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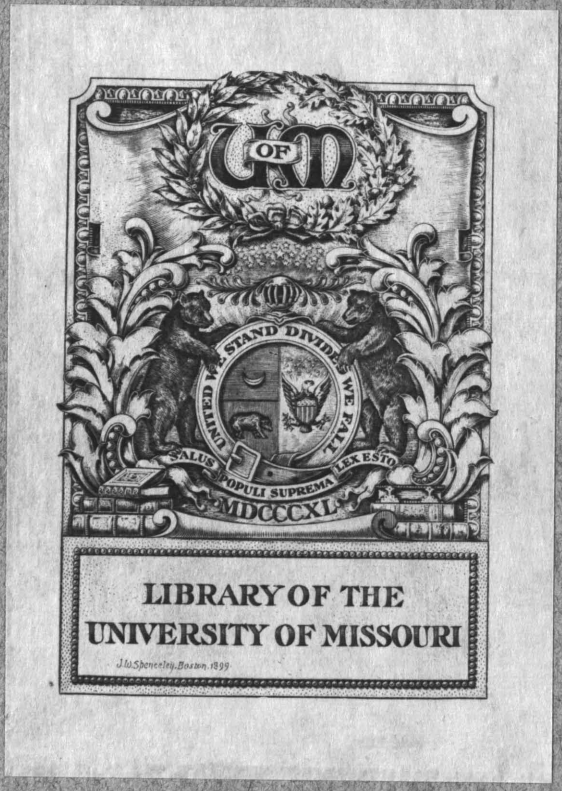

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SOME EXAMPLES OF REPETITION IN TERENCE

by

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The cumulation of synomyms, 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 play sof Plautus and Terence cannot fail to be impressed also by the frequent repitition 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 dtymolocical connection but are chosen for the similarity of sound.

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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 ἀναδίπλωσις 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 one, 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, Aeschinus 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

1) Gemination is broadly discussed by E. Wölfflin: "Die Gemination im Lateinischen," Sitzungsberichte der Königlichen Bayerischen Akademie der Wissenschaften, Munich, 1882.

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

3) Cf. Auctor ad Herennium, IV, 28.

4) Cf. Cicero de orat. III, 206.

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 obsecro following.

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 Aeschinus, 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 repetion 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:

Si. Dromo Dromo. Da. quid est ? Si. Dromo.
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:

egon te pro hoc nuntio 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[2] read qui in each place, instead of quid.
2) Quint. I. O. IX, 3, 29.

of an adverb is Ad. 853: iam iam desino. 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 abverb 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
amicitiast 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 obsolute superlative (Cf. Wölfflin, "Gemination", p. 48). Olim is geminated in And. 883, when Simo angrily upbraids his son:

olim, istuc, olim, quom ita animum induxti tuom,
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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eodem die. 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:

est-- dis gratia--

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:

non est flagitium, mihi crede, adulescentulum scortari, neque potare, non est.

Such a repetition is not treated under Gemination by Wölfflin, 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:

"sic hoc," 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 Heaut. 594, and magis magisque, Eun. 507, we have what Wölfflin 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) Heaut. 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 Wölfflin. There is a distinct modification in meaning, since the force becomes distributive: ut ut = utcumque; 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 vis verbi antecedentis 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:

nimium inter vos, Demea,
(non quia ades praesens dico hoc) pernimium interest.

The use of the adverbial forms verum vero is practically Gemination:

Ad. 255:

verum enim vero id demum iuvat.

1) O. Raebel 'de usu adnominations apud poetas Romanorum comicos, (Halis, 1882), p. 24.

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:

redito: 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 factost 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:

quodvis donum praemium a me optato: id optatum aufere.

And. 298:

accepi: 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 Plautus, 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 virgost virginum nostrarum

Terence avoids such repetition by using noster without a noun in Heaut. 712: ut quom narret senex Voster nostro esse istam amicam gnati, non credat tamen.

And. 646:

qui tuom 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.

Eun. 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 intentional.

Heaut. 333:

Sy. tuam amicam huius esse amicam. Clit. pulchre: quid hic faciet sua ?

In the above line the manuscripts read cedo before quid, giving the line too many syllables. Tyrrell[1] and Wagner[2] retain cedo but omit the second amicam. The reading given above is that adopted by Dziatzko[3], Umpfenbach[4] 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.
2) P. Terenti Comoediae, ed. W. Wagner, London, 1869.
3) P. Terenti Afri Comoediae, rec. Carolus Dziatzko, Lipsiae, 1884.
4) P. Terenti Comoediae, ed. Franciscus Umpfenbach, Berlin, 1870.

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. 668:

quom 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: Dasz aber, um den Begriff der lebhaftigen Anwesenheit zu verstärken, sowohl zu videt als zu eripi das Wort praesens gefuegt wird, erscheint mir keines wegs 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) Adelphoe, res. C. Dziatzko, Lipsiae, 881; Kritischer Anhang.

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

Heaut. 1016:

egon confitear meum 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 noc magis
continens.

Heaut. 1045:

enim vero Chremes nimis graviter cruciat adules-
centulum
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 egon istue conari queam ?
egon 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 cogitat quid dicat ? 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 excrucio ? 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 adulescentulos- -

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 dementiam.

v. 789-90:

ei mihi quid faciam ? quid agam ? quid clamem querar ?
o caelum, o tera, o maria Neptuni.

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.

Ctesiphò repeats o as an expression of joy,

Ad. 268-9:

o mi Aeschine,

o mi germane.

And. 634-5:

ibi tum eorum inpudentissuma oratiost:

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

Spengel comments on the above: quis mi's ? wegen des vorhergehenden 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 miserior on account of the use of quid in the preceding clauses:

Heaut. 254-5:

di boni, quid turbaest. 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 diligunt, 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 ictus 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
> tuom esse in potiundo periclum 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:

cupio illi dare
quod volt, cupio iam videre.

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

Ch. quid faciam ? Me. id quod me fecisse aiebas parum.
fac te patrem esse sentiat; fac ut audeat- -.

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

Eun. 192-5:

dies noctisque me ames, me desideres,
me somnies, me exspectes, de me cogites,
me speres, me te oblectes, mecum 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 tu four times and is not allowed to finish his sentence because of Dorio's interruption:

Ph. tu mihi cognatus, tu parens, tu amicus, tu-
Do. garri modo.

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

And. 170:

quid agant, quid consili captet.

" 373:

nisi vides, nisi senis amicos oras, ambis- -

And. 492:

oDave, 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,

audeam:

apud alium prohibet dignitas: apud alium ipsi

facti pudet.

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Heaut. 950-1:

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

Eun. 605:

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

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, haec te admittere- -.

" 546-7:

primus sentio mala nostra, primus rescisco omnia;
primus porro obnuntio.

" 628:

egomet rapui ipse; egomet solvi argentum: ad me abductast domum.

" 455-8:

in te spes omnis, Hegio, nobis sitast:

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 beginning of clauses, is to be noted. This repetition of a noun or pronoun in its various cases is known as πολύπτωτον, 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 ? auctor 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 additional emphasis:

And. 146-7:

ego illud sedulo
negare factum; ille instat factum.

" 363-4:

interea intro ire neminem
video, exire neminem.

Heaut. 81-2:

non est,
apud nos est, pater

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 quoi credas ?

" 690:

quid fieret ? qua fieret ?

" 707:

quid hoc estnegoti ? 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 gloriam.

Ad. 951:

faciundumst: 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 ἀναστροφή.[1] 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 'αναστροφή' is brought about by Chiasmus:

Heaut. 206:

scortari crebro nolunt: nolunt crebro convivarier.

Hec. 242:

ubi duxere impulsu vostro, vostro impulsu exigunt.

When the sense requres 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 suom, faciat.

And. 591:

narro huic quae tu dudum narrasti mihi.

Ad. 599:

eadem quae mihi dixti 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 dixti.

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. Leo[1] 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 Adnaninatio. Raebel[2] 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 παρανομασία, παρίσον, ὁμοιοτέλευτον, and ἀντίθεσις 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 Adnominatio:

And. 10 (Prol.):

qui utramvis recte norit, ambas noverit.

Similarly

Phor. 265:

unum quam noris 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 intellegeret, quom stetit olim
actoris opera magis stetisse quam sua- -

And. 446:

nunc uxore upus est: animum ad uxorem adpulit

And. 896:

ego me amare hanc fateor; si idpeccarest,
fateor id quoque.

Heaut. 725:

saepe obsecrans ut veniam frustra veniet- -

" 840:

mihi nunc relictis rebus inveniendus est

aliquis, labore inventa mea quoi dem bona

Heaut. 988-9:

nunc filia
postquamst inventa vera, inventast causa qua
te expellerent.

Ad. 556:

nam qui mentiri 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 siet.

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 fecit aut facio- -

Heaut. 93:

filium unicum adulescentulum
habeo, ah quid dixi ? habere me ? immo
habui Chremes,

nunc habeam necne incertumst.

Heaut. 17-18 (Prol.):

- -dum facit
paucas 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:

ibo 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 dudum tecum
egi egisti, Syre ?

Phor. 11 (Prol.):

minus multo audacter quam nunc laedit laederet.

Phor. 429-30:

quin quod est

ferundum 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,

te credo credere

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 mulieri magis convenit

Such a combination of substantives is apt to occur in general statements, which are often proverbial. Landgraf remarks[1]: In der raschen Wiederkehr und Aufeinanderfolge desselben Wortes als Subjekt und Objekt und in dem innigen syntaktischen Konnex beider Satzteile liegt eine wirkungsvolle und eindringliche Kraft auf Herz und Ohr die diese Redeweise besonders geeignet machte für kurze dem Sprichtwörtlichen sich näherende Formeln der Umgangs- und Volkssprache.

Phor. 212:

et verbum verbo, par pari ut respondeas.

The combination 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:

par pro pari referto quod eam mordeat.

Ad. 11 (Prol.):

verbum de verbum expressum extulit.

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

Phor. 790:

1) 'Substantivische Parataxen,' Archiv für Latienische Lexicographie, V, 166.

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, R^3: neque amico amicus umquam gravis neque hosti hostis fuit. Donatus quotes from Apollodoms what seems to be the original of the Terence line: μόνος ἐπίσταται φιλεῖν τοὺς φίλους.

Heaut. 419:

nos quoque senes est aequom senibus obsequi.

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

Phor. 115.

- -illam civem esse atticam

bonam bonis prognatam.

Eun. 519:

in interiore parte ut maneam, solus cum sola

Hec. 350:

omnem rem narralit, scio, sola soli.

" 4 (Prol.):

ex integra Graeca integram comoediam.

And. 96:

tum uno ore omnes omnia

bona dicere et laudare fortunas meas- -

Hec. 867:

omnia omnes ubi resciscunt.

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. 598:

sie optume, ut ego opinor, omnis causas praecidam 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. 264:

ecce autem similia omnia; omnes congruont

Terence sometimes repeats clauses or phrases:

Eun. 214-5:

munus nostrum ornato verbis, quod poteris,
et istum aemulum,
quod 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:

Heaut. 28-9 (Prol.):

facite aequi sitis, date crescendi copiam,
novarum qui spectandi faciunt copiam.

And. 238-9:

nonne oportuit
praescisse me ante ? nonne prius commun-
icatum oportuit ?

Phor. 31-2 (Prol.):

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

Hec. 41-2:

tu multuantur clamant, pugnant de loco;
ego interea meum non potui tutari locum.[1]

Compare also

Phor. 305-6:

hominem conmonstrarier
mi istum volo aut ubi habitet demonstrarier

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

The use of repetition in connection with antithesis is frequent in Terence. Leo has noted this fact in regard to the prologues:[1] fere in euisdem vocabuli formis figura ludit, sed ut accedat plerumque ἀντίθετον. Leo further remarks: 'cum quavis fabularum parte praeter prologos qui huius sermonis elocutionem contulerit, non poterit dubitare quin ista figurarum frequentia rhetoricae, vel oratoricae 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:

Hec. 44-5 (Prol.):

agendi tempus mihi datumst; vobis datur
potestas condecorandi ludos scaenicos

And. 303-4:

ut animus in spe atque timore usque antehoc
fuit,
ita, postquam adempta spes est - -

Haunt. 216:

nunc quae est, non quae olim fuit.

Heaut. 370-1:

patrem novisti ad has res quam sit perspicax
ego te autem novi quam esse soleas impotens,

1) Analect. Plaut. II, p. 16.

Ad. 802:

quando ego tuom non curo, 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' ἕτερον δὲ ὅταν αὐτὰ στρέφεται τὰ ὀνόματα.[1]

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 latinas 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
peccandi quom ipse de se finem non facit

The chiasmus in the above passage places dicundi and peccandi 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.).

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 suom ?

" 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 cèciderit forte, id arte ut corrigas

Eun. 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 antithises, which are, however, oftener accomplished by the use of words of opposite 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 ἀντιμεταβολή.

And. 305-6:

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

Eun. 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. Blèry[1] this kind of repetition usually expresses contempt on the past of the second speaker, of what has been said. Blèry believes this was a characteristic of the colloquial speech.

1) H. Blèry: Etudes sur la Langue et le Style de Térence, Revue de Philologie, Juillet, 1910, pp. 224-5.

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, perdidi.
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 'einim' ?

" 519-20: Si. nil nimis.
Sy. 'nil' narras ?

" 1014:

So. subditum se suspicatur. Ch. 'subditum'
ain tu ?

Eun. 91:

Th. missa istaec face.
Ph. quid 'missa' ?

" 604:

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

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' erit ?

And. 314:

Ch. interea fiet aliquid, spero. By. id
'aliquid'. nil est.

" 264:

Pa. incertumst quid agam. My. misera
timeo 'incertumst' hoc quorsum accidat.

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. expedias ?

" 649:

Ch. habeas. Pa. habeam ? 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 huc coram adducam. Si. adducas ?

Pa. sine pater.

1) For a theory as to the origin of this use of the subjunctive in Repudiating Questions see Bennett, Latin Lang., 363, 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 tuom
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.
istunc 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 person 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. 780:

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

" 312:

Clit. eho scleste, 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. 373, Syrus greets Demea with the usual salutation: quid agis ? Demea purposely misunderstands the use of agere

1) Donatus: animadvertendum, ut interrogatus interrogat more indignantium, quod ideo facit, quod videt Micionem eo voltu 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. ain ? vendidit ?

Ph. vendidit

And. 765:

My. vostri. Da. quoius nostri ? My. Pamphili.- - Da. quid ? Pamphili ?

" 784-5:

Ch. audivi iam omnia. Da. ain tu ? haec omnia ?

Ch. audivi, inquam, a principio. Da. audistin obsecro ?

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 avehat:
nam habitet Mileti. Ae. hem! virginem
ut secum avehat ?

Mi. Sic est. Ae. Miletum usque obsecro ?
Mi. ita.

" 700:

Ae. quid ? iam uxorem ? Mi. iam. Ae.
iam ? Mi. iam quantum potes.

" 940:

Ae. fac; promisi ego illis. Mi. promisti
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.

Heaut. 671:

Ch. bonan fide ? Sy. bona hercle.

And. 665:

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

And. 435:

Si. nilne ? hem. Da. nil prorsus.

" 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 expamples. 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, ecfer argentum, Ch. ecfero

Heaut. 904-6:

Me. dictum factum huc abiit
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. negat.

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 vis, id velis quod possit. Ch. nil volo aliud nisi Philumenam.

" 712-3:

Ch. huc 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 hunc mi expediat metum..

Heaut. 943-4:

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

" 537-8:

Sy. eho quaeso laudas qui eros fallunt ? Ch. in loco
ego 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 quaeso, una 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, Clitiphonis 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
ferres 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 quaeso, si hoc pater resciverit?

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

The ictus 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, Gripus comes upon the stage, saying quite unconsciously:

quam mox licet te compellare, 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:

inspicere tamquam in speculum in vitas omnium
iubeo atque ex illis sumere exemplum sibi:
'hoc facito - - hoc fugito - -
hoc laudist - - hoc vitio datur.'

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

'hoc salsumst, hoc adustumst, hoc lautumst
parum;
illud recte: 'iterum sic memento' sedulo
moneo quae possum pro mea sapientia:
postrenro tamquam in speculum in patinas,
Demea,
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:

(oportet 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. Wölfflin, however, seems not to have treated of this class of Wortspiel in his article, 'Das Wortspiel im Lateinischen'[1]. Raebel[2] 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.[3] 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 ἀντανάκλασις: eiusdem verbi contraria significatio. The figure is defined as πλοκή by Alexander,[4], Aquila Romanus,[5] and others. Donatus uses the term πλοκή in reference to some passages in Eun. Prol.

1) 'Sitzungsberichte der koniglichen 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 oculo utor minus,
nam si abstinuissem 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).
4) Rhetores Graeci (ed. Spengel) p. 37.
5) Rhetores Latini Minores (ed. C. Halm) p. 31.

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 pecatum imprudentiast

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

Eun. 41:

nullumst iam dictum, quod non sit dictum
prius.

Donatus: σχῆμα λόγου πλοκή· Nam 'dictum' bis positum ut seperius '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 causa 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 causa 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[1] 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 eius
amicam subigitare.

" 689-90:

nam amici quoque res est videnda in tuto ut
colocetur,
ne quid de amica nunc senex.

1) 'The Comedies of Terence', ed. Sidney G. Ashmore, Oxford Univ. Press, American Branch, 1908.

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 lifetime; aetas is used in the sense of youthful beauty, l'age de plaire (Thomas). Donatus: σχῆμα λόγου πλοκή· prius 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

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 oti tibi
aliena ut cures ea quae nil ad te attinent ?
Ch. homo sum: humani 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 iniuria 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:

ius iarandum inuiria hac
dabitur te esse indignum, indignis quom egomet
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's[1] 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.):

nullum invenire prologum posset novos
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 Fleckeisen 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[1] 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: πλοκή· aliud enim supra, aliud 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 cf.,

Plaut. Trin. 418:

ratio quidem hercle apparet, argentum οἴχεται.

And. 431:

renuntiabo, ut pro hoc malo mihi det malum.

1) Analect. Plaut. II, 18.

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 easilty 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 coloquial 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.

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

itane tandem quaesŏ, Menedeme, ut pater
tam in brevi spatio omnem de me ieecerit
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 patri(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 indictumst; quod modo
erat ratum inritumst.

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 siet

" 643:

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 nanctus, quid mi quaeram,
sanus anne insaniam .

Hec. 867-8:

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

Hec. 580:

numquam sciens commerui, merito et caperet
odium illam mei.

" 9-10 (Prol.):

orator ad vos venio ornatu prologi
sinite exorator sim .

Heaut. 372:

inversa verba, eversas cervicis

And. 205:

neque tu hand dicas tibi non praedictum.

" 37:

feci ex servo ut esses libertus mihi,
propterea quod servibas liberaliter .

" 378:

ipsus sibi esse iniurius videatur, neque id
iniuria.

Heaut. 764:

at si scias quam scite in mentem venerit.

Ad. 859:

ego vitam duram quam vixi usque adhuc---

And. 964:

nunc hunc scio mea solide solum
gavisurum gaudia

Eun. 586:

et quia consimilem luserat
iam olim ille ludum---

Phor. 495:

cantilenam eandem canis .

Eun. 958-9: qua audacia

tantum facinus audet ?

Phor. 213:

ne tè 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 amantium.

Heaut. 356:

tibi erunt parata verba, huic homini verbera.

" 627:

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

" 74:

quod in opere faciundo operae consumis tuae.

" 209:

necessest, Clitipho, consilia consequi consimilia.

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 damnatum domum.'

Heaut. 290:

Capillus passus prolixe et circum caput. -

Ad. 245:

colaphis tuber est totum caput

The following examples of ὁμοιοτέλευτον 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:

sollicitando et pollicitando eorum animos
lactas ?

Ad. 331:

nostram vitam omnium, in quo nostrae spes opes-
que omnes sitae- -

Hec. 47:

facite ut vostra auctoritas
meae auctoritati fautrix 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.

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