Casina 23 eicite ex animo curam atque alienum aes

So Leo and Lindsay: the simplest solution is to assume that a word is missing from the end of the line, hence Geppert’s procul, Pradel’s cito. I propose foras, which Plautus, like Cicero, uses regularly with e-compounds, e.g. Most. 698 clanculum ex aedibus me edidi foras. According to a frequent idiom of colloquial Latin the proper place of what is alienum is foris, just as that of what is suum is domi, cf. Cic. Phil. 2, 26 hi igitur his maioribus ab alienis otius consilium pETERENT quam a suis et foris potius quam domo?

Casina 120 ff. post id locorum quando ad villam veneris,
dabitur tibi amphora una et una semita,
fons unus, unum ahenum et octo dolia:
quae nisi erunt semper plena, ego te implebo flagyis.

The full force of the threat made by the vilicus Olympio to the armiger Chalinus about the degrading and exhausting treatment which will be meted out to him on his arrival at Olympio’s domain, the villa, is only to be appreciated if it is understood that in lines 121-2, apart from the simple joke of eight vats (a number considerably greater than one) following one of everything else, there is suggested the style of a bailiff’s inventory, cf. Cato de Agri Cultura XI 1 ff., where the equipment necessary for a 100-iugera vineyard is listed, vilicum, vilicam-----dolia ubi vinaceos condat XX-----amphoras sparteas IIII-----ahenum quod capiat cullem I.

The spring (fons) from which Chalinus will be obliged to draw the water and the path (semita) leading to and from the villa are included in the list for comic effect, as though they were items which

*) I am grateful to Professor R. G. Austin and Professor W. J. N. Rudd for their helpful scrutiny of this paper.
were to be issued to Chalinus by the bailiff from his store. He is to draw water from the fons in the pitcher (amphora) to fill a copper pail (ahenum) and with this keep the vats (dolia) filled to the brim. There may be grounds for thinking that Chalinus' task carries with it associations of something proverbial like the pertiusum dolium of Pseud. 369, or legendary like the Δεκαλεγών πίθος.

Casina 306-7 si non impetrarit, etiam specula in sortist mihi 1). si sors autem decolassit, gladium faciam culcitam.

The spelling of decolassit with a single l is due to the Itali: B V E have double l. At Capt. 497, the only other real Plautine instance of the verb 2), the ms. likewise read si ea (spes) decollabit. Most editors have accepted the correction 3), recognising two completely separate verbs, decollare, transitive, derived from collum 'the neck', meaning 'decapitate', and decolare, apparently intransitive 4), from colon 'a colander', meaning 'trickle away through a sieve', 'ooze away'. The latter verb is aptly used in the Plautine passages, both of which are concerned with a hope 'petering out', 'fizzling out', 'disappointing one'. According to the ms. reading decolare is used by Varro de Re Rustica I 2, 8 Duo in primis spectasse videntur Italici homines colendo, possentne fructus pro impensa ac labore redire et utrum saluber locus esset an non. Quorum si alterutrum decolat, et nihil minus quis vult colere, mente est captus adque gentiles est deducendus. "The Italians seem to have had two particular considerations in mind in regard to farming .... If either of these fundamentals is not forthcoming ...". The word seems then to be used, somewhat colloquially, of a hope or prerequisite being frustrated 5).

Although Diomedes 365, 4 ff. K. apparently 6) distinguishes

---

1) This is Camerarius' and Guyet's correction of ms. insorta sunt mihi.
2) Men. 859 decolabo D2 is a mistake for dedolabo.
3) Lindsay confusingly admits the sense, but retains the anteclassical spelling.coll.in each case.
4) The first clearly transitive use is Didasc. Apost. 17,23 decolata quam bibebatis.
5) I cannot agree with Lindsay, on Capt. 497, that the sense decipio does not suit the Varro passage.
6) Manuscript corruption occurs here.