**1. *Miles* 679–81**

|  |  |
| --- | --- |
| nam mihi, deum virtute dicam, propter divitias measlicuit uxorem dotatam genere summo ducere;sed nolo mi oblatratricem in aedis intro mittere. | I may say that, by the blessing of the gods, because of my wealth I could have had a dowered wife of the best family, but I did not wish to introduce a barker into my house. |

**2. Semonides 7.12–16, 20**

|  |  |
| --- | --- |
| τὴν δ᾿ ἐκ κυνός, λιτοργόν, αὐτομήτορα,ἣ πάντ᾿ ἀκοῦσαι, πάντα δ᾿ εἰδέναι θέλει,πάντῃ δὲ παπταίνουσα καὶ πλανωμένηλέληκεν, ἢν καὶ μηδέν᾿ ἀνθρώπων ὁρᾷ.παύσειε δ᾿ ἄν μιν οὔτ᾿ ἀπειλήσας ἀνήρ,…ἀλλ᾿ ἐμπέδως ἄπρηκτον αὐονὴν ἔχει. | Another [woman] is from a dog; small-minded, like her mother, who wishes to hear and know everything, looking and prowling all around, she barks even if she sees nobody. A man could not stop her with threats……but she keeps up the unceasing cry that cannot be prevented. |

**3. *Miles* 699–700**

|  |  |
| --- | --- |
| haec atque horum similia alia damna multa mulierumme uxore prohibent, mihi quae huius similes sermones serat   | These and many other similar expenses of women keep me from a wife, since she would engage me in similar kinds of talk. |

**4. *Theog.* 600–7**

|  |  |
| --- | --- |
| ὣς δ᾽ αὔτως ἄνδρεσσι κακὸν θνητοῖσι γυναῖκαςΖεὺς ὑψιβρεμέτης θῆκεν, ξυνήονας ἔργωνἀργαλέων: ἕτερον δὲ πόρεν κακὸν ἀντ᾽ ἀγαθοῖο:ὅς κε γάμον φεύγων καὶ μέρμερα ἔργα γυναικῶνμὴ γῆμαι ἐθέλῃ, ὀλοὸν δ᾽ ἐπὶ γῆρας ἵκοιτοχήτεϊ γηροκόμοιο: ὅ γ᾽ οὐ βιότου ἐπιδευὴςζώει, ἀποφθιμένου δὲ διὰ κτῆσιν δατέονταιχηρωσταί: | So did high-thundering Zeus set women as an evil for mortal men, a partner in painful deeds. But he gave a second evil in place of the good: whoever might avoid marriage and the mischievous deeds of women and not wed, will come to deadly old age without anyone to tend him, and though while alive there is no lack of the means of living, after death his distant kinsmen divide up the possessions among themselves. |

**5. *Miles* 705–9, 714–15**

|  |  |
| --- | --- |
| Quando habeo multos cognatos, quid opus est mihi liberis?nunc bene vivo et fortunate atque ut volo atque animo ut lubet.mea bona in morte cognatis didam, inter eos partiam.ei apud me aderunt, me curabunt, visent quid agam, ecquid velim.prius quam lucet adsunt, rogitant noctu ut somnum ceperim.…illi inter se certant donis, egomet mecum mussito:bona mea inhiant, me certatim nutricant et munerant.   | When I have so many relatives, what need is there for children? Now I live well and fortunately and as I like and as it pleases me. When dead, I will give my property to my relatives, and divide it among them. They are nearby me, they care for me, and see what I am doing and whether I want anything. They are present before sunrise and ask how I slept at night.…They compete with each other in gifts, and I mutter to myself: ‘They are longing for my property, but in competing they nourish me and give me presents.’ |

**Select bibliography:**

Brulé, Pierre. 2003. “The Feminine and the Sacred.” In *Women of Ancient Greece*, translated by Antonia Nevill, 6–42. Edinburgh University Press.

Canevaro, Lilah Grace. 2013. “The Clash of the Sexes in Hesiod’s ‘Works and Days.’” *Greece & Rome* 60 (2): 185–202.

Fraenkel, Eduard. 2007. *Plautine Elements in Plautus: (Plautinisches Im Plautus)*. Translated by Tomas Drevikovsky and Frances Muecke. Oxford: Oxford University Press.

Franco, Cristiana. 2014. *Shameless: The Canine and the Feminine in Ancient Greece*. Translated by Matthew Fox. 1st ed. University of California Press.

Gerber, Douglas E. 1999. *Greek Iambic Poetry*. Loeb Classical Library 259. Cambridge: Harvard University Press.

Hammond, Mason, Arthur M. Mack, and Walter Moskalew, eds. 1997. *Miles Gloriosus*. 1st ed. Cambridge: Harvard University Press.