

TERENCE *ADELPHOE* 67 AND AN ALLEGED MEANING OF *ADIUNGERE*

nimium ipse durust praeter aequomque et bonum
et errat longe mea quidem sententia
qui imperium credat gravius esse aut stabilius
vi quod fit quam illud quod amicitia adiungitur. 67

In these lines Micio criticizes the way in which his brother Demea rears his son and implies comparison with his own method. Two types of *imperium* are contrasted, 'imperium . . . vi quod fit' and 'illud quod amicitia adiungitur'. It is the latter phrase which will be discussed here. If this meant 'si imperium tibi amicitia adiungas', there would be no difficulty: cf. Cic. *Mur.* 41 'benevolentiam adiungit lenitate audiendi'; *Sext. Rosc.* 116 'auxilium sibi se putat adiunxisse.' The acquisition of *imperium*, however, is not relevant here; Micio is talking of the *imperium* that a man has *qua* father (the *patria potestas*) and the point at issue is the manner in which each man administers this *imperium*.¹ The context also rules out the possibility of taking *imperium adiungere* in the sense 'to confer *imperium*'. The verb has apparently the same meaning as *iniungere* and so it is explained in the *Thesaurus Linguae Latinae* (i. 790. 77 ff.).

An examination of the pertinent examples from the Republican period, however, shows that, while both *adiungere* and *iniungere* can have as direct objects *res incorporales* which may be described as *mala* or *munia*, the two verbs are distinct in meaning. The use of *iniungere* in the sense 'to impose' (laws, slavery, burdens, etc.) hardly needs exemplification. It is much rarer to find *adiungere* in such contexts. Two examples, in addition to *Ad.* 67, are given in the *Thesaurus*; Plaut. *Cas.* 440-2 'volui Chalinum, si domi esset, mittere / tecum obsonatum, ut etiam in maerore insuper / inimico nostro miseriam hanc adiungerem'; Cic. *Tusc.* 5. 3 'vereor enim ne natura, cum corpora nobis infirma dedisset iisque et morbos insanabiles et dolores intolerabiles adiunxisset, animos quoque dederit . . .' In both passages, however, the verb *adiungere* could contain the notion of 'joining in addition, adding', meanings which it frequently has elsewhere. Cicero is saying that nature has given us weak bodies and has also given to these bodies (in addition to weakness) incurable diseases and unbearable pain. In the Plautine passage the speaker says that he would like to add *hanc miseriam* to Chalinus who is already *in maerore*. In both cases the sense of the verb does not differ significantly from that which it has, for example, at Lucr. 5. 1194-5 'o genus infelix humanum, talia divis / cum tribuit facta atque iras adiunxit acerbas'; cf. Cic. *ad Att.* 4. 1. 7 'alteram (legem) Messius, qui omnis pecuniae (Pompeio) dat potestatem et adiungit classem et exercitum . . .'

The Oxford Latin Dictionary gives two examples of *adiungere* in the meaning 'impose, enjoin (a penalty)' (*s.v.* 8d). The passages in which they stand are worth quoting in full:

Cic. *Catil.* 4. 7-8 *municipiis dispertiri iubet. habere videtur ista res iniquitatem, si imperare velis, difficultatem, si rogare. decernatur tamen, si placet.*

¹ I take 'imperium . . . vi quod fit' to mean 'authority which is administered by force', the whole phrase being equivalent to *vi imperare*.

ego enim suspiciam et, ut spero, reperiam qui id quod salutis omnium causa statueritis non putent esse suae dignitatis recusare. *adiungit gravem poenam municipiis*, si quis eorum vincula ruperit; horribiles custodias circumdat et dignas scelere hominum perditorum; sancit ne quis eorum poenam quos condemnat aut per senatum aut per populum levare possit; eripit etiam spem quae sola hominem in miseriis consolari solet. *bona praeterea publicari iubet*.

Cic. *Catil.* 4. 10 itaque homo mitissimus atque lenissimus non dubitat P. Lentulum aeternis tenebris vinculisque mandare et sancit in posterum ne quis huius supplicio levando se iactare et in pernicie populi Romani posthac popularis esse possit. *adiungit etiam publicationem bonorum*.

An examination of the contexts shows that the meaning of *adiungit* in the two passages can be 'propose in addition, add' rather than 'impose'. We are thus left with only *Ad.* 67 as an example of *adiungere* in the sense *iniungere*. I suggest that we should remove this too by reading *illud quoi amicitia adiungitur*: 'that (authority) to which friendship is joined'. The corruption from *quoi* to *quod* after *illud* is not a difficult one: cf. Plaut. *Bacc.* 543 *nullus est quoi invideant* (*nullus est qui invideat*, codd.).

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