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Demea and Crude Exemplarity in Terence’s *Adelphoe*

**#1. Demea vs. Micio**

brother: **Demea** (*pater durus*) **Micio** (*pater lenis*)

personality: hardy / rural / miserly / married easygoing / urban / profligate / bachelor

parenting: strict permissive

reasons via: *exempla* (inductive) *signa* (for deductive enthymemes)

 ↑ father of ↓ ↑ adopted father of ↓

 **Ctesipho** **Aeschinus** (Demea’s son)

secretly loves: *meretrix* pregnant neighbor

(but publicly stole Ctesipho’s *meretrix*)

n.b. **Syrus** = Micio’s *servus callidus*, aiding Aeschinus and Ctesipho

*Argument 1: Unsophisticated recourse to* exempla *is a feature of Demea’s characterization.*

**#2. *Adelphoe* 72-76**

MI. ille quem beneficio adiungas ex animo facit,

studet par referre, praesens absensque idem erit.

hoc patriumst, potius consuefacere filium

sua sponte recte facere quam alieno metu:

hoc pater ac dominus interest.

MICIO: Whoever you bind with kindness acts from the heart, / is eager to reciprocate, will be the same in your presence and when absent. / This is fatherly: to accustom a son more / of his own free will to act correctly than from outwardly directed fear: / In this a father and master (*dominus*) differ.

**#3. *Adelphoe* 413-417**

*Syrus’s lie: “Ctesipho denounced Aeschinus for stealing a prostitute and went home to the farm.”*

*Reality: Ctesipho is inside Micio’s house with the prostitute that Aeschinus stole for him.*

SY. domi habuit unde disceret. DE. Fit sedulo:

nil praetermitto; consuefacio; denique

inspicere tamquam in speculum in uitas omnium

iubeo atque ex aliis sumere exemplum sibi.

hoc facito. SY. Recte sane. DE. Hoc fugito. SY. Callide.

SYRUS: He had from where he might learn [such denunciations] at home. DEMEA: It happens on purpose: / I overlook nothing, I build his habits, and further / to look into the lives of all as if a mirror / I command him and from others to take up an *exemplum* for himself. / ‘Do this.’ SYRUS: Quite right. / DEMEA: ‘Avoid this.’ SYRUS: Clever.

**#4. *Adelphoe* 424-429, 433-434**

SY. conseruis ad eundem istunc praecipio modum:

hoc salsumst, hoc adustumst, hoc lautumst parum:

illud recte; iterum sic memento. sedulo

moneo, quae possum pro mea sapientia:

postremo tamquam in speculum in patinas, Demea,

inspicere iubeo ....

 ...

… Nam quid tu hic agas?

ubi siquid bene praecipias, nemo optemperet.

SYRUS: I enjoin my fellow slaves in this same way as yours: / ‘This is salty, this is burnt, this is not washed; that’s very good; remember thus next time.’ On purpose / I instruct them to the degree my wisdom allows. Finally, as if into a mirror, into their plates, Demea / I command them to look… But what are you doing here, where, if you should enjoin anything well, no one would comply?

*Argument 2: Demea’s use of inductive* exempla *forms a contrast with Micio’s syllogistic* signa*.*

**#5. *Adelphoe* 821-828**

MI. ...multa in homine, Demea,

signa insunt, quibus ex coniectura facile fit,

duo quom idem faciunt, saepe ut possis dicere

‘hoc licet inpune facere huic, illi non licet’,

non quo dissimilis res sit, sed quo is qui facit.

quae ego inesse in illis uideo, ut confidam fore

ita ut uolumus. uideo sapere, intellegere, in loco

uereri, inter se amare.

MICIO: In a person, Demea, / there are many signs (*signa*), from which an inference easily arises / when two people do the same thing, with the result that you can say / ‘it is permissible for this one to do this without penalty, it is not permissible for that one to,’ / not because the activity is different, but because of he who does it. / I see many of these [signs] in those [boys], with the result that I am confident that they will be / just as we wish. I see that they are sensible, discriminating, where appropriate / show respect, love each other.

**#6. inductive *exempla* versus enthymemes from *signa***

 A. Aristotle, *Rhetoric* 1.2

8 1356a36-b8: καθάπερ καὶ ἐν τοῖς διαλεκτικοῖς τὸ μὲν ἐπαγωγή ἐστιν, τὸ δὲ συλλογισμός, τὸ δὲ φαινόμενος συλλογισμός, καὶ ἐνταῦθα ὁμοίως: ἔστιν γὰρ τὸ μὲν παράδειγμα ἐπαγωγή, τὸ δ᾽ ἐνθύμημα συλλογισμός, τὸ δὲ φαινόμενον ἐνθύμημα φαινόμενος συλλογισμός. καλῶ δ᾽ ἐνθύμημα μὲν ῥητορικὸν συλλογισμόν, παράδειγμα δὲ ἐπαγωγὴν ῥητορικήν. πάντες δὲ τὰς πίστεις ποιοῦνται διὰ τοῦ δεικνύναι ἢ παραδείγματα λέγοντες ἢ ἐνθυμήματα, καὶ παρὰ ταῦτα οὐδέν.

Just as also in dialectic there is on the one hand induction (*epagōgê*) and on the other hand the syllogism and the apparent syllogism, also here similarly: for the paradigm is induction (*epagōgê*) and the enthymeme is the syllogism and the apparent enthymeme the apparent syllogism. And on the one hand I call the enthymeme the rhetorical syllogism, but on the other hand the paradigm rhetorical induction (*epagōgê*). And all make proofs through demonstration either by speaking paradigms or enthymemes and there is nothing besides these.

14 1357a31-32: τὰ δ᾽ ἐνθυμήματα ἐξ εἰκότων καὶ ἐκ σημείων.

And enthyemems come from probabilities and signs (*semeiōn*).

16 1357b1-3: τῶν δὲ σημείων τὸ μὲν οὕτως ἔχει ὡς τῶν καθ᾽ ἕκαστόν τι πρὸς τὸ καθόλου, τὸ δὲ ὡς τῶν καθόλου τι πρὸς τὸ κατὰ μέρος.

But of signs (*semeiōn*), one type functions as something of the particular in relation to the universal, another type as something of the universal in relation to that by part.

 B. Quintilian 5.9.1:

Omnis igitur probatio artificialis constat aut signis aut argumentis aut exemplis. Nec ignoro plerisque videri signa partem argumentorum.

Therefore, every artful proof consists either of signs (*signis*) or arguments or examples (*exempla*). Nor do I ignore that signs (*signa*) seem to most to be a part of arguments.

*Argument 3: Demea’s reliance on exemplarity makes sense of an apparent inconsistency at play’s end.*

**#7. *Adelphoe* 875-878**

DE. ita eos meo labore eductos maxumo hic fecit suos

paulo sumptu: ego miseriam omnem capio, hic potitur gaudia.

age age nunc porro experiamur contra ecquid ego possiem

blande dicere aut benigne facere, quando hoc prouocat.

DEMEA: In this way he made those, brought up through my great effort, his own / with a small outlay (*paulo sumptu*): I get all the distress, this man has possession of the enjoyment. / Come, come, now in turn we will attempt in response in whatever way I am able / to speak flatteringly or act kindly, since this man challenges [me].

**#8. *Adelphoe* 985-988**

MI. … quae istaec subitast largitas? DE. Dicam tibi:

ut id ostenderem, quod te isti facilem et festiuom putant,

id non fieri ex uera uita neque adeo ex aequo et bono,

sed ex adsentando indulgendo et largiendo, Micio.

MICIO: What is this sudden generosity of yours? DEMEA: I will tell you: / So that I might demonstrate (*ostenderem*) that the fact these [boys] think you easygoing and good-humored / does not come about from an honest way of life nor even the reasonable and good, / but from flattering, indulging and free-spending, Micio.

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