

Andria

Didascalia

Periocha G. Sulpici Apollinaris

- [-10] Sorōrem falsō crēditam meretrīculae
sister falsely having been believed of the little prostitute
- [-9] Genere Andriae, Glycerium, vitiat Pamphilus
by birth of Andros, Glycerium, defiles Pamphilus
- [-8] Gravidāque factā dat fidem, uxōrem sibi
pregnant and with having been made gives a pledge, a wife to himself
- [-7] Fore hanc; namque aliam pater ēī dēsponderat,
that she would be this; for indeed another father to him had betrothed,
- [-6] Gnātam Chremētis, atque ut amōrem comperit,
daughter of Chremes, and also when love he found out,
- [-5] Simulat futūrās nūptiās, cupiēns suus
he pretends about to be wedding, desiring his own
- [-4] Quid habēret animī filius cognōscere.
what he might have of mind the son to learn.
- [-3] Dāvī suāsū nōn repugnat Pamphilus.
of Davus by persuading not resists Pamphilus.
- [-2] Sed ex Glyceriō nātum ut vīdit puerulum
but out of Glycerium having been born when he saw a little boy
- [-1] Chremēs, recūsat nūptiās, generum abdicat.
Chremes, refuses the marriage, the son in law disowns.
- [0] Hanc Pamphilō, aliam dat Charīnō conjugem.
this to Pamphilus, another he gives to Charinus as wife.

Prolog

- [1] [PROLOGUS]: Poēta cum prīmum animum ad scrībendum appulit,
the poet when first mind to writing applied,
- [2] id sibi negōtī crēdidit sōlum darī,
that to himself of task he believed only to be given,
- [3] populō ut placērent quās fēcisset fābulās.
to the people that they might please which he had made plays.
- [4] vērum aliter ēvenīre multō intellegit;
but otherwise to come about by much he understands;
- [5] nam in prōlogīs scrībendīs operam abūtitur,
for in prologues to be written effort he wastes,
- [6] nōn qui argūmentum nārret sed qui malevolī
not who the plot should tell but who of a malicious man
- [7] veteris poētae maledictīs respondeat.
of old of the poet to the slanders should respond.
- [8] nunc quam rem vitiō dent quaesō animum advortite.
now what thing as a fault they may give I ask mind turn.
- [9] Menander fēcit Andriam et Perinthiā.
Menander made Andria and Perinthia.
- [10] qui utramvīs rēctē nōrit ambās nōverit:
who either rightly should know both should know:
- [11] nōn ita dissimilī sunt argūmentō, et tamen
not so dissimilar are in plot, and nevertheless
- [12] dissimilī ōrātiōne sunt factae ac stilō.
different in expression are having been made and in style.
- [13] quaesō convēnēre in Andriam ex Perinthiā
which fit together into Andria from Perinthia

[14] fatētur trānstulisse atque ūsum prō suīs.
he confesses to have transferred and also having used as his own.

[15] id istī vituperant factum atque in eō disputant
this those blame the deed and also in it they argue

[16] contāminārī nōn decēre fābulās.
to be contaminated not to be fitting plays.

[17] faciuntne intellegendō ut nīl intellegant?
do they make? by understanding that nothing they may understand?

[18] quī cum hunc accūsant, Naevium Plautum Ennium
who when this they accuse, Naevius Plautus Ennius

[19] accūsant quōs hic noster auctōrēs habet,
they accuse whom this our authors he has,

[20] quōrum aemulārī exoptat nēglegentiam
of whom to emulate he desires negligence

[21] potius quam istōrum obscūram dīlignantiam.
rather than of those obscure diligence.

[22] dehinc ut quiēscant porrō moneō et dēsinant
then that they may be quiet further I advise and they may stop

[23] male dīcere, malefacta nē nōscant sua.
badly to speak, bad deeds lest they may know their own.

[24] favēte, adeste aequō animō et rem cognōscite,
be favourable, be present with calm mind and the matter learn,

[25] ut pernōscātis ecquid speī sit reliquum,
so that you may learn thoroughly anything of hope there may be left,

[26] posthāc quās faciet dē integrō cōmoediās,
hereafter which he will make from anew comedies,

[27] spectandae an exigendae sint vōbīs prius.
to be watched or to be required are for you first.

Akt I

Simo Sosia

[28] [SIMO SENEX]: Vōs istaec intrō auferte: abīte. Sōsia,
you those things inside carry away: go away. Sosia,

[29] adēs dum: paucīs tē volō. dictum putā:
be present now: in few words you I want. it said consider:

[30] [SOSIA LIBERTUS]: nempe ut cūrentur rēctē haec? immō aliud. quid est
surely that they be cared for properly these? nay rather another thing. what is

[31] quod tibi mea ars efficere hōc possit amplius?
what for you my skill to accomplish in this can more?

[32] [SIMO SENEX]: nīl istāc opus est arte ad hanc rem quam parō,
nothing with that need is for skill for this matter which I prepare,

[33] sed eīs quās semper in tē intellēxī sitās,
but in those which always in you I understood having been placed,

[34] fidē et taciturnitātē. exspectō quid velīs.
by loyalty and by discretion. I await what you may wish.

[35] ego postquam tē ēmī, ā parvulō ut semper tibi
I after you I bought, from a little boy that always for you

[36] apud mē jūsta et clēmēns fuerit servitus
with me just and merciful has been slavery

[37] scīs. fēcī ex servō ut essēs lībertus mihi,
you know. I made from a slave that you might be a freedman for me,

[38] proptereā quod servībās līberāliter:
for this reason because you were serving nobly:

[39] quod habuī summum pretium persolvī tibi.
what I had highest price I paid to you.

[40] [SOSIA LIBERTUS]: in memorīa habeō. haud mūtō factum. gaudeō
in memory I hold. not I change the deed. I rejoice

- [41] sī tibi quid fēcī aut faciō quod placeat, Simō,
if for you anything I did or I do which may please, Simo,
- [42] et id grātum fuisse advorsum tē habeō grātiā.
and that pleasing to have been towards you I have thanks.
- [43] sed hoc mihi molestumst; nam istaec commemorātiō
but this to me is troublesome; for that reminding
- [44] quasi exprobrātiōst immemoris beneficī.
as if is a reproach of an ungrateful of a favor.
- [45] quīn tū ūnō verbō dīc quid est quod mē velīs.
come now you in one word say what is that me you may want.
- [46] [SIMO SENEX]: ita faciam. hoc p̄rīmū in hāc rē praedīcō tibi:
so I will do. this first in this matter I tell beforehand to you:
- [47] quās crēdis esse hās nōn sunt vērae nūptiae.
which you believe to be these not are true nuptials.
- [48] [SOSIA LIBERTUS]: cūr simulās igitur? rem omnem ā p̄rīcipiō audiēs:
why you pretend then now? matter whole from the beginning you will hear:
- [49] [SIMO SENEX]: eō pactō et gnātī vītam et cōnsilium meum
in that way and of the son life and plan my
- [50] cognōscēs et quid facere in hāc rē tē velim.
you will learn and what to do in this matter you I would wish.
- [51] nam is postquam excessit ex ephēbīs, Sōsia, et
for he after he departed out of the ephebes, Sosia, and
- [52] librius vīvendī fuit potestās (nam anteā
more freely of living was opportunity (for before
- [53] quī scīre possēs aut ingenium nōscere,
how to know you could or character to recognize,
- [54] dum aetās metus magister prohibēbant? itast.)
while age fear teacher were preventing? so it is.
- [55] quod plērīque omnēs faciunt adulēscētulī,
what most all do young men,
- [56] ut animū ad aliquod studiū adjungant, aut equōs
that mind to some pursuit they may join, or horses
- [57] alere aut canēs ad vēnandum aut ad philosophōs,
to keep or dogs for hunting or to philosophers,
- [58] hōrum ille nīl ēgregiē praeter cētera
of these he nothing remarkably beyond the rest
- [59] studēbat et tamen omnia haec mediōcriter.
he used to pursue and nevertheless all things these moderately.
- [60] gaudēbam. nōn injūriā; nam id arbitror
I was glad. not unjustly; for that I think
- [61] [SOSIA LIBERTUS]: apprīmē in vītā esse ūtile, ut nēquid nimis.
especially in life to be useful, that not anything too much.
- [62] [SIMO SENEX]: sīc vīta erat: facile omnīs perferre ac patī;
thus life was: easily all things to carry through and to suffer;
- [63] cum quibus erat cumque ūnā īs sēsē dēdere,
with whom he was ever together them himself to give,
- [64] eōrum obsequū studiūs, adversus nēminī,
of them to comply to the pursuits, against no one,
- [65] numquam praepōnēns sē illīs; ita ut facillimē
never putting before himself those; thus so that most easily
- [66] sine invidiā laudem inveniās et amīcōs parēs.
without envy praise you may find and friends equal.
- [67] [SOSIA LIBERTUS]: sapienter vītam īstituit; namque hōc tempore
wisely life he ordered; for indeed this at time
- [68] obsequium amīcōs, vēritās odium parit.
compliance friends, truth hatred brings forth.
- [69] [SIMO SENEX]: intereā mulier quaedam abhinc triennū
meanwhile woman a certain ago three years
- [70] ex Andrō commigrāvit hūc vīcīnīae,
from Andros moved hither to the neighborhood,

- [71] inopiā et cognātōrum nēglegentiā
by poverty and of kinsmen by neglect
- [72] coacta, ēgregiā fōrmā atque aetāte integrā.
having been forced, by excellent beauty and by age whole.
- [73] [SOSIA LIBERTUS]: ei! vereor nēquid Andria apportet malī!
ah! I fear lest anything Andros may bring of evil!
- [74] [SIMO SENEX]: prīmō haec pudīcē vītam parcē ac dūriter
at first this chastely life sparingly and harshly
- [75] agēbat, lānā et tēlā vīctum quaeritāns;
she was conducting, with wool and with the loom livelihood seeking;
- [76] sed postquam amāns accessit pretium pollicēns
but after lover approached price promising
- [77] ūnus et item alter, ita ut ingeniumst omnium
one and also another, so as nature is of all
- [78] hominum ab labōre prōclīve ad libīdinem,
of men from work inclined toward desire,
- [79] accēpit condicōnem, dehinc quaestum occipit.
she accepted terms, then to gain she begins.
- [80] quī tum illam amābant forte, ita ut fit, filium
who then that were loving by chance, so as it happens, son
- [81] perdūxēre illūc, sēcum ut ūnā esset, meum.
they led to thither, with them that together he might be, my.
- [82] egomet continuō mēcum 'certē captus est:
I myself immediately with me 'certainly having been captured is:
- [83] habetr'. observābam māne illōrum servulōs
he has. I was watching in the morning of them servants
- [84] venientīs aut abeuntīs: rogitābam 'heus puer,
coming or going away: I kept asking 'hey boy,
- [85] dīc sōdēs, quis herī Chrysīdem habuit? ' nam Andriæ
say please, who yesterday Chrysis had? for of Andros
- [86] illī id erat nōmen. teneō. Phaedrum aut Clīniā
to her that was name. I remember. Phaedrus or Clinia
- [87] dīcēbant aut Nīceratum; nam hī trēs simul
they were saying or Niceratus; for these three together
- [88] amābant. 'eho quid Pamphilus? i' 'quid? symbolam
were loving. 'hey what Pamphilus? 'what? contribution
- [89] dedit, cēnāvit.' gaudēbam. item aliō diē
he gave, he dined.' I was glad. likewise on another day
- [90] quaerēbam: comperiēbam nīl ad Pamphilum
I was asking: I was finding out nothing as to Pamphilus
- [91] quicquam attinēre. enimvērō spectātum satis
anything to pertain. indeed to watch enough
- [92] putābam et magnum exemplum continentiae;
I was thinking and great example of self control;
- [93] nam quī cum ingeniīs cōflīctātur ejus modī
for he who with talents struggles of that kind
- [94] neque commovētūr animus in eā rē tamen,
nor is moved mind in that matter nevertheless,
- [95] sciās posse habēre jam ipsum suae vītae modum.
you may know to be able to have now himself of his own of life measure.
- [96] cum id mihi placēbat tum ūnō ōre omnēs omnia
when that to me was pleasing then with one voice all people all things
- [97] bona dīcere et laudāre fortūnās meās,
good things to say and to praise fortunes my,
- [98] quī gnātum habērem tālī ingenio praeditum.
since son I had with such talent having been endowed.
- [99] quid verbīs opus est? hāc fāmā impulsus Chremēs
what by words need is? by this report having been impelled Chremes
- [100] ultrō ad mē vēnit, ūnicam gnātam suam
of his own accord to me came, only daughter his own

- [101] cum dōte summā filiō uxōrem ut daret.
with dowry highest for the son a wife so that he might give.
- [102] placuit: dēspondī. hic nūptiō dictust diēs.
it pleased: I broached. this for the wedding has been appointed day.
- [103] [SOSIA LIBERTUS]: quid obstat cur nōn vērae fiant? audiēs.
what stands in the way why not true they may become ?? you will hear.
- [104] [SIMO SENEX]: fermē in diēbus paucis quibus haec ācta sunt
nearly in the days few in which these things having been done were
- [105] Chrysīs vīcīna haec moritur. o factum bene!
Chrysis neighbor this dies. o deed well!
- [106] [SOSIA LIBERTUS]: bēastī; eī metuī ā Chrysīde. ibi tum filius
you have blessed; for her I feared from Chrysis. there then the son
- [107] [SIMO SENEX]: cum illīs quī amābant Chrysīdem ūnā aderat frequēns;
with those who were loving Chrysis together was present frequent;
- [108] cūrābat ūnā fūnus; trīstis interim,
he was tending together the funeral; sad meanwhile,
- [109] nōnumquam collacrimābat. placuit tum id mihi.
sometimes he wept along. it pleased then this to me.
- [110] sīc cōgitābam 'hic parvae cōnsuētūdinis
thus I was thinking 'this of small of acquaintance
- [111] causa hujus mortem tam fert familiāriter:
for the sake of this one death so he bears as among family:
- [112] quid sī ipse amāset? quid hic mihi faciet patri?
what if himself he had loved ?? what this one for me will he do for the father?
- [113] haec ego putābam esse omnia hūmānī ingenī
these things I was thinking to be all of human of nature
- [114] mānsuētīque animī officia. quid multī moror?
of gentle and of mind duties. why with many do I delay ??
- [115] egomet quoque ejus causā in fūnus prōdeō,
I myself also of her for the sake into the funeral I go forth,
- [116] nīl suspicāns etiam malī. hem quid id est? sciēs.
nothing suspecting also of evil. ah what this is ?? you will know.
- [117] effertur; īmus. interēā inter mulierēs
is borne out; we go. meanwhile among women
- [118] quae ibi aderant forte ūnam aspiciō adulēscētulam
who there were present by chance one I catch sight of young girl
- [119] formā. . . bonā fortasse. et vultū, Sōsia,
in form. good perhaps. and in face, Sosia,
- [120] adeō modestō, adeō venustō ut nīl suprā.
so modest, so charming that nothing beyond.
- [121] quia tum mihi lāmentārī praeter cēterās
because then to me to lament beyond the others
- [122] vīsast et quia erat fōrmā praeter cēterās
she seemed and because was in beauty beyond the others
- [123] honestā ac līberālī, accēdō ad pedisequās,
honourable and refined, I approach to handmaids,
- [124] quae sit rogō: sorōrem esse ajunt Chrysīdis.
who she may be I ask: sister to be they say of Chrysis.
- [125] percussit īlicō animum. attāt hoc illud est,
struck straightway mind. ah this that is,
- [126] hinc illae lacrumae, haec illast misericordia.
from here those tears, this that is pity.
- [127] [SOSIA LIBERTUS]: quam timeō quōrsūm ēvādās! fūnus interim
how I fear to what end you may turn out! the funeral meanwhile
- [128] [SIMO SENEX]: prōcēdit: sequimur; ad sepulcrum vēnimus;
proceeds: we follow; to the tomb we came;
- [129] in ignem impositast; flētur. interēā haec soror
onto the fire has been placed; is wept. meanwhile this sister
- [130] quam dīxī ad flammam accessit imprūdentius,
whom I said to the flame she approached more rashly,

- [131] satis cum perīclō. ibi tum exanimātus Pamphilus
enough with danger. there then having been stunned Pamphilus
- [132] bene dissimulātum amōrem et cēlātum indicat:
well having been hidden love and having been concealed he reveals:
- [133] accurrit; mediam mulierem complectitur:
he runs up; the middle woman he embraces:
- [134] 'mea Glycerium,' inquit 'quid agis? cūr tē īs perditum?'
'my Glycerium,' he says 'what are you doing ?? why you are you going to ruin?
- [135] tum illa, ut cōnsuētum facile amōrem cernerēs,
then she, so that accustomed easily love you might discern,
- [136] rejēcit sē in eum flēns quam familiāriter!
she cast back herself into him weeping how familiarly!
- [137] [SOSIA LIBERTUS]: quid aīs? redeō inde īrātus atque aegrē ferēns;
what do you say ?? I return thence angry and with difficulty bearing;
- [138] [SIMO SENEX]: nec satis ad objūrgandum causae. diceret
nor enough for scolding of cause. he might say
- [139] 'quid fēci? quid commeruī aut peccāvī, pater?
'what have I done ?? what have I deserved or have I sinned, father?
- [140] quae sēsē in ignem inicere voluit, prohibuī
she who herself into the fire to throw willed, I prevented
- [141] servāvī.' honesta ḍrātiōst. rēctē putās;
I saved.' honourable speech is. rightly you think;
- [142] [SOSIA LIBERTUS]: nam sī illum objūrgēs vītae quī auxilium tulit,
for if him you rebuke of life who help brought,
- [143] quid faciās illī quī dederit damnum aut malum?
what would you do for that one who will have given damage or harm?
- [144] [SIMO SENEX]: vēnit Chremēs postrīdiē ad mē clāmitāns:
came Chremes on the next day to me shouting:
- [145] indignum facinus; comperisse Pamphilum
unworthy deed; to have found out Pamphilus
- [146] prō uxōre habēre hanc peregrīnam. ego illud sēdulō
as wife to have this foreign. I that assiduously
- [147] negāre factum. ille īstat factum. dēniique
to deny deed. he insists deed. finally
- [148] ita tum discēdō ab illō, ut quī sē filiam
thus then I depart from him, so that he who himself daughter
- [149] neget datūrum. nōn tū ibi gnātum. . . ? nē haec quidem
he may deny about to give. not you there the son. not these indeed
- [150] satis vehemēns causa ad objūrgandum. quī? cedo.
enough vehement cause for scolding. how so ?? tell me.
- [151] 'tūte ipse hīs rēbus finem praesciptī, pater:
'you yourself yourself to these matters an end you have pre scribed, father:
- [152] prope adest cum aliēnō mōre vīvendumst mihi:
near is at hand with foreign custom to be lived for me:
- [153] sine nunc meō mē vīvere intereā modō.'
allow now my me to live meanwhile way.'
- [154] [SOSIA LIBERTUS]: quī igitur relictus est objūrgandī locus?
what therefore now left is of scolding place?
- [155] [SIMO SENEX]: sī propter amōrem uxōrem nōlet dūcere:
if because of love a wife will not want to marry:
- [156] ea prīmum ab illō animum advortenda injūriast;
this first from by that man mind to be turned toward wrong is;
- [157] et nunc id operam dō, ut per falsās nūptiās
and now this effort I give, so that through false wedding
- [158] vēra objūrgandī causa sit, sī dēneget;
true of scolding cause may be, if he may deny;
- [159] simul scelerātus Dāvus sī quid cōnsilī
at the same time wicked Davus if anything of plan
- [160] habet, ut cōnsūmat nunc cum nīl obsint dolī;
he has, so that he may use up now when nothing may hinder tricks;

[161] quem ego crēdō manibus pedibusque obnīxē omnia
whom I believe with hands feet and strenuously all things

[162] factūrum, magis id adeō mihi ut incommodet
about to do, more this to that degree for me that he may trouble

[163] quam ut obsequātur gnātō. quāpropter? rogās?
than that he may comply to the son. for which reason ?? do you ask ??

[164] mala mēns, malus animus. quem quidem ego sī sēnsērō. . .
bad mind, bad spirit. whom indeed I if I will have perceived.

[165] sed quid opust verbīs? sīn ēveniat quod volō,
but what need is by words? but if it may turn out what I want,

[166] in Pamphilō ut nīl sit morae, restat Chremēs
in Pamphilus that nothing may be of delay, remains Chremes

[167] cui mī expūrgandus est: et spērō cōfore.
for whom for me to be cleared is: and I hope to turn out.

[168] nunc tuumst officium hās bene ut assimulēs nūptiās,
now your duty these well that you may simulate wedding,

[169] perterrefaciās Dāvum, observēs filium
you may frighten thoroughly Davus, you may watch son

[170] quid agat, quid cum illō cōnsilī captet. sat est:
what he may do, what with that man of plan he may grasp. enough is:

[171] [SOSIA LIBERTUS]: cūrābō. eāmus nūnciam intrō: T̄ prae, sequar.
I will take care. let us go right now inside: go ahead, I will follow.

Simo Davus

[172] [SIMO SENEX]: Nōn dubiumst quīn uxōrem nōlit filius;
not doubt is but that a wife he may not want the son;

[173] ita Dāvum modo timēre sēnsī, ubi nūptiās
so Davus just now to fear I perceived, when wedding

[174] futūrās esse audīvit. sed ipse exit forās.
about to be to be he heard. but himself goes out outside.

[175] [DAVUS SERVUS]: mīrābar hoc sī sīc abīret et erī semper lēnitās
I was wondering this if thus he might depart and of the master always gentleness

[176] verēbar quōrsum ēvāderet.
I was fearing to what end he might turn out.

[177] quī postquam audierat nōn datum tīrī filiō uxōrem suō,
who after he had heard not given to be about to be to the son a wife his own,

[178] numquam cuiquam nostrum verbum fēcit neque id aegrē tulit.
never to anyone of us a word he made nor this with difficulty he bore.

[179] [SIMO SENEX]: at nunc faciet neque, ut opīnor, sine tuō magnō malō.
but now he will do nor, as I suppose, without your great harm.

[180] [DAVUS SERVUS]: id voluit nōs sīc necopīnantīs dūcī falsō gaudiō,
this he willed us thus not expecting to be led false joy,

[181] spērantīs jam āmōtō metū, interōscitantīs opprimī,
hoping already having been removed with fear, questioning constantly to be crushed,

[182] ne esset spatium cōgitandī ad disturbādās nūptiās:
lest there might be room of thinking for to be disrupted wedding:

[183] astūtē. carnufex quae loquitur? erus est neque prōvideram.
shrewdly. hangman what he speaks? master is nor I had foreseen.

[184] [SIMO SENEX]: Dāve. hem quid est? echo dum ad mē. quid hic vult? quid aīs? quā dē rē?
Davus. ah what is? hey just now to me. what this one wants? what do you say? which about matter?
rogās?
do you ask ??

[185] meum gnātum rūmor est amāre. id populus cūrat scīlicet.
my son rumour is to love. this the people cares of course.

[186] hoccin agis an nōn? ego vērō istūc. sed nunc ea mē exquīrere
this ? do you do or not? I indeed that. but now these things me to ask out

[187] inīquī patris est; nam quod antehāc fēcit nīl ad mē attinet.
of unjust father is; for what before now he did nothing to me pertains.

[188] dum tempus ad eam rem tulit, sīvī animum ut explēret suum;
while time for that matter brought, I allowed mind that he might fulfil his own;

- [189] nunc hic diēs aliam vītam dēfert, aliōs mōrēs postulat:
now this day another life brings, other customs demands:
- [190] dehinc postulō sīve aequumst tē ūrō, Dāve, ut redeat jam in viam.
then I demand or if fair is you ask, Davus, that he may return now into the way.
- [191] hoc quid sit? omnēs qui amant graviter sibi darī uxōrem ferunt.
this what may be? all who love seriously for themselves to be given a wife they bear.
- [192] [DAVUS SERVUS]: ita ajunt. tum sīquis magistrum cēpit ad eam rem improbum,
so they say. then if anyone a guide took for that matter wicked.
- [193] [SIMO SENEX]: ipsum anūm aegrōtum ad dēteriōrem partem plērumque applicat.
the very mind sick to worse part for the most part he applies.
- [194] [DAVUS SERVUS]: nōn hercle intellegō. nōn? hem. nōn: Dāvus sum, nōn Oedipus.
not by Hercules I understand. not? ah. not: Davus I am, not Oedipus.
- [195] [SIMO SENEX]: nempe ergō apertē vīs quae restant mē loquī? sānē quidem.
surely therefore openly you wish which things remain me to speak? indeed indeed.
- [196] sī sēnsērō hodiē quicquam in hīs tē nūptiīs
if I will have perceived today anything in these you wedding
- [197] fallāciae cōnārī quo fiant minus,
of trickery to try so that they may become less,
- [198] aut velle in eā rē ostendī quam sīs callidus,
or to wish in that matter to be shown how you may be clever,
- [199] verberibus caesum tē in pistrīnum, Dāve, dēdam usque ad necem,
with beatings having been beaten you into the mill, Davus, I will hand over all the way to death,
- [200] eā lēge atque ūmine ut, sī tē inde exēmerim, ego prō tē molam.
with that condition law and omen such that, if you from there I may have removed, I for you I will grind.
- [201] quid, hoc intellexī? an nōndum etiam nē hoc quidem? immō callidē:
what, this have you understood? or not yet also not this indeed? nay rather cleverly:
- [202] [DAVUS SERVUS]: ita apertē ipsam rem modo locutus nīl circum itiōne ūsus ēs.
so openly very thing just now having spoken, nothing around going about having used you have.
- [203] [SIMO SENEX]: ubivīs facilius passus sim quam in hāc rē mē dēlūdier.
anywhere more easily having endured I may be than in this matter me to be fooled.
- [204] [DAVUS SERVUS]: bona verba, quaeſo! irrīdēs? nīl mē fallis. ēdīcō tibi:
good words, please! do you mock ?? nothing me you deceive. I declare to you:
- [205] [SIMO SENEX]: nē temere faciās; neque tū haud dīcās tibi nōn praedictum: cavē!
do not rashly you do; and not you not you say to you not fore told: beware!

Davus

- [206] [DAVUS SERVUS]: Enimvērō, Dāve, nīl locīst sēgnitiae neque socordiae,
indeed in truth, Davus, nothing there is room of sloth and not of dullness,
- [207] quantum intellēxī modo senis sententiam dē nūptiīs:
as far as I have understood just now of the old man opinion about the wedding:
- [208] quae sī nōn āstū prōvidentur, mē aut erum pessum dabunt.
which if not by craft are provided for, me or the master to ruin they will put.
- [209] nec quid agam certumst, Pamphilumne adjūtem an auscultem senī.
and not what I may do is certain, Pamphilus ? I may assist or I may obey to the old man.
- [210] sī illum relinquō, ejus vītae timeō; sīn opitulōr, hujus minās,
if him I leave, of him of life I fear; but if I help, of this threats,
- [211] cui verba dare difficult: prīmum jam dē amōre hoc comperit;
to whom words to give is difficult: first already about love this he has found out;
- [212] mē īfēnsus servat nēquam faciam nūptiīs fallāciām.
me hostile he watches worthless I may make at the wedding trickery.
- [213] sī sēnsērīt, periī: aut sī lubitum fuerit, causam cēperit
if he may have perceived, I have perished: or if pleasing will have been, a pretext he will have taken
- [214] quo jūre quāque injūriā praecipitem in pistrīnum dabit.
by what right law and by what wrong injury headlong into the mill he will throw.
- [215] ad haec mala hoc mī accēdit etiam: haec Andria,
to these evils this to me accrues also: this Andrian,
- [216] sī ista uxor sīve amīcast, gravida ē Pamphilōst.
if that wife or if is a girlfriend, pregnant from Pamphilus is.

[217] audīreque eōrumst operaē pretium audāciam
to hear and of them is of effort worth boldness

[218] (nam inceptiōst āmentium, haud amantium):
(for the beginning is of madmen, not of lovers):

[219] quidquid peperisset dēcrēvērunt tollere.
whatever she might have given birth they have decided to raise.

[220] et fingunt quandam inter sē nunc fallāciam
and they fabricate a certain between themselves now trick

[221] cīvem Atticam esse hanc: 'fuit ōlim quīdam senex
a citizen Attic to be this: 'there was once a certain old man

[222] mercātor; nāvem is frēgit apud Andrum īsulam;
merchant; ship he broke at Andros island;

[223] is obiit mortem.' ibi tum hanc ējectam Chrȳsidis
he met death.' there then this having been cast out of Chrysis

[224] patrem recēpisse orbam parvam. fābulae!
father to have taken in bereft small. stories!

[225] miquidem hercle nōn fit vērī simile; atque ipsīs commentum placet.
to me indeed by Hercules not it becomes of truth like; and also to them the fabrication pleases.

[226] sed Mȳsis ab eā ēgreditur. at ego hinc mē ad forum ut
but Mysis from her goes out. but I from here me to forum so that

[227] conveniam Pamphilum, nē dē hāc rē pater imprūdentem opprimat.
I may meet Pamphilus, lest about this matter father unwary may overtake.

Mysis

[228] [MYSIS ANCILLA]: Audīvī, Archylis, jamdūdum: Lesbiam addūcī jubēs.
I have heard, Archylis, long ago: Lesbia to be brought you order.

[229] sānē pol illa tēmulentast mulier et temerāria
truly by Pollux she is drunken woman and rash

[230] nec satis digna cui committās prīmō partū mulierem.
and not sufficiently worthy to whom you may entrust at the first birth woman.

[231] tamen eam addūcam? importūnitātem spectāte aniculae
however her I will bring? importunity look of the little old woman

[232] quia compōtrīx ejus est. dī, date facultātem obsecrō
because drinking companion of her is. o gods, grant opportunity I beseech

[233] huic pariendī atque illī in aliīs potius peccandī locum.
to this of giving birth and to that in other things rather of doing wrong place.

[234] sed quidnam Pamphilum exanimātum videō? vereor quid siet.
but what indeed Pamphilus having been stunned I see? I fear what it may be.

[235] opperiar, ut sciam num quidnam haec turba trīstiae afferat.
I may wait, so that I may know whether anything indeed this crowd of sadness may bring.

Pamphilus Mysis

[236] [PAMPHILUS ADULESCENS]: Hoccinest hūmānum factū aut inceptū? hoccin officium patris?
this then is human to do or to undertake? this then duty of a father?

[237] [MYSIS ANCILLA]: quid illud est? prō deum fidem quid est, sī haec nōn contumēliast?
what that is? for of the gods protection faith what is, if this not is an insult?

[238] [PAMPHILUS ADULESCENS]: uxōrem dēcrērat dare sēsē mī hodiē: nōnne oportuit
a wife he had decided to give himself to me today: not indeed it was proper

[239] praescīsse mē ante? nōnne prius commūnicātum oportuit?
to have known beforehand me before? surely sooner having been shared it was proper?

[240] [MYSIS ANCILLA]: miseram mē, quod verbum audiō!
wretched me, what word I hear!

[241] [PAMPHILUS ADULESCENS]: quid? Chremēs, quī dēnegārat sē commissūrum mihi
what? Chremes, who had denied himself about to entrust to me

[242] gnātam suam uxōrem, id mūtāvit quia mē immūtātum videt?
daughter his own a wife, this has changed because me having been changed he sees?

[243] itane obstinātē operam dat ut mē ā Glyceriō miserum abstrahat?
so ? obstinately effort he gives so that me from Glycerium wretched he may drag away?

- [244] quod sī fit pereō funditus.
but if it happens I perish utterly.
- [245] adeōn hominem esse invenustum aut īfēlīcēm quemquam ut ego sum!
to such a degree? a man to be unattractive or unlucky anyone that I am!
- [246] prō deum atque hominum fidem!
by of the gods and of men faith!
- [247] nūllōn ego Chremētis pactō affinitātem effugere poterō?
in no way? I of Chremes by way affinity relationship to escape I will be able?
- [248] quot modīs contemptus sprētus! facta trānsacta omnia. hem
in how many ways despised scorned! things done completed all. ah
- [249] repudiātus repotor. quam ob rem? nisi sī id est quod suspicor:
rejected I am recalled. for which on account of thing? unless if this is which I suspect:
- [250] aliquid mōnstrī alunt: ea quoniam nēminī obrūdī potest,
something of portent they foster: this since to no one to be thrust upon is able,
- [251] ītur ad mē. ūrātiō haec mē miseram exanimāvit metū.
it is gone to me. speech this me wretched has stunned with fear.
- [252] nam quid ego dīcam dē patre? āh
for what I should say about the father? ah
- [253] tantamne rem tam nēlegenter agere! praeteriēns modo
so great? thing so negligently to do! passing by just now
- [254] mī apud forum 'uxor tibi dūcendast, Pamphile, hodiēi' inquit: 'parā,
to me at the forum 'wife for you must be married, Pamphilus, today he says: 'get ready,
- [255] abi domum.' id mihi vīsust dicere 'abi citō ac suspende tē.'
go away home.' that to me has seemed to say 'go away quickly and hang yourself.'
- [256] obstipū. cēsēn mē verbum potuisse ūllum prōloquī? aut
I was stunned. do you think? me a word to have been able any to speak out? or
- [257] ūllam causam, ineptam saltem falsam inīquam? obmūtū.
any cause pretext, foolish at least false unjust? I fell silent.
- [258] quod sī ego rescīsem id prius, quid facerem sīquis nunc mē roget:
but if I had found out this earlier, what I would do if anyone now me may ask:
- [259] aliquid facerem ut hoc nē facerem. sed nunc quid pīnum exsequar?
something I would do so that this lest I would do. but now what first I may carry out?
- [260] tot mē impiediunt cūrae, quae meum animū dīvorsae trahunt:
so many me hinder cares, which my mind diverse drag:
- [261] amor, misericordia hujus, nūptiārum sollicitātiō,
love, pity of this, of the wedding anxiety,
- [262] tum patris pudor, qui mē tam lēnī passus est animō usque
then of the father sense of honor, who me so gentle having allowed is in mind continuously
adhūc until now
- [263] quae meō cumque animō lubitumst facere. eīne ego ut advorser? ei
which things to my ever mind it has seemed good to do. to him? I that I may oppose? ah
mihi!
to me!
- [264] incertumst quid agam. misera timeō 'incertum' hoc quōrsus accidat.
it is uncertain what I may do. wretched I fear 'uncertainty' this to what end may happen.
- [265] [MYSIS ANCILLA]: sed nunc peropust aut hunc cum ipsā aut dē illā aliquid mē advorsum
but now there is great need either this man with herself or about that woman something me against
hunc loquī:
this man to speak:
- [266] dum in dubiōst animus, paulō mōmentō hūc vel illūc impellitur.
while in doubt is mind, by a little by a moment this way or that way is driven.
- [267] [PAMPHILUS ADULESCENS]: quis hic loquitur? Mysis, salvē. ō salvē, Pamphile. quid agit? rogās?
who here speaks? Mysis, greetings. o greetings, Pamphilus. what does? do you ask?
- [268] [MYSIS ANCILLA]: labōrat ē dolōre atque ex hōc misera sollicitast, diem
suffers from pain and from this wretched is anxious, the day
- [269] quia ūlim in hunc sunt cōnstitūtae nūptiae. tum autem hoc timet,
because once on this day are having been set the wedding. then but now this she fears,
- [270] nē dēserās sē. egone istūc cōnārī queam?
lest you may desert her. I? that to attempt I may be able?

- [271] [PAMPHILUS ADULESCENS]: *egon propter mē illam dēcipī miseram sinam,*
I ? because of me her to be deceived wretched I will allow,

[272] *quae mihi suum animum atque omnem vītam crēdidit,*
who to me her own mind and whole life has entrusted,

[273] *quam ego animō ēgregiē cāram prō uxōre habuerim?*
whom I in mind excellently dear as wife I may have held?

[274] *bene et pudicē ejus doctum atque ēductum sinam*
well and modestly of her having been taught and having been brought up I will allow

[275] *coāctum egestāte ingenium immūtārī?*
having been compelled by poverty character to be changed?

[276] *nōn faciam. haud verear sī in tē sōlō sit situm;*
not I will do. not I would fear if in you alone it may be placed;

[277] [MYSIS ANCILLA]: *sed vim ut queās ferre. adeōn mē ignāvum putās,*
but force that you may be able to bear. so much ? me cowardly do you think,

[278] [PAMPHILUS ADULESCENS]: *adeōn porrō ingrātum aut inhūmānum aut ferum,*
so much ? further ungrateful or inhuman or wild,

[279] *ut neque mē cōsuētūdō neque amor neque pudor*
that nor me habit nor love nor shame

[280] *commoveat neque commoneat ut servem fidem?*
may move nor may remind that I may keep faith promise?

[281] [MYSIS ANCILLA]: *ūnum hoc sciō, hanc meritam esse ut memor essēs suī.*
one thing I know, this woman having deserved to be that mindful you might be of her.

[282] [PAMPHILUS ADULESCENS]: *memor essem? o Mysis Mysis, etiam nunc mihi*
mindful might I be ?? o Mysis Mysis, also now for me

[283] *scrīpta illa dicta sunt in animō Chr̄ysidis*
written things those said things are in the mind of Chrysis

[284] *dē Glyceriō. jam fermē moriēns mē vocat:*
about Glycerium. now almost dying me calls:

[285] *accessī; vōs sēmōtae: nōs sōlī: incipit*
I approached; you set apart: we alone: she begins

[286] *'mī Pamphile, hujus fōrmam atque aetātem vidēs,*
'my Pamphilus, of this beauty and age you see,

[287] *nec clam tē est quam illī nunc utraeque inūtilēs*
nor unknown to you is how to her now both useless

[288] *et ad pudicitiam et ad rem tūtandam sient.*
and for chastity and for the affair to be protected may be.

[289] *quod ego per hanc tē dexteram et genium tuum,*
which I by this your right hand and guardian spirit your,

[290] *per tuam fidem perque hujus sōlitūdinem*
by your faith by and of this solitude

[291] *tē obtestor nē abs tē hanc sēgregēs neu dēserās.*
you I beseech lest from you this one you separate and not you desert.

[292] *sī tē in germānī frātris dīlēxī locō*
if you in of full of brother I loved place

[293] *sīve haec tē sōlum semper fēcīt maximī*
or if this woman you alone always esteemed of greatest

[294] *seu tibi mōrigera fuit in rēbus omnibus,*
or if for you compliant was in things all,

[295] *tē istī virum dō, amīcum tūtōrem patrem;*
you to that woman as a husband I give, a friend a protector a father;

[296] *bona nostra haec tibi permittō et tuae mandō fidē.'*
goods our these to you I entrust and to your I commend faith.'

[297] *hanc mī in manum dat; mors continuō ipsam occupat.*
this one to me into the hand gives; death immediately her herself seizes.

[298] *accēpī: acceptam servābō. ita spērō quidem.*
I received: having been received I will keep. so I hope indeed.

[299] *sed cūr tū abīs ab illā? obstrīcem accersō. properā. atque*
but why you are you going away from that woman? a midwife I summon. hurry. and
audīn?
do you hear ??

[300]

verbum ūnum cave dē nūptiis, nē ad morbum hoc etiam. . . teneō.
 a word one beware about the marriage, lest toward illness this also. I understand.

Akt II

Charinus Byrria Pamphilus

- [301] [CHARINUS ADULESCENS]: Quid ais, Byrria? daturne illa Pamphilō hodiē nūptum? sīc est.
 what do you say, Byrria? is she given ? that woman to Pamphilus today in marriage? so it is.
- [302] quī scīs? apud forum modo ē Dāvō audīvī. ei miserō mihi!
 how do you know? at the forum just now from Davus I heard. ah for wretched me!
- [303] ut animus in spē atque in timōre usque antehāc attentus fuit,
 as the mind in hope and in fear continually before now stretched was,
- [304] ita, postquam adēmpta spēs est, lassus cūrā cōflectus stupet.
 so, after taken away hope has been, weary by care worn out he is stunned.
- [305] [BYRRIA SERVUS]: quaeſō edepol, Charīne, quoniam nōn potest id fierī quod vīs,
 I ask by Pollux, Charinus, since not it is able that to happen which you wish,
- [306] id velīs quod possit. nīl volō aliud nisi Philūmenam. āh
 that you should wish which may be possible. nothing I want else except Philumena. ah
- [307] quantō satiust tē id dare operam quī istum amōrem ex animō
 by how much it is better for you that to give effort so that that love out of the mind
 āmoveās,
 you may remove,
- [308] quam id loquī quō magis libīdō frūstrā incendātur tua!
 than this to talk whereby more desire in vain may be inflamed yours!
- [309] [CHARINUS ADULESCENS]: facile omnēs cum valēmus rēcta cōnsilia aegrōtis damus.
 easily we all when we are well right counsels to the sick we give.
- [310] tū sī hīc sīs aliter sentiās. age age, ut libet. sed Pamphilum
 you if here you be otherwise you would feel. come on come on, as it pleases. but Pamphilus
- [311] videō. omnia experīrī certumst prius quam pereō. quid hic agit?
 I see. everything to try it is decided sooner than I perish. what here does he do?
- [312] ipsum hunc ūrābō, huic supplicābō, amōrem huic nārrābō meum:
 himself this man I will beg, to this one I will beseech, love to him I will tell my:
- [313] crēdō impetrābō ut aliquot saltem nūptiis prōdat diēs:
 I believe I will procure that a few at least for the wedding he may postpone days:
- [314] interēa fiet aliquid, spērō. id 'aliquid' nīl est. Byrria,
 meanwhile there will be something, I hope. that 'something nothing is. Byrria,
- [315] quid tibi vidētur? adeōn ad eum? quidnī? sī nīl impetrēs,
 what to you seems it? shall I go? to him? why not? if nothing you gain,
- [316] [BYRRIA SERVUS]: ut tē arbitrētur sibi parātum moechum, sī illam dūxerit.
 so that you he may judge for himself prepared adulterer, if that woman he will have married.
- [317] [CHARINUS ADULESCENS]: abin hinc in malam rem cum suspīciōne istāc, scelus?
 off you go ? from here into evil thing with suspicion that of yours, villain?
- [318] [PAMPHILUS ADULESCENS]: Charīnum videō. salvē. ō salvē, Pamphile:
 Charinus I see. greetings. o greetings, Pamphilus:
- [319] [CHARINUS ADULESCENS]: ad tē adveniō spem salūtem auxilium cōnsilium expetēns.
 to you I come hope safety help advice seeking.
- [320] [PAMPHILUS ADULESCENS]: neque pol cōnsili locum habeō neque ad auxilium cōpiam.
 nor by Pollux of counsel room I have nor for help means.
- [321] sed istūc quidnamst? hodiē uxōrem dūcis? ajunt. Pamphile,
 but that thing what is it? today a wife do you marry? they say. Pamphilus,
- [322] [CHARINUS ADULESCENS]: sī id facis, hodiē postrēmum mē vidēs. quid ita? ei mihi,
 if that you do, today for the last time me you see. why so? ah me,
- [323] vereor dīcere: huic dīc quaeſō, Byrria. ego dīcam. quid est?
 I fear to say: to this one say please, Byrria. I I will say. what is?
- [324] [BYRRIA SERVUS]: spōnsam hic tuam amat. nē iste haud mēcum sentit. echo dum dīc mihi:
 fiancée this man your loves. lest that not with me thinks feels. hey now say to me:
- [325] [PAMPHILUS ADULESCENS]: numquidnam amplius tibi cum illā fuit, Charīne? āh, Pamphile,
 anything indeed more for you with that woman has been, Charinus? ah, Pamphilus,

[326] [CHARINUS ADULESCENS]: nīl. quam vellem! nunc tē per amīcitiam et per amōrem obsecrō, nothing. how I would wish! now you by friendship and by love I beseech,
[327] prīcipiō ut nē dūcās. dabō equidem operam. sed sī id nōn potest in the beginning that not you may marry. I will give indeed effort. but if that not is able
[328] aut tibi nūptiae hae sunt cordī, cordī! saltem aliquot diēs or for you marriage these are to the heart, to the heart! at least several days
[329] prōfer, dum proficiscor aliquō nē videam. audī nūnciam: postpone, while I set out to somewhere lest I may see. hear right now:
[330] [PAMPHILUS ADULESCENS]: ego, Charīne, nē utiquam officium līberī esse hominis putō, I, Charinus, not at all duty of a free to be of man I think,
[331] cum is nīl mereat, postulāre id grātiae appōnī sibi. when he nothing he may earn, to demand that of favor to be credited to himself.
[332] nūptiās effugere ego istās mālō quam tū adipīscier. the wedding to escape I those I prefer than you to obtain.
[333] [CHARINUS ADULESCENS]: reddidistī animum. nunc sīquid potes aut tū aut hic Byrria, you have restored spirit. now if anything you can or you or this man Byrria,
[334] [PAMPHILUS ADULESCENS]: facite fingite invenīte efficite quī dētūr tibi; do devise find bring about so that it may be given to you;
[335] ego id agam mihi quī nē dētūr. sat habeō. Dāvum optimē I that I will do for myself so that not it may be given. enough I have. Davus very well
[336] videō, cujus cōsiliō frētus sum. at tū hercle haud quicquam mihi, I see, whose by counsel relying I am. but you by Hercules not anything for me,
[337] [CHARINUS ADULESCENS]: nisi ea quae nīl opus sunt scīre. fugin hinc? ego vērō ac except those things which nothing of need are to know. do you flee? from here? I indeed and libēns. willing.

Davus Charinus Pamphilus

[338] [DAVUS SERVUS]: Dī bonī, bonī quid portō? sed ubi inveniam Pamphilum, gods good, good what do I carry? but where I may find Pamphilus,
[339] ut metum in quō nunc est adimam atque expleam animum gaudiō? that fear in which now he is I may take away and also I may fill mind with joy?
[340] [CHARINUS ADULESCENS]: laetus est nescioquid. nīl est: nōndum haec rescīvit mala. happy is something or other. nothing is: not yet these has learned evils.
[341] [DAVUS SERVUS]: quem ego nunc crēdō, sī jam audierit sibi parātās nūptiās whom I now believe, if already he will have heard for himself having been prepared weddings
[342] [CHARINUS ADULESCENS]: audīn tu illum? tōtō mē oppidō examinātum quaerere. do you hear? you him? through the whole me town having been stunned to seek.
[343] [DAVUS SERVUS]: sed ubi quaeram? quō nunc prīmum intendam? cessās colloquī? but where shall I search ?? whither now first shall I aim ?? do you delay to talk?
[344] abeō. Dāve, adēs resiste. quis homōst quī mē. . . ? o Pamphile, I go away. Davus, be present stop. who is man who me. o Pamphilus,
[345] tē ipsum quaerō. eugae, Charīne! ambō opportūnē: vōs volō. you yourself I seek. bravo, Charinus! both opportunely: you I want.
[346] [PAMPHILUS ADULESCENS]: Dāve, periī. quīn tū hoc audī. interī. quid timeās sciō. Davus, I have perished. why not you this hear. I am undone. what you may fear I know.
[347] mea quidem hercle certē in dubiō vīlast. et quid tū, sciō. my indeed by Hercules certainly in doubt is life. and what you, I know.
[348] nūptiae mī. . . etsī sciō? hodiē. . . obtundis, tam etsī intellegō? the wedding for me. although I know? today. you pester, so although I understand?
[349] [DAVUS SERVUS]: id pavēs nē dūcās tū illam; tū autem ut dūcās. rem tenēs. that you fear lest you may marry you that woman; you however that you may marry. the matter you understand.
[350] [PAMPHILUS ADULESCENS]: istūc ipsum. atque istūc ipsum nīl perīclīst: mē vidē. that very thing. and also that very thing nothing is of danger: me look.
[351] obsecrō tē, quam prīmum hōc mē līberā miserum metū. em I beseech you, as soon as this me free wretched from fear. look
[352] [DAVUS SERVUS]: līberō: uxōrem tibi nōn dat jam Chremēs. quī scīs? sciō. I free: a wife to you not gives now Chremes. how do you know? I know.
[353] tuus pater modo mē prehendit: ait tibi uxōrem dare your father just now me seized: says to you a wife to give

[354] hodiē, item alia multa quae nunc nōn est nārrandī locus.
today, likewise other many which now not is of telling place.

[355] continuō ad tē properāns percurrō ad forum ut dīcam haec tibi.
immediately to you hurrying I run through to the forum so that I may tell these things to you.

[356] ubi tē nōn inveniō ibi ēscendō in quendam excelsum locum,
where you not I find there I climb into a certain high place,

[357] circumspiciō: nusquam. forte ibi hujus videō Byriam;
I look around: nowhere. by chance there of this I see Byria;

[358] rogo: negat vīdisse. mihi molestum; quid agam cōgitō.
I ask: he denies to have seen. to me troublesome; what I should do I think.

[359] redeuntī intereā ex ipsā rē mī incidit suspīciō 'hem
to returning meanwhile out of the very thing to me falls suspicion 'ah

[360] paululum obsōnī; ipsus trīstis; dē imprōvīsō nūptiae:
a little of provisions; himself sad; from unexpectedly wedding:

[361] nōn cohaerent.' quōrsum nam istūc? ego mē continuō ad Chremem.
not cohere.' to what end for that thing? I me immediately to Chremes.

[362] cum illō adveniō, sōlitūdō ante ōstium: jam id gaudēō.
with him I arrive, solitude before door: now that I rejoice.

[363] [CHARINUS ADULESCENS]: rēctē dīcis. perge. maneō. intereā intrō īre nēminem
rightly you say. go on. I remain. meanwhile inside to go no one

[364] [DAVUS SERVUS]: videō, exīre nēminem; mātrōnam nūllam in aedibus,
I see, to go out no one; matron none in the house,

[365] nīl ḍrnātī, nīl tumultī: accessī; intrō aspexī. sciō:
nothing of adornment, nothing of commotion: I approached; inside I looked in. I know:

[366] [PAMPHILUS ADULESCENS]: magnum signum. num videntur convenīre haec nūptīs?
great sign. whether seem to fit these for the wedding?

[367] nōn opīnor, Dāve. 'opīnor' nārrās? nōn rēctē accipis:
not I think, Davus. 'I think do you relate ?? not rightly you take:

[368] [DAVUS SERVUS]: certa rēs est. etiam puerum inde abiēns convēnī Chremī:
a sure thing is. also boy from there going away I met of Chremes:

[369] holera et pīsciculōs minūtōs ferre obolō in cēnam senī.
vegetables and little fishes small to carry for an obol into dinner for the old man.

[370] [CHARINUS ADULESCENS]: liberātus sum hodiē, Dāve, tuā operā. ac nūllus quidem.
having been freed I am today, Davus, your effort. and no one indeed.

[371] quid ita? nempe huic prōrsus illam nōn dat. rīdiculum caput,
what so? of course to this entirely that woman not gives. ridiculous head,

[372] [DAVUS SERVUS]: quasi necesse sit, sī huic nōn dat, tē illam uxōrem dūcere,
as if necessary may be, if to this not he gives, you that woman as wife to lead,

[373] nisi vidēs, nisi senis amīcōs ōrās, ambīs. bene monēs:
unless you see, unless of the old man friends you entreat, you court. well you advise:

[374] [CHARINUS ADULESCENS]: tībō, etsī hercle saepe jam mē spēs haec frūstrātast. valē.
I will go, although by Hercules often now me hope this has been frustrated. farewell.

Pamphilus Davus

[375] [PAMPHILUS ADULESCENS]: Quid igitur sibi vult pater? cūr simulat? ego dīcam tibi.
what therefore to himself wants father? why he pretends? I will say to you.

[376] [DAVUS SERVUS]: sī id suscēnseat nunc quia nōn det tibi uxōrem Chremēs,
if this he may be angry now because not he may give to you a wife Chremes,

[377] ipius sibi esse injūrius videātur, neque id injūriā,
himself to himself to be injurious may seem, and not this unjustly,

[378] prius quam tuum ut sēsē habeat animum ad nūptiās perspexerit:
earlier than your how himself may hold mind to marriage he may have examined:

[379] sed sī tū negāris dūcere, ibi culpam in tē trānsferet:
but if you may deny to marry, then blame onto you he will transfer:

[380] tum illae turbae fīent. quidvīs patiar. pater est, Pamphile:
then those disturbances will happen. anything you wish I may suffer. father is, Pamphilus:

[381] difficilest. tum haec sōlast mulier. dictum factum invēnerit
is difficult. then this alone is woman. said done he will have found

[382] aliquam causam quam ob rem ēiciat oppidō. ēiciat? cito.
some reason which on account of matter he may drive out entirely. he may drive out ?? quickly.

[383] [PAMPHILUS ADULESCENS]: cedo igitur quid faciam, Dāve? dīc tē ductūrum. hem. quid est?
tell therefore what I should do, Davus? say you about to lead. ah. what is?

[384] egon dīcam? cūr nōn? numquam faciam. nē negā.
I ? I may say? why not? never I may do. do not deny.

[385] suādēre nōlī. ex eā rē quid fiat vidē.
to persuade do not want. out of that thing what may happen see.

[386] ut ab illā exclūdar, hōc conclūdar. nōn itast.
that from that woman I may be shut out, in this I may be shut up. not so it is.

[387] [DAVUS SERVUS]: nempe hoc sīc esse opīnor: dictūrum patrem
surely this thus to be I think: about to say father

[388] 'dūcās volō hodiē uxōrem'; tū 'dūcam' inquiēs:
'you may marry I want today a wife; you 'I will marry you will say:

[389] cedo quid jūrgābit tēcum? hīc reddēs omnia.
tell what he will quarrel with you ?? here you will return all things.

[390] quae nunc sunt certa cōnsilia, incerta ut sient
which now are sure plans, uncertain so that they may be

[391] sine omni perīclō. nam hoc haud dubiumst quīn Chremēs
without all danger. for this not at all doubtful is that Chremes

[392] tibi nōn det gnātam; nec tū eā causā minuerīs
to you not he may give daughter; nor you by this cause you may lessen

[393] haec quae facis, nē is mūtet suam sententiam.
these things which you do, lest he may change his own opinion.

[394] patrī dīc velle, ut, cum velit, tibi jūre īrāscī nōn queat.
to the father say to wish, that, when he may wish, to you by right to be angry not he may be able.

[395] nam quod tū spērēs 'prōpulsābō facile uxōrem hīs mōribus;
for that you may hope 'I will ward off easily a wife by these manners;

[396] dabit nēmōi': inveniet inopem potius quam tē corrumpī sinat.
will give no one: he will find needy rather than you to be corrupted he may allow.

[397] sed sī tē aequō animō ferre accipiet, nēglegētēm fēceris;
but if you with calm mind to bear he will accept, neglectful you will have made;

[398] aliam ḍtiōsus quaeret: interēā aliquid acciderit bonī.
another at leisure he will seek: meanwhile something will have happened of good.

[399] [PAMPHILUS ADULESCENS]: itan crēdis? haud dubium id quidemst. vide quō mē indūcās. quīn
is it so? you believe? not at all doubtful that indeed is. see whither me you may lead. why not tacēs?
you are silent ??

[400] dīcam. puerum autem nē rescīscat mī esse ex illā cautiōst;
I will say. boy but now lest he may find out to me to be from that woman precaution is;

[401] nam pollicitus sum susceptūrum. o facinus audāx! hanc fidem
for having promised I am about to take up. o deed bold! this faith

[402] sibi mē obsecrāvit, quī sē scīret nōn dēsertūrum, ut darem.
to himself me he implored, who himself might know not about to desert, that I might give.

[403] [DAVUS SERVUS]: cūrabitur. sed pater adest. cave tē esse tristē sentiat.
it will be cared for. but father is present. beware you to be sad he may sense.

Simo Davus Pamphilus

[404] [SIMO SENEX]: Revīsō quid agant aut quid captent cōsiliī.
I re visit what they may do or what they may pursue of plan.

[405] [DAVUS SERVUS]: hic nunc nōn dubitat quīn tē ductūrum negēs.
this man now not doubts but that you about to marry you may deny.

[406] venit meditātus alicunde ex sōlō locō:
he comes having pondered from somewhere from solitary place:

[407] ḍrātiōnem spērat invēnisse sē
a speech he hopes to have found himself

[408] quī differat tē: proin tū fac apud tē ut siēs.
which may put off you: therefore you make with yourself that you may be.

[409] [PAMPHILUS ADULESCENS]: modo ut possim, Dāve! crēde inquam hoc mihi, Pamphile,
only that I may be able, Davus! believe I say this to me, Pamphilus,

[410] [DAVUS SERVUS]: numquam hodiē tēcum commūtātūrum patrem
never today with you about to exchange father

[411] ūnum esse verbum, sī tē dīcēs dūcere.
one to be word, if you you will say to marry.

Byrria Simo Davus Pamphilus

[412] [BYRRIA SERVUS]: Erus mē relictis rēbus jussit Pamphilum
master me having been left things ordered Pamphilus

[413] hodiē observāre, ut quid ageret dē nūptiis
today to watch, so that what he might do about the weddings

[414] scīrem: id proptereā nunc hunc venientem sequor.
I might know: this for this reason now this man coming I follow.

[415] ipsum adeō praestō videō cum Dāvō: hoc agam.
him in person indeed at hand I see with Davus: this I will do.

[416] [SIMO SENEX]: utrumque adesse videō. em servā. Pamphile.
both to be present I see. look keep watch. Pamphilus.

[417] [DAVUS SERVUS]: quasi dē imprōvisō respice ad eum. ehem pater.
as if from the unexpected look back at toward him. hey father.

[418] probē. hodiē uxōrem dūcās, ut dīxī, volō.
well. today a wife you may marry, as I said, I want.

[419] [BYRRIA SERVUS]: nunc nostrae timeō partī quid hic respondeat.
now to our I fear side what this man he may reply.

[420] [PAMPHILUS ADULESCENS]: neque istīc neque alibī tibi erit usquam in mē mora. hem.
nor there nor elsewhere for you there will be anywhere in me delay. ah.

[421] [DAVUS SERVUS]: obmūtuit. quid dīxit? facis ut tē decet,
he fell silent. what did he say ?? you do as you it becomes,

[422] [SIMO SENEX]: cum istūc quod postulō impetrō cum grātiā.
when that thing which I demand I obtain with favor.

[423] [DAVUS SERVUS]: sum vērus? erus, quantum audiō, uxōre excidit.
am I right ?? master, how much I hear, from the wife he has fallen away.

[424] [SIMO SENEX]: ī nūnciam intrō, nē in morā, cum opus sit, siēs.
go right now inside, lest in delay, when need there may be, you may be.

[425] [PAMPHILUS ADULESCENS]: eō. nūllāne in rē esse cuiquam hominī fidem!
I go. none ? in a matter to be to anyone person trust!

[426] [BYRRIA SERVUS]: vērum illud verbumst, vulgō quod dīcī solet,
true that saying is, commonly which to be said is accustomed,

[427] omnīs sibi malle melius esse quam alterī.
everyone for himself to prefer better to be than for another.

[428] ego illam vīdī: virginem fōrmā bonā
I that girl saw: maiden with beauty good

[429] meminī vidērī: quō aequior sum Pamphilō,
I remember to seem: whereby more fair I am to Pamphilus,

[430] sī sē illam in somnīs quam illum amplectī māluit.
if herself that woman in dreams rather than that man to embrace she preferred.

[431] renūntiābō, ut prō hōc malō mihi det malum.
I will report, so that in exchange for this evil to me he may give evil.

Davus Simo

[432] [DAVUS SERVUS]: Hic nunc mē crēdit aliquam sibi fallāciam
this man now me believes some for himself trick

[433] portāre et eā mē hīc restisse grātiā.
to carry and by this me here to have stayed for the sake.

[434] [SIMO SENEX]: quid Dāvus nārrat? aegrē quicquam nunc quidem.
what Davus tells ?? with difficulty anything now indeed.

[435] nīlne? hem. nīl prōrsus. atquī exspectābam quidem.
nothing ?? ah. nothing absolutely. and yet I was expecting indeed.

[436] [DAVUS SERVUS]: praeter spem ēvēnit, sentiō: hoc male habet virum.
beyond hope it has turned out, I perceive: this badly holds the man.

- [437] [SIMO SENEX]: potin ēs mihi vērum dīcere? nīl facilius.
are you able ? are for me the truth to say ?? nothing more easily.
- [438] num illī molestae quippiam hae sunt nūptiae
whether to him troublesome at all these are weddings
- [439] propter hujusce hospitāi cōsuētūdinem?
because of of this here of hospitality familiarity?
- [440] [DAVUS SERVUS]: nīl hercle; aut, sī adeō, bīduīst aut trīduī
nothing by Hercules; or, if indeed, is of two days or of three days
- [441] haec sollicitūdō: nōstī? deinde dēsinet.
this anxiety: you know ?? then it will cease.
- [442] etenim ipsus sēcum eam rem reputāvit viā.
indeed he himself with himself that matter has reconsidered on the way.
- [443] [SIMO SENEX]: laudō. dum licitumst ēī dumque aetās tulit,
I approve. while it is permitted to him and while age has borne,
- [444] [DAVUS SERVUS]: amāvit; tum id clam: cāvit nē umquam īnfāmiae
he loved; then this secretly: he took care lest ever of disgrace
- [445] ea rēs sibi esset, ut virum fortem decet.
that matter for himself might be, as a man brave it becomes.
- [446] nunc uxōre opus est: animum ad uxōrem appulit.
now of a wife need there is: mind toward a wife he has turned.
- [447] [SIMO SENEX]: subtristis vīsus est esse aliquantum mihi.
somewhat sad having seemed he has to be somewhat to me.
- [448] [DAVUS SERVUS]: nīl propter hanc rem, sed est quod suscēnset tibi.
nothing because of this matter, but there is something that he is angry at you.
- [449] [SIMO SENEX]: quidnamst? puerīlest. quid id est? nīl. quīn dīc, quid est?
what then is? boyish is. what that is? nothing. why not say, what is?
- [450] [DAVUS SERVUS]: ait nimium parcē facere sūmptū. mēne? tē.
he says too much sparingly to make expense. me ?? you.
- [451] 'vixi' inquit 'drachumīs est obsōnātūm decem:
'scarcely he says 'with drachmas is having been provisioned ten:
- [452] nōn filiō vidētur uxōrem dare.
not to the son seems a wife to give.
- [453] quemī inquit 'vocābō ad cēnam meōrum aequālūm
whom he says 'I will call to dinner of my equals peers
- [454] potissimum nunc? ' et, quod dīcendum hīc siet,
chiefly now? and, what to be said here may be,
- [455] tū quoque perparcē nimium: nōn laudō. tacē.
you also very sparingly too much: not I praise. be silent.
- [456] commōvī. ego istaec rēctē ut fīant vīderō.
I have moved. I those things of yours rightly that they may be done I will see to it.
- [457] [SIMO SENEX]: quidnam hoc est rē? quid hic vult veterātor sibi?
what then this is of the matter? what this man wants old hand for himself?
- [458] nam sī hīc malīst quicquam, em illīc est huic reī caput.
for if here evil is anything, look over there is to this of the matter head.

Akt III

Mysis Simo Davus Lesbia (glycerium)

- [459] [MYSIS ANCILLA]: Ita pol quidem rēs est, ut dīxtī, Lesbia:
thus by Pollux indeed thing matter is, as you said, Lesbia:
- [460] fidēlem haud fermē mulierī inveniās virum.
faithful not often for a woman you may find man.
- [461] [SIMO SENEX]: ab Andriāst ancilla haec. quid nārrās? ita est.
from Andros is maidservant this. what do you relate? so it is.
- [462] [MYSIS ANCILLA]: sed hic Pamphilus. . . quid dīcit? firmāvit fidem. hem.
but this man Pamphilus. what does he say? has confirmed faith pledge. ah.
- [463] [DAVUS SERVUS]: utinam aut hic surdus aut haec müta facta sit!
would that or this man deaf or this woman mute having been made may be!

- [464] [MYSIS ANCILLA]: nam quod peperisset jussit tollī. ō Juppiter,
for what she had borne he ordered to be raised. o Jupiter,
- [465] [SIMO SENEX]: quid ego audiō? āctumst, siquidem haec vēra praedicat.
what I hear? it has been done, since indeed she true things declares.
- [466] [LESBIA OBSTETRIX]: bonum ingenium nārrās adulēscens. optimum
good talent character you relate of the youth. best
- [467] [MYSIS ANCILLA]: sed sequere mē intrō, nē in morā illī sīs. sequor.
but follow me inside, lest in delay to that one you may be. I follow.
- [468] [DAVUS SERVUS]: quod remedium nunc huic malō inveniam? quid hoc?
what remedy now to this evil might I find? what this?
- [469] [SIMO SENEX]: adeōn est dēmēns? ex peregrīnā? jam sciō: āh
so much ? is mad? from a foreign woman? now I know: ah
- [470] vix tandem sēnsī stolidus. quid hic sēnsisse ait?
hardly at last I perceived fool. what this man to have perceived he says?
- [471] haec prīnum affertur jam mī ab hōc fallācia:
this first is brought now to me by this one trickery:
- [472] hanc simulant parere, quō Chremētem absterrant.
this woman they pretend to give birth, so that Chremes they may scare off.
- [473] [GLYCERIUM MULIER]: Jūnō Lūcīna, fer opem, servā mē, obsecrō.
Juno Lucina, bring help, save me, I beg.
- [474] [SIMO SENEX]: hui tam citō? rīdiculūm: postquam ante ūstium
hey so quickly? ridiculous: after before the door
- [475] mē audīvit stāre, appoperat. nōn sat commodē
me he heard to stand, she hastens. not enough properly
- [476] dīvīsa sunt temporibus tibi, Dāve, haec. mihi?
divided are by times for you, Davus, these things. for me ??
- [477] num immemorēs discipulī? ego quid nārrās nesciō.
whether forgetful pupils? I what do you tell I do not know.
- [478] hicin mē sī imparātūm in vērīs nūptīs
this man ? me if unprepared in true weddings
- [479] adortus esset, quōs mihi lūdōs redderet!
having attacked he might be, what for me games tricks he would render!
- [480] nunc hujus perīclō fīt, ego in portū nāvigō.
now of this by danger it happens, I in harbor I sail.

Lesbia Simo Davus

- [481] [LESBIA OBSTETRIX]: Adhūc, Archylis, quae assolent quaeque oportent
up to now, Archylis, which are wont which and may be proper
- [482] signa esse ad salūtem, omnia huic esse videō.
signs to be for safety health, all to this one to be I see.
- [483] nunc prīnum fac istaec lavet; postē deinde,
now first see to it those things she may wash; afterwards then,
- [484] quod jussī darī bibere et quantum imperāvī,
what I ordered to be given to drink and as much as I commanded,
- [485] date; mox ego hūc revertor.
give; soon I hither I return.
- [486] per ecastor scitus puer est nātus Pamphilō.
by Castor clever excellent boy is having been born from Pamphilus.
- [487] deōs quaesō ut sit superstes, quandoquidem ipsest ingenīō bonō,
the gods I ask that he may be surviving, since himself is in character good,
- [488] cumque huic est veritus optimae adulēscēti facere injūriam.
and when to this one is having feared to the best young woman to do injury wrong.
- [489] [SIMO SENEX]: vel hoc quis crēdat, quī tē nōrit, abs tē esse ortum? quidnam id est?
even this who may believe, who you may have known, from you to be having arisen? what then that is?
- [490] nōn imperābat cōram quid opus factō esset puerperae,
not he was ordering openly what need by doing might be for the woman in childbirth,
- [491] sed postquam ēgressast, illīs quae sunt intus clāmat dē viā
but after she has gone out, to those who are inside she shouts from the way

- [492] ō Dāve, itan contemnor abs tē? aut itane tandem idōneus
o Davus, thus ? am I despised from you? or thus ? at last suitable
- [493] tibi videor esse quem tam apertē fallere incipiās dolīs?
to you I seem to be whom so openly to deceive you may begin with tricks?
- [494] saltem accūrātē, ut metuī videar certē, sī rescīverim.
at least accurately, so that to be feared I may seem surely, if I may have found out.
- [495] [DAVUS SERVUS]: certē hercle nunc hic sē ipsus fallit, haud ego. ēdīxīn tibi,
surely by Hercules now this man himself indeed deceives, not I. have I declared ? to you,
- [496] [SIMO SENEX]: interminātus sum nē facerēs? num veritus? quid rē tulit?
having threatened I have lest you might do ?? whether having feared ?? what in the matter has brought?
- [497] crēdōn tibi hoc nunc, peperisse hanc ē Pamphilō?
do I believe ? to you this now, to have borne this woman from Pamphilus?
- [498] [DAVUS SERVUS]: teneō quid erret et quid agam habeō. quid tacēs?
I understand what he may err and what I may do I have. why are you silent ??
- [499] quid crēdās? quasi nōn tibi renūntiāta sint haec sīc fore.
what would you believe ?? as if not to you having been reported may be these things thus to be.
- [500] [SIMO SENEX]: mihi quisquam? echo an tūte intellexī assimulāriēr? irrīdeor.
to me ? anyone ?? hey or you yourself have you understood to be pretended ?? I am mocked.
- [501] [DAVUS SERVUS]: renūntiātumst; nam quī istaec tibi incidit suspīciō?
it has been reported; for how that thing to you falls suspicion ??
- [502] [SIMO SENEX]: quī? quia tē nōram. quasi tū dīcās factum id cōnsiliō meō.
how ?? because you I had known. as if you you may say having been done this by advice my.
- [503] certē enim sciō. nōn satis mē pernōstī etiam quālis sim, Simō.
surely indeed I know. not enough me you have thoroughly known also of what kind I may be, Simo.
- [504] egon tē? sed sīquid tibi nārrāre occēpī, continuō darī
do I ? you? but if anything to you to tell I began, immediately to be given
- [505] [DAVUS SERVUS]: tibi verba cēnsēs falsō, itaque hercle nīl jam muttīre audeō.
to you words you think falsely, and so by Hercules nothing now to mutter I dare.
- [506] [SIMO SENEX]: hoc ego sciō ūnum, nēminem peperisse hīc. intellexī;
this I know one thing, no one to have borne here. you have understood;
- [507] [DAVUS SERVUS]: sed nīl sētius referētur mox hūc puer ante ūstium.
but by nothing less will be brought soon hither boy before the door.
- [508] id ego jam nunc tibi, ere, renūntiō futūrum, ut sīs sciēns,
this I already now to you, O master, I report about to be, so that you may be knowing,
- [509] nē tū hoc posterius dīcās Dāvī factum cōnsiliō aut dolīs.
lest you this later you may say of Davus having been done by plan or by tricks.
- [510] prōrsus ā mē opīniōnem hanc tuam esse ego āmōtam volō.
absolutely from me opinion this your to be I having been removed I want.
- [511] [SIMO SENEX]: unde id scīs? audīvī et crēdō: multa concurrunt simul
from where this do you know ?? I have heard and I believe: many things run together at once
- [512] [DAVUS SERVUS]: quī conjectūram hanc nunc faciō. jam prius haec sē ē Pamphilō
since conjecture this now I make. already before this woman herself from Pamphilus
- [513] gravidam dīxit esse: inventumst falsum. nunc, postquam videt
pregnant she said to be: it has been found false. now, after she sees
- [514] nūptiās domī apparārī, missast ancilla īlicō
the wedding at home to be prepared, has been sent maidservant straightway
- [515] obstetrīcem accersītum ad eam et puerum ut afferret simul.
midwife to fetch to her and boy so that she might bring at once.
- [516] hoc nisi fit, puerum ut tū videās, nīl moventur nūptiae.
this unless happens, boy that you may see, nothing are moved the wedding.
- [517] [SIMO SENEX]: quid aīs? cum intellēixerās
what do you say ?? when you had understood
- [518] id cōnsilium capere, cūr nōn dīxtī exemplō Pamphilō?
this plan to take, why not did you say immediately to Pamphilus ??
- [519] [DAVUS SERVUS]: quis igitur eum ab illā abstrāxit nisi ego? nam omnēs nōs quidem
who then him from that woman has drawn away except me ?? for all we indeed
- [520] scīmus quam miserē hanc amārit: nunc sibi uxōrem expedit.
we know how wretchedly this woman he has loved: now for himself a wife he seeks.
- [521] postrēmō id mihi dā negōtī; tū tamen īdem hās nūptiās
finally this to me give of task; you however the same these weddings

[522] perge facere ita ut facis, et id spērō adjūtūrōs deōs.
go on to do thus as you do, and this I hope about to help the gods.

[523] [SIMO SENEX]: immō abī intrō: ibi mē opperīre et quod parātō opus est parā.
nay rather go away inside: there me wait for and what with the prepared need is prepare.

[524] nōn impulit mē haec nunc omnīnō ut crēderem;
not has impelled me these things now at all that I might believe;

[525] atque haud sciō an quae dīxit sint vēra omnia,
and also not I know whether which things he said may be true all,

[526] sed parvī pendō: illud mihi multō maximumst
but of little I value: that for me by much is greatest

[527] quod mihi pollicitust ipsus gnātus. nunc Chremem
what to me has promised himself son. now Chremes

[528] conveniam, ūrābō gnātō uxōrem: sī impetrō,
I may meet, I will ask for the son a wife: if I obtain,

[529] quid aliās mālim quam hodiē hās fierī nūptiās?
what else should I prefer than today these to happen weddings ??

[530] nam gnātus quod pollicitust, haud dubiumst mihi, id
for the son what has promised, not doubtful is to me, that

[531] sī nōlit, quīn eum meritō possim cōgere.
if he may not wish, but that him deservedly I may be able to compel.

[532] atque adeō in ipsō tempore eccum ipsum obviām.
and also actually in the very time look him himself coming toward.

Simo Chremes

[533] [SIMO SENEX]: Jubeō Chremētem. . . ō tē ipsum quaerēbam. et ego tē. optātō advenīs.
I order Chremes. o you yourself I was seeking. and I you. as desired you arrive.

[534] [CHARINUS ADULESCENS]: aliquot mē adiērunt, ex tē audītūm quī aibant hodiē filiam
several me have approached, from you heard who they were saying today daughter

[535] meam nūbere tuō gnātō; id vīsō tūne an illī īnsāniant.
my to marry to your son; that I will go to see you ? or those they may be insane.

[536] [SIMO SENEX]: auscultā pauca: et quid ego tē velim et tū quod quaeris sciēs.
listen a few things: and what I you I may wish and you what you seek you will know.

[537] [CHARINUS ADULESCENS]: auscultō: loquere quid velīs.
I listen: speak what you may want.

[538] [SIMO SENEX]: per tē deōs ūrō et nostrām amīcitiam, Chremē,
by means of you gods I beg and our friendship, Chremes,

[539] quae incepta ā parvīs cum aetāte accrēvit simul,
which having been begun from small with age grew at the same time,

[540] perque ūnicam gnātam tuam et gnātum meum,
through and only daughter your and son my,

[541] cuius tibi potestās summa servandī datur,
of which to you power highest of preserving is given,

[542] ut mē adjuvēs in hāc rē atque ita utī nūptiae
that me you may help in this matter and thus as weddings

[543] fuerant futūrae, fiant. āh nē mē obsecrā:
had been about to be, they may happen. ah do not me implore:

[544] [CHARINUS ADULESCENS]: quasi hoc tē ūrandō ā mē impetrāre oporeat.
as if this you by praying from me to obtain it may be proper.

[545] alium esse cēnsēs nunc mē atque ūlim cum dabam?
another to be do you think now me and once when I was giving?

[546] sī in remst utrīque ut fiant, accersī jubē;
if in to advantage it is to both that they may happen, to be summoned order;

[547] sed sī ex eā rē plūs malist quam commodī
but if out of that matter more of harm it is than of advantage

[548] utrīque, id ūrō tē in commūne ut cōnsulās,
for both, that I beg you in common good that you may consider,

[549] quasi sī illa tua sit Pamphilīque ego sim pater.
as if if that yours may be of Pamphilus and I I may be father.

- [550] [SIMO SENEX]: immō ita volō itaque postulō ut fiat, Chremē,
nay rather thus I want and so I demand that it may happen, Chremes,
- [551] neque postulem abs tē nī ipsa rēs moneat. quid est?
nor I may demand from you unless itself matter may advise. what is?
- [552] īrae sunt inter Glycerium et gnātūm. audiō.
angers are between Glycerium and son. I hear.
- [553] ita magnae ut spērem posse āvellī. fābulae!
so great that I may hope to be able to be torn away. tales nonsense!
- [554] profectō sīc est. sīc hercle ut dīcam tibi:
truly so is. so by Hercules as I may say to you:
- [555] [CHARINUS ADULESCENS]: amantium īrae amōris integrātiōst.
of lovers quarrels of love renewal is.
- [556] [SIMO SENEX]: em id tē ūrō ut ante eāmus, dum tempus datur
look this you I beg that before we may go, while time is given
- [557] dumque ejus libīdō occlūsast contumēlīs,
while and of him her desire having been shut by insults,
- [558] prius quam hārum scelera et lacrimae cōfictae dolīs
earlier than of these crimes and tears having been fabricated by tricks
- [559] reddūcunt animum aegrōtum ad misericordiam,
they lead back mind sick to pity,
- [560] uxōrem démus. spērō cōnsuētudine et
a wife we may give. I hope by custom habit and
- [561] conjugiō līberālī dēvīctum, Chremē,
by marriage noble having been bound, Chremes,
- [562] dehinc facile ex illīs sēsē ēmersūrum malīs.
thereafter easily from those himself about to emerge evils.
- [563] [CHARINUS ADULESCENS]: tibi ita hoc vidētur; at ego nōn posse arbitror
to you thus this it seems; but I not to be able I judge
- [564] neque illum hanc perpetuō habēre neque mē perpetī.
nor him this continually to hold nor me to endure.
- [565] [SIMO SENEX]: quī scīs ergō istūc, nisi perīclum fēcerīs?
how do you know therefore that, unless trial you will have made?
- [566] [CHARINUS ADULESCENS]: at istūc perīclum in filiā fierī gravest.
but that trial in the daughter to happen serious is.
- [567] [SIMO SENEX]: nempe incommoditās dēnique hūc omnis redit
indeed disadvantage finally hither all returns
- [568] sī ēveniat, quod dī prohibeant, discessiō.
if it may happen, which gods may forbid, separation.
- [569] at sī corrigitur, quot commoditātēs vidē:
but if it is corrected, how many advantages see:
- [570] prīncipiō amīcō filium restituerīs,
in the first place to friend son you will have restored,
- [571] tibi generum firmum et filiae inveniēs virum.
for you son in law steady and for the daughter you will find husband.
- [572] [CHARINUS ADULESCENS]: quid istīc? sī ita istūc animum induxtī esse ūtile,
what there? if thus that mind you have adopted to be useful,
- [573] nōlō tibi ūllum commodum in mē claudier.
I do not wish for you any advantage in me to be shut in.
- [574] [SIMO SENEX]: meritō tē semper maximī fēci, Chremē.
deservedly you always of greatest I have esteemed, Chremes.
- [575] [CHARINUS ADULESCENS]: sed quid aīs? quid? quī scīs eōs nunc discordāre inter sē?
but what do you say? what? how do you know them now to be at variance among themselves?
- [576] [SIMO SENEX]: ipsus mihi Dāvus, quī intimust eōrum cōnsiliīs, dīxit;
he himself to me Davus, who most intimate is of them in plans, said;
- [577] et is mihi suādet nūptiās quantum queam ut mātūrem.
and he to me urges weddings as much as I may be able that I may hasten.
- [578] num cēnsēs faceret, filium nisi scīret eadem haec velle?
whether do you think he would do, the son unless he might know the same these to want?
- [579] tūte adeō jam ejus verba audiēs heus! ēvocāte hūc Dāvum
you yourself indeed now of him words you will hear hey! call out hither Davus

- [580] atque eccum videō ipsum forās exīre. Ad tē ībam. quidnamst?
and look him I see himself outside to go out. to you I was going. what then is it?
- ## Davus Simo Chremes
- [581] [DAVUS SERVUS]: cūr uxor nōn accersitur? jam advesperāscit. audīn?
why the wife not is summoned? now it is getting toward evening. do you hear ??
- [582] [SIMO SENEX]: ego dūdum nōn nīl veritus sum, Dāve, abs tē nē facerēs idem
I just now not nothing having feared am, Davus, from you lest you might do the same
- [583] quod vulgus servōrum solet, dolīs ut mē dēlūderēs
because crowd of slaves is accustomed, by tricks that me you might deceive
- [584] proptereā quod amat filius. egon istūc facerem? crēdidī,
for this reason because he loves the son. I? that thing I might do? I believed,
- [585] idque adeō metuēns vōs cēlāvī quod nunc dīcam. quid? sciēs;
this and indeed fearing you I hid what now I will say. what? you will know;
- [586] nam propemodum habeō jam fidem. tandem cognōstī quī siem?
for almost I have now faith trust. at last you have learned who I may be?
- [587] nōn fuerant nūptiae futūrae. quid? nōn? sed eā grātiā
not had been weddings about to be. what? not? but for this reason
- [588] simulāvī vōs ut pertemptārem. quid aīs? sīc rēs est. vidē:
I pretended you that I might test thoroughly. what do you say? thus the matter is. see:
- [589] [DAVUS SERVUS]: numquam istūc quīvī ego intellegere. vāh cōsiliūm callidūm!
never that thing I was able I to understand. ah plan clever!
- [590] [SIMO SENEX]: hoc audī: ut hinc tē intrō īre jussī, opportūnē hic fit mī obviam. hem
this hear: when from here you inside to go I ordered, opportunely this one comes about for me to meet. ah
- [591] [DAVUS SERVUS]: numnam perīmus? nārrō huic quae tū dūdum nārrāstī mihi.
surely are we perishing ?? I tell to this one which things you just now you told to me.
- [592] quidnam audiō? gnātam ut det ḍrō vixque id exōrō. occidī.
what indeed do I hear ?? daughter that he may give I beg scarcely and it I obtain by begging. I am undone.
hem
ah
- [593] [SIMO SENEX]: quid dīxtī? optimē inquam factum. nunc per hunc nūllast mora.
what have you said ?? very well I say having been done. now through this man there is no delay.
- [594] [CHARINUS ADULESCENS]: domum modo ībō, ut appārētur dīcam, atque hūc renūntiō.
home just now I will go, that it may be prepared I may say, and also hither I report back.
- [595] [SIMO SENEX]: nunc tē ḍrō, Dāve, quoniam sōlus mī effēcistī hās nūptiās
now you I beg, Davus, since alone for me you have brought about these weddings
- [596] [DAVUS SERVUS]: ego vērō sōlus. corrigere mihi gnātūm porrō ēnītere.
I indeed alone. to correct for me the son further strive.
- [597] faciam hercle sēdulō. potēs nunc, dum animus irrītātus est.
I will do by Hercules diligently. you can now, while mind having been excited is.
- [598] quiescās. age igitur, ubi nunc est ipsus? mīrum nī domīst.
be quiet. come on therefore, where now is he himself ?? strange if not at home is.
- [599] [SIMO SENEX]: ībō ad eum atque eadem haec quae tibi dīxī dīcam itidem illī. nūllus sum.
I will go to him and also the same these which to you I said I will say likewise to that one. no one I am.
- [600] [DAVUS SERVUS]: quid causaest quīn hinc in pistrīnum rēctā proficīscar viā?
what reason is so that not from here into the mill straight I may set out by the road ??
- [601] nīl est precī locī relictum: jam perturbāvī omnia:
nothing is for prayer of room having been left: now I have confused all things:
- [602] erum fefellī; in nūptiās conjēcī erīlem filium;
the master I deceived; into weddings I threw masters son;
- [603] fēcī hodiē ut fierent, inspērante hōc atque invītō Pamphilō.
I did today that they might happen, not hoping by this man and also unwilling Pamphilus.
- [604] em āstūtiās! quod sī quiēsem, nīl ēvēnisset malī.
look tricks of cunning! but if I had kept quiet, nothing would have happened of evil.
- [605] sed eccum ipsum videō: occidī.
but look him himself I see: I am undone.
- [606] utinam mī esset aliquid hīc quō nunc mē praeципitem darem!
would that for me there were something here where to now me headlong I might throw!

Pamphilus Davus

- [607] [PAMPHILUS ADULESCENS]: Ubi ille est scelus quī perdidit mē? periū. atque hoc cōfiteor jūre
where that is villain who has destroyed me ?? I have perished. and also this I confess by right
- [608] mī obtigisse, quandoquidem tam iners, tam nūllī cōnsilī sum.
to me to have befallen, since indeed so inert, so of no of counsel I am.
- [609] servōn fortūnās meās mē commīssisse futtilī!
to the slave ? fortunes my me to have entrusted to a worthless!
- [610] ego pretium ob stultitiam ferō: sed inultum numquam id auferet.
I price because of folly I bear: but unpunished never it he will take away.
- [611] [DAVUS SERVUS]: posthāc incolumem sat scio fore mē nunc sī dēvītō hoc malum.
after this unharmed enough I know to be about to be me now if I avoid this evil.
- [612] [PAMPHILUS ADULESCENS]: nam quid ego nunc dīcam patrī? negābōn velle mē, modo
for what I now I will say to father ?? shall I deny ? to want me, just now
- [613] quī sum pollicitus dūcere? quā audāciā id facere audeam?
who I am having promised to marry ?? with what boldness it to do I may dare ??
- [614] nec quid nunc mē faciam sciō. nec mequidem, atque id ago sēdulō.
and not what now me I should do I know. and not me indeed, and also this I do diligently.
- [615] [DAVUS SERVUS]: dīcam aliquid mē inventūrum, ut huic malō aliquam prōductem moram.
I will say something me about to find, that to this evil some having been prolonged delay.
- [616] [PAMPHILUS ADULESCENS]: ôh! vīsus sum eho dum, bone vir, quid aīs? viden mē cōsiliīs
oh! having been seen I am hey now, good man, what do you say ?? do you see ? me by plans
tuīs
your
- [617] miserum impeditūm esse? at jam expediā. expediēs? certē,
wretched having been hindered to be ?? but now I will extricate. will you extricate ?? certainly,
Pamphile.
Pamphilus.
- [618] nempe ut modo. immō melius spērō. ôh tibi ego ut crēdam, furcifer?
surely as just now. nay rather better I hope. oh to you I how I may believe, gallows bird ??
- [619] tū rem impeditam et perditam restituās? em quo frētus
you matter having been hampered and having been ruined you may restore ?? look on which relying
sim,
I may be,
- [620] quī mē hodiē ex tranquillissimā rē conjēcistī in nūptiās.
who me today out of most calm thing you have thrown into weddings.
- [621] an nōn dīxī esse hoc futūrum? dīxtī. quid meritus crucem.
or not I said to be this about to be? you said. what have you deserved? the cross.
- [622] [DAVUS SERVUS]: sed sine paululum ad mē redeam: jam aliquid dispiciam. ei mihi,
but allow a little to me I may return: now something I may look into. ah to me,
- [623] [PAMPHILUS ADULESCENS]: cum nōn habeō spatium ut dē tē sūmam supplicium ut volō!
when not I have time that about you I may take punishment that I wish!
- [624] namque hoc tempus praecavēre mihi mē, haud tē ulcīscī sinit.
for and this time to beware for me me, not you to avenge allows.

Akt IV

Charinus Pamphilus Davus

- [625] [CHARINUS ADULESCENS]: Hoccinest crēdibile aut memorābile,
this then is believable or memorable,
- [626] tanta vēcordia innāta cuiquam ut siet
so great folly having been born to anyone that it may be
- [627] ut malīs gaudeant atque ex incommodis
that at evils they may rejoice and from disadvantages
- [628] alterīus sua ut comparent commoda? āh
of another their own that they may get together advantages? ah
- [629] idnest vērum? immō id est genus hominum pessimum in
that then is true? nay rather that is kind class of men worst in

- [630] dēnegandō modō quīs pudor paulum adest;
by denying only who shame a little is present;
- [631] post ubī tempus prōmissa jam perfici,
after when time promised things now to be completed,
- [632] tum coāctī necessāriō sē aperiunt,
then having been compelled necessarily themselves they open,
- [633] et timent et tamen rēs premit dēnegāre;
and they fear and nevertheless matter affair presses to deny;
- [634] ibi tum eōrum impudentissima ūrātiōst
there then of them most shameless speech is
- [635] 'quis tu ēs? quis mihi ēs? cūr meam tibi? heus
'who you are ?? who to me are ?? why my for you? hey
- [636] proximus sum egomet mihi.'
nearest I am I myself to me.'
- [637] at tamen 'ubi fidēs?' ' sī rogēs,
but nevertheless 'where faith trust? if you may ask,
- [638] nīl pudēt hīc, ubi opus; illī ubi
nothing it shames here, where need; to that one where
- [638a] nīl opust, ibī verentur.
nothing there is need, there they fear.
- [639] sed quid agam? adeōn ad eum et cum eō injūriām hanc expostule?
but what I may do? go? to him and with him wrong this I may remonstrate?
- [640] ingeram mala multa? atque aliquis dīcat 'nīl prōmōveris':
I may heap evils many? and someone may say 'nothing you have advanced:
- [641] multum: molestus certē eī fuerō atque animō mōrem
much: troublesome indeed to him I will have been and to the mind custom manner
gesserō.
I will have borne.
- [642] [PAMPHILUS ADULESCENS]: Charīne, et mē et tē imprūdēns, nisi quid dī respiciunt, perdidī.
Charinus, and me and you unknowing, unless something gods look back to, I have ruined.
- [643] [CHARINUS ADULESCENS]: itane 'imprūdēns'? tandem inventast causa: solvistī fidem.
is it so 'unaware? at last has been found cause: you have broken faith promise.
- [644] [PAMPHILUS ADULESCENS]: quid 'tandemi'? etiamnunc mē dūcere istīs dictīs postulās?
what 'at last? still now me to lead by those words do you demand?
- [645] quid istūc est? postquam mē amāre dīxī, complacitast tibī.
what that thing is? after me to love I said, has been pleasing for you.
- [646] [CHARINUS ADULESCENS]: heu mē miserum quī tuum animum ex animō spectāvī meō!
alas me wretched who your mind out of mind I have looked at my!
- [647] [PAMPHILUS ADULESCENS]: falsus ēs. nōn tibi sat esse hoc solidum vīsumst gaudium,
false you are. not to you enough to be this solid has seemed joy,
- [648] [CHARINUS ADULESCENS]: nisi mē lactāssēs amantem et falsā spē prōdūcerēs?
unless me you had coaxed loving and with false hope you might lead on?
- [649] habeās. habeam? āh nescīs quantīs in malīs vorser miser
you may have. may I have? ah you do not know how great in evils I am whirled wretched
- [650] [PAMPHILUS ADULESCENS]: quantāsque hic suīs cōsiliīs mihi cōflāvit sollicitūdinēs
how many and this by his own plans for me he has forged anxieties
- [651] meus carnufex. quid istūc tam mīrumst dē tē sī exemplū capit?
my executioner. what that thing so is marvellous about you if example he takes?
- [652] haud istūc dīcās, sī cognōrīs vel mē vel amōrem meum.
not that thing you may say, if you may have known or me or love my.
- [653] [CHARINUS ADULESCENS]: scio: cum patre altercātī dūdum et is nunc proptereā tibi
I know: with father you have quarrelled just now and he now for that reason to you
- [654] suscēset nec tē quīvit hodiē cōgere illam ut dūcerēs.
is angry and not you he was able today to compel that woman that you might lead.
- [655] [PAMPHILUS ADULESCENS]: immō etiam, quō tū minus scīs aerumnās meās,
nay rather also, whereby you less you know troubles my,
- [656] hae nūptiae nōn apparābantur mihi
these weddings not were being prepared for me
- [657] nec postulābat nunc quisquam uxōrem dare.
nor was demanding now anyone a wife to give.

- [658] [CHARINUS ADULESCENS]: *scio: tū coāctus tuā voluntātē ēs. manē:*
I know: you having been compelled by your will you are. stay:
- [659] [PAMPHILUS ADULESCENS]: *nōndum scīs. sciō equidem illam ductūrum esse tē.*
not yet you know. I know indeed that woman about to lead to be you.
- [660] *cūr mē ēnicās? hoc audī: numquam dēstitit*
why me you torment? this hear: never he ceased
- [661] *Instāre ut dīcerem mē ductūrum patrī;*
to press on that I might say me about to lead to father;
- [662] *suādēre ūrāre usque adeō dōnec perpulit.*
to advise to beg continuously so far until he drove through.
- [663] [CHARINUS ADULESCENS]: *quis homō istūc? Dāvus. . . Dāvus? interturbat.* quam ob rem?
who man that thing? Davus. Davus? he throws into confusion. for which on account of thing?
nescio;
I do not know;
- [664] [PAMPHILUS ADULESCENS]: *nisi mihi deōs satis sciō fuisse īrātōs quī auscultāverim.*
unless for me gods enough I know to have been angry who I may have listened.
- [665] [CHARINUS ADULESCENS]: *factum hoc est, Dāve?* factum. hem quid aīs? scelus!
having been done this is, Davus? having been done. ah what do you say? crime!
- [666] *at tibi dī dignum factīs exitium dūnt!*
but to you gods worthy of deeds destruction may they give!
- [667] *eho dīc mī, sī omnēs hunc conjectum in nūptiās*
hey say to me, if all this man having been thrown into marriage
- [668] *inimīcī vellent, quod nisi hoc cōnsilium darent?*
enemies would want, what unless this plan might give?
- [669] [DAVUS SERVUS]: *dēceptus sum, at nōn dēfētīgātus. sciō.*
having been deceived I am, but not having been wearied. I know.
- [670] *hāc nōn successit, aliā adoriēmur viā:*
by this not it has succeeded, by another let us attempt way:
- [671] *nisi sī id putās, quia pīmō prōcessit parum,*
unless if this you think, because at first it proceeded too little,
- [672] *nōn posse jam ad salūtem convortī hoc malum.*
not to be able now to ward safety to be turned this evil.
- [673] [PAMPHILUS ADULESCENS]: *immō etiam; nam satis crēdō, sī advigilāveris,*
nay rather also; for enough I believe, if you will have kept watch,
- [674] *ex ūnīs geminās mihi cōnficiēs nūptiās.*
out of ones twin for me you will finish weddings.
- [675] [DAVUS SERVUS]: *ego, Pamphile, hoc tibi pī servitiō dēbeō,*
I, Pamphilus, this thing to you for service I owe,
- [676] *cōnārī manibus pedibus noctēsque et diēs,*
to try with hands with feet nights and and days,
- [677] *capitis perīclum adīre, dum prōsim tibi;*
of life danger to undergo, while I may be of benefit to you;
- [678] *tuumst, sīquid praeter spem ēvenit, mī ignōscere.*
it is your part, if anything beyond hope has happened, to me to pardon.
- [679] *parum succēdit quod agō; at faciō sēdulō.*
too little it succeeds what I do; but I do diligently.
- [680] *vel melius tūte reperī, mē missum face.*
or else better you yourself find, me having been dismissed make.
- [681] [PAMPHILUS ADULESCENS]: *cupiō: restitue in quem mē accēpistī locum.*
I desire: restore into which me you received place.
- [682] [DAVUS SERVUS]: *faciam. at jam hōc opust. em. . . sed mane; concrepuīt ā Glyceriō ūstium.*
I will do. but now this need is. look. but wait; has creaked from Glycerium door.
- [683] [PAMPHILUS ADULESCENS]: *nīl ad tē. quaerō. hem nuncin dēmum? at jam hoc tibi inventum dabō.*
nothing to you. I ask. ah now? at last? but now this to you having been found I will give.

Mysis Pamphilus Charinus Davus

- [684] [MYSIS ANCILLA]: Jam ubi ubi erit, inventum tibī cūrābō et mēcum adductum
now where where it will be, having been found for you I will see to and with me having been brought
- [685] tuum Pamphilum: modo tū, anime mī, nōlī tē mācerāre.
your Pamphilus: only you, dear soul my, do not your self to waste away.
- [686] [PAMPHILUS ADULESCENS]: Mysis. quis est? ehem Pamphile, optimē mihi tē offers. quid <id> est?
Mysis. who is? ah Pamphilus, very well for me your self you present. what <this> is?
- [687] [MYSIS ANCILLA]: ūrāre jussit, sī sē amēs, era, jam ut ad sēsē veniās:
to ask she ordered, if her self you may love, the mistress, now that to ward her self you may come:
- [688] vidēre ait tē cupere. vāh perii: hoc malum integrāscit.
to see she says you to desire. alas I have perished: this evil grows again.
- [689] [PAMPHILUS ADULESCENS]: sīcīn mē atque illam operā tuā nunc miserōs sollicitārī!
thus ? me and also that woman by the effort your now wretched to be agitated!
- [690] nam idcircō accesor nūptiās quod mī apparārī sēnsit.
for for that reason I am summoned weddings because to me to be prepared she perceived.
- [691] [CHARINUS ADULESCENS]: quibus quidem quam facile potuerat quiēscī, sī hic quiēsset!
by which indeed how easily he had been able to be quieted, if this man he had been quiet!
- [692] [DAVUS SERVUS]: age, sī hic nōn īnsānit satis suā sponte, īstīgā. atque edepol
come on, if this man not he raves enough his own accord, goad. and also by Pollux
- [693] [MYSIS ANCILLA]: ea rēs est, proptereāque nunc misera in maerōrest. Mysis,
that thing matter is, for that reason and now wretched in to sorrow is. Mysis,
- [694] [PAMPHILUS ADULESCENS]: per omnīs tibi adjūrō deōs numquam eam mē dēsētūrum,
by all to you I swear gods never her me about to desert,
- [695] nōn sī capiendōs mihi sciam esse inimīcōs omnis hominēs.
not if even to be taken for me I may know to be enemies all men.
- [696] hanc mī expetīvī: contigit; conveniunt mōrēs: valeant
this woman for me I sought: it happened; they agree characters: may they fare well
- [697] quī inter nōs discidium volunt: hanc nisi mors mī adimet nēmō.
who between us separation they want: this woman unless death from me will take away no one.
- [698] [MYSIS ANCILLA]: resipiscō. nōn Apollinis magis vērum atque hoc respōnsumst.
I come to my senses. not of Apollo more true and also this reply is.
- [699] [PAMPHILUS ADULESCENS]: sī poterit fierī ut nē pater per mē stetisse crēdat
if it will be able to be done that lest father through me to have stood he may believe
- [700] quō minus hae fierent nūptiae, volō; sed sī id nōn poterit,
by which less these might be done weddings, I wish; but if this not it will be able,
- [701] id faciam, in prōclīvī quod est, per mē stetisse ut crēdat.
that I will do, in easy slope which is, through me to have stood that he may believe.
- [702] quis videor? miser, aequē atque egō. cōnsilium quaerō. fortis
who I seem? wretched, equally and also I. counsel advice I seek. brave you are!
- [703] scio quid cōnēre. hoc ego tibī profectō effectum reddam.
I know what you attempt. this I to you surely having been accomplished I will render.
- [704] jam hōc opus est. quīn jam habeō. quid est? huic, nōn tibi habeō, nē
now this need is. indeed now I have. what is? for this one, not for you I have, lest
errēs.
you may err.
- [705] [CHARINUS ADULESCENS]: sat habeō. quid faciēs? cedo. diēs hic mī ut satis sit vereor
enough I have. what you will do? give here. day this for me that enough it may be I fear
- [706] [DAVUS SERVUS]: ad agendum: nē vacuum esse mē nunc ad nārrandum crēdās:
to to do: lest unoccupied to be me now to to tell you may believe:
- [707] proinde hinc vōs āmōlīminī; nam mī impedimentō estis.
therefore from here you take yourselves away; for to me as a hindrance you are.
- [708] [PAMPHILUS ADULESCENS]: ego hanc vīsam. quid tū? quō hinc tē agis? vērum vīs
I this woman I will see. what you? whither from here you do you go? but do you wish
dīcam? immō etiam:
I may say? nay rather also:
- [709] [DAVUS SERVUS]: nārratiōnis incipit mī initium. quid mē fiet?
of the narration begins for me a beginning. what of me will become?
- [710] echo tū impudēns, nōn satis habēs quod tibi diēculam addō,
hey you shameless, not enough do you have that for you a little day I add,

- [711] quantum huic prōmoveō nūptiās? Dāve, at tamen. . . quid ergō?
how much for this do I advance the weddings? Davus, but nevertheless. what then?
- [712] [CHARINUS ADULESCENS]: ut dūcam. rīdiculum. hūc face ad mē veniās, sī quid poteris.
that I may marry. ridiculous. to here do it to me you may come, if anything you will be able.
- [713] [DAVUS SERVUS]: quid veniam? nīl habeō. at tamen, sīquid. age veniam. sīquid,
why should I come? nothing I have. but nevertheless, if anything. come on I may come. if anything,
- [714] [CHARINUS ADULESCENS]: domī erō. tū, Mȳsis, dum exeō, parumper mē opperīre hīc.
at home I will be. you, Mysis, while I go out, a little for me wait here.
- [715] [MYSIS ANCILLA]: quāpropter? ita factōst opus. mātūrā. jam inquam hīc aderō.
for what reason ?? thus for doing is need. hurry. now I say here I will be present.

Mysis Davus

- [716] [MYSIS ANCILLA]: Nīlne esse proprium cuiquam! dī vestram fidem!
nothing ? to be ones own to anyone! o gods your faith!
- [717] summum bonum esse erae putābam hunc Pamphilum,
highest good to be for the mistress I was thinking this Pamphilus,
- [718] amīcum, amātōrem, virum in quōvīs locō
friend, lover, husband in any place
- [719] parātum; vērum ex eō nunc misera quem capit
prepared; but from him now wretched what she takes
- [720] labōrem! facile hīc plūs malīst quam illīc bonī.
trouble! easily here more of bad is than there of good.
- [721] sed Dāvus exit. mi homō, quid istūc obsecrōst?
but Davus goes out. my man, what that thing I beg is it?
- [722] quō portās puerum? Mȳsis, nunc opus est tuā
whither do you carry the boy? Mysis, now need is your
- [723] [DAVUS SERVUS]: mihi ad hanc rem expromptā memoriā atque āstūtiā.
for me for this matter having been brought out with memory and cunning.
- [724] [MYSIS ANCILLA]: quidnam incepturus accipe ā mē hunc ūcius
what indeed about to begin are you? take from me this more quickly
- [725] [DAVUS SERVUS]: atque ante nostram jānuam appōne. obsecrō,
and before our door place. I beg,
- [726] [MYSIS ANCILLA]: humīne? ex ārā hinc sūme verbēnās tibi
on the ground ?? from the altar from here take vervain sprigs for yourself
- [727] [DAVUS SERVUS]: atque eās susterne. quam ob rem id tūte nōn facis?
and them hold up. which on account of thing this you yourself not do you do?
- [728] quia, sī forte opus sit ad erum jūrandum mihi
because, if by chance need there may be for the master to swear for me
- [729] nōn apposuisse, ut liquidō possim. intellegō:
not to have placed, so that clearly I may be able. I understand:
- [730] [MYSIS ANCILLA]: nova nunc religiō in tē istaec incessit. cedo!
new now scruple into you these things has fallen upon. hand it over!
- [731] [DAVUS SERVUS]: movē ūcius tē, ut quid agam porrō intellegās.
move more quickly yourself, so that what I may do further you may understand.
- [732] prō Juppiter! quid est? spōnsae pater intervenit.
by Jupiter! what is it? of the bride father arrives.
- [733] repudiō quod cōsiliū pŕimum intenderam.
I reject which plan first I had planned.
- [734] [MYSIS ANCILLA]: nescio quid nārrēs. ego quoque hinc ab dexterā
I do not know what you may tell. I also from here from the right side
- [735] [DAVUS SERVUS]: venīre mē assimulābō: tū ut suserviās
to come me I will pretend: you so that you may whisper prompt
- [736] ūrātiōnī, ut cumque opus sit, verbīs vidē.
to the speech, as ever need there may be, with words see to it.
- [737] [MYSIS ANCILLA]: ego quid agās nīl intellegō; sed sīquid est
I what you may do nothing I understand; but if anything is
- [738] quod meā operā opus sit vōbīs, ut tū plūs vidēs,
which by my help need there may be for you pl, as you more you see,

[739] manēbō, nēquōd **vestrum** remorer commodum.
I will stay, lest any of you pl I may delay advantage.

Chremes Mysis Davus

[740] [CHREMES SENEX]: Revortor, postquam quae opus fuēre ad nūptiās
I return, after which need have been for the weddings

[741] gnātae parāvī, ut jubeam accersī. sed quid hoc?
of the daughter I have prepared, that I may order to be summoned. but what this?

[742] puer herclest. mulier, tūn posuistī hunc? ubi illic est?
a boy by Hercules it is. woman, you? have you put this one? where that fellow is?

[743] [MYSIS ANCILLA]: nōn mihi respondēs? nusquam est. vae miserae mihi!
do you not to me answer? nowhere he is. woe to wretched me!

[744] reliquit me homō atque abiit. dī vestram fidem,
has left me the man and has gone. o gods your faith,

[745] [DAVUS SERVUS]: quid turbaest apud forum! quid illī hominum lītigant!
what the crowd is at the forum! what those of men they quarrel!

[746] tum annōna cārast. (quid dīcam aliud nescio.)
then grain price is dear. (what I may say else I do not know.)

[747] [MYSIS ANCILLA]: cūr tū obsecrō hīc mē sōlam- ? hem quae haec est fābula?
why you I beg here me alone- ah what this is story?

[748] [DAVUS SERVUS]: echo Mȳsis, puer hic undest? quisve hūc attulit?
hey Mysis, boy this from where is he? who or hither has brought?

[749] [MYSIS ANCILLA]: satin sanus quī mē id rogītēs? quem ego igitur rogem
enough? are you sane who me this do you ask? whom I then should I ask

[750] [DAVUS SERVUS]: quī hīc nēminem alium videam? mīror unde sit.
how here no one another I may see ?? I wonder whence it may be.

[751] dicturas quod rogō? au! concēde ad dexteram.
about to say you are what I ask ?? ah! go over to the right side.

[752] [MYSIS ANCILLA]: dēlīrās: nōn tūte ipse. . . ? verbum sī mihi
you rave: not you yourself himself. a word if to me

[753] [DAVUS SERVUS]: ūnum praeter quam quod tē rogo faxis: cavē!
one thing except that which you I ask you should do: beware!

[754] male dīcis. undest? dīc clārē. ā nōbīs. hahae!
badly you say. from where is it ?? say clearly. from us. haha!

[755] mīrum vērō impudenter mulier sī facit
strange indeed shamelessly a woman if she does

[756] meretrīx! ab Andriāst haec, quantum intellegō.
prostitute! from Andros is this one, as far as I understand.

[757] adeōn vidēmur vōbīs esse idōneī
to such a degree? we seem to you pl to be suitable

[758] in quibus sīc illūdātis? vēnī in tempore.
in whom thus you mock ?? I came in time.

[759] properā adeō puerum tollere hinc ab jānuā.
hurry right now the boy to lift from here from the door.

[760] manē: cave quōquam ex istōc excessīs locō!
wait: beware anywhere from that place you may have stepped out place!

[761] [MYSIS ANCILLA]: dī tē ērādīcent! ita mē miseram territās.
o gods you may they root out! so me wretched you frighten.

[762] [DAVUS SERVUS]: tibi ego dīcō an nōn? quid vīs? at etiam rogās?
to you I say or not ?? what you want ?? but also do you ask ??

[763] cedo, cujum puerum hīc apposīstī? dīc mihi.
tell, whose boy here have you placed ?? say to me.

[764] [MYSIS ANCILLA]: tū nescīs? mitte id quod sciō: dīc quod rogō.
you you do not know ?? leave off that which I know: say what I ask.

[765] vestrī. cujus nostrī? Pamphilī. hem quid? Pamphilī?
of you pl. of whom of us ?? of Pamphilus. ah what ?? of Pamphilus ??

[766] echo an nōn est? rēctē ego has semper fūgī nūptiās.
hey or not is ?? rightly I these always I fled weddings.

- [767] [DAVUS SERVUS]: **ō facinus animaduertendum!** quid clāmitās?
o crime to be noticed! what are you shouting ??
- [768] quemne ego herī vīdī ad vōs afferrī vesperī?
whom ? I yesterday I saw to to you pl to be brought in the evening?
- [769] [MYSIS ANCILLA]: **ō hominem audācem!** vērum: vīdī Cantharam
o man bold! but: I saw Canthara
- [770] [DAVUS SERVUS]: suffarcinātam. dīs pol habeō grātiām
stuffed full. to the gods by Pollux I have thanks
- [771] [MYSIS ANCILLA]: cum in pariendō aliquot affuērunt līberae.
when in giving birth several were present free women.
- [772] [DAVUS SERVUS]: nē illa illum haud nōvit cuius causā haec incipit:
indeed that woman that man not knows of whom for the sake this begins:
- [773] 'Chremēs sī posūtum puerum ante aedīs vīderit,
'Chremes if having been placed boy before the house doors he will have seen,
- [774] suam gnātam nōn dabit: tantō hercle magis dabit.
his own daughter not he will give: by so much by Hercules more he will give.
- [775] [CHREMES SENEX]: nōn hercle faciet. nunc adeō, ut tū sīs sciēns,
not by Hercules he will do. now indeed, that you you may be knowing,
- [776] [DAVUS SERVUS]: nisi puerum tollis jam ego hunc in medium viam
unless the boy you lift now I this into middle road
- [777] prōvolvam tēque ibidem pervolvam in lutō.
I will roll forward you and in the same place I will roll over in the mud.
- [778] [MYSIS ANCILLA]: tū pol homo nōn ēs sōbrius. fallācia
you by Pollux man not you are sober. trickery
- [779] [DAVUS SERVUS]: alia aliam trūdit: jam susurrārī audiō
one another pushes: now to be whispered I hear
- [780] cīvem Atticam esse hanc. hem. 'coāctus lēgibus
citizen Athenian to be this one. ah. 'having been compelled by laws
- [781] eam uxōrem dūcet.' au obsecrō, an nōn cīvis est?
her as wife he will marry.' ah I beseech, or not a citizen is ??
- [782] [CHREMES SENEX]: joculārium in malum īsciēns paene incidi.
joking kind into evil unknowing almost I fell into.
- [783] [DAVUS SERVUS]: quis hic loquitur? **ō Chremē,** per tempus advenīs:
who here speaks ?? o Chremes, at the right time you arrive:
- [784] auscultā. audīvī jam omnia. anne haec tū omnia?
listen. I have heard already everything. or really ? these things you all ??
- [785] [CHREMES SENEX]: audīvī, inquam, ā p्रīncipiō. audīstīn, obsecrō? hem
I have heard, I say, from the beginning. have you heard ?, I beg? ah
- [786] [DAVUS SERVUS]: sceler! hanc jam oportet in cruciātum hinc abripī.
crimes! her now it is necessary into torture from here to be carried off.
- [787] hic est ille: nōn tē crēdās Dāvum lūdere.
this is that one: not you you may think Davus to play with.
- [788] [MYSIS ANCILLA]: mē miseram! nīl pol falsī dīxī, mī senex.
me wretched! nothing by Pollux of falsehood I said, my old man.
- [789] [CHREMES SENEX]: nōvī omnem rem. est Simō intus? est. nē mē attigās,
I know the whole matter. is Simo inside ?? is. do not me you may touch,
- [790] [MYSIS ANCILLA]: scelest. sī pol Glyceriō nōn omnia haec. . .
scoundrel. if by Pollux to Glycerium not all these.
- [791] [DAVUS SERVUS]: echo inepta, nescīs quid sit āctum? quī sciam?
hey foolish one, you do not know what may be having been done ?? how I may know ??
- [792] hic socer est. aliō pactō haud poterat fierī
this father in law is. by another way not he was able to be done
- [793] ut scīret haec quae voluimus. praedīcerēs.
that he might know these things which we wanted. you might foretell.
- [794] paulum interesse cēsēs ex animō omnia,
a little to matter you judge out of the mind all things,
- [795] ut fert nātūra, faciās an dē industriā?
as brings about nature, you may do or by deliberation ??

Crito Mysis Davus

- [796] [CRITO SENEX]: In hāc habitāsse plateā dictumst Chrÿsidem,
in this to have lived street it has been said Chrysis,
- [797] quae sēsē inhonestē optāvit parere hīc dītiās
who herself dishonorably she chose to acquire here riches
- [798] potius quam honestē in patriā pauper vīveret:
rather than honorably in the homeland poor man he might live:
- [799] ejus morte ea ad mē lēge rediērunt bona.
of her by death those to me by law have returned goods.
- [800] sed quōs perconter videō: salvēte. obsecrō,
but whom I may inquire I see: greetings. I beseech,
- [801] [MYSIS ANCILLA]: quem videō? estne hic Critō sōbrīnus Chrÿsidiſ?
whom do I see? is ? this Crito cousin of Chrysis?
- [802] is est. ō Mÿsis, salvē! salvus sīs, Critō.
he is. o Mysis, greetings! safe may you be, Crito.
- [803] [CRITO SENEX]: itan Chrÿsiſ? hem. nōs quidem pol miserās perdidit.
is it so ? Chrysis? ah. us indeed by Pollux wretched ones has ruined.
- [804] quid vōs? quō pactō hīc? satine rēctē? nōsne? sīc
what you? by what method here? enough? rightly? us ?? thus
- [805] [MYSIS ANCILLA]: ut quīmus, ajunt, quandō ut volumus nōn licet.
as we are able, they say, since as we wish not it is permitted.
- [806] [CRITO SENEX]: quid Glycerium? jam hic suōs parentīs repperit?
how about Glycerium? now this one her own parents has found?
- [807] [MYSIS ANCILLA]: utinam! an nōndum etiam? haud auspicātō hūc mē appulī;
would that! or not yet also? not at all auspiciously hither me I brought in;
- [808] [CRITO SENEX]: nam pol, sī id scīsem, numquam hūc tetulisseм pedem.
for by Pollux, if this I had known, never hither I had brought foot.
- [809] semper ejus dictast esse haec atque habitast soror;
always of her has been said to be this one and has lived sister;
- [810] quae illius fuēre possidet: nunc mē hospitem
which of that have been she possesses: now me guest
- [811] lītīs sequī quam id mihi sit facile atque ūtile
of lawsuits to pursue how this for me it may be easy and useful
- [812] aliōrum exempla commonent. simul arbitror
of others examples remind. at the same time I think
- [813] jam aliquem esse amīcum et dēfēnsōrem eī; nam ferē
now someone to be friend and defender to her; for generally
- [814] grandicula jam profectast illinc: clāmitent
rather grown now has set out from there: they may shout
- [815] mē sycophantam, hērēditātem persequī
me sycophant, inheritance to pursue
- [816] mendīcum. tum ipsam dēspoliāre nōn libet.
beggar. then herself to despoil not it pleases.
- [817] [MYSIS ANCILLA]: ō optime hospes! pol, Critō, antīquum obtinēs.
o best host! by Pollux, Crito, old fashioned you maintain.
- [818] [CRITO SENEX]: dūc mē ad eam, quandō hūc vēnī, ut videam. maximē.
lead me to her, since hither I have come, that I may see. by all means.
- [819] [DAVUS SERVUS]: sequare hōs: nōlō mē in tempore hōc videat senex.
I will follow these: I do not want me at the time this he may see old man.

Akt V

Chremes Simo

- [820] [CHREMES SENEX]: Satis jam satis, Simō, spectāta ergā tē amīciast mea;
enough now enough, Simo, having been tested toward you friendship is mine;
- [821] satis perīclī incēpī adīre: ūrandī jam finem face.
enough of danger I have begun to go toward: of begging now end make.

[822] dum studeō obsequī tibi, paene illūsī vītam filiae.
while I am eager to comply to you, almost I have jeopardized life of the daughter.

[823] [SIMO SENEX]: immō enim nunc cum maximē abs tē postulō atque ūrō, Chremē,
nay rather indeed now when most from you I demand and I beg, Chremes,

[824] ut beneficium verbīs initum dūdum nunc rē comprobēs.
that favor by words having been begun a short while ago now by deed you may confirm.

[825] [CHREMES SENEX]: vide quam inīquus sīs prae studiō: dum id efficiās quod libet,
see how unfair you may be because of zeal: while that you may bring about which it pleases,

[826] neque modum benignitātis neque quid mē ūrēs cōgitās;
nor limit of kindness nor what me you may ask you consider;

[827] nam sī cōgitēs remittās jam mē onerāre injūriīs.
for if you may consider you may refrain now me to burden with injuries.

[828] [SIMO SENEX]: quibus? at rogitās? perpulisti mē ut hominī adulēscēntulō
by which? but you ask repeatedly? you have compelled me that to a man young man

[829] [CHREMES SENEX]: in aliō occupatō amōre, abhorrentī ab rē uxōriā,
in other having been engaged in love, shrinking from the matter of marriage,

[830] filiam ut darem in sēditiōnem atque in incertās nūptiās,
daughter that I might give into discord and into uncertain marriages,

[831] ejus labōre atque ejus dolōre gnātō ut medicārer tuō.
of him by work and of him by pain for the son that I might heal your.

[832] impetrāstī: incēpī, dum rēs tetulit. nunc nōn fert: ferās.
you have prevailed: I began, while the matter has carried. now not allows: you may endure.

[833] illam hinc cīvem esse ajunt; puer est nātus: nōs missōs face.
her from here citizen to be they say: a boy is having been born: us sent away make.

[834] [SIMO SENEX]: per ego tē deōs ūrō, ut nē illīs animū indūcās crēdere,
by I you gods I beg, that not to them mind you may lead in to believe,

[835] quibus id maximē ūtilest illum esse quam deterriūm.
to whom this most it is useful that man to be as worst.

[836] nūptiārum grātiā haec sunt ficta atque incepta omnia.
of the marriages for the sake these things are having been made up and having been begun all.

[837] ubi ea causa quam ob rem haec faciunt erit adēmpta hīs, dēsinent.
when that cause which on account of matter these things they do will be taken away from these, they will cease.

[838] [CHREMES SENEX]: errās: cum Dāvō egomet vīdī jūrgantem ancillam. sciō. at
you are wrong: with Davus myself I saw arguing maid servant. I know. but

[839] vērō vultū, cum ibi mē adesse neuter tum praeſēnserant.
indeed by expression, when there me to be present neither then had perceived.

[840] [SIMO SENEX]: crēdō et id factūrās Dāvus dūdum praedīxit mihi; et
I believe and this about to do Davus just now has predicted to me; and

[841] nesciō quī id tibi sum oblītus hodiē, ac volū, dīcere.
I do not know how this to you I am having forgotten today, and I have wished, to say.

Davus Chremes Simo Dromo

[842] [DAVUS SERVUS]: Animō nūnciam ūtiōsō esse imperō. em Dāvum tibi!
in mind right now at ease to be I order. look Davus for you!

[843] [SIMO SENEX]: unde ēgreditur? meō praeſidiō atque hospitis. quid illud malīst?
whence does he go out? by my protection and of the guest. what that is bad?

[844] [DAVUS SERVUS]: ego commodiōrem hominem adventum tempus nōn vīdī. scelus,
I more suitable man arrival time not I have seen. villain,

[845] [SIMO SENEX]: quemnam hic laudat? omnis rēs est jam in vadō. cessō alloquī?
whom then this man does he praise? every thing matter is already in the ford. do I hesitate to address?

[846] [DAVUS SERVUS]: erus est: quid agam? ū salvē, bone vir. ehem Simō, ū noster Chremē,
the master is: what should I do? o greetings, good man. hey Simo, o our Chremes,

[847] omnia apparāta jam sunt intus. cūrāstī probē.
all things having been prepared already are inside. you have taken care well.

[848] ubi volēs accerse. bene sānē; id enim vērō hinc nunc abest.
when you will wish summon. well indeed; that indeed truly from here now is absent.

[849] [SIMO SENEX]: etiam tū hoc respondēs quid istīc tibi negōtīst? mihin? ita.
also you this do you answer what there for you is business? to me ?? yes.

- [850] [DAVUS SERVUS]: mihi? tibi ergō. modo intrōī. quasi ego quam dūdum rogem.
to me ?? to you therefore. just now I entered. as if I anything a little ago I should ask.
- [851] cum tuō gnātō ūnā. anne est intus Pamphilus? crucior miser!
with your son together. or whether is inside Pamphilus? I am tortured wretched!
- [852] [SIMO SENEX]: eho nōn tū dīxtī esse inter eōs inimīcitiās, carnufex?
hey not you you said to be between them enmities, executioner?
- [853] [DAVUS SERVUS]: sunt. cūr igitur hīc est? quid illum cēnsēs? cum illā lītigat.
they are. why therefore then here is? what him do you judge? with her he quarrels.
- [854] immo vērō indignum, Chremē, jam facinus faxō ex mē audiēs.
nay indeed unworthy, Chremes, now deed I will have caused from me you will hear.
- [855] nescioquid senex modo vēnit, ellum, cōfidēns catus:
someone or other old man just now has come, there he is, trusting shrewd:
- [856] cum faciem videās, vidētur esse quantīvī pretī:
when face you may see, he seems to be of any price:
- [857] trīstis sevēritās inest in vultū atque in verbīs fidēs.
sad severity is present in the face and in the words faith trust.
- [858] [SIMO SENEX]: quidnam apportat? nīl equidem nisi quod illum audīvī dīcere.
what then does he bring? nothing indeed except that which him I have heard to say.
- [859] quid ait tandem? Glycerium sē scīre cīvem esse Atticam. hem
what does he say at last? Glycerium himself to know a citizen to be Athenian. ah
- [860] Dromo, Dromō. quid est? Dromō. audi. verbum sī addideris. . . Dromō.
Dromo, Dromo. what is it? Dromo. listen. a word if you will have added. Dromo.
- [861] [DAVUS SERVUS]: audī obsecrō. quid vīs? sublīmem intrō rape hunc, quantum potest.
listen I beg. what do you want? aloft inside seize this man, as much as he can.
- [862] [DROMO LORARIUS]: quem? Dāvum quam ob rem? quia lubet. rape inquam. quid fēcī? rape.
whom? Davus for what on account of matter? because it pleases. seize I say. what have I done? seize.
- [863] [DAVUS SERVUS]: sī quicquam inveniēs mē mentītum, occīditō. nīl audiō.
if anything you will find me having lied, kill. nothing I hear.
- [864] [DROMO LORARIUS]: ego jam tē commōtum reddam. tamen etsī hoc vērumst? tamen.
I now you having been stirred I will make. nevertheless even if this is true? nevertheless.
- [865] [SIMO SENEX]: cūrā asservandum vīnctum, atque audīn? quādrupedem cōnstringitō.
see to to be kept guarded bound, and do you hear ?? four footed beast bind him fast.
- [866] age nūnciam: ego pol hodiē, sī vīvō, tibi
come on right now: I by Pollux today, if I live, to you
- [867] ostendam erum quid sit perīclī fallere,
I will show the master what it may be of danger to deceive,
- [868] et illī patrem. āh nē saevī tantō opere. o Chremē,
and to him the father. ah do not be cruel so great labor effort. o Chremes,
- [869] pietātem gnātī! nōnne tē miseret meī?
piety sense of duty of the son! surely not you feel pity for for me?
- [870] tantum labōrem capere ob tālem filium!
so great labor to take on on account of such a son!
- [871] age Pamphile, exī Pamphile: ecquid tē pudet?
come on Pamphilus, go out Pamphilus: anything at all you feel shame?

Pamphilus Simo Chremes

- [872] [PAMPHILUS ADULESCENS]: Quis mē vult? periī, pater est. quid aīs, omnium. . . ? āh
who me wants? I have perished, father is. what do you say, of all. ah
- [873] [CHREMES SENEX]: rem potius ipsam dīc ac mitte male loquī.
the matter rather itself say and stop badly to speak.
- [874] [SIMO SENEX]: quasi quicquam in hunc jam gravius dīcī possiet.
as if anything about this man already more seriously to be said could be able.
- [875] ain tandem, cīvis Glyceriumst? ita praedican.
do you say? then, a citizen Glycerium is? thus they proclaim.
- [876] 'ita praedican'? o ingentem cōfidentiam!
'thus do they proclaim? o huge confidence!'
- [877] num cōgitat quid dīcat? num factī piget?
whether does he consider what he may say? whether of the deed it repents him?

- [878] vide num ejus color pudōris signum usquam indicat.
see whether of him color of shame a sign anywhere shows.
- [879] adeō impotentī esse animō ut praeter cīvium
to such a degree powerless to be in mind that beyond of citizens
- [880] mōrem atque lēgem et suī voluntātem patris
custom and law and of his own will of the father
- [881] tamen hanc habēre studeat cum summō probrō!
nevertheless this woman to have he may be eager with highest disgrace!
- [882] [PAMPHILUS ADULESCENS]: mē miserū! hem modone id dēmum senstī, Pamphile?
me wretched! ah just now? this only then have you perceived, Pamphilus?
- [883] [SIMO SENEX]: ōlim istūc, ōlim cum ita animum induxtī tuum,
once that thing, once when so mind you led in your,
- [884] quod cuperēs aliquō pactō efficiendum tibi,
that you might desire in some way to be brought about to you,
- [885] eōdem diē istūc verbum vērē in tē accidit.
on the same day that thing word truly in you happens.
- [886] sed quid ego? cūr mē excruicō? cūr mē mācerō?
but what I? why me I torment? why me I waste away?
- [887] cūr meam senectūtem hujus sollicitō āmentiā?
why my old age of this with anxious madness?
- [888] an ut prō hujus peccātis ego supplicium sufferam?
or that for of this sins I punishment I may suffer?
- [889] immō habeat, valeat, vīvat cum illā. mī pater!
nay let him have, fare well, let him live with her. my father!
- [890] quid 'mī pater'? quasi tū hujus indigeās patris.
what 'my father'? as if you of this you may need of a father.
- [891] domus uxor līberī inventī invitō patre;
house wife children having been found with father;
- [892] adductī quī illam hinc cīvem dīcant: vīcerīs.
having been brought who that woman hence citizen they may say: you will have conquered.
- [893] [PAMPHILUS ADULESCENS]: pater, licetne pauca? quid dīcēs mihi? at
father, is it permitted? few things? what you will say to me? but
- [894] [CHREMES SENEX]: tamen, Simō, audī. ego audiam? quid audiam,
nevertheless, Simo, listen. I shall I hear ?? what I may hear,
- [895] [SIMO SENEX]: Chremē? at tandem dīcat. age dīcat, sinō.
Chremes? but at last let him speak. come on let him speak, I allow.
- [896] [PAMPHILUS ADULESCENS]: ego mē amāre hanc fateor; sī id peccārest, fateor id quoque.
I me to love this I confess; if that you may have sinned, I confess that also.
- [897] tibi, pater, mē dēdō: quidvīs oneris impōne, imperā.
to you, father, me I yield: whatever of burden impose, order.
- [898] vīs mē uxōrem dūcere? hanc vīs mittere? ut poterō feram.
do you wish me a wife to lead? this do you wish to send away? as I shall be able I may bear.
- [899] hoc modo tē obsecrō, ut nē crēdās ā mē allēgātum hunc senem:
in this way you I beseech, that not you may believe by me having been sent this old man:
- [900] sine mē expūrgem atque illum hūc cōram addūcam. addūcās? sine,
allow me I may clear myself and that man hither face to face I may bring. you may bring ?? allow,
father.
- [901] [CHREMES SENEX]: aequum postulat: dā veniam. sine tē hoc exōrem. sinō.
fair he asks: give pardon. allow you this I may obtain by begging. I allow.
- [902] [SIMO SENEX]: quidvīs cupiō dum nē ab hōc mē fallī comperiar, Chremē.
anything I desire while not by this me to be deceived I may be found out, Chremes.
- [903] [CHREMES SENEX]: prō peccātō magnō paulum supplicī satis est patrī.
for sin great a little of punishment enough is for the father.

Crito Chremes Simo Pamphilus

- [904] [CRITO SENEX]: Mitte ḍrāre. ūna hārum quaevīs **causa** mē ut faciam monet,
stop to pray. one of these whichever cause me that I may do advises,
- [905] vel tū vel quod vērumst vel quod ipsī cupiō **Glyceriō**.
or you or what is true or what for herself I desire for Glycerium.
- [906] [CHREMES SENEX]: Andrium ego **Critōnem** videō? certē is est. **salvus** sīs, **Chremē**.
the Andrian I Crito I see? certainly he is. safe you may be, Chremes.
- [907] quid tū Athēnās īsolēns? ēvēnit. sed hicinest **Simō?**
what you to Athens insolent one? it has happened. but this here is ? Simo?
- [908] hic. **Simō**. . . mēn quaeris? eho tū, **Glycerium** hinc cīvem esse aīs?
this. Simo. me? do you seek? hey you, Glycerium hence citizen to be you say?
- [909] [CRITO SENEX]: tū negās? itane hūc parātus advenīs? quā rē? rogās?
you deny? thus? hither prepared you come? by what thing? do you ask?
- [910] [SIMO SENEX]: tūne impūne haec faciās? tūne hīc hominēs adulēscēntulōs
you ? with impunity these things you may do? you ? here men young men
imperītōs rērum, ēductōs līberē, in fraudem illicis?
inexperienced of things, having been brought up freely, into fraud of the enticer?
- [911] sollicitandō et pollicitandō eōrum animōs lactās? sānun ēs?
by enticing and by promising of them minds you coax? sane are you?
- [912] ac meretrīcōs amōrēs nūptiīs congлūtinās?
and prostitute like loves with weddings you glue together?
- [913] [PAMPHILUS ADULESCENS]: periī, metuō ut sustet hospes. sī, **Simō**, hunc nōris satis,
I have perished, I fear that he may stand guest. if, Simo, this man you may have known enough,
- [914] [CHREMES SENEX]: nōn ita arbitrēre: bonus est hic vir. hic vir sit bonus?
not so you may judge: good is this man. this man may be good?
- [915] [SIMO SENEX]: itane attemperātē ēvēnit, hodiē in ipsīs nūptiīs
thus ? suitably it has happened, today in the very weddings
- [916] [PAMPHILUS ADULESCENS]: nī metuam patrem, habeō prō illā rē illum quod moneam probē.
if not I may fear father, I have for that thing that man what I may advise properly.
- [917] [CHREMES SENEX]: sȳcophanta. hem. sīc, **Critō**, est hic: mitte. videat quī siet.
trickster. ah. thus, Crito, is this: send away. let him see who he may be.
- [918] [CRITO SENEX]: sī mihi perget quae vult dīcere, ea quae nōn vult audiet.
if to me he will go on which he wants to say, those which not he wants he will hear.
- [919] ego istaec moveō aut cūrō? nōn tū tuum malum aequō animō ferās!
I those things I set in motion or I care? not you your evil with calm mind you may bear!
- [920] nam ego quae dīxī vēra an falsa audierim jam scīrī potest.
for I which I have said true or false I may have heard now to be known is able.
- [921] Atticus quīdam oīlim nāvī frāctā ad Andrum ējectus est
Athenian a certain once with ship broken to Andros having been cast is
- [922] et istaec ūnā parva vīrgō. tum ille egēns forte applicat
and that one together little maiden. then that man needy by chance applies himself
- [923] pīmū ad Chrīsydis patrem sē. fābulam inceptat. sine.
first to of Chrysis father himself. a story he begins. allow.
- [924] itane vērō obturbat? perge. Tum is mihi cognātus fuit
is it so ? indeed he confuses? go on. then he for me kinsman was
- [925] quī eum recēpit. ibi ego audīvī ex illō sēsē esse Atticum.
who him received. there I heard from that man himself to be Athenian.
- [926] qui eum recēpit. ibi ego audīvī ex illō sēsē esse Atticum.
who him received. there I heard from that man himself to be Athenian.
- [927] is ibi mortuust. ejus nōmen? nōmen tam cito? Phānia? hem
he there has died. of him name? name so quickly? Phania? ah
- [928] periī! vērum hercle opīnor fuisse Phāniā; hoc certō sciō,
I have perished! but by Hercules I think to have been Phania; this surely I know,
- [929] Rhamnūsium sē ajēbat esse. o Juppitēr! eadem haec, **Chremē**,
a Rhamnusian himself he said to be. o Jupiter! the same these, Chremes,
- [930] multī aliī in Andrō tum audīre. utinam id sit quod spērō! eho dīc mihi,
many others on Andros then to hear. would that that may be which I hope! hey say to me,
- [931] [CHREMES SENEX]: quid eam tum? suamne esse aibat? nōn. quōjam igitur? frātris filiam.
what her then? his own ? to be he said? not. of whom therefore now? of the brother daughter.

- [933] certē meast. quid aīs? quid tu aīs? arrige aurīs, Pamphile!
certainly is mine. what do you say? what you say? raise ears, Pamphilus!
- [934] [SIMO SENEX]: quī crēdis? Phānia illic frāter meus fuit. nōram et sciō.
how do you believe? Phania that man brother my was. I had known and I know.
- [935] [CHREMES SENEX]: is bellum hinc fugiēns mēque in Asiam persequēns proficīscitur:
he war from here fleeing me and into Asia pursuing sets out:
- [936] tum illam relinquere hīc est veritus. postillā prīmum audiō
then that woman to leave behind here has been afraid. after that first I hear
- [937] quid illō sit factum. vix sum apud mē: ita animus commōtust metū
what about him may have been done. hardly I am with me: so mind is disturbed by fear
- [938] [PAMPHILUS ADULESCENS]: spē gaudiō, mīrandō tantō tam repentinō hōc bonō.
with hope with joy, by wondering so great so sudden this good.
- [939] [SIMO SENEX]: ne istam multimodīs tuam invenīrī gaudēō. crēdō, pater.
indeed that woman in many ways yours to be found I rejoice. I believe, father.
- [940] [CHREMES SENEX]: at mī ūnus scrūpus etiam restat quī mē male habet. dignus ēs
but for me one scruple also remains which me badly holds. worthy you are
- [941] [PAMPHILUS ADULESCENS]: cum tuā religiōne, odium: nōdum in scirpō quaeris. quid istud est?
with your scruple religion, hatred: not yet in rush you seek. what that is?
- [942] [CHREMES SENEX]: nōmen nōn convenit. fuit hercle huic aliud parvae. quod, Critō?
name not fits. there was by Hercules for this woman another of the little girl. what, Crito?
- [943] numquid meministī? id quaerō. egon hujus memoriam patiar meae
anything ? do you remember? this I ask. I ? of this woman memory I may suffer of my own
- [944] [PAMPHILUS ADULESCENS]: voluntātī obstāre, cum ego possim in hāc rē medicārī mihi?
to pleasure to stand in the way, when I may be able in this matter to heal for myself?
- [945] nōn patiar heus, Chremē, quod quaeris, Pāsibulast. ipsast. east.
not I may suffer hey, Chremes, what you ask, Pasibula is. she herself is. she is.
- [946] ex ipsā mīliēns audīvī. omnīs nōs gaudēre hoc, Chremē,
from herself a thousand times I have heard. all we to rejoice this, Chremes,
- [947] [SIMO SENEX]: tē crēdō crēdere. ita mē di ament, crēdō. quod restat, pater. . .
you I believe to believe. so me gods may love, I believe. what remains, father.
- [948] jamdūdum rēs reddūxit mē ipsa in grātiā. o lepidum patrem!
long since matter has led back me herself into favor. o charming father!
- [949] [PAMPHILUS ADULESCENS]: dē uxōre, ita ut possēdī, nīl mūtat Chremēs? causa optimast;
about the wife, so that I have possessed, nothing changes Chremes? reason is best;
- [950] [CHREMES SENEX]: nisi quid patēr ait aliud. nempe id. scilicet. dōs, Pamphile, est
unless anything father says else. of course that naturally. dowry, Pamphilus, is
- [951] decem talenta. accipiō. properō ad filiam. eho mēcum, Critō;
ten talents. I accept. I hasten to daughter. hey with me, Crito;
- [952] nam illam mē crēdō haud nōsse. cūr nōn illam hūc trānsferrī
for that woman me I believe not at all to have known. why not that woman hither to be brought over
jubēs?
do you order?
- [953] [PAMPHILUS ADULESCENS]: rēctē admonēs: Dāvō ego istūc dēdam jam negōtī. nōn potest.
rightly you advise: to Davus I that I will give now of task. not is able.
- [954] quī? quia habet aliud magis ex sēsē et majus. quidnam? vīncutus est.
how so? because he has another more out of himself and greater. what indeed? bound is.
- [955] pater, nōn rēctē vīncutust. haud ita jussī. jube solvī, obsecrō.
father, not rightly is bound. not at all so I ordered. order to be loosed, I beg.
- [956] [SIMO SENEX]: age fiat. at mātūrā. eō intrō. o faustum et fēlīcem diem!
come on let it be done. but hurry. I go inside. o favorable and happy day!

Charinus Pamphilus Davus

- [957] [CHARINUS ADULESCENS]: Prōvīsō quid agat Pamphilus. atque eccum. aliquis mē forsitan
I look ahead what he may do Pamphilus. and also behold him. someone me perhaps
- [958] [PAMPHILUS ADULESCENS]: putet nōn putāre hoc vērum, at mihi nunc sīc esse hoc vērum libet.
may think not to think this true, but for me now thus to be this true it pleases.
- [959] ego deōrum vītam eāpropter sempiternam esse arbitror
I of the gods life for that reason everlasting to be I judge
- [960] quod voluntātēs eōrum propriae sunt; nam mī immortālitās
because pleasures of them own proper are; for for me immortality

- [961] partast, sī nūlla aegritūdō huic gaudiō intercesserit.
has been won, if no illness to this joy may have intervened.
- [962] sed quem ego mihi potissimum optem, nunc cui haec nārem,
but whom I for me especially I may choose, now to whom these things I may relate,
darī?
to be given ??
- [963] [CHARINUS ADULESCENS]: quid illud gaudīst? Dāvum videō. nēmōst quem māllem omnium;
what that are you glad ?? Davus I see. no one is whom I would prefer of all;
- [964] [PAMPHILUS ADULESCENS]: nam hunc sciō meā solidē sōlum gāvīsūrum gaudiā.
for this man I know with my fully only about to rejoice with joy.
- [965] [DAVUS SERVUS]: Pamphilus ubinam hīc est? Dāve. quis homōst? ego sum. o Pamphile.
Pamphilus where indeed here is ?? Davus. who the man is ?? I am. o Pamphilus.
- [966] [PAMPHILUS ADULESCENS]: nescīs quid mī obtigerit. certē; sed quid mi obtigerit sciō.
you do not know what to me may have befallen. certainly; but what to me has befallen I know.
- [967] et quidem egō. mōre hominum ēvēnit ut quod sim nānctus malī
and indeed I. by custom of men it has happened that what I may be having gotten of evil
- [968] [DAVUS SERVUS]: prius rescīscerēs tū quam ego illud quod tibi ēvēnit bonī.
earlier you might learn you than I that which to you has happened of good.
- [969] [PAMPHILUS ADULESCENS]: Glycerium mea suōs parentis repperit. factum bene. hem.
Glycerium my her own parents has found. deed done well. ah.
- [970] pater amīcus summus nōbīs. quis? Chremēs. nārrās probē.
father friend highest for us. who? Chremes. you tell well.
- [971] nec mora ūllast quīn eam uxōrem dūcam. num illic somniat
nor delay any is but that her as wife I may marry. whether that fellow dreams
- [972] [CHARINUS ADULESCENS]: ea quae vigilāns voluit? tum dē puerō, Dāve. . . āh dēsine!
those things which being awake he has wanted ?? then about the boy, Davus. ah stop!
- [973] [DAVUS SERVUS]: sōlus est quem dīlgant dī. salvus sum sī haec vēra sunt.
alone is whom they may love gods. safe I am if these things true are.
- [974] [CHARINUS ADULESCENS]: colloquar. quis homōst? Charīne, in tempore ipsō mī advenīs.
I may confer. who the man is ?? Charinus, in time itself to me you arrive.
- [975] bene factum. audīstī? omnia. age, mē in tuīs secundīs respice.
well done. have you heard ?? everything. come on, me in your favorable things look after.
- [976] tuus est nunc Chremēs: factūrum quae volēs sciō esse omnia.
yours is now Chremes: about to do which things you will wish I know to be all things.
- [977] [PAMPHILUS ADULESCENS]: meminī: atque adeō longumst illum mē exspectāre dum exeat.
I remember: and also to such a degree long it is him for me to wait until he may go out.
- [978] sequere hāc mē: intus apud Glycerium nunc est. tū, Dāve, abi domum,
follow this way me: inside at Glycerium now is. you, Davus, go away home,
- [979] properē, accerē hinc quī auferant eam quid stās? quid
quickly, summon from here who they may carry off her why do you stand ?? why
cessās? eō.
do you delay ?? I go.
- [980] [DAVUS SERVUS]: nē exspectētis dum exeant hūc: intus dēspondēbitur;
do not you may wait until they may go out to here: inside it will be betrothed;
- [980a] [PAMPHILUS ADULESCENS]: Tē exspectābam: est
you I was awaiting: there is
dē tuā rē quod agere
about your matter which to do
ego tēcum volō.
I with you I wish.
- [981] [DAVUS SERVUS]: intus trānsigētur sīquid est quod restet. plaudite!
inside it will be settled if anything is which may remain. applaud!
- [981a] [PAMPHILUS ADULESCENS]: operam dedi nē mē esse
effort I gave lest me to be
oblītum dīcās tuae
having forgotten you may say to your
gnātae alterae.
daughter other.
- [982a] tibi mē opīnor invēnisse dignum tē atque illā virum. Āh,
for you me I think to have found worthy of you and also of that woman a man. ah,
- [983a] [CHARINUS ADULESCENS]: periī, Dāve, dē meō amōre ac vītā nunc sors tollitur.
I have perished, Davus, about from my love and life now lot is removed.

- [984a] [CHREMES SENEX]: nōn nova istaec mihi condicō est, sī voluisse, Pamphile.
not new that thing for me condition is, if I had willed, Pamphilus.
- [985a] [CHARINUS ADULESCENS]: occidī, Dāve. mane. periī. id quam ob rem nōn volū
I am undone, Davus. wait. I have perished. that thing which on account of matter not I have wished
ēloquar:
I may tell:
- [986a] [CHREMES SENEX]: nōn idcircō quod eum omnīnō affinem mihi nōllem. . . hem! tacē.
not for that reason that him entirely relative by marriage to me I might not wish. ah! be silent.
- [987a] sed amīcitia nostra quae est ā patribus nostrīs trādita
but friendship our which is by fathers our having been handed down
- [988a] nōbīs, aliquam partem studuī adauctam trādī līberīs.
to us, some part I was eager having been increased to be handed over to children.
- [989a] nunc cum cōpiā ac fortūnā utrīque ut obsequerer dedit,
now with abundance and fortune to both that I might comply has given,
- [990a] dētetur. bene factum. adī atque age hominī grātiās. salvē, Chremēs,
let it be given. well done. go to and also do it for the man thanks. hail, Chremes,
- [991a] [CHARINUS ADULESCENS]: amīcōrum mēōrum omnium cārissime.
of friends of mine of all dearest.
- [992a] quod mihi nōn minus est gaudiō quam id quod volō
which for me not less is for joy than that which I want
- [993a] quod abs tē expetō:
which from you I seek:
- [994a] mē repperisse ut habitus antehāc fuī tibi.
me to have found that having been considered before now I have been by you.
- [995a] [CHREMES SENEX]: animum, Charīne, quod ad cumque applīcāverīs
mind, Charinus, to what to you soever you may have applied
- [996a] studium exinde ut erit tūte exīstimāberis.
zeal from there as it will be you yourself you will be judged.
- [997a] id ita esse facere conjectūram ex mē licet:
that so to be to make a conjecture from me it is permitted:
- [998a] aliēnus abs tē tamen quis tū essēs nōveram.
a stranger from you nevertheless someone you you were I had known.
- [999a] [CHARINUS ADULESCENS]: ita rēs est. gnātam tibi meam Philūmenam
thus thing matter is. daughter to you my Philumena
- [1000a] [CHREMES SENEX]: uxōrem et dōtis sex talenta spondeō.
as wife and of dowry six talents I promise.