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Latin 530 Roman Drama  
26 Oct 2016  
Reception of Terence

During Terence's Lifetime:

Prologue to *Heauton Timorumenos*, Terence (195-159 BCE)

*nam quod rumores distulerunt malevoli  
multas contaminasse Graecas dum facit  
paucas Latinas, factum id esse hic non negat  
neque se pigere et deinde facturum autumat.  
habet bonorum exemplum, quo exemplo sibi  
licere facere quod illi fecerunt putat.  
tum quod malevolus vetus poeta dicitat  
repente ad studium hunc se applicasse musicum,  
amicum ingenio fretum, haud natura sua,  
arbitrium vostrum, vostra existumatio  
valebit. quare omnis vos oratos volo  
ne plus iniquom possit quam aequom oratio. (16-27)*

For as to the fact that **malicious** people have spread rumors that he [the playwright] has **contaminated** many Greek [plays] while making few Latin ones, he does not deny that it was done nor does he weaken and finally he asserts it will happen again. He has the example of good men, by which example he thinks it is permitted to him to do what they did. Then as to the fact that the malicious old poet says that suddenly to the study of music this one has applied himself, **relying on the talent of his friends, not his own nature**, your judgement, your estimation will prevail. Therefore I wish you all to be persuaded, may the speech of the unjust not have more power than the speech of the just.

*Lives of Illustrious Men. Poets. Terence, Suetonius (69-122 CE)*

*“Eunuchus” quidem bis die acta est meruitque pretium quantum nulla antea cuiusquam comoedia, id est octo milia nummorum; propterea summa quoque titulo ascribitur. Nam “Adelphorum” principium Varro etiam praefert principio Menandri.*

The “Eunuch” even twice in a day was acted and not any comedy before of anyone earned a price so much, i.e. eight thousand coins; for this reason the sum also is written on the titlepage. Indeed Varro prefers the beginning of the “Adelphoe” above the beginning of Menander.

Both Written and in Revival (Late Republic to Early Empire):

*Lives of Illustrious Men. Poets. Terence, Suetonius (69-122 CE)*

*Hunc Afranius quidem omnibus comicis praefert scribens in “Compitalibus”:  
Terenti non similem dicas quempiam.*

*Vulcatius autem non solum Naevio et Plauto et Caecilio, sed Licinio quoque et Atilio postponit.*

This one Afranius indeed prefers to all comics, writing in his “Compitalia”:

You would not call anyone similar to Terence.

Vulcatius however puts him after not only Naevius and Plautus and Caecilius, but also after Licinius and Atilius.

*Cicero in “Limone” hactenus laudat:*

*Tu quoque, **qui solus lecto sermone**, Terenti,  
Conversum expressumque Latina voce Menandrum  
In medium nobis **sedatis vocibus** effers,  
Quiddam **come** loquens atque **omnia dulcia** dicens.*

*Item C. Caesar:*

*Tu quoque, tu in summis, o dimidiate Menander,  
Poneris, et merito, **puri sermonis amator**.  
Lenibus atque utinam scriptis adiuncta foret vis,  
Comica ut aequato virtus polleret honore  
Cum Graecis neve hac despectus parte iaceres!  
Unum hoc maceror ac doleo tibi desse, Terenti.*

*Haec Suetonius Tranquillus.*

Cicero in the “Limo” praises him this far:

You also, Terence, who **alone in choice speech** bear Menander converted and expressed in Latin voice into the middle for us with **sedate voices**, speaking each **graciously** and saying all **sweet words**.

In the same way Gaius Caesar:

You also, you in the highest, O half Menander, may you be placed, and justly, **lover of pure speech**. Would that force also be joined to your graceful writings, that comic power be strong in equal honor with the Greeks or not scorned in this function you lie! I am hurt or I grieve that this one thing is lacking to you, Terence.

These Suetonius Tranquillus.

*De Lingua Latina*, Varro (116-27 BC)

*De Inventione*, Cicero (106-43 BC)

*Argumentum est ficta res, quae tamen fieri potuit. Huiusmodi apud Terentium:  
Nam is postquam excessit ex ephebis . . .*

Argumentum is a fictitious matter, which nevertheless could have been. Of this sort in Terence:

“For he after he had left from the boys’ school . . .” (1.27)

*Epistles*, Horace (65-8 BCE)

*Ennius et sapiens et fortis et alter Homerus,  
ut critici dicunt, leviter curare videtur,  
quo promissa cadant et somnia Pythagorea.  
Naevius in manibus non est et mentibus haeret  
paene recens? adeo sanctum est vetus omne poema.  
ambigitur quotiens, uter utro sit prior, aufert  
Pacuvius docti famam senis, Accius alti,  
dicitur Afrani toga convenisse Menandro,  
Plautus ad exemplar Siculi properare Epicharmi,  
vincere Caecilius gravitate, **Terentius arte.***

Ennius both wise and brave and a second Homer, as the critics say, seems to care lightly, to where his promises and Pythagorean dreams fall. Is not Naevius in our hands and clinging in our minds nearly recently? So holy is every old poem. As often as it is called into question, which is before the other, Pacuvius bears off the fame of the learned old one, Accius of the lofty one, it is said that the toga of Afranius fit Menander, Plautus hurried after the exemplar of Sicilian Epicharmus, Caecilius wins for dignity, **Terence for art.** (*Ep.* 2.1.50-9)

#### As a School Text (Antiquity)

*Institutio Oratoria*, Quintillian (35-100 CE)

... licet Terenti scripta ad Scipionem Africanum referantur (**quae tamen sunt in hoc genere elegantissima**, et plus adhuc habitura gratiae si intra versus trimetros stetissent) ...

... granted that the works of Terence are attributed to Scipio Africanus (**which nevertheless are in this genre the most elegant**, and would have still more esteem if they had stood inside trimeter verses) ... (10.1.99)

#### As Part of the Educational Cannon (2<sup>nd</sup>-4<sup>th</sup> centuries CE)

Cicero, Sallust, Virgil, Terence

Commentaries of Donatus (mid-4<sup>th</sup> century), Eusebius (5th-6th centuries), et. al.

Jerome (c.347-420 CE) & Augustine (354-430)

#### As Manuscript (5<sup>th</sup>-15<sup>th</sup> centuries CE)

*Codex Bezae Cantabrigiae* (c.500)

The gamma family of illustrated medieval manuscripts (early 9<sup>th</sup>-12<sup>th</sup> centuries CE)

Hrotsvit of Gandersheim (10th century CE)

In Revival & in Translation

(1485-1510 CE)

In Translation (1530s onwards)





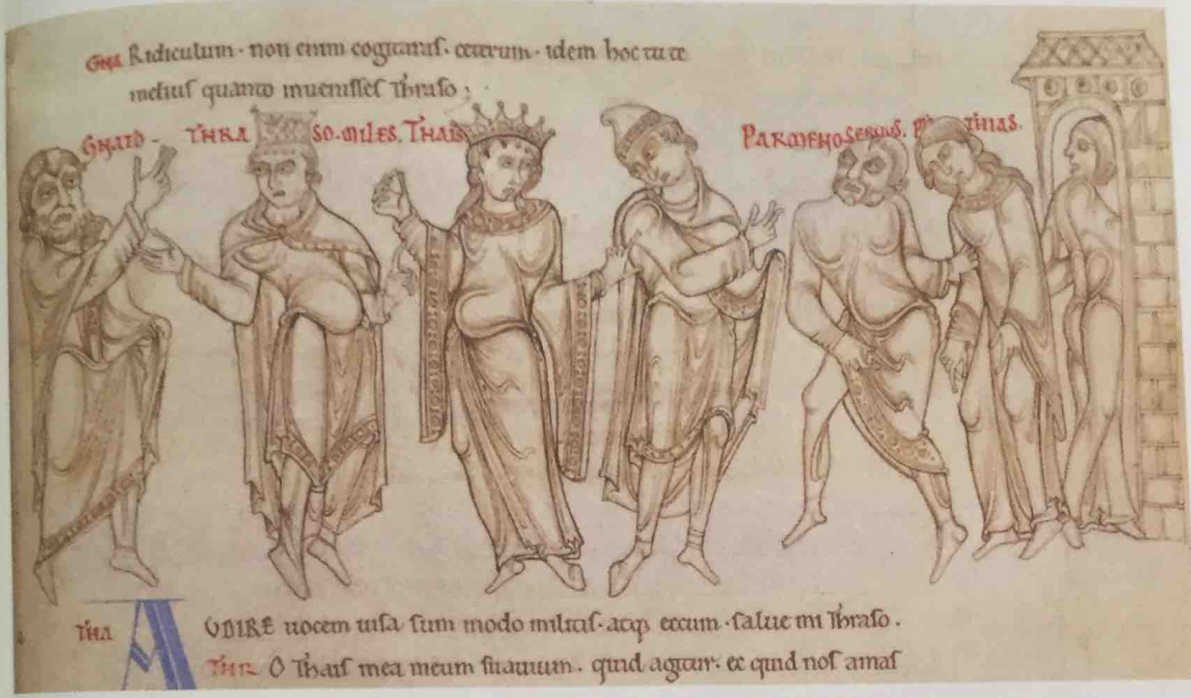


FIGURE 16 Oxford, Bodleian Library, MS Auct. F. 2. 13, f. 47r (Eu. 3.2).

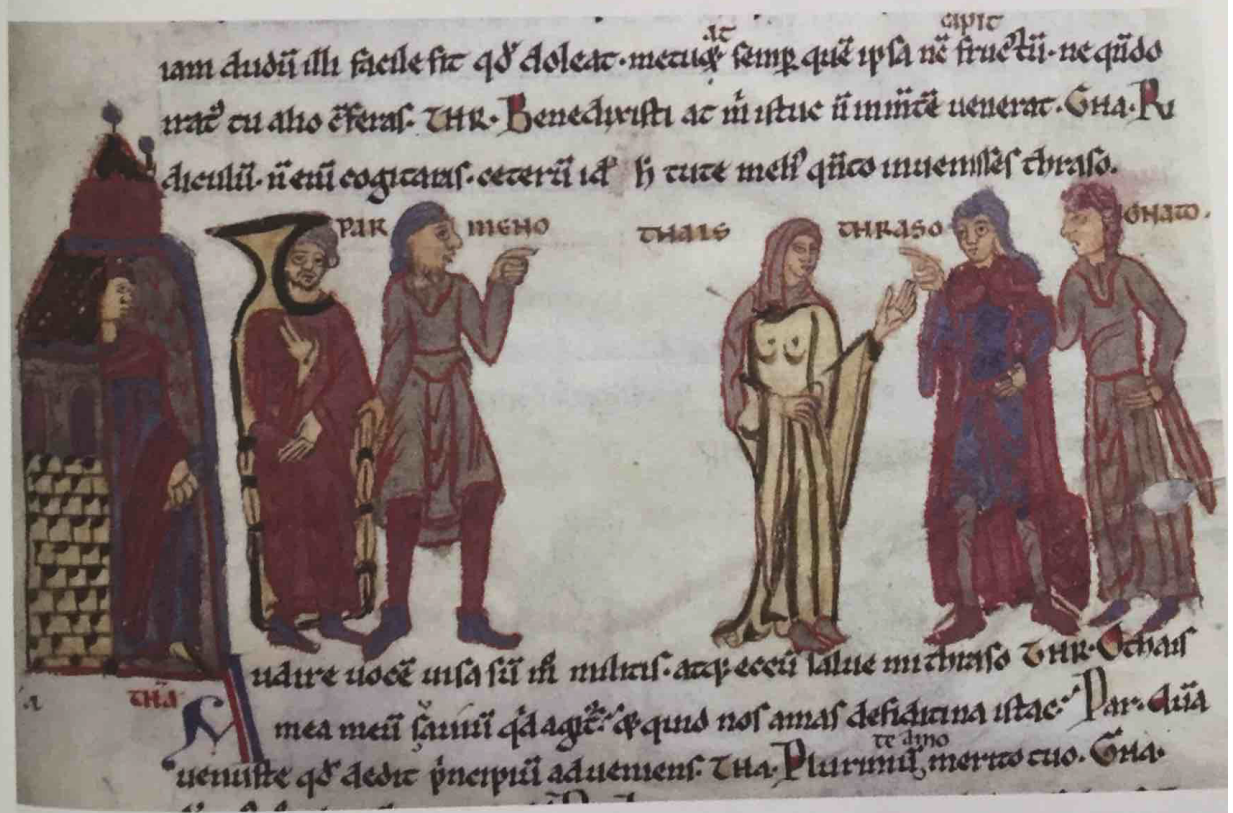


FIGURE 17 Tours, BM, ms 924, f. 19r (Eu. 3.2).

de reconciliacōe pcedit cū thax p dona pmissa: Quid autē natiōis reconciliacō cū tūc  
 sit p donor pmissiōem ualeat ad affectuū uolū dicit: nā h abiq; donis factis  
 dicit nō inducitur p amictō. Si iter per dona facti data pulq; signum al  
 peccat dicit: ius amictus fuit: nō uolū: dicit uero nunquam. et  
 iocato dicit per dona pmissa: ualuit tūc uq; quam peccat commisit  
 ostendit nūc pcediam et tūc dicit: ut dicit postea sub amictu haxē mōuā  
 et uicari uigmen. tōnq; pmissi et dicit ad uam reconciliandam que  
 si non obdignū. nec tōnōrum pmissi. nec dicit sequitur: Ad recon  
 uacōnem pcedia apte inducitur. qui per se non sufficit. nōiam nōq;  
 amictum sequitur. qui dicit ab amictu tūc non tēnēt. sed  
 pūis spōne et iocati ad illas tūc tūc. ut ego reconciliacō effectū  
 tūc tūc pūis pūis adhibetur qui pcediam iustitiat u  
 tūc quantum possit. ut ego: Quid igitur: &c.



FIGURE 11 Paris, Bibliothèque de l'Arsenal, ms 664, f. 47r (Eu. 1.1).

Eunuchi



Gnato. Thrafo.

q Vid nūc: qua spe/aut quo cōsilio huc imus  
quid inceptas thrafo: Thra. Ego ne: ut thaidi  
me dedam/& faciam quod iubeat. Gna. quid est  
Thra. Qui minus huic: q̄ hercules seruiuit ophalæ.

q Vid nūc &c. Hic  
Parasitus induci  
tur interrogare militem  
ut audiat populus quomodo  
cōsilio ueniat miles ad  
thaidem ut uidelicet p̄  
instructū bellum tanq̄  
uictus se dedat & ei uo-

luntati morem gerat. Gna. quid: id est cur. nunc imus huc: id est in domū Thaidis:  
aut qua spe: id est qua expectatione & fiducia: aut quo cōsilio. i. qua mente quo p̄  
posito imus huc: ad Thaidē. q. d. omnia expertus es nec muneribus gratus: nec terr  
roribus metuendus. O Thrafo quid inceptas: id est faciendum suscipis. incipere ma  
gnorum facinorū est & audaciæ. Thra. ne: id est utrum: petis quid ego incepto? in  
cepto in quā uel eo huc ut dedam me Thaidi. i. tradam me in Thaidis potestate: &  
ut faciā id qd̄ iubeat. i. uelit & p̄cipiat. Gna. quid est qd̄ tu dicis sup. hoc interrogat q̄  
si nō possit credere militē q̄ se forte iactat in eā posse adduci sententiā. Thra. quis  
id est cur minus seniā sup. huic. s. Thaidi q̄ hercules uir fortissimus seruiuit ompha  
læ: id est reginæ lydiæ quæ herculē sibi seruientē etiā ad lanificiū cōpulis cū ipsa ca  
lathū & colum cultusq; scæmineos cum sagittis & claua leonisq; tegmine murasset.

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FIGURE 1 Collection of Christchurch Art Gallery Te Puna o Waiwhetu. Woodcut 72/100 (Eu. 5.7).

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