

sache, daß die unbetonte Endsilbe eines spondeischen Wortes an dritter Stelle vermieden und eine betonte, durch Elision entstandene Endsilbe zugelassen ist, beweist, daß Wortbetonung nicht nur im Sprechvers, sondern auch im Gesang eine Rolle spielt; daß also eine wirkliche Endsilbe nicht auf den guten, d. h. iktierten Taktteil gelegt werden darf. Interessant ist aber, daß diese Endsilbe einen iktierten Taktteil bilden kann, wenn das spondeische Wort auf zwei Kretiker verteilt ist, d. h. wenn auch die erste Silbe iktiert ist, wie z. B. Rud. 215 *algor èrrór pauor*. Ein ähnlicher Grund liegt wohl dafür vor, daß ein molossisches Wort einen Kretiker bilden darf¹⁾, wie z. B. Most. 109 *cóntingit*; 717 *áccedàm*. Man sollte annehmen, daß die zweite und dritte Silbe eines molossischen Wortes einem spondeischen Worte entsprächen, aber auch hier erklärt sich der Unterschied wohl daraus, daß hier wenigstens *eine* akzentfähige Silbe des Wortes betont war. Ich bin mir der Unsicherheit dieser Erklärung voll bewußt, kann aber keine bessere empfehlen.

Amatory Gifts and Payments: A Note on munus, donum, data in Plautus

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Plautus uses three different words for amatory gifts and payments: *munus*, *donum* and *data* (always in the Plural!). They differ in implication as far as the obligations involved in gift-giving are concerned.

Munus "is a specific type of *donum*, from which it is to be distinguished by its obligatory character implied by its root **mei-*, which

¹⁾ In BICS 27, 1980, 108 n. 12 dehnte ich versehentlich die Spengelsche Regel über spondeische Wörter auf molossische Wörter aus, für die sie nicht zutrifft. Metrisch ist also Sc. Mariottis kretische Skandierung (*Lezioni su Ennio*, Pesaro 1951, 134) von scen. 291 Vah.; 247 Joc. *mi áúscultà, nate, pueros cremari iube* vollkommen in Ordnung; aber der Inhalt zwingt zur Annahme eines Sprechverses mit *crem(it)ari*.

denotes exchange".¹⁾ Once the *meretrix*-recipient accepted the *munus*, she was under a burden of obligation (*onus*) to make a due return in the form of amatory services rendered or promised.²⁾ This obligation is treated as insignificant by Astaphium, Phronesium's maidservant and representative in *Truc.* IV 2 (cf. 425–45; 579–83). Indeed Diniarchus, her mistress's lover, is here denied that very obligatory exchange to which the latter claimed to have rendered herself liable by the previous acceptance of both his *munus*—five *minae*—and an additional sum of one *mina* (which Cyamus, Diniarchus' slave terms as *dona* in 579–80; cf. 425–45). Such a denial is comparable to a breach of contract, and diverges demonstrably from the concept of *munus*-donation in antiquity.

From its suffix *-nes*, which is affixed to certain words of both social and juridical character, *munus* has acquired a formal air, and eventually came to denote a *customary* exchange-gift, especially suitable for formal occasions.³⁾ As such, it may be prompted, quite openly, by the *meretrix* herself or by her representative (*leno/lena*). Thus in the *Truculentus*, the *meretrix* Phronesium, wishing to celebrate the birth of "her son", urges her lover Diniarchus to present her with "aliquid munusculum" (425 ff.). Similarly in the *Pseudolus* the *leno* Ballio threatens the lovers who frequent his house that unless due *munera* are presented to him on the occasion of his birthday, their sweethearts will be either sold to slavery or severely punished by him. This manifest prompting on the part of the demi-monde is entirely absent from amatory payments and gift-donation involving *donum*.

¹⁾ N. Zagagi, "A Note on *munus, munus fungi* in Early Latin," *Glotta* 60 (1982), pp. 280 f.

²⁾ *Ibid.* esp. nn. 3, 4. For the system of payment to the *hetaera-meretrix* in antiquity see N. Zagagi, *Tradition and Originality in Plautus: Studies of the Amatory Motifs in Plautine Comedy* (Hypomnemata 62; Göttingen, 1980), p. 118 ff.

³⁾ Ernout-Meillet, D.E.U.⁴, p. 422; É. Benveniste, "Don et échange dans le vocabulaire indo-européen," *Ann. Sociol.* (1948–9), p. 15; Ulp. Dig. 50.16.194: ... *munus esse donum cum causa, ut puta natalicium, nuptalium*; also Paul. Fest. p. 140: *munus significat officium, cum dicitur quis munere fungi. item donum quod officii causa datur*; Keil, *Gramm. Lat.* VII 524.16 (Cornelius Fronto): ... *munus quod amicus vel cliens vel libertus officii causa mittunt*. For Plautus, see *Mil.* 710; *Pseud.* 177, 777, 781; also 181; see below n. 5. For Terence, see *Phorm.* 40, 47. For *munerare* see Plaut. *Mil.* 691; *Rud.* 417–18. In Ter. *Heaut.* 300 *munus*, the customary gift, is almost equivalent to "tip".

In *donum* notions of generosity, liberality – *animus donandi* – prevail.⁴⁾ The act of the donor, although intrinsically as self-interested as that of the *munus*-giver, nevertheless assumes an aura of magnanimity, devoid of almost any suggestion of obligatory remuneration. This may serve to explain Plautine lovers' and their representatives' noticeable tendency to refer to their gifts in terms of *dona* when face to face with the demi-monde.⁵⁾ Such a tendency would seem to reflect a convention of courtesy, which enabled the lover to promote good feelings in the *meretrix* towards himself by seeming to exclude from their relationship that notion of obligatory "gift-exchange" so prevalent in *munus*.⁶⁾

Plautus' use in amatory context of *donare, dono dare* in the sense of "to pay", "to transfer into the absolute possession of someone" is worthy of attention.⁷⁾ Here we have a clear indication to what

⁴⁾ Marcian. Dig. 50.16.214: '*munus*' proprie est, quod necessarie obimus lege more imperiove eius, qui iubendi habet potestatem. '*dona*' autem proprie sunt, quae nulla necessitate iuris officiis et sponte praestantur: quae si non praestentur, nulla reprehensio est et, si praestantur, plerumque laus inest. Cf. Serv. Aen. II 269: *quidam donum ex voluntate dicunt venire, munus ex officio*. See Plaut. *Men.* 688–9: *nec te ultro oravi ut dares: / tute ultro ad me detulisti, dedisti eam dono mihi*; *Truc.* 443–5; cf. 579–80. See subsequent note. For the notion of *animus donandi* see Plaut. *Amph.* 760–3; *Men.* 202–3; for *donum* as an indication of *benignitas* see Ter. *Eun.* 163–4.

⁵⁾ See Plaut. *Truc.* 531, 533, 535, 544, 579 ff. (cf. 589, the *meretrix* herself), 608, 617–18, 633–4; Ter. *Eun.* 163, 464, 468; also Plaut. *Men.* 689 (quoted above, n. 4). In *Truc.* 579–80 Diniarchus' *munus* – five *minae* – is clearly distinguished from his *dona*: *eru' meus ... ad te ferre me haec iussit tibi / dona quae vides illos ferre et has quinque argenti minas* (referring to the *munus* given to meet Phronesium's demands in 425 ff.) This distinction between the *munus* and the extra *dona* in the form of *opsonium* (cf. 445, 609–10) crops up again in 739–40. It is also important to observe that in *Truc.* 30 *munera* – the regular obligatory payments – are treated by the lover as distinctly differing from those mentioned in 31 ff. Similarly in *Cist.* 93 Alcesimarchus' obligatory *munera* are to be distinguished from his *dona* – the extra voluntary gifts. On the whole, Plautus' use of the terms *donum* and *munus* in amatory context is more consistent than that of Terence: see *Eun.* 353–55, 651–4; cf. 1023; also *Hec.* 849–53. See subsequent note.

⁶⁾ Among the Elegists *munus* is the conventional term for obligatory gifts and payments in amatory context: ~ *pretium*: Ovid. *Am.* I 8. 67 (cf. 69); 10. 11, 27–32, 47, 63; *A.A.* III 466, 531 (cf. *Tib.* I 8. 29), 805; *Her.* V 143–4; *Prop.* II 20. 25. ~ *merx*: Ovid. *Am.* I 10. 45 (cf. 11); III 8. 31–3; *Prop.* II 16. 15–16; cf. Plaut. *Asin.* 201, 228; ~ *lucrum*: *Tib.* I 9. 7–11. For *dona* in the sense of *pretium* see *Tib.* II 4. 21; cf. *ibid.* 14, 33, 39.

⁷⁾ See *Asin.* 752 (L. Havet, *Le prix des ânes* (Paris, 1925), n. *ad loc.*); *Poen.* 467–9; also *Mil.* 982 (*dono habere*), 1148, 1204, 1304. However, a *donum* may be revoked in case the recipient has failed to fulfil his obligations: Ter. *Eun.* 792 ff.

extent notions related to "payment" and "gift-giving" to the *meretrix* were intermingled, so that in the Plautine world of love the terminology of gift-donation came to form part of amatory transactions of purely commercial character (gifts being, whether in kind or in pecuniary form, a customary manner of payment to the *meretrix*, such an intermingling would hardly seem surprising).

A further indication of this mixture of ideas may be found in the third Plautine term for amatory gifts i.e. *data*.⁸⁾ In this term the commercial aspect of the act of payment and the notion of generous giving have been embodied, the verb *dare* being used by Plautus both as a common word for paying⁹⁾ and as a quasi-equivalent to *donare*, *dono dare*.¹⁰⁾ Owing to their ambivalent nature, *dare*, *data* have provided Plautine lovers and their mistresses by far the most suitable terms of bargaining to be used by them in the context of amatory gifts and payments.¹¹⁾

This flexible terminology, though occasionally intermingled with unequivocally juridical and commercial expressions,¹²⁾ reflects a system of payment for amatory services in which rather than laying bare the commercial principle of *opera pro pecunia* (*Asin.* 172) underlying their relationship, the parties concerned are seeking to retain the outward appearance of "gift-exchange".

⁸⁾ *Asin.* 56, 166, 525; *Pseud.* 306; *Truc.* 241. Cf. Catull. 110.6; Prop. III 15.6. In *Truc.* 244-5, 247 (cf. 571) the term *dator* is synonymous with "lover". Cf. Alciph. IV 9.3.

⁹⁾ J. W. Skiles, "The Commercial Vocabulary of Early Latin as Show in the Comedies of Plautus," *CJ* 36 (1941), pp. 519-20.

¹⁰⁾ *Bacch.* 1080; *Men.* 688-9; cf. 426, 601, 684, 1139 *et passim*; *Mil.* 982 (*dono habere*); cf. 1126-7, 1148, 1204, 1304, 1338; *Most.* 253; cf. 174.

¹¹⁾ *Asin.* 137, 165, 171, 181-2, 194, 196, 205, 229, 235, 242; *Pseud.* 256-9; *Most.* 242; *Trin.* 243-6; cf. *Ter. Heaut.* 223; see also *Asin.* 524, 525, 527, 537; *Bacch.* 1080; *Truc.* 76, 81, 217, 230, 235, 239, 242, 243, 245 *et passim*; *Ter. Ad.* 149-50; also *Men. Epitr.* 137.

¹²⁾ Zagagi, *op. cit.*, Ch. III; also *Asin.* 171 (*agere*), 172: *par pari datum hostimentum, opera pro pecunia* (F. Bertini, *Plauti Asinaria* (Genova, 1968), *ad. loc.*). The commercial term *damnum* "loss", "damage" is frequently used by Plautus in the context of amatory relationship involving a *hetaera-meretrix*: see *Asin.* 182, 187; *Bacch.* 66, 67, 376; *Cist.* 50, 321; *Curc.* 49; *Men.* 133, 988; *Poen.* 198-9, 327; *Pseud.* 440, 1133; *Truc.* 228, 304, 950; also 551; for *damnosus* in amatory context see *Bacch.* 115-17; *Pseud.* 415-17; *Truc.* 81-2. see also *Asin.* 193: *talenta argenti numerata in manum*; 199: *Graeca mercamur fide* (Ussing, Naudet, Bertini *ad loc.*), 201 (*merx*), 218 (*rem solvere*), 228 (*merces*); *Most.* 297-305 (Zagagi, *op. cit.*, p. 129; cf. *Most.* 242); *Truc.* 70-73; cf. 749-50.