LECTIONS FROM UNIDENTIFIED MINOR FRAGMENTS
INTRODUCTION

About six hundred fragments, varying in length from one word to some eighteen verses, from plays whose titles are not known, are handed down in citations from antiquity. Of these some fifty are attributed with doubt to Menander.

The fragments (about 220\(^1\)) selected for this volume cover, it is believed, what will be most useful, by way of supplement to the material preserved from identified plays, in forming an estimate of Menander.

For convenience of identification the numbering given by Kock (Comicorum Atticorum Fragmenta, Vol. III.) is retained.

The selections illustrate the quotable, sententious character of Menander's writing, and often throw light upon some detail of Greek life. Detached sentiments, however, may often be misleading, and only the missing context would show whether the thought was mock-sententious or to be taken seriously. Obviously many sentiments are not to be ascribed to the author himself; but, on the other hand, lofty thoughts put, for example, in a slave's mouth, may well represent Menander's own attitude towards the best ethical sentiment current in the Athens

\(^1\) Fragments now identified as belonging to the newly discovered plays are included in their proper place.
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of his day. The tragic colouring of certain passages, which older commentators found difficulty in reconciling with genuine Menandrean Comedy, is abundantly justified now that we have connected scenes in the approximately complete plays of the Cairo papyrus.

The text, with exceptions noted, is based upon the editions of Kock and Meineke, to which the reader is referred for further critical notes.

Meineke adds, with hesitation, under the name of Menander seven hundred and fifty-eight gnomic lines arranged in alphabetical order. These are of mixed or doubtful provenance.
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531 Κ ei γὰρ ἐγένουσα, τρόφιμε, τῶν πάντων μονός,
οὗτ’ ἐτυκτεν ἡ μήτηρ σ’, ἐφ’ ὧ τε διατελεῖν
πράττων ἄβολλει καὶ διενυχεῖν αεί,
καὶ τοῦτο τῶν θεῶν τε ὁμολογήσει σοι,
5 ὥρθως ἀγανακτεῖς· ἐστὶ γὰρ σ’ ἐψευσμένος
ἀτοπόν τε πεπόνηκ'. εἰ δ' ἐπὶ τοις αὐτοῖς νόμοις
ἐφ’ οἴστερ ἡμεῖς ἐσπασας τὸν ἄερα
τον κοινόν, ἵνα σοι καὶ τραγικώτερον λαλῶ,
οἰστέον ἁμείνον ταῦτα καὶ λογιστέον.
10 τὸ δὲ κεφάλαιον τῶν λόγων, ἄνθρωπος εἰ,
οὐ μεταβολὴν θάττουν πρὸς υψός καὶ πάλμυν
ταπεινότητα ζῶον οὐθὲν λαμβάνει.
καὶ μάλα δικαίως· ἀσθενέστατον γὰρ ὅν
φύσει μεγίστοις οἰκονομεῖται πράγμασιν,
15 ὅταν πέσῃ δέ, πλεῖστα συντρίβει καλά.
.syn δ' οὖθ' ἐπερβάλλοντα, τρόφιμ', ἀπώλεσας
ἀγαθά, τὰ νυν τ' ἐστὶ μετρία σοι κακά.
ὡστ' ἀνὰ μέσον ποι καὶ τὸ λοιπὸν δὴ φέρε.

532 Κ καὶ τούτων ἡμᾶς τὸν τρότου γαμείν ἔδει
ἀπαντας, ὁ Ζεὺς σωτερ, ως ὀνούμεθα. ¹
οὐκ ἐξετάζειν μὲν τὰ μηθὲν ² χρήσιμα,
τίς ἂν τὸ πάππος ἢ γαμεί, τῆθεν δὲ τίς,

¹ ὀνούμεθα, Hirschig. / ὄνημεθα, MS.
² μηθὲν, MSS.

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The Common Lot.

If you, young master, when your mother gave you birth, were born the only one of all mortals who could do forever what you please and always be prosperous, and if some one of the gods made with you this agreement, you do well to be indignant; for he has played you false and done a monstrous thing. But if you, under just the same conditions as all of us, breathe this common air of heaven—to employ a phrase that rather smacks of tragedy—then you must bear this better; you must use your reason. Nay, to sum up the whole argument, you are a human being, than which no living creature suffers more sudden change—now to high estate and then again to humiliation. And very justly. For, although by nature it's exceeding weak, it is steward over vast affairs and, whenever it has a fall, brings down with it very many noble things. But you, young master, have not lost blessings that exceed all measure, and these your present ills are of the average kind. In the future, therefore, strike an average somehow and endure.

The Matrimonial Market.

We ought to do our marrying—yes, all of us, by Zeus the saviour—as we do our shopping. We should not make scrutiny of useless details—"Who was the grandfather of the girl one is to marry; who was her
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5 τὸν δὲ τρόπον αὐτῆς τῆς γαμουμένης, μεθ’ ἕστειλεν, μήτ’ ἑξετάζειν ἔνδοκα ἔδειξεν. οὐδ’ ἐπὶ τράπεζαν μὲν φέρειν τὴν προῖχ’ ἑναὶ τὰργύριον καλὸν ἐστι δοκιμάστης ἵδη, ὅ πέντε μῆνας ἔνδων οὐ γενήσεται,

10 τῆς διὰ βίου δ’ ἔνδων καθεδομένης αἰὲ μὴ δοκιμάσαντα μηδέν, ἀλλ’ εἰκῇ λαβεῖν ἀγνώμον’, ὀργίλην, χαλεπήν, ἕαν τύχην, λάλον.

περιάξω τὴν έμαυτον θυγατέρα τὴν πόλιν ὅλην. οἱ βουλόμενοι ταῦτην λαβεῖν

15 λαλεῖτε, προσκοπεῖσθε πηλίκον κακὸν λήψεσθα. ἀνάγκη γὰρ γυναῖκ’ εἶναι κακὸν, ἀλλ’ ἐντυχεῖς ἐσθ’ ὁ μετριώτατον λαβῶν.

533 Κ ἀπολείπε μὲ τὸ γένος. μὴ λέγ’, εἰ φιλεῖς ἐμέ, μὴτερ, ἐφ’ ἐκάστῳ τὸ γένος. οἷς ἄν τῇ φύσει ἀγαθὸν ὑπάρχῃ μηδέν οἰκεῖον προσόν, ἐκεῖσε καταφεύγουσιν, εἰς τὰ μυήματα

5 καὶ τὸ γένος, ἀριθμοῦσιν τε τοὺς πάππους ὅσου σου. οὐδὲν δ’ ἔχουσι πλεῖον, οὐδ’ ἐρεῖς ὅτως οὐκ εἰσὶ πάπποι. πῶς γὰρ ἐγένοντ’ ἂν ποτέ; οἷς μὴ λέγειν δ’ ἔχουσι τοῦτος διὰ τίνα τὸπον μεταβολὴν ἢ φίλων ἐρημίαν,

10 τὶ τῶν λεγόντων εἰσὶ δυσγενέστεροι; ὃς ἂν εἰ γεγονὼς ἢ τῇ φύσει πρὸς τάγαθα, καὶ Θείον ἢ, μὴτερ, ἐστὶν εὐγενῆς. Σκύθης τίς; ὀλέθρος. ὁ δ’ Ἀνάχαρσις οὔ Σκύθης;

1 ἑξετάζειν, Bentley. / ἑξετάζαι, MS.
2 οὐδ’, Hirschig. / ἀλλ’, MS.
3 In v. 5 note the “forbidden” combination: — οὐ — οὐ — οὐ — οὐ — οὐ — οὐ — οὐ — οὐ — but cf. Verse of Greek Comedy, White, 165. / ? omit καὶ and read τὸ γένος τ’.
4 ὦ, Bothe, or Salmas (see Kock). / εἰ, MS.

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grandmother?" while failing either to examine or observe the character of the woman herself with whom as wife one is to live. Nor, in order that an assayer may test, to see if it is good, the money which will not remain five months in the house, should a man carry the dowry to a bank, while he fails to appraise a single quality of her who is to be for life encamped forever in the home, but takes haphazard a woman who is inconsiderate, irritable, harsh—perhaps a chatterbox besides.

I will take my own daughter the rounds of the whole city: "You who are inclined to take her, chat with her; observe for yourselves beforehand how great an evil you’ll receive." ¹ For a woman is necessarily an evil, but he that gets the most tolerable one is lucky.

The Man’s the Gowd for a' that!
This “pedigree” will kill me, mother. Don’t insist, If you love me, on “pedigree” at every word. Whoever by inherent nature have no worth These all in this take refuge—in their monuments And pedigrees; of grandsires reel you off their list And then have not a thing the more. Nor will you claim That there’s a man alive who has no father’s sire. For, come now, tell me this: How else could he be born?
But those, who by some shift of home or lack of friends Can mention none, are they for this more lowly born Than those that can? The man whose natural bent is good, He, mother, he, though Aethiop, is nobly born. “A Scyth,” you say? Pest! Anacharsis was a Scyth!

¹ i.e. "caveat emptor!"
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534 Κ ἀπαντα τὰ ζῷ᾽ ἐστὶ μακαριώτατα
cαι νοῦν ἔχοντα μᾶλλον ἀνθρώπου πολύ.
tὸν ὅνων ὅραν ἔξεστι πρῶτα τούτοι,
οὗτος κακοδαίμων ἐστὶν ὁμολογουμένως.
5 τούτῳ κακῶν δι᾽ αὐτῶν οὐδὲν γίνεται,
ἀ δ’ ἡ φύσις δέδωκεν αὐτῷ ταῦτ’ ἔχει.
ημεῖς δὲ χωρίς τῶν ἀναγκαίων κακῶν
αὐτοὶ παρ’ αὐτῶν ἑτερα προσπορίζομεν.
λυπούμεθ’ ἀν πτάρη τις, ἀν εἴπῃ κακῶς
10 ὀργίζομεθ’, ἀν ἵδη τις ἐνύπνιον σφόδρα
φοβούμεθ’, ἀν γλαύξ ἀνακράγη δεδοίκαμεν.
ἀγωνίᾳ, δόξαι, φιλοτιμίᾳ, νόμῳ,
ἀπαντά ταῦτ’ ἐπίθετα τῇ φύσει κακά.

535 Κ εἴτε οὐ δικαίως προσπεπατταλευμένον
γράφουσι τὸν Προμηθέα πρὸς ταῖς πέτραις,
καὶ γίνετ’ αὐτῷ λαμπάς, ἄλλο δ’ οὐδὲ ἐν
ἀγαθόν; ὃ μυσεῖν οἴμ’ ἀπαντάς τοὺς θεούς,
5 γυναικαὶ ἐπλασεν, ὁ πολυτίμητοι θεοὶ,
ἐθνὸς μιαρόν. γαμεῖ τις ἄνθρωπων; γαμεῖ;
λάθριοι τὸ λοιπὸν ἂρ’ ἐπιθυμίαι κακαί,
γαμηλίῳ λέξει τε μοιχὸς ἐντρυφῶν,
καὶ φαρμακεῖαι, καὶ νόσων χαλεπώτατος
10 φθόνος, μεθ’ οὖ ζῇ πάντα τὸν βίον γυνῇ.

536 Κ μᾶ τὴν Ἀθηνᾶν, ἄνδρες, εἰκόν’ οὐκ ἔχω
εὑρεῖν ὁμοίαν τῷ γεγονότι πράγματι,
ζητῶν πρὸς ἐμαυτὸν τί ταχεὸς ἀπολλύει.

1 Lines 9–11 [ ] Kock.

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No such Ass as Man.¹

All living beings are most blessed and are possessed of sense much more than man. For example, take this jackass here. His lot is luckless, as is generally agreed. For him no evils come through himself, but he has only those which Nature has imposed upon him. Whereas we, apart from necessary evils, ourselves through ourselves contrive others in addition. Let someone sneeze and we're perturbed; let someone revile us and we're vexed; if someone sees a vision we are greatly frightened; hoots an owl, we are filled with fear. Contentions, reputations, ambitious rivalries, and laws—these evils have all been added to those that Nature gives.

Inevitable Eve.

Now is it not just that they depict Prometheus riveted fast upon the crags,⁠* and that he has a torch-race in his honour, but not one single benefit besides? He moulded women, O ye right reverend gods!—an abominable caste, hated of all the gods, methinks. Is some man bent on marrying? On marrying? In the sequel evil passions lurk unseen—a paramour who wantons in the marriage-bed; and poisons; and envy, most grim of all diseases—all these are lurking for him with whom a woman is to live his whole life through.

"Ut vidi, ut perii!"

By Athena, gentlemen, I cannot hit upon a figure that will match what has actually occurred, as I turn over with myself what brings me swift to ruin. For

¹ cf. Lucian, Gallus, 27, for a comparative study of various avatars made by the Pythagoras-Cock.
стробилос ἐν ὁσφυ συστρέφεται, προσέρχεται, 5 προσέβαλεν, ἐξέρριψεν, αἰών γίνεται.
ἀλλ’ ἐν πελάγει συγκλισμός· ἀνατυνήν ἔχει “Ζεῦ σωτερ” εἰπεῖν “ἀντέχου τῶν σχοινίων,”
ἐτέραν περιμέναι χάτεραν τρικυμάν, ναυαγίου τ’ ἀν ἐπιλάβοι· ἐγὼ δ’ ἀπαξ
10 ἀψάμενος εἰμι καὶ φίλήσας ἐν βυθῷ.

537 Κ’ ό μὲν Ἐπίχαρμος τοὺς θεοὺς εἶναι λέγει ἀνέμους, ὕδωρ, γῆν, ἦλιον, πῦρ, ἀστέρας.
ἐγὼ δ’ ὑπέλαβον χρησίμοις εἶναι θεοὺς τάργυρον ἥμιν καὶ τὸ χρυσίον.1

5 ἰδρυσάμενος τούτους γὰρ εἰς τὴν οἰκίαν εὔξας· τί βούλει; πάντα σοι γενήσεται,
ἀγρός, οἰκία, θεράποντες, ἀργυρωματα, φίλοι, δικασταὶ, μάρτυρες. μόνον δίδου:
αὐτοὺς γὰρ ἐξεῖς τοὺς θεοὺς ὑπηρέτας.

538 Κ’ ὅταν εἰδέναι θέλης σεαυτὸν ὅστις εἰ,
ἐμβλέψον εἰς τὰ μνήμαθ' ὡς ὁδοιπορεῖς.
ἐνταῦθ’ ἐνεστ’ ὅστα τε καὶ κούφη κόνις
ἀνδρῶν βασιλέων καὶ τυράννων καὶ σοφῶν
5 καὶ μέγα φρονοῦντων ἐπὶ γένει καὶ χρήμασιν
αὐτῶν τε δοξὴ κατ’ ἐκάλλει σωμάτων.
κατ’ 2 οὐδὲν αὐτοῖς 3 τῶν ἐπήρκεσεν χρόνον.4
κοινὸν τὸν ἁδήν ἐσχὼν οἱ πάντες βροτοί.
πρὸς ταῦθ’ ὥρῶν γλύσσας σαυτόν ὅστις εἰ.

1 B. add. μόνους.
3 αὐτοῖς, Kock and Meineke? / αὐτῶν, MS.
4 χρόνον, Meineke? “cum Grotio.” / χρῶνος, MS.

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instance, a cyclone, while it gathers strength, comes on; it strikes; whirls off; an age goes by. Or on the sea when billows clash: there's breathing space to cry "Zeus Saviour!" "Cling to the rigging!" or to await a second and again a triple surge, and on a piece of wreckage you may lay hold. But here no sooner have I seized and kissed than I'm in an abyss!

The Almighty Dollar.

Epicharmus claims as gods Winds, Water, Earth, Sun, Fire, and Stars, whereas it were my thought that Gold and Silver are for us the useful gods. Just dedicate their shrines within your house and say your prayers. What do you wish for? All things shall be yours: estate and houses, servants, silver-plate, friends, jurymen, and witnesses. Pay! pay! that's all. For you will have the gods themselves as adjutants.

Know Thyself.

When thou wouldst know thyself and who thou art, look on the grave-stones as thou journeyest by. There are the bones and unsubstantial dust of men who once were kings, of despots, of the wise, of men who plumed themselves on noble birth, on wealth, and on their fame and bodies beautiful. Yet none of these things availed them aught against Time. Hades is the common lot of mortals all. Look thou on these and know thyself the man thou art.

1 cf. Plato, Republic, 618 A–B.
2 For a fine verse translation see J. A. Symonds, Greek Poets, chap. xix.
539 Κ ὁ πάντα βουληθεὶς ἃν ἀνθρωπός πονεῖν πᾶν ἄν γένοιτο. πλούσιος τρόπον τινά· πάλιν φιλόσοφος τινι μαθήσει χρώμενος· τὸ σῶμα ὑμαίνει τινὰ δίαιταν προσφέρων.

5 πλὴν ἐν τὶ τῶν πάντων ἀδύνατον ἢν ᾧ ἄρα εὑρεῖν, δὲ οὐ τρόπον τοῖς οὐ λυπῆσεται.
οὐ γὰρ τὸ μὴ πράττειν κατὰ νοῦν ἔχει μόνον λύπην, παρέχει δὲ φροντίδας καὶ τάγαθα.

540 Κ μειράκιον, οὐ μοι κατανοεῖν δοκεῖς ὅτι ὑπὸ τῆς ἱδίας ἐκαστα κακίας σήπεται,
καὶ πᾶν τὸ λυμαινόμενον ἐστὶν ἐνδοθεν.¹
οἶνον οὐ μὲν ἰὸς, ἀν σκοπῆς, τὸ σιδήριον,
5 τὸ δ᾽ ἰμάτιον οἱ σῆτες, ὁ δὲ θρίψ φὲ τὸ ἔυλον.
δὲ δὲ τὸ κάκιστον τῶν κακῶν πάντων, φθόνος
φθισικὸν πεπόηκε καὶ ποήσει καὶ ποεῖ,
ψυχῆς ποιηρᾶς δυσσεβῆς παράστασις.

Mein. XIV and 541 Κ
(M. XIV)

ἀξιον γὰρ θαύματος
τὸ πάθος ἐρωτος ὅπόθεν ἄρχην λαμβάνει.

(Reconstructed from Plut. "Fragm." vol. v, p. 565,
Wytenbach.)

541 Κ . . . . . . . . . . . . . . τίνι δεδούλωται ποτε;
ὅσει; φλύαρος· τῆς γὰρ αὐτῆς πάντες ἄν ἡρων· κρίσιν γὰρ τὸ βλέπειν ἵσην ἔχει.
ἀλλ᾽ ἢδονή τις τοὺς ἐρωτας ἐπάγεται
5 συνουσίας; πῶς οὖν ἑτέρος ταύτην ἔχων
οὗδὲν πέπωθεν, ἀλλ᾽ ἀπήλθε καταγελῶν,
ἐτέρος δ᾽ ἀπόλωλε; καιρὸς ἐστιν ἡ νόσος
ψυχῆς, ὅ πληγεῖς δ᾽ εἶσον δὴ τιτρώσκεται.

¹ πᾶν τὸ λυμαινόμενον ἐστὶν ἐνδοθεν, Dobbree. / πάντα τὰ λ
μαινόμεν' ἐνδοθεν ἐστὶν, MS.
² δὶ δὲ, MS. / σὲ δὲ, Kock, from Dobbree.
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"Man is born to trouble."

The man who has the will to undergo all labour may win to every goal; he is in a fashion rich; or, by virtue of some knowledge is a philosopher; or by some regimen he is sound of body—yet, when all's said and done, one thing he cannot find—the way through which one may shun sorrow. For 'tis not merely failure to fare as you desire that causeth grief, but even blessings bring entail of trouble.

Defilement cometh from within.
Young man, methinks it has not dawned upon your mind
That everything is wasted by its native ill,
That all that brings defilement cometh from within.¹
For instance, if you'll notice, rust in iron tools;
In over-cloak the moths; the woodworm in the wood;
And then, again, there's envy, worst of evils all,
The impious propensity of evil souls,
Which hath consumed, consumes, and ever shall consume.

"Tell me where is Fancy bred."
It is worth our while
To wonder where Love's dealings have their origin.
. . . . . . . . . . . . . To what then is a man enslaved?
A face? That's nonsense! All would love the self-same girl,
Their eyes would be for them the same criterion.
Some pleasure in companionship entices love?
Why, then, in spite of this does one man suffer naught,
But off he goes and mocks, while this man's done for quite?
Soul-sickness is occasion, and the stricken man,
We must conclude, is wounded by an inward blow.

¹ From Plato, Republic, 609; cf. St. Matt. xv. 11.

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542 Κ εἶπερ τὸν ἀδικοῦντ' ἀσμένως ἡμύνετο ἐκαστὸς ἡμῶν καὶ συνηγωνίζετο ἰσως νομίζων ἵδιον εἶναι τὸ γεγονὸς ἀδίκημα, καὶ συνέπραττον ἀλληλοίς πικρῶς, 
5 οὐκ ἂν ἐπὶ πλείον τὸ κακὸν ἡμῖν ἠξετο τὸ τῶν πονηρῶν, ἄλλα παρατηρούμενοι καὶ τυγχάνοντες ἦς ἐδει τιμωρίας ἦτοι σπάνιοι σφόδρα ἂν ἦσαν ἡ πεπαυμένοι.

543 Κ Δέρκιττε καὶ Μνήσιττε, τοῖς εἰρημένοις ἡμῶν ὑπὸ τινος ἢ πεπονθόσιν κακῶς ἐστιν καταφυγή πάσιν, οἱ χρηστοὶ φίλοι. καὶ γὰρ ἀποδύρασθ' ἢ ἐστὶ μὴ γελώμενον, 
5 καὶ συναγανακτοῦνθ' ὅποταν οἰκείως ὀρὰ ἐκαστος αὐτῷ τὸν παρόντα, παῦεται τοῦτον μᾶλιστα τὸν χρόνον τοῦ δυσφορεῖν.


'Ελεγχός εἰμ' ἐγώ, ὁ φίλος Ἀληθεία τε καὶ Παρρησία Ἐλευθερία τε (συγγενέστατος) θεός, μόνοισιν ἔχθρος τῶν βροτῶν τοῖς τὴν ἐμὴν
5 γλώτταν δεδιόσι, πάντα τ' εἴδος καὶ σαφῶς διεξιών ὁπόσα σύνοιδ' ὑμῖν (κακά,) τὰ σύκα σύκα, τὴν σκάφην σκάφην λέγων.

1 ἀσμένως, Grot. / ἀδικοῦντα μὲν ἂς, MS.
2 ἀποδύρασθ' ἢστι, L. Dindorf. / ἀποδύρασθαί τι, MS.
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The League to enforce Justice.

If each of us were glad to join the struggle and to unite in exacting penalty from the offender, deeming as equally his own the injustice that has come to pass, and if we made common cause in the bitter strife, the mischief of bad men would not wax ever greater, but the wicked, held under close surveillance and receiving their due punishment, would be either very scarce or utterly suppressed.¹

De Amicitia.²

Dercippus and Menippus, for ill-words or ill-treatment suffered by any one of us, for us all there is a refuge, namely, in good friends. For it is possible to take one’s fill of lamentation without meeting ridicule, and then each one chiefly finds surcease from vexation what time he sees a friend stand by him with intimate sympathy.

A Spade a Spade!

Confutation³ is my name, the friend of Truth and Frankness, and a deity close akin to Freedom, an enemy to those mortals only who fear my tongue, and one who both knows all things and makes clear all details, whatsoever evil of yours I know of. I call a fig a fig; a spade⁴ a spade.

1 cf. 679 K.
   εἰ πάντες ἔθισθοῦμεν ἀλλήλοις Ἰεί,
   οδοῖς ἄν ἄν ἄνθρωπος ἰδεῖ ζήξης.
   “If always all of us brought help to one another, no human being would have needed Fortune’s aid.”
2 cf. 554.
3 For the personification, cf. the deity “Misapprehension” in the prologue to The Girl Who Gets Her Hair Cut Short.
4 Literally: a scoop.
546 Κ τοὺς τῆς γαμετῆς ὄρους ὑπερβαίνεις, γύναι,
tὴν αὐλίαν· πέρας γὰρ αὐλείως θύρα
ἀλευθέρα γυναικὶ νενόμιστ' οἰκίας·
tὸ δ' ἐπιδιώκειν εἰς τε τὴν ὠδὸν τρέχειν,
5 ἐτὶ λοιδορομένην, κυνὸς ἐστ' ἔργον, Ἄρδη.1

547, 548 Κπάντες μὲν οἱ Ὁράκες, μάλιστα δ' οἱ Γέται
ἡμεῖς ἀπάντων—καὶ γὰρ αὐτὸς εὐχόμαι
ἐκεῖθεν εἶναι τὸ γένος,—οὐ σφόδρ' ἐγκρατεῖς
ἐσμέν . . . . . . . . . . . . . . . . . . . . . .
5 γαμεῖ γὰρ ἡμῶν οὐδὲ εἰς εἰ μὴ δέκ' ἢ
ἐνυδεκα γυναίκας, δώδεκ' ἢ πλείους τινές.
ἀν τέτταρας δ' ἢ πέντε γεγαμηκόσ τις ὑ,2
καταστροφὴ γῆς,3 ἀνυμέναιος, ἄθλιος,
ἀνυμφός οὔτος ἐπικαλεῖτ' ἐν τοῖς ἑκεῖ.

549 Κ ἀνθρωπὸς ὁν μηδέποτε τὴν ἀλυπίαν
αἰτοῦ παρὰ θεῶν, ἀλλὰ τὴν μακροθυμίαν.
ὅταν γὰρ ἀλυπος διὰ τέλους εἶναι θέλης,
ἡ δεὶ θεών σ' εἶναι τιν' ἢ τάχα δὴ νεκρόν.
5 παρηγόρει δὲ τὰ κακὰ δὲ ἑτέρων κακῶν.

Supplementum Comicum, Demianczuk, p. 60, and 550, 551
ως τοῖς εὐ φρονοῦσι σύμμαχος τύχη.4
ἀπαντὶ δαίμων ἀνδρὶ συμπαρίσταται

1 Meineke refers this fragm. to the Ἰέρεια, q.v.
2 τις ὑ, K./τύχῃ, MS.
3 καταστροφὴ γῆς, K./καταστροφῆς τις, Tyrwhitt.
4 Line 1 prefixed and lines 7-11 added to Kock's fragmen
UNIDENTIFIED MINOR FRAGMENTS

Women should be neither seen nor heard.
You're overstepping, wife, a married woman's bounds—
The street-door of the peristyle! For free-born dame
The street-door is the limit by convention fixed.
This chasing and this running out upon the street,
Your billingsgate still snapping, Rhode,¹ is for dogs.

Race-Suicide in Thrace.
All Thracians, and we Getae most especially—
(Yes "we," I say, for I myself claim origin
From parts out there)—are not so very self-restrained.

For not a single one among us marries, save
He takes wives ten or else eleven—some indeed
Take twelve or more. Or has he wed but four or five
He then is called "a bouleversement of the state,"²
Unmarried, feckless, bachelor," by folks out there.

"I am the Captain of my Soul."—HENLEY.
Being a man ne'er ask the gods for life set free
From grief, but ask for courage that endureth long.
For if to shun all grief from first to last thou'rt fain
Thou must become a god or else perchance a corpse!
Looking on ills of others, solace take in thine.

God is good.

As for the righteous-minded, Fortune is ally.
By every one of us at birth ³ forthwith there stands

¹ Possibly the same Rhode as in The Priestess, see above, p. 265.
² Or, by other readings, q.v., translate:
   "And should one, having wed but four
Or five, meet some catastrophe, he then is called . . . ."
³ From Plato, Republic, 620 D.
MENANDER

eūθυς γενομένοι μυσταγωγος τού βίου ἀγαθός· κακῶν γὰρ δαίμον' οὐ νομιστέον
5 εἶναι, βίον βλάπτοντα θνητόν,1 οὐδ' ἔχειν κακίαν ἀπανταὶ 'δ' ἀγαθόν εἶναι τὸν θεόν.
ἀλλ' οἱ γενόμενοι τοῖς τρόποις αὐτοῖ κακοί, πολλὴν τ' 'ἐπιπλοκὴν τοῦ βίου πεποιμένοι
7 πάντα τὴν αὐτῶν 4 ἀβουλίαν διὰ τρίψαντες,5 ἀποφαίνουσι δαίμον' αἰτίον καὶ κακῶν ἐκείνον φασιν αὐτοῖ γεγονότες.

552 Κ ὡ γῆρας, ἔχθρον σωμάτων ἄνθρωπίων, ἀπανταὶ συλῶν τὰ καλὰ τῆς εὐμορφίας,
καὶ μεταχαράττον τὴν μὲν ἄνδριαν μελῶν εἰς τάπρεπές, τὸ δὲ τάχος εἰς οἰκνὸν πολύν.

553 Κ ἔαν πονηροῦ γείτονος γείτων ἔση,
πάντως παθεῖν πονηρὸν ἡ μαθεῖν σε δεῖ.
ἔαν ἀγαθοῦ· δὲ 6 γείτονος γείτων ἔση,
ὡς προσδιάσκεις ἀγαθὰ καὶ προσμανθάνεις.

554 Κ οὐκ ἐκ πότων καὶ τῆς καθ' ἡμέραν τρυφῆς
ζητοῦμεν ὃ πιστεύσομεν τὰ τοῦ βίου,
πάτερ; οὐ περιττῶν οἴετ' ἐξευρηκέναι ἀγαθῶν ἐκαστὸς, ἃν ἔχῃ φίλου σκιάν;

1 θνητόν, MS. / χρηστόν, Kock, who also omits οὐδ' ἔχειν, MS.
2 τ', Capps. / δ', MS.
3 ἔα, Capps. / εἰ, MS. / καὶ, Demianczuk.
4 αὐτῶν, Demianczuk. / εἀυτῶν, MS. // διὰ, Capps. / ἐκ-, MS.
5 τρίψαντες, Capps. / ἐκτρίψ. MS.
6 δὲ, Rutger add.
UNIDENTIFIED MINOR FRAGMENTS

A spirit guide, beneficent, to lead us through-
Life's mysteries. For we are not to think of this
As evil Genius to harm our mortal life,
Nor fraught with wickedness, but hold that God is
good 1
In everything. Yet those who turn out base them-
selves
In character and gender great complexity
Of life, or ruin all things by their heedlessness,
Declare and hold divinity responsible
And claim that he is base, becoming such themselves.

"Time doth transfix the flourish set on youth,
And delves the parallels in beauty's brow."

Shaks., Sonnet LX.

Old age, thou enemy of mortal frames, 'tis thou
Dost plunder all that's fair from shapes of loveliness,
Dost grave a new unseemliness on manly limbs,
And it is thou dost make the swift full hesitant.

De Propinquitate.

If you're a neighbour to a neighbour who is bad
you must in everyday learn or suffer what is bad. 2
But if you are neighbour to a neighbour who is
good, more and more good reciprocal you both teach
and learn.

De Amicitia. 3

In the midst of our daily revelling and drink, do
we not, father, seek for someone to whom we may
confide our life's affairs? Does not each man think
that he has discovered some unusual blessing if he
gains even the semblance of a friend?

1 From Plato, Republic, 379 B.
2 See Plato, Apol. 25 c.
3 cf. 543 above.
555 Κ. ὁχληρῶν ὁ χρόνος ὁ πολύς. ὁ γήρας βαρύ, ώς οὐδὲν ἀγαθόν, δυσχερή δὲ πόλλα ἐχεις τοῖς ξώσι καὶ λυπηρά. πάντες εἰς σὲ δὲ ἐλθεῖν ὅμως εὐχόμεθα καὶ σπουδάζομεν.

556 Κ. ἐνεγκ’ ἀτυχίαν καὶ βλάβην εὐσχημόνως. τοῦτ’ ἐστιν ἀνδρῶς νοῦν ἔχοντος, οὐκ ἐδυν’ ἀναστάσας τις ταῖς ὀφρύς οἷμοι λαλῆ, ἀλλ’ ὅσ τά γ’ αὐτοῦ πράγματ’ ἐγκρατῶς φέρει.

557 Κ. πλεονεξία μέγιστον ἀνδρώπως κακον· οἱ γὰρ θέλουτε προσλαβεῖν τὰ τῶν πέλας ἀποτυγχάνουσι πολλάκις νικώμενοι, τὰ δ’ ἰδια προστιθέασθι τοῖς ἀλλοτρίοις.

559 Κ. λύπης ιατρός ἐστιν ἀνδρώπως λόγος· ψυχῆς γὰρ οὗτος μόνον ἐχει θελκτήρια· λέγουσι δ’ αὐτὸν οἱ πάλαι σοφῶτατοι ἀστείον εἰναι φάρμακον.

560 Κ. θύων οὐδεπώποτ’ ἡμέραν ἐγὼ τὸ σῶζων τὴν ἐμὴν συνοικίαν, ἀλλὰ παρέλειπον ὁικετῶν εἶναι στάσιν ἐνδον παρ’ αὐτῶν πράγμα χρησιμώτατον.

561 Κ. τῆς σκιᾶς τὴν πορφύραν πρῶτον ἐνυφαίνουσα· εἶτα μετὰ τὴν πορφύραν τοῦτ’ ἐστιν οὔτε λευκὸν οὔτε πορφύρα, ἀλλ’ ὁσπέρ αὐγὴ τῆς κροκῆς κεκραμένη.

1  ἐδυν, Meineke. / ἐδυν, MS.
2  ιατρός, as in Ar. Eccl. 363, Pl. 406. cf. below, fragm. 591 and 677.
3  The text and metre are confused. παρέλειπον, Meineke. παρέλειπον, MS. / ἀλλ’ <οὔ> παρέλειπο, Buecheler. / Punctuation, Allinson.

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UNIDENTIFIED MINOR FRAGMENTS

De Senectute.

Life lengthened out is irksome. O burdensome old age, how thou dost bring never a blessing but, while life lasts, many an annoyance and sorrow! Yet none the less we all pray and are eager to come to thee.

Stoic Equipoise.

Hurts and misfortunes bear with grace and dignity. That is the way of any man possess’d of sense, Not his who jerks his eyebrow up and cries, "Ah me!" But his who bears his troubles with self-mastery.

Anti-Expansion.

In the front rank of man’s woes is grasping greed. For they who are fain to annex their neighbours' holdings frequently are defeated and fail, and to their neighbours' possessions contribute their own in addition.

The spoken Word.

The spoken word is man's physician in grief. For this alone has soothing charms for the soul. And the wisest men of olden times call this a dainty drug.

When making sacrifice I never prayed for my whole household's safety, but I used to leave that out. It is a very useful thing to have indoors a house-slaves' wrangle self-engendered.

They first inweave the purple's shading. Then after the purple this next colour is neither white nor purple, but as it were the tempered sheen of the weft.
562 Κ . . . "πώς δή το τραύμα τούτ’ ἔχεις;"
   "μεσαγκυλφ." "πώς πρὸς θεῶν;" "ἐπὶ κλίμακα
   πρὸς τεῖχος ἀναβαίνων." ἐγώ μὲν δεικνύω
   ἐσπουδακῶς, οἱ δὲ πάλιν ἐπεμικτήρισαν.¹

567 Κ οίμοι τάλας ἔγωγε. ποῦ ποθ’ αἱ φρένες
   ἡμῶν ἐκείνουν ἦσαν ἐν τῷ σώματι
   τὸν χρόνον, ὃτ’ οὐ ταῦτ’ ἄλλ’ ἐκεῖν’ ἡρούμεθα;

568 Κ οἰος δὲ καὶ τὴν ὄψιν εἶναι φαίνεται
   ἀφ’ οὗ τουσώτος γέγονεν, οἷον θηρίον.
   τὸ μηδὲν ἀδικεῖν καὶ καλοῦς ἡμᾶς ποεῖ.

570 Κ κἂν σφόδρα σαφῶς εἰδῆς τι, τὸν κρύπτοντά σε
   μηδέποτ’ ἐλέγξης· δύσκολον πράγμ’ ἐστὶ γὰρ
   ἃ λανθάνειν τις βούλεται ταῦτ’ εἰδέναι.

571 Κ ὅταν ἑτέρος σοι μηδὲ ἐν τέλεον ² διδῆς,
   δέξαι τὸ μόριον· τοῦ λαβεῖν γὰρ μηδὲ ἐν
   τὸ λαβεῖν ἔλαττον πλεῖον ἐσται σοι πολύ.

572 Κ ὅταν τι πράττης ὃσιον, ἀγαθὴν ἐλπίδα
   πρόβαλλε σαυτῷ, τοῦτο γινώσκων ὃτι
   τόλμη δικαία καὶ θεὸς συλλαμβάνει.

¹ Refer to Colax, Cobet.
² τέλεον, Bentley./πλεῖον, MS.
UNIDENTIFIED MINOR FRAGMENTS

*Miles Gloriosus.*

"How, pray, did you get this wound?" "From a javelin." "How, by the gods?" "While scaling the wall on a ladder." So I explain in all seriousness, but they for reply turned up their noses.

Ah me, the wretched one that I am! Where, pray, in what part of our body, were our senses at that time when we made choice not of this but of that?

*Handsome is that Handsome does.*

What a man he seems even to look at since he has turned out to be the man he is! He looks like a monster! To avoid all injustice actually makes us handsome.

*Let sleeping Dogs lie.*

Even though you know something perfectly well, never cross-question the man who would hide it from you. For it's an uneasy business, this knowing what another would fain conceal.

*Half a Loaf better than no Bread.*

Whenever one offers you no one thing complete, accept the fraction; for obtaining the lesser part will be a great deal more for you than getting nothing at all.

"*God helps those who help themselves."

When what you do is righteous, hold good hope before you as a shield, assured of this, that even God lends a hand to honest boldness.
573 Κ ὅργῃ παραλογισμός ποτ' οὐδεὶς φύεται· αὕτη κρατεῖ νῦν· ἂν δὲ μικρὸν παρακμάσῃ, κατόψεται τί μᾶλλον ἐστὶ συμφέρον.

574 Κ εἰ καὶ σφόδρ' ἀλγεῖς, μηδὲν ἢρεθισμένος πράξεις προπετῶς· ὅργης γὰρ ἀλογίστου κρατεῖ ἐν ταῖς ταραχαίς μάλιστα τὸν φρονοῦντα δεῖ.

575 Κ σὺ μὲν παραπεῖς ταῦθ' ὅποιά ¹ σοι πρέπει· ἔμε δὲ ποιεῖν τὸ καθήκον σοῦ· ὦ σος λόγος, εὐ ἵσθ' ἀκριβῶς, ὦ δ' ἰδίος πείθει τρόπος.

576 and

577 Κ οὐδὲν διαβολῆς ἐστιν ἔπιπονώτερον· τὴν ἐν οὕτως γὰρ κειμένην ἀμαρτίαν δεῖ ² μέμψαι ἰδίαν αὐτὸν ἐπάναγκες λαβεῖν.

578 Κ δεῖ τὸν πολιτῶν προστατεῖν ἀἱροῦμενον ἡπονήρος αὐτός ἐστιν τὸς πρότοπος, ἦθελ ἐν τῳ χρηστῷ συγκεκραμένην ἔχειν.

579 Κ ὧ νῦν ὑπὸ τινῶν χρηστότητας καλουμένη μεθῆκε τὸν ὄλον εἰς ποιηρίαν βίον· οὐδεὶς γὰρ ἄδικῶν τυγχάνει τιμωρίας.

¹ ταῦθ' ὅποια, Meineke./ ταῦτα δεισ, MS.
² δεῖ, Dindorf./ αἰεί, MS./ εἰς, Salmas., Kock.
UNIDENTIFIED MINOR FRAGMENTS

In the nature of things there is no way of cheating by argument a burst of wrath. This at the moment holds sway; but when it is once past its fury, there will appear what is more expedient.

Even if you're deeply grieved do not when much excited act hastily in anything. For the wise man ought above all, in the midst of trouble, to hold sway over senseless wrath.

Now you are giving me such advice as it is right you should, but know this precisely: 'tis not your words but my own character that persuades me to do my duty.

De Calumnia.

There's naught more distressing than calumny; for you must necessarily take unto yourself as your own fault the error inherent in another.

. . . . . . . . . . . . . . . . . . . . .

Now whosoever lightly yields assent to slander is either bad himself in character or has outright the judgment of a child.

The Leader.

The man elected as a leader of his fellow-citizens should have that power of eloquence which does not engender envy but is blended well with noble character.

This present-day "goodness," so called by some, abandons all the world to viciousness. For no one, though he doeth wrong, is getting his just punishment.

k k 2
580 Κ τί διακενήσει χρηστός; <εἰ γὰρ> ὁ δεσπότης αὐτὸς ἀποβάλλειν τὰ πάντα, σὺ δὲ μὴ λαμβάνειν σαυτὸν ἐπιτρέψεις, οὐκ ἐκεῖνον ὕφελεῖς.

581 Κ ἐμοὶ πόλις ἐστὶ καὶ καταφυγὴ καὶ νομὸς καὶ τοῦ δικαίου τοῦ τ' ἀδίκου παντὸς κρίτης ὁ δεσπότης. πρὸς τούτον ἔνα δει ξύν ἐμέ.

582 Κ πατρῴ ἔχειν δει τὸν καλὸς εὐδαίμονα· τὰ μετὰ γυναικὸς δ' εἰσιόντ' εἰς οἰκίαν οὕτ' ἁσφαλῆ τῇ κτήσει οὐθ' ἱλαρὰν ἔχει.

583 Κ ὅταν πένησ. ὃν καὶ γαμεῖν τις ἐλόμενος τὰ μετὰ γυναικὸς ἐπιδέχεται χρήματα, αὐτὸν δίδωσιν, οὐκ ἐκείνην λαμβάνει.

584 Κ δῦ' ἔσθ' ἀ κρίναι τὸν γαμεῖν μέλλοντα δεῖ, ἦτοι προσηνγὴ γ' ὠψιν ἡ χρηστὸν τρόπουν. τὴν γὰρ ὁμόνοιαν τὴν πρὸς ἀλλήλους ποεῖ.

585 Κ ὅστις γυναῖκ' ἐπίκλητον ἐπιθυμεῖ λαβεῖν πλουτοῦσαν, ἦτοι μήνυ εἰκτίνει θεοῦ, ἡ βούλετ' ἀντιχεῖν μακάριος καλούμενος.

586 Κ αἰσχύνομαι τὸν πατέρα, Κλειτοφῶν, μόνον. ἀντιβλέπειν ἐκεῖνον οὐ δυνήσομαι ἀδικῶν, τὰ δ' ἀλλὰ ῥαδίως χειρόσομαι.

1 Jacobs add.
2 Allinson corr. metri causa ἀπολλύει of MSS.
3 μὴ, not ov, K.
UNIDENTIFIED MINOR FRAGMENTS

Why are you a good servant all to no purpose? If your master is throwing away everything and you are not acquiring, you wear yourself out; you don't help him.

For me my master is at once a city and place of refuge and law and judge in everything of what is right and wrong. With eyes on him alone I needs must live.¹

Patrimony v. Matrimony.

To be rightly happy a man must needs inherit from his father. For the dower that enters the house with a wife is a possession that brings neither security nor charm.

Who gives the Groom away?

Whenever one who is poor and who elects to marry receives the dower along with the bride, he does not take her, but gives himself away.

There are two things which the man intending marriage ought to consider: whether her face is winning at least or her disposition good. For these engender mutual harmony.

The dour Dowry.

The man who would fain take to wife a wealthy heiress is either paying off some score of the gods' wrath or else he wishes to be luckless while hailed as "lucky man."

I feel shame, Cleitophon, before my father only. I shall not be able to look him in the face if I do wrong, but all the rest I'll manage easily.

¹ See Arbitrants, Act II, p. 25.
ΜΕΝΑΝΔΡΟΣ

ξ υπερήφανόν πον γάνεθ' ἡ λίαι τρυφή,
δ' τε πλούτος ἐξώκειλε τὸν κεκτημένου
εἰς ἔτερον ἠθος, οὐκ ἐν φ' το πρόσθεν ἦν.

ζ κρείττον γάρ ἐστιν, ἂν σκοπή τις κατὰ λόγον,
μὴ πόλλ' ἀνδώσ, ὀλίγα δ' ἡδέως ἔχειν,
πενίαν τ' ἄλυπον μᾶλλον ἡ πλούτον πικρόν.

η ἄνευ κακῶν γὰρ οἰκίαν οἰκομένην
οὐκ ἐστιν εὐρεῖν, ἀλλὰ τοῖς μὲν ἡ τύχη
tούτων δίδωσιν ἀφθονίαν, τοῖς δ' οἱ τρόποι.

ζ ω μεταβολαίς χαίρουσα παντοίαις τύχης,
σον ἐστ' ονείδος τοῦθ', ὅταν τις ὁυ ἀνήρ
dίκαιος ἄδικοις περιπέσῃ συμπτώμασιν.

ζ τῷ μὲν τὸ σῶμα διατεθειμένῳ κακῶς
χρεία 'στ' ἵατροῦ, τῷ δὲ τὴν ψυχὴν φίλου,
λύπην γὰρ εὖνοις οἴδε θεραπεύειν λόγος.

η οὐκ ἐστ' ἀπίστουν οὐδὲν ἐν θυμῷ βίω,
οὐδ' ἂν γένοιτο. πολλὰ ποικίλλει χρόνος
παράδοξα καὶ θαυμαστὰ καὶ ζῶντων τρόποι.

ζ ἀδύνατον ώς ἐστιν τι σῶμα τῆς τύχης·
ὁ μὴ φέρων δὲ κατὰ φύσιν τὰ πράγματα
tύχην προσηγόρευεσε τὸν ἑαυτοῦ τρόπον.

1 See above, fragm. 559.
UNIDENTIFIED MINOR FRAGMENTS

Excessive luxury becomes somehow overproud, and wealth strands its possessor and leaves him with a different character and not the man he was before.

For 'tis better, if one considers in the light of reason, not to possess much with discomfort, but little with a relish, and painless poverty is preferable to embittered wealth.

For 'tis impossible to find a dwelling where the dwellers have no ills, but unstinted store of these is bestowed on some by Fortune, and on some by Character.

O Fortune, thou who takest delight in shifting change of every sort, the reproach is thine, whenever any man though just falls into mishaps unjustified.

For him who is ill at ease in his body there is need of a physician, but need of a friend for him whose soul is ill. For loyal words have the secret of healing grief.

Fact stranger than Fiction.

In life of mortals there is not, nay, nor could there come to pass, a single thing beyond our credence. Time and men's ways embroider many an unexpected marvel on life's web.

Fortune a Scapegoat.

Fortune cannot possibly have any corporeal existence; but the man who cannot bear events in Nature's way calls his own character Fortune.
MENANDER

595 Κ άει δ' ο σωθείς ἐστιν ἀχάριστον φύσει.
ν' ἕλενται καὶ τεθνήκεν ἡ χάρις
ην δεόμενος τὸτ' ἄθανατον ἔξειν ἔφη.

596 Κ εάν ἐγὼ φῶ νῦν ἔχειν βακτηρίαν
χρυσῆν, τί μοι σεμνότερον ἐσται τὸ ξύλον;
ἀληθές εἶναι δεί τὸ σεμνόν, οὐ κενόν.

597 Κ πενητος οὐδέν ἐστι δυστυχέστερον.
ἀπαντα μοχθεὶ κάργυρνει κάργαζεται,
τιν' ἄλλος ἐλθὼν μεταλάβῃ καὶ κτήσεται.

598 Κ ἀνθρωπε, μὴ στέναζε, μὴ λυποῦ μάτην
χρήματα, γυναῖκα καὶ τέκνων πολλῶν σπορὰν,
ἀδικηθεὶς τῆς κέρδης, ταῦτ' ἀφείλετο.

599 Κ οκνεῖ δὲ νοῦν ἔχουσ' ἵσως;
ἀδικηθεὶς τοὺς παρούς δακρύσσει ἐπιτείνει
τὸ θηλὺ τῆς ψυχῆς ἀναβολήν τῷ πάθει.

600 Κ ἐπιτρίβουσιν ἡμᾶς οἱ θεοὶ
μάλιστα τοὺς γῆμαντας. ἅδε γὰρ τινὰ
ἀγειν ἐρτῆν ἐστ' ἀράγῃ . . .

601 Κ οὐδεὶς ἐστὶ μοι
ἀλλότριος, ἃν ἡ χρηστὸς ἡ φύσις μία
πάντας, τὸ δ' οἰκεῖον συνέπτησαι τρόπος.

504
UNIDENTIFIED MINOR FRAGMENTS

Thankless by nature always is the man who has been saved. No sooner has pity been shown than the gratitude is gone which in his hour of need he vowed he'd feel for ever.

If I now assert that my staff is made of gold, wherein will its wood be aught the more august for me? The august must needs be real, not empty show.

There is nothing more luckless than a poor man. He toils at all things, loses sleep, and works away, only to have another come and have his share and take possession.

"The Lord gave and the Lord hath taken away."

Fellow, don't keep on groaning, do not grieve in vain. The things which Fortune lent to you—money, and wife, and crop of many children sown—she has taken back again.

She hesitates perhaps because she has sense. But a woman can always by her, ready tears gain a respite for her soul's suffering.

The gods afflict us married men above all others; for there is ever necessity of celebrating some festival.¹

"Humani nil a me alienum."—Terence.

For me none is a foreigner
If so be he is good. One nature is in all
And it is character that makes the tie of kin.

¹ cf. Fragm. z, Epitrep., p. 86, line 532.
MENANDER

603 Κ οὔκ ἔστι μείζων ἡδονή ταύτης πατρί, ἢ σωφρονοῦντα καὶ φρονοῦντ' ἴδειν τινα τῶν ἓξ ἕαυτοῦ.

604 Κ πολλοὺς δι' ἀνάγκην γὰρ πονηροὺς οἶδ' ἐγὼ ὅταν ἀτυχήσωσιν γεγονότας, οὐ φύσει ὄντας τοιοῦτος.

605 Κ τὸ δ' εὖ φέρειν ἔστιν τοιοῦτον, ἀν δύνῃ μόνος φέρειν, καὶ μὴ 'πίδηλον τὴν τύχην πολλοῖς ποῆς.

608 Κ ἔαν κακῶς μου τὴν γυναῖξ' οὕτω λέγης, τὸν πατέρα καὶ σὲ τοὺς τε σοὺς ἐγὼ πλυνῶ.

609 Κ Ἡλε, σὲ γὰρ δεῖ προσκυνεῖν πρῶτον θεῶν, δι' ὑπ' θεῷρειν ἔστι τοὺς ἄλλους θεοὺς.

610 Κ νῦν δ' ἔρπ' ἀπ' οἴκων τῶνδε· τὴν γυναῖκα γὰρ τὴν σώφρον' οὐ δεῖ τὰς τρίχας ξανθᾶς ποεῖν.

611 Κ ἀπανθ' ὅσα ζῇ καὶ τὸν ἥλιον βλέπει τὸν κοινὸν ἡμῖν, δοῦλα ταῦτ' ἐσθ' ἡδονῆς.

612 Κ ἔχω δὲ πολλὴν οὐσίαν καὶ πλούσιος καλοῦμ' ὑπὸ πάντων, μακάριος δ' ὑπ' οὐδενὸς.

506
A father can have no greater joy than this, to see one of his own children both continent and wise.¹

I know of many men who have perforce turned iminals through misfortune although they were not ch by nature.

To bear up well means this: if you can bear your rtune all alone and not expose it to the crowd.²

Glass Houses.³

If you heap abuse like this upon my wife, I'll give our father and you and all your tribe a public ouring!

O Sun, thee first of all the gods 'tis right to verence, for thanks to thee 'tis possible to see the her gods.

And now begone from this house; for a woman ho is chaste ought not to dye her hair yellow.

Whatever lives and looks upon this Sun's light, mmon to us all—all this is slave to pleasure.

Now I have large means and am called rich by erybody, but happy by no one.

¹ cf. 3 Ep. St. John, 4; Soph. Antig. 660 ff.
³ cf. 710 below.
613 Κ καλὸν τὸ Κείων νόμιμον ἐστὶ, Φανία·
ὁ μὴ δυνάμενος ζῆν καλὸς οὐ ζῇ κακῶς.
614 Κ κακῶς ἀκούων ὅστις οὐκ ὀργίζεται
πονηρίας πλείστης τεκμήριον φέρει.
615 Κ ἐγὼ δ’ ἀνόητος, εὐτελὴς ὑπερβολὴ,
ὁ δ’ ἀσωτὸς ἐστὶ, πολυτελὴς, θρασὺς σφόδρα.
616 Κ ἥ δ’ εὐπατέρεια φιλόγελὼς ¹ τε παρθένος,
Νίκη μεθ’ ἡμῶν εὔμενης ἐποιεῖ ἁεί.
617 Κ "Ἐλληνές εἰσίν ἄνδρες, οὐκ ἀγνώμονες
καὶ μετὰ λογισμοῦ πάντα πράττουσιν τινος.
618 Κ ἄνωθεν θυτοῖς δυστύχημ’ αὐθαίρετον,
τί σαυτὸν ἄδικῶν τὴν τύχην καταίτισσ; 
619 Κ χαλεπὸν γε τοιαῦτ’ ἐστὶν ἕξαμαρτάνειν,
ἂ καὶ λέγειν ὁκνοῦμεν οἱ πεπραχότες.
620 Κ εὐθεία μοι φαίνεται, Φιλομένη,
τὸ νοεῖν μὲν ὃσα δεῖ, μὴ φυλάττεσθαι δ’ ἂ δεῖ.
621 Κ ὁ μὴ φέρων γὰρ εὔ τι τῶν ἐν τῷ βίῳ
ἀγαθῶν ἀλόγιστος ἐστιν, οὐχὶ μακάριος.

¹ cf. φιλουμενής, of Aphrodite.

¹ The law in Ceos commanded those over sixty to drink hemlock!—Strabo, 10. 486. Dr. Wm. Osler, expert in Greek as well as in medicine, may have had the Ceians also in mind.
UNIDENTIFIED MINOR FRAGMENTS

"Oslerizing."

That's a fine custom, Phanias, of the Cei ans—that a man who can't live well does not continue to live ill.¹

It is proof of lowest character when a man, who is ill-spoken of, does not grow enraged.

Now I am unintelligent, exceedingly frugal, but he's a wastrel, lavish, exceedingly rash.

May she, the noble-sired, laughter-loving maiden Victory, attend us ever with good will.

Greeks are men, not brutes devoid of sense, and due reflection accompanies their every action.

Folly is a self-chosen misfortune for mortals. Why, when you are wronging yourself, do you lay the blame on Fortune?

Grievous indeed it is to commit such transgressions that we who have done them hesitate even to speak of them.

It seems to me, Philoumene, to be sheer folly to perceive what one ought to perceive and then not to guard against what one ought to guard against.

The one who does not carry lightly any of life's blessings is senseless, not blessed.

when he issued his famous (semi-serious) extravaganza. For other less debatable compliments to the island home of bard and sophist, see Plato, Protag. 341 e, and Legg. i. 638 B. Also cf. Aristoph. Frogs, 970.
MENANDER

622 Κ τάπιθανον¹ ἵσχυν τῆς ἀληθείας ἔχει ἐνίοτε μείζω καὶ πιθανωτέραν ὀχλῷ.

623 Κ τοὺς τὸν ἱδίον δαπανῶντας ἀλογίστως βίον τὸ καλῶς ἀκούειν ταχὺ ποιεῖ πᾶσιν κακῶς.

624 Κ οὐπόποτε ἐξήλωσα πλούτούντα σφόδρα ἀνθρώπου, ἀπολαύοντα μηδὲν ὁν ἔχει.

625-626 Κ μὴ πάντοθεν κέρδαιν', ἐπαισχύνου δέ μοι τὸ μὴ δικαίως εὐτυχεῖν ἔχει φόβον.

          . . . . . . . . . . . . . . . . . . . . . . . . . . . .

          ὁ τρις κακοδαιμῶν, ὅστις ἐκ φειδωλίας κατέθετο μίσος διπλάσιον τῆς οὐσίας.

627 Κ οὐ γὰρ τὸ πλῆθος, ἀν σκοπῇ τις, τοῦ ποτοῦ ποιεῖ παροιμεῖν, τοῦ πιόντος δ' ἡ φύσις.

628 Κ χαλεπῶν ὅταν τις ὅν πιή πλέον λαλή, μηδὲν κατειδώς, ἄλλα προσποιούμενος.

629 Κ (Α) ἐπίσχες ὀργιζόμενος. (Β) ἀλλὰ βούλομαι. (Α) οὐδεὶς γὰρ ὄργης χάριν ἀπείλησεν, πάτερ.

630 Κ οὐκ ἔστιν ὄργης, ὡς ἐοικε, φάρμακον ἄλλῳ ἡ λόγος σπουδᾶς ἀνθρώπου φίλου.

1 τάπιθανον, Kock. / τὸ πιθανόν, MS.
UNIDENTIFIED MINOR FRAGMENTS

For the crowd the incredible has sometimes greater power and is more credible than Truth.

In the case of those who senselessly squander their own means, fair fame quickly changes to ill fame in the estimation of all.

I have never envied a very rich man if he gets no good out of what he possesses.

Do not get gain from every source, but, prithee, have some sense of shame. Unrighteous luck brings fear.

O thrice unlucky he who by his thrift has laid up a store of hate that is double his possessions.

If one will notice, it is not the number of cups that inspires drunken folly but the character of him that drinks.

It's a grievous thing when anyone talks more than he drinks, without real knowledge, just making pretence.²

(A) Cease from your wrath. (B) So I desire.
(A) For no one, father, receives favour through wrath.

There is no other medicine of wrath, as it seems except the earnest counsel of a friend.

¹ Or, perhaps, the probable; see note on text.
² Too good a listener was equally objectionable; cf. Lucian, Symposium 3: "I hate a fellow-guest with a long memory."
631 Κ οὐδεὶς ἑφ' αὐτοῦ τὰ κακὰ συνορᾶ, Πάμφιλε, σαφῶς, ἔτέρου δ' ἀσχημονοῦντος ὤχεται.

632 Κ ὁ συνιστορῶν αὐτῷ τῷ, κἂν ἦθερασύτατος, ἦ σύνεσις αὐτὸν δειλότατον εἶναι ποιεῖ.

633 Κ δεῖ τοὺς πενομένους μέχρι ἄν ξῶσιν πονεῖν ἀπραξία γὰρ λυτῷν οὐ τρέφει βίον.

634 Κ ὁ φθονερὸς αὐτῷ πολέμοις καθίσταται· αὐθαίρετοις γὰρ συνέχεται ἀπόλαυς ἀεὶ.

635 Κ καλὸν οἱ νόμοι σφόδρ' εἰσίν· ὁ δὲ ὅρων τοὺς νόμων λίαν ἀκριβῶς συνομάντης φαίνεται.¹

636 Κ ὁ προκαταγιανώσκων δὲ πρὶν ἀκούσαι σαφῶς αὐτὸς πονηρός ἐστι πιστεύσας κακῶς.

637 Κ καλὸν γε βασιλεὺς τῇ μὲν ἀνδρείᾳ κρατῶν, τὰ δὲ τοῦ βίου δίκαια διατηρῶν κρίσει.

638 Κ μὴ τούτο βλέψῃς εἰ νεώτερος λέγω, ἀλλ' εἰ φρονοῦντος τοὺς λόγους ἀνδρὸς λέγω.²

639 Κ οὖχ αἱ τρίχες ποιοῦσιν αἱ λενκαὶ φρονεῖν, ἀλλ' ὁ τρόπος ἐνών τῇ φύσει γέρων ὡς.³

¹ sc. ὡν in next line, Allinson. / Cobet would read γίνεται, “nam qui hoc faciunt, non videri calumniatores, sed esse solent.”
² λέγω, Cobet, Rouse, metri causa. / ἐρῶ, MS.
UNIDENTIFIED MINOR FRAGMENTS

Why beholdest thou the Mote . . . ?

No man, Pamphilus, beholds clear-eyed his own defects, but just let someone else disgrace himself and that he'll see.

Conscience doth make Cowards.

The man who hath some load upon his mind, even though he be very bold, him conscience turns into a perfect coward.

The poor must labour while life lasts, for idleness cannot support even the frugal life.

The envious man is his own enemy; he is forever grappling with vexation self-imposed.

The laws are a very fine thing, but he who keeps his eye too close upon the code turns out to be a backbiter.

He who condemns in advance before he clearly learns, is criminal himself by reason of his wicked credulity.

'Tis fine when a king holds sway with manly vigour while observing with discrimination life's just prerogatives.

Have regard to this: not whether I that speak am somewhat young, but whether I speak the words of wisdom.

'Tis not white hair that engenders wisdom, but some people's character is naturally mature.
ΜΕΝΑΝΔΡΟΣ

640 Κ ὃστις στρατηγεῖ μὴ στρατιώτης γενόμενος, οὗτος ἐκατόμβην ἔξαγει τοῖς πολεμίοις.

641 Κ ὃ τῶν γεωργῶν ἠδονήν ἔχει βίος, ταῖς ἐλπίσιν τάλγεινά παραμυθοῦμενος.

642 Κ ἐν τοῖς πολεμίοις ὑπερέχειν τὸν ἄνδρα δεῖ τό γὰρ γεωργεῖν ἔργον ἐστὶν οἰκέτου.

643 Κ τὰ μεγάλα κέρδη ῥαδίως ἡ πλουσίον τοὺς παραβόλως πλέοντας ἡ νεκροὺς ποεῖ.

644 Κ ὅταν ἀτυχῇ τις, εὐνοοῦντος οἰκέτου οὐκ ἔστιν οὐδὲν κτῆμα κάλλιον βίοφ.

645 Κ ὅταν φύσει τὸ κάλλος ἑπικοσμῆτρος τρόπος χρηστός, διπλασίως ὁ προσιῶν ἀλήσκεται.

646 Κ ἐν ἔστ' ἀληθεῖς φίλτρον, εὑργώμων τρόπος. τούτῳ κατακρατεῖν ἄνδρός εἰωθεν γυνή.

647 Κ οἰκείον οὕτως οὐδὲν ἔστιν, ὁ Δάχης, εάν σκοπη τις, ὡς ἀνήρ τε καὶ γυνὴ.

648 Κ γαμεῖν κεκρικότα δεῖ σε γυνώσκειν, ὅτι ἀγαθόν μέγ' ἔξεις, ἀν λάβης μικρὸν κακὸν.

649 Κ τὸ γυναῖκ' ἐχειν εἶναι τε παίδων, Παρμένων, πατέρα μερίμνας τῷ βίῳ πολλὰς φέρει.

650 Κ ὃστις πενόμενος βούλεται ζῆν ἥδεως, ἐτέρων γαμούντων αὐτὸς ἀπεχέσθω γάμου.

651 Κ τὸ γαμεῖν, ἐάν τις τὴν ἀλήθειαν σκοπῆ, κακὸν μὲν ἔστιν, ἀλλ' ἀναγκαῖον κακὸν.

514
UNIDENTIFIED MINOR FRAGMENTS

The man who leads an army when he has never been a soldier leads out a hecatomb to offer to the foe.

The farmer's life holds pleasure, for with hopes it comforteth his pains.

'Tis in affairs of war a man should have pre-eminence, for farming is a menial's trade.

Great gains with ease turn those who sail on reckless voyages either into rich men or into ghosts.

When anyone meets misfortune life has no fairer possession than a loyal slave.

When good character adds adornment to natural charms, whoever comes near is doubly captivated.

There is one genuine love-philtre—considerate dealing. By this the woman is apt to sway her man.

If you come to look at it, there's no such cosy combination, Laches, as is Man and Wife.

You who are resolved to marry must know this: you'll have large benefit if you receive a small evil.

To have a wife and to be father of children, Parmenon, entails many cares in life.

If one is poor and wishes to live happily, let him, while others do the marrying, hold aloof.

Marriage, if one will face the truth, is an evil, but a necessary evil.
Τότε τὰς γυναῖκας δεδιέναι μάλιστα δεῖ, ὅταν τι περιπλάττωσι τοῖς χρηστοῖς λόγοις.

οὐδέποθ' ἐταίρα τοὺς καλῶς πεφρόντικεν, ἢ τὸ κακόθες πρόσοδον εἰσώθην ποιεῖν.

ἡ μὴ γαμεῖν γάρ, ἄν δ' ἀπαξ λάβῃς, φέρειν μύσαντα πολλήν προῖκα καὶ γυναίκα δεῖ.

ὀδυνηρὸν ἔστιν εὐτυχοῦντα τῷ βίῳ ἔχειν ἔρημον διαδόχον τὴν οἰκίαν.

οὐκ ἔστιν οὐδὲν ἀθλιῶτερον πατρός, πλὴν ἔτερος ἂν ἡ πλειόνων πατήρ.

ἔστιν δὲ μήτηρ πυλότεκνος μᾶλλον πατρός· ἡ μὲν γὰρ αὐτῆς οἴδευν οὖθ', ὁ δ' οἶσται.

θυγάτηρ ἐπίγαμος, καὶ ὅλως μηδὲν λαλῇ, διὰ τοῦ σιωπάν πλεῖστα περὶ αὐτῆς λέγει.

μηδὲν ὁδύνα τοὺς πατέρα γυνώσκων ὅτι ὁ μέγιστος ἀγαπῶν· ὁ δ' ἐλάχιστος ὁργίζεται.

οὕτως ἐντεῦθεν τοῖς πατέρας γυνώσκων ὅτι ὁ μέγιστος ἀγαπῶν καὶ ὁ τοῖς περιέχον ἐγκόμιον.

οὐδέποτε ἀλήθες οὐδὲν οὐθ' νῦν πατήρ εἰσερ' ἀπειλεῖν οὔτ' ἔρων ἐρωμένη.

ὁ σκληρότατος πρὸς νῦν ἐν τῷ νουθετεῖν τοῖς μὲν λόγοις πυκρὸς ἔστι, τοῖς δ' ἔργοις πατήρ.

1 ? τοῦ καλοῦ. 2 ἔτερος ἂν ἦ, Porson. 3 Meineke, for ὁ μέγιστον ἄγ. δ', MS.
UNIDENTIFIED MINOR FRAGMENTS

Then is when you most must fear women, when they veneer a thing with fine words.

A courtesan who is wont to make of dishonour her revenue never makes honour a subject of care.

Either you must not wed a wife or, if you take her once for all, you must close your lips and endure the big dowry and the dame.

It is a painful thing for a man who has won success in life to have his house barren of an heir.

There is nothing more wretched than a father, except another one who is father of more children.

A mother loves her child more than a father does, for she knows it's her own while he but thinks it's his.

A marriageable daughter, even if she utters never a word, by her very silence says most of all about herself.

Cause your father no distress, knowing this: that he who loves most is also angered for the least cause.

There is no more pleasant thing to hear than when a father speaks words of praise to his son.

Never a word of truth is wont to be found in threat of father to his son or of lover to his beloved.

The harshest man, rebuking a son, in his words is bitter, but in his action is a father.
MENANDER

663 Κ νῦν προθύμως τὰξιούμενον ποῦν κηδεμόν' ἀληθώς, οὐκ ἐφεδρον ἐξεις βίου.

664 Κ τοὺς εὑρεθέντας καὶ τεθραμμένους καλῶς καὶ τοὺς κακοῖς δεὶ λόγον ἐχειν εὐφημίας.

665 Κ πλοῦτος ἀλόγιστος προσλαβὼν εξουσίαν καὶ τοὺς φρονεῖν δοκοῦντας ἀνοήτους ποεῖ.

666 Κ κρείττον ὁλίγ' ἐστὶ χρήματ' ἀμυνόπτως ἔχεω, ἢ πολλὰ φανερῶς ἄ μετ' ὅνειδους δεὶ λαβεῖν.¹

667 Κ οὐκ ἔστι λύπης, ἀν περ ὀρθῶς τις σκοπῇ, ἀληθαὶ μεῖξον τῶν ἐν ἀνθρώπων φύσεϊ.

668 Κ πολλῶν φύσει τοὺς πᾶσιν ἀνθρώπους κακῶν ὀντων μέγιστον ἔστιν ἡ λύπη κακῶν.

669 Κ ἔξωθεν εἰσιν οἱ δοκοῦντες εὑρυχεῖν λαμπροί, τὰ δ' ἐνδον πᾶσιν ἀνθρώποις ἵσοι.

670 Κ οὐδὲν με λυπεῖ μᾶλλον ἡ χρήστος τρόπος εἰς χαλεπὸν ὅταν ἡ συγκεκλημένος βίον.

671 Κ οἰκτρότατον ἐστὶ πειραν ἐπὶ γήρως ὅδῳ ἀδίκοι τύχης δίκαιος εἰληφώς τρόπος.

672 Κ ἀνδρα τὸν ἀληθῶς ² εὐγενῆ καὶ τάγαθα καὶ τὰ κακὰ δεὶ πιαίνοντα γενναίως φέρειν.

673 Κ ταῖς ἀνυχίαισι μη' πίχαιρε τῶν πέλας· πρὸς τὴν τύχην γὰρ ἐγνομαχεῖν οὐ ράδιον.

¹ δεὶ transposed metri causa, Allinson. / & deī μ. ὁ. λ. MS.
² ἀνδρα τὸν ἀληθῶς, Porson. / τὸν ἀληθῶς ἀνδρα, MSS.
UNIDENTIFIED MINOR FRAGMENTS

If you heartily do your duty by your son you'll have in him in reality a protector, no mere substitute in inheritor of life.

The well-born and well-bred should, even in evils, temper speech with auspicious silence.

Irrational wealth, when it has acquired power in addition, renders senseless even those who seem wise.

Better is the possession of small wealth without suspicion than large wealth which one must receive in open shame.

Amongst the natural ills of man there is, if one but look at it aright, no greater pain than grief.

Of all the many evils common to all men by nature the greatest evil is grief.

Those who seem to be fortunate are magnificent on the outside, but in their inward parts are on a par with all men.

Nothing grieves me more than when good character is locked up fast in the hardships of life.

It is most pitiable when on the threshold of old age just character has received the shock of an unjust fortune.

The truly well-born man must nobly bear his blessings and, if he stumble, nobly bear his evils too.

Do not exult over the misfortunes of your neighbours, for it is not easy to struggle against one's yoke-mate Fortune.

1 Reference to the third athlete who "sat by" waiting to fight the winner in a contest.
2 cf. Frgm. 672. 3 Text (q.v.) is uncertain.
Κ οὐκ ἔμοι ἀνοίγειν λαυθάνουσαν ἀτυχίαν ἔστι, ἄλλα μᾶλλον κατακαλύπτειν φημὶ δεῖν.

κ μέγιστόν ἔστιν ἀρα τοῖς ἐπταίκοσιν τὸ παρόντας ἄγγὺς τοὺς συναλγοῦντας βλέπει.

κ εἰ τὰλλ' ἀφαίρειν ὁ πολὺς εἰσθεν χρόνος ἡμῶν, τὸ γε φρονεῖν ἀσφαλέστερον ποιεῖ.

κίντων ἰατρὸς τῶν ἀναγκαίων κακῶν χρόνος ἐστίν. οὕτος καὶ σὲ νῦν ἰάσεται.

κ ὃ δέσποτ' ἀναξ, <ἐξ> ἐστὶ τοῖς σοφοῖς βροτῶν χρόνω σκοπεῖσθαι τῆς ἀληθείας πέρι.

κ ὃ μὲν λόγος σου συνέσεως πολλῆς γέμει, τὰ δ' ἔργα σύνεσιν οὐκ ἔχοντα φαίνεται.

κ ὃ μὲν λόγος σου, παῖ, κατ' ὀρθὸν εὐδρομεῖ, τὸ δ' ἔργον ἄλλην οἷον ἐκπορευέται.

κ ὃ μὴ φρονῶν μὲν, πολλὰ δ' ἐφ' ἐκάστον λαλῶν δείκνυσιν αὐτοῦ τὸν τρόπον τοῖς ῥήμασιν.

κ πολὺ κρείττον ἔστιν ἐν καλῶς μεμαθηκέναι ἡ πολλὰ φαυλῶς περιβεβληθάει πράγματα.

κ ὅταν λέγῃς μὲν πολλά, μανθάνῃς δὲ μή, τὸ σὸν διδάξας τούμον οὐ μαθῶν ἔσει.

κ ἡ τῶν ὁμοίων αὐχεσις μάλιστα πως τὴν τοῦ βίου σύγκρασιν ὁμόνοιαν ποιεῖ.

1 ἐξετι, Cobet, metri causa. / ἐστι, MS.
2 μεμαθηκέν' ἦ. ἡ πάμ'πολλα, ? Capps.
UNIDENTIFIED MINOR FRAGMENTS

It's not my habit to uncover misfortune that lurks concealed, but I say one should rather veil it close.

It is indeed great comfort for those who are down to see sympathizers close beside them.

If lengthened age is apt to rob us of all else, at any rate it makes intelligence the more secure.

Time is healer of all the necessary ills. And even you he now will heal.

My lord and master, for mortals who are wise it is possible in good time to look into what's the truth.

Thy talk is freighted with much mother-wit, but thy actions are seen to have no wit at all.

Thy talk, boy, runs fair along the straight high-road, but thy action strikes off by another path.

The one who has no wisdom but who chatters much on every point exhibits his character in his words.

It is far better to have come to know one thing thoroughly than to be superficially dressed up with many.

Whenever you talk much but do not learn, you will be in the position of having imparted your store of knowledge without learning mine.

The selecting of those like to oneself somehow is most apt to bring unity out of life's blending.
686 Κ ἀνήρ ἀχάριστος μὴ νομίζεσθώ φίλος, μήθ’ σ’ ἴδετε θεοῦ, οὕτως οὖν κατεχέτω χρηστοῦ τόπον.

687 Κ γυναικὶ δ’ ὡστὶς ὄρκουν ὁμών ἄνηρ μηδὲν ποιεῖ δίκαιον, οὐκ ἔστ’ ἐνεβῆς.

688 Κ ἐμὲ δ’ ἀδικεῖτω πλούσιος καὶ μὴ πένης· ῥά νέρειν γὰρ κρείττώνων τυραννίδα.

689 Κ πρᾶον κακοῦργος σχῆμ’ ὑπεισελθὼν ἄνηρ κεκρυμμένη κεῖται παγίς τοῖς πλησίον.

690 Κ μισῶν πένητα πλούσιος δωρούμενον· ἔλεγχος ἐστὶ τῆς ἀχορτάστου τύχης.

691 Κ χρυσὸς μὲν οἴδε τεῖν ἐξέλέγχεσθαι πυρί, ἢ δ’ ἐν φίλους εὖνοι καιρῷ κρίνεται.

692 Κ καιρῷ τὸν εὐτυχοῦντα κολακεύων φίλος καιρῷ φίλος πέφυκεν, οὕχι τοῦ φίλου.

693 Κ ἀπόντι μᾶλλον εὐχαριστίαν πόει· τῷ γὰρ παρόντι γίνετ’ εὐτυχώτερον.

694 Κ φρόνησιν ἄσκον ἀφροσίν μὴ χρῶ φίλοις, ἐπεὶ κεκλησίει καὶ σὺ παντελῶς ἀφρων.

695 Κ μυστηρίον σοι μὴ κατείπης τῷ φίλῳ κοῦ μὴ φοβηθῆς αὐτῶν ἐκθρόν γενόμενον.

696 Κ ὁ γὰρ ἀδίκως ὃ ἔτερον ξητῶν κακὸν αὐτὸς προπάσχει τοῦ κακοῦ τὴν ἐκβασίν.

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1 Rouse inserts metri causa.
2 οὐκ ἔστ’', Kock. / οὖτος, MS.
UNIDENTIFIED MINOR FRAGMENTS

Let not an ungrateful man be deemed a friend nor let the miscreant be ranked with the good.

The man who pledges his oath to a woman and then does naught that is just, is no righteous man.¹

May I be injured by the rich, not by the poor; for it is easier to put up with the despotism of superiors.

A malefactor who assumes the guise of mildness is a concealed snare for his neighbours.

I hate a poor man who makes presents to the rich. It is evidence of his starveling lot.

Gold knows how to be tested by fire, and loyalty among friends is tested when a crisis comes.

A friend who for the opportune moment flatters him that prospers is by nature friend, not of his friend, but of the opportunity.

Show gratitude the rather to the absent; for towards one who is present it is all too attentive.

If you go in for wisdom, do not make intimates of those who lack wisdom or you will bear the name, yes, you, of utterly unwise.

Don't tell your secret to your friend and you’ll not fear him when he turns into an enemy.

For he who 'gainst another seeks to do some unjust thing experiences himself a foretaste of the issue of that wrong.

¹ The MS. reading (q.v.) would involve a cynical paradox.
MENANDER

697 Κ ὅταν ἐκ πονηροῦ πράγματος κέρδος λάβης, τοῦ δυστυχεὶν νόμιζε σ' ἀρραβὼν έχειν. ¹

698 Κ δούλωρ γενομένη, δοῦλε, δουλεύων φοβοῦ· ἀμημονεί γὰρ ταῦρος ἀργήσας ξυγοῦ.

699 Κ ἐλεύθερος πᾶς ἐνὶ δεδουλωται, νόμῳ, δυοῖν δὲ δούλος, καὶ νόμῳ καὶ δεσπότῃ.

700 Κ νόμους φυλαχθεῖς οὐδέν ἐστιν ἡ νόμος, ὁ μὴ φυλαχθεῖς καὶ νόμος καὶ δήμος.

701 Κ μὴ πάσχε πρῶτον τὸν νόμον καὶ μάνθανε. πρὸ τοῦ παθεῖν δὲ τῷ φόβῳ προλαμβάνων.

702 Κ γυναῖ' ὁ διδάσκων γράμματ' ὃν ² καλῶς ἁποι ἀσπίδι δὲ ³ φοβερὰ προσποτίζει ⁴ φάρμακον.

703 Κ καλὴν γυναῖκ' ἐδών ἴδης μὴ θαυμάσῃς· ὁ γὰρ πολύ κάλλος καὶ ψόγων πολλῶν γέμει.

704 Κ γυνώμην ἀρίστην τῇ γυναικὶ μὴ λέγε· γυνώμη γὰρ ἴδια τὸ κακὸν ἥδεως ποεῖ.

705 Κ μὴ κλαεῖ τοὺς θανόντας· οὐ γὰρ ὄφελεῖ τὰ δάκρυα ἀναίσθητοι γεγονότει καὶ νεκρῷ.

708 Κ ἐὰν τροφὴν δοὺς τὸν λαβόντ' ὀνειδίσῃς, ἀψινθίῳ κατέπασας Ἀττικοῦ μέλλει.

¹ Cobet condemns νόμιζε σε... έχειν as not Menandrian.
² 'ον καλῶς ἁποι, Grot. / καλᾶς, MS. ³ δὲ, Meineke add.
Whenever you get gain from base transaction consider that you have mortgaged yourself to misfortune.

Fear, slave, when you are slave to him who was a slave; for bull, from yoke set free, forgets it altogether.

All free-born men are slaves to one alone—to Law; A slave is slave to two—his master and the Law! ¹

A law observed is nothing more than merely Law; When broken it is law and executioner.

Don’t learn your lesson by first smarting under Law, But, ere you suffer aught, anticipate by fear.

He who teaches a woman letters does not do well; he feeds more poison to a frightful asp.

On seeing lady fair don’t go and worship her; Because great beauty’s also full of many flaws.

Don’t offer to your lady ² excellent advice, For on her own advice she loves to do what’s bad.

Weep not the dead. For tears do not avail an unperceiving corpse.³

If thou on giving help dost chide the recipient, then thou art besprinkling Attic honey with wormwood.⁴

¹ Reminiscence of Herod. vii. 104; Plato, Republic, 564.
² Or, perhaps, “wife.”
³ cf. Lucian, de Luctu, 19.
⁴ He that sheweth mercy, with cheerfulness.—Rom. xii. 8.
ΜΕΝΑΝΔΡΟΣ

710 Κ ὅταν τι μέλλησ τὸν πέλας κακηγορεῖν,  
αὐτὸς τὰ σαυτοῦ πρῶτον ἐπισκέπτον κακᾶ.

711 Κ μὴ δέσποτε πειρῶ στρεβλῶν ὀρθῶσαί κλάδον,  
οὐκ ἦν ἐνεγκεῖν οὐ φύσις βιάζεται.

712 Κ ἐπὰν ἐκ μεταβολῆς ἐπὶ τὸ 3 κρείττον γένη,  
ὅτ' εὐτυχεῖς μέμνησο τῆς προτέρας τύχης.

714 Κ ὅταν γέρων γέροντι γτίνα 4 γνώμην διδᾶ,  
θησαυρὸς ἐπὶ θησαυρὸν ἐκπορίζεται.

715,716 Κ ο λοιδορῶν τὸν πατέρα δυσφήμων λόγῳ  
τὴν εἰς τὸ θείον ἐκμελετᾷ βλασφημίαν.

. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

وى ملة 7 μῆ τρέφων τεκούσαν ἐκ τέχνης νέος  
ἀκαρπὸς οὔτος ἐστίν 8 ἀπὸ ρίζης κλάδος.

719 Κ . . . εἰρήνη γεωργῶν κἀν πέτραις  
τρέφει καλῶς, πόλεμος δὲ κἀν πεδίῳ κακῶς.

. . . . παιδῶν ἐπ' ἀρότῳ γυνησίῳ  
didωμι σοῦγω7 τὴν ἐμαυτοῦ θυγατέρα.

724 Κ ἀρχῇ μεγίστη τῶν ἐν ἀνθρώποις κακῶν  
ἀγαθά, τὰ λίαν ἀγαθά.

725 Κ μέμφομαι σοι τοῦθ' ὅτι  
χρηστά με λέγοντι οὐκ εὗ ποῆσειν προσδοκᾶ.

1 κακηγορεῖν, Meineke, ed. major. / κακηγορεῖν, MS.  
2 οὐκ ἦν . . . οὗ, Jacob corr. / οὐ ἦν ἐνεγκεῖν δπ ου, MS.  
Grotius conject. οὐκ ἐστ' ἀνάγκη ἡ. φ. β.  
3 Add τδ, Μeineke. / N. B. - - ο in second foot.  
4 γτίνα, suppl. Grotius. 5 διδᾶ, Kock. / διδᾶ, MS.  
6 ἐστίν, Allinson. / οὔτος ἐστ', Meineke. / ἐστιν οὔτως, MS. Q. F.  
7 οὐγω, Kock. / σοι γε, MS.  

526
UNIDENTIFIED MINOR FRAGMENTS

When thou art on the point of making some ugly
fling at thy neighbour, think over first thy own defects.\(^1\)

Never attempt to straighten out a twisted branch; you cannot achieve where nature suffers violence.

When by a change you come to better circumstance, Remember in prosperity your former lot.

When aged men to aged offer some advice
A store of treasure piled on treasure they provide.

He who rails at his father with reviling words
rehearses blasphemy against divinity.

The young man who fails to support by his trade
the mother who bore him is a barren offshoot from the stock.\(^2\)

Peace maintains the farmer well, even on stony ground; war but ill, even upon the plain.

_The Marriage Service._

For the begetting of lawful children I give to thee
my daughter.\(^3\)

A chief source for evils amongst men are benefits,
excessive benefits.

In this I blame you because you expect that, although I speak honestly, I’ll not act so.

\(^1\) cf. 608 above.  \(^2\) cf. 805.  \(^3\) For the formula cf. _The Girl Who Gets Her Hair Cut Short_, lines 894–5. Also see p. 469 above. To incorporate this formula as a side remark was as natural as for us to slip in: “For better or for worse.” cf. e.g. Lucian, _Timon_, 17.
728 Κ...οὐκ ἐλευθέρου φέρειν νεομικά κοινωνοῦσαι ἥδονην ὑβρεῖ.

729 Κ...οὐχὶ τὴν αὐτὴν ἕχει διάνοιαν αἰτῶν εἰς ἐκαστὸς καὶ λαβῶν.

730 Κ...οὐ λυποῦντα δεῖ παιδάριον ὀρθοῦν, ἀλλὰ καὶ πείθουτά τι.

732 Κ κομψὸς στρατιώτης οὖδ' ἄν εἰ πλάττοι θεὸς οὐδεὶς γένοιτ' ἄν.

734 Κ ἀ γὰρ μεθ' ἡμέραν τὸς ἐσπούδα[ξἑ] ἕχων', ταῦτ' εἰδε νύκτωρ.

737 Κ πᾶς ὁ μὴ φρονῶν ἀλαζονεία καὶ ψόφοις ἀλίσκεται.

738 Κ οὐκ ἔστ' ἀνοίας οὐδέν, ὡς ἐμοὶ δοκεῖ, τολμηρότερον.

739 Κ ὁ νῦξ, σὺ γὰρ δὴ πλείστον Ἄφροδιτης θεῶν μετέχεις μέρος.

742 Κ τὸν τῇ φύσει οἰκεῖον οὐδεὶς καρδὸς ἄλλοτριον ποεῖ.

744 Κ πάντα γὰρ ταῖς ἐνδελεχείαις καταπονεῖται πράγματα.

745 Κ...ἔστι δὲ γυνὴ λέγουσα χρήσθ' ὑπερβάλλων φόβος.

759 Κ ἔθυνον οὗ προσέχουσιν οὐδέν μοι θεὸις.

1 Corr. and suppl. Piccolos. / ἐσπούδασε, MS.

528
UNIDENTIFIED MINOR FRAGMENTS

It's not my belief that it is the part of the freeborn to put up with pleasure that is partner with insolence.

Not everyone has the same notion while asking as he has after receiving.

One ought not to correct a child [merely] by vexing him, but also by a certain persuasion.1

None might become a dainty soldier, not even if a god should mould.

For what one has dwelt on by day, these things he sees in visions of the night.2

Every fool is caught by quackery and empty noise.

There's nothing, as I think, more bold than folly.

O Night, I call on thee, for surely thou amongst the gods hast greatest share in Aphrodite.

No occasion renders foreign the one who is by nature kin.

For all things are worked out by diligence.

Now a woman who speaks you fair is a surpassing terror.

I was making sacrifice to gods who paid no heed to me.

1 Meineke compares Terence, The Brothers, 57, 58: “pudore et liberalitate liberos | retinere satius esse credo quam metu,” and therefore refers this fragment to Menander, Adelphi.
2 cf. Herodotus, vii. 16.
MENANDER

760 Κ εἰς ἐστὶ δοῦλος οἰκίας ὁ δεσπότης.

761 Κ ὡς χαρίεν ἐστι ἄνθρωπος, ὅταν ἄνθρωπος ἦ.

762 Κ ὁ νοῦς γὰρ ἡμῶν ἐστιν ἐν ἑκάστῳ θεῶς.

763 Κ ὑπεδεξάμην, ἐτικτοῦ, ἐκτρέφω, φιλῶ.

764 Κ Κορινθίω πίστευε καὶ μὴ χρῶ¹ φίλω.

767 Κ μισῶ πονηρόν, χρηστόν ὅταν εἴπη λόγον.

769 Κ ἀπαντά δοῦλα τοῦ φρονεῖν καθίσταται.

778 Κ λέγεις, ἄ δὲ λέγεις ἐνεκα τοῦ λαβεῖν λέγεις.

792, 793 Κ οὐκ ἐστὶ τόλμησ ἐφόδιον μεῖξον βίου.

................

οὐκ ἐστὶ Τόλμης ἐπιφανεστέρα θεός.

796 Κ λυπεῖ με δοῦλος μεῖξον οἰκέτου φρονῶν.

797 Κ ὀργῇ φιλούντων ὀλίγον ἵσχύει χρόνον.²

805 Κ νόμος γονεῦσιν ἰσοθέους τιμᾶς νέμειν.

809 Κ ἡδονῆ ἓ ἐν ἄδελφοῖς ἐστιν ὁμονοίας ἔρως.

810 Κ αἰσχυνόμενος αἴσχιστα πενιάν ἄν φέροις.

¹ Perhaps trochaic? μὴ [Κορινθίω] πίστευε μηδὲ χρῶ, etc. cf. Meineke.

² cf. Terence, Andria, 555. See note above on Ἀνδριά.
UNIDENTIFIED MINOR FRAGMENTS

The master is the one slave of the household.
How charming a thing is man when he is man.
For our intellect in every one of us is God.
I conceived, I brought to birth, I rear, I love.

Trust [not] ¹ a Corinthian, and make him not thy friend.
I hate a bad man saying what is good.
All things are slaves to intelligence.
You speak, and what you speak you speak for gain.

There is no greater equipment in life than effrontery.

There is no more illustrious goddess than Effrontery.

This troubles me—a slave who thinks more deeply than a servant should.

A lovers' quarrel has but short-lived strength.²

The law requires that we mete out to parents honours fit for gods.³

Sweet amongst brethren is the love of unity.⁴

If but ashamed of that which is most shameless, thou mightest endure poverty.

¹ See note on text.
² cf. Terence, Andria, 555: amantium irae amoris integratiost.
³ cf. 715, 716 K.
⁴ cf. Psalm cxxxiii.
MENANDER

813 Κ άνθρωπος ἀτυχῶν σφίζεθ᾽ ὑπὸ τῆς ἐλπίδος.
818 Κ ἀπαντά συγών ὁ θεὸς ἐξεργάζεται.
821 Κ τί δ' ὁφελος εὖ λαλοῦντος, ἂν κακῶς φρονῇ.
833 Κ λυκοφίλιοι μὲν εἰσιν αἱ διαλλαγαί.
845 Κ ὁ μηδὲν ἄδικῶν οὐδενὸς δεῖται νόμον.
847 Κ καθιζάνει μὲν ἕνιοτ' εἰς τὰ σήσαμα.
856 Κ πένθος λέγων τάληθες οὐ πιστεύεται.
857 Κ ἐλευθέρως δούλευε· δοῦλος οὐκ ἔσει.

924 Κ ὃς Ἀλεξανδρώδες ἢδη τούτο· καὶ ξητῶ τινα, αὐτόματος οὖτος παρέσται· καὶ διελθεῖν δηλαδὴ διὰ θαλάττης δὴ 1 πόρον τίν', οὗτος ἐσται μοι βατός.

1 δὴ, Meineke./δὲρ, MS., Kock.//πόρον, Kock.//τόπον, MS.

532
UNIDENTIFIED MINOR FRAGMENTS

In adversity a man is saved by hope.¹

In silence God brings all to pass.

What is the use of one who speaks fair, if his thought is bad?

This reconciliation is the friendship of the wolf.

The man who does no wrong needs no law.²

He takes his seat on occasion in the Sesame Market.

A poor man though he speak the truth is not believed.

Retain a free man's mind though slave, and slave thou shalt not be.

How very Alexander-like is this forthwith: "If I require someone's presence, of his own accord he will appear! And if, forsooth, I needs must tread some pathway through the sea, then it will give me footing!"³

¹ cf. Romans, viii. 24. ² cf. Romans, xiii. 3.
³ cf. Lucian, How to Write History, 40.
ΑΜΦΙΣΒΗΤΗΣΙΑΜΑ

1092 Κ οὔτ' ἐκ χερὸς μεθέντα καρτερὸν λίθον ῥᾶν κατασχεῖν, οὔτ' ἀπὸ γλώσσης λόγον.

1093 Κ ὡς κρείττον ἐστὶ δεσπότου χρηστοῦ τυχεῖν ἢ ξῆν ταπεινῶς καὶ κακῶς ἐλεύθερον.

1094 Κ ψυχῇν ἔχειν δεῖ πλουσίαν· τὰ δὲ χρήματα ταῦτ' ἐστὶν ὑψίς, παραπέτασμα τοῦ βίου.

Supplementum Comicum, Demianczuk, p. 59.

τὸ μὲν ἐξαμαρτάνειν ἀπασιν ἐμφυτον καὶ κοινόν, ἀναδραμεῖν δὲ τὴν ἀμαρτίαν ὦ τοῦ τυχόντος ἀνδρός, ἀλλ' ἀξιολόγον.

1099 Κ κἂν μυρίων γῆς κυριεύσης πῆχεων,
θανῶν γενήσει τάχα τριῶν ἢ τεττάρων.

1100 Κ ἄν καλῶν ἔχῃ τις σῶμα καὶ ψυχῆν κακῆν,
καλὴν ἔχει ναῦν καὶ κυβερνήτην κακῶν.

1103–
1105 Κ μέλλων τι πράττειν μὴ προείπῃς μὴδενὶ.
ἀπαντα μεταμέλειαν ἀνθρώποις φέρει.
μόνη σιωπὴ μεταμέλειαν οὐ φέρει.

1109 Κ ταμεῖον ἀρετῆς ἐστὶν ἢ σώφρων γυνῆ.

2 κυριεύσης πῆχεων, Meineke. / πῆχων κυριεύσης, MS.
FRAGMENTS ASSIGNED WITH DOUBT TO MENANDER.

It is not any too easy to check either a stout stone let go from the hand or words which have left your tongue.\(^1\)

How much better it is to have a good master than to live a free man in sordid humiliation!\(^2\)

One should have a wealthy soul, for as to riches they are outward show, a curtain screening life.\(^3\)

To do wrong is something innate and common to all men, but to retrace one's course of wrong belongs not to the average man but to the eminent.

Though thou art master of ten thousand ells of land, Thou after death shalt have, perhaps, but three or four.\(^4\)

If so be one has a fine body and a poor soul he has a fine boat and a poor pilot.

When on the verge of action say not one word beforehand to anybody. All things, save silence only, bring repentance to a man.

The woman who is discreet is a magazine of virtue.

\(^1\) cf. Horace, *Ep. 1. 18 74.*

\(^2\) cf. *The Superstitious Man,* Fragm. 110, above.

\(^3\) Attributed also to Antiphanes, 327, and to Alexis, 340.

\(^4\) "And Aeacus grants at the most not more than a foot's space."—Luc. *Necyom. 17.*