

[Musonius Rufus - suite]

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had a lawful husband had relations with a slave, but even if a woman without a husband should have? And yet surely one will not expect men to be less moral than women, nor less capable of disciplining their desires, thereby revealing the stronger in judgment inferior to the weaker, the rulers to the ruled. In fact, it behooves men to be much better if they expect to be superior to women, for surely if they appear to be less self-controlled they will also be baser characters. What need is there to say that it is an act of licentiousness and nothing less for a master to have relations with a slave? Everyone knows that.

XIIIA

WHAT IS THE CHIEF END OF MARRIAGE?

[That the primary end of marriage is community of life with a view to the procreation of children.] The husband and wife, he used to say, should come together for the purpose of making a life in common and of procreating children, and furthermore of regarding all things in common between them, and nothing peculiar or private to one or the other, not even their own bodies. The birth of a human being which results from such a union is to be sure something marvelous, but it is not yet enough for the relation of husband and wife, inasmuch as quite apart from marriage it could result from any other sexual union, just as in the case of animals. But in marriage there must be above all perfect companionship and mutual love of husband and wife, both in health and in sickness and under all conditions, since it was with desire for this as well as for having children that both entered upon marriage. Where, then, this love for each other is perfect and the two share it completely, each striving to outdo the other in devotion, the marriage is ideal and worthy of envy, for such a union is beautiful. But where each looks only to his own interests and neglects the other, or, what is worse, when one is so minded and lives in the same house but fixes his attention elsewhere and is not willing to pull together with his yoke-mate nor to agree, then the union is doomed to disaster and though they live together, yet their common interests fare badly; eventually they separate entirely or they remain together and suffer what is worse than loneliness.

10 The first sentence seems to be an interpolation.

22 This fine passage, reminiscent of the Pauline "in honour preferring one another" (*Rom. XII, 10*) recalls Tacitus' description of the relationship between Agricola and his wife. Cf. *Agricola* 6.

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Answer
the author
is sufficient
by definition
7

