

**ADNOMINATIO IN THE PLAYS OF
PLAUTUS: WITH SPECIAL
REFERENCE TO QUESTIONS OF
PRONUNCIATION AND
ORTHOGRAPHY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649231614

Adnominatio in the Plays of Plautus: With Special Reference to Questions of Pronunciation and Orthography by Edward Buckham Taylor Spencer

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Cover @ 2017

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To The University of Michigan
With the Compliments
of the Author.

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ADNOMINATIO

IN

Yennell College

THE PLAYS OF PLAUTUS

WITH SPECIAL REFERENCE TO QUESTIONS OF

PRONUNCIATION AND ORTHOGRAPHY

BY

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ROME

1906

313 p. 11 v. 3

INTRODUCTION.

The essential nature of paronomasia and allied figurae is such that in each and every case where they are used they necessarily contain evidence of greater or less value pertaining to questions of pronunciation and orthography.

If one were in doubt as to the pronunciation of "Suffolk" in Shakespeare's time, he could find in the pun in Henry the Sixth, Part II, I, 1. 124, a probable indication of the loss of the letter L,

"For Suffolk's duke, may he be suffocate."

It is reasonable to expect that an examination of the writings of any author often using this figure will reveal at least some valuable evidence in regard to the usage of the period represented by him.

The purpose of this paper is a study of the examples of adnominatio in the plays of Plautus, for the purpose of discovering what evidence they present bearing on questions of pronunciation and orthography. Interesting and attractive as other Plautine questions connected with the figure may be, they will receive no consideration further than will be necessary in giving a general view of the material of our investigation.

This study suggests the use of the figure by other authors, but inasmuch as their examples do not pertain to our subject no attention will be paid to them. The relation of this figure to questions of textual criticism does not call for extended consideration here, neither does the discussion of the theory and history of questions of pronunciation and orthography properly come within the scope of this paper. We are seeking what information on those questions may be obtained from adnominatio.

THE DEFINITION OF ADNOMINATIO.

Adnominatio, otherwise written *adgnominatio*, *agnominatio*, *an-nominatio*, is uniformly recognized as a Latin name for the rhetorical figure called *παρονομασία* by the Greeks.

"Alterum genus est, quod habet parvam verbi immutationem, quod in littera positum Graeci vocant *παρονομασίαν*." Cic. *de Or.*, II, 256.

"Hinc est *παρονομασία*, quae dicitur *adnominatio*." Quint. *Inst.*, IX, 3, 66.

Other less familiar names were also recognized.

"*Παρονομασία* est secundum praedictum verbum positio alterius, ipso poscente sensu, . . . Latine dicitur *adnominatio* vel *adfectio*." Iul. Rufin. (?) *de Schem. Lex.* 15.

"Παρονομασία. *Supparile* est, alia aequisono si nomine dicas." *Carmen de Fig.* 109.

It can not be expected that the authorities will be unanimous in their definition of any term, nor do the rhetoricians and grammarians agree entirely in regard to what is to be included under the head of *adnominatio*.

Concerning this figure Auct. *ad Herenn.* IV, 29-31 says:—

"*Adnominatio* est, cum ad idem verbum acceditur commutatione vel† unius litterae aut litterarum aut ad res dissimiles similia verba adcommo-
dantur. Ea multis et variis rationibus conficitur. Attenuatione aut complexione eiusdem litterae sic: 'Hic, qui se magnifice iactat atque ostentat, venit ante, quam Romam venit.' Et ex contrario: 'Hic, quos homines alea vincit, eoe ferro statim vincit.' Productione eiusdem litterae hoc modo: 'Hunc *āvium*' dulcedo ducit ad *āvium*.' Brevitate eiusdem litterae hoc modo: 'Hic temetipsum videtur esse honoris cupidus, non tantum tamen *cūriam* diligit, quantum *Cūriam*.' Addendis litteris hoc pacto: 'Hic sibi posset temperare, nisi amori mallet obtemperare.' Demendis litteris sic: 'Si *lenones* vitasset tamquam *leones*, vitae tradidisset se.' Transferendis litteris sic: 'Videte, iudices, utrum homini *novo* an *vano* credere malitis.' Commutandis hoc modo: 'Deligere oportet, quem velis diligere.' Hae sunt *adnominatioes*, quae in litterarum brevi commutatione aut productione aut transactione aut aliquo huiusmodi genere versantur. Sunt autem aliae, quae non habent tam propinquam verborum similitudinem et tamen dissimiles non sunt; quibus de generibus unum est huiusmodi: 'Quid veniam, qui *sim*, quem *insimulem*, cui *prosim*, quae postulem, brevi cognoscetis.' Nam hic est in quibusdam verbis quaedam similitudo non tam adfectata, quam illae superiores, sed tamen adhibenda nonnumquam. Alterum genus huiusmodi: 'Demus operam, *Quirites*, ne omnino *conscripti* patres *circumscripti* putentur.' Haec *adnominatio* magis accedit ad similitudinem quam superior, sed minus quam illae superiores, propterea quod non solum additae, sed uno tempore demptae quoque litterae sunt. Tertium genus est, quod versatur in casuum commutatione aut unius aut plurimum nominum. Unius nominis hoc modo: '*Alexander* Macedo summo labore animum ad virtutem a pueritia confirmavit. *Alexandri* virtutes per orbem terrae cum laude et cum gloria vagatae sunt. *Alexandrum* omnes maxime metuerant, idem plurimum dilexerunt. *Alexandro* si vita data longior esset, trans Oceanum† *Macedonum* transvolasset.' Varie hic unum nomen in commutatione casuum volutatum est. Plura nomina casibus commutatis hoc modo facient *adnominatioem*: '*Ti. Gracchum* rem publicam administrantem prohibuit indigna nex diutius in eo commorari. *C. Graccho* similis occisio est oblata, quae virtutis amantissimum subito de sinu civitatis eripuit. *Saturninum* fide captum

† Long and short vowels are not distinguished by marks in this paper except in a few cases where the quantity is especially noteworthy.

malorum perfidia vita privavit. Tuus, o Druse, sanguis domesticos parietes et vultum parentis aspersit, Sulpicio qui paulo ante omnia concedebant, eum brevi spatio non modo vivere, sed etiam sepeliri prohibuerunt."

Quintilian following the author of the *Ad Herennium*, at least in part, says in *Inst.* IX, 3, 66-73:

"Tertium est genus figurarum, quod aut similitudine aliqua vocum aut paribus aut contrariis convertit in se aures et animos excitat. Hinc est *παρονομασία*, quae dicitur *adnominatio*. Ea non uno modo fieri solet: ex vicinia quaedam praedicti nominis ducta casibus declinatis, ut Domitius Afer pro Cloatilla: 'Muller omnium rerum inperita, in omnibus rebus infelix.' Et cum verbo idem verbum plus significans subiungitur: 'Quando homo hostis, homo.' . . . *Παρονομασία* contrarium est, quod eodem verbo quasi falsum arguitur: 'Quae lex privatis hominibus esse lex non videbatur.' Cui confinis est quae *ἀντανόημα* dicitur, eiusdem verbi contraria significatio. Cum Procleius quereretur de filio, quod is mortem suam 'expectaret,' et ille dixisset, se vero non *expectare*: 'Immo,' inquit, 'rogo *expectes*.' Non ex eodem, sed ex vicino diversum accipitur, cum '*supplicio*' afficiendum dicas, quem '*supplicatione*' dignum iudicaris. Aliter quoque voces aut eadem diversa in significatione ponuntur aut productione tantum vel correptione mutatae: . . . eoque exempla vitandi potius quam imitandi gratia pono: '*Amari* iucundum est, si curetur, ne quid insit *amari*.' '*Avium* dulcedo ad *avium* ducit,' et apud Ovidium ludentem: 'Cur ego non dicam, *Furia*, te *furiam*?' Cornificius hoc *traductionem* vocat, videlicet alterius intellectus ad alterum. Sed elegantius, quod est positum in distinguenda rei proprietate: 'Hanc rei publicae pestem paulisper reprimi, non in perpetuum *comprimi* posse.' Et quae praepositionibus in contrarium mutantur: 'Non *emissus* ex urbe, sed *inmissus* in urbem esse videatur.' Melius atque acrius, quod cum figura iucundum est, tum etiam sensu valet: 'Emit *morte immortalitatem*.' Illa leviora: 'Non *Pisonum*, sed *pistorum*' et 'Ex *oratore arator*.' Pessimum vero: 'Ne patres *conscripti* videantur *circumscripti*.' '*Raro evenit*, sed vehementer *venit*.' Sed contingit, ut aliqui sensus vehemens et acer venustatem aliquam non eadem ex voce non dissona accipiat. . . . Pater meus contra eum, qui se legationi immortitum dixerat, deinde vix paucis diebus insumptis re infecta redierat: 'Non exigo ut *immoriaris* legationi: *immorare*.'"

With these compare Cic. *de Or.* II, 256; Rutil. Lup. I, 3; Alex. Numen. (Walz, VIII, p. 477); Herodian. (Walz, VIII, p. 595); Aquil. Rom. 27; Plot. (Keil, VI, p. 458); Donat. (Keil, IV, p. 398); Charis. (Keil, I, p. 282); Pomp. (Keil, V, p. 303); Phoebam. (Walz, VIII, p. 500); Mart. Cap. 40; Diom. (Keil, I, p. 446); Tiber. (Walz, VIII, p. 556-557).

The earlier writers lay stress on the forms used in *adnominatio*; the

later ones on the meaning of the words. See Alex. Numen., Herodian., Pomp., Mart. Cap., Tiber., ll. cc. Nöcke, *Rhein. Mus.* III (1829), p. 326, is not warranted in regarding a contrast in meaning as an essential element of adnominatio.

Few call special attention to the ethos of the figure.

Auct. *ad Herenn.* IV, 32, says:—"Haec tria proxima genera exornationum, quorum unum in similiter cadentibus, alterum in similiter desinentibus verbis, tertium in adnominacionibus positum est, perraro sumenda sunt, cum in veritate dicimus, propterea quod non haec videntur reperiri posse sine elaboratione et sumptione operae; eiusmodi autem studia ad delectationem, quam ad veritatem videntur adcommodiora. Quare fides et gravitas et severitas oratoria minuitur his exornacionibus frequenter conlocatis et non modo tollitur auctoritas dicendi, sed offenditur quoque in eiusmodi oratione, propterea quod est in his lepos et festivitas, non dignitas neque pulchritudo. Quare, quae sunt ampla atque pulchra, diu placere possunt; quae lepida sunt et concinna, cito satietate adficiunt aurium sensum fastidiosissimum. Quomodo igitur, si crebro his generibus utemur, puerili videbimur elocutione delectari, item, si raro interseremus has exornaciones et in causa tota varie dispergemus, commode luminibus distinctis illustrabimus orationem."

See also Auct. *ad Herenn.* IV, 21; Quint. *Inst.* IX, 3, 69, 72; Fronto, *Ad Antonin.* II, 6.

A comparison of the definitions and examples of the rhetoricians and grammarians shows that the ancients understood adnominatio or paronomasia to include all those figures which were dependent on the iteration of sound produced by the intentional use of words alike or nearly alike in form but different in meaning, or of those words that were somewhat different in form but of the same or nearly the same meaning. It was a matter of no essential importance whether the likeness or similarity in form was the result of accident, of etymology, or of inflection. We therefore find under the general head of adnominatio the figure known as *transductio* or *ἀντανάλασις*, in which the same word is used in a different sense. Quint. *Inst.* IX, 3, 68; Phoebam., Tiber., ll. cc.

Derivatio, *παρηγητων*, the *figura etymologica*, furnishes examples most numerous and varied in form. See Auct. *ad Herenn.* IV, 29-30; Cic. *de Or.* II, 256; Quint. *Inst.* IX, 71-72; and Rutil. Lup.; Alex. Numen.; Aquil. Rom.; Phoebam.; Diom., ll. cc.

Polyptoton, a variation of forms by inflection, is distinctly recognized as a division of adnominatio by Auct. *ad Herenn.* IV, 30; Quint. *Inst.* IX, 3, 66.

Homoeoptoton, the figure derived from the repeated use of the same case, and *homoeoteleuton*, produced by the use of words with the same or similar endings, are discussed in close connection with adnominatio by the rhetoricians and grammarians and furnish some examples that

must be included under that head. See Auct. *ad Herenn.* IV, 28, 32; Quint. *Inet.* IX, 3, 77-78. Such a classification is made on good authority, as has been shown above, and is required by necessity, for all these various forms alike derive their force from the same principle, the intensive repetition of the same or similar sounds whether with the same or different meanings. See Volkmann *ap. v. Müller, Handbuch d. klass. Altertumswiss.* II, 3, 3d ed., pp. 45-46.

An earnest effort has been made to obtain a correct definition of the term *adnominatio*, but if this object has not been fully attained, the results of our principal study can scarcely be affected seriously, because of the fact that our investigation is not concerned primarily with *adnominatio* itself but rather with questions of pronunciation and orthography in the light shed upon them by figures of speech based upon the principle of repetition of sound.

THE NATURE OF THE EVIDENCE EMPLOYED.

The nature of *adnominatio* does not encourage us to expect definite and positive conclusions as the result of a consideration of our subject. If this figure were always based on words pronounced exactly alike it would furnish indubitable evidence as to pronunciation and orthography. But such examples are rare. Many differ slightly, while others have only a little resemblance. Consequently, the strongest argument that can be fairly employed in any given case is that, an example of *adnominatio* being intended by the author, he would wish it to be as effective as possible, and it would be the more effective by just so much as the two words might be more nearly alike. Therefore we are warranted in expecting that words employed in an example of *adnominatio* shall have as nearly the same pronunciation as the laws of the language allow. But one must never fail to recognize the fact that differences, whether small or great, are not inconsistent with our figure and are usually found in its examples. These reasons prevent our claiming for our conclusions any more authority than that of probability.

THE COLLECTION OF EXAMPLES IN PLAUTUS.

In the definition of our term we have no choice. That has been given to us by the authorities who were best able to understand the usage of the language. The application of our information is more difficult. No one can hope to make a complete and accurate collection of the examples of the figure in any author, because of the varying degrees of similarity in the form of words that he will meet with, and also because of the impossibility of determining the exact intent of the writer. While in one case the unusual similarity of the words and the conscious effort required in bringing them into relation with each other

may be so marked as to force the conviction upon us that a figure was there intended and recognized, in another place we may not be able to decide whether the similarity is sufficient to warrant our counting it as an example of the figure. Again, it will be hard to determine whether the similarity, which may be almost complete, was intended or was, on the other hand, wholly unthought of by either writer or reader and consequently, not effective. Especially will one find it difficult to decide in regard to pronouns, pronominal adjectives and particles, but it is quite plain that in very many cases neither the simple sense of the passages nor emphasis will account for words being used as they are.

It is fair to admit that some of the examples recognized in this paper might be rejected by insistent criticism if they should be judged on their own merits and by themselves alone. But in no case has one been regarded as coming within our definition of *adnominatio* if its claims have seemed somewhat doubtful, unless it has been fully supported by the general usage of Plautus or by specific examples with a definite bearing on the question.

The examples in the lists which are to follow have been selected out of the hundreds at hand and presented as illustrations of the various points under consideration. There has been no intention nor thought of making all the lists or any one of them complete. To have done so would have increased the size of the work beyond all reasonable limits without any special advantage. In almost every instance the single example now stands for the many.

THE FREQUENCY OF *ADNOMINATIO* IN PLAUTUS.

All the plays and fragments of Plautus have been repeatedly examined in order to insure our collection of examples of *adnominatio* being as complete as possible. But accuracy has been sought no less than completeness, and no example has been included in the list unless both similarity of form and intent of the writer have seemed thoroughly manifest in it. Moreover, all cases in which there is a serious doubt as to the reading of the text have been omitted. It is fortunate that very few of those thus rejected would have had any important bearing on our study further than to support arguments abundantly sustained by other and unobjectionable examples.

The list as finally made out contains 3,252 examples. This is 16 per cent. as many as there are verses in the author, if one eliminates from the count the numbers representing long passages of doubtful authenticity, as the Prologue of the *Captivi*, long lacunae, as in the *Cistellaria*, and those fragments which consist of a single word each. Only three plays vary more than 2 per cent. from the average. The *Captivi* has 21 per cent.; the *Mercator* and the *Mostellaria* 12 per cent. each.