



TOR VERGATA
UNIVERSITÀ DEGLI STUDI DI ROMA

Marcello Nobili

*Two Latin
impersonal
phrases*

hoc habet
and uiderit

Types of impersonal verbs in Latin

Impersonal *habet*-constructions

It is acknowledged that *habet* can have the syntax of a typical impersonal verb, similarly to

[1] pudeo / pudet : habeo : habet

irrespective of the personal construction being later or earlier than the impersonal one. Brigitte Bauer (1999: 593ff) opts for the first hypothesis, which I incline to follow. Bauer 1999 (and cfr Panayotakis 2016) classifies under different categories the evidence for the constructions involving impersonal *habet* + accusative, drawing from a quite large corpus of late Latin works. I must only note the categories include:

(a) *habet* constructions conveying the meaning ‘there is’, quite common with ‘personal’ construction (*ecclesia habet*, «there is a church»)

[2] **Hist. Aug. Tac. 8.1**

Ac ne quis me temere Graecorum alicui Latinorumue aestimet credidisse, habet in bibliotheca Ulpia in armario sexto librum elephantinum in quo hoc senatus consultum perscriptum est cui Tacitus ipse manu sua subscripsit.

Et pour que personne n’aille croire que j’ai fait inconsidérément confiance à quelque historien grec ou latin, il y a dans la Bibliothèque Ulpienne, dans la sixième armoire, un livre d’ivoire dans lequel est transcrit tout au long ce sénatus-consulte, signé au bas par Tacite en personne de sa propre main. (tr. Paschoud 1996, 239)

(b) impersonal *habet* with accusative conveying measures and distances (many examples)

[3] **Peregr. Aeth. 1.2** Habebat autem de eo loco ad montem Dei forsitan quattuor milia

From this place to the mountain of God there were perhaps four thousand people (tr. Panayotakis 2016)

(c) temporal *habet* constructions (many examples)

[4] **Hist. Apoll. 31** habet annos XIII

Fourteen years ago

hoc habet in Old Latin

In order to explain the Virgil passage [9] scholars usually quote three passages from republican comedy, all dating back to ca. 210 (*Rudens*), 190 (*Mostellaria*), 166 (*Andria*).

[5] Pl. *rud.* 1143

DAEM. Non feret nisi uera dicet: nequiquam hariolabitur.

Solue uidulum ergo, ut quid sit uerum quam primum sciam

GRIP. Hoc habet, solutust. DAEM. Aperi. Video cistellam. Haecinest?

TRAN. He's had it! GRI. It's untied. DAE. Open it. PAL. I can see the little box. DAE. Is it this one? (tr. De Melo)

TRACALIONE (*rivolto a Gripo*) Ha avuto il fatto suo. GRIPO È sciolto.

DEMONE (*a Gripo*) Aprilo. PALESTRA Vedo una cassetina. [tr. Stucchi 2020,225]

hoc habet in Old Latin (2)

[6] Pl. *most.* 714-715

Tempus est nunc est senem hunc adloqui mihi
Hoc habet! Repperi qui senem ducerem;
quo dolo a me dolorem procul pellerem

Now's the time for me to address this old man. He's had it. I've found a way to lead the old man by the nose (tr. De Melo; footnote: "A gladiatorial metaphor; he has been struck").

hoc habet in Old Latin (3)

[7] **Ter. Andr. 80-83** Simo recalls the moment when he understood that his son Pamphilus was supposedly in love with the meretrix Chrysis:

Qui tum illam amabant forte, ita ut fit, filium
perduxere illuc, secum ut una esset, meum.

80 egomet continuo mecum 'Certe captus est:
habet'. Obseruabam mane illorum seruos
uenientis aut abeuntis

Those who were her admirers by chance as it often happens, took my son thither that he might be in their company. Fortwith I said to myself. He is surely caught. He is smitten. (tr. H.Th. Riley)

hoc habet in Old Latin (3)

Cioffi 2021,180 ad loc.

(Nel commento di Donato) «Di *habet* si parla ancora come termine tecnico (così come *captus est*) ma stavolta del linguaggio gladiatorio; secondariamente lo si spiega come ‘mortalmente ferito’ proponendo come parallelo Verg. *Aen.* 12,296.

Sia in *captus est* che in *habeo*, per pragmatica testuale, è da cogliere prima di tutto una sfumatura erotica (...) La connotazione erotica di Adams è studiata da Adams 1982, p.187.

Ha comunque ragione il commento di Donato a ricondurne l’impiego propriamente al linguaggio gladiatorio (...)»

Actually: Adams 1982,187 simply states that in comedy but only in comedy *habeo* can be a euphemism for ‘having sexual intercourse’ as is common in other languages bot ancient and modern. *Habeo* can also mean to ‘receive a customer’ (for a prostitute). The phrase *bene hoc habet* quoted from *Epidicus* 698 by Cioffi 2021 (ibid.) does not belong here.

hoc habet in Classical Latin? Virgil

[8] Verg. *Aen.* 12.296

at feruidus aduolat hasta

Messapus teloque orantem multa trabali

295 desuper altus equo grauius ferit atque ita fatur:

‘hoc habet, haec melior magnis data uictima diuis.’

concurrunt Itali spoliantque calentia membra.

“Così sia, questa è la vittima migliore da offrire ai grandi dèi” [Scarcia]

An early Latin example of impersonal *habet*(?)

Baldi – Nuti 2010, 275 see this passage as an example of impersonal use on the model of the many Late Latin examples they quote in the same pages.

[9] **Cato agr. 80.1** (ed. Mazzarino 1982)

encytum ad eundem modum facito uti globos,
nisi calicem pertusum cauum habeat

Prepare the encytum [a pastry dish] in the same way as the cheese balls, **except that there is a bowl** with a pierced hole' (tr. Baldi –Nuti 2010)
Make the encytum the same way as the globus, except that you use a vessel with a hole in the bottom (tr. Hooper 1934, 87)

L'encito' si fa' alla stessa maniera dei 'globi' solo che, in aggiunta, si deve avere a disposizione un recipiente a forma di imbuto, cavo all'interno e forato nel fondo.

Although cfr Calboli 2001: cfr adn. Ad loc «*facito (... habeat)*: imperativo futuro alla III persona, Calboli 2001, *Introduzione* nota 442: «In Catone prevale nettamente l'impiego di questo tipo di imperativo alla II persona singolare, mentre più raro è l'uso della III persona»

Cfr. *agr.* 133.3 In arboribus radices uti capiant, calicem pertusum sumito tibi

Agr. 86 Graneam triticeam sic facito: selibram tritici puri in mortarium purum indat, lauet bene corticemque deterat bene eluatque bene

hoc habet in Classical Latin?

Seneca

[10] **Sen. Ag. 901**

Armat bipenni Tyndaris dextram furens,/qualisque ad aras colla taurorum pius
designat oculis antequam ferro petat,/900 sic huc et illuc impiam librat manum.
habet, peractum est. pendet exigua male/caput amputatum parte et hinc trunco cruor/exundat

Ecco, ha ricevuto il colpo, l'atto è compiuto (tr. Giardina 1987, 537)

Boyle 2020, 444: *habet, peractum est*/He is hit; it is done: Cassandra underscores the sheer spectacle of the killing. The phraseology (repeated by Hyllus at *HO* 1457 and Hercules at *HO* 1472) is resonant of the arena. *Habet*, which = lit. 'he has (the wound)', is found in republican comedy (Plaut. *Most.* 715, *Rud.* 1143, Ter. *And.* 83) and Virgil (*Aen.* 12.296).

[11] **Sen. Herc.O. 1457**

(Hyllus) Compesce diras, genitor, irarum minas!/habet, peractum est, quam petis poenas dedit/ sua
perempta dextera mater iacet.

Frena, padre, le terribili minacce della tua ira. Il colpo l'ha avuto, è finita, ha pagato la pena che tu chiedi. Mia madre giace morta uccisa dalla sua stessa mano. (tr. Giardina 1987, 701)

[12] **Sen. Herc.O. 1472**

(Herc.) Habet, peractum est: fata se nostra explicant.
lux ista summa est: quercus hanc sortem mihi
fatidica quondam dederat

Ha ricevuto il colpo finale, è finita, il mio fato si compie (!! tr. Giardina 1987, 701) but here Hercules is speaking of himself!

hoc habet: the grammarian explanation (1)

[13] **Don. *ad Andr.* 83** p. 44 no. 56 Cioffi (= 67 W.)

‘Habet’ id est uulneratus est; ‘habere’ enim dicitur qui percussus est. proprie de gladiatoribus dicitur ‘habet’, quia prius alii uident quam ipsi sentiant se esse percussos. ‘habet’ sic dicitur de eo, qui letaliter uulneratus est. Vergilius [8]

Habet, cioè è stato ferito. Infatti dice che ‘ha’ colui che nè stato colpito. Acconciamente si dice ‘habet’ dei gladiatori, poiché gli altri vedono che essi sono stati colpiti prima che essi accusino il colpo. ‘habet’ così si dice riguardo a uno che è stato ferito in modo letale

(tr. Nobili)

hoc habet: the grammarian explanation (2)

[14] **Serv. *ad Aen.* 12.296** *Hoc habet*: id est letali percussus est uulnere

Hoc habet: ossia, è stato colpito da ferita letale [Nobili]

[15] **Serv. *Auct. ad Aen.* 12.296** apud antiquos enim id erat *hoc habet* quod nunc *peractum est*.

infatti presso gli antichi *hoc habet* valeva come oggi *peractum est*. [Nobili]

hoc habet in post-classical Latin? Prudentius

[16] **Prud. Psych. 53**

Tunc exarmatae iugulum meretricis adacto
50 transfigit gladio. calidos uomit illa uapores
sanguine concretos caenoso, spiritus inde
sordidus exhalans uicinas polluit aras

“Hoc habet” exclamat uictrix regina. “Supremus
hic tibi finis erit, semper prostrata iacebis”.

‘A hit!’ Cries the triumphant princess. ‘This shall be thy last end’ (tr. Thomson 1949, 283), but Pudicitia has already struck her opponent, Luxuria, cutting her hand. (cfr. Peltari 2019, 124:)

uiderit: evidence for an impersonal usage?

The second part of my talk deals with a structurally similar expression, in that it has the active desinence of the future perfect *uīderit*. Indeed, in at least five, maybe more, literary and at least one epigraphical passages, all dating back to 15 B.C.E. - 120 C.E., it appears very difficult to pin down a plausible grammatical subject for this verbal form. Ovidian passages provide the material. The examples prove sufficient to support the conclusion that *uiderit* is impersonal; which constitutes an absolute novelty in the Latin syntax studies. This set phrase ought to be translated approximately by “we’ll see about that”, “that remains to be seen”, or some other similar expression of contemptuous defiance or menacing rant. This finding might bring along important exegetical and textual ramifications: in Petronius *Sat.* 61.4, if the reading of the *codex unicus* (Par. Lat. 7989) is restored, where *uiderit* occurs, will it be possible to grasp a fuller understanding of the passage. Not having recognised this special use of *uiderit*, all editors ever since the *editio princeps* of the *Cena Trimalchionis* have wrongly (in my view) fostered the trivialising conjecture *uiderint* (scil. *scholastici*).

Idiomatic use of the future perfect of *uideo*

Pinkster 2012, 469

«There are two types of future perfect expressions that seem to have evolved into idioms. One is exemplified by (n). *Videro* can be found in Plautus and Terence as a reassuring utterance, indicating that the speaker (or the addressee—*videris*—or a third party—*viderit*) will take care of something (‘once it will turn out that I have looked into this’).¹³⁷ In Cicero half of the instances of *videro* are used in this way, especially in the dialogues. The other half occur mostly in conditional and also in temporal subordinate clauses; *videro* then has its ‘normal’ future anterior value. The idiom is also found in later authors, including some ecclesiastical authors, as in (o), but the ‘normal’ anterior use is much more frequent.

(n) *Sed de me videro. Nunc...*

(‘But I will see about myself. Now...’ Cic. de Orat. 2.33)»

Syntax of future perfect of *uideo* in independent clauses:

[18a] **Cic. de or.** 3.37 de actione post uidero;

[18b] **Cic. S. Rosc. 84** sed de Capitone post uiderimus (among many instances)

viderit: quasi-impersonal usage

[19a] Ov. *ars* 2.371 Viderit Atrides: Helenen ego crimine soluo: / usa est humani commoditate uiri.

Se la veda l'Atride: Elena io l'assolvo da ogni colpa: ha solo approfittato della condiscendenza di un marito cortese.

[Pianezzola – Cristante – Baldo]

[19b] Ov. *ars* 3.671 Viderit utilitas; ego coepta fideliter edam

Ma lasciamo da parte l'interesse! Io compirò lealmente la mia impresa [sc. di fornire alle donne le armi della seduzione maschile] [Pianezzola – Cristante – Baldo]

uiderit: a new impersonal usage? Ovid's witness (1)

[20] *Ov. rem. 601*

Nona terebatur miserae uia; “uiderit” inquit
et spectat zonam pallida facta suam

Il sentiero nove volte percorso fu dalla sventurata. “Vedrà bene”, disse, fattasi pallida, si guarda la cintura e volge gli occhi ai rami, ma incerta se osare, ne rifugge, ha paura (...). [tr. Leto 1998]

Vedrà, esclama e, impallidendo, fissa gli occhi sulla sua cintura [tr. Lazzarini 1986,111]

[21] *Ov. fast. 2.782*

“Exitus in dubio est: audebimus ultima” dixit:
“uiderit! audentes forsque deusque iuuat”

“The issue is in doubt. We'll dare the utmost,” said he. “Let her look to it! God and fortune help the daring. By daring we captured Gabii too.” [tr. Frazer]

“Vedrà. La fortuna e il dio favoriscono gli audaci” [Canali 1998,193]

Brucia, tormentato dal desiderio di quell'illecito amore, e progetta terrore e violenza ai danni di quella sposa innocente. “L'esito è incerto” disse fra sé – “ma tenterò il tutto per tutto. Vedrà lei! La fortuna e gli dei aiutano gli audaci” [tr. Stok 1999,207-209]

uiderit: a new impersonal usage? Ovid's witness (2)

[22] *Ov. met.* 9.519

Hoc placet, haec dubiam uicit sententia mentem
in latus erigitur cubitoque sinistro

“Viderit: insanos” inquit “fateamur amores.

520 [ei mihi! quo labor? quem mens mea concipit ignem?”]

et meditata manu componit uerba trementi

This plan meets her approval; upon this her wavering mind decides. She half-way rises and, leaning upon her left elbow, says: “Let him see: let us confess our mad passion! Ah me! whither am I slipping? What hot love does my heart conceive?” And she proceeds to set down with a trembling hand the words she has thought out. [tr. Miller – Goold, 41]

Giudichi lui! -dice- Confessiamo questo folle amore. Ahimè, dove sto scivolando? Che fuoco mi si accende nella mente? [tr. Bernardini Marzolla 1979]

uiderit: a new impersonal usage? Ovid's witness (3)

[23] **Ov. *met.* 10.624**

Cur tamen est mihi cura tui tot iam ante peremptis? / uiderit! intereat, quoniam tot caede
procorum/ admonitus non est

Mah! Veda lui! Che muoia, visto che non l'ha spaventato la strage di pretendenti [tr.
Bernardini Marzolla 1979]

[24] **Ov. *Pont.* 4.1.15**

“Viderit!” ad summam dixi “licet ipse queratur! / a! pudet offensam non meruisse prius”

“Let him see it” I said “though he may indeed complain. Ashamed I am not to have earned
this blame earlier” [tr. Wheeler – Goold 1988, who print *hanc* against *a* of the Teubner
edition by J. Richmond, Leipzig 1990]

uiderit: another case of impersonal usage in Ovid?

In my opinion, the following represents a further example. Editors differ in finding a grammatical subject. None of them contemplates the chance the verb could actually be impersonal

[25] **Ov. trist. 5.2.43**

uideris: ipse sacram, quamuis inuisus, ad aram

confugiam; nullas submouet ara manus.

App.: *uideris mss* | *uideris ipse Ehwald edd. plerique* : *uiderit ille Hall ante sacram distinguens*
uiderit ipse mss. omnes Luck qui ipse 'dominus' intellexit et ante sacram distinxit

uiderit: a new case of impersonal usage? A Hadrian age epitaph

[26] Cugusi, *CLEPann* 52 = *CIL* 3.3676; *AL* 660 Riese; *CLE* 427; *ILS* 2558; *AE* 1958, 151; *AE* 2005, 14

	Ille ego Pannoniis quondam notissimus oris,
	inter mille uiros primus fortisque Batauos,
	Hadriano potui qui iudice uasta profundi
	aequora Danuuii cunctis transnare sub armis,
5	emissumque arcu dum pendet in aere telum
	ac redit, ex alia fixi fregique sagitta;
	quem neque Romanus potuit nec barbarus umquam,
	non iaculo miles, non arcu uincere Parthus,
	hic situs hoc memori saxo mea facta sacraui.
10	<u>Viderit ane aliquis</u> post me mea gesta <u>sequatur</u> !
	exemplo mihi sum primus qui talia gessi.

I am the man, once well known to the river banks in Pannonia, brave and foremost among a thousand Batavi, who, with Hadrian as a judge, could swim the wide waters of the deep Danube in full battle kit. From my bow I shot an arrow, which, while it hung in the air and fell back, I hit and broke with another.

Whom no Roman or foreigner ever outdid, no soldier with the spear, no Parthian with the bow, here I lie, on this ever-mindful stone have I bequeathed my deeds to memory. Let anyone see if after me he can match my deeds. I set my own standard, being the first to bring off such feats. [tr. Speidel 1991 = 1997, 32]

uiderit: a new impersonal usage? Seneca (?)

[27] Sen. *dial.* 11.13.3 (*Consolatio ad Polybium*)

2 Nec enim sic me deiecit, ut nollet erigere, immo ne deiecit quidem, sed impulsus a fortuna et cadentem sustinuit et in praecipitum euntem leniter diuinae manus usus moderatione deposuit: deprecatus est pro me senatum et uitam mihi non tantum dedit sed etiam petiit. 3 *uiderit*: qualem uolet esse, existimet causam meam; uel iustitia eius bonam perspiciat uel clementia faciat bonam: utrumque in aequo mihi eius beneficium erit, siue innocentem me scierit esse, siue uoluerit.

App. uiderit Reynolds | sic distinxit *Gertz*

neppure mi ha gettato a terra, ma mi ha sostenuto mentre stavo cadendo per aver ricevuto una spinta dalla fortuna, e con la sua mano divina ha frenato il mio precipitare a capo fitto, posandomi giù dolcemente: ha implorato il senato in mia difesa e, la vita, non si è limitato a concedermela, ma l'ha anche chiesta pregando, per me. 3. Vedrà lui: giudichi la mia causa quale vorrà che essa sia; la sua giustizia la riconosca buona oppure la faccia buona la sua clemenza: l'uno e l'altro suo beneficio per me saranno uguali, sia che egli capisca che sono innocente, sia che voglia che io lo sia. [tr. Ramondetti 1999, 809]

nay, he has not even cast me down, but when I had been smitten by Fortune and was falling, he checked my fall, and, using the mitigating power of his divine hand, he let me down gently when I was plunging to destruction; he besought the senate in my behalf, and not only gave me my life, but even begged it. Be his the care— howsoever he shall wish, such let him account my case. Let either his justice discern that it is good, or his mercy make it good; whether he shall discern that I am innocent, or shall wish me to be so—either, in my eyes, will equally show his kindness. [tr. Basore 1932, 395]

uiderit: a new impersonal usage? Petronius

[28] **Petron. 61.4**, where Niceros is about to tell his encounter with a werewolf, after being pressured by Trimalchio. The scholastici, or scholars, are Agamemnon and his guests, including Encolpius. Here the only ms witness has *uiderit*, already emended out as soon as the first edition after the *princeps*.

“Itaque hilaria mera sint, etsi timeo istos scholasticos ne me rideant. uiderint! narrabo tamen, quid enim mihi aufert qui ridet? satius est rideri quam derideri”.

App. rideant Mentel, edd. plerique : derideant H | uiderint ed.Patav.1661 edd.omnes praeter Hadrianides 1669,233 : uiderit H riserint Scheffer

“vedano un po’ loro” [tr. Aragosti 2005]

“Pertanto ci sia solo allegria, anche se ho paura che questa gente di scuola rida di me. Prego, vedano un po’ loro! io tanto la racconto lo stesso; infatti cosa mi può portare via chi ride? È meglio suscitare il riso che la derisione” [tr. Gianotti 2013].

So let’s have some undiluted fun, even if I fear these scholars will laugh at me. That’s up to them: I’ll tell my story all the same: what do I lose if someone laughs at me? It’s better to be laughed at than jeered at [tr. Schmeling 2020, 189]

uiderit: a new impersonal usage? Petronius

Thus the most recent commentary on this passage, Schmeling 2011,252-253.

Others ignore the reading of **H**.

“**viderint**: that’s up to them (...). a favourite of Ovid’s *M.* 9.519, 10.624, *AA* 2.371, *Rem.* 249, *Her.* 12.211, *F.* 2.782”; “**derideri**: it is better to be laughed at than to be laughed down”. Schmeling sees in this passage a parody of Plato *symp.* 189b, where Aristophanes comments that his words are likely to be received as *katagélasta* rather than *geloîa*. But I would compare Petron. 58.6 *recte, uenies sub dentem: aut ego non me noui, aut non deridebis* and 62.11 *nec tamen derisit, etiamsi fugit lupus; seruus enim noster lancea collum eius traiecit*. Here the sense of *derideo* is close to Eng. “to escape (without consequences)”, it. “farla franca”. The passive of *derideo*, in this sense, could mean “to get cheated” “to get swindled”, “farsi fregare”. (Bögel in *ThLL*, entry “derideo”, 5.629-631, is not helpful).

Hadrianides 1669,234, the only (social) editor to keep the reading, notes: “**uiderit**, idest si uel unus eorum nequiore sensu, caueat”, thus interpreting that as a menace on the part of the speaker.

References

- Adams N.J., *The Latin Sexual Vocabulary*, London 1982
- Aragosti A., *Petronio Arbitro Satyricon*, Milano 1995
- Baldi P. - Nuti A., 'Possession', in Baldi P. - Cuzzolin P. (eds), *New Perspectives on Historical Latin Syntax III*, Berlin - New York 2010, 239-387
- Basore J., *Seneca Moral Essays II*, Cambridge (Mass.) 1932
- Bauer B.L.M., "Impersonal Habet Constructions in Latin - At the Crossroads of Indo-European Innovation", in Polomé, E.C., *Language Change and Typological Variation: In Honor of Winfred P. Lehmann on the Occasion of his 83rd Birthday, II. Grammatical Universals and Typology*, Washington (DC) 1999, 590-612
- Bauer B.L.M., *Archaic Syntax in Indo-European*, Berlin 2000, 124-127
- Bernardini Marzolla P., *Publio Ovidio Nasone Metamorfosi*, Torino 1979
- Bulhart W., "habeo", in *ThLL* 6.3.2431.18-23; 6.3.2433.12-25
- Canali L. - Fucecchi M., *Publio Ovidio Nasone I Fasti*, Milano 1998
- Cennamo M., "Impersonal constructions and accusative subjects in Late Latin", in Malchukov A., Siewierska A. (eds.), *Impersonal constructions. A cross-linguistic perspective*, Amsterdam 2011, 169-188
- Cioffi C., *Terenzio Andria*, Pisa 2020
- Cugusi P., *Catone Opere*, Torino 2001=2012
- Cugusi P., *Per un nuovo Corpus dei Carmina Latina Epigraphica. Materiali e discussioni*, Roma 2007
- Degl'Innocenti Pierini R., "Echi delle elegie ovidiane dall'esilio nelle consolationes ad Helviam e ad Polybium di Seneca", *SIFC* 52, (1980), 109-143
- De Melo W., *Plautus Comedies IV-V*, Cambridge (Mass.) 2011-2012
- Dolveck F., *Paulini Nolani Carmina*, Turnhout 2015
- Frazer J.G. - Goold G.P., *Ovid Fasti*, Cambridge (Mass.) 1989²
- Gaffiot F., "Le futur antérieur dans les propositions indépendantes et principales", *RPh* n.s. 59 (1933), 105-180
- García-Hernández T., "Nuevos verbos impersonales en latín tardío e influencia griega", in Iliescu M. - Marxgut M.(eds), *Latin vulgaire - latin tardif III. Actes du III^{ème} Colloque international sur le latin vulgaire et tardif (Innsbruck, 2 - 5 septembre 1991)*, Berlin 1992, 159-172
- Gianotti G.F., *La cena di Trimalchione*, Acireale - Roma 2013
- Giardina G., *Lucio Anneo Seneca Tragedie*, Torino 1987 = 2000
- Gibson R., *Ovid: Ars Amatoria, Book III*, Cambridge 2003
- Hadrianides, *Petronius cum fragmentum nuper reperto*, Amstaelodami 1669
- Hall J.B., *P. Ovidi Nasonis Tristia, Stutgardiae* 1995
- Hooper W.D., *Cato On Agriculture, Varro On Agriculture*, Cambridge (Mass.) 1934
- Kühner R. - Stegmann C., *Ausführliche Grammatik der lateinischen Sprache. II.1 Satzlehre*, Leverkusen 1955³ = Hannover 1966, 147-149
- Kurth Th., *Senecas Trostschrift an Polybius. Ein Kommentar*, Stuttgart - Leipzig 1994

References

- Lazzarini C., *Ovidio Rimedi contro l'amore*, Venezia 1986
- Leto G., *Publio Ovidio Nasone Versi e precetti d'amore*, Milano 1998
- Leumann M. - Hofmann J.B. - Szantyr A., *Lateinische Syntax und Stilistik*, München 1965 = 1972, 416-417
- Lofsted E., *Philologischer Kommentar zur Pertegrinatio Aetheriae*, Uppsala 1911
- Luck G., *Publius Ovidius Naso Tristia*, Heidelberg Band I 1967, Band II 1977
- Manfredini, in van Gils L., Kroon C., Risselada R. (eds), *Lemmata linguistica Latina II. Clause and Discourse*, Berlin - Boston 2020
- Mazzarino A., *M. Porci Catonis de agri cultura ad fidem Florentini codicis deperditi edidit*, Lipsiae 1982²
- Miller F.J. - Goold G.P., *Ovid Metamorphoses Books IX-XV*, Cambridge (Mass.) 1984²
- Mosci Sassi M.G., *Il linguaggio gladiatorio*, Bologna 1992
- Panayotakis St., "Expressions of time in early and late Latin: the case of temporal habet", in Adams J.N. - Vincent N. (eds), *Early and Late Latin. Continuity or Change?*, Oxford 2016, 202-216
- Paschoud F., *Histoire Auguste V.1. Vies d'Aurélien et de Tacite*, Paris 1996
- Peltari A., *The Psychomachia of Prudentius*, Oxford 2019
- Pianezzola E., Cristante L., Baldo G., *Ovidio, L'arte di amare*, Milano 1991
- Pinkster H.J., *Oxford Latin Syntax I*, Oxford 2015, 469-470
- Ramondetti P., *Lucio Anneo Seneca Dialoghi*, Torino 1999
- Reynolds L.D., *L. Annaei Senecae Dialogorum libri duodecim*, Oxonii 1977
- Robinson M., *A Commentary on Ovid's Fasti, Book 2*, Oxford - New York 2011
- Scarcia R., *Publio Virgilio Marone Eneide*, Milano 2002
- Schmeling G., *A Commentary on the Satyrice of Petronius*, Oxford - New York 2011
- Schmeling G., *Petronius Satyricon Seneca Apocolocyntosis*, Cambridge (Mass.) - London 2020
- Speidel M.S., "Swimming the Danube under Hadrian's Eyes: A Feat of the Emperors' Batavi Horse Guard", *AncSoc* 22 (1991), 277-282
- Speidel M.S., *Riding for Caesar*, Cambridge (Mass.) 1997
- Stok F., *Opere di Publio Ovidio Nasone IV Fasti e frammenti*, Torino 1999
- Stucchi S., *Tito Maccio Plauto La gomena*, Bologna 2020
- Tarrant R.J., *Virgil Aeneid XII*, Cambridge 2012
- Thomson H.J., *Prudentius I*, Cambridge (Mass.) 1949
- Väänänen V., *Introduction au latin vulgaire*, Paris 1966³
- Wheeler A.L. - Goold G.P., *Ovid Tristia Ex Ponto*, Cambridge (Mass.) 1988²