

## MENANDER, MON. 647 (JAEKEL)

πατήρ ὁ θρέψας κοῦχ ὁ γεννήσας πατήρ: "It is the man who has reared (children) who is the father, not the man who begot them". These sentiments would suit a dramatic context where a conflict between a natural father and an adoptive father was taking place. One well-known conflict of this kind occurs in the second scene of Terence's *Adelphoe*, where Demea accuses Micio of having spoiled Aeschinus, the natural son of Demea who was adopted by Micio at an early age. Micio rejects these accusations and tells Demea to stop his criticisms. The dialogue continues:

DE. *ei mihi,*

*pater esse discite ab illis qui vere sciunt.*

MI. *natura tu illi pater es, consiliis ego.* 126

DE. *tun consulis quicquam?*

I suggest that Menander, mon. 647, may have been the model for Ad. 126 and therefore originally appeared in Menander's 'Ἀδελφοί β'. The Greek verse would be a good retort to the thought underlying Demea's words in 125, which are an ironic jibe at Micio's feeling of superiority. The Terentian verse embraces the same antithesis between a natural and adoptive father as the Greek, but expresses it somewhat differently: "You are his natural father, I am his father by choice/by design." In other words, *natura te patrem fecit, consilia me*<sup>1</sup>). Another meaning is possible: "You are his natural father, but I am the one who has to decide how to rear him<sup>2</sup>."

In this second sense *consiliis* will be an ablative of respect. It is the latter meaning which is picked up by Demea: *tun consulis quicquam?* As Donatus says, Demea goes beyond the veiled insult in 125 to an *apertior contumelia*. Terence may have used the plural *consiliis* instead of the more normal *consilio* to create ambiguity in the meaning and to render the wordplay (*consiliis/consulis*) more effective.

The change that has been noted is well within the bounds of what we might expect in the *ars vortendi*. Two other objections may be raised however. First, the Greek verse is couched in general or gnomic terms, the Latin is specific and personal. This should occasion no surprise. The Roman comedies do not produ-

1) This is how Donatus understood the verse.

2) This is the interpretation in the *Thesaurus* (IV, 2. 451, 68 ff.).

ce all the gnomic elements which are attested for the Greek plays which were their models. At Haut. Tim. 440 a scholiast in the Bembinus has recorded the Greek phrase πᾶς πατήρ μωρός. This gnomic introduction has been omitted by Terence who begins on a personal note: *ab/vehemens in utramque partem Menedeme es nimis*<sup>3</sup>). The second point is that of the 877 monostichoi in Jaekel's edition only 44 are certainly Menandrian. This is an extremely small proportion. However, only 110 of the 877 can be attributed to specific authors. Of these 110 Menander (with 44) is the author best represented, followed next by Euripides<sup>4</sup>). It is probable therefore that there are many other Menandrian lines in the collection.

Although certainty in such matters is impossible, the similarity of mon. 647 to Ad. 126 and its suitability to the context of Ἀδελφοί β' is at least worth noting.

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## ÖKONOMIE UND PHILOSOPHIE<sup>\*)</sup>

Überlegungen zum 14. Gedicht der properzischen Monobiblos

### (1) Einleitung

Eines der reizvollsten Momente der properzischen Monobiblos ist der immer wieder erneuerte und variierte Versuch des Elegikers, seine besondere Weltsicht und Lebensauffassung zu bestimmen und zu begründen. Wichtigstes literarisches Mittel sol-

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3) On this point see H. Haffter, MH 10, 1953, 84–5. It is less certain, though by no means impossible, that fr. 66 K.-Th. (ἄνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται) was the model of Ter. Haut. Tim. 384: *nam mihi quale ingenium haberes fuit indicio oratio*. The Greek fragment is cited in the Bembinus at Haut. Tim. 384 but it is also attested for Menander's Arrephoros.

4) The figures are based on Jaekel's appendix and do not take account of monostichoi which are not exactly the same as Menander's fragments attested elsewhere.

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