudentiast*

Donatus: *πλοκή* nam superius peccatum nomen est, sequens participium.

Eun. 41:

*nullost iam dictum, quod non sit dictum prius.*

Donatus: *σχήμα λόγου πλοκή* Nam 'dictum' bis positum ut superius 'peccatum', diversa significat.

The distinction of meaning in the above cases is, however, so slight that it seems doubtful whether the play upon words would be felt. The repetition does little more
than lend emphasis. There are, however, examples in Terence where the difference in meaning is more marked:

Heaut. 41 (Prol.):

mea causae causam hanc instam esse animum inducite.

Mea causa means for my sake, while in causam we have the figure of an ambassadors or lawyer (Cf. v. 11, oratorem), who is pleading his cause before the people, who in turn, are to act the part of judges. The same play upon words is found,

Hec. 55 (Prol.):

mea causae causam accipite et date silentium.

Donatus says:

quasi orator causam dixit.

And. 832:

- -impetrasti; incepi dum res tetulit, nunc non fert; feras.

In dum res tetulit, nunc non fert we have an idiomatic use
of ferre, the verb being used intransitively through the ellipsis of se. Ashmore translates: while the matter brooked it; now it does not brook it. feras is used in quite a different sense; it may be translated: bear with it, be contented. Another play upon ferre is

Phor. 138:

quod fors feret feremus aequo animo.

Feremus has the same meaning as feras in the preceding example; feret is used in the usual sense of bring. Ashmore translates: What fortune shall have in store for me I'll bear with equanimity. The alliteration is made effective by the use of fors. Donatus comments upon the amusing effect produced by a slave uttering such lofty sentiments: hae graves sententiae ex persona servorum, cum dicuntur, ridiculae sunt, et eo consilio interponuntur.

Terence makes a play upon the words amicus and amica,

Heaut. 567:

hominem amicum recipere ad te atque cius amicam subigitare.

689-90:

nam amici quoque res est videnda in tuto ut colocetur,

ne quid de amica nunc senex.

Heaut. 910-11:

Me. quid? istuc times quod ille operam
amico dat suo?

Ch. immo quod amicae.

There is not merely a difference in sex indicated in the two
words, since amica is the usual euphemism in comedy for
mistress.

Hec. 747:

nam neque ille hoc animo erit aetatem; neque
pol ista aetas tibi.

Aetatem is an adverbial accusative meaning always, for a life-
time; aetas is used in the sense of youthful beauty, l'age
de plaire (Thomas). Donatus: οὐχ ἔμε λόγον πλούς
aetatem adverbium et posterius nomen.

Hec. 2 (Prol. I):

novae novom intervenit vitium et calamitas.
novae refers to the play (Hecyra) mentioned in the previous
line; a nova fabula was a technical term for a play which
had never been acted. Novom is used in the sense of
extraordinary, remarkable, as in Ad. 721-2:

flagitia— ingentia— nova, capitalia.

Hec. 41-2 (Prol. II):

tumultuantur, clamant pugnant de loco
ego interea meum non potui tutari locum.

Loco is used in the literal sense of place; locum is used in
a figurative way: the speaker means that he was not able to

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hold his own, i. e., he was not able to act the play because of the tumult. The same figurative use of *locus* is found in *Hec. 21*. Also *Phor. 32-3*, the word is repeated, coming at the end of each line as here, but is apparently used with the figurative meaning in each case:

quom per tumultum noster grex motus *locost*
quem actoris virtus nobis restituit *locum*

*Heaut. 75-7:*

Me. Chremes, tantumne ab re tuast ot tibi *aliena* ut cures ea quae nil ad te attinent ?
Ch. homo sum: *humi nil a me alienum puto.*

*Menedemus* uses the word in the sense of *another's*, belonging to *another*; Chremes with the meaning of *a matter of indifference*.

*Ad. 165-6:*

novi ego vostra haec; 'nollem factum; ius
iurandum dabitur te esse
*indignum* inuria hac *indignis* quom egomet sim
acceptus modis.

This use of *indignum* is defined, *Forcellini Lexicon 6*,

*indignus*, in bonam partem, dicitur de eo, qui malum non meretur.

*Indignis* is used in the sense of *disgraceful*: *Forcellini 2;*

cum de rebus dicitur, iniquum, foedum, crudelem, turpem significat

*Donatus; comice indignum -- -- indignis.* I have adopted the manuscript reading for the passage, upon the authority of
Kauer and Spengel. The objection is that an iambic octonarius follows a trochaic octonarius, a change of meter which seems to be otherwise unknown in Terence. The reading of Conradt and Tyrrell which surmounts the metrical difficulty, is certainly worthy of consideration, especially since it places *indignum* and *indignis* in juxtaposition, a manner of composition, which, as we have seen, is not uncommon in Terence:

\[ \text{ius iarandum imuiiria hac} \]
\[ \text{dabitur te esse indignum, indignis quom egomet} \]
\[ \text{sim acceptus modis.} \]

It seems to me that the play upon the words indicates clearly that the *quom* clause should be taken as adversative, and associated with the words in quotation ("nollem - - hac"). Because of the figure, if for no other reason, I should not be inclined to accept Professor Knapp's¹ interpretation, which removes the punctuation after *feceris* (l. 164), places 'novi - - hac' in parenthesis, and makes the *quom*-clause causal, referring to *persequar* (l. 163) and solves (l. 164).

**Phor. 14-15 (Prol.):**

\[ \text{nullum invenire prologum posset novos} \]
\[ \text{quem diceret, nisi haberet cui male diceret.} \]

The use of the first *diceret* has caused much comment, and induced Guyet, Ihne, Ritschl, and even Dziatzko and Fleckesien to reject the whole line, since they maintained that *scribere* and

¹) Classical Review, XXI, 45.
not dicere was the word to use in regard to the composition of a prologue. Leo maintains that Terence used diceret instead of scriberet because of the following diceret. This statement seems to be upheld by the large amount of repetition found in the prologues. Kauer, in his revision of Dziatzko's test, recognizes the merit of diceret.

Phor. 108:

ni vis boni

in ipsa inesset forma, haec formam exstinguerent. Forma is used in the primary meaning of figure; formam in the sense of beauty. Donatus: πλοκα' alium enim supra, alium infra 'forma' repetita significat.

Phor. 298-9:

De. qua ratione inopem potius ducebat domum?

Ge. non ratio verum argentum decrat.

Qua ratione is used in its usual meaning; ratio in the following line is to be taken in two ways, first in the same sense as ratione above, i. e., in the primary meaning, second, because of its use with argentum the meaning of an account in money is also to be understood. For the meaning of ratio as an account of,

Plaut. Trin. 418:

ratio quidem hercule appareat, argentum oixetar.

And. 431:

renuntiabo, ut pro hoc malo mihi det malum.

The word as used in the first place means misfortune, while in the second instance it is the term used for punishment done to slaves: Forcellini: De plagis, cane, cruce, aliisque suppliciis quae infliguntur servis.

Cf. Eun. 713-4:

non potest Sine malo fateri, video.

And. 338:

di boni, boni quid porto?

The word means good in both cases, but in the first instance it is used as an adjective in what was probably a stereotyped exclamation; in the other case we have the genitive singular of a neuter substantive. The juxtaposition of the words and the fact that the form is the same, though the case and number different, makes the expression especially noticeable.

And. 691:

quibus quidem quam facile potuerat quiesci si hic quiesset.

The meaning of the first clauses is, 'how easily Pamphilus and Glycerium could have been placed at ease in regard to Pamphilus' marriage with Philumena: quiescere aliqua re= vor etwas Ruhe haben (Spengel); the si-clause might be translated into colloquial English; if he had kept his mouth shut.

Hec. 274:

Edepol ne nos sumus inique aeque omnes invisae viris.

Inique and aeque are not opposites, in the above line, as we
should expect: *inique* = unjustly; *aeque* = equally.

Perhaps Heaut. 954-5, should be considered under this class of words which are repeated with change of significance:

*itane tandem quaeso*, Menedem., *ut pater*
*tam in brevi spatio omnem de me eiscrit animum patris?*

The distinction here is between the particular and general.
By *pater* Clitipho means his own father; by *animum patris*, the affection which any father ought to have for a son.
Notice that *pater* and *patris* are at the end of the lines.

In examining the foregoing examples of repetition of a word, it will be seen that the effectiveness lies partly in the emphasis thus secured, often under stress of great excitement; partly in the pleasing effect produced by the frequent recurrence of the same sound; and lastly, in the case of those words repeated with a change of meaning, in a piquant surprise which the mind receives. The same three elements enter into the collocation of different words which sound similarly, either because derived from a common stem or because of a mere accidental similarity. The number of such combinations, found in Terence, is too large to permit me to do more than quote a few of the most striking
examples. Of those words derived from the same stem or root I will note the following illustrations:

Phor. 950-1:

*nolo volo: volo nolo, rursum, cape cedo, quod dictum indictumest; quod modo erat ratum inritumet.*

Heaut. 748:

tu nescies quod scis, Dromo, si sapies.

Hec. 297:

*vix me illim abstraxi atque impeditum in ea expedivi animum meum.*

Heaut. 805:

nullast tam facilis res quin difficilis sit

* 645:

melius peius, prosit obsit, nil vident nisi quod lubet.*

Eun. 555-6:

quid gestiam aut quid laetus sum, quo pergam unde emergam, ubi siem vestiturn hunc nactus, quid mi quaeram, sanus anne insaniam .

Hec. 867-8:

omnia omnes ubi resciscunt. His quos fuerat par resciscere sciunt; quos non autem sequomst scire, neque resciscunt neque scient.

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Hec. 580:
numquam sciens commurum, merito et caperet
odium illum mei.
" 9-10 (Prol.):
orator ad vos venio ornatu prologi
sinite exorator sim.
Heaut. 372:
inversa verba, eversas servicis
And. 205:
neque tu hand dicas tibi non praedictum.
" 37:
feci ex servo ut esses libertus mihi,
propter ea quod servias liberaliter.
" 378:
ipsus sibi esse injurius videatur, neque id
injuriam.
Heaut. 764:
at si scias quam scite in mentem venerit.
Ad. 859:
egó vitam duram quam vixi usque aíhuc—
And. 964:
nunc hunc scio mea solide solum
savisurum gaudia
Eun. 586:
et quia consimilem luserat
iam olim ille ludum—

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Phor. 495:

cantilenam sandem canis.

Eun. 958-9: qua audacia
tantum facinus audet?

Phor. 213:

ne te iratus suis saevidicis dictis protelet

Heaut. 286:

mediocriter vestitam veste lugubri

The repetition of a sound may be due to a combination of words which are alike with the exception of one or two letters, but with no etymological connection. A few examples are given below. When there is an antithesis between the two words the result is peculiarly effective:

And. 218:

nam inceptiast amentium haud amentium.

Heaut. 356:

tibi erunt parata verba, huic homini verbera.

" 627:

sic est factum: domna ego, erus damnco auctus est.

" 74:

quod in opere faciundo operae consumis tuae.

" 209:

necessest, Clitipho, consilia consequi consimilia.

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Eun. 575:

num parva causa aut prava ratiost ?

Another method of repeating sound is by alliteration. A few of the most striking examples in Terence are:

Heaut. 58:

ad rastros res redit

Ad. 332:

te expecto: oppido opportune te obtulisti

mi obviam.

And. 692:

age, si hic non insanit satis sua sponte

instiga

Phor. 334:

dices 'ducent damratum domum.'

Heaut. 290:

Capillus passus prolix et circum caput.

Ad. 245:

colaphis tüber est totum caput

The following examples of ἀμολογετοῦν or rime are noteworthy:

And. 321:

ad te advenio spem salutem auxilium consilium

expetens.

Phor. 8 (Prol.):

et eam plorare, orare ut subveniat sibi.
And. 248-9:

quod modis contemptus spretus! facta
transacta omnia!

Phor. 659:

utrum stultitia an malitia
dicam, scientem an inprudentem
incertus sum.

And. 912:

solicitando et polllicitando eorum animos
lactas?

Ad. 331:

nostram vitam omnium, in quo nostrae spee opes-
que omnes s itae-

Hec. 47:

facite ut vostra auctoritas
meae auctoritati faatrix adiutrixque sit

And. 625:

hocinest credibile aut memorabile?

The examples cited are sufficient to prove that
Terence often gained effectiveness and emphasis by repetition,
whether of a word, a stem or a sound, and though he uses such
methods more rarely than Plautus, he does not avoid them.
This thesis is never to leave this room. Neither is it to be checked out overnight.