



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES.

ON A PASSAGE IN THE TRINUMMUS.

Dei dívites sunt, deós decent opuléntiae
Et fáctiones ; vérum nos homúnculi
Vatillum animai ; quam quom extemplo emísimus
Aequó mendicus átque ille opulentíssimus
Censétur censu ad Áccheruntem mórtuos.

(Plaut. Trin. 490-495.)

In view of the many emendations proposed for this passage, I beg leave to submit the following conjecture, namely, *vitella* or *vitellula*, a substitute for the initial word in line 492. These words, diminutives of *vita*, present several possible readings, and these I shall endeavor to defend after a brief review of the diminutives.

Diminutives of the second or third order may be formed from substantives of the first or second declension that have already become diminutives by the addition of the suffixes *-la* and *-lus* with the connecting vowel *u*. (Vid. Kühner, *Ausf. Gramm.* I, §223β & η.) *Vita* would thus pass through the following stages : 1 *vita*, 2 *vitula*, 3 *vitella*, 4 *vitellula*, just as 1 *cista*, 2 *cistula* (Amph. 420), 3 *cistella* (Rud. 1109), 4 *cistellula* (Rud. 391). Hence there seems no objection to the formation of the words.

It is needless to speak of the emendations already proposed, as this may be found in the last Ritschl edition (Schöll, 1884), *Appendix critica* l. c. The manuscripts offer, A *satillum*, (B, C, D, Z) *sal illum* or *sal illu*, whence Loewe has conjectured *Vatillum* (*Batillum*), and (F) *tantillum*. These words bear a strong resemblance to one another, and confusion is easy. Assuming *vitellam* to have been the original, it is an easy step to *vatillum*, thence to the errors of *sal illum*, *satillum*, seeing that *vitella* would be ἀπ. λεγ., while *vatillum* is elsewhere accredited. Here the confusion is among letters greatly similar, and one readily made by a copyist in transcription. I am, therefore, inclined to think *vitella* may have been the original reading. These words give us an intelligent reading, which is somewhat obscure with the other conjectures save that of Fritsche, *scintilla*, or *scintillula*, adopted

by Brix, which is, however, '*longius a fide memoriae.*' The readings will now be taken up separately.

1. Vérum nos homúnculi,
Vitéllam et animam quí quom extemplo emísimus.

The punctuation is changed from that found in the Ritschl edition, and the two words *Vitellam et animam* drawn into the relative clause. The deviations from the manuscript are slight, namely, *lanimam* for *animae* or *anime*, and the insertion of *et*. The redundancy causes no objection, as Plautus frequently uses synonyms, with or without connecting particles (vid. Lorenz, Einl. Pseud. p. 43, Anm. 40, and Brix, Trin. 302).

2. Vérum nos homúnculi,
Vitéllulam animam quí quom extemplo emísimus.

Here the diminutive of the third order is used, and the substantives placed asyndetically.

3. Vérum nos homúnculi,
Vitéllulæ animam quí quom extemplo emísimus.

The diminutive of the third order is again used, and *anima* in the signification *breath*.

4. Vérum nos homúnculi,
Vitéllulam animæ quí quom extemplo emísimus.

And lastly, *animæ* of the manuscripts may be retained, *vitellula* assuming the transferred sense of *vita* = *victus*, a peculiarly Plautine use of the word.

All the above readings avoid the hiatus, and seem to adhere to Plautine usage. The translation is relieved of heaviness and obscurity, and rendered easy and intelligent. The omission of *sumus* may be justified by the strong contrast the verse bears to *Dei dívites sunt*, whence it may be easily supplied (vid. Brix, Trin. 535, and Anhang to this passage).

I should then propose the following reading :

Dei dívites sunt, deós decent opuléntiæ
Et fáctiones ; vérum nos homúnculi,
Vitéllam et animam quí quom extemplo emísimus
Aequó mendicus átque ille opulentíssimus
Censétur censu ad Ácheruntem mortuos.