

Relating to others, relating to oneself: psychological (im)maturational of young men in love in Greek and Roman New Comedy // CAMWS 2018 (Albuquerque) // John Elias Esposito // HANDOUT

1	Charisios' narcissistic idol...	
	ἐγὼ τις ἀναμάρτητος, εἰς δόξαν βλέπων / καὶ τὸ καλὸν ὃ τί πότε ἔστι καὶ ταῖσχροὺς σκοπῶν, / ἀκέραιος, ἀνεπίπληκτος αὐτὸς τῷ βίῳ—	Blameless me, thinking about my reputation, considering what's lovely and what's shameful – pure, and my lifestyle can't be criticized –
	...shattered.	
	εὖ μοι κέχρηται καὶ προσηκόντως πάνυ / τὸ δαιμόνιον—ἐνταῦθ' ἔδειξ' ἄνθρωπος ὢν. “ὦ τρισκακόδαιμον, μεγάλα φυσᾶις καὶ λαλεῖς. ἀκούσιον γυναικὸς ἀτύχημ' οὐ φέρεις, αὐτὸν δὲ δεῖξω σ' εἰς ὅμοι' ἐπταικότα...” (908-913)	The god totally used me, well and proper: hey look, here's obviously a human. “Cursed man, you blather a lot. You won't bear your wife's misfortune unwillingly. I'll show that you've stumbled...”
2	“Guilt guilt guilt” with self as immediate object. Pamphile as distant erotic object.	
	One: τὴν κεφαλὴν τ' ἀνεπάταξε σφόδρα / αὐτοῦ (889-890)...Cha: σὺ δὲ τις ὑψηλὸς σφόδρα (922)	One: He's beating his head a lot...Cha: “You[=Pamphile]'re so high above me.”
3	What Pamphile wants. (Something more than guilt and erotic objectification.)	
	κοινωνός. τοῦ βίου (920)	Shared life.
4	Habrotonon notices other people's feelings (that don't actually benefit her).	
	αἶ, δύσμορ: 468; εἴτ' ἐξαπίνης κλάουσα προστρέχει μόνη, τίλλουσ' ἑαυτῆς τὰς τρίχα: 487-488; ἔξιμ' ἔχουσα· κλαυμυρίζεται, τάλαν, πάλαι γάρ· οὐκ οἶδ' ὅ τι κακὸν πέπονθέ μοι (853-855)	Ah, miserable you!...Then suddenly she returned alone, crying, tearing out her hair...I'm going out holding [the baby]...crying so much! I don't know why he's been suffering for so long...
5	Habrotonon and Pamphile face-to-face: intersubjectivity via knowledge of physical reality.	
	Hab: ἐγὼ. ἕνα]ντίον [βλέ]π'. / [Pam?:] [ἦ] μ]ε γινώσκεις, γύναι; / [Hab:] αὐτὴ ἴστιν [ἦν] ἐό[ρ]ακα· χαῖρε, φιλότατη (859-860)	Look straight at me. Do you know me?...She's the one I saw! Hi, dearest!
6	Charisios recognizes his wife's agency (in saving their marriage).	
	ἐμοὶ σύ, Σμικρίνη, / μὴ] πάρεχε πράγματ' οὐκ ἀπολείπει μ' ἢ γυνή. / τί] οὖν ταραττεῖς καὶ βιάζει Παμφίλην; (929-931)	Hey you, Smikrenes, don't be a problem for me. My wife isn't leaving me. Why are you bothering and bullying Pamphile?
7	“So you think justice is nu/[e/o]mismatic.”	
	οἶε τοσαύτην τοὺς θεοὺς ἄγειν σχολὴν ὥστε τὸ κακὸν καὶ τάγαθον καθ' ἡμέραν νέμειν ἐκάστωι, Σμικρίνη;...εἰσὶν αἱ πᾶσαι πόλεις, ὅμοιον εἰπεῖν, χίλια· τρισμύριοι οἰκοῦσ' ἐκάστην. καθ' ἕνα τούτων οἱ θεοὶ ἕκαστον ἐπιτρίβουσιν ἢ σώζουσιν; (1084-1090)	So you think that the gods count out good and evil for each of us every day in their spare time, Smikrines?...All cities all together number, say, a thousand. Thirty thousand [people] inhabit each. Do the gods smash or save each of them, one by one?
8	“Right, you physically must get your daughter divorced. Your choice has nothing to do with you.”	
	τὸ κακὸν ἀναγκαῖον λογιζέθ' οὐ[τ]οσί. / τοῦτόν τις ἄλλος, οὐχ ὁ τρόπος, ἀπολλύει; (1105-1106)	This guy thinks that doing wrong is 'necessary'. I guess something else – not his character – is messing things up, huh?
9	Argyrippus blames Cleareta for doing her lenal duty.	
	Arg: Male agis mecum. Cle: Quid me accusas, si facio officium meum? (173)	Arg: You're doing me wrong! Cle: How can you accuse me of doing my job?
10	What are amici for? Asking them for money.	

	nunc pergam ad forum atque experiar opibus, omni copia, / supplicabo, exobsecrabo ut quemque amicum videro (245-246)	Now I'm off to the forum. I'll try everything I can. I'll supplicate, I'll beg any friend I see.
11	"I'll die for you!" "Wait, I want to live with you..."	
	Phil: Cur tu, obsecro, immerito meo me morti dedere optas? / Arg: Ego te? quam si intellegam deficere vita, iam ipse / vitam meam tibi largiar et de mea ad tuam addam. / Phil: Cui ergo minitans mihi, te vitam esse amissurum? (608-611)	Phil: You, I beg you, why do you want to condemn innocent me to death? Arg: I...you? If I saw your life failing, I myself would immediately give away my life and add it to yours! Phil: ...so you're threatening me that you'll throw away your life?
12	Argyrippus chivalrously stands up for his girl (by stopping her from buying her-being-with-him).	
	Lib: nunc istanc tantisper iube petere atque orare mecum. / Phil: Amandone exorarier vis ted an osculando? Lib: Enim vero utrumque...Phil: Mi Libane, ocellus aureus, donum decusque amoris, amabo, faciam quod voles, da istuc argentum nobis...Arg: Ten complectatur, carnufex? (686-692; 697)	Lib: Meanwhile just tell her to beg and beseech me. Phil: Beg you...by loving? Kissing? Lib: Yes and yes. To both...Phil: O my Libanus! You golden apple of my eye! Gift and grace of love! I'll love you! I'll do whatever you want! Give us the silver...Arg: YOU are going to hug her, you bloody butcher?!
13	Demaenetus solves all parents' problems: give your children stuff and they will love you.	
	Omnes parentes, Libane, liberis suis, / qui mi auscultabunt, facient obsequellam...atque ego me id facere studeo, volo amari a meis (64-66)	All parents, Libanus, will suck up to their children, if they listen to me...I really want to do it too! I want to my loved by my children.
14	"My dad – best dad ever – got a prostitute for me. I wanna do that for my son!"	
	volo me patris mei simile...nam me hodie oravit Argyrippus filius, / uti sibi amanti facerem argenti copiam; / et id ego percupio obsequi gnato meo (74-76)	I want to be like my father...today my son Argyrippus begged me to give him a bunch of money because he's in love; and I really want to give in to my offspring!
15	Libanus observes that Demaenetus' beneficence-emperor has no clothes. Cash.	
	maximas nugas agis: / nudo detrahare vestimenta me iubes (91-92)	That is literally the dumbest thing. You're telling me to strip a naked dude.
16	Demaenetus doesn't want his son to feel molested (while the father cuddles the son's bride-to-be).	
	Numquidnam tibi molestumst, gnate mi, si haec nunc mecum accubat? (830)	It's not a problem for you, my offspring, if she lies with me like this – right?
17	"Consent isn't enough. You've gotta enjoy it, too."	
	Dem: Putem ego, quem videam aequae esse maestum ut quasi dies si dicta sit? Arg: Em aspecta: rideo. Dem: Utinam male qui mihi volunt sic rideant...Quin te ergo hilarum das mihi? (838-841; 850)	Dem: I think you [look sad] when I see you look miserable like it's your day in court?...Arg: See? I'm smiling. Dem: I hope anyone who wishes me ill smiles like that...Why not give yourself to me in a happy state?

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