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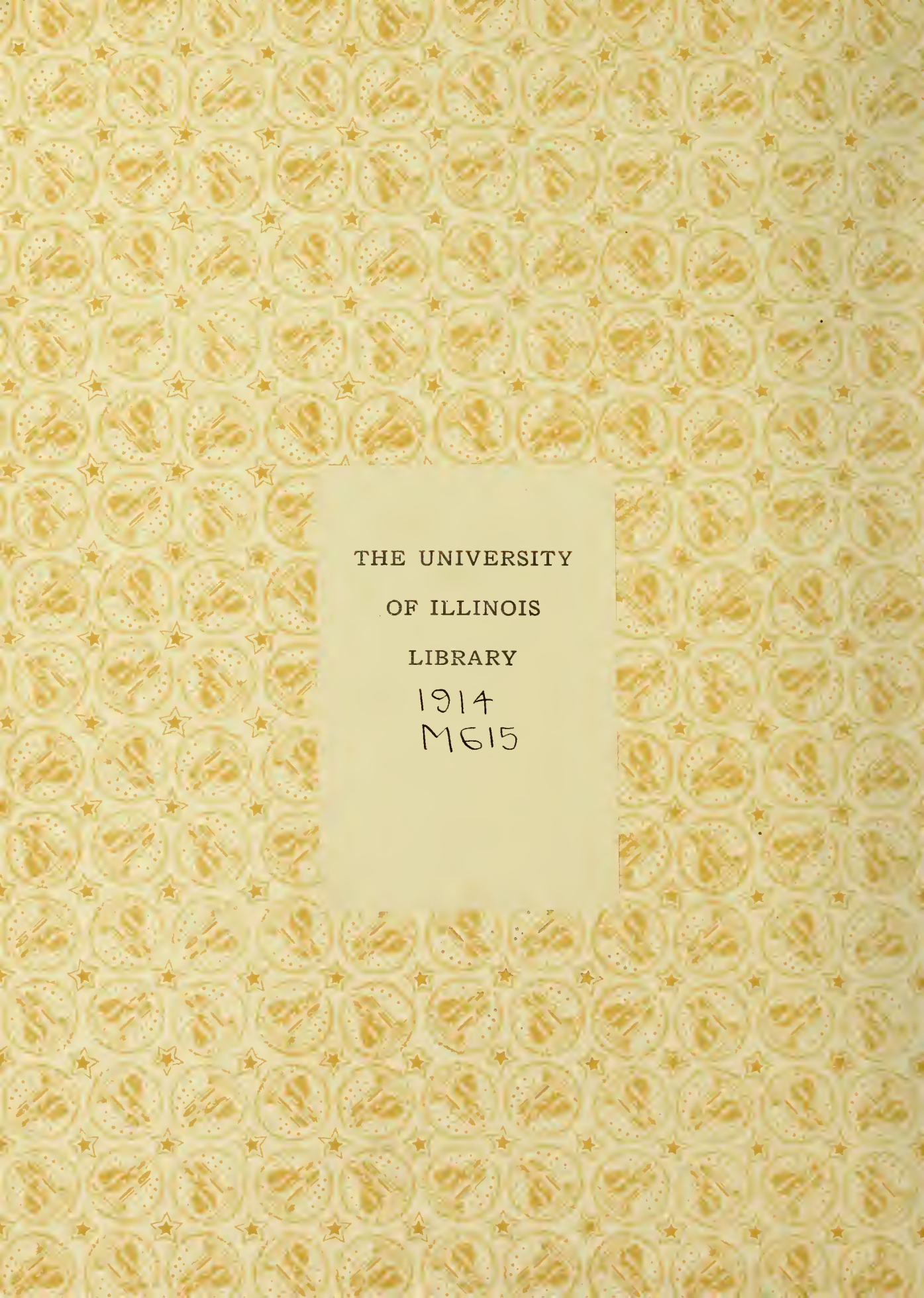
Formulae of Greeting and
Farewell in Early Latin Literature

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FORMULAE OF GREETING AND FAREWELL
IN EARLY LATIN LITERATURE

BY

JESSIE FAY MILLER

A. B. University of Illinois, 1913

THESIS

Submitted in Partial Fulfillment of the Requirements for the

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I HEREBY RECOMMEND THAT THE THESIS PREPARED UNDER MY SUPERVISION BY

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Formulae of Greeting and Farewell in Early Latin Literature

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INTRODUCTION

The purposes of this investigation were: (1) to note the instances in which the literal meanings of formulae of greeting and farewell seem to be prominent; (2) to discover whether the formulae used by relative to relative, equal to equal, superior to inferior, and inferior to superior, differ in accordance with any principle of choice.

To this end Latin Literature has been examined down to the year 100 B.C., and the first volume of the C.I.L., which includes inscriptions to the death of Caesar.

No directly helpful works of previous investigators were available, except occasional notes by W. M. Lindsay, *Captivi of Plautus*, London, 1900, and by S. G. Ashmore, *Comedies of Terence*, New York, 1910. The *Thesaurus Linguae Latinae*, Forcellini, *Totius Latinitatis Lexicon*, and Walde, *Lateinisches Etymologisches Wörterbuch*, were consulted for the meaning and derivation of the expressions *ave* and *macte esto*.

Citations are made from the following editions:

The Comedies of Terence, S. G. Ashmore, New York, 1910.

T. Macci Plauti Comoediae, W. M. Lindsay, Oxford, 1903.

Tragicorum Romanorum Fragmenta, O. Ribbeck, Lipsiae, 1897.

Comicorum Romanorum Fragmenta, O. Ribbeck, Lipsiae, 1898.

Fragmenta Poetarum Romanorum, A. Baehrens, Lipsiae, 1886.

C. Lucilii Carminum Reliquiae, Fr. Marx, Lipsiae, 1904.

Ennianae Poesis Reliquiae, J. Vahlen, Lipsiae, 1903.

Oratorum Romanorum Reliquiae, J. Cortese, Vincentius Bona, 1892.

Historicorum Romanorum Fragmenta, H. Peter, Lipsiae, 1883.

Corpus Inscriptionum Latinarum, Vol. I, T. Mommsen, Berlin, 1863.

I. INSTANCES IN WHICH THE LITERAL MEANINGS OF FORMULAE
OF GREETING AND FAREWELL ARE PROMINENT

The replies of persons greeted often show that the literal meaning of salve was thought of, and that the salutation had not entirely degenerated into a meaningless formula. Even if these replies are looked upon as puns, the frequency of these puns proves something. The following are examples:

Asin. 593. (Arg.) salve.

(Ph.) salvere me iubes, quoi tu abiens
offers mortem?

Truc. 259-60. (As.) salve.

(Tr.) sat mihi est tuae salutis. nil moror.
non salveo. aegrotare malin quam
esse tua salute sanior.

Epid. 558. (Pe.) salve.

(Ph.) salva sum quia te esse salvom sentio.

Curc. 119. (Ph.) salve.

(Le.) egon salva sim, quae siti sicca sum?

The use of salve in connection with vale at parting helps to prove that salve retained its literal significance, for if it were a meaningless formula of greeting it would be no more appropriate as a farewell than would be our "how-do-you-do?"

The first of the following examples shows clearly that the speaker had the literal meaning in mind:

Cap. 744. (Ty.) vale atque salve, etsi aliter ut
dicam meres.

Curc. 522-3. (Cu.) vale atque salve, nam et operam et
pecuniam benigne praeuisti.

Other examples are Curc. 588; Cis. 116, and C.I.L. I, 94 and 1049. I quote the two inscriptions:

C.I.L. I, 94. Euclesis
Cestia Q L
Salve Vale.

C.I.L. I, 1049. P Critonius P F Polio
mater mea mihe
monumentum
coeravit quae
me desiderat
vehementer me
heice situm in
mature vale salve.

It can be shown that the idea of health is often prominent when vale alone is used in farewell:

Rud. 582. (Sc.) tu vel suda vel peri algu vel tu aegro-
ta vel vale.

Curc. 553-4. (Ly.) bellator, vale.

(Th.) quid, valeam?

(Ly.) at tu aegrota aetatem, si lubet, per
me quidem.

Curc. 588. (Th.) male vale, male sit tibi!

Miles Glor. 1340 (Pa.) bene valet et vivite.

Cap. 745. (Ty.) tu, Aristophontes, de me ut meruisti,
ita vale.

Asin. 593. (Arg.) vale.

(Ph.) aliquanto amplius valerem, sic hic
maneres.

Possibly the fact that salutations were not absolutely stereotyped kept them from becoming meaningless. Forms other than the common salve or salvete are salvos sis, iubeo te salvere, salve multum, and salveto.

Salvos or salva sis occurs Adel. 890; And. 802 and 906; also Bacch. 456 and 536; Epid. 548 and 9; Men. 776 and 910; Miles Glor. 902; Mos. 718; Persa 579; Poen. 858, 751, and 330; Rud. 103; Stich. 316; Truc. 123 and 358. In Aul. 132 and Nae-vius, Com. Rom. Fragm., Tarentilla VIII, fortunatus is linked with salvos, thus making evident the literal meaning of the latter.

Iubeo ^{te}_{vos} salvere is found in Asin. 296; Cas. 1 and 969; Mos. 1128; Rud. 263; Truc. 577. Slight variations are:

Adel. 460-1. salvere Hegionem plurimum iubeo.

Mer. 713. iubet salvere suo' vir uxorem suam.

Mos. 568. Salvere iubeo te ... bene.

Trin. 435-6. erum atque servom plurimum Philto iubet
salvere.

Salveto occurs in Curc. 235; Men. 1076; Mer. 284; Persa 789; Rud. 103 and 416; L. Pomponius Bononiensis, Com. Rom.

Fragm., Fullones I.

Salve multum occurs in Hec. 82; Mos. 739; Poen. 1050; Pseud. 270; Trin. 1180.

Forms other than simple vale and valete occur also.

Bene ^{valete}_{vale} occurs in Hec. 197; Heaut. 167; Amph. 499; Asin. 606; Cap. 452; Cis. 113 and 197; Curc. 203, 214, and 516; Epid. 647; Mer. 327, 496, 866, and 1025; Miles Glor. 1340, 1352, 1361, and 1373; Persa 858; Poen. 568 and 1358; Stich. 143 and 397; Truc. 751, 881, and 968.

Multum ^{valete}_{vale} occurs in Poen. 1368 and Stich. 496.

Valeas or tu valeas is found in Cas. 216; Cis. 453; Persa 224; Poen. 912; Stich. 482; Truc. 433.

Ut valeas in Cis. 119 answers the question numquid me vis? And fac valeas in Truc. 883 answers the similar question numquid vis? In these instances the idea of health is quite evident.

In Bacch. 1211 we find spectatores, vos valere volumus.

Although somewhat aside from the point, it is interesting to note that in the following instances vale is not a true farewell, but is used in the almost slangy sense of "good-bye to him", "good-bye to you", or "good-bye to them."

Adel. 622. valeas, habeas illam quae placet.

And. 696-7. valeant qui inter nos discidium volunt.

And. 889. immo habeat, valeat, vivat cum illa.

Amph. 928. valeas, tibi habeas res tuas, reddas meas.

Asin. 231. si alius ad me prius attulerit, tu vale.

This is also the sense of valeat pater in Mos. 374, but Philo- laches, pretending to take the expression literally, replies,

in verse 375, valet illequidem, atque (ego) disperii.

Salutem dicit, with the name of the person saluted in the dative, is a common greeting in letters. It occurs thus in Bacch. 734; Curc. 430-1; Persa 501; Quadrigarius, Hist. Rom. Fragm. Liber 1, 41. In Pseud. 41, these constructions are used with salutem impertit. In spoken salutations, impertit salute is used with the accusative of the persons saluted in Eun. 270-1; Epid. 126-7; Pseud. 456. Impertit salute occurs also in Lucilius, Carmina, verses 688 and 739. A variation is salutem nuntio, in Men. 1-2. The greeting in Stich. 468 is in the form of a toast: propino tibi salutem plenis faucibus. Except in the last example and in Truc. 259-60, quoted on page 2, I see nothing to suggest that the word ^{these} ~~salus~~ ^{salutes} was used in its literal sense. This greeting is, then, an exception to the general rule.

Saluto (te, vos, or erum) is spoken without an expressed subject in Bacch. 172; Cis. 723; Curc. 147; Miles Glor. 1339; Pseud. 455; Rud. 1055. In Poen. 621, the subject is expressed with the first person plural of the verb. In Amph. 676; Bacch. 243; Miles Glor. 900; Poen. 685-6; Trin. 1151-2, and Truc. 515, a certain pompousness or formality comes from throwing the verb into the third person and expressing the subject. For example, this effect is evident in the greeting of the returning soldier, Truc. 515: Mars peregre adveniens salutatur Nerienem uxorem suam. In all cases, this greeting seems to be purely a formula, and is a second exception to the rule.

Politeness is shown in the questions used to avoid abrupt-

ness in leave-taking. ⁽¹⁾ The most common formulae are numquid vis? and numquid aliud? sometimes expressed in full, numquid aliud me vis?

The reply is merely vale in Aul. 175; Curc. 516 and 522; Mer. 325; Persa 708; Trin. 198.

In the following instances the reply is not a direct answer to the question: Phor. 458; Eun. 363; Hec. 272; Persa 692-3.

In the great majority of cases, however, the replies show that the question was considered a real inquiry, and not an empty formality. If the person addressed did wish something else, he said so; if he did not, he might indulge in a playful remark, or put his answer in the form of a malediction, or of a courteous wish for the other's health.

Phor. 151. numquid, Geta, aliud me vis?
ut bene sit tibi.

Phor. 563. num quid est quod mea opera opus vobis sit?
nil; verum abi domum, etc.

Eun. 191. num quid vis aliud?
egone quid velim? cum milite isto praesens
absens ut sies, etc.

Eun. 213. sed num quid aliud imperas?
munus nostrum ornato verbis, etc.

Adel. 247. num quid vis quin abeam?

(1) Donatus on Eun. 341 says, recte abituri ne id dure facerent "numquid vis" dicebant iis quibuscum constitissent.

- immo hercle hoc quaeso, etc.
- Adel. 432. num quid vis?
mentem vobis meliorem dari.
- Amph. 542. numquid vis?
ut quom apsim me ames, me tuam te apsentitamen.
- Amph. 544. numquid vis?
etiam: ut actutum advenias.
- Amph. 970. numquid vis, quin abeam iam intro, ut apparentur quibus opust?
i sane, et quantum potest parata fac sint omnia.
- Aul. 263. ibo igitur, parabo. numquid me vis?
istuc. i et vale.
- Bacch. 604. numquid vis?
abeas.
- Bacch. 757. numquid aliud?
hoc atque etiam, etc.
- Cap. 191. numquid vis?
venias temperi.
- Cap. 448. numquid aliud?
ut quam primum possis redeas.
- Cis. 117. numquid me vis, mater, intro quin eam?
istoc ergo auris graviter optundo tuas,
ne quem ames. abi intro.
- Cis. 119. numquid me vis?
ut valeas.

- Curc. 525. numquid vis, leno?
istas minas decem ... des.
- Epid. 512. numquid me vis ceterum?
malo cruciatu ut pereas atque abeas cito.
- Men. 328. numquid vis?
ut eas maxumam malam crucem.
- Men. 548. numquid <me> vis?
haec me curaturum dicito, etc.
- Mer. 282. numquid amplius?
tantumst.
- Miles Glor.259. numquid aliud?
intro ut abeas.
- Miles Glor.575. numquid nunc aliud me vis?
ne me noveris.
- Miles Glor.1086.numquid vis?
ne magi' sim pulcher quam sum, ita me
mea forma habet sollicitum.
- Miles Glor.1195.numquid aliud?
haec ut memineris.
- Mos. 404. numquid alius?
clavem mi harunc aedium Laconicam iam iube
ecferri intus.
- Persa 735. num quippiam aliud me vis?
ut bene sit tibi.
- Poen. 911. numquid aliud me morare, Milphio?
valeas beneque ut tibi sit.

- Pseud. 665. numquid vis?
dormitum ut abeas.
- Trin. 192. numquid vis?
cures tuam fidem.
- Truc. 432. num quippiam aliud me vis?
ut quando otium tibi sit ad me revisas,
tu valeas.
- Truc. 883. numquid vis?
fac valeas.

Similar in purpose to the question is the clause, nisi quid vis, which occurs in Asin. 108; Aul. 579; Poen. 190; Rud. 403.

Formulae often used in greeting are quid agis? and quid agitur? and, more rarely, quid fit? Sometimes both quid agis? and quid fit? appear, as in Mer. 284. Quid agis? is employed by Plautus more frequently than quid agitur? but Terence uses only the latter.

These formulae are used in addition to the pure greetings, such as salve, e. g., Phor. 610; Eun. 271; Adel. 883; Curc. 235; Men. 138; Mos. 719; Persa 17^a and 204; Pseud. 273 and 457; Rud. 337 and 1303; Truc. 126; or they are employed in reply to salve, e.g., Asin. 297 and Eun. 456, or without other greeting, e.g., Adel. 373, 768, and 901; Aul. 536; Cis. 658; Mer. 366; Miles Glor. 170; Persa 482 and 576; Stich. 528; Truc. 917.

In the following instances no direct reply is given to the question: Adel. 901 and 373; Asin. 297; Aul. 536; Cis. 658; Curc. 610; Epid. 396; Mer. 366 and 963; Miles Glor. 170, 276,

and 1139; Mos. 1076; Persa 204, 482, and 576; Rud. 1052; Stich. 333, 528, and 660; Truc. 917.

In the following, the interrogator went on to ask another question without waiting for a reply: Eun. 455-6; Phor. 610; Bacch. 775; Epid. 17; Persa 309; Rud. 311; Truc. 577.

Somewhat rarely the answer indicates that the meaning of the question was, "how are you?" "how goes it?"

Adel. 883. quid fit? quid agitur?
 recte.

Mer. 284. quid agis? quid fit?
 quod miserrumus.

Rud. 337. quid agis tu?
 aetatem hau malam male.

Truc. 126. quid agis?
 valeo et validum teneo.

Often the reply is a pun on the literal meaning, as in the instances given below:

Eun. 271. quid agitur?
 statur.

Cas. 724-5. quid fit?
 tu amas: ego essurio et sitio.

Cas. 801. quid agis, mea salus?
 essurio hercle, atque adeo hau salubriter.

Curc. 235. quid agis?
 vivo.

Men. 138. quid agis?
 teneo dextera genium meum.

- Mos. 719. quid agis?
hominem optimum teneo.
- Mos. 998. quid agis tu?
a foro incedo domum.
- Persa 17^a. quid agitur?
vivitur.
- Persa 208. quid agis?
feminam scelestam te astans contra contuor.
- Poen. 862. quid agis?
facio quod manifesti moechi hau ferme solent.
- Pseud. 273. quid agitur, Calidore?
amatur atque egetur acriter.
- Pseud. 457. quid agitur?
statur hic ad hunc modum.
- Rud. 1303. quid fit?
verum extergetur.
- Truc. 860. quid agitur, voluptas mea?
non 'voluptas', aufer nugas, nil ego nunc
de istac re ago.

Another indication that the expression is not meaningless is found in the fact that it is used in inquiries concerning a third person.

- Stich. 574. sed quid agit parasitus noster Celasimus?
etiam valet?
- Stich. 651-2. sed amica mea et conserva quid agat Stephanium curaest, ut valeat.

The question ut vales? or ut valuisti? which sometimes

followed the greeting, always, or nearly always, was a real inquiry after health. The preceding statement and examples apply to this expression also. In Persa 309 the inquiry is rather oddly made impersonal: *ut valetur?* The following replies show that the expression was used in its literal meaning:

- Epid. 17. *varie.*
 Epid. 129. *a morbo valui, ab animo aeger fui.*
 Mos. 448. *(usquin valuisti?) usque, ut vides.*
 Mos. 718. *non male.*
 Persa 17. *ut queo.*
 Persa 23. *hau probe.*
 Rud. 1304. *quid tu? num medicus, quaeso, es?*
 Stich. 467 and 586. *sustentatumst sedulo.*
 Trin. 50. *valeo et valui rectius.*
 Truc. 577. *valeo et venio ad minu' valentem et melius
 qui valeat fero.*

A blessing, for which the commonest formula was *di te ament*, was spoken often in greeting, and somewhat rarely in farewell.

The following are greetings:

- Asin. 623. *dabunt di quae velitis vobis.*
 Aul. 183. *di te ament, Megadore.*
 Bacch. 457. *di te ament, Philoxene.*
 Cap. 138. *di te bene ament, Hegio.*
 Curc. 455. *di te ament.*
 Epid. 6. *di dent quae velis.*
 Epid. 396. *di deaque te adiuvant.*

- Men. 278. di te amabunt, quisquis (es).
- Miles Glor. 1038. di tibi dent quaequomque optes.
- Mos. 341. di te ament.
- Mos. 717. di te ament plurimum, Simo.
- Mos. 806. di te ament.
- Mos. 1130. Callidamates, di te ament.
- Persa 16. O Sagaristio, di ament te.
- Persa 16. O Toxile, dabunt di quae exoptes.
- Persa 483. di dent quae velis.
- Poen. 687. multa tibi di dent bona, quom me salvom esse vis.
- Poen. 751. di te ament, Agorastocles.
- Poen. 1055. di dent tibi omnia quae velis!
- Pseud. 271-2. di te deaeque ament vel huius arbitrato vel meo, vel, si dignu's alio pacto, neque ament nec faciant bene.
- Pseud. 1294. di te ament, Pseudole.
- Rud. 1303. di te ament cum inraso capite.
- Stich. 469. di dent quae velis.
- Trin. 436-7. di dunt tibi, Philto, quaequomque optes.
- Trin. 1152. di dent tibi, Lysiteles, quae velis.

There is an unexpected turn to the following, which begin as blessings:

- Persa 205. Sophoclidisca, di --- me amabunt.
- Poen. 359. di omnes deaeque ament --- nec te nec me.

The following are spoken in farewell:

- Hec. 196-7. di vortant bene quod agas!
 Mer. 327. bene sit tibi.
 Persa 735. ut bene sit tibi. (in reply to num quippiam
 aliud me vis?)

The meaning of these blessings is, of course, perfectly literal.

In greeting a person just returning from a journey, it was customary to say, salvom te advenire gaudeo. This phrase, sometimes with variations, occurs in the following passages: Adel. 80; Eun. 976; Heaut. 407; Hec. 353 and 456-7; Phor. 255, 286, and 610; Bacch. 456 and 536; Curc. 306-7 and 561-2; Epid. 7, 128, and 395; Miles Glor. 897; Mos. 448, 805, and 1128-9; Poen. 686; St Stich. 584-5 and 505-7; Trin. 1073 and 1097; Truc. 504.

A formula of farewell which occurs only in Plautus is bene ambula or ambulato. The simple word ambula spoken at parting seems to mean merely "go". (Asin. 108 and 488; Persa 250.) The addition of the adverb bene makes the command a formula of leave-taking. The expression appears in Cap. 452 and 900; Cas. 526; Epid. 377; Mer. 327; Miles Glor. 936; Mos. 853; Persa 50.

Ave, later a very common salutation, occurs only in C.I.L. I, 1072. As it appears on a tombstone, in this case at least, it can hardly have been used in its literal signification,⁽¹⁾ "live".

C.I.L. I, 1072. D Octavi D L Modiari

D Octavi D F Col

(1) See Note (1) on next page.

pontia uxor
 fruge bona pudica
 ave.

In Poen. 998 the Carthaginian Hanno uses the plural, avo, thus indicating the Punic origin⁽¹⁾ of the greeting. It is hardly credible that a Carthaginian salutation should be taken over by the Romans long after the destruction of Carthage. Perhaps ave was introduced into Italy early by sailors and dock hands, became common among the lower classes, and later made its way into Latin literature.

Macte esto or macte is a somewhat solemn salutation, occurring for the most part in tragedy. Mactus may be the participle of a lost verb maco or mago, meaning "to make great" or "to increase".⁽²⁾ For some unknown reason, the vocative macte is generally used instead of the nominative, although the ancients used mactus also.⁽³⁾ The expression had a place in sacrifices. When incense or wine was poured over a victim, the ancients said: mactus est taurus vel vino, vel ture. In making an offering to a god, they said to him: macte hoc vino inferio esto.⁽⁴⁾ The feeling was that the god was actually increased by the sacrifice. "Be increased" or "be strengthened" seems to be the

- (1) Thesaurus Linguae Latinae, Lipsiae, 1900. (s.v. ave.)
 Forcellini, Totius Latinitatis Lexicon, Prati, 1858-1860.
 Walde, Lateinisches Etymologisches Wörterbuch, 2ed. Heidelberg, 1910.
- (2) Nettleship, Contributions to Latin Lexicography, p.520, Oxford, 1889.
- (3) Forcellini, Totius Latinitatis Lexicon, s.v. macte, teste Priscian. V66, Keil.
- (4) Forcellini, Totius Latinitatis Lexicon, teste Servius ad Aen. ix. 641.

meaning of the phrase in the instances in which it occurs:

M. Pacuvius, Trag. Rom. Fragm., Dulorestes 22.

macte esto virtute, operaque omen adproba.

L. Accius, Trag. Rom. Fragm., Neoptolemus 9.

macte his armis, macte virtutei patris.

L. Accius, Trag. Rom. Fragm., Epigoni 16.

maneas, adsis autem, exilio macte ex terris Pelopiis?

Incertus, Trag. Rom. Fragm., 133.

age propera, macte, nitier!

Sextus Turpilius, Com. Rom. Fragm., Boethuntes 5.

macte virtute esto.

C. Lucilius, Carmina, Verse 225.

macte, inquam, virtute simulque his viribus esto.

II. FORMULAE USED BETWEEN RELATIVES, EQUALS, SUPERIORS, AND INFERIORS

There appears to be no principle determining the choice of greetings from relative to relative, equal to equal, superior to inferior, and inferior to superior. No formula is used peculiarly by or to any particular class. Often the slave salutes the master in the same words in which the master salutes the slave. Moreover, the slave feels entitled to a return of his salutation:

Bacch. 243-6. (Ch.) servos salutatur Nicobulum Chrysalus.

(Ni.) pro di immortales, Chrysale, ubi mist
filius?

(Ch.) quin tu salutem primum reddis quam dedi?

(Ni.) salve. sed ubinamst Mnesilochus?

It is not to be supposed, however, that all greetings are bestowed with perfectly democratic feeling and with impartial cordiality.

Aul. 184. non temerarium est ubi dives blande appellat pauperem.

Sometimes no salutation at all is given; sometimes varying degrees of warmth are indicated by priority of greeting, by the use of several consecutive formulae of greeting, and by gestures. The following quotations will illustrate:

Pseud. 967-9. (Si.) heus tu qui cum hircuina barba stas, responde quod rogo.

(Ba.) eho, an non priu' salutas?

(Si.) nulla est mi salus dataria.

Trin. 1151-4. (Ly.) Charmidem socerum suum Lysiteles salutatur.

(Ch.) di dent tibi, Lysiteles, quae velis.

(Ca.) non ego sum salutis dignus?

(Ly.) immo salve, Callicles; hunc priorem aequomst me habere: tunica propior palliost.

Pseud. 455-6. (Ps.) erum saluto primum, ut aequomst; postea si quid superfit vicinos impertio.

Aul. 114-7. (Euc.) me benignius omnes salutant quam salutabant prius; adeunt, consistunt,

copulantur dexteram, rogitant me ut
valeam, quid agam, quid rerum geram.

Am. 715-6. (Al.) et salutavi et valuissesne usque ex-
quisivi simul, mi vir, et manum pre-
hendi et osculum tetuli tibi.

There follows a tabulation of the expressions of greeting and farewell used by relative to relative, equal to equal, superior to inferior, and inferior to superior. A few of the greetings found in small fragments, and macte esto, which occurs only in fragments, are omitted, because of the impossibility of telling, in many instances, to whom or by whom they are spoken. Excluded also from the tabulation are the greetings found on tombstones. Vale in C.I.L. I, 1027 and 1267, and valeas in 1006 are addressed to the passer-by. The other formulae - ave in 1072, salve in 1098, 1256, 1479, and 1553^a, salve vale in 94 and 1049, and vale in 98, 623, 1459, and 1487 - appear to be addressed to the deceased.

Salve

Used by Relatives

Terence:	adulescens to patruus 1.
	" " pater 1.
	" " mater 1.
	pater to filius 1.
	senex " filius fratris 1.
	(sum = 5.)
Plautus:	adulescens to mater 1.

adolescens to mater 1.
 " " patruus 2.
 " " pater 2.
 senex to filius 3.
 " " uxor 1.
 uxor " vir 1.
 virgo " frater 3.
 miles " soror 1.
 frater " frater 2.
 gnata " pater 6.
 pater " gnata 4.
 patruus to adolescens 1.

(sum 27.)

Ennius: to himself 1.
 Naevius: gnati " patres 1.
 L.Pomponius Bonon-
 iensis soror " frater 1.
 frater " soror 1.
 M. Pacuvius: to propages sanguinis 1.

Used by Equals

Terence: adolescens to virgo 1.
 " " adolescens 3.
 senex to senex 4.
 virgo " adolescens 1.
 (sum 9.)

Plautus: servus to servus 7.
 adolescens to adolescens 6.

adulescens to mulier 1.

" " senex 3.

" " puella 1.

" " hospes 1.

senex to senex 7.

" " adulescens 2.

" " matrona 1.

" " mulier 2.

matrona to matrona 2.

mulier to senex 1.

" " adulescens 2.

leno to meretrix 1.

Poenus to adulescens, popularis, 1.

" " miles 1.

(sum 39.)

Naevius: to rivalis 1.

M. Pacuvius: to hospita 1.

Used by Superiors to Inferiors

Terence: adulescens to servus 2.

senex to servus 6.

" " meretrix 1.

meretrix to servus 2.

anus to servus 1.

(sum 12.)

Plautus: adulescens to meretrix 2.

" " servus 4.

adulescens to parasitus 3.

" " anus 1.

" " leno 1.

senex to servus 8.

" " parasitus 1.

" " meretrix 1.

leno to servus 5.

trapezita to parasitus 2.

" " leno 1.

meretrix to servus 1.

parasitus to servus 1.

danista to servus 1.

sacerdos Veneris to mulieres 1.

mulier to servus 2.

vir to parasitus 1.

miles to parasitus 1.

(sum 37.)

Used by Inferiors to Superiors

Terence: servus to senex 4.

" " adulescens 1.

meretrix to senex 1.

" " adulescens 1.

" " miles 1.

miles to adulescens 1.

(sum 9.)

Plautus: servus to adulescens 4.

" " meretrix 3.

servus to leno 2.

" (thinking he is freed) to
patronus 1.

" to miles 3.

" " parasitus 2.

" " senex 4.

" " danista 1.

" " piscatores 1.

" " mulier 2.

parasitus to adulescens 4.

" " matrona 1.

" " vir 1.

prologus to spectatores 1.

anus to adulescens 1.

" " alumnulus 1.

meretrix to adulescens 2.

" " miles 1.

medicus to adulescens 1.

nutrix to erus 1.

mulier to sacerdos Veneris 1.

leno to adulescens 1.

" " miles 1.

(sum 40.)

Greetings to Objects 7.

As the method of tabulation has now been indicated, the other summaries are given in brief.

Vale

Used by Relatives

Plautus 8.

Used by Equals

Terence 2.

Plautus 26.

Used by Superiors

Terence 4.

Plautus 25.

Used by Inferiors

Terence 6.

Plautus 35.

Numquid aliud?

Used by Relatives

Plautus 6.

Used by Equals

Terence 3.

Plautus 8.

Used by Superiors

Terence 1.

Plautus 11.

Used by Inferiors

Terence 5.

Plautus 14.

Quid agitur? etc.

Used by Relatives

Terence 1.

Plautus 3.

Used by Equals

Plautus 16.

Used by Superiors

Terence 3.

Plautus 15.

Used by Inferiors

Terence 3.

Plautus 9.

Salute inperitit, etc.

Used by Relatives

Plautus 2.

Used by Equals

Plautus 3.

Naevis 1.

Used by Superiors

Terence 1.

Plautus 4.

Used by Inferiors

Plautus 8.

Lucilius 2.

Q. Cl. Quadrigarius 1.

Used to objects

Plautus 3.

Ut vales?

Used by Relatives

Plautus 1.

Used by Equals

Terence 1.

Plautus 10.

Used by Superiors

Plautus 4.

Used by Inferiors

Plautus 5.

Salvom venire gaudeo

Used by Relatives

Terence 3.

Naevius 1.

Used by Equals

Terence 2.

Plautus 6.

Used by Superiors

Plautus 2.

Used by Inferiors

Terence 3.

Plautus 7.

Di te ament, etc.

Used by Relatives

Used by Equals

Plautus 15.

Used by Superiors

Terence 1.

Plautus 7.

Used by Inferiors

Plautus 7.

Bene ambula

Used by Relatives

Used by Equals

Plautus 6.

Used by Superiors

Plautus 2.

Used by Inferiors

Plautus 2.

CONCLUSION

Most of the expressions of greeting and farewell still retain, at least partially, their literal signification, and thus are not meaningless formulae. A number of the replies show that salve and vale have not lost the meaning, "be well". Perhaps the fact of the occurrence of other forms, such as salvos sis and valeas, contributes to this result. Numquid aliud? and quid agitur? are real questions, receiving real answers. Ut vales? is a real inquiry concerning health. The meaning of salvom venire gaudeo and di te ament is perfectly literal. Macte esto really signifies "be increased" or "be

strengthened". Apparently the only exceptions are *salutem dicit*, *saluto*, *ave*, and *bene ambula*. *Salutem dicit* and *saluto* seem to be purely formulae. There is nothing to indicate that *ave*, in the very few instances in which it occurs, is used literally. *Bene ambula* is a wish for the welfare of the departing person, having a broader meaning than "walk well".

There are no marked differences of usage between different classes of persons. For instance, in Plautus *salve* is used twenty-seven times between relatives, thirty-nine times between equals, thirty-seven times by superior to inferior, and forty times by inferior to superior. Lack of cordiality may be displayed by the omission of greetings, although persons who were on perfectly good terms sometimes met without salutation; varying degrees of cordiality may be shown by priority of greeting, by the use of several consecutive formulae, and by the gestures and manner of the persons saluting. The formulae themselves, however, indicate no distinctions of class, or of friendship. They are common to all.





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