

OBSERVATIONS ON
THE INTERROGATIVE SENTENCE
IN PLAUTUS AND TERENCE.

By WILLIAM HOWARD PERKINSON.

PRESENTED TO THE FACULTY OF THE UNIVERSITY OF
VIRGINIA FOR THE ACQUISITION OF THE
DEGREE OF DOCTOR OF PHILOSOPHY.

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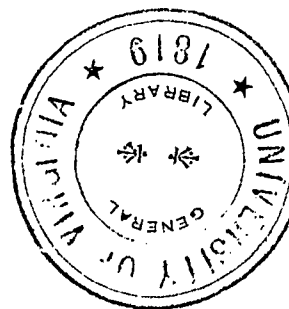
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CHARLOTTESVILLE, VA.:
JEFFERSONIAN REPUBLICAN BOOK PRINT.
1888.



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INDEX.

INTRODUCTION	5
§1. The Direct, Independent, Simple Question,	6
§2. The Indirect Question,	19
§3. Apparent Indirect Questions,	31
§4. Peculiarities of the Interrogative Sentence,	32
(a) Prolepsis,	32
(b) Combination of a Final Sentence with a Question,	32
§5. Explanation of Indicative Mood in Indirect Questions,	33
§6. The Deliberative Question,	34
§7. The Subjunctive Rhetorical Question,	38
§8. The Indicative Rhetorical Question,	39
§9. The Exclamatory Question,	40
I. With Subjunctive,	40
(A) Exclamatory Repetitive Question,	41
(B) Exclamatory Question (not Repetitive),	43
II. With Accusative and Infinitive,	44
III. With Indicative,	45

DEDICATED

TO HIS ESTEEMED FRIEND AND FORMER TEACHER,

B. Gordon McCabe,

HEAD MASTER OF THE UNIVERSITY SCHOOL, PETERSBURG, VA.,

WITH THE AFFECTIONATE REGARD OF

THE AUTHOR.

BIND

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INTRODUCTION.

In selecting this subject for a dissertation, I have been impelled by the hope that a discussion of some of the prominent features of the Interrogative Sentence in these two early authors will prove not only interesting and useful in itself, but that in many points it will throw some light, however faint, upon the syntax of the classical period. It would be a mark of folly to attempt, within any reasonable space, an exposition of all the irregular and idiomatic uses to be found in these two writers, and so I have preferred to treat more at length a few constructions, while passing others with a bare mention.

I think that we cannot appreciate too highly or investigate too minutely the structure of this early literature, which, though crude in some aspects, yet serves often to unveil what might otherwise remain concealed.

In preparing this paper I have not hesitated to adopt now the opinion of one writer, now to follow a note by another—here and there a grammar has been useful, and school editions of separate plays have frequently been helpful. For the general form of presentation, I am largely indebted to the treatment of the Interrogative Sentence, as given in the lectures delivered to the Senior Latin Class of this University, though frequently the arrangement is independent.

To the excellent school editions of single plays of Plautus by Brix (embracing *Trinummus*, *Captivi*, *Menaechni* and *Miles Gloriosus*) and of the *Adelphi* and *Phormio* of Terence by Dziatzko, I am especially indebted.

The discussion is based on Fleckeisen's text of ten plays of Plautus (Teubner Edition), to which reference is made by the number of the line. For the other ten plays I have been forced to use Weise's text, to which reference is made by act, scene and line.

For Terence, Fleckeisen's text has also been adopted, and is quoted by the number of the line.

It is a source of much regret that I have not had access to Ussing's edition of Plautus and Umpfenbach's Terence. They might have saved me from errors, or at least have enabled me to reject some of my examples.

Ritschl's edition of Plautus, with critical apparatus, has been serviceable.

In citing examples it has been sufficient to give only the initial letters of the plays, without prefixing Plaut. or Ter., for there is no danger of confusion.

When other authorities are used, reference will be made in the proper place.

Several months ago when I undertook this work, I was unaware that so much had been done in certain directions, and I must admit that I felt somewhat disheartened to find not long since a paper in the Amer. Journal of Phil., Vol. II, No. 5, entitled "On the Enclitic *ne* in Early Latin." This, however, will not prevent me from saying a part, at least, of what I would have said, had I not seen that article.

Becker's "Syntax of the Indirect Question in Early Latin," I have not been able to see. I trust that some of the constructions may prove to have been discussed for the first time, at least so far as these two writers are concerned.

It seems eminently proper to discuss these two early authors together, for several reasons—first, because they both belong to the Archaic Period; secondly, because the general character and style of their plays is the same, and thirdly, because Terence is a step in advance of Plautus, a connecting link, as it were, between Plautus and his successors. I hope to be able to show in several instances that Terence is a degree nearer the classical literature in his syntax than Plautus is.

§I. *The Direct, Independent, Simple Question — Uses of Ne.*—Without attempting to decide the origin of the enclitic *ne*, that is, whether it is a weakened form of *nē*, the primitive Latin negative particle, or is another and later form of an early *nem*, like *nam* and *nun* in formation (vid. Amer. Journal of Phil., May, 1881, by Warren), I shall content myself

to speak of the uses of this particle as I find it in Plautus and Terence.

Of the many examples of this enclitic, which some painstaking statistician has counted, the two most frequent uses are *ne*, as a simple interrogative particle, and *ne* = *nonne*.

(a.) *Ne*, as an interrogative particle, that serves merely to introduce the question, without indicating the nature of the expected answer, is attached to the emphatic word, which is usually the first. Examples are so numerous that I give none.

Frequently it is attached to some other word than the first, especially when the first is a connective as *sed*, *at*, &c., or a preposition. *Ab ipsone istas accepisti?* Tri. 902, 1020 (which is likewise the Ciceronian usage), Amp. 805, Aul. 4, 10, 20, Eun. 992. *Quid? me, volturi, tuan causa aedis incensurum censes?* Cap. 845, 1021; Mil. 181, 376, 416; Immo vin? Mil. 978; Sti. 350, Amp. 356; *Istac lege filiam tuam sponden mi uxorem dari.* Tri. 1162; As. 579, Bac. 331; Curc. 18, Ps. 203, 538. After *sed*, Ps. 1079, Cap. 317, 709, Amp. 616, Ph. 50, and elsewhere.

Even Cicero in *De Fin.* 1, 2, 6, places it after the second word. *Quid? Theophrastus mediocriterne delectat?* Though the punctuation may be altered to *Quid Theophrastus? &c.* This attachment of *ne* to a word other than the first occurs elsewhere than in simple Indicative questions, and is true for *ne* = *nonne* also.

Tri. 515, Mil. 685, Cap. 304, 788.

The same construction occurs in Terence—And. 201, (*ne* attached to second word), *sed hicinest Simo.* And. 907, Eun. 974, Ph. 852, *pro eunochon*, Eun. 573, 733, Haut. Tim. 884, Hec. 157.

(b.) *Ne* = *nonne*.

This is by far the most conspicuous use of *ne* in the early period, and is perfectly parallel to *non*. As we shall see later *nonne* is almost unknown at this time, its place being taken by *ne* or *non*.

The explanation of this usage is plainly seen in the recog-

dition of the early and original force of *ne* (= *non*) found in old inscriptions, and preserved elsewhere, as *nevelles*, Aul. 2, 4, 7, *nevult*, Epid. 1, 1, 40, and *nevis*, Men. 5, 2, 37. This primitive negative is to be seen in many words throughout the whole Latin literature, as *nescio*, *nequeo*, *nequam*.

As a result of the existence of both negatives, *ne* and *non*, we find them used in questions with precisely the same force, so that the early equivalent of the classical *nonne* is either *ne* or *non*, with a few cases of *nonne*, increasing, I think, with the growth of the language. More will be said of this under a discussion of *nonne*.

Our two authors abound in this use of *ne* (= *nonne*), which presents frequently an apocopated form. Mil. 57, 169, 339, 1057; Cap. 304, 557, 703, 714; Rud. 157; Tri. 124; Men. 284; Eun. 265, 830; H. T. 252; Ph. 896; Hec. 81, 451; Ad. 83, and so in all the plays.

Parallel cases with *non* may be seen in Mil. 301, 318, 833; Cap. 662, 969; Rud. 740; Tri. 1017; Amp. 403; As. 177, 215; And. 727, 852; Eun. 675; Ph. 392, 1004; Ad. 112, and many others.

This use of *ne* is not unknown even in the classical period. Vid. Cic. De Fin. 1, 18, 57.

The occurrence of this particle *ne* in two so widely differing senses may well cause a suspicion that we are not dealing with one and the same word, but with two words of entirely different origin. This point has been very ably discussed in the Amer. Jour. of Philology by Prof. Warren, but we are not prepared to accept his conclusion, nor are we prepared to refute it. The argument is plausible but not convincing.

It is certainly very true that *ne* has often no trace of a negative origin, for we find numerous questions in which the presence of *ne* has no force except to give the sentence an interrogative form, and in this it does not differ from the question expressed without *ne*. Compare Mil. 38, *habent tabellas?* with Mil. 1261, *militem pol tu aspexisti?*

More forcible examples still of the *non-negative* character

of *ne* may be seen in such answers as *Egone?* *Tune.* *Mil.* 439 (?); *Cap.* 857; *Tri.* 634; *Ps.* 723; *St.* 635. *Mihine?* *Tibine,* *St.* 635, and *Weise* in *Epid* 4, 2, 6, writes *egone?* *tu nae*, showing plainly what he thinks the particle to be.

These examples of themselves are sufficient to show the affirmative character of *ne*. Terence strengthens them in his *And.* 850, *mihine?* *tibi ergo*, which shows that this early *ne* was in answers equivalent to *ergo*. We are also told that *vero* and *enim* could be substituted for it; but even all this does not more clearly establish the affirmative force of *ne* than those questions which do not admit of a negative conception. In the cases of the repeated *ne* in the answer I take it that the particle is the same here as in the question, emphasis being added to the reply by repeating the interrogative particle of the question, exactly in the same manner that *nempe* occurs in both question and answer, *vid. nempe meae?* *nempe nescio istic,* *Rud.* 565. Again it is quite possible that this affirmative *ne* may be the interjection *nē* (*nae*), not restricted at this early period to a position before the pronoun. Whatever its origin or origins may have been there is a sharply marked difference between the uses of *ne* at this time.

(c.) *Ne = num.* This occurs so often both in the Archaic Period and the Ciceronian that examples are not necessary. Here the negative answer is anticipated by the inflection of the voice, just as an expected affirmative answer may be indicated in like manner.

Before taking up the discussion of *nonne* and *num*, I wish to introduce here, under the treatment of *ne*, a very striking construction, that is very frequent in Plautus, but rare in Terence—I refer to the form of question introduced usually by a relative pronoun, with *ne* appended indicating the interrogative character of the sentence. The question is elliptical, a demonstrative antecedent being implied. There are two kinds of questions introduced in this way, to say nothing of *ne* in connection with the exclamatory Accusative and the Infinitive, which will be considered later. The

moods in the differing constructions referred to, have their explanations in the character of the question. "Quemne ego servavi in campis Gorgonidoniis." Mil. 13. Artotrogus, the parasite, has just flattered Pyrgopolynices by telling him that Mars would not dare to compare his virtues with those of the soldier. In referring to Mars, the soldier asks the above question, the meaning of which is plainly "do you refer to him, whom I saved in the Gorgonidian fields?"

This was easily indicated by the inflection of the voice. The relative serves to connect the two sentences, and the interrogative particle makes of the latter a question, thus combining two constructions into one—a form of expression that readily suggests the familiar

"Sessum it praetor—quid ut iudicetur?"

Plautus especially abounds in this form of expression, as is exemplified by the following:

Lab. Quid ego deliqui? Pl. Rogas? quine arrabonem a me accepisti ob mulierem et eam hinc avexti? Rud. 861.

"Do you ask? You who have received earnest-money from me on account of the woman?"

"Quemne ego excepi in mari?" Rud. 1019. Here quem refers to vidulum in 1015.

Dae. Aequom videtur tibi ut ego alienum quod est

Meum esse dicam? Gr. Quodne ego inveni in mari?

Rud. 1231.

Ph. Quoi [tu] egestatem tolerare vis? loquere audacter patri. Lu. Lesbónico hinc adulescenti, Charmidai filio.

Qui illic habitat. Ph. Quin comedit (?) quod fuit, quod non fuit Rud. 360.

"Do you mean him who has eaten up everything and more besides?"

So. Paulisper mane dum edormiscat unum somnum.

Am. Quaene vigilans somniat. Amp. 697.

Quaene (navis) subducta erat tuto in terra? Most. 3, 2, 50.

Quodne (argentum) promisti? Curc. 705.

Quamne (filiam) hodie per urbem uterque sumus defessi quaerere. Ep. 5, 2, 53.

Quemne (puerum 763) ego heri vidi ad vos adferri vesperi? And. 768.

Quodne (argentum) ego discripsi porro illis quibus debui. Ph. 923.

As a simple question is frequently asked without the aid of *ne*, so here the relative occurs alone.

Quae heri Athenis Ephesum adveni vesperi? Mil. 439.

An extension of this construction, the explanation of which is by no means so easy as in the case of the above mentioned examples, appears in Quamne in manibus tenui atque accepi hic ante aedis Cistellam; ubi ea est, nescio, &c. Cist. 4, 2, 6.

The brachylogy here is even more marked than in the preceding cases, a fact which may find its explanation in the confusion of Halisca consequent upon the loss of the little box. She seemingly starts out to ask a direct question by the use of *ne*, and at the same time attracts the relative into the antecedent's clause—then this intended direct question is left incomplete and replaced by an indirect question.

The relative with *ne*, referring not to a preceding but to a following antecedent, is seen in

Quaene eapse deciens in die mutat locum

Eam auspicavi ego in re capitali mea. Stic. 501.

The force of the particle in this case is, I take it, merely anticipatory of the question in the next line, rather than illustrative of the more common use.

That *ne* should be thus attached to a word is not restricted to relative pronouns. It occurs associated with conjunctions, especially with *quia*, also with adverbs, and even is used with the second member of a comparison.

Quian' tibi unquam quidquam, postquam tuus sum, verborum dedi? Most. 4, 2, 22.

Quian' me pro te ire ad cenam autumo? Most. 5, 2, 11.

Quiane te voco, bene ut tibi sit? Pers. 5, 2, 74.

Prusne quam illam oculis vidisti? Mil. 1005, (what, before you have seen her with yours eyes?).

Modone quae inventast? H. T. 774.

Scelestiorem nullum inluxere (dii) alterum

Ni. Quamne (than) Archedemidem? Bac. 257.

Just as the Indicitive is found in accordance with the demands of the idea to be expressed, so likewise do we meet the Subjunctive, especially in a sentence of design.

La. Ignem magnum hic faciam. Dae. Quine (abl.) ut humanum exuras tibi? Rud. 767.

Dae. Gripe, animum advorte ac tace. Gr. Utin istic prius dicat? Rud. 1063.

Utine adveniens vomitum excutias mulieri? Merc. 3, 3, 15. The Subjunctive with the relative and *ne* is frequent in the exclamatory question, the explanation of the mood being the same as in the ordinary exclamatory question. This construction must be distinguished from that in which the Indicative occurs. For example, let us consider

Quodne vobis placeat, displiceat mihi? Mil. 614.

Here the exclamatory, rhetorical character of the sentence manifests itself both in the use of the Subjunctive and in the evident denial of the matter of the question—and herein it is parallel to the ordinary Subjunctive exclamatory question. With the above example compare Tune te expurges mihi? Mil. 497. "You exonerate yourself in my opinion?" (absurd). "That which pleases you, displeases me?" (Why, of course not). Also compare the same construction in English. "I mock you?" Othello, IV, 1.

So in Mil. 973, Palaestrio, in reply to a statement of Pyrgopolynices that he desired to oblige the so-called wife of Periplectomenos, if she was willing, with great surprise, asks "Quaen cupiat?" Do you ask if she is willing when she longs for it?

Another similar example is furnished in

Ni. Set istic Theotimus divesnest? Ch. Etiam rogas?

Quine habeat auro soccis suppactum solum? Bac. 332.

Quae dudum fassa est mihi, quaene inficias eat. Cis. 4.1.2.

Is it possible that she is going to deny the things, which

she has confessed to me? Impossible. Quodne ames? Merc. 3, 3, 12. Is it wrong to kiss what you love? Surely not.

(d.) *Nonne*. The occurrence of this particle in Plautus has been denied.

Brix in a note to Men. 284 states that, according to Spengel, Plautus does not yet know *nonne*, and this opinion he adopts, for in Tri. 789, Brix writes *non arbitrare sui adulescentem anuli paterni signum novisse?* while Fleckeisen, Weise and Ritschl unanimously accept *nonne*.

Dr. Spengel in the "Programm des Königlichen Ludwigs—Gymnasiums zum Schlusse des Studienjahres, 1866-'67," begins a monograph on *nonne* by saying "The ordinary form, which the old language uses in negative questions, is the simple *non* instead of *nonne*, e. g. *non vides?* *non optimumst?* * * * * One will find in Plautus that for all possible forms of negative questions, even where the later period (Zeit) would have used *nonne* without restriction, *non* was used. But we must go still a step further. If the old Latinity could express by means of *non* what appears later with *nonne*, does not then the existence of *nonne* for that time become altogether superfluous and improbable according to its inner formation? The particle (*nonne*) corresponds so little with the simplicity and directness of the old Latin, and bears altogether the appearance of having first arisen when people were no longer content to indicate as such a negative question by the tone of voice alone, but wished to indicate the coming question immediately to the eye, and from the very beginning to prevent possible doubts between a question and a negative assertion. That the copyists of the manuscripts, as well as the later grammarians in quoting from the old poets did change often enough the original *non* into *nonne*, is a conclusion, which will appear to every critic as self-evident, and which as a matter of fact is confirmed by the manuscripts of the prose authors in Cicero's time, in which *nonne* is not seldom the reading of the younger codices, *non* that of the old ones."

This very plausible introduction is followed by citations from Pacuvius, Attius, Staius Caecilius, and Afranius and others, in which he attempts to refute *nonne* by parallel examples of *non*.

If a preponderance of examples is to fix the rule and exclude as spurious all cases that do not conform to the standard, then there is no need of attempting to prove the existence of *nonne*—the case is prejudged.

But if the determination of *nonne*'s existence is to be decided finally at all, it is to be done, I think, by the weight of manuscripts.

The author of the monograph next takes up the verses of of Plautus in which *nonne* is commonly written, and says touching,

Nonne hac noctu nostra navis ex portu Persico
Venit, quae me advexit? nonne me huc erus misit meus?
Nonne ego nunc sto ante aedis nostras? non mihi ista laterna
in manu?

Non loquor, non vigilo? nonne hic modo me pugnis contudit? Amp. 1, 1, 248 (404).

[Fleckeisen writes *mist* for *mihist*; and *non* for *nonne* in the last verse], that if Plautus had known and used *nonne*, he would have used it in all the verses, if it stood in the first. He does not explain why, and this is suspicious. The classical usage would lead us to expect *nonne* to be continued by *non*. He objects to *nonne* in the last two verses on metrical grounds, and proposes "non me—huc (hiatus)," or "non me nunc huc erus misit meus" for the second, but what of the first line?

He settles the point by saying that the change of the particle in such cases is entirely contrary to Plautus' usage (unplautinisch), and that there remains only the possibility of writing "non" everywhere. This treatment is too heroic.

As Fleckeisen in Amp. 1, 1, 296, has emended the reading, substituting *non* for *nonne*, according to S. why has he not emended all the others? He does write *non* in Amp. 2, 1, 78, and Curc. 4, 3, 20, where *nonne* would not disturb the

metre, but yet he retains *nonne* in Amp. 1, 3, 41, where *non* would suffice.

Spengel admits that Amp. 1, 1, 13, is a difficult case. He then considers others cases not recognized by Fleckeisen.

With regard to Terence, Spengel speaks more cautiously, yet forcibly. He says: "It may be assumed with great probability also of *nonne*, and surely it is not without significance, that we almost always find this particle introduced in Terence only in those cases in which it could occur without damage to the metre, e. g. before vowels, whereas, where the metre demands or allows the monosyllabic word, that is, before consonants, *non* is preserved."

However this may be, I still think that the manuscripts must be relied upon to some extent, at least, and that we cannot presume to reject *nonne* at present.

The lines from Amp. 1, 1, 248 (404), furnish strong evidence against the probability of alteration on the part of the copyist. Having such a group of negative questions, he would scarcely have ventured to alter the particle in some cases and preserve it in the others, and so I think that in this passage, above all others, the original must have been reproduced.

A single *non* might have tempted a scribe, but the above array would have deterred even a literary vandal.

So far as I have observed, *nonne* occurs in Plautus eight times, and, if Weise's text be followed, nine times. The passages are Amp. 165, 404, 405, 406, 407 (Weise), and 539; Pers. 4, 9, 10; Tri. 789 (*non* Brix.), and Truc. 2, 2, 2.

In the six plays of Terence (Fleckeisen's edition) it occurs eleven times, as follows: And. 238, 239, 869; Eun. 165, 334, 736; H. T. 545, 922; Ph. 768; Hec. 552, and Ad. 660.

So far as these two poets are concerned there is a decided preference for the form in Terence, though all six of his plays furnish only eleven examples, whereas four of Plautus' furnish eight. But, again, *nonne* occurs in one or more places in every one of the plays of Terence, while it occurs in only

four of Plautus' twenty; so that it is fair to presume that it would have occurred once at least in each of twenty of Terence's plays, had he written so many, nay, that it would have occurred nearly forty times. Hence, we may say that Terence used the particle nearly five times as much as Plautus, or to be exact, as 55 : 12.

In this one fact, I think, we may see the decided advance of Terence beyond Plautus, and if we had no other proofs of Terence's position in literature, this circumstance alone would be a powerful factor in placing him just after Plautus.

The fact, however, that *nonne* occurs so often in the *Amphitruo*, may be well regarded as a matter of significance. This may furnish a clue to the determination of the date of the composition of this play.

A possible objection to *nonne* in Plautus may lie in the fact that in this author the particle *ne* has precisely the force that *nonne* has in the Classical Period.

That this objection is not tenable is shown by the occurrence of *ne* with this force even in Cicero. Now, if the regular use of *nonne* does not exclude *ne* in the classical period, why should *ne* exclude *nonne* in the pre-classical period?

The fact that *nonne* occurs so seldom in Plautus argues no more strongly against its use at that time than does the rare occurrence of *ne* (= *nonne*) in Cicero argue against itself.

Furthermore, it is very plain that *non* is frequent in an interrogation with the force of *nonne*, just as a question without *ne* (interrogative) has the same force as one with it. Examples of *non* alone are common in both Plautus and Terence. *Mil.* 301, *Cap.* 564, *Rud.* 426, *Men.* 300, *And.* 727, *Eun.* 675, *Ph.* 395, and elsewhere. Again, we have seen that *ne* is often employed as an interrogative without implying anything as to the nature of the expected answer.

Now, with these two facts, why are we not to expect *nonne* as one word? Cf. *Egone non intellego?* *Cic. De Fin.* 2, 4, 12. It seems as natural to associate the interrogative *ne* with a negative question, as with one not containing a negative,

and only to the current use of *ne* = *nonne* at this time do I ascribe the rare use of *nonne*. This *nonne* may be continued in a second question either by *nonne* or *non*, as is well illustrated in

Quid, malum, non sum ego servos Amphitruonis Sosia?
Nonne hac noctu nostra navis huc ex portu Persico
Venit, quae me advexit? Nonne me huc erus misit meus?
Nonne ego sto ante aedis nostras? Non mist laterna in
manu?

Non loquor? non vigilo? non (nonne, W.) hic homo me
pugnis contudit? Amp. 403-407.

Here *non* runs into *nonne*, and vice versa (?)

In Terence *nonne* is continued by *nonne* in the only double case presented.

Nonne oportuit praescisse me ante? nonne prius communicatum oportuit? And. 238, 239.

(e.) *Num*. The use of *num* in Plautus and Terence demands no special notice, as it occurs frequently and with the same force as in the later language. It serves to introduce the indirect question as well as the direct. Here belongs only its employment in the independent question. It expects the answer "no," Mil. 291, Cap. 632, Rud. 235, Men. 606, Amp. 707, Bac. 212, And. 366, H. T. 514, Ph. 846, and frequently in all the plays.

To this *num*, *ne* is sometimes appended, the compound retaining the same force as *num*.

Ad hoc exemplumst: Char? Ch. Chares? an Charicles?
numne Charmides? Tri. 922. So in Cic. de N. D. 1, 31, 88.

Num in the indirect question will be considered under that head.

The compounds of *num* are numerous, or rather occur often.

The question introduced by *num* may be extended by *aut*.

Num larvatus aut cerritust? fac sciam.

Num eum veternus aut aqua intercus tenet. Men. 890,
891.

Num ista aut populna sors aut abiegna est tua? Cas. 2, 6, 32.

With a negative *num* loses its force.

Num non vis obviam med his ire, anime mi? Most. 1, 4, 23.

Num nam. *Nam* is frequently associated with *num* either in one word or else separated. It serves to introduce an excited question.

Numnam ego obolui? Amp. 321, 1073; Aul. 2, 1, 41; 2, 8, 19; H. T. 517.

Num ille te nam novit? Mil. 924; Truc. 2, 4, 1; As. 830.

The most common forms of compounds of *num* are those made with *quis*, *quid*, &c., both pronominal and adjective. Numqui (= numquis) Mil. 994, Numquis, Mil. 1019, Tri. 69, Men. 609, St. 102, Eun. 549, Numquid, Tri. 198, Cap. 400, Most. 5, 2, 20, Ps. 919, Cas. 3, 6, 35, Eun. 994, Numquae (adj.), Aul. 2, 2, 84, Cap. 353, Tri. 1188, Ps. 533, Numquo, Cap. 172, Numquid (= in any wise), Mil. 1130, Rud. 865, Men. 1146, Amp. 347, 852, Numqui (adverb), Rud. 218, 736, 1020, Ps. 160, Numquidnam (adverb), As. 830, Bac. 1110, Hec. 267.

The most conspicuous use of *numquid* is that used in leave-takings, either with or without *vis*. Examples are numerous, both of the full form and the contracted form. *Aliud* is frequently associated.

Numquid nunc aliud me vis? Mil. 575, Ph. 151.

Numquid me vis ceterum? Ep. 3, 4, 7, Pers. 4, 6, 10 and 26.

Num quidpiam aliud me vis? Pers. 4, 8, 5.

Numquid vis aliud? Eun. 191, (without *me*).

Numquid me aliud? Eun. 363, (without *vis*).

Numquid vis? Mil. 1086, Tri. 192, Men. 328, 547, Cap. 191, Ps. 665, Amp. 542, Bac. 604, Curc. 516, Merc. 2, 2, 53, Ad. 432, Ph. 458.

Numquid aliud? Mil. 259, 1195, Bac. 757, Cap. 448.

Numquid amplius? Merc. 2, 2, 11.

Numquidnam amplius? And. 325, Eun. 272.

With this formula may be compared an extension of it, such as is seen in

Numquid vis quin abeam? Amp. 970, Curc. 23, Ad. 247.

Numquid me vis quin intro eam? Cist. I, I, 118.

In these are combined the two questions, "do you wish anything" (further), and "have you any objection to my going."

That *numquid aliud* is not restricted to expressions of leave-taking, is shown in Eun. 272, and in examples already cited above.

Sometimes a verb other than *vis* is found in this expression: Numquid aliud imperas? Eun. 213.

It occurs likewise in the indirect question.

Rogo numquid velit. Eun. 341.

Parallel to *numquis* we find *ecquis*, both pronominal, adjective and adverbial. Negative answers are expected to questions introduced by these. *Ecquis*, Mil. 1297, Rud. 413, 762; Cap. 511, Eun. 522, *Ecqui* (= *ecquis*) Rud. 413, Tri. 870, Cap. 459, Aul. Pr. 16. *Ecquid*, Mil. 42, Rud. 949, Men. 912, Amp. 577, H. T. 595. *Ecquid* (in any wise) Mil. 902, Men. 167. *Ecquem* (adj.) Curc. 341, St. 342, Rud. 125, 316. *Ecquae* (adj.) Mil. 794. *Ecquam* (adj.) Mil. 782. *Ecqua*, Men. 139. *Ecquemnam*, Rud. 312.

These may introduce indirect as well as direct questions.

§2. *The Indirect Question*.—The syntax of the Indirect Question furnishes the most striking feature of early Latin. The number of instances of the Indicative is so large, and the boldness of the construction so marked that some explanation is necessary. An explanation can be best reached by a process of elimination. The facts are these: In Plautus and Terence the Indicative is frequently found in a dependent interrogative sentence, where the Subjunctive would be required in classic Latin. The Subjunctive likewise occurs in the same construction, and more frequently than the Indicative.

If it can be shown that the two moods are interchangeable

at this period, in this form of sentence, then some justification of this fact must be produced.

An estimate of the number of indirect questions in five plays of Plautus, viz: *Miles Gloriosus*, *Captivi*, *Trinummus*, *Rudens* and *Menaechmi*, shows that the proportion of Indicatives to Subjunctives is about one to two; and without making a count, it is fair to suppose that this ratio holds throughout the other plays. In Terence the proportion is not so great.

Now, its 'highly improbable that poetic license alone could justify so many cases of the Indicative, to say nothing of the chance that it may turn out that the Subjunctive can fill the requirements of the verse as well as the Indicative.

It cannot be denied that the Indicative occurs often in situations where the Subjunctive would be metrically impossible—e. g., *Néscis tú fortásse, apút nos fácinus quód natúmst novóm.* Mil. 281.

In this verse *sit* could not replace *est* (*st*), because this would give an impossible foot in the sixth place, namely, *quód natúm sit?* (granting that the same order of words be retained) and this without a possibility of correction by the influence of accent either forward or backward.

So likewise in the Anapaestic Senarius,
Num quóm illaec mé sic cónlaudát, viden tu ígnavom út sese infert. Mil. 1045. *Inferat* could not replace *infert*. This, however, considers the question from a negative point of view. The question is not whether the early poets used the Indicative for metrical reasons, but whether they ever used the Indicative in places where the Subjunctive would have furnished irreproachable versification—that is from the early point of view. The answer is not difficult. Consider,

Quid illuc quod dicó? Hem scío iam quíd vis diceré. Mil. 36, an Iambic Senarius. *Velis* could easily take the place of *vis*, thereby producing a bacchius *vélis dicere*, which would shorten to an anapaest through the backward influence of the accent. Again, in *Quem ád modum ástitit sévéro frónte cúrans, cógitáns.* Mil. 201, *astiterit* could take the

place of *astitit*, furnishing an allowable dactyl *astitērit*, for the trochee *astītīt*

In like manner *sint* could replace *sunt* in Mil. 911; *habeam* for *habeo*, Mil. 1075; *sim* for *sum*, Mil. 1184; *lōquātur* (shortened by forward accent) for *loquitur*, Mil. 1222, Men. 920; *passus sit* for *passus est*, Mil. 1289; *sit* for *est*, Cap. 206; *feceris* for *fecisti*, Cap. 416; *agat* for *agit*, Rud. 592; *orem* for *oro*, Rud. 773; *loquare* for *loquere*, Rud. 782; *rapiar* for *rapior*, Rud. 869; *det* for *dat*, Tri. 846; *velim* for *volo*, Men. 208; *agas* for *agis*, Men. 685; *rogem* for *rogo*, Men. 1154.

In Terence the same is true. *Indicet* could be used for *indicat* in the Iambic Senarius. Vide *num eius color pudoris signum usquam indicat*. And. 878. So *agat* for *agit*, Eun. 783; *inceptet* for *inceptat*, H. T. 600; *sit* for *est*, H. T. 620, 1008, Ph. 557; *sint* for *sunt*, Ph. 473, Ad. 636; *occipiant* for *occipiunt*, Ad. 197; *agatis* for *agitis*, Ad. 501.

These examples, a few from among many, show conclusively that considerations of metre are not the determining cause of the mood, for, if when the verse allows either mood, the Indicative is employed, it is evident that the explanation of the mood is not to be found in the metre.

Now, if there is any special explanation of the Indicative in the dependent interrogative sentence, it must be sought in the words and expressions which introduce the dependent sentence, or else in the verbs and verbal ideas upon which they depend. If, then it shall appear that both the Indicative and the Subjunctive are used in the indirect question, dependent on the same verbs and introduced by the same interrogative forms, we are forced to the conclusion that at this period of the language the two moods were used interchangeably in this construction.

With reference to the verbs upon which the dependent questions rest, a comparison of examples shows that both the Indicative and the Subjunctive are found in indirect questions, after *Scire*. Subj. *Id volo vos scire quomodo ad hunc deven-*

rim in servitutem, Mil. 95 ; also Mil. 345, 448, Aul. 2, 2, 40, 2, 2, 81, 3, 6, 27, Ps. 593, Hec. 468, 753.

Indic. At scin quomodo tibi res se habet, Aul. 1, 1, 8 ; also Mil. 36, 613, 1075, Cap. 206, Aul. 2, 1, 54, Ps. 538, Eun. 338, H. T. 494.

Nescire. Subj., Mil. 299, 518, Most. 3, 2, 18, And. 649, 657.

Indic., Mil. 281, 515, Aul. 1, 2, 5, And. 650.

Rogare. Subj., Mil. 317, 426, Bac. 188, Eun. 341.

Indic., Ps. 971, Epid. 3, 4, 2, H. T. 1008.

Timere. Subj., Mil. 397, Poen. 5, 4, 94, H. T. 620.

Ind., Cas. 3, 5, 18.

Videre. Subj. Mil. 536, Bac. 1138, Epid. 1, 1, 84, Ph. 762, H. T. 871.

Indic., Mil. 64, 1045, 1172, Cap. 557, And. 878, Ad. 195.

Visere. Subj., Mil. 708, Bac. 235.

Indic., Rud. 592, Bac. 901, Aul. 1, 1, 26.

Dicere. Subj., Mil. 884, Bac. 555, Epid. 3, 4, 30, Pers. 1, 3, 64, Amp. 17, And. 668.

Indic., Mil. 1184, Rud. 951, Amp. 17, Hec. 91.

Subauscultare. Subj., Mil. 993. *Indic.*, Sti. 197 (?).

Cogitare. Subj., Mil. 1364, Men. 887 (?) (5, 3, 6).

Ind., H. T. 638, Ad. 501.

Memorare. Subj. Mil. 270. *Ind.*, Mil. 1050, Hec. 472.

Flocci facere. Subj., Tri. 210, 992. *Ind.*, Rud. 782 (?).

Mirari. Subj., Bac. 528. *Ind.*, St. 541, Ad. 197.

Audire. Subj., Hec. 78. *Ind.*, Mil. 1222.

Spectare. Subj., Most. 3, 2, 135. *Ind.*, Most. 3, 2, 145.

Contemplari. Subj., Most. 1, 3, 10. *Ind.*, Most. 1, 3, 16.

Eloqui. Subj., Men. 3, 2, 53 (518). *Ind.*, Rud. 548.

Facinus mirumst. Subj., Amp. 954. *Ind.*, Mil. 418.

These examples show clearly the parallelism of the two moods. To these may be added many other verbs that are followed by the indirect question with the Indicative.

Mittere, Mil. 1289, *Sentire*, Cap. 207, *Opsecrare*, Rud. 687, *Praecipere*, Mil. 257, Cap. 360, *Expedire*, Rud. 1102, *Respondere*, Men. 3, 3, 33 (497), Cas. 5, 4, 16, *Merc.* 2, 4, 15,

Proloqui, Amp. 50, Hec. 646, Reputare, Amp. 172, Narrare, As. 367, 396, Ps. 1312, Ad. 513, Experiri, Merc. 1, 2, 43, Cognoscere, Poen. 5, 4, 21, Praedicare, Poen. 5, 4, 89, Circumspicere, Most. 2, 2, 41, Exspectare, Aul. 4, 8, 7, and others.

From these we may conclude that so far as the governing verb is concerned, the Indicative is allowable in the indirect question, and is frequent besides.

We see both moods well illustrated in,

Nunc quous iussu *venio*, et quam ob rem *venerim*,

Dicam semulque ipse eloquar nomen meum, Amp. 17, (Pr.)

The various interrogative words introduce sometimes an Indicative, sometimes a Subjunctive indirect question.

Quid. Ind., Mil. 36, 1184, Cap. 592, Rud. 773, Tri. 350, Eun. 265, Ph. 358.

Subj., Mil. 158, 1325, Amp. 58, As. 903, Bac. 722, Ad. 215, Hec. 419.

Quae. (pl. of quid). Ind., Mil. 911, Cap. 416, Bac. 861, As. 447.

Subj., Amp. 10, St. 197 (?).

Quis. (qui). Ind., Rud. 958, Curc. 543, Aul. 3, 6, 27, Ps. 262.

Subj., Mil. 261, Cap. 560, Rud. 1310, Tri. 994.

Qui (adj.) Ind., Mil. 281, Cap. 206, Men. 744, Eun. 783, H. T. 600.

Subj., Mil. 793, Tr. 283, Rud. 353.

Quid (why). Ind., H. T. 620, Ad. 83. Subj., Amp. 816, Tr. 615, Men. 644.

Qui (how). Ind., Epid. 3, 3, 33, Ps. 866. Subj., Mil. 1365, Cap. 769.

Quem ad modum. Ind., Mil. 201, Eun. 265. Subj., Mil. 884.

Quo modo. Ind., Tr. 580, Aul. 1, 1, 8, Ad. 636. Subj., Mil. 95, Rud. 1069.

Without giving parallel cases of the Subjunctive, which are quite unnecessary, I add some interrogative words, and

the passages in which they are associated with the Indicative. Of course the Subjunctive is not to be excluded.

An (whether) Merc. 1, 2, 37; *An non* (whether or not) Ep. 3, 4, 24; *Ecquis*, Ps. 971; *Ne* (whether) Bac. 901, Aul. 1, 1, 26; *Num.* Rud. 831, 948, Most. 2, 2, 41, And. 878; *Quam* (how), Mil. 64, Cap. 557, Amp. 360, 507, Most. 3, 2, 145, H. T. 638, Hec. 91; *Quo*, Tr. 938, St. 541; *Quo argumento*, Rud. 1023; *Quo pacto* Rud. 356, 964; *Qua propter* Men. 715; *Qua*, Most. 4, 3, 30; *Quot*, St. 706; *Si* (whether), Mil. 613, Eun. 838, Ph. 553; *Unde*, Rud. 687, Aul. 2, 1, 57, Epid. 1, 2, 40, Cist. 1, 1, 66; *Ubi*, Ps. 971, Aul. 1, 1, 24, Cist. 4, 2, 7; *Ut* (how), Mil. 1045, Rud. 1093, Eun. 670.

Utrum, Ad. 195. *Utrum—an*, Mil. 515.

From the above examples it is very clear that neither metrical considerations nor the governing verb, nor the interrogative word, furnishes the explanation of the mood—and hence we are driven to the conclusion that at this early period of the language, the Indicative and the Subjunctive were equally admissible in the dependent interrogative; but it will be observed that the Indicative construction is most frequent after such verbs as *audire*, *dicere*, *loqui* (and compounds), *scire* (*nescire*), and *videre*, and especially when the interrogative word is *quis*, *quid*, *ut* or *quam*.

We find the Indicative after,

Audire. Mil. 1222, Men. 909, Cap. 592, Rud. 356, As. 448, Bac. 861 Ps. 194, 230, Pers. 4, 4, 104, Eun. 1037—very frequent.

Dicere. Mil. 1184, Rud. 831, 1106, Tr. 580, Amp. 17, 421, Most. 2, 2, 28, Hec. 91.

Under this head should be mentioned the Indicative after *dicere*, when the relation of dependency is suspended, as after the imperative, a construction common enough in the classical period. *Dic modo, tene negas Tyndarum esse?* Cap. 571; *vid.* Amp. 743, Cap. 624, 964, Men. 397, 605, Bac. 203, Truc. 3, 2, 8, And. 45. But there are cases in which it is impossible to suppose

a suspension of dependency, and in these we also meet the Indicative.

Even in the case of the imperative (*dic*), the Subjunctive may follow when a real dependent question is presented. *Dic quid velis*, Merc. 2, 3, 51, Curc. 456. This is not to be confounded with the incorporated relative *Dic quod rogo*, And. 764, Rud. 125, Men. 914.

Loqui. (and compds.), Amp. 559, 1042, 1133, Bac. 1097, 553, Rud. 948, 1211, Tri. 893, Men. 781, Epid. 1, 1, 38, Merc. 1, 2, 89, Ph. 473, 557, Hec. 646.

Scire. (*nescire*), Mil. 281, 515, 613, 1075, Cap. 206, 698, Rud. 773, 958, 1023, Tri. 350 830, Men. 744, 947, Ps. 276, St. 112, Aul. 2, 1, 57, Epid. 3, 4, 30, Eun. 338, H. T. 494, 620, Hec. 753.

Videre. Mil. 64, 1045, Men. 829, 1272, Cap. 557, Rud. 170, 1093, Tri. 846, Amp. 360, As. 149, St. 634, And. 878, Ad. 195, Eun. 265.

Si as an interrogative word (= whether), introducing an indirect question, after a verb of "striving for," "waiting for," &c., or dependent upon an implied verb, occurs quite frequently in both Plautus and Terence, and as might be gathered from what has already been said, is followed by the Subjunctive or Indicative. The construction occurs after,

Operam dare. *Nam si possem ullo modo impetrare ut abiret nec te abduceret, operam dedi*, Mil. 1207. With this compare "Nunc ego si potero ornamentis hominem circumducere, dabo operam ut me ipsum plane esse sucophantam sentiat, Tri. 859, where the complement of *operam dare* is the *ut* clause, while *si potero* is the protasis of the condition.

Operam usque assiduo servos dat, si possiet meretricem illam invenire, Cis. 1, 1, 37.

Expectare. *Iamdudum expecto si scias*. Poen. Pno. 12.

Et exspectabam, si eas quis adsereret manu. Poen. 5, 7, 21.

Sto expectans siquid mi imperent. Eun. 594.

Videre. *Vide si hic utile magis atque in rem deputas*,

Tr. 748. Set vide consilium si placet. Tr. 763, Pers. 5, 2, 49, Ad. 239.

Vide, amabo, si non, quom aspicias, os impudens videtur. Eun. 838.

Visere. Demiphonem, si domist, visam. Ph. 899.

Viso huc, amator si a foro rediit domum. Cas. 3, 41.

Si forte frater redierit, viso. Ad. 549, H. T. 170.

Mirari. Mirabar si adferres. Ph. 490.

Perscrutari. Perscrutabor fanum si inveniam aurum.

Aut. 4, 2, 13, and also after various other verbs.

Obtuerre, si volturios forte possis contui. Most. 3, 2, 153.

Opperiari si veniat. Truc. 3, 2, 25.

Iam *sciam* si quid titubatumst, ubi reliquias videro. Men. 146.

Id si forte est *nescio*. Hec. 321.

Si sit domi *dicam* tibi. As. 393.

Hominem *interrogem* meus servos *si* ad eum venit, necne.

Poen. 3, 4, 21.

Memoradum mihi, si novi forte, aut si sunt cognati mihi.

Poen. 5, 2, 104.

Coniectura si reperire possumus. Tri. 921.

And very frequently after an implied expression of trial, when *posse* and *velle* are found in the dependent sentence.

Coepit captivos commercari hic Alcos, siquem reperire possit. Cap. 28, 100.

Istic oportet operi mores malos si in opserendo possint interfieri. Tri. 532.

Enimvero ego nunc sucphantae huic sucphantari volo, si hunc possum illo mille nummum Philippum circumducere. Tri. 959.

Adsentabor, quicquid dicet, mulieri, si possum hospitium nancisci. Men. 417.

Nunc ibo intro ad hanc meretricem, si possum exorare, &c. Men. 1049.

Mercurium iussi consequi, siquid vellem imperare. Amp. 881.

Ego ad hunc iratum adgrediar [si] hos possumus intro illicere. - Bac. 1151.

Animum advortite [ego] si possum hoc inter vos componere. Curc. 701.

Iubet illum eundem persequi, si qua queat reperire, &c. Cist. 1, 3, 35.

Nam illum ecastor mittere ad portum volo, siquae forte ex Asia navis heri eo aut hodie venerit. St. 152.

Me actorem dedit, si hic actor tantum poterit a facundia. H. T. 13.

Eo hunc adibo, siquid me velit. Hec. 429.

It will be observed that, except under this last classification, the Indicative does not often occur in this construction. After such verbs as *videre*, *visere*, *scire*, &c., the Indicative occurs in conformity with the tendency already observed, and especially when *posse* occurs in the dependent sentence.

In connection with the indirect question it is pertinent to the subject to mention here a peculiar and interesting construction, frequent in Plautus, less so in Terence. I refer to the use of the Infinitive in an indirect question, the verb of which (such as *dicere*, *arbitrari*, &c.) throws the construction into the Accusative with the Infinitive, where we should expect the Subjunctive only of the dependent verb, e. g.

Set utrum strictimne attonsurum dicam esse an per pectinem nescio, Cap. 268, for attonsurus sit with dicam omitted.

This circumlocutory form of expression may have been in very common use among the people; its importance is due to the circumstance that in all probability it furnishes the true explanation of the Subjunctive in the indirect question, namely, that it is a form of the Oratio Obliqua. The existence of an earlier construction with the infinitive points to an ellipsis of this in the later expressions. The question shows different gradations, varying from the simple direct interrogative with the Indicative to the direct form thrown into the Accusative with the Infinitive by a verb of saying, usually *dicere*, and thence passing into the indirect question, involving the same

construction. Thus we find in Tri. 276, the following direct form,

Quo illic homo foras se penetravit ex aedibus?

But parallel with this we find,

Quo illum nunc hominem proripuisse foras se dicam ex aedibus? Cap. 533—

which is a mere circumlocution for what could be expressed by proripuit alone. So with *unde* and *praedico* in,

Unde onustam celocem agere te praedicem? Ps. 1306 =

Unde onustam celocem agis?

Quid istuc est, quod meos te dicam fugitare oculos? Cap. 541. = fugitas?

Unde ego hominem hunc esse dicam gentium? Ps. 906. = est?

Nam quo te dicam ego ire? Curc. 1, 1, 12. = quo is?

Qua ego hunc amorem mi esse avi dicam datum? Cas. 3, 4, 26.

Domini an foris dicam esse herum Charinum? Mer. 1, 2, 17.

Quidnam esse acturum hunc dicam vicinum meum? Pers. 3, 2, 1; Sti. 288.

Quam esse dicam hanc beluam? Truc. 3, 2, 21.

These circumlocutions are to be distinguished from those questions in which the Accusative and the Infinitive is required as the regular exponent of the verb of saying or thinking; e. g., Set quid nomen esse dicam ego isti servo? Ps. 744.

Quem hanc (epistulam) misisse ad me autumas? Ps. 985,

Unde esse eam aiunt? Bac. 472, 1197.

Quem me dicis dignorem esse hominem Athenis alterum?

Ep. 1, 1, 24.

Ubi se natam praedicet? Pers. 1, 3, 69.

Sed nunc quid faciendum censes? Eun. 720, 1015, H. T. 591.

Now, excluding from consideration such examples as these, we come next to the most important feature of the subject—namely, to the statement of this direct question, containing an

Infinitive, in the form of an indirect question. Examples are not rare.

In addition to the example quoted above from Cap. 268, others are 'Set finem fore quem dicam nescio, Tr. 2, for qui finis futurus sit nescio.

Halophantamne an sucophantam (pun!) hunc magis dicam esse nescio, Curc. 463 = Halophantane an sucophanta sit, nescio.

Hoc quam ad rem credam pertinere somnium, nequeo invenire. Merc. 2, 1, 28.

Nunc quam ad rem dicam hoc attinere somnium

Nunquam hodie quivi ad coniecturam evadere. Rud. 611, 612.

Nunc cogito utrum me dicam ducere medicum an fabrum.

Men. 5, 3, 6 (887).

Atque equidem, quid id esse dicam, verbum, nauci, nescio.

Most. 5, 1, 2.

Nescio quid istuc negoti dicam. Amp. 825. (Infin. omitted.)

Quos quidem quam ad rem dicam in argentariis referre

habere nisi pro tabulis nescio. Truc. 1, 1, 51.

Nunc servom esse ubi dicam meum Sprobilum, non reperio.

Aul. 4, 10, 78.

Atqui id futurum unde, unde dicam nescio. Ps. 106.

Experiar quam libertam fore mi credam et quam venalem.

Ps. 176.

Inimiciorem nunc utrum credam magis sodalemne esse au

Bacchidem, incertum ad modumst. Bac. 500.

Neque adeo clam me est, quam esse eum graviter laturum

credam, hoc si rescierit. Hec. 261.

Utrum stultitia facere ego hunc an malitia dicam, incertus

sum. Ph. 659.

As in the case of the direct question, this construction must not be confounded with a somewhat similar one, in which, however, the Accusative with the Infinitive is the necessary complement of the leading verb; e. g., Quod si rescierit peperisse eam, id qua causa clam me habuisse dicam, non edepol

scio. Hec. 519. Here Myrrina does not mean that she does not know why she has concealed it, but why she is to tell her husband she concealed it. Likewise in,

Nec nunc mecastor quid hero ego dicam meo malae rei evenisse queo comminisci. Aul. 1, 2, 1.

To resume, let us take the example in Trin. 276, and adapt it to the other progressive forms, and we obtain the following:

Quo illic homo foras se penchavit ex aedibus? Tri. 276.

Quo illum hominem foras se penetrasse ex aedibus dicam? after the analogy of Cap. 533, and finally,

Quo illum hominem foras se penetrasse ex aedibus dicam, nescio. After the analogy of Trin. 2, this being another and primitive way of stating what in the classical period would be,

Quo ille homo foras se penetraverit ex aedibus, nescio.

And so I venture to say that this early form of indirect question presents to us the original conception of that construction, which was gradually displaced by the Subjunctive mood; and in the original form of the Accusative and the Infinitive appears the Oratio Obliqua. With this construction may be compared Cic. De Fin. 2, 19, 60. *Utrum* tandem censes, Torquate, Imperiosum illum, si nostra verba audiret, tuamne de se orationem libentius auditurum fuisse an meam, cum ego nihil eum fecisse sua causa, omniaque rei publicae, tu contra nihil nisi sua?

Here is presented a disjunctive question in the Accusative with the Infinitive in the Oratio Obliqua.

The rhetorical character of the following sentence justifies the Infinitive:

Viden tu illum . . . militem secum ad te quantas copias adducere? Eun. 755.

In Livy there are several examples illustrative of this construction: Trausitu in Italiam Hannibalis quantum terroris pavorisque esse meminisse, 30, 21, 6.

Quid se vivere, quid in parte civium censer, &c., 7, 18, 5; 21, 30, 6, and 37, 26, 13.

And Cicero in Milo 7, 16 says *Quantum luctum in hac urbe fuisse a nostris patribus accepimus*.

This example, and the one cited from Livy 30, 21, 6, though not rhetorical questions, follow the analogy of such questions, and appear with the Accusative and Infinitive.

This one example from Terence, Eun. 755, is mentioned here not because it is in any wise similar to the others cited from Plautus and Terence, but because it properly belongs to the discussion of the indirect question.

And so it appears that we may not only have the Indicative in an indirect question, but the Infinitive also.

§3. *Apparent Indirect Questions*.—As the Indicative is used freely in the Indirect Question, it is not necessary for us to prove the character of the dependent sentence, containing the Indicative, in order to justify the mood; so that it is a matter of no moment to us whether "*audin quae loquitur*," As. 447, Mil. 1222, is an illustration of the Indicative in a dependent interrogative sentence, or a compound relative, for "*audin quid ait*," Cap. 592, shows that the Indicative may be used when there is no possible doubt concerning the character of the dependent sentence.

Of course the Indicative alone is found when there is only an attraction of the relative into the clause of the antecedent, or a compound relative occurs, as in the case of the well-known,

Quaeramus ubi (= ibi ubi) maleficium inveniri potest
Cic.

Nor is it necessary to explain on different grounds the two moods in the example already cited, "*Nunc quous iussu venio et quam ob rem venerim dicam*," Amp. 17, in fact, it cannot be done. Nor need we be troubled by such examples as "*Qui si reputaverint et quibus ego temporibus magistratus adeptus sum (= ea tempora quibus, etc.) et quales viri assequi nequiverint*." Cic.

As has already been stated, when the dependency is suspended as after *dic*, *quaeso*, &c., we no longer have an Indi-

rect Question, although the question is really the object of the verb of saying or thinking.

This is common to all periods of the language.

Quaeso, quid dixit tibi? Ps. 1080, Men. 5, 2, 74, Hec. 588.

Nescio with quis, quid, qui, quod, ubi, quo modo, quo pacto, unde, &c., as even in the classical period, are used as indefinites and as such have no effect on the verb of the sentence.

Nescio quis eccum incedit, Mil. 1281; Nescio quem nactus es, Cap. 837; Muliercula hanc nescio quae huc ad me detulit, Rud. 482, Mil. 330; Nescio quid non satis inter eos convenit, Tri. 623; Verum is nescio quo pacto praesensit prius, Ps. 408; quo modo, Mil. 418; Nescio unde haec hic spectavit, Amp. 424; Nescio ubi hic prope adest, Mil. 1258.

So, too, in

Incredibilest quantum erum ante eo sapientia, Ph. 247.

If, however, the case be one of real dependence we may have the Subjunctive.

Ut nescio quam rem agat, Bac. 795.

Nescio quid mali praeterieris, Hec. 419.

§4. *Peculiarities of the Interrogative Sentence.*—*Prolepsis*, a construction common enough in all periods, is of very frequent occurrence in the comic poets. It serves to bring prominently forward the subject of the dependent sentence by making it the object of the leading verb.

Qui noverit me quis ego sim? Mil. 925, Cap. 376, 557, Rud. 573, 592, Tri. 373, Men. 81, Hec. 468, Eun. 657, and very frequently. Compare "Lord, I knew thee that thou art an hard man," Matt. 25, 24; also Mark 1, 24, and Xen. Anab. 1, 8, 21.

(b.) *Combination of a Final Sentence With a Question.*—This construction occurs but rarely at this early period, though we have seen that it is not unusual to combine a relative sentence with an interrogative. The construction is not uncommon in the classical literature.

Utin adveniens vomitum excutias? Merc. 3, 3, 15.

Illine ut inimici mei bona istic comedant? Truc. 4, 2, 32.

Utin istic prius dicat? Rud. 1063, 767, (Quine).

Quid ex ea re tandem ut caperes commodi? Eun. 573.

Likewise in Cicero.

Ubi ut eam (voluptatem) caperet aut quando? De Fin. 2, 19, 60.

Sest. 39, § 84, Verr. 2, 3, 191, Att. 7, 7, 7, and Livy 4, 49, 15; 40, 14, 4; 44, 39, 5. (Notes on Cicero).

§5. *Explanation of the Indicative Mood in Indirect Question.*

In the introduction to these remarks on the Indirect Question it was stated that some explanation of the Indicative would be necessary, that some justification would be required.

Dziatzko in a note to Phormio, 358, says:

"The Indicative stands in the older Latin in Indirect Questions

1). When the leading sentence, with respect to contents and form, can be separated from the dependent sentence, and the latter be conceived as an independent sentence (as above in 358, which is 'vide avaritia quid facit,' = vide—avaritia quid facit?)

2). When the Interrogative Pronoun with the governing verb (as nescio quis, etc.,) coalesce to form one idea.

3). When the contents of the dependent sentence are to be presented as a pure matter of fact. The Subjunctive, however, stands in all these cases, whenever it would have to stand in leading sentences, in other words, an original Subjunctive is retained, as in 'nescio quid agam.'

Brix (in Tri. 580) says, with regard to "Dic hoc negati quo modo actumst," Do not construe as 'quo modo hoc negoti actumst,' rather is 'hoc negoti' immediately dependent upon dic, and quo modo actumst the further expansion (die weitere Ausführung) of hoc negoti. Cap. 2, I, 14. Scimus nos nostrum officium quod est. "The paratactic Indicative has been borrowed by the comic poets from the vulgar tongue (Volks-sprache) to which the active contemplation of the real and the inclination of the fancy to picture to itself as such the unreal

(nicht Factische) also, made the Indicative appear more natural than the Subjunctive, which stamped the dependent relations of sentences. In some expressions, as hoc (illuc) vide ut (quem ad modum), the Indicative is the rule; likewise with 'viden ut' and 'audin ut.' "

This is certainly, a very clear and comprehensive view of the case, and taken with the third division of Dziatzko, will account for a large number of Indicatives in the Indirect Question.

The question finally resolves itself into this:

Plautus has presented to us the language of the rude and uncultivated public for which he wrote; Terence presents the colloquial language of the better classes, hence the much less frequent use of the Indicative in Terence in the Indirect Question.

The tendency to a disregard of grammatical correctness was no less prevalent in the time of Plautus, among the rude populace, than at present, and to this fact, accompanied by a tendency towards the real and the matter of fact we must ascribe the use of the Indicative in the dependent Interrogative Sentence.

§6. *The Deliberative Question.*—The deliberative question in Plautus and Terence occurs in two different forms—usually with the Subjunctive, occasionally with the Indicative—which shows that at this early period we must not insist too rigidly upon the modality of a verb, whose form is not clear, as frequently happens in the third and fourth conjugations.

In the first place, the Subjunctive occurs either in the direct deliberative question, or it may appear indirectly in an indirect question.

The most common examples occur with *facere* and *agere*, though any verb may occur in accordance with the requirements of the case, cf. Eun. 721, 1044, Ad. 789. Quid ego nunc faciam? Mil. 305. Nunc would at first sight seem to preclude the possibility of faciam being future, but such an example as quid nunc fiet? Ph. 219, or quid nunc futurumst? Ad. 730, shows that the collocation is not impossible.

Examples in which *facere* occur are Mil. 459, Men. 834, 963, Ps. 1229, Bac. 634, Merc. 3, 3, 7, Eun. 46, H. T. 583, Ad. 789. *Agere*, Mil. 363, Tri. 981, Men. 587, St. 166, Amp. 1046, Cist. 2, 1, 61, Hec. 516, 628, Ad. 789.

The construction is too common both at this period and all through the language to multiply examples.

In an indirect question we find it in,

Dum consulo quid agam, quem dolum doloso contra conservo parem. Mil. 198, also Mil. 299, 407, Cap. 617, Rud. 213, 225, 667, 824, Tri. 855, Amp. 825, 1056, And. 209, Ph. 117 and frequently.

A passage in Plautus illustrates the direct and the indirect forms very well,

Nunc mi incertum est quid agam; abeam an maneam? an adeam? an fugiam? quid agam nescio. Aul. 4, 10, 4.

Past tenses are to be seen in

An paterer alium dominum fieri hisce aedibus? Tri. 177.

Quid ego facerem? Merc. 3, 4, 48, Eun. 831.

Qui abstergerem volnera? Eun. 779, Ad. 676, and likewise in the indirect question.

Quid facerem, cura cruciabar miser? Merc. 1, 2, 3, 3, 4, 48.

Other introductory words are *ubi*, Mil. 685; *quam*, Rud. 204; (nominem) Mil. 807; *quo modo*, Mil. 1206; *quò*, Cap. 533; *ubinam*, Tri. 1079; *quor.*, As. 57; *unde*, As. 258; Bac. 630; *utrum . . an*, Cist. 3, 1, 10; *utrum . . ne . . an*, Eun. 721; *ne . . an . . an . . an*, Eun. 1045; *qui* (how), Eun. 779, 831. The negative is *non*. Quo curram? quo non curram? Aul. 4, 9, 1.

Quid igitur faciam? non eam? Eun. 46.

To this form of question the interrogative particle *ne* is sometimes added, either to the verb or to some emphatic word, but this is not usual.

Etiamne eam salutem adveniens? Rud. 1275. Egone haec patiar aut taceam? As. 810. Abeamne? Merc. 4, 4, 9.

Disne advorser? Pers. 1, 1, 26. Adeamne, And. 639, Hec. 442. Egone quid dicam? Hec. 849.

Here we are apt to pass into the Exclamatory Question.

The deliberative question with the Indicative presents itself in two forms, with the present Indicative and with the future. It is this future tense which, I insist, is not to be interpreted as a present Subjunctive always, when the form admits of the double interpretation, and this because the future Indicative occurs frequently at this period in a sense coincident, I take it, with the deliberative Subjunctive. The number of cases of this construction is comparatively small, but I think there are at hand sufficient examples to maintain this assertion.

First, let us consider those cases of the present Indicative which have the deliberative force.

I suppose that no one will deny the claim of *quid ago* (*agimus*) in Men. 844, Amp. 1040, Bac. 1195, Epid. 5, 2, 27, Most. 2, 1, 21, Pers. 4, 4, 115, H. T. 343, Ph. 447, 736, 1007, Eun. 811, 814, 1081, 1088, Ad. 538.

To these we may add,

Iamne ego in hominem involo? Mil. 1400; *Quam mox seco?* Mil. 1406; *Verberone etiam an eum amittis?* Mil. 1424; *Quam mox incendio rogum?* Men. 158; *Iam foris ferio?* Men. 180; *Satin hoc tribus vobis opsonatumst, an opsono amplius?* Men. 320; *Quam mox dico?* Bac. 880; *Tuae fide credo?* Amp. 392 (strengthened by *fallēs*, 392); *Addone?* As. 755; *An ego experior tecum vim maiorem?* Bac. 1168; *Iamne ego huic dico?* Cur. 132; *A quo trapezita peto?* Ep. 1, 2, 40; *Eon' voco huc hominem?* Most. 3, 2, 87; *Adeon ad eum?* And. 315; *Credon?* And. 497; *Quam mox irruimus,* Eun. 788; *Hanc igitur mittimus?* Ph. 812. It will be observed that *ne* is not infrequently used with this Indicative question.

It may be contended that in some of these examples the present tense is used in anticipation of the future. Granted that this be true, is the deliberative character of the question at all effaced by that? Certainly not.

If now the present indicative is used in a deliberate ques-

tion, why shall this same privilege be denied the future Indicative? Consider,

Perii, quid agam? quo me vortam? quid viro meo respondebo misera? Hec. 516. Are agam and vortam Indicative or Subjunctive? I should say Subjunctive, if they stood alone, and I say so, notwithstanding the fact that respondebo stands in an exactly similar construction. But I am willing to concede that they may also be future Indicatives. Consider again

Quid illa faciemus concubina, quae domist? Mil. 973.

The context points to deliberation, and the answer in the next line appears in the form of the Imperative, and the short Imperative at that—which is the mood of the answer expected to deliberative questions.

In a great many cases it is impossible to say whether a question is deliberative or rhetorical, as the difference can often be indicated only by the inflection of the voice.

Is not ibimus deliberative in quo, amabo, ibimus? Rud. 249, the answer to which comes in the form of

Litus hoc persequamur; So grassabimur, Rud. 251; quid manebo? Merc. 5, 2, 74; Quid me fiet, Aud. 709, (also quid me fiat); quid fabulabor? Cap. 535, Tri. 514, Rud. 189, 447, Ep. 2, 2, 91, Ps. 509, Hec. 668, Eun. 837.

As illustrative of a doubtful tense may be mentioned

Quid faciam, si nunc tresviri me in carcerem compegerint, Amp. 155.

Is *faciam* a future Indicative or a present Subjunctive? The examples show that the present Indicative not rarely occurs in a deliberative question—then why not the future Indicative also? As there is no objection to the mood, what objection can there be to the future tense, which approaches the deliberative Subjunctive much nearer than the present Indicative does? The Indicative seems to present a more animated question, representing, in the case of the present tense, a deliberated action as one already in progress.

It is very plain that the usual construction is the Subjunc-

tive, but even if in all the examples except, say five, we found the Subjunctive, these five would be entitled to recognition, and as in the case of *nonne* we are not justified in rejecting this claim because the examples are comparatively few.

Do we not feel that the future sometimes has the deliberative force, and does not association show it? What right have we to say that *respondebo* in *Hec. 516*, differs in character from *agam* and *vortam*?

§7. *The Subjunctive Rhetorical Question.*—This form of question is very plainly marked in some places, in others it does not clearly appear whether the question is rhetorical or deliberative, especially in the first person.

The speaker presents as his conviction the opposite of the matter of the question; the tenses used are present, imperfect (in a past connection), and the perfect (aorist).

Among the interrogative words introducing the question may be found *quid* ("why").

Quid tibi ego dicam quod omnes mortales sciunt? Mil. 55, Pers. 4, 4, 95, Ps. 1184 (?), Tri. 1024 (?), Amp. 41, and *quor*; *Quor non rogem?* Mil. 317, 556, Cap. 739, *quam ob rem*, Mil. 319; "*cur*," *nam cur non ego perpetrem?* Cas. 3, 5, 81, Most. 1, 3, 5; 2, 1, 1, 24, Pers. 4, 4, 69; *quidni*, *quidni fateare ego quod viderim?* Mil. 554, 923, Curc. 423, Eun. 418, 674, Ad. 573, 662 726; *quid . . ni* (with parts separated), *quid ego ni ita censeam?* Mil. 1020, 1311, Men. 912, Amp. 434, Ps. 96, 652, St. 333, H. T. 529; *quin* ("why not"), *quin ego hoc rogem quod nesciam?* Mil. 426, Poen. 5, 4, 93, Truc. 2, 7, 74; *quippe . . ni* (with parts separated), *quippe ego te ni contemniam?* Ps. 917; *Qui* ("how"), *Qui noverit me quis ego sim?* Mil. 925, Amp. 76, 434, 694, Most. 3, 1, 107. And. 53, and with interrogative pronouns, adjectives and adverbs.

Quis homo sit magis meus quam tute's? Mil. 615, Tr. 692.

Ubi ego audiverim? Amp. 748 (?). *Unde ea sit mihi?* Ps. 1095.

The past tense (Imperfect) of the rhetorical question is

liable to be confounded with the Potential of the Past, or it may sometimes be deliberative. Hence it is desirable to separate the genuine rhetorical questions from those expressed also by the past tense, but which are not rhetorical, strictly speaking.

Pure rhetorical questions of the past may be seen in *Quin manu nîcerim*, *Truc.* 2, 7, 74; *Qui scire posses?* *And.* 53; *An amitterem*, *Eun.* 606; *Quidni esset*, *Eun.* 418; *Cur non tangerem?* *Most.* 2, 2, 24; *Non. ego illi argentum redderem?* *Tri.* 133. But it may be claimed that *redderem* is an Imperative relation of the past, for in the answer we find "*Non redderes, neque de illo quicquam neque emereres neque venderes,*" &c. So, too, in *quid faceret?* *Rud.* 379, the Imperative relation is indicated by the answer, "*adservaret dies noctisque.*"

Eine aurum crederem? *Tri.* 961, *Curc.* 552.

Occasionally the Imperfect Subjunctive appears in a present connection in the Rhetorical question. It is then to be interpreted as the Apodosis of an Unreal Condition, *vid. Lat., Lec., § 262, R.*

Quem minus crederes? *H. T.* 192, 202.

The context alone can show whether a question in the first person is deliberative or rhetorical. In the spoken language this ambiguity of form produced no confusion. In *quam ob rem iubeam?* *Mil.* 319, is *iubeam* deliberative or rhetorical?

§8. *The Indicative Rhetorical Question.*—This form of question is so frequent, that it calls for a brief notice only. As all Rhetorical Questions, it presents a statement in the form of a question. It is often associated with a negative.

Deos esse tui similis putas? *Amp.* 284, *Cap.* 937, *Mil.* 754, *Rud.* 1067, *Tri.* 929, *Bac.* 633, *And.* 165, 749, *Eun.* 777, *Ph.* 61.

With a negative, *Non tu tibi istam praetruncari linguam largiloquam iubes?* *Mil.* 318, *Cap.* 985, *Amp.* 518, *Ad.* 903, *And.* 952, *Eun.* 87, *Ph.* 392.



With *quin* (sometimes *cur non*) this question states an injunction or exhortation.

Quin retines? Mil. 446, Rud. 122, 236, Tri. 118, Cap. 592, 636, H. T. 832, Ph. 350. *Cur non fugis tu?* Most. 2, 2, 90.

With the second person of the Present Indicative and a negative, it becomes equal to a command.

Non taces? Men. 618 708, Amp. 700, Bac. 470, Curc. 712, Merc. 2, 4, 16 and 4, 4, 14, Ph. 987, 1004; *Quin taces?* Men. 560, Curc. 84, Merc. 2, 4, 26, And. 399; *Non tu hinc abis?* St. 4, 2, 23, Eun. 799; *Non mihi respondes?* Ph. 992; *Abin hinc?* Eun. 861; *Ibin hinc?* H. T. 813, 818; *Non manum abstines?* Ad. 781; *Non omittitis?* Ad. 942. Likewise with the future, *quin tu hoc ages?* Ph. 350.

The Imperative second person with *quin* gives a more abrupt command. *Quin tu uno verbo dic?* And. 45, 449, H. T. 890, Ph. 882, 935, Rud. 1011, 1170, Tri. 584, Merc. 1, 2, 73; 5, 2, 114, Most. 1, 3, 16, Poen. 5, 3, 94 (?), Mil. 974, 1046, Bac. 276.

§9. *The Exclamatory Question.*—I. With the Subjunctive, present or past, according to the conception. This construction occurs very frequently, but does not entirely coincide with the Ciceronian usage (vid. Cat. 1, 9, 22, cf Att. 6, 2, 8) in that *ut* is frequently omitted. When it does occur, the particle does not stand first. In this form of question the interrogative *ne* is frequently found, attached always to the emphatic word, which is frequently *ego*.

Egone, Mil. 963, 1139, 1276, Cap. 139, Rud. 1244, Tri. 378, Men. 558, As. 885, Bac. 197, Curc. 10, Ps. 1320, Cas. 1, 1, 29, And. 270, H. T. 1016, Eun. 191, Ph. 260, and very frequently.

This question expresses a disinclination on the part of the speaker to accept any state of things the tendency of which is to bring about a result, as expressed in the verb. There is *no* conscious ellipsis. The construction *may* be explained on

the assumption of an understood *fieri potest ut*, or *fieri posse putas*? but this is unnecessary.

That the dependent relation is one of result appears from the negative, which is *non*, as well as from the *ut*, but as both of these are often absent, we find the Subjunctive alone, as *ego auscultem tibi*? Mil. 496.

This form of question has already been alluded to under the treatment of *ne*, where *ne* served to connect closely a relative with its antecedent, and to bring it within the limits of the question.

This question with the Subjunctive appears in two forms. One repeats a verb just used, or verbal idea, thus forming an echo, so to speak, to a preceding verb or verbal idea, the other furnishing the ordinary Exclamatory Question.

In the former, which may be termed the "Exclamatory Repetitive Question," in consequence of the repetition of the verb, the same tense is usually retained that was used in the preceding statement, the person being changed or not to suit the requirements of the construction.

Sometimes the force of the question is thrown not on the verb, but on a noun in the predicate, and the verb may even be omitted altogether. Mil. 1139, H. T. 312. With both forms of this Exclamatory question we find associated *ut*, *ne* . . . *ut*, and *ne*, but frequently the verb is unaccompanied by any one of these. The negative is regularly *non*.

The construction with the Subjunctive is closely parallel to the Accusative with the Infinitive in Exclamatory Questions. The latter objects to the idea of the question whereas the former objects to any state of things that could produce the result. (Gil., § 560, R.)

Reserving the construction of the Accusative with the Infinitive for the second division of the Exclamatory Question, we will first notice

(A). The *Exclamatory Repetitive Question*, and under that class those cases in which both the interrogative *ne* and the more essential *ut* are not expressed. Here the notion of re-

sult is entirely effaced through the omission of *ut*, and the Subjunctive Exclamatory Question seems to coincide with that expressed by the Accusative with the Infinitive.

1. *Verb alone.* *Vicine, ausculta, quaesco.* Ego auscultem tibi? Mil. 496. (I listen to you? Why, it's absurd. Of course, I won't. Cf. I mock you? Othello, 4, 1. Ergo edepol . . . med emittas manu. Liberem ego te? Men. 1026, (liberem repeats the idea of liberare in emittas manu). Men. 297.

At fugam fingitis. Ca. Fugiamus nos? Cap. 208 (fugiamus repeats the idea of fugam).

Quid ego credam huic? Cap. 556. The context precludes the possibility of credam being deliberative.

Dea tibi argentum (verb omitted—sc. det from dabit).

Rud. 728.

Quor istuc, mi vir, ex ted audio? Am. Vir ego tuus sim? Amp. 813 (repeating vir, with emphasis on and objection to tuus). Cas. 1, 1, 26.

Defrudem ego te? As. 93, 838. Quid ago? Quid agas? Epid. 5, 2, 27. Curc. 183, 564. Ps. 288, 486, 1226. Bac. 627, 1176. Truc. 2, 2, 22. Mer. 3, 3, 6. Most. 3, 1, 23. Unum hoc scio esse meritam ut memor esses sui. Pa. Memor essem? And. 282, 382, 619, 649, 894, 900. Ph. 382. Hec. 485. Iubesne? Iubeam? Eun. 389, 676, 797. H. T. 620.

Nec quid agam scio. Quid agas? Eun. 74, 651, 798: Hec 716.

Quid fecit? De. Quid ille fecerit? Ad. 84, 261, 374, 396. Quid faciam amplius? Quid facias? Ad. 733, Ph. 121, 122. Non visam uxorem Pamphili? Par. Non visas? Hec. 342.

(2.) With *ut*. Tibi dedi equidem illam . . . Me. Mihi tu ut dederis pallam et spinter? Men. 683.

Quod me absente tecum hic filius negoti gessit. Li. Mecum ut ille hic gesserit negoti? Most. 4, 4, 25

Hic leno neque te novit neque gnatam tuam. Sa. Me ut quisquam novit? Pers. 1, 3, 52, Ad. 654 (?), H. T. 784. This construction is rare.

(3.) With *ne* . . . *ut*. Virgo haec liberast. Th. Meane an-

cilla libera ut sit, quam ego nunquam emissi manu? Curc. 616. Non mihi respondes? Hicne ut tibi respondeat? Ph. 992. Rare.

(4). With *ne*. Very common. Tunc te expurges mihi? Mil. 497, 1276, Cap. 139, Amp. 818, As. 94, 697, 700, Bac. 1190, Curc. 119, Ps. 290. (Egon patri subrupere possim quicquam? from subruperet in 288), 1320, 1327, Aul. 4, 10, 30, Cas. 1, 1, 23 and 29.

Quis istaec est, quam tu osculum mihi ferre iubes? . . . Ph. Egone osculum huic dem? Epid. 4, 2, 5, Most 1, 3, 43, Merc 3, 3, 14, Pers. 1, 3, 55, And. 384, 584, Ph. 260, Eun. 153, 191, H. T. 1016.

(5). With *quidni* refer to Rhetorical Question. H. T. 529, Curc. 423.

(6). With a negative. Non visam uxorem Pamphili? Par. Non visas? Hec. 342, Ph. 260, 419 (?), Eun. 223; Ne fle. Er. Egone illum nom fleam? ego non defleam? Cap. 139.

(B). The ordinary *Exclamatory Question* differs from the Repetitive Question only in this that its verb does not answer to any preceding verb or verbal idea expressed, though there must necessarily exist in the speaker's mind an idea that he repudiates. The same particles and negatives are found in both.

(1). Verb alone. And. 274, H. T. 129 130, 131, Poen. 1, 2, 142.

(2). With *ut*. Ph. 669, Ad. 238, And. 618, 626, H. T. 1050.

(3). With *ne* . . . *ut*. Mil. 963, Rud. 1244, Tri. 378, Ps. 516, As. 885, Bac. 197, 375, 637, 843, Aul. 4, 7, 9, Truc. 2, 4, 90, And. 263, Ph. 304, 955, Eun. 771.

(4). With *ne*. Mil. 685, Men. 558, As. 669, Bac. 1191, Curc. 10, 494, Poen. 1, 1, 21, Most 4, 2, 20, Truc. 4, 3, 1, And. 270, 271, 910, 943, Ph. 431, 432, Hec. 852, Eun. 808.

(5). With a negative.—Without *ut* or *ne*. Ego non te curem? Poen. 1, 2, 142, Truc. 2, 4, 92, Eun. 223, 591, 798, Ph. 419 (?), Hec. 342.

(6). With *ne*. Egone apicularum congestum opera non feram? Curc. 10, Ph. 260.

(7). With *ne* . . . *ut*. Egone ut non impetratum id adveni-
enti ei redderem? Bac. 196 (?), As. 885, Truc. 2, 4, 90.

The example: Egone illam ut non amem? egone illi ut non bene velim? Truc. 2, 4, 90 shows that *ne* may be retained in the second question, and Egone illum non fleam? ego non defleam? Cap. 139 shows that it may be omitted.

II. The Exclamatory Question with the Accusative and the Infinitive. Here the Accusative, as presenting the simplest conception of the noun, and the Infinitive that of the verb, are associated in the form of a question, as the object of an unexpressed thought or feeling. The particle of *ne* is frequently attached to the emphatic word. The most prominent feature is that of *surprise*, often accompanied by the idea of *indignation* or *unwillingness* on the part of the speaker to accept the matter of the question. In that this form of question objects, it agrees with the Subjunctive Exclamatory Question, but usually one objects to the idea, the other to any state of things that could produce the result as stated above. Often there is no difference, the two constructions being parallel.

(1.) With *ne*. Meamne hic in via hospitam . . . tractatam et ludificatam? Mil. 488, (cf. Mihi tu ut dederis pallam et spinter? Men. 683); Hancine aetatem exercere [mei] me amoris gratia? Mil. 626, (cf. Meamne per vim ut retineat mulierem? Bac. 842); Haecine te esse oblitum? As. 127, (cf. Tun' mecum fueris? Amp. 818); Huncine hominem te amplexari? Truc. 5, 1, 41, (cf. Tene ausculetur, As. 669, and Tene complectatur, As. 697); Magistrum quemquam discipulum minitarius? Bac. 151, 283, 1090; Hocine fieri ut moder-
cine? Curc. 200, 589, 695.

That the present Infinitive may embrace the future, appears from 'Huncine hic hominem pati [nos] colere iuventutem Atticam? Ps. 202, (cf. Egone hic me patiar esse in matrimonio? Men. 558), Ps. 371; Tene id mirari, si patrisat filius?

Ps. 442; Sicine hoc te mihi facere? Pers. 1, 1, 44, Truc. 2, 6, 56; Hocine credibile aut memorabile (verb omitted), And. 625; Hocine incipere Aeschinum? Ad. 237.

(2.) Without *ne*, Foras aedibus me eicier? As. 127, (cf. tibi daretur illa? Cas. 2, 6, 14); Vos molestos mihi (verb omitted), Ps. 715; Non mihi licere meam rem loqui atque cogitare? Cas. 1, 1, 1, (cf. Mihi non liceat meas ancillas Veneris de ara abducere? Rud. 723); Tantum laborem capere ob talem filium? And. 870; In convivium illam? (verb omitted) Eun. 626; Ita comparatam esse hominum naturam omnium? H. T. 503; Nil pudere? Ph. 1042, (cf. non pudere! 232); Hinc abire matrem? Hec. 613; Me ducere autem? Ad. 934; Quid facere? Ad. 949, 960, (cf. ostendere? Rud. 1095, and amplecti? Cas. 2, 8, 20.)

Parallel with this construction occurs the Accusative with the Infinitive in Exclamations, with or without *ne*. Eun. 225, 644, Ph. 497, 499, 977, 978, Ad. 38, 758, Ph. 232, And. 245, Bac. 1100 (?), 1101 (?).

Different from this is the use of the Infinitive in the sense of the Imperfect, with its subject in the Nominative. It proceeds from a vivid imagination and rapidity of thought.

Magnas vero agere gratias Thais mihi? Eun. 391; Rex te ergo in oculis gestare? Eun. 401; cf. And. 62 sq. facile omnes perferre ac pati . . . eis sese dedere: eorum studiis obsequi, and frequently in the Historians.

III. The Exclamatory Question with the Indicative. I do not here refer to the Indicative in hundreds of examples in both Plautus and Terence, which have more or less of an exclamatory character, but to the Indicative in a use parallel, I maintain, with the Subjunctive in a similar question. If we are to examine Plautus and Terence "with glasses focused for Cicero," a part of the field of observation will be obscure.

If we find in this early Latin the Indicative in Indirect Questions and in Deliberative Questions, in place of the Subjunctive, what is there inherent in the Indicative to prevent its use in an Exclamatory Question?

But without discussing the probabilities of occurrence, I desire present a few examples.

My attention was first drawn to this point by a passage from Terence, and so fully was I convinced of the use that I made a closer examination, resulting, I think, in a confirmation of my opinion. The passage is as follows:

Si. Rogas?

Tune impune haec facias? tune hic homines adulescentulos

Imperitos rerum, eductos libere, in fraudem iulicis?

Sollicitando et pollicitando eorum animos lactas? And. 910, sq. (5, 4, 7).

Does not the association of *inlicis* with *facias* point to an indentity of use? Furthermore, is not the second question a specific charge under the general head of "*haec*?" (Tune impune haec facias?). Then, is not *inlicis* parallel with it, the Indicative with the Subjunctive, in this special case?

Of course, *ut* is excluded from this form of question, and hence it may be maintained that the idea of result is not always present in the Subjunctive question. Other cases which may admit another interpretation, but which I take to be illustrative of my view, are

Egone autem tempto? Ph. 389, in reply to 'quasi non noris temptatum advenis.

Egon timeo? Ph. 999, in answer to 'quod tu tam times.

Ego id timeo? Eun. 162, and Tibi ego abnuto? Cap. 611, in reply to quid mi abnutas?

Tune heri hunc salutavisti? Amp. 717. Tu a me sumes? Ps. 509. Subrupin ego tuom? Aul. 4, 10, 35. Tibi pallam dedi? Men. 2, 3, 43. Tun meo patre's prognatus? Men. 5, 9, 20.

To the Exclamatory Question may be referred the use of the Imperfect Indicative in a question of surprise.

This question serves to express a startling appreciation of the real state of things (Lat. Lec., § 155, Gil., § 224, 3). The construction is rare in Plautus, occurring, I believe, only once.

Amabo, hicine tu eras? Truc. 4, 2, 10. In Terence it is not rare, but seems to be confined almost to the stereotyped expression, Tun hic eras? Eun. 86, Hec. 340; Tu hic eras? Ad. 901; also 'Tu quoque aderas, Phormio? Ph. 858; Tunc is eras? Ph. 945. The speaker is surprised, and uses the Imperfect as the tense of disappointment.

The same construction occurs in Greek, and it is not improbable that its presence in Latin is due to this fact.

As the Imperfect is used in a present connection, so is the Pluperfect used in a perfect (aoristic?) connection. Tun dixerat huic? Ph. 613, Men. 5, 4, 1, (?).