THE SENTENCES OF THE SYRIAC MENANDER
(Third Century A.D.)

A NEW TRANSLATION AND INTRODUCTION
BY T. BAARDA

"Menander the Sage said: . . ." These words introduce a collection of wisdom sayings written in the Syriac language. The purpose of the author in drawing up this anthology of maxims was to show his readers how they could best live in a world in which good and evil, misfortune and fortune are mingled in an unpredictable way. Passing through a world of this nature, people need to be provided with direction, and the author gives such guidance by means of various counsels. The work is often designated a florilegium, and this seems to be a fairly good name for the collection, whose maxims have apparently been taken from the current stream of wisdom tradition.

The exact number of sayings in the collection is not certain. In the present translation of the Florilegium, I have divided the text into 474 longer and shorter lines (including the opening and concluding lines) and abstained from any division into separate sayings. I did not wish to add another division to those already existing. J.-P. Audet counts 96, F. Schulthess 101, P. Riessler 103, and A. Baumstark no less than 153 sayings, preceding the closing line (474): "Menander has come to an end."

The nature of the book may be adequately defined as wisdom literature in the form of practical rules for human behavior. Found in it are precepts, prohibitions, paradigms, and short characterizations of human attitudes. It does not contain a philosophical definition of wisdom, but instead a very pragmatic view of it (see ll. 27-33). Wisdom is the art of living. The entire range of this practical wisdom is brought into focus: how to live with parents, children, women, brothers, and friends; how to behave while drinking or eating; how to use riches; how to deal with older people, slaves, and enemies.

It is very difficult to find a clear order in the sequence of the various counsels. This lack of system may be due to the fact that the author drew upon various sources, each with an order of its own. There are a few thematic groups of sayings, such as those on adultery and fornication (ll. 45-51), on eating and drinking (ll. 52-66), and on servants (ll. 154-66). The short definitions at the end of the collection (ll. 402-38) create the impression of having belonged to a specific source of sayings from which the author borrowed several lines.

Besides this Florilegium there exists a short Epitome, which, too, is attributed to Menander. From the place of the Epitome in the manuscript—between extracts from Greek authors and philosophers—it is clear that the author of the manuscript considered Menander to be a Greek author, and it is obvious that he must have been thinking of the famous representative of the New Comedy in Athens (c. 300 B.C.). There is, of course, no one who entertains the notion that this writer was the actual author of the collection, but A.

1 For the publications by these authors, see "Select Bibliography."
Baumstark has suggested that someone could have collected the various sayings from the plays of the renowned Menander. Others have compared the Florilegium with the anthologies of short sentences (monostichs) which circulated under the name of Menander long after his death. But apart from the short maxims in lines 402–38 and a few other logia in the collection, there is nothing comparable to the monostich genre. Why was the name Menander attached to our Florilegium? Was it because the collector also drew upon a source of monostichs ascribed to Menander and took the opportunity to connect this famous name with his collection of sayings?

**Texts**

The Syriac text which underlies the present translation of the large Florilegium was published by J. P. N. Land in 1862. His edition was based upon the famous British Museum manuscript Or.Add.14.658 (987.18°), fols. 163v.–67v. It appears that Land’s text is less exact than one could have hoped for, but the corrections afforded by W. Wright (1863), F. Schulthess (1912) and J.-P. Audet (1952) give us sufficient tools for a reconstruction of the Syriac text. The date of the manuscript is most probably the seventh century.

The Syriac text of the short Epitome has been edited by E. Sachau in his publication of profane Greek writings in Syriac translation (1870). His text was based upon the British Museum manuscript Or.Add.14.614 (773.4°b), more accurately that part of the manuscript which dates from the eighth or ninth century.

The younger text of the Epitome is not based upon the older text of the Florilegium but presupposes a slightly different recension of the latter, which at least in one instance seems to have preserved a better text (cf. Florilegium II. 470–73 and Epitome II. 34–39).

**Original language**

The original language may have been Syriac. In that case we must assume that a Syriac-writing author collected these various maxims. His source could have been popular wisdom circulating in his environment, but the possibility should not be excluded that he made use of written collections in another language, such as Syriac, Aramaic, Hebrew, or Greek.

The original language may have been other than Syriac. In that case, the author of the Syriac collection functioned as a translator. If he was a translator, one cannot totally exclude the possibility that he added some material of his own to the existing collection which he rendered into Syriac. But then what is the original language of the anthology? Is it a Hebrew wisdom text? There is no decisive argument for that theory. It seems to be safer to assume, as do most scholars, that the Syriac author rendered a Greek anthology.

**Date**

Since the collection consists of wisdom sayings, it is very difficult to assign a specific date to it. Wisdom, as a matter of fact, has the air of timelessness. Moreover, collections of this kind are apt to be gradually enlarged during the period of their transmission, so that even a tentative fixing of date of a logion does not necessarily mean that the whole collection must be of the same time or provenance. We may make the following observations:

a. The slight differences between the large Florilegium and the short Epitome suggest that there may have been various copies of the Florilegium in, or probably before, the seventh century.

b. The Syriac of the Florilegium seems to be of a very archaic character. This may

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4 A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), pp. 483f.
6 An attempt to acquire the photographs from the BM has failed. For the works quoted in this paragraph, see "Select Bibliography."
7 This was the thesis of W. Frankenberg, "Die Schrift des Menander (Land, Anecd. Syr. I, 64ff.) ein Produkt der jüdischen Spruchweisheit," *ZAW* 15 (1895) 226, 264.
point to the possibility that the text had already had a long history in Syriac-speaking regions.

c. The foregoing observations do not give us sufficient evidence for a more exact date of the original Syriac text. Dating it in the fourth century would be no more than a guess.

d. But even if we could date the Syriac text, this would be of little help if the text is a translation from another language. And if the work is a genuine Syriac collection, we would still have no certainty regarding the data of the potential sources which the collector drew upon.

e. If a Greek origin is assumed, there are also no clear guides for an exact dating. It is generally taken for granted that the text originated in the Roman period. Some scholars find a latest possible date in the fact that schools for gladiators gradually disappeared after Constantine due to successive imperial rules. This would imply that the advice given in lines 34–44 cannot be dated after c. 400. An earliest possible date is found in the laws of Hadrian and Antonine with respect to the treatment of slaves: The master was not permitted to kill his slave. This would imply that line 159 ought to be dated after c. 150. From these data one can conclude that the collection is most probably a product of the third century. This may seem a reasonable conclusion, but it presupposes not only that the implications based upon the lines mentioned are valid but also that these lines are original.

Provenance

There is no indication which might give us a clue as to the provenance of the Florilegium. Therefore it is not surprising that most scholars have abstained from any discussion about its place of origin. J.-P. Audet is the only one who dares to put forward a thesis about the country of the author, whose mention of “water” in line 3 and a supposed mistranslation in line 365 are sufficient for Audet to conclude that our author is an Egyptian. His arguments are not persuasive; nevertheless, it is possible that our document comes from Egypt. But it seems safer to conclude that there is too little evidence to endorse a specific provenance.

Theological importance

Because we do not know exactly when, where, and by whom the work was written, its theological importance is diminished to a certain extent. Moreover, the fact that it is a book of wisdom sayings makes it hardly possible to systematize the author’s own convictions. For example, it is very difficult to discover a clear concept of God in the various sayings:

a. God is the Creator: He made man (361), and he is also the ultimate cause of everything that comes into existence (7).

b. God determines the space of life for everyone (391–92, cf. 449f.), and he also mingles for all both bad and good things (393). Man, however, should not complain against God for the bad things which life brings with it (453f.). Only the fear of God is able to liberate man from the evil (394–95), and at the end of life God has provided Sheol as a place of rest for men after their hard labors (470f.).

c. God is to be praised (8) and feared (9, 123, 394). He hates the adulterer (47f.), the bad servant (161), the evil man (168), impurity and prodigality (352). The sinner who offends his parents can expect only God’s punishment (22–23). The fear of God frees one from evil (394–95).

d. God shall not cast down forever or humiliate eternally (116f.); he remains the God to whom one can pray (39, 202) and to whom one may call upon in times of distress (124).

9 Cf. Frankenberg, ZAW 15 (1895) 270.
10 Cf. ibid., p. 270; J.-P. Audet, “La sagesse de Ménandre l’Égyptien,” RB 59 (1952) 77.
11 Audet, RB 59 (1952) 78.
12 Ibid., p. 77.
13 Ibid., p. 78; Küchler, Weisheitstraditionen, p. 316.
14 Audet, RB 59 (1952) 77; Küchler, Weisheitstraditionen, p. 316. (Küchler rejects Audet’s argument based on the meaning of “water.”)
He will listen to prayers (125); he will take us by the hand and raise us after our fall (108).

From these data one may feel tempted to say that the author is a monotheist, which would fit in with the theory of a Jewish origin of the book (although in my opinion most of these utterances would fit in equally well with the assumption of a Gk. writer). At times, our author speaks of God in a rather impersonal way, as for example when he is presented as determining the fate of men's lives; at other times, however, the reference is more personal, as for example when he appears to be a God who listens to the prayers of men.

There is one great problem. In lines 263f. there is a clear indication of polytheism, which seems to contradict the thesis of a Jewish origin. Is this a later insertion? or is it a mistranslation on the part of the Syriac translator? Or is the author, himself a monotheist, describing the practices of a pagan-cult priest? If the author was a Jew, could he then write about "gods" as a result of a heterodox background? Or did he merely wish to give to his work the air of a pagan document?

These questions cannot now be answered. As long as the exact place, date, and provenance of the work are unknown, it is not possible to say anything very significant about the theological position of the author and his writing.

Relation to canonical books

In a eulogy on silence (311-13)—"There exists nothing better than silence. Being silent is at all times a virtue. Even if a fool is silent, he is counted wise"—we find a striking similarity to Proverbs 17:28: "If a fool can hold his tongue, even he can pass for wise" (cf. also Sir 20:5). This is one of the agreements between Syriac Menander and the Old Testament wisdom literature that made Frankenberg conclude that the Florilegium was an early Hebrew wisdom book, breathing the same spirit as Proverbs and Sirach. This conclusion is not sufficiently warranted, but the references to canonical and apocryphal wisdom literature which he offers (several of which are noted in the margin of the translation) are a necessary addition to the one-sidedness of scholars such as Land and Baumstark, who had an eye only for the "Greek" atmosphere of Syriac Menander. In fact, they so focused upon the Greek world that they did not even mention Proverbs in this connection; they merely referred to the monostichs and plays of Menander, which do not offer a very good parallel to the line in question.

It should be kept in mind that a sentence such as that found in line 313 could be a later addition to the two foregoing lines. Such could have been inserted by a translator or a copyist; certainly a Christian who knew his Bible could have edited and expanded this document.

Relation to apocryphal books

A Jewish provenance of the maxims was suggested partly because of several striking parallels between Syriac Menander and Sirach. A very close resemblance is found between the concluding lines (458-73) and Sirach 38:16-23 (cf. 22:11). In the margin of the translation many other references to Sirach are found, which might seem to support a relationship to Jewish wisdom literature.

One should, however, be aware that there is a complication involved here: Jewish wisdom is closely connected with oriental and Greek wisdom literature in general. For example, we read in Sirach 8:7, "Do not gloat over a man's death; remember that we all must die [or 'be gathered']." A similar maxim is also found in our text, lines 126f.: "Do not rejoice over a dead man, over one who dies, because all men will go to the eternal house, they are mortal." But the same thought is expressed in a saying ascribed to Menander: "Because
you are mortal, do not make mirth over one who is dead.”20 Is this Jewish wisdom or Greek wisdom? In addition, we may refer to the legend of Ahiqar as well: “Son, rejoice not in the death of your enemies, for death impends for you as well” (Arm. B 78; cf. Syr. 60: “My son, rejoice not over the enemy when he dies”).21 Is it, therefore, oriental wisdom? It is clear that mere parallels cannot decide the question as to whether the Florilegium has a Jewish origin, since Jewish wisdom arose from the fruitful soil of Mediterranean and oriental wisdom traditions in general.

Relation to the pseudepigraphical literature

The reference to Ahiqar brings forward another point. One may say that the legend of Ahiqar is a good specimen of oriental wisdom literature, but the fact that fragments of an Aramaic book of Ahiqar were found in Elephantine make it sufficiently clear that this wisdom book had found a place in the library of a heterodox Jewish community at a very early date (c. 400 B.C.). In the present translation a few references are drawn to the book of Ahiqar, but here I should like to point out one quite interesting parallel between the sixth maxim of the book’s Syriac version and Syriac Menander 246f.: “My son, commit not adultery with your neighbor’s wife, lest others should commit adultery with your wife” (Ah Syr.) and “Just as you do not wish your wife to commit adultery with another, likewise also do not wish to commit adultery with your neighbor’s wife” (Syr Men). Does this parallel application of the negative golden rule to adultery prove that the maxim is a Jewish counsel? Or does it merely furnish evidence that it is a specimen of oriental wisdom in general?

Another writing to be mentioned here is Pseudo-Phocylides, a hellenistic Jewish wisdom poem.23 This document contains some interesting parallels to sayings found in Syriac Menander (see the margin of the translation). One of them is found in Pseudo-Phocylides 109f.: “When you are rich, do not be sparing; remember that you are mortal. It is impossible to take riches and money (with you) into Hades,”24 which can be compared with Syriac Menander 368–73: “If you have goods, if you have possessions, live on your possessions as long as you are alive . . . remember . . . one (can)not use (his) goods in Sheol . . . .” Similar thoughts are found not only in the Old Testament (cf. Job 1:21; Eccl 5:17–19) but also in Greek and Latin writings.25

It is clear that the agreements between either Ahiqar or Pseudo-Phocylides on the one hand and the Syriac Menander on the other do not prove that the latter work is of Jewish provenance. Our document belongs to the world of wisdom of which Ahiqar and Pseudo-Phocylides are part, and therefore it may have been a writing of a Jewish author.

A rabbinic parallel?

“Everything that is hateful to you, you should not wish to do that to your neighbor” (250f.); with these words the author of the Florilegium presents a peculiar form of the negative golden rule. The idea expressed by this maxim is found in many cultures and among many peoples, but the specific form of the saying seems to point in the direction of Jewish tradition. Land’s only reference is to a parallel in the Menandric monostich “Let us not practise the things that we find fault with”;26 he fails to mention even Tobit 4:15 (“Do to no one what you would not want done to you”), which is to my knowledge the closest parallel in Greek (the maxim of Orion of Thebes “what you would hate to have your equals cause to happen to you, do not do to others” is a Christian paraphrase of Tob 4:15). A

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20 Jaekel, Menandri Sententiae, p. 52.
22 Ibid., p. 103.
23 Cf. P. W. van der Horst, The Sentences of Pseudo-Phocylides (SVTP 4; Leiden, 1978) 94v. [Also see his contribution herein. —J.H.C.]
24 P. W. van der Horst, translation published herein.
25 P. W. van der Horst, Sentences, pp. 192f.
close parallel to the saying in Syriac Menander is the word ascribed to Hillel in the Babylonian Talmud, Shabbat 31a: “what is hateful to you, you shall not do to your neighbour” (cf. TargJerl on Lev 19:18). Is this, as some maintain, a clear indication of a Jewish origin of the Florilegium? We should keep in mind that this “Jewish” form of the sentence was known to Syrian and Persian Christians of the fourth century, since it appears in Liber Graduum and Aphrahat. It may also have been adopted as Gospel text in the Diatessaron of Tatian at a very early stage of Syrian church history.

We are confronted, consequently, with another question: Is the saying in question Jewish or Christian? We have a notice regarding the Roman Emperor Alexander Severus (related by the biographer Lampridius) which tells us that he was fond of saying quod tibi non vis, alteri ne feceris (“that which you do not wish for yourself, do not do to another”), a maxim he had learned from some Jews or Christians and which he loved so much that he ordered that it be prescribed as a rule for the palace and for the public buildings. Is it a Jewish or a Christian maxim? It is difficult to decide that question, both in the case of the Emperor and in the case of Syriac Menander. Does the occurrence of the maxim imply that the author of our writing was a Jew? Or was he a pagan, and was the saying added by the translator or by a copyist, who may have been a Christian? Or could not a pagan author have incorporated the saying in his writing, since a pagan writer could well have borrowed from Jewish or Christian traditions, as did Emperor Alexander Severus?

Menandric influence?

In the foregoing observations on apocryphal parallels a reference was made to a monostich ascribed to Menander. As the marginal annotations of the translation demonstrate, however, there are more parallels within the “Menandric” corpus. “No one who is righteous will easily become rich” is a good example of these parallels, for it appears to be very similar to the maxim “Radiant and comely are riches, but the good man hardly acquires them” (425f.). Line 65, “Blessed is the man who has mastered his stomach and his lust,” reminds us of the monostich “It is a good thing to master one’s stomach and lust.” A paraphrase of the “Menandric” maxim “Honour your father, respect her who gave birth (to you)” is found in lines 94–98 of Syriac Menander. The thoughts expressed in lines 377–81 are almost a convincing elaboration of the adage “If you exert yourself when you are young, you will enjoy a flourishing old age.” These examples will suffice to show that there are several close links between the text of Syriac Menander and the collections of monostichs that circulated under Menander’s name in the Greek world. One ought, therefore, not to exclude the possibility that the collector of our text—Jewish or not—may have used such anthologies, and that he even took the name attached to them to promote his own collection of wisdom sayings.

A Jewish pseudepigraphon?

In spite of the several demonstrable agreements with the “Menandric” tradition, there is a strong consensus among scholars (apart from Land and Baumstark) that our text has nothing to do with Menander. Since the publication of Frankenberg’s thesis, the Jewish parallels can no longer be left out of consideration; but his far-reaching conclusions (that the text was originally a Jewish wisdom book, written in Heb.) were not such that they could really convince all scholars. Audet posited what may be termed a kind of synthesis of the earlier theses that argued for respectively a Greek or a Jewish origin when he stated that the Florilegium was a product of an author from the so-called God-fearing circles. Of

30 Jaekel, Menandri Sententiae, p. xi; cf. Audet, RB 59 (1952) 78; and Küchler, Weisheitstraditionen, pp. 309f.
31 Jaekel, Menandri Sententiae, p. 57.
32 Ibid., p. 72 (cf. p. 130).
33 Ibid., p. 64.
34 Audet, RB 59 (1952) 80f.
course, one could just as easily defend the thesis that the work was authored by a cultured pagan writer who, in drawing up this collection of wisdom sayings, incorporated additional material in it from the oriental wisdom traditions, including Jewish ones, with which he was familiar. It is very difficult to decide the matter. Still, it has become accepted practice to class the work under the Jewish Pseudepigrapha, simply because there is no place elsewhere for it. F. Schulthess, who was very resolute in his rejection of a Jewish origin, published his contribution on Syriac Menander in an Old Testament periodical, and O. Stählin, who is very skeptical about the suggestion that it is a Jewish book, deals with our Florilegium in the section dealing with Jewish pseudepigraphic literature of a large historical work on Greek literature. Syriac Menander should be included among the Pseudepigrapha until there is decisive proof that it ought to be dealt with under another heading.

**English translation**

The following translation of both the Epitome and the Florilegium is the first attempt to provide an English version of these texts. Since it is the product of a Dutch reader of the Syriac text, it is subject to those failings which might stimulate others to a translation which exploits all the possibilities of the English language.

In the margin the reader will find a number of references to other wisdom literature: Proverbs, Ecclesiastes, Sirach, Wisdom, Tobit, Ahiqar, the maxims of Pseudo-Phocylides, and the monostichs of Menander (MenM; the numbering is that of Jaekel).

I have abandoned any attempt to give a new system of numbering to the various sayings. The only numbering used is that which divides the Syriac text into lines. For convenience, however, I have also added to the text the numbers which Baumstark (B), Riessler (R), Schulthess (S), and Audet (A) have used in their translations to distinguish the separate sentences of the Florilegium. Similarly, I have also divided the Epitome into lines, except that here I have added Sachau’s numbering of the various sayings. In the margin of the Epitome I have made references to the parallel sayings in the Florilegium. In the notes I refer to Land’s translation.

**SELECT BIBLIOGRAPHY**

**THE TEXT**


**TRANSLATIONS**

Audet, J.-P. “La sagesse de Ménandre l’Égyptien,” *RB* 59 (1952) 55–81. (This French rendering is a version based upon a comparison of the text of Land with the photographs of the MS; in some cases this version equals that of Schulthess, or even improves it, but in other cases, Audet loses to Schulthess.)

Baumstark, A. “Lucubrationes Syro-Graecae,” *Jahrbücher für klassische Philologie.* Supplement-Band 21; Leipzig, 1894; pp. 473–90. (This Lat. version of the text is not a real improvement of the first translation.)


Frankenberg, W. "Die Schrift des Menander (Land, Anecd. Syr. I, 64ff.) ein Produkt der jüdischen Spruchweisheit," ZAW 15 (1895) 226–77. (Frankenberg presents his readers with a paraphrasis of the text in German, which also contains several more literal translations of the maxims.)

Land, J. P. N. Anecdota Syriaca I. Leiden, 1862; pp. 156–64 (emendations and additions, Anecdota Syriaca II, pp. 17–19). (Land’s Lat. translation has the normal weaknesses of a first translation.)

Riessler, P. Altjüdisches Schrifttum außerhalb der Bibel. Heidelberg, 1928 (repr. 1966); pp. 1047–57, 1328f. (Riessler’s version is apparently based on the [text and] translation of Land; the neglect of Schultess’ version by Riessler diminishes the value of his German rendering of the sentences.)

Schultess, F. "Die Sprüche des Menanders," ZAW 32 (1912) 199–224. (This first complete German version was made on the basis of a fresh comparison of [photographs of] the MS text.)

GENERAL WORKS


THE SENTENCES OF THE SYRIAC MENANDER

I

The Epitome of the Sentences of the Syriac ‘Menander’

1 Menander, the Sage:  

(1) 2 Before everything, fear God,  
3 and honor the one that is older than you,  
4 for thus you shall be honored by God.  

(M. 8–9)  
(M. 13)  
(M. 14)  

(2) 5 Flee from everything that is hateful.  

(cf. M. 15–16)  

(3) 6 There is no one who follows his stomach or his lust,  
7 who immediately shall not be dishonored and despised.  

(M. 63)  
(M. 64)  

(4) 8 Blessed is the man who has mastered his stomach and his lust.  

(M. 65)  

(5) 9 The main source of all good things is the fear of God:  
10 it delivers us from all evil things,  
11 and in your distresses you will call upon him,  
12 and he will listen to your voice.  

(M. 394, cf. 123)  
(M. 395)  
(M. 124)  
(M. 125)  

(6) 13 The affairs of men, however, will not last,  
14 since their life is until the house of death.  

(M. 397)  
(M. 398)  

(7) 15 Comely is youth,  
16 but it is with men only for a short time,  
17 and (then) old age makes it fade away.  

(M. 399)  
(M. 400)  
(M. 401)  

(8) 18 Pleasant are life, goods, and children,  
19 but more pleasant than them is a good name.  

(M. 402)  
(M. 403)  

(9) 20 Excellent is joy  
21 when quarrel and violence are far from it.  

(M. 404)  
(M. 405)  

(10) 22 Good is friendship  
23 which continues to the house of death.  

(M. 406)  
(M. 407)  

(11) 24 Lovely is wisdom  
25 when it is not puffed up.  

(M. 408)  
(M. 409)  

(12) 26 Excellent is faithfulness  
27 when it is coupled with sound judgment.  

(M. 410)  
(M. 411)  

(13) 28 Insipidty leads the mind astray.  

(M. 419)  

(14) 29 Agitation makes (one) lose (his) senses.  

(M. 420)  

(15) 30 An evil heart causes griefs and sighing.  

(M. 421)  

I (The Epitome)  

a. For the sentences of the Epitome, compare the parallel lines of the large Florilegium (II), which are indicated in the right margin. The numbers in italics on the left side are adopted from the edition of E. Sachau, who made a division of the text into eighteen maxims.  

b. The MS reads: “the chief number,” which can easily be corrected into “the main source”; cf. the parallel line in the Florilegium.
Jealousy is the cause of evil and strife.

The belly (can be) disgraceful.
The tongue brings (one) to misery.

I have watched,
but the dwelling place of men is Sheol,
and this is the place of rest
which God determines for men,
that they may rest there from the evil things
which they saw in their life.

The belly (can be) disgraceful.
The tongue brings (one) to misery.

I have watched,
but the dwelling place of men is Sheol,
and this is the place of rest
which God determines for men,
that they may rest there from the evil things
which they saw in their life.

The Sentences of the Syriac Menander

Menander the Sage said:

Prior to the words of man are all his activities:
water and seed, plants and children.

It is good to plant plants
and it is comely to beget children,
praiseworthy and good is the seed,
but he through whom it comes to pass,
he is to be praised before everything.

Fear God,
and honor (your) father and mother.

Do not laugh at old age,
for that is where you shall arrive and remain.

Honor him who is older than you,
(and) God will raise you to honor and dignity.

You shall do no murder,
and your hands shall not do what is hateful,
for the sword lies in the midst:
the sword will be a hindrance
the sword is impartial

there is no one who cruelly kills
(who) will not himself be killed immediately.

II (The Sentences . . .)
a. B renders 11. If. differently: "Menander the Sage said in the beginning of his words: Of man are the activities . . ."

b. LF-R unjustly rejects the words "water and . . ."
c. S: "but he who is successful" (less probable).
d. S-A read in accordance with the Epitome: "... praised. Before everything, fear God" (II. 8f.).
e. Cf. Epitome 1. 2.
f. Cf. Epitome II. 3f. (in 4: "for thus you shall be honored by God").
g. I.e. "the sword will be a hindrance" (S), or "the sword is impartial" (R).
20 Listen every day to the words of your father and mother, and seek not to offend and dishonor them; for the son who dishonors and offends his father and mother, God ponders his death and his misfortune. (R 8; B 7; S 6; A 5)

24 Honor your father in the proper way, do not despise your friends, and do not dishonor those who honor you.

27 If your son grows out of his boyhood (as one who is) humble and wise, teach him the "book of wisdom," for the book is good to learn (wisdom) from. (B 9)

31 (Wisdom) is bright eyes and an excellent tongue. Eyes that are bright will not be blinded, and a tongue that speaks wisely will not begin to stammer. (B 8b)

34 And if your son grows out of his boyhood (as one who is) brutish, crude, and insolent, (one who is) thievish, deceitful, and provocative, teach him the profession of gladiator and put into his hand a sword and a dagger, and pray for him, that he shall die, shall be killed, immediately, lest—by his living on—you should grow old through his frauds and expenses, while he does not produce anything good for you. (B 10; R 10)

44 Every bad son should die and not live on.

45 And as for an adulterous woman, her feet are not firm, for she deceives her good husband. (B 12)

49 Keep your son away from fornication, so and your servant from the cabaret, since these make (one) acquainted with the habit of stealing. (B 14; R 13; S 10; A 9)

52 Drink wine moderately and do not boast of it; for wine is, indeed, mild and sweet, but every man that quarrels and boasts of it will immediately be dishonored and despised. (B 15; S 11)

But when your thirst is quenched, depart,
but not (so that what) is left (is) what dogs eat, the vomit of the stomach.
(B 17; S 12)

There are two hateful things,
and in both of them the stomach is involved:
starvation, (the stomach) is swollen,
satiety, (the stomach) is at the bursting point.
(B 18; S 13)

And there is no one who follows his lust and his stomach
who will not immediately be dishonored and despised.
(B 19; S 14)
Blessed is the man who has mastered his stomach and his lust,
he is one on whom one can rely at all times.

Hateful is the custom of lying down at an improper time:
sleep carries (us) into Sheol,
dreams unite (us) with the dead.
(B 22; S 16; R 14; A 12)

Hateful is laziness;
it is hungry and thirsty, naked and lamenting.

How comely and praiseworthy is industry;
at all times (it is) a filled stomach and a bright face.

Even if one does not have success,
he will not be blamed.

Do not be quarrelsome;
do not stretch out your hand against one older than you.
(B 24)

For the companions of Homer asked him,
"Whosoever will smite an old man,
what will happen to him?"
He said to them, "His eyes will be blinded."
"And whosoever will beat his mother,
what will happen to him?"
He said to them, "The earth shall not receive him,
for she is the mother of all men."
And again they asked him,
"And whosoever will smite his father,
what will happen to him?"
Homer said to his companions,
"This has not happened,
and so it cannot be taken into account;
for a son who beats his father does not exist,
unless his mother bore him after committing adultery with a foreigner."

More than everything love your father,
you shall fear him and honor him.

1. Lit. "the whey" (I have maintained the MS reading).
2. The text is obscure; my conjecture: "it is filled, it is breaking."
3. For ll. 63–65, cf. Epitome II 6–8 (log. 3f.).
(B 26)
96 And do not despise, do not dishonor your mother,
97 for ten months long she bore you in her womb,
98 and when she gave birth to you she was at the point of death.

(B 27; S 19)
99 Do not laugh at the words of the aged,
100 nor curl your lips (in scorn) at the aged;
101 and do not despise the poor. p

(B 28)
102 For old age has its infirmities, q
103 and man (has to) accept them,
104 but when he descends into the grave, he will find rest. r

(B 29; A 15)
105 For there was a man who fell very badly,
106 and no one believed with respect to him
107 that he would stand on his feet (again);
108 but at some moment God took him by the hand and raised him,
109 and brought him (back) to great honor.

110 For neither riches are everlasting,
111 nor at all times is there poverty,
112 for subject to change are all things.

113 For I have seen
114 someone who stood up to kill, and he was killed;
115 and someone they seized that he should die, and he found life.

116 For as for God, he who was cast down s by him will not be so forever,
117 nor will he who was humiliated t by him be so at all times.

(B 30; S 20; R 17; A 16)
118 And if you want to take a wife,
119 make first inquiries about her tongue,
120 and take her (only) then.

(B 31)
121 For a talkative woman is a hell;
122 and . . . a bad man is a deadly plague. u

(B 32; S 21; R 18; A 17)
123 You shall fear God at all times,
124 so that you may call upon him in your distress,
125 and he will listen to your voice. v

(B 33; S 22; R 19; A 18)
126 Do not rejoice over a dead man, over one who dies,
127 because all men will go to the eternal house, they are mortal.

(B 34)
128 If you have an enemy,
129 do not pray with respect to him that he may die
130 —for when he is dead he is delivered from his misfortunes—

q. Lit. "for with old age do infirmities come."
r. I follow the conjecture of S; see l. 470.
s. The text has the active voice: "he whom he cast down."
but pray with respect to him that he may become poor,
(then) he will live on and (perhaps may) cease from his evil practices. *

(B 35; S 23; R 20; A 19)

Do not intervene between brothers,
and do not seek to pronounce a judgment between them.
If brothers fight (with each other),
what business is it of yours?
For they are brothers, and they will be reconciled;
but as for you, they despise you in their minds.

(B 36; S 24; R 21; A 20)

Do not pass through a market street in which there is a quarrel,
lest, if you pass through, you badly suffer,
and, if you part them, you be wounded and your garments be rent,
and, if you stand there and watch, you be summoned to court to give
evidence.

(B 37)

Hate being wounded;
refuse to bring out false witness.

(B 38; S 25; R 22; A 21)

Be fond of possessions, but hate stealing:
for possessions are "life,"
but stealing is at all times "death."

(B 39; S 26; R 23; A 21–22)

(If you meet) a bad man in the market street,
do not sit down immediately,
lest, if you give ear to that bad man,
everyone who sees you will call you the companion of the bad man;
and lest, if you do not heed him or adhere to his opinion,
he reviles you and molests you in his wickedness.

(B 40; S 27; R 24; A 23)

Do not dine with a bad servant,
lest his master(s) accuse(s) you
of teaching his (their) servant to steal.
(B 41; S 28; R 25; A 24)

Hate a bad servant,
and beware of a free man who steals;
for just as you have not the competence to kill a servant,
neither have you (the capacity) to restrain a free man.

(B 42; S 29; R 26; A 25)

God hates the bad servant
who hates and dishonors his master(s).
(B 43; S 30; R 27; A 26)

If you see a bad servant in deplorable misfortune,
do not feel sorry for him,
but say, "Alas for his master(s), what a (piece of) property."

(B 44; S 31; R 28; A 27)

Love the industrious servant
who is active and works with zeal in the house of his master(s).

w. I have followed S (conjecture); L-B-R-A follow the MS reading, "then he will live on and sigh because of his misfortunes," which might be correct.

x. My conjecture—MS: "begging and sons"; L-B-R: "ears and eyes"; S: "do not sit down near"; A: "(the bad man) combines buildings with begging."
As for every bad man, God gives him over into slavery,
but every industrious man is worthy to rise in honor and greatness.

Reject and hate a lascivious old man,
for as you are not able to restrain the wind
so you cannot restrain or educate (such) an old man.

Do not leave the way,
and do not go astray,
and do not walk wickedly.

Do not be quarrelsome,
lest a quarrel arise which reduces (you) to poverty.
And if you lie, immediately you shall be despised.
And if you speak wickedly, your face shall grow pale.
If you are boastful, you shall prove harmful to yourself.

If you recline at table among many (others),
do not open your purse in their presence;
and do not show what you have with you,
lest they borrow from you but do not pay you back.
And when you ask them (about it), they will strive with you
and call you a sour man.
(In short) you will lose what was yours,
and, moreover, you will become (their) enemy.

Love your brothers,
and make your words pleasing to your friends.
For I went about and sought
something that can be likened to good friends,
but I did not find (it).

Rejoice at your sons, father,
for they are a (real) joy.

However, the position of brothers,
the sons do not take for me; see my sons (and) my brothers.\(^y\)

For your son prays for your death,
since through your death he will receive honor,
and will occupy your position,
and will live on your goods at will.

\(^y\) Cf. A; MS: "See, my sons, my brothers" or "See the sons of my brothers" (so L-B-S). F-R want to leave out "my sons" (or "of my sons").
202 But your brothers pray to God for your life,
203 because as long as you live they are splendid,
204 but through your death they are handicapped;
205 your sons will call them, your brothers, worthless fellows.

(B 56)
206 But it is a bad and foolish son who thinks of these things;
207 a bad thought in his heart, (focused) on his father’s death.

208 The bad son does not understand
209 that if his father dies, it is not good for the sons:
210 the head (of the family) no longer lives for them.4

(B 57; S 39; R 35; A 34)
211 Love and honor your father,
212 because he gave himself to you.

213 Do not despise your friends,
214 and do not dishonor those who honor you.

(B 58)
215 And he with whom you had a meal,
216 do not walk with him in a treacherous way.

(B 59; S 40)
217 And when you are going to your friend,
218 if your friend (really) loves you
219 and (if) you are (really) dear to him,
220 his children will show you that outwardly.
221 If they eagerly watch for your presence,
222 be convinced that your friend loves you,
223 and that you are dear to him.
224 But if his children do not eagerly watch for your coming,
225 even he, your friend, is unwilling to see you . . .

(R 36)
226 Leave, go home!5

(B 60; S 41; A 35)
(L.69) 227 Tardily does the freeborn appreciate his home,
228 and the maidservant the house of her master(s).

(B 61; S 42; R 37; A 36)
229 If you see a noble man who loses his rank of honor,
230 do not seek to dishonor him (further).
231 On the contrary, honor him in a correct way,
232 and give to him that which you can;
233 for great is the charity which you practice
234 when you give to a man who lost his possessions and rank of honor.
235 If you have, give to him,
236 and if you have not and (can)not give to him,
237 then visit him with good and gentle words,

2. L-B-R: “because they have not where they can put their head” (incorrect).
   a2. S adds here: “slowly, tardily,” which word I render in 1. 227 (so L-B-R-A).
   b2. So with B contra L-R-S-A (“the son of the freeborn”).
   c2. I leave out “the son of” before “maidservant” (against L-B-R-S-A), since it is not in the MS and not required by the context.
and say to him, "Do not be afraid".

and "May God purpose something good for you!".  

(B 62; S 43; R 38; A 37)

240 Keep yourself away from adultery.

(B 63)

241 Why should you want to buy polluted and putrid water,

whose beginning is dwindling, whose end is light and loose.  

(B 64; R 39; A 38)

243 And walk in a straight line with the head raised,

and be chaste in your thoughts.

(B 65)

245 Remember and see:

246 Just as you do not wish your wife to commit adultery with another,

likewise also do not wish to commit adultery with your neighbor’s wife.

(B 66; S 44; A 39)

248 And if you are very keen on not losing anything,

you should (also) not be keen on stealing.

(B 67; R 40; A 40)

250 Everything that is hateful to you,

you should not wish to do that to your neighbor.

(B 68; S 45; R 41; A 41)

252 Let not your way of life be arrogant,

lest it be harmful to you.

(B 69)

254 And if you are impudent,

this will not be pleasant for you.

(B 70; R 42; A 42)

256 You shall not learn hunting,

if the weariness of life is not to fall upon you.

258 If you should (wish) to learn it,

you would be searching for something that you have not lost,

and you would not find something that is beautiful,

because it is contemptible.

(B 71; R 43; A 43)

262 As for the king, he is honored by his princes,

but the gods are despised by their priests.

(B 72; S 46)

264 (Do not invite) a priest who despises his gods.

(B 73)

265 If you invite a wicked priest to your house,

he gives you a blessing each time that he enters,

but makes complaints each time that he departs.

Ps-Phoc 94

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d2. Or as one saying: "Do not be afraid, for [or 'then'] God shall purpose . . . ."  
e2. Polluted and evaporating water as imagery of the whore: 1. 242 gives the picture that such water is not useful, for it dries up, so that nothing remains except damp—"light and loose" also has the connotation of wanton women.  
f2. Lit. "the neck."  
g2. Or "modest."  
h2. I add (with Geiger) the negation, against L-B-R-A (= MS); S does not accept the negation but guesses the word "modesty" instead of "hunting."
And if you place food before him,
his one hand, indeed, goes to his mouth;
but the other takes the food away
and puts it into his bag to take it along with him for his children.

(B 74)

Have more love for a dog than you have for (such) a priest;
if the dog has enough food,
he leaves (the remains) behind in your house,
but if the priest has enough food,
he takes (the remains) along with him for his children,
and makes complaints in addition.

(B 75; S 47; R-A 44)

Be welcome, n
if (at least) (your) garments are fair,
and if (your) purse is filled.

(B 76; R-A 45)

A meal makes company pleasant.

(B 77)

Riches multiply friends.

But if a man's foot falters,
all his friends are gone. n

(B 78; R-A 46)

A gift makes words pleasant.

(B 79; S 48; R-A 47)

With someone who is richer than you, do not dine every day,
for if you happen to visit him,
he would receive you with (in the bounds of) his daily expenditures;
but if he happens to visit you,
you would spend because of him what you have collected in thirty days,
and thereby ruin yourself.

Sir 8:2

Divination gladdens the heart of fools,
astrology infatuates the mind of the stupid.

(B 81; R-A 49)

One who remains in the market street is an idler.

(B 82; R-S-A 50)

Stealing is the constructor of a cross.

(B 83; R-A 51)

Bad amusement is the teacher of falsehood and theft.

(B 84; R-A 52; S 51)

Keep a boy away from evil things;

(B 85)

the school keeps (one) far from death;
handicraft delivers (one) from misfortune.

(B 86)

The law is a divine appeal. p

Ps-Phoc 92

Prov 14:20; 19:4
MenM 238; 71
Ps-Phoc 91
Prov 19:4;
Sir 6:8, 10
MenM 34
Prov 18:16, 19:6

Sir 34(31):1.5.7
Did 2:2, 5:1

MenM 436
MenM 430
Ps-Phoc 129

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Hateful is loquacity; and excessive laughter is a (true) disgrace.

Disorderly conduct, despise it at all times.

Reject, hate the talkative person who interrupts (others) but (who himself) speaks the more.

Though he had (even) ten thousand enemies, they would not hurt him like his own tongue; every day he is involved in a deadly fight, he has not a bright face, due to the words for which he is censured.

There exists nothing better than silence.

Being silent is at all times a virtue.

Even if a fool is silent, he is counted wise.

Never lose heart. Do not fall back in battle; for whosoever does not fall back in battle and gives himself unto death, shall immediately find life and a good name and he shall be praised.

He who speaks boldly in court shall be declared innocent.

Riches without fuss are a (true) power; but not everyone knows how to administer them.

For if someone has inflated his stomach, he will die; and if he does not remember the end, he will perish. If, on the other hand, you calm down your stomach, you will grow rich; and if you will remember the end, it will be well with you.

(To act as) a judge is fine; take care that you do not pronounce judgment over a foolish man, because (even) if you should try to assist the fool in his case, he will still revile you and he will say to many (others), "He has condemned me."

Do not dine with a wicked man; for even what is your own he will consume, and in his wickedness he will say about you evil and hateful things.
336 Do not listen to a talkative and verbose woman;
337 do not believe her, if she complains to you of her husband;
338 for he did not sin against her,
339 but she did irritate him every day with her wicked tongue.

340 Do not measure your strength with one who is stronger than you,
341 or one who forces you to strive with him;
342 do not say to yourself, ‘Maybe I will cast him down,’”
343 lest he cast you down;
344 then you will be ashamed in the presence of many bystanders.

345 Be bold against one who contends you;
346 and do not forgive him the revilements against your father.

347 Do not cast a glance at your maidservant in your house,
348 and do not be fond of impurity and prodigality;
349 do never besmirch your honor.
350 For if you raise your eyes in your house, you will become very sad,
351 but if you are chaste, you shall be happy and fortunate,
352 because God hates impurity and prodigality,
353 even for men these are a disgrace.

354 If you have goods, if you have possessions,
355 be humble and kind, and give; do not flaunt.
356 And if you have no possessions, if you are poor,
357 bow yourself down and be gentle; be not stubborn.
358 Flaunting and stubbornness are hateful to men.

359 Do not turn away your eyes from your father and mother,
360 and do not curl your lips (in scorn) at “testicles” and “breasts,”
361 and do not dishonor the God who made you.

362 However, remember and see:
363 if our eyes become great, they (still can) not surpass our eyebrows.
364 For if you have surpassed your father and mother,
365 and if—as it is now your time and your fate—
366 you are to be called “Master” and “Lord,”
367 it is due to the name of your father and mother that all people call you so.

368 If you have goods, if you have possessions,
369 live on your possessions as long as you are alive
370 and your eye (can) see and your foot (can) walk.

r2. That is, to covet your maidservant (S: “if you look with pride”).
1. 360 repeats 1. 359, referring to the very beginning of man’s life, but one should keep in mind that the ultimate source of life is God himself (1. 361).
For remember and see:
one (can) use (his) goods in Sheol,
and riches do not accompany one into the grave.
Therefore, you shall not deny yourself the good things,
for better is one day under the sun
than a hundred years in Sheol.

(Be 109; R-A 67; S 66)

Be energetic in your youth,
as long as your eye (can) see and your foot (can) walk,
as long as your strength is great.

But when you have become aged and weary,
sit down and live on your possessions.

(By 110)

And comely is youth,
when the young man is energetic,
and (when) he is successful through his strength.

(By 111; R-A 68; S 67)

Let anxieties never dominate your heart,
because it is a bad thing to nurse anxiety.

For many are the years which a man does not (really) live;
their anxieties (slowly) kill him.

If you are anxious, you shall die;
and if you are sad, you shall never (really) live.

For short and limited is the space of life
which God determines for men;
and he mingled for them many bad things with a few good things.

The main source of all good things is the fear of God,
it delivers (one) from all evil things;
a treasure it is.

Not always, however, will last the affairs of men,
since their life is until the house of death.
Comely and praiseworthy is youth,
but it is with men only for a short time,
and (then) old age makes it fade away.

Pleasant are life, goods, and buildings,
but more pleasant than these is a good name.

Praiseworthy and radiant is joy

u2. Li. 394f.; cf. Epitome 5 (ll. 9f.).
v2. Li. 397f.; cf. Epitome 6 (ll. 13f.).
w2. Li. 399ff.; cf. Epitome 7 (ll. 15–17).
x2. The reading “buildings” (MS) is followed
by L-A; B-R-S (“children”) follow the Epitome.
y2. Li. 402f.; cf. Epitome 8 (ll. 18f.).
when quarrel and violence are far from it.\textsuperscript{12}  
(B 120; R 74; S-A 73).

Good and excellent is friendship  
which continues to the house of death.\textsuperscript{13}  
(B 121; R 75; S-A 74).

Unpretentious is wisdom  
when it is not puffed up.\textsuperscript{14}  
(B 122; R 76; S-A 75).

Good is faithfulness  
when it is coupled with sound judgment.\textsuperscript{15}  
(B 123; R 77; S-A 76).

Praiseworthy is industry  
when someone is energetic and successful.  
(B 124; R 78; S-A 77).

Laziness is a bad thing  
when a person's body should be vigorous.  
(B 125; R 79; S-A 78).

Intemperance provokes conflict.\textsuperscript{16}  
(B 126; R 80; S-A 79).

Wisdom keeps one back from wickedness.  
(B 127; R 81; S-A 80).

Hope comforts the heart.  
(B 128; R 82; S-A 81).

Insipidity leads the mind astray.\textsuperscript{17}  
(B 129; R 83; S-A 82).

Agitation makes (one) lose (his) senses.\textsuperscript{18}  
(B 130; R 84; S-A 83).

An evil heart\textsuperscript{19} causes grief and sighing.\textsuperscript{20}  
(B 131; R 85; S-A 84).

Jealousy is the cause of evil and strife.\textsuperscript{21}  
(B 132; R 86; S-A 85).

The belly (can be) a disgraceful thing.\textsuperscript{22}  
(S-A 86).

The tongue brings to misery.\textsuperscript{23}  
(B 133; R-S-A 87).

Radiant and comely are riches,  
but the good man hardly acquires them.  
(B 134; R-S 88).

Hateful and dark is poverty  
when accompanied by disease and loss.\textsuperscript{24}  
(B 136; R-S 89; A 88).

Riches are (merely?) a step to honor.  
(B 136; R-S 90; A 89).

Rest is a great blessing.  
(Eccl 4:6)

\textsuperscript{2} L. 404f.; cf. Epitome 9 (l. 20f.).
\textsuperscript{3} L. 406f.; cf. Epitome 10 (l. 22f.).
\textsuperscript{4} L. 408f.; cf. Epitome 11 (l. 24f.); 409: lit. “when flatulence is far from it.”
\textsuperscript{5} Or “bad conscience” (L-B-R-A); “melancholy” (S).
\textsuperscript{6} L. 410f.; cf. Epitome 12 (l. 26f.).
\textsuperscript{7} The text is obscure; instead of “intemperance” the MS has “fur cost.” Different conjectures are made by Geiger, Frankenberg, Schulthess, and Audet.
\textsuperscript{8} Lit. “when d. and l. are coupled with it.”

\begin{itemize}
  \item \textsuperscript{12} L. 419; cf. Epitome 13 (l. 28).
  \item \textsuperscript{13} L. 420; cf. Epitome 14 (l. 29).
  \item \textsuperscript{14} L. 422; cf. Epitome 16 (l. 31).
  \item \textsuperscript{15} L. 423; cf. Epitome 17 (l. 32).
  \item \textsuperscript{16} L. 424; cf. Epitome 17 (l. 33).
  \item \textsuperscript{17} L. 428; cf. Epitome 18 (l. 34).
  \item \textsuperscript{18} L. 429; cf. Epitome 19 (l. 35).
\end{itemize}
431 Riches that will not reduce to poverty are a strong power.
(B 137; R-S 91; A 90)

432 Wretched poverty means illness and disease.
(B 138; R-S 92; A 91)

433 Health means joy and rejoicing.
Prov 17:22

434 Old age is the frontier of death.
(B 140; R 94; S-A 93)

435 Poverty is the dregs of all evil
(B 141; S 94)

436 when it takes up its abode in old age.

437 And the last part of life is death;
(B 142; S 95)

438 the grave hides the dust.\(^n3\)

439 Fever corrupts charming people;
(B 143; S 96; R 95; A 94)

health and good cheer make one’s appearance charming.
(B 145; S 97; R 96; A 95)

440 Death corrupts (even) the firm (body);
(B 146)

(L 73) 442 but dissolution forms (first) ten parts,
443 and then (death) corrupts the one (part) that was well prepared.\(^n3\)

444 These bad and good things are mingled in the life of men,
445 not to mention fever, tremors, diseases, and (other) great calamities\(^o3\)
446 which are called “the angels\(^p3\) of death.”
(R 98)

447 And no one can choose and take for himself what is good
448 and avoid what is bad;
449 but men go their way according to what God measures out for them,
450 as long as he allows them to live.
(B 148; S 99)

451 Neither should men despair,
452 because they cannot live longer than is determined for them;
(B 149; R 99)

453 nor should we angrily complain against God
454 because of the misfortunes that befall us.
(B 150; R 100)

455 For how often (it happens that)
456 someone, even when he suffers misfortunes,
457 rises (again) to honor and dignity.

(B 151; R 101; S 100)

458 One should, however, in the sorrow that befalls him,
459 not be excessively sad,
(B 152)

460 and through his groaning badly vex himself,
(R 102)

461 because he will not be of any help to a deceased
Sir 22:11
Sir 38:21

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m3. The text is corrupt; my conjecture is not shared by L-B-R-A, who render with “riches,” or by S, who renders with “beauty” instead of “dust.”

n3. I.e. the soul?

o3. MS obscure.

p3. Or “messengers.”
even if he falls down and greatly suffers after his (death).\textsuperscript{q3}

\textit{(R 103)}

But he who is wise

—even when the deceased is very dear to him—

shall accompany him with tears to the tomb;

but when the deceased has been buried,

let him, even him, overcome his groaning;

and let him remember and consider in his mind

that he himself shall also die.

\textit{Sir 38:20, 22}

\textit{(B 153; S 101)}

And this (Sheol)\textsuperscript{r3} is the place of rest

which God determines for men,

that they may rest there from the evil things

which they saw in their life.\textsuperscript{s3}

\textit{Menander has come to an end.}

\textsuperscript{q3} Lit. "after him," namely, the deceased.

\textsuperscript{r3} The Epitome adds before this line: "I have watched, but the dwelling place of men is Sheol, (and this . . .)."

\textsuperscript{s3} Lk. 470–73; cf. Epitome 18b (ll. 36–39).