

PHILODEMUS  
ON FRANK CRITICISM



Society of Biblical Literature

**TEXTS AND TRANSLATIONS**  
**GRAECO-ROMAN SERIES**

edited by  
John T. Fitzgerald

Texts and Translations 43  
Graeco-Roman 13

**PHILODEMUS**  
**ON FRANK CRITICISM**

PHILODEMUS  
ON FRANK CRITICISM

Introduction, Translation, and Notes

by

David Konstan, Diskin Clay, Clarence E. Glad,  
Johan C. Thom, and James Ware

Society of Biblical Literature  
Texts and Translations

Scholars Press  
Atlanta, Georgia

# PHILODEMUS

## ON FRANK CRITICISM

Introduction, Translation, and Notes by  
David Konstan, Diskin Clay, Clarence E. Glad,  
Johan C. Thom, and James Ware

Copyright © 1998 by the Society of Biblical Literature  
Published in paperback 2007

All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by means of any information storage or retrieval system, except as may be expressly permitted by the 1976 Copyright Act or in writing from the publisher. Requests for permission should be addressed in writing to the Rights and Permissions Office, Society of Biblical Literature, 825 Houston Mill Road, Atlanta, GA 30329.

### Library of Congress Cataloging-in-Publication Data

Philodemus, ca. 110-ca. 40 B. C.

[De libertate dicendi. English & Greek (Ancient Greek)]

On frank criticism / Philodemus ; introduction, translation, and notes by David Konstan . . . [et al.]

p. cm.—(Texts and translations ; 43. Graeco-Roman series ; 13)

Includes bibliographical references (p. ) and indexes.

ISBN 0-7885-0434-7 (cloth ; alk. paper)—ISBN 978-1-58983-292-3 (paperback ; alk. paper)

1. Parrhesia (The Greek word) 2. Epicureans (Greek philosophy)

I. Konstan, David. II. Title. III. Series: Texts and translations ; no. 43.

IV. Series: Texts and translations. Graeco-Roman religion series ; 13.

B598. P43D413

1998

187—dc21

97-52602

CIP

11 10 09 08 07

5 4 3 2

Printed in the United States of America  
on acid-free paper



# CONTENTS

Preface and Acknowledgments .....	vii
Abbreviations .....	xi
Introduction .....	1
Sigla .....	25
Text and Translation .....	26
Bibliography .....	137
Index Verborum	
Greek-English .....	139
English-Greek .....	167
Index Nominum .....	191



## PREFACE AND ACKNOWLEDGMENTS

The genesis of this book would have pleased Philodemus and his philosophical circle of friends, for it emerged out of the efforts of a group of scholars working in common. In 1993, the Hellenistic Moral Philosophy and Early Christianity Group, which meets annually at the conference of the Society of Biblical Literature, undertook to investigate over a period of three years Philodemus' *On Frank Criticism*, or *Περὶ παρηγορίας*. No published translation of that work existed in English or any other modern language; the last edition of the text was by Alexander Olivieri, published in 1914. Yet Philodemus' essay was of vast importance to an understanding of the relationship between classical culture and early Christianity: it treats techniques of pedagogy and moral improvement within the philosophical community that were to be central concerns of Christian teachers, whether in a congregational or a monastic context. The need for a reliable translation, together with brief commentary and as good a text as possible (short of a new edition based on an autopsy of the papyrus, which for various reasons was not feasible), was apparent to everyone.

It was agreed, then, that a body of some two dozen scholars would prepare an initial translation, dividing the treatise into as many discrete segments. Participants included David L. Balch, Kate Cooper, Troels Engberg-Pedersen, Benjamin Fiore, S.J., John T. Fitzgerald, David E. Fredrickson, Pamela Gordon, Glenn S. Holland, Robert Lamberton, Abraham J. Malherbe, Alan C. Mitchell, Edward N. O'Neil, Frederic M. Schroeder, Alan Scott, David Sider, Gregory E. Sterling, Stanley K. Stowers, Fika J. van Rensburg, L. Michael White, and Richard A. Wright, as well as the present translators. To guide us, we had, in addition to Olivieri's apparatus and a handful of technical articles, a preliminary version composed by James Ware while he was a doctoral candidate at Yale University's Department of Religious Studies. When we reconvened a year later, the several partial translations had been circulated among the entire group, and in the course of a long meeting we discussed and debated many problems that had arisen. In the end, a committee of five, consisting of the present translators, was selected to prepare a full and final version, making use of both Ware's and the collective rendition.

The five translators then made a crucial decision: the text they would present and render would be based essentially on that of Olivieri. Some changes would be introduced, deriving primarily from a detailed review of

Olivieri's edition by R. Philippon, who exploited hand-drawn copies of the papyrus, called *disegni*, made under the supervision of the original excavators of Herculaneum in the 18th century, and from emendations proposed by Marcello Gigante, who re-examined parts of the papyrus that is now housed in the National Library in Naples. On rare occasions, the translators might adopt readings of their own, if they seemed necessary in order to make sense of a given passage. Their text, however, would make no pretense of being a new edition of Philodemus' *On Frank Criticism*. Such an edition would require a completely new inspection of the papyrus that took advantage of modern technological aids such as the binocular microscope. It was understood that Marcello Gigante was planning an edition on this basis. In the interest, however, of making Philodemus' treatise quickly accessible to a wider public, it seemed best to proceed on the basis of the available text.

The translators again divided Philodemus' text into parts, each taking a fifth as his share; they then circulated among themselves the portions on which they had worked, emending and correcting one another's versions. The complete translation was reviewed and revised by David Konstan, who must take final responsibility for what is printed here (he also prepared the indices); James Ware then went over the entire version yet again. Johan Thom set the Greek text, making certain that it agreed with what had been translated, and prepared the whole work—text, notes, translation, and indices—as camera-ready copy, making numerous improvements along the way. In the meantime, Clarence E. Glad was writing the introduction to the book. When the work was in its final stages, the translators benefited from a careful reading of the manuscript by Elizabeth Asmis. Every stage was marked by mutual cooperation and assistance.

John Fitzgerald presided over the colloquium during the period in which the translation was in progress. His goodwill, encouragement, and editorial assistance were invaluable to the enterprise. Many others provided help as the work proceeded; they are hereby acknowledged, albeit anonymously, for their contributions to the joint endeavor. But we must thank Pieter Janse van Rensburg and Annemaré Kotzé by name for their assistance in preparing the final, camera-ready copy.

The several universities at which we worked were generous in supporting our scholarly endeavors, and we hereby render our thanks to them. Some of us benefited as well from grants that were awarded while we were at work on the project: among these institutions, we are pleased to acknowledge the Icelandic Council of Science and the Institute of Theology at the University of Iceland, the Fulbright Foundation, the Guggenheim Foundation, and the National Humanities Center in North Carolina. We are also grateful to the editors of the



Society of Biblical Literature Texts and Translations (Graeco-Roman) Series, for accepting the work for publication.

We commit this work, conscious of the imperfections that must inevitably mark the translation of so fragmentary and difficult a text, to the hands of fellow investigators, in the hope that it will prove useful to their researches, and in the expectation that they will, in turn, correct our errors and contribute to a better understanding of Philodemus' extraordinary treatise.

The translators



## ABBREVIATIONS

The abbreviations used for the titles of modern publications follow, where possible, the guidelines of the Society of Biblical Literature as published in the *Journal of Biblical Literature* 107 (1988) 579–96. Abbreviations used for well-known classical texts not listed below are based on *The Oxford Classical Dictionary* (3d ed.; ed. Simon Hornblower and Antony Spawforth; Oxford: Oxford University Press, 1996) xxix–liv.

<i>AJP</i>	<i>American Journal of Philology</i>
<i>ANRW</i>	<i>Aufstieg und Niedergang der römischen Welt</i>
BT	Bibliotheca Teubneriana
<i>CErc</i>	<i>Cronache ercolanesi</i>
<i>CP</i>	<i>Classical Philology</i>
Epicurus	
SV	<i>Sententiae Vaticanae</i>
<i>JECs</i>	<i>Journal of Early Christian Studies</i>
LCL	Loeb Classical Library
LSJ	Liddell-Scott-Jones, <i>Greek-English Lexicon</i>
LSJSup	Revised Supplement to LSJ (1996)
NovT Sup	Supplements to <i>Novum Testamentum</i>
Philo	
De agric.	<i>De agricultura (On Husbandry)</i>
De migr.	<i>De migratione Abrahami (On the Migration of Abraham)</i>
Quis heres	<i>Quis rerum divinarum heres (Who Is the Heir)</i>
Philodemus	
Ir.	<i>De ira (On Anger)</i>
Lib.	<i>De libertate dicendi = Περὶ κριτικῆς (On Frank Criticism)</i>
Mort.	<i>De morte (On Death)</i>
Oec.	<i>De oeconomia (On Household Management)</i>
Rh.	<i>Volumina rhetorica</i> (ed. S. Sudhaus; 2 vols.; Leipzig: Teubner, 1892–96); cited by volume and page number
Vit.	<i>De vitiorum (On Vices)</i>
Plutarch	
De liber. educ.	<i>De liberis educandis (On the Education of Children)</i>
De vit. pudor.	<i>De vitioso pudore (On Complacency)</i>
Quomodo adulator	<i>Quomodo adulator ab amico internoscatur (How to Distinguish a Flatterer from a Friend)</i>
PW	<i>Pauly-Wissowa, Real-Encyclopädie der classischen Altertumswissenschaft</i>



## INTRODUCTION

### I. Philodemus' Life and Works

In the first century BCE, an Epicurean community existed at Naples under the leadership of the Greek teacher Siro. At nearby Herculaneum, the Syrian Epicurean Philodemus, who was associated with the influential patron Calpurnius Piso, the father-in-law of Julius Caesar, was also attracting students from different walks of life. Philodemus was a former pupil of Zeno of Sidon, the scholarch of the Epicurean school in Athens, and of Demetrius the Laconian. What is more, he cultivated interests in literary and philosophical studies, thus escaping the charge traditionally levelled at Epicureans that they entertained a deliberate disregard for general learning; Cicero refers to both Siro and Philodemus as the "excellent and learned friends" of Torquatus.<sup>1</sup>

Philodemus was born in Gadara in Syria c. 110 BCE and died c. 40/35 BCE. He was probably of Greek parentage and received a Greek education. The dates at which the Epicurean schools on the bay of Naples were founded are uncertain, but Philodemus may have arrived in Italy around the year 80 BCE. There is no secure evidence for the school's existence after 50 BCE, although the fact that the Epicurean library at Herculaneum was preserved until the eruption of Mt. Vesuvius in 79 CE strongly suggests that it did not disappear under the early Empire. The evidence shows that the Epicurean schools in Naples and Herculaneum were important intellectual and literary centers in the first century BCE.<sup>2</sup>

Philodemus' scholarly interests are evident from the quantity of charred papyri preserved in the house in Herculaneum that may indeed have been the residence of the Piso family. These consist both of Philodemus' transcripts of the lecture notes he took at Zeno's classes in Athens, for example, his notes *On Frank Criticism* (*Περὶ παρρησίας*, also known as *De libertate dicendi*),

---

<sup>1</sup> The Epicurean spokesman in Cicero's *De finibus* (*On Ends*) (see 2.119); see also Cic. *Fam.* 15.16.1; 15.19.2; *Acad.* 1.5; *Tusc.* 4.7. Cf. Clarence E. Glad, "Frank Speech, Flattery, and Friendship in Philodemus," in *Friendship, Flattery, and Frankness of Speech: Studies on Friendship in the New Testament World* (ed. John T. Fuzzeraki; NovTSup 82; Leiden: Brill, 1996) 21-22.

<sup>2</sup> See E. A. De Lacy and P. H. De Lacy, *Philodemus: On Methods of Inference* (2d ed.; Naples: Bibliopolis, 1978) 145-52.

and of Philodemus' own compositions, including writings on historical matters, on scientific method, on rhetoric, music, and poetry, on theology, including *On Piety* and *On the Gods*, and, finally, on ethics.<sup>3</sup> Among the ethical writings are an introduction to ethics, a treatise in several books *On Death*, and a work in ten books *On Vices and the Opposing Virtues*, which includes one book *On Household Management*, one *On Arrogance*, and probably three books *On Flattery*.<sup>4</sup> Finally, Philodemus wrote an *Epitome on Conduct and Character*, from the *Lectures of Zeno*, which contains a work *On Anger* and the above-mentioned *On Frank Criticism*.<sup>5</sup>

The handbook *Περὶ πρῶτων*—the only known work in antiquity with this title—is translated here for the first time into a modern language. It is of great importance for the social history of Epicureanism, as it provides evidence for moral instruction in various Epicurean centers in Greece and Italy. The work offers hypothetical questions and answers on aspects of psychagogic theory as well as reflections on psychagogic practice. A complete description of the treatise is not possible, since the work is not extant in its entirety, but one may gain from the remaining fragments a fairly good picture of later Epicurean psychagogy and communal pedagogy.<sup>6</sup> The kinds of blame that are deployed in the service of moral improvement, and the frequency of terms signifying error and correction, are significant in a work entitled *Περὶ πρῶτων*, and indicate that *πρῶτων*, when used in the context of moral

<sup>3</sup> See Elizabeth Asmis, "Philodemus' Epicureanism," *ANRW* 2.36.4 (1990) 2369–2406. Historical works: PHerc. 1018, *Index Stoicorum*; PHerc. 164 and 1021, *Index Academicorum*; PHerc. 155 and 339, *On the Stoics*; PHerc. 1232, PHerc. 1418 and 310, *On Epicurus*; *Works on the Records of Epicurus and Some Others*; PHerc. 1005, *To Friends of the School*. Work on scientific method: *On Phenomena and Inferences* = PHerc. 1065, on which see De Lacy and De Lacy, *Philodemus*. Works on rhetoric, music, and poetry: *On Rhetoric* and *On Poems* are preserved in numerous papyri: PHerc. 1497, *On Music*; PHerc. 1507, *On the Good King according to Homer*. Theological writings: PHerc. 1428, *On Piety*; PHerc. 26, *On the Gods*; PHerc. 152 and 157, *On the Way of Life of the Gods*.

<sup>4</sup> The untitled introduction to ethics (PHerc. 1251) is known as the *Comparetti Ethics* in honor of its first editor; PHerc. 1050, *On Death*; PHerc. 1424, *On Household Management*; PHerc. 1008, *On Arrogance*; PHerc. 222, 223, 1082, 1089, 1457, and 1675, *On Flattery*. See also PHerc. 346 (ed. M. Capasso, *Trattato etico epicureo* (PHerc 346) [Naples: Giannini, 1982]).

<sup>5</sup> PHerc. 182, *On Anger*; PHerc. 1471, *On Frank Criticism*. Philodemus' work *On Anger* was edited by C. Wilke (*Philodemi de ira liber* [BT; Leipzig: Teubner, 1914]), and has been re-edited, with a translation and commentary, by G. Indelli (*Filodemo, L'Ira* [La scuola di Epicuro 5; Naples: Bibliopolis, 1988]).

<sup>6</sup> See Clarence E. Glad, *Paul and Philodemus: Adaptability in Epicurean and Early Christian Psychagogy* (NovTSup 81; Leiden: Brill, 1995) 101–160; Marcello Gigante, *Ricerche filodemeae* (Biblioteca della Parola del Passato 6; 2d ed.; Naples: Macchiaroli, 1983) 55–113.

reform, connotes the frank criticism of error. The most appropriate translation of *Περὶ παρρησίας* thus appears to be *On Frank Criticism*. Before discussing the treatise itself, however, it is well to situate the concept of frankness of speech in its larger cultural context.

## II. The Idea of Frankness in its Cultural Context<sup>7</sup>

In the classical Athenian democracy, the word *παρρησία* was used in the political sphere to express the right of free speech of anyone who enjoyed full civic status in Athens. In the classical democracy, friendship had been embedded in a powerful ideology of equality and freedom from dependency. On the basis of this civic and democratic ideal, friends were imagined as constituting a network of social equals, bound by personal affection and committed to offering one another mutual assistance; their status was chosen and thus distinct from ascribed statuses, such as kinship and citizenship. In a context in which citizens derived their equality from their participation in a democratic city, the right of free speech pertained to anyone who enjoyed full civic status at Athens. The term *παρρησία*, accordingly, "represented democracy from the point of view of equality of rights."<sup>8</sup> *Παρρησία* seems to have had no special association with the idea of friendship at this time, although liberty of speech was naturally taken for granted as a principle obtaining among friends, just as it obtained among fellow-citizens in general, all of whom were equally entitled to express themselves without fear of neighbors or of those in power. From the time of Isocrates onward, however, frankness came increasingly to be perceived rather as a private virtue, and more particularly as an integral element in friendship. The conception of friendship itself, indeed, had undergone a subtle change.

With the rise of the Hellenistic kingdoms and the dependency of Athens upon foreign powers, there was a shift in the political discourse of free speech and, correspondingly, the focus of treatises on friendship underwent a palpable change: "*Παρρησία* as a private virtue replaced *παρρησία* as a political right."<sup>9</sup> As a private virtue, *παρρησία* denoted that personal candor which was

<sup>7</sup> For full discussion, see Giuseppe Scarpat, *Parrhesia: Storia del termine e delle sue traduzioni in latino* (Brescia: Paideia, 1964).

<sup>8</sup> Arnaldo Momigliano, "Freedom of Speech in Antiquity," in *Dictionary of the History of Ideas: Studies of Selected Pivotal Ideas* (ed. P. P. Wiener; New York: Charles Scribner's Sons, 1973-74) 2:259.

<sup>9</sup> *Ibid.*, 2:260. For information in this and the following paragraphs, see David Konstan, "Patrons and Friends," *CP* 90 (1995) 333, 334, 336, 341; "Friendship, Frankness and Flattery," in *Friendship, Flattery, and Frankness of Speech: Studies on Friendship in the New Testament World* (ed. John T. Fitzgerald; NovTSup 82; Leiden: Brill, 1996) 9-14; "Greek Friendship," *AJP* 117 (1996) 75, 77-78, 86, 92; "Problems in the History of Christian

prized between true friends, as opposed to the political liberty to declare openly one's opinions in the civic space or assembly. The emphasis on social equality in the discourse of friendship that was characteristic of the popular democracy now gave way to a concern with relations between powerful figures, whether monarchs or wealthy aristocrats, and their retinues, who were conceived of as bound to their patrons by amicable ties. Attention shifted from the theme of equality to such issues as integrity and frankness, and the danger represented by self-seeking flatterers in the entourage of the rich and powerful. As the egalitarian assumptions behind the universal right to self-expression gave way to an ideology centered on rank and authority, it became necessary to insist on *παρρησία* as a duty incumbent upon friends without regard for rank or station rather than to prize it as a universal mark of citizen status.

The shift in the meaning of *παρρησία* from freedom of speech to personal candor is coordinate with the change from the egalitarian city-state to a regime of powerful rulers in a position to dispense patronage. With these changes, the figure of the flatterer became a key subject of ideological attention. Flattery was now seen as a corrupt form of participation in the entourage of grantees and emerged as the antithesis of the personal integrity and frankness expected of loyal associates. The central issue in discussions of friendship became trustworthiness among friends, especially on the part of the subordinate partner in the relationship, who was often suspected of employing flattery in the hope of personal gain. Since flatterers could simulate frankness, techniques were devised to detect such imposters and reveal them as false friends and adulators.

Essays by Plutarch and Maximus of Tyre on how to distinguish flatterers from friends reveal this set of concerns in the Roman period, as do treatises dealing with flattery and related vices. In the latter portion of his treatise on how one may distinguish a true friend from a flatterer, Plutarch discusses in detail the topic of frank speech; the reason is that *παρρησία* is the primary indicator of the candor characteristic of the true friend as opposed to the deceitfulness that marks the toady.

The term *παρρησία*, then, which in the classical democracy had signified the right of all citizens to express their views unhindered, designated under the Hellenistic monarchies the virtue of frank speech, not only as practiced by a subordinate in conversation with his superior but also as employed by a philosophical teacher seeking to heal the *psyche* of his disciples. In the latter context, where *παρρησία* was now part of the vocabulary of the Hellenistic philosophical schools, the concern was with frank criticism in relation to in-

---

Friendship," *JECs* 2 (1996) 90-91, 111; more generally, *Friendship in the Classical World* (Cambridge: Cambridge University Press, 1997).



struction, that is, the nurturing or therapeutic use of *παρρησία*. Disciples required honest and constructive correction: one needed to administer just criticism in a temperate way, avoiding both the excessive harshness that might discourage the moral improvement of the disciple and a lenient indulgence of the aspirant's lax ways.

Where the idea of friendship was adopted as a figure for the relationship among members of a philosophical school, the frankness encouraged between pupils was naturally associated with the language of friendship. On the basis of friendship, a disciple might have the courage to reproach other disciples boldly, being inspired by an unfeigned goodwill to use plain language without spitefulness. Not only is frank speech "akin to friendship," it is the "language of friendship" and the "most potent medicine in friendship,"<sup>10</sup> to be employed in mutual moral reform among friends.

The topic of frank speech is thus integral to the theme of moral education, or the correction of faults among friends to effect an improvement of character. Already in Isocrates, as we have seen, one finds the change in connotation of the word *παρρησία* from the right of free speech of citizens generally to that of candor between friends in particular, in relation to various other private virtues.<sup>11</sup> A high point in this development is *The Pedagogue* of Clement of Alexandria, who discusses the function of hortatory blame or *παρρησία* on the part of the Divine Word itself. The treatise *On Frank Criticism*, in which Philodemus discusses frank speech under the topic of how and when frankly to reprimand one's friends' failings, is a valuable instance of this tradition.<sup>12</sup>

### III. The Nature of *παρρησία* in Philodemus' *Περὶ παρρησίας*

It is abundantly clear in Philodemus' treatise *On Frank Criticism* that the topic of frank criticism in moral reform (*περὶ παρρησίας*) is part of the topic of friendship (*περὶ φιλίας*). Members of the group admonish and censure each

<sup>10</sup> See Philo *Quis heres* 19, 21; *De migr.* 116-17; and Plutarch *Quomodo adulator* 74D.

<sup>11</sup> Related terms include *ἐλέγχω*, *νουθετέω*, *ἐξουσία*, *ἐλευθεροστομέω*, *θαρρῆς*, *εὐτολμία*, and *ἀληθῆς*. The change in meaning of *παρρησία* is clear where Isocrates remarks that things which contribute to the education of men in private life include "*παρρησία* and the privilege which is openly granted to friends to rebuke and to enemies to attack each other's faults" (*Ad Nic.* 3; trans. by G. Norlin in the LCL). *Παρρησία* is a *σημῖον τῆς εὐνοίας τῆς πρὸς τοὺς φίλους*; *Isoc. Antip.* 4; cf. *Demonic.* 1-6, 11-12, 20-31, 45-46; *Ad Nic.* 2, 12, 28, 42-49; *Antid.* 206-14, 289-90; *Nicoles* 55, 57; *De pace* 14-15, 70, 72; *Antip.* 3-4, 7, 9; *Philip.* 72. Note Plato *Pri.* 325AB; *Org.* 525B; Aristotle *Eth. Nic.* 1155a12-16, 1171a21-1172a15, 1180a6-14; *Eth. Eud.* 1242b35-1243a14, 1243b15-40; *Mag. mor.* 1213b18-30; Xenophon *Oec.* 13.6-9.

<sup>12</sup> Cilad, *Paul and Philodemus*, 51-53, 60-62, 106-7.

other in friendship,<sup>13</sup> "... <[for they think that it is the part of a friend to apply frank criticism and to] > admonish others..."; such tasks are expected of those who hold "the office of a friend" (col. XIXb). A forthright attitude toward others is part of this ideal;<sup>14</sup> or, as fr. 28 puts it: "Even if we demonstrate logically that, although many fine things result from friendship, there is nothing so grand as having one to whom one will say what is in one's heart and who will listen when one speaks. For our nature strongly desires to reveal to some people what it thinks."

The treatise *On Frank Criticism* appears together with *On Anger* in a larger work *On Conduct and Characters*.<sup>15</sup> *On Anger* reveals that the Epicurean community of friends had two aims: reform of character and theoretical inquiry. Anger thwarts the progress of people both because they do not share in the good of joint inquiry and because they cannot endure the rebukes or corrections of their teachers and fellow students. Reform of character is requisite for progress in wisdom and requires the correction of errors and passions.<sup>16</sup> The Epicurean ideal of fellowship and mutual aid demanded, accordingly, the active participation of friends in the evaluation and correction of one another, and *On Frank Criticism* is our prime evidence for the nature of that practice.

Frankness is conceived in the treatise as the opposite pole of the vice of flattery. The virtue that Philodemus contrasts with flattery, however, is not so much frank speech as such but rather friendship.<sup>17</sup> Philodemus' discussion of flattery and friendship draws on Aristotle's understanding of virtue as a mean between two vices: friendship, accordingly, is the mean between flattery and enmity.<sup>18</sup> Just as frank speech is a *sine qua non* of friendship, so ready assent,

<sup>13</sup> See Tab. V (App.): "[he] wishes [to admonish on] account of [friendship]..." Cf. Philodemus *fr.* col. XXXV.19 Indelli.

<sup>14</sup> Glad, *Paul and Philodemus*, 167-8, 161-75.

<sup>15</sup> The subscript of PHerc. 1471 is: Φιλοδήμου τῶν κατ' ἐπιτομὴν ἑξαργασμένων περὶ ἡθῶν καὶ βίων ἐκ τῶν Ζήνωνος σχολῶν ... ὃ ἐστὶ περὶ παρρησίας. Note the reference to ἐκ τῶν Ζήνωνος σχολῶν in PHerc. 1389 (cf. E. Kondo, "Per l'interpretazione del pensiero filodemeo sulla adulazione nel P. Herc. 1457," *CERC* 4 [1974] 45). *On Frank Criticism* is cited as the περὶ παρρησίας λόγος in *fr.* col. XXXVI.24-25 Indelli. See the reference to περὶ παρρησίας πραγματεία in PHerc. 1082 col. I.1-7 (W. Crönert, *Kolotes und Menedemos* [Leipzig, 1906; reprint, Amsterdam: Hakkert, 1965] 127 n. 534) and τὸ τόγμα τῆς παρρησίας in *Lib.* col. XIIIb.4 and *Rh.* 2:1. Wilke proposed in his edition (*De ira*, vii) that *On Anger* belonged to the same epitome of Zeno's work as *Περὶ παρρησίας*.

<sup>16</sup> Philodemus *fr.* col. XIX.14-27 Indelli; *Lib.* frs. 13.7-8; 22; col. XIVb.9-11.

<sup>17</sup> Contra R. Philippon ("Philodemos," *PW* 19.2 [1938] 2460, 2467-74) who maintained that frank speech was a virtue opposed to the vice of flattery. So Gigante, *Ricerche filodemeae*, 59-62.

<sup>18</sup> Illustrated by PHerc. 1082 which deals with flattery (cf. col. II.1-4: φάλα ... ἧς ἀντίπαλός ἐστιν ἡ καλυσία). Cf. Aristotle *Mag. mor.* 1193a20ff.; *Eth. Eud.* 1233b30ff.

speaking in order to please, and praise are characteristics of flattery. Whatever the relation between Philodemus' classification of frank speech in light of earlier discussions of friendship, however, it is clear that frankness, flattery, and friendship constituted a distinct triad in his thought,<sup>19</sup> as it did in Hellenistic discourse generally.<sup>20</sup> PHerc. 1082 is pertinent here:

Let us make it clear to them that the goods of friendship are very durable and that flattery is the antagonist of friendship; let us also consider well the goods that arise from frank speech, both (the frank speech) directed towards one's intimate associates, and (the frank speech) directed towards all men, and let us avoid as vain the company of adulators, and still more let us not mix with them but seek cohabitation with those who speak candidly.<sup>21</sup>

The admonition encouraging readers to seek to live with those who speak freely and avoid those who flatter continues the contrast between flattery and honest conversation at the beginning of the section. For the Epicureans, conversation and reasoning together are indispensable.<sup>22</sup> Παρηγορία is a type of *ὁμιλία*, intimately connected with friendship, though it is classified neither as an art nor as a virtue; rather, frank speech is an approximate or conjectural method used by friends in the therapeutic technique for the healing of souls, comparable to the methods employed by physicians in the art of healing and by pilots in the art of navigation.

In Philodemus' view, *παρηγορία* has two aspects, one directed "toward all men" and the other "toward one's intimate associates" (PHerc. 1082 col. II.1-3). There is a good example of the former aspect in Lucian's essay, *Alexander the False Prophet*, in which Lucian assumes the role of a rational Epicurean who, together with Christians, attempts to deflate the false prophet Alexander of Abonouteichos and his claim to a special standing with the divine.<sup>23</sup> Frank speech was a weapon in the Epicureans' agitation against oracle-mongers and in their program of enlightening people generally concerning the workings of the universe, with a view to combatting the fear of death associated with certain kinds of beliefs concerning the gods. The latter, or more intimate, aspect of frank speech served more particularly to form character and to counter psychological disturbances and fears of other people. Such fears, like

<sup>19</sup> Glad, "Frank Speech."

<sup>20</sup> Konstan, "Friendship, Frankness and Flattery."

<sup>21</sup> PHerc. 1082 col. II.1-14. Cf. T. Gargiulo, "PHerc. 222: Filodemo Sull' adulazione," *CZer* 11 (1981) 104.

<sup>22</sup> I.e., *ὁμιλία*, *κοινολογία*, *συλλογίζεσθαι*, and *συζήτης*. For *συζητητικὸς τρόπος* as a pedagogical technique, see Epicurus SV 74 and Philodemus *Ir.* col. XIX.25-26 Indelli; *Lib.* frs. 43, 53. Cf. F. Amoroso, "Filodemo Sulla conversazione," *CZer* 5 (1975) 63-76.

<sup>23</sup> Lucian *Alex.* 17, 25, 61. Cf. Epicurus SV 29.

the fear of the gods, of the unpredictability of the universe, and of death, were counted among the anxieties that destroy human happiness.

Philodemus' *On Frank Criticism* discloses a form of psychagogy that depends upon the active participation of all members of the community in the correction of one another. Thus, frankness is not only a pedagogical strategy on the part of the teacher, but also involves openness and the revelation of personal faults among both fellow-students and leaders for the sake of the moral development of the disciples. The teacher himself may also stand in need of criticism on occasion. Frankness, then, includes both the practice of balanced criticism as undertaken by the sage and the disclosure of private sentiments for the purpose of correction.

The Epicurean friends are encouraged not to conceal their faults but to confess them and bring them out into the open for criticism and mutual correction. "Confessional practice" is a somewhat anachronistic expression but it describes this activity well. Some of the fragments refer to the reporting of errors and indeed of spying, as well as the reluctance of some members to be forthcoming about themselves. Problems connected with communal living and the conditions of collective life, together with the focus on moral therapy through mutual criticism, may in part explain the preoccupation with openness or self-disclosure and the contrary danger of concealment. But the frankness and candor clearly served, in the first instance, a therapeutic purpose: self-disclosure was a means towards correction and improvement, as well as a barrier to dissension within the group.

#### IV. Form and Structure of *On Frank Criticism*

The treatise *On Frank Criticism* is "an epitome from the lectures of Zeno" in Athens which Philodemus attended.<sup>24</sup> The treatise survives in 93 fragments and 24 columns, labelled a and b for top and bottom of the papyrus sheet (the roll is broken in the middle), and an appendix which includes those dissociated scraps of papyrus that Olivieri did not manage to integrate into his Teubner edition of 1914. Olivieri associated these scraps with some of the 21 *Tabulae* into which the papyrus was divided when it was first opened in 1808. They are often so unyielding that we have not translated every possible word. Fifteen fragments or parts of fragments and columns are underlined in the papyrus, twelve of which are italicized in the translation. These twelve are section head-

---

<sup>24</sup> Cf. col. VIIIb, "It is hard work for those who are handling {a topic} by way of an epitome to be precise about every kind, in the manner of those who dispose of each {kind} exhaustively, <[for example in what]> way a wise man will be disposed when some are practicing frankness..."

ings,<sup>25</sup> and indicate a change of subject matter. The following subtitles occur in the treatise as we have it, or as the text may plausibly be supplemented:

- 1) Fr. 53: "Whether they will declare things of their own and of one another to their fellow-students."
- 2) Fr. 56: "[Whether it seems to us that one will slip up in accord with] the [perfection] of reason [by means of what is preconceived.]"
- 3) Fr. 67: "Whether he will also speak frankly to those who do not endure frank criticism, and to one who is [irascible]..."
- 4) Fr. 70: "How will he handle those who have become angry toward him because of his frank criticism?"
- 5) Fr. 74: "Whether he is well-disposed toward us; whether he is intense in his goodwill; whether he has jettisoned some of the things charged against him, even if not perfected in everything; whether toward us and toward [others] [he will be] thankful..."
- 6) Fr. 81 (=83 N): "Whether a wise man will communicate his own {errors} to his friends with frankness."
- 7) Fr. 88 (=94 N): "How will we recognize the one who has endured frank criticism graciously and the one who is pretending {to do so}?"
- 8) Col. 1a: "...[to distinguish] one who is frank from a polite disposition and one who is so from a vulgar one."
- 9) Col. XXa: "...how, [when they recognize] that some of their number are more intelligent, and in particular that some of them are teachers, do they not abide frank criticism?"
- 10) Col. XX1b: "[Why does womankind not accept frank criticism with pleasure?]"
- 11) Col. XX1b: "Why is it that, when other things are equal, those who are illustrious both in resources and reputations abide {frank criticism} less well {than others}?"
- 12) Col. XXIVa: "Why is it that old men are more annoyed {by frankness}?"

These headings highlight some of the main topics discussed in the work. Other fragments also appear to allude to topics for discussion, for example, the statement in fr. 3, "Both about never giving up nor treating everything [when] applying frank criticism we have pretty much spoken, as well as about ill repute in the eyes of the public and about separation from one's family." The themes of ill repute in the eyes of the public and that of separation from one's family members, which doubtless were issues of concern to Epicureans in Italy, are not dealt with explicitly anywhere in the extant treatise but were evidently discussed in Zeno's lectures as well as among the Epicureans in Naples. The issues of not giving up or of not dealing with everything when applying frank criticism occur throughout the fragments, especially in frs. 62-67, 78 (=80 N), 79 (=81 N), and 85 (=89 N) (cf. fr. 11). Fr. 5 also appears to allude to a

<sup>25</sup> The remaining three underlined fragments (fr. 5.6; cols. IIIa.3-5, XIXa.6-8) do not appear to indicate section headings, and are not treated as such in the translation.

topic heading: "And from what has been said it is possible to [take up] also {the question of} how one who [vehemently] resists frankness must behave with respect to frankness." This subject is dealt with intermittently in frs. 6-33 as well as in frs. 67-73. Although the first section heading does not occur until fr. 53, the first fifty-two fragments are clearly related thematically to the rest of the treatise.

Upper and lower parts of columns (distinguished as a and b) do not always show an immediate thematic connection, nor is there always an obvious relation between successive columns. The same is true of the fragments. Some of the fragments are so obscure that it is not clear how they relate thematically to surrounding fragments. All of this may suggest that the present order of fragments and columns is at least in part incorrect, and creates problems for any attempt to gain an overview of the treatise as a whole. Important themes, however, seem to be dispersed throughout the treatise, for example, the appropriate use of frankness in view of different types of students. In general, it is safe to say that there are four major foci of the epitome: first, the teachers' disposition and character; second, the teachers' methods and execution of the task at hand; third, the different types of students and the best way to deal with each; and, fourth, the relationship between the students themselves and their teachers as well as relations among the teachers.

Thus, even though the whole work is not extant, a fairly full picture may be gained of communal practices as evidenced in the surviving fragments by focusing on questions which the treatise itself raises, questions that are faced by any practitioner in the "art of moral guidance."<sup>26</sup> Also, we may better understand the type of psychagogy exemplified in the treatise by attending to the analogy between the conjectural art of frank criticism and medical practice, which illuminates certain features in the methods and procedures of the "moral physician," and reveals presuppositions concerning the nature of the pupils' sickness. Finally, we may acquire a better sense of Epicurean moral guidance through a topical analysis of the fragments, and by concentrating on how the friends within the community collaborate in the project of moral development.

## V. A Thematic Overview

Throughout the epitome, the focus is on the teachers and their methods, and on different types of students and their reactions to frank criticism. Particular emphasis falls on the participation of all in a process of mutual evaluation and correction. Four aspects of Epicurean correctional practice are evident: first,

---

<sup>26</sup> Cf. De Lacy and De Lacy, *Philodemus*, 201 n. 64.

self-correction; second, correction administered by others; third, members reporting errors to teachers to be corrected; and finally, the wise correcting one another. Self-disclosure between fellow-students and the wise is consistently encouraged.

The treatise also examines the different types of teachers and their personal dispositions, as well as the methods or ways of applying frank criticism appropriately in view of the various types of students. The teachers, for example, must learn to recognize the different types, never to give up, and not to treat everything. The teacher's own intellectual acumen and moral disposition come under inspection, as in the distinction between those who have a polite or a coarse character, those who are envious toward others, those who can not abide frank criticism, gentle teachers, those who err, and how teachers fail or succeed in applying frank criticism appropriately.

Similarly, there are different types of students, with their several dispositions, for example, those who accept frank criticism graciously, those who cannot tolerate it, those who pretend to endure it, those who vehemently resist it, and those who respond with bitterness or become alienated intellectually when criticized. There are references to strong students, weak ones, tender ones, confused ones, those who are either too shy or too intense, sociable ones, the recalcitrant, the passionate, the obdurate, those who are puffed up or disobedient, the irascible, the incurable, those difficult to cure, pretentious ones, and those of a lesser intellectual ability. We also find reference to students who are well-disposed towards the instructors, earnest in their goodwill, and thankful, those who are improving, and those who have received different kinds of upbringing.

The epitome *On Frank Criticism* further reveals a dispute among Epicureans over methods of correcting disciples in the process of moral reform within the school. This debate centered on the appropriateness of harsh treatment in the cure of moral ills and the adaptation of frank speech to different recipients.<sup>27</sup> Philodemus has a positive view of the human condition and the possibility of improvement. All make progress, but some have matured more than others. He rejects an inconsiderate and abusive approach to moral ills, advocating rather a gentle kind of treatment. One should not revile, scorn, or treat those who err spitefully, but should rather sympathize with them; their natural weakness should be pitied and forgiven, and the teacher should apply frank speech opportunely and cheerfully in order to increase the goodwill

---

<sup>27</sup> Cf. fr. 8, "...<[therefore]> the person to whom he has become devoted is sociable [and he] touches upon this one in accord with his character"; col. XIIIb, "...he will make it clear to them that he is bearing with them in an accommodating way." Cf. frs. 20, 25, 31, 37, 46, 79; cols. XIIIa, XXIIb.2-4.

between him and those who are being prepared. If the young are ridiculed or inopportunistly reproved, they become downcast, accept criticism badly, and cannot endure to listen to the teacher with goodwill. Excessive harshness may cause students to disassociate themselves, psychologically or physically, from the community.

In the context of this debate, students of two distinct general dispositions are mentioned, the "weak," obedient ones and those who are "strong" or disobedient.<sup>28</sup> The former are also referred to as those who are insecure in their new philosophic way of life or those who shun philosophy, whereas the latter are the stubborn or recalcitrant pupils, who cannot tolerate frank criticism on the part of others or violently resist frank speech; they are also called irascible, incurable, and difficult to cure. Philodemus also refers to members of the community as "those in preparation" or the "young," though the "young" are beginning students of philosophy generally, irrespective of their age.<sup>29</sup> He refers to the same group as students<sup>30</sup> or fellow-students,<sup>31</sup> neighbors,<sup>32</sup> disciples,<sup>33</sup> laymen,<sup>34</sup> children,<sup>35</sup> companions<sup>36</sup> or friends.<sup>37</sup> Sometimes, the pupils are simply referred to as "some" (sc., of the friends).<sup>38</sup> Each of these types needs a specific kind of treatment. The ability of the young, whatever their disposition, to bear the frank speech of the sage is a major concern of the handbook.

Besides discussing different types of pupils and the effect frank criticism has on them, Philodemus considers in the last three section headings negative reactions towards frank criticism on the part of persons of different social standing, gender, and age. Those particularly resentful of frank criticism include illustrious people (cols. XXIIb.10-XXIVa.7),<sup>39</sup> women (cols. XXIIb.12-

<sup>28</sup> Philodemus refers to the former as ἀπαλοί and the latter as ἰσχυροί. See frs. 5.4-8; 7.2-3, 6; 10.9; 31.1-8; 36.4-9; 45.7-11; 65.9-11; 67.9-12; 70.7-9; cols. XIIb.5-6. XIIIa.12-13, XXa.1-5.

<sup>29</sup> Frs. 31.2, 36.5, 52.4-5, 71.8, 83.8; cols. VIa.6-7, XVIa.10.

<sup>30</sup> Or κατασκευαζόμενοι. See fr. 55.3-4; also frs. 2.3, 25.6-7, 71.7-8, 76.3-4; col. XIIb.7.

<sup>31</sup> Συσχολάζοντες (frs. 75.4-5, 79.3) or συγκατασκευαζόμενοι (fr. 53.4, 7-8).

<sup>32</sup> Or οἱ πέλας. Cf. fr. 61.3; Epicurus SV 67; PHerc. 1457 col. X.

<sup>33</sup> Μαθηταί (fr. 87.4).

<sup>34</sup> Or ἰδιῶται. Cf. col. XIIb.1-2. See also PHerc. 222, col. IV.6-7; Philodemus *Oec.* col. IX.14-16; *Mort.* cols. XXIII.9, XXXI.12, XXXV.28.

<sup>35</sup> *Lib.* fr. 18.1; col. XXIVb.10; *Vit.* col. VIII.15 Jensen.

<sup>36</sup> Or οἱ συνήθεις. Cf. *Lib.* frs. 42.7, 52.12, 54.11.

<sup>37</sup> *Ibid.* frs. 8.10; 41.7; 50.8; 55.7; 70.5; 81.3, 8; 84.2; col. XIIIa.10.

<sup>38</sup> Frs. 61, 70.8; cols. XIIIa.10, XIXa.11, XIXb.11-12.

<sup>39</sup> Col. XXIIb, "Why is it that, when other things are equal, those who are illustrious both in resources and reputations abide {frank criticism} less well {than others}?" Cf. cols. VIIa, XIVa, and the reference to "great people" in fr. 22. In col. VIIa.8-12, Philodemus



XXIIb.9),<sup>40</sup> and old men (cols. XXIVa.7-XXIVb.12).<sup>41</sup> In the case of women, part of the problem is their greater psychological insecurity. Women believe that the "weakness of their [nature]" should be pitied and impute impure motives to those who admonish them, believing that they are being reproved out of contempt. They also feel disgraced by reproach, since they are "too impulsive and too vain and too fond of their [reputation]..." (cols. XXIIa-b). The illustrious too believe that they are criticized out of impure motives, or out of envy or hate, because of their good fortune. They have become accustomed "to being conversed with graciously by everyone" (cols. XXIIb-XXIVa). In the case of old men, it is noted that they tend to think they are more intelligent because of their age, and that they should be honored on account of it; they also think that some people criticize them "out of contempt for their weakness" (cols. XXIVa-b).

Philodemus is, however, primarily concerned with the effect frank speech has on pupils of different characters or dispositions. The first nine topic headings and the first fifty-two fragments all deal with this issue in one form or another. Thus, the opening fragments deal with the instruction of neophytes and their disposition, with the instructor's way of approaching them, and with the relationship between the two. The emphasis falls immediately on the method of criticism and its use in relation to different types of students, a topic that will recur throughout the treatise.<sup>42</sup> The question raised in fr. 5 of how to behave toward one who vehemently resists frankness receives extensive treatment from fr. 6 onward.

The teacher will indeed be frank with the one who has erred "and even with him who responds with [bitter]ness," but he reproaches "in moderation" (fr. 6). In view of the different types of students, he is careful and flexible, treating each appropriately by utilizing whatever means are at his disposal.

---

explains that both those who are prominent and the common people must be admonished as the individual case demands.

<sup>40</sup> Col. XXIIb, "[Why does womankind not accept frank criticism with pleasure?]" Philodemus emphasizes that as the teachers in the community differ, so do the students: "just as a lad differs from a woman and old men will differ from <[women]> and youngsters alike" (col. VIa.4-8).

<sup>41</sup> Col. XXIVa: "Why is it that old men are more annoyed {by frankness}?" Cf. also cols. VIIa.2-3, XXIVb.

<sup>42</sup> Fr. 1 refers to the wise man's and philosopher's method by comparing it to a conjectural art (cf. fr. 57). Fr. 2 continues to speak of the wise and the fact that their "{frank criticism}" should be administered appropriately" but focuses also on his disposition and the fact that the wise man "is not [angrily disposed] toward those being instructed." Fr. 4 alludes to those "benefactors" who "have done a service for the wise man out of reverence" and, possibly, the sages' concern for the well-being of such benefactors.

The teacher "touches upon" a "sociable" person "in accord with his character" (fr. 8) and may ascribe errors to others and even to himself as a heuristic device (fr. 9). He can use a mixed form of frankness involving praise and blame, or a simple form using blame alone (frs. 7.9-11; 14-15), "believing that it must be risked [if] otherwise they {the students} do not pay heed" (fr. 10). Towards those "stronger than the tender ones and those somewhat more in need of treatment," the teacher intensifies his frankness and "will employ the harsh form of frankness" (fr. 7). The teacher will criticize "exceedingly strong" students "with all passion and <[blame]..." (fr. 10). He will not give up on the recalcitrant students but will persevere, saying to them "again <and again, 'you are doing [wrong]...' >" (fr. 11; cf. fr. 3).

If the teacher does not adapt his methods in view of different types of students, they may become disheartened and the teacher's labor will possibly be in vain. "And surely he will always fashion his words without anger <[so as] not [to wrong] [further?] those who are treated roughly [by him]>" (fr. 12; cf. fr. 2); but if a recalcitrant person maligns someone, the teacher will censure him, albeit carefully, since "the one [who talks back] does not say [sound things]" and may become "alienated intellectually" (fr. 13).<sup>43</sup> A "vehement person" thus needs appropriate treatment, "but it is not possible [to see] the individual character even of the well disposed [if they are concealed]" (fr. 14). This is the first reference to the issues of openness and concealment, which will be discussed in detail in frs. 39-42, 47-49, and 53-55.

Frs. 16-18 allude to the problem of putting up with harsher forms of frankness and to instances in which the wise are slandered, a theme that is related to the issue of the negative response of students toward frank criticism that has been in view from fr. 5 onwards. Frs. 19-22 further characterize the recalcitrant and "base person" and refer as well to maledictions and insults, and to the teacher's harsh response to the foolish student. We encounter also the warning that one should admonish or treat disciples with "[moderate] words" and advice, this in reference to a "pardon meted out for the things in which they slipped up" (fr. 20). The mention of "individual traits" of "great people" (fr. 22) indicates that sensitivity was required on the teacher's part in respect to students of different social standing, along with the necessity of adapting his method of instruction accordingly. These fragments, then, have focused on the different types of students and the appropriate ways of addressing their specific needs and reactions.

Although some of the fragments that follow are particularly lacunose, they seem still to focus on pedagogical method. Fr. 23 may refer to play-acting on

---

<sup>43</sup> Fr. 27 refers to a "spirit" which has "[not] been alienated in [the process of frank criticism]."

the part of the teacher; it is again noted that the teacher has to deal with different kinds of students, for example, evil people he chances to encounter. Fr. 25 focuses on negative responses, asking "how, through frankness, we shall heighten the good will towards ourselves of those who are being instructed by the very fact of speaking frankly" (cf. frs. 31, 74). Just as the students are to visualize their errors (frs. 42, 77 [=78 N]), so too the teachers are to form an image of which method may be most effective: "Let us set before our eyes also the difference that exists between a caring admonishment and an irony that pleases but pretty much stings everyone" (fr. 26).

Fr. 28 emphasizes the intimate relationship that exists among the Epicurean friends. Fr. 29 is obscure, but fr. 30 seems to focus on the student who is still dependent on "external things" and "pays less attention to his own injury"; such a person is "vexed at other things and in particular [suffers at the reproaches]..." Fr. 31 refers to "young men" who are "...very irritated] whenever [they are going to be reproached]..."; these "[accept] with annoyance what is said in frankness" and "cannot possibly endure [to listen] to [a teacher?] with goodwill" (frs. 25, 74). Fr. 32 appears to focus on some of the teachers, who "[proceed] {gradually} to admonishment ... just as others have seemed to heal suddenly, and contrary to [all expectation]." It also refers to the benefits received from frank criticism as a step in the students' progress (fr. 33).

Frs. 5-33 have collectively attended to the need on the part of teachers to administer their frank criticism appropriately in view of different types of students, particularly those who respond negatively to criticism. Frs. 34-52 give a more detailed account of the tension-filled social reality of a community of friends of inferior and superior station frankly criticizing each other in the reciprocal endeavor to be "saved by one another." Philodemus recognizes that differences in social status complicate the task of the teacher: a humble Greek instructing a powerful Roman aristocrat may pose ticklish problems in a hierarchical society. Although Philodemus contents himself with offering some practical advice on how to treat students of high station (e.g., cols. IVb, Xa, XIVa), the problem surfaces in various parts of the epitome (frs. 22, 36, 44-47; cols. VIIa, XXIIb.10-XXIVa.7). The superior disciples should "endure admonishment graciously" and should at times, although it is acknowledged to be difficult, obey those who are "too young in condition" (fr. 36). Despite the fact that students themselves, and possibly teachers and students alike, are made subject to one another in turns, "the encompassing and most important thing is" that they all "obey Epicurus, according to whom [they] have chosen to live..." (fr. 45).

Occasionally, Philodemus speaks of the wise as "perfect," in contrast to one who fails to understand, or who is senseless or ignorant. Nevertheless, the

wise can still progress in their use of frankness and in their attitude toward others (fr. 2), and may themselves have to be corrected. The wise should thus not hate those who commit pardonable mistakes, "for how is he going to hate the one who errs, though not desperately, when he knows that he himself is not perfect and rem[inds {himself} that everyone is accustomed to err?]" (fr. 46). Goodwill and respect for others should govern the relationship between students and their leaders. One ought not to be "[frank in a haughty] and [contentious way], nor to [say any insolent] and contemptuous or disparaging things" (fr. 37), nor should one remind others of their errors in anger (fr. 38; cf. fr. 2).

In this tightly-knit social network of mutual correction, self-disclosure is paramount (frs. 14, 39-42, 47-49, 53-55); "to act in secret is necessarily most unfriendly" (fr. 41). The section heading in fr. 53, the first of twelve to occur henceforward in the fragments and columns, expands on the topic of self-disclosure: "Whether they will declare things of their own and of one another to their fellow-students?" This topic draws attention to an important dimension of Epicurean communal psychagogy. Apparently, not only was self-disclosure expected of the students but also the reporting of the errors of others to their fellow-students for correction (frs. 50-52, 76, 77 N). This should not only be done on a one-to-one basis but also in public, "in the presence of the students" (fr. 55; cf. also fr. 61).

A new section heading in fr. 56, "...[Whether it seems to us that one will slip up in accord with] the [perfection] of reason [by means of what is preconceived]" directs attention to the teachers, their intellectual acumen and moral disposition. Although it is questionable whether the wise can fail with regard to the perfection of reason and prudence, apparently they can become angry (fr. 58; cf. 2, 38, 87 [=92 N]) and fail in their application of frank criticism (frs. 57, 62-65). The possible failure of the wise in their use of frank speech is approached by way of an explication of how frank criticism is administered in various cases, and illustrated by medical imagery which becomes pronounced in this (frs. 56-66) and the following section (frs. 67-70).

As the epitome continues to explicate the way in which the wise may apply frank criticism appropriately, different types of students figure again into the discussion. Sometimes the students accuse the wise of being angry, and sometimes they shun philosophy and hate the wise and do not benefit from frank criticism, although they submit to it, because they are either weak or incurable (fr. 59; cf. fr. 70). Some are passionate or obdurate and disobedient and can deteriorate from a better to a worse condition (frs. 58, 65-67). This enumeration of various types of students who respond differently to frank criticism (cf. frs. 5-33) leads naturally to the third topic, introduced in fr. 67: "Whether he will also speak frankly to those who do not endure frank criticism, and to one who is [irascible]..." (cf. fr. 3). This question is indirectly answered in frs.

67-70 by describing the subtle nature of the artistry of moral guidance, with reference to the practice of doctors "who treat also one who is reasonably believed that he is not going to recover from his disease..." (fr. 69).

The forth topic is introduced in fr. 70—"How will he handle those who have become angry toward him because of his frank criticism?"—and develops further the reaction of students towards the teacher's frank criticism (frs. 71-73; cf. frs. 5, 67). In the face of the students' anger, the teacher "will endure what confronts {him} moderately and not as something groundless," knowing that they were previously ashamed when admonished (fr. 71; cf. fr. 20).

The fifth topic heading in fr. 74 presents a series of questions regarding the disciple: "whether he is well-disposed toward us; whether he is intense in his goodwill; whether he has jettisoned some of the things charged against him, even if not perfected in everything, whether toward us and toward [others] he will be [thankful]..." (cf. fr. 4). These questions are not fully dealt with in frs. 75-80 (=82 N) before the next topic is broached (fr. 81 [=83 N]). Some of the topics, though, are touched on in subsequent fragments; others, for example, the issue of goodwill and gratitude and that of the students' progress, have already been discussed in frs. 1-52. Teachers are not the only ones who administer reproaches; students are both to report the errors of their fellow-students and to present themselves for correction to other students.<sup>44</sup>

If fr. 76 has the teachers in view, it presents intriguing evidence for mutual psychagogy. The teachers hold up before the eyes of the students both their own errors and those of others. The practice is that of visualizing errors, of "putting mistakes in front of the eyes" of those at fault in order to facilitate their improvement (cf. frs. 26, 42). In addition to registering disapproval of excessive harshness and a caution against the desire to harm others, frs. 77 (=80 N), 78 (=80 N) and 79 (=81 N) contain some sharp warnings for the practitioners of moral guidance, whether teachers or fellow-students. People should not be reproached for everything, nor ought one to criticize "continually, nor against everyone, nor every chance error, nor {errors} of those whom one should not {criticize} when they are present, nor with merriment, but rather [to take up the errors] sympathetically [and not to] scorn [or insult] on..." (fr. 79 [=81 N]; cf. fr. 3).<sup>45</sup> Fr. 80 (=82 N) differentiates

<sup>44</sup> Cf. frs. 76, 77 N, and 79 (=81 N). Note fr. 75, "...that the reproaches occur, but not those {administered} by the teachers. Their fellow-students know the multitude of good things that we have and they too present themselves for correction <[humbly]>..."; fr. 77 N, "...<[sometimes to report none] of the [incomparable] things..."; fr. 76, "to whom {i.e., their teachers} those who are being instructed will set forth their own errors with frankness, and will [propose for consideration] those of [others] as well..." Cf. frs. 41, 50-52.

<sup>45</sup> Fr. 77 (=78 N), "But to no one {of the students} is an equal error to be ascribed by those who are saving {them}, or at all events one of those that are <healable> through ad-

between those "favorably disposed" towards the teachers and those who are not. The fragment also advises that one honor those who "scrutinize one," presumably because one has profitted on account of the teachers' love and goodwill; the students are obliged to show their teachers goodwill.<sup>46</sup>

The sixth section heading focuses exclusively on the wise, asking "whether a wise man will communicate his own {errors} to his friends with frankness" (fr. 81 [=83 N]). The wise will disclose their errors but presumably only to those who are suited to know them.<sup>47</sup> Such forthrightness will benefit both the wise and others and should be practiced in an appropriate manner and not, for example, in a spirit of showing off (fr. 81 [=83 N]).<sup>48</sup> When the wise err like "young people," they should be "whipped," that is, reprimanded (fr. 83 [=86 N]). The next fragment picks up the issue of chastising the recalcitrant by drawing an analogy between the practice of the instructor and colt-tamers; "the [wise man], being a person-tamer, [probes] the disobedience of a young man who is [arrogant]" (fr. 87 N). A wise person will, "in the presence of many friends ... practice a [very tentative] frankness" (fr. 84 [=88 N]); it is not clear whether this statement is a response to the question raised in fr. 81 (=83 N) of whether the wise will disclose his errors to his friends. If so, the fragment indicates that when a wise man corrects the mistakes of another, he will be careful of the context.

References to students who have been "unexamined earlier," "disregarded as untreatable" and finally "recognized" and "restored fully," to "one who is ashamed" and addressed frankly again and again, to the "very shameful conditions" of some, and to "those who have no passion to be treated" (frs. 84 [=88 N], 84 [=89 N], 86 [=90 N]) all give evidence of the regular evaluation of a diverse body of individuals. The last fragments of this section contain reflections on the teachers' characters and the question of moral guidance. The

---

monishment <and [setting right], not of those to be [avoided] for their magnitude, but rather remit it in regard to peers [and] acquaintances>"; fr. 78 (=80 N), "...but {to reproach a student} for everything, without circumscribing {it}, is unfriendly to {his} security and a foolish harshness.... It is necessary, however, that this one {the student} be strongly guarded both from wishing to harm and from [seeming to be] stripped {of}>..."

<sup>46</sup> Fr. 80 (=82 N), "...{that they} differ from them, both in bearing a resemblance to the teachers, and further in being favorably disposed toward us, one must bear <[politely each time]> those who have scrutinized {one}. For these {the students} have profitted unhesitatingly on account of their {the teachers'} love, and practically on account of their [goodwill]."

<sup>47</sup> Fr. 84 N, "not to all, but to some"; fr. 82 (=85 N), "not in the presence of all."

<sup>48</sup> Fr. 84 N, "...<the wise man will [not consider that he is speaking] to [someone incurable]..."; fr. 82 (=85 N), "he is confident that he will do a service. <Therefore the one whom he [did not think worthy] of the attempt...>"

teachers who are "extremely cheerful and friendly [and] gentle" will "speak frankly again and again" regarding some things (fr. 85 [=89 N]); they try "persistently [to] tame people into love for themselves, [subtly] helping [through] doctors even those who have no passion to be treated" (fr. 86 [=90 N]); when the teacher is "{...responding to an error or reproach that is} bearable and expected to cease, he will not be angry with an anger that hates, but rather with one that blames foolishness..." (87 [=92 N]; cf. frs. 2, 38, 58), and he approaches people with "moderate reminders" (fr. 93 N; cf. fr. 6).

The seventh section heading, "How will we recognize the one who has endured frank criticism graciously and the one who is pretending {to do so}?" (fr. 88 [=94 N]; cf. col. XVIIIa), signals some of the social pressures faced by the pupils and underscores the perceptiveness required of one who dispenses moral succor. The issue raised in the eighth section heading, "...[to distinguish] one who is frank from a polite disposition and one who is so from a vulgar one" (col. Ia), relates to an apparent problem involving the teacher's own nature in respect to the art of moral guidance. One who administers frank criticism should be morally advanced; he should be of a "polite disposition" and not of a base one. An analysis of character follows in cols. Ia-XXIb (cf. col. XXa). The initial columns examine in detail the disposition of the ideal psychagogue and its contrary (cols. Ib-IIb). Then the differences in the miens of the teachers are noted (cols. IIIa-b), as well as their approaches to different types of students, for example, the confused, one who is weakened or puffed up, or too shy or too intense, or those students who have had different kinds of upbringing (cols. IVa-b). The following fragments consider how various students employ frank criticism and progressively master the technique (cols. Va-b). Cols. VIa-VIIb again pick up the theme of different approaches on the part of the teachers toward different types of students.

With col. VIIa the focus shifts to mutual frankness among the wise, both in private and in public (cf. fr. 81 [=83 N]). Cols. VIIIa-XIa recognize that the wise may "reason falsely" and err and be themselves in need of correction (cf. frs. 56-58, col. IXb). In cols. XIIb-XIVb, the relationship between those being instructed, whether laymen or more advanced individuals, and the wise comes to the fore; sometimes the wise man will not tolerate much frankness on the part of those who are to be instructed by him, and on other occasions he will (cf. cols. XIIb and XIIIb). Cols. XVa-XXb continue to focus on those being instructed and the relationship between them and their instructors. Two groups of people emerge in the discussion: those in need of advice and those whose role it is to give it. The former group is further divided into those capable of accepting advice and those who remain obdurate; the counselors, in turn, are discriminated into those who give advice effectively and those who

fail to do so. Cols. XVa–XVIIIb first address teachers who do not know how to manage obdurate pupils, and then those pupils who give the impression of being open to plain speaking but in fact are not (cf. fr. 88 [= 94 N]): there is a danger here of mistakes in judgment on the part of the mentors.

Cols. XVIa–XXIb in part address problems of moral and intellectual acumen, and call attention to pretentious students or aspiring teachers who have a desire for reputation, believing that they are faultless and that they are “more suited to speaking frankly” because “they think that they are more intelligent than [others]...” (col. XIXa). When they recognize that others are wiser than they, the situation becomes acute, as the ninth section heading indicates: “...how, [when they recognize] that some of their number are more intelligent, and in particular that some of them are teachers, do they not abide frank criticism?” (col. XXa; cf. fr. 5). The answer given reveals differences of opinion among Epicureans as to who has the right frankly to criticize others; such a one must surpass others, not so much in “theoretical arguments” (col. XXa) as in character, being able to perceive what is best in the affairs of real life.

After addressing the tensions caused by variation in intellectual ability, Philodemus turns his attention to persons of different social standing, gender, and age. Here, as in the case of the different types of students, the major concern is the fact that different people respond differently to frank criticism. The one who provides care is advised to keep this simple truth in mind, and indeed the several themes that arise in the epitome are all bound up with this one overarching issue.

## VI. Medical Imagery

Although the application of the language of disease and cure to the philosophical enterprise was widespread in antiquity, the conception of philosophy as a medical art assumed in Epicurean thought a foundational significance.<sup>49</sup> The pervasiveness of this conception is reflected in the epitome as well, not only through the frequent direct comparisons of philosophical activity to the healing

<sup>49</sup> See, e.g., Diogenes of Oenoanda's description of Epicurean philosophy as “drugs of salvation” (τὰ τῆς σωτηρίας ... [φάρμα]κα, fr. 3, cols. V.14–VI.2 Smith) and the “fourfold cure” (τετραφάρμακος) by which Philodemus epitomized the Epicurean philosophy (PHerc. 1005 col. V.8–13 Angel = Epicurus fr. 196 Arrighetti<sup>2</sup>): ἄφοβον ὁ θεός, ἀν[έ]κτατον ὁ θάνατος καὶ τὸ γὰρ μὴ εὐκτατον, τὰ δὲ δεῦν ἐνέκκιν[α]τέρητον. “Nothing to fear in God, / Nothing expected in death, / Easily got is the good, / Easily borne the bad” (trans. Dirk Obbink, *Philodemus: On Piety* / [Oxford: Clarendon, 1996] 536); cf. Epicurus SV 54, 64.



arts, but also through the striking and repeated use of medical terms as more or less technical designations for the process of instruction within the Epicurean community of friends.<sup>50</sup>

The medical analogy arises in the comparison of moral instructors to doctors,<sup>51</sup> in references to diseases and medicines or to medical treatment and operations,<sup>52</sup> and in references to sick people who are either incurable,<sup>53</sup> un-

<sup>50</sup> See the Index Verborum, Greek-English, s.vv. ἀθεράπευτος (untreatable), ἀκείον (medicine), ἀκέομαι (heal), ἀκευτικός (healable), ἀκμάζω (be at its height), ἀνολής (incurable), ἀναπλάττω (restore), ἀρροφόμενος (unexamined), ἀνήκεστος (incurable), ἀπόθεσις (setting right), ἀσθενής (weak), ἀψίνθιον (wormwood), βοηθήει (assistance, assisting; fr. 67.8-9), βοηθῶ (help; fr. 86.7 [=90 N]), διαίρεσις (operation), ἐλλέβορος (hellebore), εὐτύχημα (well-being), ἡλίκιον (scalpel), θεραπεία (treatment), θεραπεύω (treat), θράψενσις (treatment), ἰάομαι (heal), ἰατρός (doctor), κενώ (purge), κέωμαι (purge), κλυστήρ (clyster), κουφίζω (relieve; fr. 66.9), νοσέω (be ill), νόσημα (disease), νόσος (disease), συναίδησις (swelling), σώζω (save), σωτήρ (savior), and σωτηρία (security, salvation).

<sup>51</sup> Fr. 39, "...it is completely shameful to help themselves to some *treatment* of the body although not [having] need of *doctors* in everything, but in the case of the soul not to try [the admonition of the wise man]..."; fr. 63, "It is like when a *doctor* assumes because of reasonable signs that a certain man is in need of a *purge*, and then, having made a mistake in the interpretation of the signs, never again *purges* this man when he is afflicted by another *disease*"; fr. 64, "For although a *doctor* in the case of the same *disease* had accomplished nothing through a *clyster*, he would again *purge* [the patient]. And for this reason he will again criticize frankly..."; fr. 69, "...toward those who are expected not to halt insofar as depends on reasonable [arguments], imitating *doctors* who treat also one who is reasonably believed that he is not going to *recover from his disease*, and just as he also exhorts those who reasonably..."; fr. 86 (=90 N), "...[the teachers try] persistently [to] tame people into love for themselves, [subtly] helping [through] *doctors* even those who have no passion to be treated"; col. XVIIa, "...but when they observe that their character is prone to error, they are stung. And just like those who call skilled *doctors* to an *operation* when they apply the *scalpel* to those who are ill, so too when what is stinging in frank criticism meets the eye of these people and they believe that they will commit no error, or that they will escape notice even if they have erred many times, they call upon [their teachers] to admonish..."; Tab. XII M, "...and failure occurs with the foremost *doctors*..."

<sup>52</sup> Fr. 8, "For some are *treated* more pleasantly and more easily..."; fr. 20, "...[restraining] with [moderate] words"; fr. 23, "...[declaring failings] and other evils [with] laughter or with an evilly striding [swagger], he both *treats* those who are being admonished, and..."; fr. 30, "...but he pays less attention to his own injury who still is very much in need of external things and someone who, because of his condition, opposes one thing and obstructs another with [*medicine*], since pain is present"; fr. 32, "...just as others have seemed to *heal* suddenly, and contrary to [all expectation]"; fr. 40, "...whom he calls the *only savior*, and [to whom], citing the phrase, 'with him accompanying [me],' he has given himself over to *be treated*, then how is he not going to show to him *those things in which he needs treatment*, and [accept admonishment]?" fr. 44, "...and knows how to *treat* [them]"; fr. 79 (=81 N), "...[so that] he can be *treated* either by us or by another of his fellow-students..."; col. IIb "...but he endures the other [i.e., blaming] pleasurelessly and

diagnosed, or untreatable.<sup>54</sup> We also find references to symptoms of sickness,<sup>55</sup> to people being saved,<sup>56</sup> and to the restoration of well-being.<sup>57</sup>

Philodemus uses medical imagery to throw light on matters of moral exhortation, on the means and methods of correct diagnosis and prognosis, the need for perseverance in difficult cases, and for patient care on the doctor's part. In regard to medical imagery, therapy in Philodemus takes two forms, namely, medicinal and surgical, that is, cures by means of drugs or the scalpel, conforming in this to the Hippocratic norm. Pharmacy is of a mixed character in that it involves both agreeable and bitter medicines. Besides purgatives, such drugs as wormwood and hellebore are invoked.<sup>58</sup> These

as though {he were drinking} wormwood"; col. XXIIb, "...by which they deflate {them} and treat {them} and apply some of the other fine things that derive from frank criticism..."; Tab. XII end of fr., "...that it happens that even those who [have drunk] hellebore are not ridiculous to {doctors}." Note the reference to *treatment* in fr. 39, the *purging of a disease* in frs. 63-64, and the reference to an *operation* and the *scalpel* in col. XVIIa, all indicated in previous note.

<sup>53</sup> Fr. 59, "For since they are either weak or have become incurable because of frankness..."; fr. 70, "...<[we see them for the sake of] external things often proceeding [toward what is incurable] >..."; fr. 84 N, "...<the wise man will [not consider that he is speaking] to [someone incurable, and] he will [communicate] {his errors}..."

<sup>54</sup> Fr. 84 (=88 N), "And when some one of the others appears who was *unexamined* earlier or was disregarded as *untreatable*, after this, when he is recognized, since there was foresight, {he} reasonably..."

<sup>55</sup> Fr. 65, "And though he disobeyed then, when the passion was at its height, now, when it has relaxed, he will be called back..."; fr. 66, "...[and although he disobeyed earlier, disdaining the reproach as foreign {to himself}], later he will [give up] and obey the admonition. Then, he was afflicted with passions that puff one up or generally hinder one, but afterwards, when he has been relieved, he will pay heed"; fr. 67, "...when they {have recognized} at the same time that the swelling will be intensified to this extent, and have recognized the {swelling} deriving from other {passions}, and by the persistence, but that it will be reduced, if he quickly turns away from assisting the one who is slipping up."

<sup>56</sup> Fr. 34, "Perhaps for those who are saving {others} this is [very] difficult..."; fr. 36, "...and considering being saved by one another to be supplies toward contentment and great goodwill..."; fr. 43, "<For in fact if it is possible for you, having spoken frankly, to stay in the same {condition}—if you will withhold nothing—[you will] save a man {who is a friend}>..."; fr. 77 (=78 N), "But to no one {of the students} is an equal error to be ascribed by those who are saving {them}, or at all events one of those that are <healable> through admonishment <and [setting right], not of those to be [avoided] for their magnitude, but rather remit it in regard to peers [and] acquaintances>"; fr. 78 (=80 N), "For when each person reasons, it will happen that he knows things that are {worth} nothing but that the one who saves {others} <heals everyone...>"; col. VIb, "And if one has needed frankness minimally, while another has been saved by means of this..." Note also the reference to the "only savior" in fr. 40.

<sup>57</sup> Fr. 61, "Sometimes when well-being has been restored..."

<sup>58</sup> Gigante, *Ricerche filodemeae*. 75; Cf. Euripides fr. 403.6 Nausck; Plato *Plt.* 298C; *Resp.* 406D, 407D.

medicines, like the surgical method itself, suggest the sharpness which is a necessary aspect of frank speech.

The medical model, then, in suggesting the mixed nature of exhortation, gives evidence of the need for good judgment on the part of Epicurean spiritual directors and underscores the legitimate use of harshness in moral exhortation, especially in the case of recalcitrant students. The point is emphasized in the analogies with hellebore, wormwood, and surgery to describe the therapeutic task. The most sustained use of medical imagery occurs just when Philodemus focuses on recalcitrant students (frs. 56-70). Their "sickness" is of such a nature that it requires more drastic measures than obedient students need.

The comparison with physicians underlines the conjectural or approximate nature of moral instruction, both in the evaluation of the students' dilemmas and in the application of frankness in the treatment itself, and clearly indicates the need to adapt treatment to particular cases and the possibility that even a mature person may fail in the care of others. The method is conjectural in the same way as the art of the physician, the rhetor, or the pilot, that is, there are no general rules that are valid for all instances. Each situation creates a unique problem to which the pilot, rhetor or physician must adapt his skill. The art in question is thus subservient to the situation, for example, the weather at sea, the rhetor's particular audience, or the nature of the patient.

## VII. Conclusion

What general social practices may be inferred from Philodemus' treatise *On Frank Criticism* as we have it, often depends on the tricky question of whether a particular fragment is alluding to teachers or students. In many cases, absolute certainty cannot be attained. But it seems clear that the care of souls among the Epicureans was communal and not restricted to a few members invested with preeminent authority. Philodemus is indeed concerned mainly with the candor that the teacher exhibits in relation to a student under his authority, but he also emphasizes the usefulness of frankness in general in advancing solidarity among the Epicurean friends and their mutual collaboration in moral development. Just as some members of the entourage of the rich and powerful were expected, on the basis of friendship, to advise and correct the errors of their superiors, so too those of an inferior character and social position within the philosophical community were allowed to admonish others and to correct the errors of their moral superiors. The fragments thus reveal the connection between frank speech and the ideal of friendship as a commitment to reciprocal

honesty, and invoke as well the kind of sincerity expected of an inferior in relation to a patron.

In the Epicurean communities, where friends of unequal power and status joined in mutual psychagogy for moral improvement, both symmetrical and asymmetrical forms of social relationship had their place.<sup>59</sup> The system of psychagogy was rotational, and the one who provided care might next be the object of admonishment. The problems voiced in the epitome suggest that frank speech and openness among friends of unequal power and status were not a vague or abstract ideal but rather a tense social reality. Part of the purpose of the treatise is to address these tensions and present guidelines for their resolution. What is striking about this fluid system of rotational psychagogy is its collaborative nature: friends within the fellowship, whether teachers or fellow-students, are expected to participate in a process of mutual edification, admonition, and correction, all in a spirit of goodwill and moral solidarity.

---

<sup>59</sup> For an attempt to account for both the symmetrical and asymmetrical elements of Epicurean psychagogy and the participation of people of different social standing in such a practice, see Gilad, *Paul and Philodemus*, 132, 152-160; "Frank Speech," 54-59.

## SIGLA

### I. Sigla Used in the Text

[ ]	conjectures for missing letters or words due to fragmentary state of text
< >	letters or words added by various editors
[ ]	unnecessary letter
( )	parentheses in Olivieri's text
*	indicates space of one letter left blank in papyrus
α	mutilated or uncertain letter
<u>α</u>	doubtful letter; underlined sentence indicates section title
5	line numbers in the left margin are our own, based on editors' supplements; those in the right, Olivieri's

### II. Sigla Used in the Translation

< >	text based on the disegni as inspected by Philippson and others and compared with Olivieri's text
[ ]	Olivieri's supplements
<[ ]>	supplements suggested by Philippson or Gigante
{ }	translators' supplements
{ }	translators' additions or clarifications
( )	parentheses in Olivieri's text
?	indicates grave doubt about a restoration
<i>italics</i>	indicates section heading in the text

### III. Sigla Used in the Text and Translation

pap.	PHerc. 1471
N	original Naples edition ( <i>Herculaneum volumen quae supersunt</i> , vol. 5, pts. 1 and 2 [1835, 1843])
Ncap. edd.	original Neapolitan editors
O.	Alexander Olivieri, <i>Philodemi IIEPI ΠΑΡΡΗΣΙΑΣ Libellus</i> (Leipzig: Teubner, 1914)
Pn.	R. Philippson, review of O., <i>Berliner Philologische Wochenschrift</i> 22 (1916) 677-88
G.	Marcello Gigante, <i>Ricerche filodemeae</i> (2d ed.; Biblioteca della Parola del passato 6; Naples: Macchiaroli, 1983)

## ΦΙΛΟΔΗΜΟΥ ΠΕΡΙ ΠΑΡΡΗΣΙΑΣ

Fr. 1

ὑποπίπτον γὰρ  
 δὴ καὶ τό τινας μῆτε συν-  
 αισθάνεσθαι τὰς ἀμαρτίας,  
 μῆθ' ὃ συνφέρει διαγινώσ-  
 5 κειν, ἀπ[ιστ]εῖν ποιεῖ. \* καθό-  
 λον τ' ἐπιπαρρησιάζεται  
 σοφὸς καὶ φιλόσοφος ἀνὴρ,  
 ὅτι μὲν στοχαζόμενος  
 εὐ[λογίαις] ἔδε[ιξε] παγίως  
 10 οἰδέν

5 ΑΠ[... ]CIN pap. 9 εὐλογίαις O. 10 οἰδέν  
 suppl. G, 63

Fr. 2

ὁργίως)  
 οἱ [διατίθετα]ι σοφὸς πρὸς  
 τοὺς κ[ατ]ασκευαζομένους·  
 ἂν δὲ μὴ πρ[ὸς] τοῦτο χωρῇ <ι> ,  
 5 πῶς δὴ τολ]μήσουσιν ἑκα-  
 στ]οι μὴ π[ροσδ]έχεσθαι  
 τὴν παρρησίαν; οἰκono-  
 μηθήσεσθαι δὲ καὶ τὸ δεῖν  
 οἰ]κεῖον ἐπ[εὶ] φύντων

6 π[ροσδ]έχεσθαι Ph. π[άν] ἂν ἔχεσθαι O. 9 ἐπ[εὶ]  
 φύντων Ph.

## PHILODEMUS ON FRANK CRITICISM

Fr. 1: For of course when it also happens that some neither perceive their own<sup>1</sup> errors nor discern what is advantageous, it causes (them) to dis[trust].<sup>2</sup> And, in general, a wise man and philosopher speaks frankly because on the one hand, conjecturing by reasonable arguments,<sup>3</sup> he has shown<sup>4</sup> <[in no way]> rigidly...<sup>5</sup>

Fr. 2: ...a wise man is not [angrily disposed] toward those being instructed. {But if he does not} give way to this {i.e., anger}, [how then] will they severally [dare] not <[to accept]> his frank criticism? And that {frank criticism} should be administered appropriately,<sup>6</sup> since being <[naturally inclined]>...<sup>7</sup>

<sup>1</sup> Or: "perceive in common"; so Gigante, *Ricerche filodemee*, 63; Glad, *Paul and Philodemus*, 164, 173: "Frank Speech," 58n. LSJ translate "be aware of in oneself."

<sup>2</sup> "Disobey" (ἀπειθεῖν) is also possible; or, retaining pap.'s C, e.g., "denial" (ἀποφάσσει).

<sup>3</sup> Reading *εὐλογίαν* with pap. and G., against O.; cf. C. J. Vooijs and D. A. van Krevelen, *Lexicon Philodemum* (2 vols.; Munsterend; Muses, 1934; and Amsterdam: Swets & Zeitlinger, 1941) s.v.

<sup>4</sup> Sc. either "that..." (relative clause) or perhaps a direct object, in which case translate "pointed out."

<sup>5</sup> Cf. translation in Marcello Gigante, "Philodème: Sur la liberté de parole," in *Actes du VIII<sup>e</sup> Congrès, Association Guillaume Budé* (Paris: Les Belles Lettres, 1969) 202; on *παρηγοία* as a "conjectural art" (τέχνη στοχαστική), cf. Gigante, *Ricerche filodemee*, 52-75; Glad, *Paul and Philodemus*, 133-37; for the comparison with medicine, cf. Marcello Gigante, "Philosophia medicans" in Filodemo," *Cerc* 5 (1975) 55; Asmis, "Philodemus' Epicureanism," 2393 n. 56: "Psychic healing is a stochastic art, which uses *παρηγοία* as a method."

<sup>6</sup> οἰκείον taken adverbially; cf. Vooijs and Krevelen s.v.

<sup>7</sup> Ph. further conjectures "human beings" as those who are naturally inclined.

Fr. 3

[ἐὼν.....] ἢ παρ[ησίας  
 εἰδωλον [ε]ῦ προσφέρων-  
 ται. \* καὶ [περὶ τ]ῷ μ[η-  
 δέποτ' ἀπογινώσκειν μηδ]ῆ  
 5 πάντα διὰ λαμβάνειν ἐν τ]ῷ  
 π[ροσφέρειν τὴν παρρη]σί- 5  
 α]ν εἰρήκαμέν πον, καὶ πε-  
 ρ]ῆ τῆς ἀδοξίας τῆς παρὰ  
 τοῖς] πο[λ]λοῖς κα[ί] περὶ τοῦ  
 10 τῶν οἰκείων ἀ[πο]στρεφ-  
 μεῦ 10

1 [ἐὼν.....] ἢ παρ[ησίας] Ph.

Fr. 4

καὶ τὴν [μὲν διὰ-  
 κτωσιν ἐν μηδενὶ τιθέ-  
 μεν[ο]ς, ἐν μεγάλ]ω[ι] δὲ  
 τὴν ἐ[πιτυ]χίαν. \* [οἱ] δ' εὐ-  
 5 ἐργετ[ή]σαντες ἀπ[ὸ] ε[ξ]εβί-  
 μοῦ τὸ[ν] σοφὸν εὐγεν[ε]ί-  
 ας δ[ι]...[...]μεσ[...]. ὥς-  
 τε πῶς ἀποστῆ[ονται] τῆς  
 τούτων σωτηρ[ίας]... μὴ  
 10 καὶ Ἐπίκουρος ε[ἰ]

Fr. 5

ταῖς πεπαρη-  
 σιασμέναις τῶν ἀνδ[ρ]ῶν  
 φωναῖς ἐνθουσιάζον-  
 τε[ς]. ἔξεστι δ' ἐκ τῶ[ν] εἰρη-  
 5 μ[ε]τ[ρ]ῶν ἀν[αιρε]ῖσθαι <ι> καὶ τὸ  
 πῶς ἔχει[ν] δεῖ πρὸς παρη-  
 σίαν τὸ[ν] αφοδρ[ῶς] ἀντέ-  
 χο[ν]τα παρησίαι. \*



Fr. 3: ... <[if]> they present [well]<sup>8</sup> ... <or> an image of <[frankness]>.<sup>9</sup> Both [about] never giving up [nor] treating<sup>10</sup> everything [when] applying frank criticism we have pretty much spoken, as well as about ill repute in the eyes of the public and about separation from one's family.<sup>11</sup>

Fr. 4: ...while he also regards {their} failure as of no account, but {their} [success] as great. [Those] who have done a service for the wise man out of reverence<sup>12</sup> ... nobility ... so that how will [they] shun the security of these<sup>13</sup> ... not even Epicurus...

Fr. 5: ...being inspired by the [frank] sayings of men. And from what has been said it is possible to [take up] also {the question of} how one who [vehemently] resists frankness must behave with respect to frankness.<sup>14</sup>

<sup>8</sup> Or perhaps "again" (*πάλιν*).

<sup>9</sup> Punctuating with a full stop in place of O.'s comma.

<sup>10</sup> Gigante, "'Philosophia medicans,'" 55 n. 41, interprets *διαλαμβάνειν* as "memorize."

<sup>11</sup> Or "from one's own affairs."

<sup>12</sup> Cf. Philodemus *Oec.* col. XXIII.22-30, where "reverence" is juxtaposed to paying for "philosophical discourse"; there, payment received for sharing philosophical discourses is considered the best source of income for philosophers. See Asmis, "Philodemus' Epicureanism," 2388.

<sup>13</sup> Ware suggests the singular, *ἀποστήνεται*: "how will he {the wise man} be aloof to the well-being of these {sc. benefactors}."

<sup>14</sup> Despite the fact that the last part of the sentence is underlined in the Greek, this does not appear to be a section heading; see Introduction, pp. 8-9, esp. n. 25. Cf. for the topic Plutarch *Quomodo adulator* 72E.

Fr. 6

[τῷ

μὲν ἐμαρτή[σαντι παρη-  
 ραίει]ται, τῷ δὲ καὶ [πικρ]ό-  
 τητος ἀποδιδόντι. διδ

- 5 καὶ Ἐπίκουρος, Λε[οντ]έως  
 διὰ Πυθοκλέα πί[στιν] θε-  
 ῶ[ν] οὐ παρέντο[ς,] Πυθοκλεῖ  
 μὲν [ἐ]πιτιμᾷ μετρίως,  
 πρὸς δὲ τὸν γράφει [τ]ῇν  
 10 λαμπρῶν καλουμένην  
 ἐπισ[τολ]ήν, λαβῶ[ν] ἀρχήν  
 ἀπὸ τοῦ Πυθ[οκλ]...

9 τὸν pap. Sedley, *CErc* 6 (1976) 46 n. 78 <αί> τὸν O.

Fr. 7

πρὸς δὲ τοὺς μάλ-

λον τῶν ἀπειλῶν ἰχυ-  
 ροῖς καὶ τοὺς πλεῖον τι  
 τ]ῆς ἐπιστάσεως δεομέ-

- 5 ρους ἐπιτίνει, πρὸς δὲ  
 τοὺς ἰχυροὺς καὶ μόλις,  
 ἂν ἐγκραυγασθῶς[ι], με-  
 ταθεσμένους καὶ τῷ  
 ἐκληρῶι χρήσεται τῆς  
 10 πάρρησίαις εἶδει. \* καὶ γὰρ

Fr. 8

δι[δ] κοινὸν τὸ π[ρό]σωπ[ο]ν  
 ὡς προσέποιό[τε] καὶ τοῦ-

τον παρφεάπ[τ]ε[ται] πρ[ο]σχα-  
 ρακτηρικῶς. τ[ι]ν[δε] γὰρ ἡδι-

- 5 ον καὶ ῥᾶ<ι> οὐ ἀγρο<ο> ὕντων  
 θεραπεύονται [τ]ῶν καθη-  
 γουμένων ἐφ' οἷς συνεν-  
 πίπτουσιν εἰς ἃ ποιούσι[ν].  
 ἔστιν δ' ὅτε φήσ[ι] λέγειν  
 10 τ[ι]ν[δε] τῶν φίλων καὶ δι[α]-  
 κελεύεται φυλ[ε]

1 διό Ph. διὰ O. κοινόν pap. Ph. καινόν O.

Fr. 6: ...he will be [frank] with [the one who has] erred and even with him who responds with [bitter]ness. Therefore, Epicurus too, when Le[ont]eus because of Pythocles did not admit [belief]<sup>15</sup> in gods, reproached Pythocles in moderation, and wrote to him {sc. Leonteus} the so-called "famous letter," [taking his point of departure from] Pyth[ocles']...

Fr. 7: ...and toward those stronger than the tender ones and those somewhat more in need of treatment, he intensifies<sup>16</sup> {frankness}, and toward the strong who will scarcely change {even} if they are shouted at, he will also employ the harsh form of frankness.<sup>17</sup> And in fact...

Fr. 8: ...<[therefore]><sup>18</sup> the person to whom he has become devoted is sociable<sup>19</sup> [and he] touches upon this one in accord with his character.<sup>20</sup> For some are treated more pleasantly and more easily when their teachers are ignorant [of the conditions on which]<sup>21</sup> they {the students} come together for what they do. There are times when he {the teacher} will say that some of the friends are speaking<sup>22</sup> {about him?} and he encourages {him?} {(to guard?)}<sup>23</sup>...

<sup>15</sup> David Sedley, "Epicurus and the Mathematicians of Cyzicus," *CErc* 6 (1976) 46, emends to *πίστιν*, and suggests that Leonteus rejected "inquiry" about the gods.

<sup>16</sup> *ἐπιτίθει* = *ἐπιτίθει*.

<sup>17</sup> On weak vs. strong students, cf. Glad, *Paul and Philodemus*, 137-52; "Frank Speech," 33-34; Marcello Gigante, "Motivi paideutici nell'opera filodemea *Sulla libertà di parola*," *CErc* 4 (1973) 41; also fr. 10.8-11 and col. XXIIb.5 for "the strong."

<sup>18</sup> Reading *ἀὐ* with Ph. (O. neglects to note that the last letter is missing in the papyrus).

<sup>19</sup> Reading *κοινόν* with pap. (for the sense, see LSJ s.v. IV.3.b); O. emends to *κακόν*, "new."

<sup>20</sup> *προσχαρκτηρικῶς* only here; LSJ translate "as extension of character."

<sup>21</sup> Or "the circumstances in which."

<sup>22</sup> Or "will tell some of the friends to speak {sc. frankly}"; so, apparently, Gigante, *Ricerche filodemeae*, 78: "si afferma sicuramente che i giovani sono curati con maggiore mitezza e facilità, quando i maestri ignorano gli errori e fanno parlare liberamente." For the sense of *φῆμι* as "tell," see LSJ s.v. IV; LSJSup gives an example with the accusative of the person.

<sup>23</sup> Supplying *φυλάττειν*.

Fr. 9

καθ[όλου [δ' ἀμαρτημάτων ἐκεί-  
νων τ[ά]δε καὶ τάδ[ε] καὶ ἄ-  
πε[ρ ὅ] Ἐπίκουρος Λεοντίου  
κυνθά[ν]εται προ[ου]ποσ-  
5 τήσεται πρὸς Κυλώτην.  
ἐπεὶ καὶ μετάξει ποτ' ἐ-  
φ' ἑαυτὸν ὁ σοφὸς θ' ἀμαρ-  
τημ' ἄνετον ἐν τ[ῇ] νεότη-  
τι γε[γ]ονέ[ν]ται

Fr. 10

τὰ πολλὰ μὲν  
διαφι[λ]οτεχν[ῆ]σαι τοιούτω[ι]  
τρόπῳ[ι]. οὐ μὴν ἄλλὰ πό-  
τε καὶ ἐπ[ι]λῶς ποήσεται  
5 τὴν περι[ορ]εΐαν, παρὰ κιν-  
δυρευτέ[ον] εἶναι νομίζων, < ἐάν >  
ἄλλως μὴ ὑπ[α]κούωσι, καὶ  
μέντοι [γ]ε τοὺς ὑπε[ρ]βαλλόν-  
τως ἰσχυροὺς καὶ φύσει κ[αὶ]  
10 διὰ προκοπὴν πα[ν]τὶ θυ-  
μῷ [κ]αὶ [κα]κι[σμῷ] καὶ  
7 [καὶ: [οὐ] suppl. O. 11 [κα]κι[σμῷ] καὶ suppl. Ph.

Fr. 11

μᾶλ[λ]-  
λ[ο]ν εὐφροαίνειν κ[αὶ] τ[ῇ]  
ἐπ[ι]τήτητομένῃ [π]ερὶ αὐ-  
τοὺς ἐπαγρυπνήσει \* [μ]ε-  
5 τὰ δὲ ταῦτα καὶ τὴν πα[ρ]α-  
κολουθοῦντα καὶ συναι[α]-  
φθescόμενα δύσκολα τοι-  
ούτοις οὐδὲν ἐκθήσει πᾶ-  
λιν [καὶ] πάλιν "κα[κ]ῶς ποιεῖς"  
10 κα[ὶ].....] λέγων

9-10 suppl. Ph.

Fr. 9: ...[in general] such and such of [their (sc. the students') errors] and what Epicurus learns from Leontion he will {hypothetically} ascribe<sup>24</sup> to Colotes. Since the wise man will also sometimes transfer to himself an in-temperate error, {saying} that it occurred in his youth...

Fr. 10: ...in most instances he {the teacher} will practise the art<sup>25</sup> in such a way. But at times he will also practise frankness [simp]ly, believing that it must be risked [if] otherwise they {the students} do not pay heed.<sup>26</sup> {[And]} those who are exceedingly strong, both by nature [and] because of their progress, {he will criticize} with all passion and <[blame] and>...

Fr. 11: ...rather to rejoice even in the watchfulness that will inquire further concerning them {the students}. And after these things he will also set forth the difficulties that accompany and will be attached to those who are such, <saying> again <and again, "You are doing [wrong]," and>...

<sup>24</sup> For this sense, see Vooijs and Krevelen s.v.; the interpretation depends in part on taking the next clause closely with this one.

<sup>25</sup> διαφιλοτεχνέω not in LSI; Gigante, *Ricerche filodemee*, 73, notes a connection with ποικίλη φιλοτεχνία.

<sup>26</sup> Cf. Glad, *Paul and Philodemus*, 143–46 (following Norman W. De Witt, "Organization and Procedure in Epicurean Groups," *CP* 31 [1936] 209), for the distinction between a mixed form of frankness involving praise and blame and a simple form using only blame (= "harsh frankness," fr. 7.9–11). Cf. also Asmis, "Philodemus' Epicureanism," 2393; different view in Gigante, *Ricerche filodemee*, 72–74.

Fr. 12

καὶ οὕτω φανε-  
 ρὸν ποιήσει τοῦτο τῶι τυγ-  
 χάν]οντι τῆς παρηγορίας·  
 ἀν δ' ἔμῃ, τὸ πο[νεῖ]ν οὐδὲν  
 5 ἀνύσει πλέον, ἔτι δ' ἀθυ-  
 μώσει, καὶ μὴ <ν> διὰ π[α]ντὸς  
 ἀοργήτως ποιήσεται τοῦ[ε]  
 λόγου[ε] ὥστε μὴ βιαζο-  
 μέτο[υε] ὑπ' αὐ]τοῦ πλ[ε]ον  
 10 ἀδικεῖν.]

8-10 suppl. Ph.

Fr. 13

καθόλου} δ' ἐπὶ τοῦτ[ω]  
 βλα<ε>φ[ημοντ]ὸς ἐκείνου μέμ-  
 ψεται, [τοῦναν]τίον δ' ἐπὶ  
 ταῖς ἐρεθιζούσαις τ]ὸν νοθε-  
 5 τοῦμενον λύμικε καὶ  
 φανερὸν κακείνῳ π[ο]-  
 ῆσει τ[ο]ῦτο· συμβαίνει  
 γὰρ τὴν διάνοιαν ὅπο-  
 στερέσθαι μὲν, ὥς οὐχ ὑ-  
 10 γιά] λέγοντος [το]ῦ ἀντ[ι]-  
 λέγοντος

9-10 ὑ[πο]λέγοντος Neap. edd.

Fr. 14

ὥστε τῇ πρὸς τ[ὸ] σφοδρ]δ[ι]  
 ποιότη[τ]ι κεχρησθαι, [ἐν ἧ]  
 δ' οὐκ ἔστι τῇ ιδιότη[τ]ι  
 καὶ τῶν φιλοφρόνων [ἀ]φα-  
 5 ρῶν. ὅταν μὴ παρελπί[η] <ι>  
 τινὰς ἢ σφόδρα μεγάλως τὸν  
 ἴδιον ἐμφαίρη <ι> δυσχερα-  
 μόν, οὐκ ἐπιλήσεται τοῦ  
 φιλτάτου λέγω <ν> καὶ γλυκυ-  
 10 τ]α[του] καὶ τῶν ὁμοίων καὶ

2 [ἐν ἧ] O. [ἰδεῖν Neap. edd. 4-5 [ἀ]φα|ρῶν Neap. edd. 5 μὴ &lt;ν&gt; O.

Fr. 12: ...and [in this way] he will make this [clear] to him who encounters frankness. [If] not, his [labor] will accomplish nothing further, and furthermore will dishearten [the student]. And surely<sup>27</sup> he will always fashion his words without anger <[so as] not [to wrong] [further?] those who are treated roughly [by him]>.

Fr. 13: and [in general]<sup>28</sup> in this case he will censure him when he [maligns], and [on the contrary] in the case of offenses that [irritate] the one who is being admonished he [the teacher] will also make this clear to him as well. For it happens, on the one hand, that one is alienated<sup>29</sup> intellectually, since the one [who talks back] does not say [sound things]<sup>30</sup>...

Fr. 14: ...so as to employ the quality against [what is vehement],<sup>31</sup> but it is not possible [to see]<sup>32</sup> the individual character even of the well disposed [if they are concealed]. When he is not disappointed in some people, or very vehemently indicating his own annoyance,<sup>33</sup> he will not, as he speaks, forget "dearest" and "sweetest" and similar things and...

<sup>27</sup> O.'s *μη* is awkward with indicative *ποιήσει*; Ph. suggests *μὰ Δία* <δία> *πεινός*, "by Zeus he will always..." which is attractive but involves a greater change.

<sup>28</sup> O.'s supplement, although not indicated as such in his text; cf. Ph. col. 682.

<sup>29</sup> For this sense of *ἀποστρέφεται*, see LSJ s.v. B.II.1.

<sup>30</sup> The Neapolitan editors conjectured "does not take into account."

<sup>31</sup> Or perhaps, reading *τὸν σφοδρὸν*, "a vehement person"; cf. fr. 5.7-8.

<sup>32</sup> O. reads "in which (it is not possible, etc.)."

<sup>33</sup> See LSJSup s.v. *δυοχρησμός*.

Fr. 15

καὶ διὰ

τί παντακμένων ἐπὶ τοῦ]ε  
 ὕμν[ου]ε μετ[α]βήσεται καὶ  
 τοῦ[τοις] δὲ πᾶς αὐτοῦ  
 5 τὴν ἀ[νακ]άκχεον ἐνηγο-  
 χότ[α]ε] ἐπιδείξει· συνελ[όν]-  
 τι δ' εἰπεῖν οὔτω πάρρησί-  
 αι < χρήσεται > σοφὸς ἀνὴρ πρὸς τοὺς φί-  
 λους ὡς Ἐπίκουρος καὶ Μη-  
 10 τρώδω[ρος]

3 ὕμν[ον]ε cf. O. in app. crit.

Fr. 16

μηδὲ

τότε δακνόμεθα μό-  
 νον, ἀλλὰ μέχρι ἂν καθα-  
 ρεύοντας ἐπιδείξωμεν  
 5 αὐτο[ύς]. \* πείθειν δὲ καὶ δι-  
 ᾶ τῶν [ἐργ]ων, ἀλλὰ μὴ μό-  
 νον διὰ τοῦ λέ[γει]ν, ὅτι τὴν  
 παρρησίαν επα[ν]ύω ἐνη-  
 νύχει

Fr. 17

[μὴ]

χρωμένου καὶ [παρρα]ει-  
 τικῇ καθόλου πάντων.  
 καὶ ἂν ἄλλων [ἐτι μ]ᾶλλον  
 5 ἢ παρρησία γένηται, μὴ νο-  
 ε[ῖν τι]ν' οὔτω ἡ[ίρ]ησθαι 5  
 χάριν δι[α]βολῆς [ἢ] μὲν,  
 ἀλλὰ.....  
 ...καὶ διὰ [τῆς] γεγονυ-  
 10 ἰας π[αρρ]ησίας κ[έντ]ρον τι

1 [μὴ] suppl. Ph. 2-3 [παρρα]ει[τικῇ] suppl. Ph.  
 7 [ἢ] μὲν: ἄλλων Ph. 8-9 ἀλλὰ: ἐφ' ἡμῶν  
 προσλαμβάν[όμε]νον suppl. Ph. 9-10 suppl. Ph.



Fr. 15: ...and why, when they<sup>34</sup> have stopped, will he {the teacher} move on to {[accolades]},<sup>35</sup> and how will he exhibit [to these] [those] who have endured his ridicule? In short, a wise man will employ frankness toward his friends in the way that Epicurus and Metrodo[rus]...

Fr. 16: ...and let us {the teachers} not only be stung<sup>36</sup> then, but {continue to be so} until we can show that [they]<sup>37</sup> are pure. To persuade also through [deeds], and not just [through speaking], because they have [seldom] endured frankness...

Fr. 17: ...<not?> employing also a {form of frankness that is} <[agitating]><sup>38</sup> of all in general. Even if the frankness {used} by others should be [still greater], do not [think] that [someone] has chosen thus for the sake of slandering [us],<sup>39</sup> but...<sup>40</sup> And <[if through [the frankness] that has arisen some [goad]]>...

---

<sup>34</sup> The subject of "stopped" may be masculine, i.e., "the students," or neuter, sc. (e.g.) "the criticisms."

<sup>35</sup> Cf. fr. 74.1.

<sup>36</sup> On "stinging" frankness, cf. Gigante, "Philosophia medicans," 59-60.

<sup>37</sup> Or, reading *αὐτοῖς* instead of *αὐτοῖς*, "that we are pure"; cf. fr. 44.6 where *καθαρῶν* refers to the teachers. Gigante, "Philosophia medicans," 57, retains O.'s text.

<sup>38</sup> Ph.'s conjecture, evidently derived from *παρὰ πλάγιον*, "shake from side to side," presumably means something like "stirring up."

<sup>39</sup> Ph. proposes "others" instead of "us."

<sup>40</sup> Ph.'s restoration "because he is accepted by us" is pure speculation.

Fr. 18

ὦ παῖ, καθύπερ τρο[φ]ῆν  
 ἄλλοτριούσαν ἔ[κ]πτ[νε]  
 ἀταράχως, \* ἐὰν δὲ μὴδ' ἀ-  
 γαπῶαι, πάσης τετευχότες  
 5 τροφ[ῆς] ἰδ[ι]αί[ας] καὶ βοηθείας,  
 ἕως δυνατόν ἦν, ἀλλ[ᾶ] καὶ  
 βλασφημεῖν καὶ λυμάνε-  
 σθαι τὸν ε[ρ]ο[φ]όν [τὸν] ὑφ' αὐ-  
 τοῖς π[ε]ρὶ ρῶνται [καὶ κ]ωμω<ι>-  
 10 δοῦντ[ες] σκώπτειν

Fr. 19

τοῦτ' ἐστίν, λέγεσθαι]  
 πα[ρ'] ἡμῶν δεῖ, μορίμου  
 καὶ ἀκινήτου καὶ τῆν  
 φύσ[ι]ν ὥς περ κυνιδ[ί]ου  
 5 τοῖς εἴκουσιν ἀγνώμονος-  
 εἰ μὴ καὶ πανηροῦ π[ο]τε φαν-  
 τασίαν, ἐ[ἄ]ν εὐτυχῆ[ι], δεῖ-  
 ξοντος, \* ἔτι δ' εὐεπί[φο]ρο[ν]  
 αὐτὸν παρὰ στήθεσσι  
 10 ἄλλοις τὸ τὸν πολεμοῦν-  
 ται μ[ὲν] ἀμύ]νεσθαι, \* καὶ

4 κυνιδ[ί]ου Konstan κυνιδ[ί]ον O. κυνιδ[ί]ου G. 107

Fr. 20

φωναί[ας] μετρίαις  
 θεραπ[εύ]ων, διὰ δὲ τῇ[ν] προ-  
 θυμίαι]ν αὐτῶν καὶ τῆν, [εἰ γ' ἐ-  
 δυνήθησαν, ὠφελίαν ἡ-  
 5 μῶν, ἐτι δὲ τῇ[ν] μεριζο-  
 μένην συνγ[υ]ν[ώ]μ[η]ν ἐν οἷς  
 διέπесον, ὥς ἐν τε τοῖς  
 πρὸς Δημόκριτον ἵστα-  
 ται διὰ τέλους ὁ Ἐπίκουρος  
 10 κ[αὶ] πρὸς Ἡρακλείδην ἐν

2 θεραπ[εύ]ων vel ρουθετ[εύ]ων O.

Fr. 18: O child, calmly spit {it}<sup>41</sup> out just like food that repels. If they are not content, although they have obtained every [suitable] food and assistance, so long as it was possible, but try to malign and abuse the wise man at their service and to ridicule and [mock] him...

Fr. 19: [This is characteristic], it must [be said] on our part, of one who is [fixed] and unmovable and [senseless] by nature like a little dog<sup>42</sup> to those who back off, if not of one who will also [at times] show the [image] of a base person, if he should fare well, and who will furthermore present himself to others as inclined [on the one hand to warding off] one who makes war on him, and...

Fr. 20: ...[treat]ing<sup>43</sup> with [moderate] words, because of their [eagerness] and their benefit to us, [if] they were able, and further because of the pardon meted out for the things in which they slipped up, as Epicurus consistently maintains both in his books against Democritus [and against] Heraclides<sup>44</sup> in...

---

<sup>41</sup> See other teachings; De Witt, "Organization and Procedure," 207, sees a reference to "all other knowledge," Gigante to the "non-Epicurean method" of frankness or to everything foreign to Epicureanism (*Ricerche filodemeae*, 74; "Philosophia medicans," 59).

<sup>42</sup> Gigante, *Ricerche filodemeae*, 107nn, restores "like little dogs," taking the "immovable" person to be a teacher (for ἀκίνητος used of the Stoic sage or σπουδαίος, Gigante compares Philodemus *Tr.* col. XXXV.21-24), while the puppies are students; the sentence thus contrasts "an immovable and insensible teacher with young people who back off like little dogs."

<sup>43</sup> O. also suggests "admonishing" as a possible supplement.

<sup>44</sup> We have no knowledge of either work. The book against Democritus may according to Usener have been part of the work listed by Diogenes Laertius (10.27) as "Epitome of Objections to the Physicists"; see Michael Eiler, "Epikur," in *Die Philosophie der Antike 4: Die Hellenistische Philosophie* (ed. Hellmut Flashar; Basel: Schwabe, 1994) 86. Heraclides of Pontus proposed a theory of elementary particles which differed from the atomism of Democritus and Epicurus.

Fr. 21

ἔνεκα τῆς [εἰς  
 τοῦναντίον μεταγ[ωγῆς,  
 ὡς τοῦτ' αὐτὸ μόνον [ἀπ-  
 εργαζομένου. τὸ δὲ πῶς  
 5 ἐκεῖτος ἔξ[ει] ζωῆς, οὐδὲν  
 πονε[ί,] κἀφ[ρο]νοῦντος  
 τῆδε [τῆ] ὀ[δηγί]αι σπανίως  
 τε πάνι χρ[ῆτ]αι καὶ πά-  
 ρης ἀποστρ[ο]φῆς περιγε-  
 10 γραμμένης καὶ κατάρρα <ο κα>ι  
 λοιδορίας ἀπάε[ρης] καὶ δι'  
 ἀπο[ν]οίας

6-7 ἀφ[ρο]νοῦντος } τῆδε [τῆ] ὀ[δηγί]αι suppl. Ph.

Fr. 22

με[ταθ]ήσ[ει] το[υ] καθ-  
 τους, [τῆς] τῶν ιδιωμάτων  
 αὐτ[ῶν] ε]ῖθηνήσεω οικονομουμένης  
 5 πρὸς ταῖς  
 ἄλλαις, δεῦτε καὶ τὸ καιρὸς [καὶ] τὰ  
 πα[ρ]απ[λήσια] δίδωσιν αὐτοῖς, τι-  
 μαῖς. ἀγάγαι δ' ἂν ἔως πο-  
 τ[ῆ] ὁ σο[φ]ός, δὲν ἦ[ι] σπανωτά-  
 τη], πα[ρ]ρησίαν

5 τὰ <ἔτερον> O., omit. Ph.

Fr. 23

[σφάλματα προσφέρων με-  
 τ]ὰ γέλωτος ἢ τῆς κἀκ[υ-  
 ο]ν περιπατούσης σο[βαρό]-  
 τητος καὶ κακὰ [ἄ]λλα, τοὺς  
 5 νοουθετούμενο[υς] κα[ὶ] [τ]ὴν θερ[α]-  
 πείην καὶ τὰς.....  
 .....  
 .....  
 ..... καὶ  
 10 πρὸς δὲν ἔτ[υ]χε γινώσκων καὶ

Fr. 21: ...for the sake of a transfer [to] the opposite, since he is accomplishing this very thing only. He does not at all labor over how that one will fare in life, and if he {the student} <[is foolish?]> he {the teacher} employs this approach very sparingly. And when every recourse has been determined and every malediction [and] insult,<sup>45</sup> both through madness...

Fr. 22: ...[he will change] such great people, if the richness<sup>46</sup> of their individual traits is managed along with the other [honors] which opportunity and the [like] give [them].<sup>47</sup> The wise man might sometimes practice frankness, if it is very occasional...

Fr. 23: ...[declaring failings] and other evils [with] laughter or with an evilly striding [swagger],<sup>48</sup> he both treats those who are being admonished, and...

both toward someone he chances to know, [and] in the case of those he has chanced upon, and he does not conjecture about [evil people]...

<sup>45</sup> It is also possible to translate, "when every recourse to all malediction and insult has been limited."

<sup>46</sup> [ε]ὐθηνία, elsewhere unattested, is apparently proximate in sense to εὐθηνία. Perhaps read εὐθηνάως, "straightening."

<sup>47</sup> Gigante, *Ricerche filodemee*, 68, and Martha Nussbaum, "Therapeutic Arguments: Epicurus and Aristotle," in *The Norms of Nature: Studies in Hellenistic Ethics* (ed. Malcolm Schofield and Gisela Striker; Cambridge: Cambridge University Press, 1986) 42, take κατὰ as an opportunity to be recognized and exploited by the teacher; this seems more difficult to extract from the text.

<sup>48</sup> σβαρότης, conjectured by O., is not in LSJ, and the meaning of the clause is obscure; Philodemus perhaps refers here to play-acting on the part of the teacher.

ἐφ' ὧν ἔτυχεν, καὶ τῶ[ν] ποιη-  
ρῶν οὐ στοχάζεται.

1 suppl. O., cf. Ph. 5-6 κα[ί] θερ[α] πέντε sic O.

Fr. 24

καὶ ποτε μετ'ὰ τῶν ἄλλων  
.....]ος ὁμιλήσας, ἀπέφε-  
ρε πολυ]άν τῇν κεφαλὴν, φη-  
σας ὥς] "οὐδ' ἂν αὐτὸς εἶπεν  
5 πρὸς] ἄλλον" .....  
.....  
.....  
.....' Ἀλεξάνδρου  
πινθιανόμενοι πότε-  
10 ρο]ν ἑλληνικῶς αὐτὸν ἢ  
βαρ]βαρικῶς προσεγόρευ-  
τέον, κα[ί] μυρί[ο]ις ἄλλοις

Fr. 25

οὐδ' εἰς καιρὸν ἐνχρονί-  
ζειν ἐπιζή[τ]ουμέν οὐδὲ  
κατ' ἄλλον τρόπον, καὶ τοῦ  
πῶς διὰ παρρησίας ἐπιτε-  
5 νοῦμεν τὴν πρὸς αὐτοῦς  
εὐνοίαν τῶν κατ[α]σκε]υα-  
ζομ[ε]νων παρ' αὐτὰ τὸ πε-  
παρρησιάζεσθαι. \* [χα]λεπὸν  
μὲν εἶναι το[ῦτο] διε[ρ]αά-  
10 φ[η]σεν εἰ γε[.]αιτο

10 γε[ρ]αίτε[ρον] suppl. Ph.

Fr. 26

ὥσπερ[ε]ἰ  
θεωρῶν παιδεύονται, τοὺς  
ἐν τῷ κόσμῳ πάντας στυ-  
γῆσει. τιθώμεν δὲ πρὸ ὁμ-  
5 μάτων καὶ τὴν διαφο-  
ράν ἣν ἔχει κηδεμονι-  
κῇ ρουθότητις [ἀρ] ἀρε-  
κούσῃ]ς μὲν, ἐπιεικ[ῆ]ς δὲ

Fr. 24: ...[and sometimes], ... having conversed [with] the others, he turned away his [grey] head, saying that "he {sc. Epicurus} would not have said [to] another..."

.....  
 .....  
 when they inquired of Alexander whether they should address him in Greek or a barbarian language, [and] to ten thousand others...

Fr. 25: ...nor do we seek to dawdle up to the critical moment, nor in some other way, and of how, through frankness, we shall heighten the goodwill towards ourselves<sup>49</sup> of those who are being instructed by<sup>50</sup> the very fact of speaking frankly. He<sup>51</sup> has made it [clear] that this is difficult, if...

Fr. 26: ...as if, observing him teaching, he will hate all of them in the world. Let us set before our eyes also the difference that exists between a caring admonishment and an irony that pleases but pretty much stings everyone.<sup>52</sup> For in fact some who are enticed by this...<sup>53</sup>

<sup>49</sup> So De Witt, "Organization and Procedure," 207. Glad, *Paul and Philodemus*, 130, 142. Gigante, *Ricerche filodemeae*, 68, understands "towards them," i.e., the students.

<sup>50</sup> So too Gigante, *Ricerche filodemeae*, 68; contra De Witt, "Organization and Procedure," 207, who translates "in spite of" (cf. LSJ s.v. *παρά* C.III.7).

<sup>51</sup> O. suggests this is Zeno.

<sup>52</sup> Contra Gigante, *Ricerche filodemeae*, 81, who sees in this fragment "a consciously positive evaluation of Socratic irony ... as an excellent requirement of caring admonishment"; for the Epicurean criticism of Socratic dissimulation, cf. Mark T. Riley, "The Epicurean Criticism of Socrates," *Phoenix* 34 (1980) 55-68; Glad, *Paul and Philodemus*, 121-22, 127.

<sup>53</sup> O.'s conjecture for line 12 ("gladly receive admonishment") is pure speculation.

- δ]ακροῦσε ἀποιντα <ε>ῖρω-  
 10 νεῖα. καὶ δὴ γὰρ ὑπὸ ταύ-  
 της ἔ[ν]ιοι δελεα[ξ]όμενοι  
 -----  
 12 [τὴν μυθέτηεν ἡδέως ἀναδ[ί]χονται] suppl. O.

## Fr. 27

- [τὸν θυμὸν  
 ἐν [τῇ παρ]ρησί[αι] μὲν οὐκ  
 ἀπερ[ε]τρα]μμένον ἐμφαί-  
 νουσ[ι]ν. πολλάκις δὲ τι-  
 5 μ[ῶς] σε καὶ οὐ [τ]ῇν ἐ[π]ί σοι  
 διαλέ[γους]ιν τ[ε]θαώρηκό-  
 τως ἐπιφών[η]σιν· "εἴτ' οἱ-  
 μοι κατὰ λόγον". \* ὥς παρὰ  
 ταιούτων, ὁπότεν ἀκού-  
 10 σ[ω]σιν, [ἦ]κουσιν ἄλλοι καὶ  
 διατι[θ]έντ[ε]ς π[ρὸς] πρὸς  
 τ[οιοῦ]τους

- 4-5 τι|μ[ῶς] as Ph. τὸ | μ[...]|cs O. 11-  
 12 διατι[θ]έντ[ε]ς π[ρὸς] πρὸς | τ[οιοῦ]τέους Ph.

## Fr. 28

- [κα-  
 λ]ῶς ὁ Φιλο[ν]ε[ίδ]ου θηρευτής·  
 κεν π[ε]ριδεικνύμεν  
 ἐπιλογιστικῶς, ὅτι πολ-  
 5 λῶν καὶ καλῶν ἐκ φιλίας  
 περιγυρομένων οὐδέν  
 ἐστι τηλικούτου ὡς τὸ ἔ-  
 χει <ν>, ὡς τὰ[γ]καρδ[ι]ά τις ἐ-  
 ρεῖ καὶ λ[ε]γ[ο]ντος ἀκούσε-  
 10 ται. σφόδ[ρ]α γὰρ ἡ φύσις ὁρέ-  
 γεται πρ[ὸς] τινα ἐκκαλύ-  
 πτειν ἃ [ν]οεῖ. λοιπὸν δὲ  
 10

- 1-2 [κα|λ]ῶς ὁ Φιλο[ν]ε[ίδ]ου θηρευτής· Ph.



Fr. 27: ...they indicate that [their spirit] has [not] been alienated in [the process of frank criticism]. Often they <[honor]> you and they do not boldly examine the charge against you: "I think, then, with reason." Since, from such people, whenever they are listening, others come and <being rather disposed toward [such people]>...

Fr. 28: ...<[nicely] the hunter of [Philonides?].> Even if we demonstrate logically that, although many fine things result from friendship, there is nothing so grand as having one to whom one will say what is in one's heart and who will listen when one speaks.<sup>54</sup> For our nature strongly desires to reveal to some people what it thinks. And furthermore...

---

<sup>54</sup> See Asmis, "Philodemus' Epicureanism," 2395 n. 60: "It is not clear whether Philodemus (or Zeno) endorses this view. If so, he values the intimacy of friendship more than the security that results from it."

Fr. 29

καταρχώμεθα σή[με]ρόν  
 που καὶ αἰ[ὗ]τάς τιθώμεν  
 εἰς ἐκε[ῖ]νου τὴν [αἰσθ]η-  
 σιν· ὁ κα[ὶ] τῶν κα[ὶ]μω<ι>δ[ι]ογρο[φ]άφων  
 5 ἐμμή[ς]αντό τινας εἰς-  
 αἰγα[γ]όντες πρεσβύ[τας], μ[ὴ]  
 καλῶς μὲν ἀποθ[ύ]νῃ<ι>σκον-  
 τας, ἐλευόντας δὲ τοὺς υἱ-  
 οὺς [αὐτῶ]ν γηράσ[κον]τας.

2-4 καὶ αἰ[ὗ]τάς τιθώμεν | εἰς ἐκε[ῖ]νου τὴν [αἰσθ]η[σιν]  
 suppl. Ph.

Fr. 30

ἀλλ' ἦγτον ἐ-  
 πιστρέφε[ται] τῆς ἑαυτοῦ  
 βλ[ά]βης ὅ τε προσδεόμε-  
 νος ἔτι πάντῳ τῶν ἔξω-  
 5 θεν καὶ τις ἀπὸ τῆς δια-  
 θε[ς]εως, ἀ[κ]ε[ῖ]αις, τῷ μὲν  
 ἀν[τ]ιταττόμενος, τὸ δὲ  
 καταποδ[ῖ]ζων, ὅτε προ-  
 ὦν ὁδυ[ν]ηρόν. ἄχθεται  
 10 δὲ τὰ τε ἄλλα καὶ ἐπὶ ταῖς  
 [ἐπιτιμήσεσιν] ἀλγεί.

5 καὶ <πᾶς> τις Ὁ.

Fr. 31

[τῶν  
 νέων οἱ μὲν διερεθίζονται,  
 ὅταν με[λ]λω[σιν] ἐπιτιμᾶσθαι,  
 κἄν] ἄχα[ι]δι περι[βλη]θῶ-  
 5 σι. τούτου μὲν οἱ[ν] ἐπι-  
 στ[ρε]φόμενοι, τὸ λεγόμε-  
 νον διὰ [τῆς] παρ[ι]ρησίας  
 δυσχερῶς πρόσδεχονται,  
 καὶ ἐπὶ τ[ι]σὶν διαγε[νό]-  
 10 μ[ε]ν[οί]τιν]ες σὺν ἑσθ' ὅ-

Fr. 29: Let us begin today perhaps and [let us place] them before his [awareness].<sup>55</sup> Which some of the [comic playwrights] also portrayed when they brought on stage old men who did not die nobly but pitied [their] sons growing old...

Fr. 30: ...but he pays less attention to his own injury who still is very much in need of external things and someone who,<sup>56</sup> because of his condition, opposes one thing and obstructs another with [medicines], since pain is present. And he is vexed at other things and in particular [suffers at the reproaches]...

Fr. 31: ...of [the] young men, [some are very irritated] whenever [they are going to be reproached], [even if] they are clothed in Greek style.<sup>57</sup> Paying attention to this,<sup>58</sup> accordingly, [they accept] with annoyance what is said in frankness, and for this reason<sup>59</sup> [some] [who have been through it] cannot possibly endure [to listen] to [a teacher?]<sup>60</sup> with goodwill.

<sup>55</sup> It is not clear to what "them" or to whom "his" (literally: "of that one") refers. Ph.'s restorations may be translated: "and let us make entreaties for the loss of that [i.e., life]."

<sup>56</sup> Omitting O.'s addition *πάντες*, "all."

<sup>57</sup> Punctuating with Marcello Gigante, "Per l'interpretazione dell'opera filodemea 'Sulla libertà di parola,'" *CBr* 2 (1972) 64 n. 59. Ph. col. 683 suggests that "Greek" refers to the philosopher's dress; cf. texts cited in Gigante, "Interpretazione," 64 n. 60.

<sup>58</sup> Their annoyance (so Gigante, "Interpretazione," 64 n. 61), or perhaps the fact of being dressed as philosophers.

<sup>59</sup> Or, adopting G.'s reading *κατασλόμενοι*, we may construe: "when laughed at for this" (sc., wearing a philosopher's dress); cf. De Witt, "Organization and Procedure," 209.

<sup>60</sup> O.'s restoration is hesitantly accepted by Gigante ("Interpretazione," 64). The disegni reading suggests *ιδιώτου*, "a layman"; in this case, the reference is to students who adopt a philosopher's dress and therefore refuse to listen to what a non-philosopher may say to them.

πως [καθηγη]τοῦ ἀκ[ούειν]  
κατ' εὐνοίαν τολ[μῶειν].

5 μὲν οὐ[κ] Ph. 9-10 διαγα[λῶ]μ[ε]ν[αί] G.  
98 11 ...ἸΠΤΟΤ disegni

## Fr. 32

τινὲς δὲ λ[α]βόντες  
τὴν ἀρχὴν κἀνυ] πόρρωθεν,  
ἔδο[ξαν] ἐλθεῖν ἐπὶ τὴν, εἴ  
ποτε γένοιτο, [ν]ουθέτησαν,  
5 ὥς ἄλλοι [αἰ]φνίδιοι, καὶ π[α]-  
ρό[α] πρὸς[δοκίαν] π[α]ντα ἰδ[ε]-  
θαι ἡδε[δοκῆ]κασι. τὸ δ' ἄπ[α]-  
σι δε[δοκῆ]μενον, ὥς ὠφε-  
λής]ετα[ι τὸ] κνίσμα δ' ἔστι-  
10 ν ὅ τε θ[εραπεία]νεται καὶ κα-  
θίστησι [τῇ]ν προκατ[α]-  
σκευὴν δραστην.]

9-12 suppl. Ph.

## Fr. 33

καὶ μηδὲ τὴν ἐ-  
λ[α]χι[στ]ήν ε[ι]π[εῖν] αἰτοῦ  
παρὰ [τ]οῦτο [π]ρο[σ]κοπήν  
καὶ καταγν[ω]εῖν, μηδὲ  
5 καθ' ἑκ[αστον] τῶν [ψ]εγδ[ν]-  
των [δι]κῶν· ἀλλ' ἔφη, κ[ῆ]ρ-  
μον ἐπ' ἄλ[λω]ν καὶ εὐν αὐ-  
τῶμ[α] [δὲ τ]ὸ καλὸν ἔξει[ε]

2 ε[ἰ]ρ[ε]ν Ph. 4 καταγν[ω]ήν Ph. 5-6 [ψ]εγδ[ν]-  
των Ph. 8 ἔξει[ε] disegni, cf. etiam Ph.

## Fr. 34

τὸ δὲ  
ἄλλοις ὑπ[ο]τάτ]τεσθαι  
δεσ[ποτικῶς] καὶ ἔξουσι  
σφοδρῶς δ' [ἐ]χουσιν ἀφδ-  
5 ρητ]ον, ἵκω <δὲ> τόδε ὥ<ε> ζουσι  
πάνυ χ[αλεπόν], εἰ μὴ καὶ  
τὸ θ]εῖσθαι πρὸς πολλῶν s

Fr. 32: ...[some], taking [their point of departure] from [very] far {back}, seemed to [proceed] {gradually} to admonishment, if it should ever occur, just as others have seemed to heal suddenly, and contrary to [all expectation].<sup>61</sup> But it has seemed [to all] that there will be benefit and that it is the irritation that both <[is treated]> and establishes an <[effective] preparation>...

Fr. 33: ...and to mention neither his minimal [progress]—by this much<sup>62</sup>—and to ignore<sup>63</sup> {it}, nor {mention} each of those who <[blame]> {him} justly. But, he<sup>64</sup> said, <you will have> orderliness amid others and, with him, a fine...

Fr. 34: ...<[to be subjected to others]> who will also behave <[tyrannically]> they {vehemently} hold to be un[endura]ble. Perhaps for those who are saving {others} this is [very]<sup>65</sup> difficult,<sup>66</sup> unless the need to be [ingratiating] with many and to [have honors] from many also [prevent]...

<sup>61</sup> Different interpretation in Glad, *Paul and Philodemus*, 136–37.

<sup>62</sup> For *παρὰ τοῦτο* in this sense, cf. LSI s.v. *παρὰ* C.III.5.a.

<sup>63</sup> Plt. suggests *καταργῶν*, "return."

<sup>64</sup> The reference is perhaps to Zeno.

<sup>65</sup> O. reads "in no way."

<sup>66</sup> Or, "for those who are saving this, it is [very] difficult."

χαριε]ντίζεσθαι καὶ τὰς  
τιμὰς ἔχ]ειν παρὰ πολλῶν  
10 κωλύουσιν}

1-3 τὸ δὲ | ἄλ]λοισ ἐπ[ιστάτ]τεσθαι | δεσ[ποτικ]ῶς  
suppl. Ph. 6 πᾶν χ]αλεπὸν Ph. οὔτε χ]αλεπὸν O.  
10 κωλύουσιν Ph. κωλύουσιν O.

Fr. 35

μ[είλιστα δὲ ζητή]σομεν  
νο[υ]θετεῖν, εἰ καὶ μὴ τῷ  
σοφῷ καὶ τῷ φι[ιλ]οσόφῳ  
παράπλησιον \* εἴτα πα-  
5 ραμεληθέντο[ς] τινὸς τῶν  
τοιούτων οὐ κωλύομεν  
ἐπιμέμφεσθαι, [τ]ὸ δὲ διὰ  
τὴν ποτε παράπτωσιν ἀ-  
πλῶς διαβεβλήσθαι πρὸς  
10 τὸ σύνολον ο[ὗ]κ [ὀ]ρθῶς  
ἡγοῦμεθα. \* [πᾶ]σι δ' ἡμῖν  
μηδὲ τὸ

Fr. 36

καὶ τὸ δ[ι]· ἀλ]λήλων σῶ<ι>-  
ζεσθαι πρὸς εὐφορ<ι>αν καὶ  
μεγάλην εὐνοίαν ἐφόδι-  
ον ἡγουμένους, \* ἐπεὶ καὶ  
5 τὸ νεωτέροις κατὰ τὴν  
δ[ι]άθεσιν πειθαρχήσαι  
π[ο]τε, ἔτι δὲ τὴν ρουθέτη-  
σιν ἐνε[γ]κε<ι>ν δεξιῶς ἀγα-  
θὸν καὶ πρόσφ[ο]ρον

Fr. 37

μηδ' ἀ[π]ὸ  
τῆς ιδίαις κ[ατ]άρχεσθαι βλά-  
βης, ὡ[ς] περ [το]ὺς πλείστους  
ὀρώμεν τῶν φιλολόγων,  
5 μ]ηδὲ σοβ[α]ρῶς καὶ [δι]ατε-  
ταμένως παρρησιάζε[σθαι],  
μηδ' ὑβριστικῶς καὶ κα-  
ταβλ[η]τικῶς τινα μ]ηδὲ δια-

Fr. 35: ...but we shall [most of all seek] to admonish, even if not like the wise man and the philosopher. Then, if someone from among such men has been slighted, we do not prevent {him} from casting blame, and we do not rightly consider that he has simply been discredited toward the whole {group} because of a former slip. To [all] of us, neither the...

Fr. 36: ...and considering being saved by one another to be supplies toward contentment and great goodwill, since even to obey [at times] those who are too young in condition, [and further] to endure admonishment graciously, are good and [fitting]...

Fr. 37: ...nor to begin with one's own injury, < as [we see] ><sup>67</sup> that the majority of scholars {do}, nor to be [frank in a haughty] and [contentious way], nor to [say any insolent] and contemptuous or disparaging things<sup>68</sup> or even anything...

---

<sup>67</sup> Adopting Ph.'s readings; O.'s reading translates "by which it happens that the majority of scholars are tripped up."

<sup>68</sup> Cf. Plutarch *Quomodo adulator* 67EF.

συρτικὰ [λέγειν] ἤ τι καὶ

3 ὤ[ε]περ Ph. ὤ[ι]περ O. 4 ὁρῶμεν] τῶν φιλολόγων  
Ph. γίνεται] τῶν φιλολόγων <σβάλλεσθαι> O.

Fr. 38

μηδέπο[τέ  
τι κ[α]τ[α]β[λ]ητικὸν ὕλω[ε]  
μηδ' ἐ[πι]τ[ε]ταμένω κ[α]  
θόλου τόνωι, \*μηδ' ὄργι-  
5 ζομένους ὑπομιμνή<ι>ε-  
κοντ[ά]ε τε, διότι καὶ αὐτο<ι>  
π[ο]λλάκις ἐπιτιμώμε-  
νοι φε]ρουει, καὶ ἵ[π' α]ὐτῶν  
τοιο]ύτων αἴουσιν νο[υ]-  
10 θετούμ]ενοι. \*προσῆκόν-  
τως δὲ] παρκακαλοῦντα[ε]

5-6 THOMIMNHC|KONT.C TE pap.  
ὑπομιμνή<ι>ε|κοντ[ά]ε τε Ph. ὑπομιμνή<ι>ε|κειν  
πρὸς O. 6 αὐτο<ι> Ph. 8 φε]ρουει Ph. αἴουσιν O.

Fr. 39

μεμνήσθαι δὲ τοῦ ἀ-]  
πρεπὲς εἶναι μὴ τοῖς] κα-  
θη]γουμένοις [τὰ ἑαυτῶν  
οἴ]ον ἐπι<ρ>ρίπτειν καὶ μὴ-  
5 νοις ἐκείνοις ἐπε[χει]ν,  
ὥς οὐδ' ἐπὶ τῆς παρὰσκευ-  
ῆς τῶν ἀγαθῶν, καὶ τοῦ  
τελέως αἰσχροὺς εἶναι,  
τῆς μὲν τοῦ σώματος  
10 θεραπ[ε]ίας ἑαυτοῖς τι συν-  
αντιλαμβάνεσθαι κα[ὶ]  
μὴ τῶν ἰατρῶν ἐν ἅ-  
πασιν <ἔχοντας> χρεῖαν, ἐπὶ δὲ τῆς  
ψ[υ]χ[ῆ]ς μὴ πειράσθαι  
15 [τῆς τοῦ σοφοῦ κουθετήσεως

4 οἴ]ον Ph. ὀ[λ]ον O. 13 <ἔχοντας> Thom  
<ἔχων> O.



Fr. 38: ...never {to say} anything contemptuous at all nor in general in a strained tone, nor reminding {them} when angry, because they themselves often [endure]<sup>69</sup> being reproached and will endure {being admonished} by such men. But by suitably exhorting...

Fr. 39: ...[and to remember that it is improper not] to cast <{so to speak}> {their own affairs} upon the teachers and to present {them} to them only, as {if it were} not for the provision of good things, and that it is completely shameful to help themselves to some treatment of the body although not {[having]} need of doctors in everything, but in the case of the soul not to try [the admonition of the wise man]...

---

<sup>69</sup> O. reads "will endure."

Fr. 40

[χρῆ]

γάρ αὐτῶι δεικνύειν ἀν-  
 υ]ποστόλῳ τὰς διαμαρ-  
 τί]ας καὶ καινῶς εἰπ[εῖ]ν  
 5 ἐ]λαττώσεις. \* εἰ γάρ [ῆ]γη-  
 ε]άμενος ἔνα τοῦτ[ο]ν [δ-  
 δηγὸν ὁρθοῦ καὶ λ[ό]γου  
 καί] < ἔργου >, [δ]ν φ[η]ς μωτῆρ[α] μό-  
 νο]ν, κ[αὶ] ἐπιφωνή[ε]ας τὸ "τοῦ-  
 10 του [γ' ἐ]σπαμένοιο," παρέδω-  
 κεν [ἐαυ]τὸν θεραπεύ[ει]ν,  
 πῶς οὐχὶ μέλλει ταῦτ', ἐν  
 οἷς δέϊται θεραπεύσε-  
 ως, δεῖ]κνύειν αὐτῶι καί] ρουθῆται  
 15 προσδέχεσθαι.]

Fr. 41

ἀλ-

λ' ἀναγκαίως τό τε λαθροι-  
 οπριγεῖν ἀ]φ[ι]λώτατον  
 δῆ]πουθεν· ὃ δὲ μὴ προσ-  
 5 α[ρ]αφέρων φανερός ἐσ-  
 τιν περιστέλλων καὶ ταῦ-  
 τα τῶν φίλων τὸ]ν ἐ]ξο-  
 χῶτα[ον]· καὶ π[λ]εῖον ο[ύ]-  
 δὲν ἔσται κρύπτοντος·  
 10 οὐ γάρ ἐν ἑλᾷθεν. \* ὅν[τω]ς

Fr. 42

τιθένα]ι πρὸ ὁμμάτων τὰ  
 τῶν "εἰ μὴ φιλ[όρ]γυρον ἢ  
 ἐρῶντα [ποεῖ]ς παρκακα-  
 θαρεύσα[ι]" λόγον ἐξελεγ-  
 5 χόντων· ἔ[τι] δὲ τᾶλλα πά-  
 ρακολουθοῦντα καὶ τῶν  
 συνήθων δὲ [π]ολλοὶ μη-  
 νύσουσιν ἐθελονταί πως,  
 αἰδ' ἀνακρίνοντος τοῦ  
 10 καθηγουμένου]ν δ]ιὰ τὴν  
 κηδεμ[ονίαν] καὶ καθό-

Fr. 40: ...for it is necessary to show him his errors forthrightly and speak of his failings publicly. For if he has considered this man to be the one guide of right speech and [action], whom he calls the only savior, and {to whom}, citing the phrase, "with him accompanying {me},"<sup>70</sup> he has given himself over to be treated, then how is he not going to show to him those things in which he needs treatment, and [accept admonishment]?

Fr. 41: ...but to act in secret is necessarily most unfriendly, no doubt. For he who does not report {errors} is clearly covering up these things too from the most outstanding of his friends,<sup>71</sup> and there will be no advantage for the one who hides {things}; for not one thing escaped notice. [Truly]...

Fr. 42: ...<to put [before {his} eyes<sup>72</sup> the] {words} of those who test the argument, "unless you [make] an avaricious man or one who is in love be cleansed..." [and, further], the other things that follow {this}>.<sup>73</sup> And many of the companions will somehow voluntarily disclose {their secrets}, even without the teacher interrogating {them}, because of their concern and, in general, <complete choice as> ...

<sup>70</sup> Homer *Il.* 10.246-47, of Diomedes choosing Odysseus as his companion.

<sup>71</sup> I.e., the wise man.

<sup>72</sup> On visualization in Epicurean therapy, cf. Philodemus *Tr.* cols. I.21-27, III.13, IV.15-16 Ineffli.

<sup>73</sup> I.e., the consequences of such vices.

λο]ν τέλ[ειαν] αἶρ[εσ]ιν ὥς

1-6a suppl. Ph. 12 τέλ[ειαν] αἶρ[εσ]ιν ὥς Ph.

## Fr. 43

{τῶν γὰρ

ἀγαθῶν ἕνεκα μεταποι-  
ήσομεν [τὸν] ὁμ[ιλί]α<ι> γε-  
νησά[μενον] φίλ[ων] τρόπον·

5 εἰ δὲ [ἀγαθ]ῶν, πῶς οὐκὶ καὶ  
τῶν κακῶν; ὥς γὰρ ἕνε-  
κεν εὐφροσύνη[ς] ἐκείνων,

5

οὕτω καὶ τούτων προσήκει  
συνπαθίαι χάριν, δι' ἣν βο-

10 ηθοῦμεθα. \* καὶ γὰρ εἰ μὲν  
ἔς[τι] παρ]ρησι[άσαντα] μελ-  
να ἐπὶ τῶν αὐτῶν, εἰ μη-  
θὲν ἔξε[ις], εἰς[ε] ἀνδ[ρα]  
φίλον·]

1-3 suppl. Ph. 4 ΦΙΛΟ.ΤΡΟΠΙΟΝ pap. φίλ[ων]  
τρόπον Ph. φιλότροπον O. 10b-14 suppl. Ph.

## Fr. 44

προεκκάζουσι·ν,

οὕτως ἐνέχονται τοῖς αἰψο-  
τοῖς, καί[ι] μὴ φιλοῦσι μη-  
δ' εἰδὸς διορθοῦν μηδὲ

5 πείσουσι τοὺς πολὺ κρείτ-  
τους, ἀντὶ τοῦ καθαρεύον-  
τι καὶ στέργοντι καὶ κρείτ-  
τονι καὶ γινώσκοντι θε-

10 ραπεύ[ε]ιν. ἂν τε μετὰ δ[ε]-  
ξι[ῶν], [χ]ωρὶς τοῦ τὰ π[ί]χει-  
ρα κάλλιστα κομίζεσθαι,

## Fr. 45

[με-

τὰ πολλῆς πεπ[ο]ιθῆσεν  
ἄλλους νοουστῆσομεν

5 καὶ οὐδ' καὶ διαπρέψαν-  
τες οἱ καθ[ηγη]τῶν οὕτως  
ἀπότομαι γενηθέντες·

Fr. 43: ... <[for, on account] of {our} good {qualities},<sup>74</sup> we shall {reform the} character of {friends}><sup>75</sup> as it will come to be <by means of {our} conversation>. But if {on account} of [{our} good {qualities}], how not also of {our} bad ones? For, just as it is suitable on account of the good cheer of the former, so too thanks to sympathy for the latter,<sup>76</sup> through which we are helped. <For in fact if it is possible for you, having spoken frankly, to stay in the same {condition}—if you will withhold nothing—[you will] save a man [who is a friend]> ...

Fr. 44: ...they further inflame {them} whenever they are involved with those same men, who do not like {them} nor know how to correct {them} nor will persuade those who are much better, instead of {being involved} with one who is pure and loves {them} and is better and knows how to treat {them}. And if he, with [handshakes], without obtaining the finest wages...

Fr. 45: ...we shall admonish others with great confidence, both now and when those {of us} who have become offshoots of our teachers have become eminent. And the encompassing and most important thing is, we shall obey Epicurus, according to whom we have chosen to live, as even...<sup>77</sup>

---

<sup>74</sup> So O., taking the reference to be to students who admire the traits of their teachers: Glad, *Paul and Philodemus*, 85–87, 109–110, 141–42, understands “the good students,” and that the fragment refers to the teacher’s approach to students of good or bad character.

<sup>75</sup> Following Ph.’s reading. O. reads “one who is attached to {our} character.”

<sup>76</sup> Ph. understands “to endure frank criticism,” to which the following clause then refers.

<sup>77</sup> O. reads  $\pi\alpha\rho\ \rho\eta\sigma\ldots$  at the end of the line.

καὶ τὸ συνέχον καὶ κυρι-  
 ώτ[α]τον, Ἐπικούρωι, κα-  
 θ' ὃν ζῆν ἢ <ι> ρήμεθα, πει-  
 10 θαρχήσομεν, ὥς καὶ παρ-  
 ρης....]

Fr. 46

εἰ τὰ ὑπ[ο]-  
 πτευόμενα π[ε]ρὶ τοῦ c[ο]-  
 φοῦ, καὶ κοινῶς τ[ο]ῦ κ[ε]-  
 θηγουμένου, καθάρσε-  
 5 ὥς δεῖται. πῶς γὰρ μισεῖν  
 τὸν ἀμαρτάνοντα μὴ  
 ἀπογνώ[c]μα μέλλει, γι-  
 νώσκω[ν] αὐτὸν οὐκ ὄν-  
 τα τέλε[ι]ον καὶ μιμη[τ] <ι> [σκων,  
 10 ὅτι πάντες ἀμαρτάνειν εἰώ-  
 θασιν;]

Fr. 47

καὶ  
 διαπ[ρ]άξομεν οὐδὲν ταῖς  
 παρ[ο]ρησίαις, εἴ γ' ὥς βασι[λ]εὺς  
 ἐκελεύο[μεν] εἰ[πεῖν] ἐξ ἀρ[χ]ῆς,  
 5 ἀλλὰ δέος, μ[ὴ] βλάπτωμε[ν]  
 τοιαῦτα λ[α]λοῦντες ἡμᾶς.  
 διὸ στυφέρο[ν] [τ]ᾶ δισταζό-  
 μενα μεταδιδώνα[ι] τὰ  
 ταύτων [πρ]ὸς [παρρη]ῆ[α]ν  
 10 οὕ[τως] διατίθε[ι]τες τ[ὰ] τε 5

1-5 suppl. Ph. 6 λ[α]λοῦντες Ph. λα[λ]εῖ πρὸς O.

Fr. 48

παρρη[σ]ιάζεσθαι δ' ἢ <ι> [ρῆμε-  
 θ' ἀπαθῶς], οὐτ[ε] διὰ φι-  
 λήσεως τοῦ λαλεῖν ὑπὲρ  
 τοῦ πάθου[c], ὥς περ ἔ[ν]υμαι π[οι]-  
 5 οῦσι τῶ[ν] ἐρ[ώ]ντων, ὅτ[αν] κα-  
 ταλέγσ[ιν] τ[ῇ]ν μοῖραν τι-  
 νος ὁμοῖον [τ'] εἰπεῖν ὑποσπά-  
 ρωσι συνδειπνοῦντες. ἀλλ[ὰ]

Fr. 46: ...[if the] things that are suspected concerning the wise man, and the teacher generally, need purification. For how is he going to hate the one who errs, though not desperately, when he knows that he himself is not perfect and rem[inds] {himself} that everyone is accustomed to err?]

Fr. 47: ... <and we [shall accomplish nothing by {exercises of} frank speech, if we, indeed, like kings], kept ordering {them} [to speak from the beginning], but {we have} fear lest [we harm ourselves]> when we <[utter]> such things.<sup>78</sup> Therefore, it is advantageous to share things that are doubted. Setting forth the things relating to [frankness] in this way, then, and [the]...

Fr. 48: ...and we have [chosen] to be frank [dispassionately], and not [through] fondness for speaking in behalf of passion as some men do when in love, when their fellow diners shy away from recounting someone's lot and from saying that kind of thing. Other things are worthy of discussion in respect to {one's} disposition. But if one examines and...

---

<sup>78</sup> O. restores "[he] speak[s] such things [to] us."

δὲ τὰξιό[λ]ογα κατ[ᾱ τῇ]ς δια-  
 10 θέσεως· εἴαν δ' ἐξετάζη<ι> καὶ

Fr. 49

ἐποι]νεῖς-  
 θαι τὸν Ἡρακλείδην, ὅτι τὰς  
 ἐκ τῶ[ν] ἐνφαίν[η]σομένων  
 μέμψεις ἥττο[ν]ς τιθέμε-  
 5 νος τῇ[ς] ὠφελία[ς] αὐτῶν,  
 ἐμήνυνεν Ἐπικούρῳ τὰς  
 ἀμαρτίας· καὶ Πολύκαιρος  
 δὲ τοιοῦτος ἦν, ὅς γη καὶ Ἀ-  
 πολλωνί]δου ῥα<ι> θυμοῦν-  
 10 τ]ο[ς, ἐφοίτ]α πρὸς Ἐπ[ί]κουρον.

Fr. 50

ἀλλ[ὰ  
 καὶ τὴν δυσωπίαν ἡμᾶς πε-  
 ριστήναι· \* διὰ[β]ολόν τε  
 γὰρ ο[ὐ]χ ἡγήσετ[αι] τὸν ἐπι-  
 5 θυμοῦντα τὸν φίλον τυ-  
 χεῖν διορθώσεως, ὅταν  
 μὴ τοιοῦτος ᾖ<ι> τις, ἀλλὰ  
 φιλόφιλον· τὴν γὰρ διαφο-  
 ρὰν ἀκριβῶς ἐπίεταται  
 10 τὴν ἐν τοῦτοις, εἴαν δὲ μὴ  
 μεταδιδῶ<ι> κ[α]κό]φιλον  
 καὶ φιλόκακον [κ]α[τ] τὸ τε

Fr. 51

ἀκ[α]ούσει μᾶλλον, [ἄ-  
 μα καὶ θεωρῶν ἡμᾶς κα[τὰ]  
 ἐαυτῶν γινόμενους κα-  
 τηγόρους, ὅταν [τ]ε διαμα[ρ]-  
 5 τάνωμεν. \* τὸ δὲ τοῦς  
 πλείονας ὑποφείδεσθαι  
 ποιοῦν, μὴ καὶ αὐτοὶ δια-  
 βληθῶσιν, οὐς χρεὶ καθά-  
 πτεσθαι τοῦ φρονούντ[ος]  
 10 κακῶς



Fr. 49: ...that Heraclides is [praised] because, deeming the censures for the things that would be revealed to be less {important} than their benefit, he disclosed to Epicurus his errors. Polyaeus too was such a man, who indeed, when A[polloni]des was remiss, [would go] to Epicurus...

Fr. 50: ...but that we also avoid false modesty.<sup>79</sup> For he will not consider a slanderer one who desires that his friend obtain correction, when he is not such {i.e., a slanderer}, but rather one who is a friend to his friend. For he understands exactly the difference between these, and if he does not give away<sup>80</sup> a bad friend and a friend of the bad, and of the...

Fr. 51: ...he {the teacher} will rather listen, at the same time as he observes us becoming accusers even of ourselves, whenever we err. That which makes most people, who must upbraid the one who is thinking badly, be sparing, lest they themselves be slandered...

---

<sup>79</sup> Cf. Plutarch *De vit. pudor.* 528C-536E.

<sup>80</sup> I.e., report such people to the teacher.

Fr. 52

μ[ᾱ]λλον, ἀλλὰ [μὴ τὴν ἴσ]ην  
 μετρούντες, ἵνα θ[ῆ]ριωθ[ῶ]-  
 μεν πρὸς αὐτοὺς (οὐ γὰρ  
 πε[ρὶ] φι[λ]ίους οὐδὲ περὶ ν[ε]-  
 5 ὠτέρους γίνεται ταυ-  
 τὰ), \* μηδὲ τοῖς καθηγη-  
 ταῖς προστραχάζοντες,  
 ἵνα δ[ο]κῶμεν αὐτοῖς εὐ-  
 νοεῖν, ὅς τις εἴρηκεν κα-  
 10 τ' αὐτῶν ἢ πε[πο]θήκεν ἀπα[γ]-  
 γελλόντες, καὶ ταῦτα κα-  
 τὰ ε[ν]νήθων, μηδὲ κατ[α]

Fr. 53

εἰ

ἄρα κατὰ τρόπ[ον] συλλογι-  
 ζόμεθα. \* εἰ καὶ πρὸς τοὺς  
συνκατασκευαζομένους  
 5 τὰ ἑαυτῶν καὶ τὰ ἀλλή-  
λων προσίσονται, πρὸς  
 τοῖνυν τοὺς συνκατασκευ-  
 αζομένους λέγειν τὰς  
 ἰδίας ἀγνοίας εὐλαβῶς  
 10 ἡκτέον. ἔμοι γὰρ οὗτ' ὠ-  
 φελήσουσι βάθους ἐστε-  
 ρημένοι εὐ[ν]έσεως τάχα

Fr. 54

καὶ στορ-

γὴν πρὸς ἡμᾶς τήνδ', οἷος  
 ἰδεῖν βίαν οὐ προσφερο-  
 μένους. \* ἐνίοτε γὰρ σῶ-  
 5 τοι μᾶλλον ὠφελού[σι]  
 τῶν ἐν τῷ λόγῳ<ι> ρυθμι-  
 κῶν, καὶ θέττον ἂν δι' αἰρ-  
 ραγείησαν ἢ τι προσ[θεῖ]ναι  
 τῶν οὐ δεόντων ἐκ [πο]-  
 10 λυχερο[ῦ]ς ὁμοιώ[σεως] καὶ  
 περὶ τῶν συνή[θων]

3 EIAN pap. βίαν O. app. crit.

Fr. 52: ...more, but [not] measuring out [an equal {portion}], so that we are bestial toward them (for these things are not done concerning friendly people or those who are too young), nor running up to the teachers so that we may seem to bear them goodwill by reporting what he {a student} has said or done against them, and {doing} these things against their companions, nor against...

Fr. 53: ...if, then, we infer properly. *Whether they will declare things of their own and of one another to their fellow-students.* One must, then, be cautious in speaking of one's own ignorance to fellow-students. For some, who are bereft of depth of understanding, will neither benefit perhaps...

Fr. 54: ...and not applying to us this love, which is of such a kind that one may see its [force]. For sometimes they will no more benefit {others} than experts on rhythms in a speech, and they would sooner burst than add something that is not wanting from a graceful simile. [And] about their companions...

Fr. 55

- κα[ῖ] δι-  
 ὄναι παρρησία τὰ πε-  
 ρὶ αὐτοὺς ἐπὶ τῶν κατὰ-  
 σκευαζομένων, τίθε-  
 5 σθ[α] παρ' Ἐπικούρω καὶ χά-  
 ριν διορθώσεως. \* οὐ μὴν  
 ἄλλ' εἴ τω <ι> φίλον, λεγέσθω[ι].  
 "διὰ τί τῶν μὲν ἐξ ἁφρο-  
 σήνης ἀμαρτημάτων  
 10 χάριν διορθώσεως ὁ  
 παντὸς ἀγνεύων [οὐδ' ἂν]  
 οὐδ' ἐν ᾧ προσενέγκ[αιτο];"

Fr. 56

- εἰ ἡμῖν δοκεῖ διαπεσεῖ-]  
σθαι κατὰ] τὴν [τελειότητα  
τοῦ] λογισμοῦ [προειλημμένοις.  
 5 ν[ῦ]ν οὐχ ἡμ[ῖν] δοκεῖ δια-  
 πεσεῖσθαι προειλημμέ-  
 νο[ι]ς τε κατὰ λογισμοῦ τε-  
 λειότητα καὶ φρονήσε-  
 ως. \* καθὼδ' δὲ καὶ τὸ μὴ  
 τυχεῖν τοῦ τέλους καὶ τὸ  
 10 παρελθεῖν [ἐκ] τῶν οὐ δυ-  
 ναμένων διὰ παντὸς  
 ἀνθρώπῳ φ[υ]λάχθῃναι,  
 διαπεσεῖσθαι καὶ ἐν παρ-  
 ρησίᾳ οὐκ ἀδύνατον.]

Fr. 57

- [κἄν μὴ  
 κατελήφῃ ἐρ[ῶν]τας  
 ἢ κατασχ[έ]τους κακίας  
 τισίν, ἀλλὰ σημειωσί-  
 5 μερον. εὐλόγιστα δὲ στο-  
 χαστά μὴ διὰ παντ <δς> ἀ-  
 ποβαίνειν οἷα κατηλπίς-  
 ῃ, κἄν ἄκρως ἐκ τῶν [ε]ικό-  
 των συντίθηται τὰ τῆς  
 10 εὐλογίας[ς, δεῖ γ]ε κἄν θέσ[ει]

Fr. 55: ...and they [present] for frank criticism what concerns themselves in the presence of the students, to be put before Epicurus and for the sake of correction. Nevertheless, if it is pleasing to someone, let it be said: "Why is it that the purifier of everyone {i.e., Epicurus}, for the sake of correction of the errors arising from foolishness, would not present even one..."<sup>81</sup>

Fr. 56: *[Whether it seems to us that one will slip up in accord with] the [perfection] of reason [by means of what is preconceived].*<sup>82</sup> Now, it does not seem to us that we will slip up, having been outstripped in accord with the perfection of reason and prudence. But in respect both to not attaining perfection<sup>83</sup> and to passing [from] things that can not be permanently defended<sup>84</sup> by a human being,<sup>85</sup> one will slip and [it is not impossible] both in [frank criticism]...

Fr. 57: ...[even if] {it is the case that} he has [not] caught them in love or possessed by some vices, but has inferred {it} from signs. But that reasonable conjectures do not always turn out as expected, even if one concludes strictly from what is likely things {that come} of reasonable argument, {one must, at least,} agree, even if by hypothesis, because reason induces {one} to treat fully and...

<sup>81</sup> Sc., perhaps, "of his own errors as an example."

<sup>82</sup> For *προελημμένα*, cf. the role of "preconception" or *προλήψεις* in Epicurean epistemology.

<sup>83</sup> Or "not attaining one's end."

<sup>84</sup> Or, restoring *τι* in place of O.'s suggestion *ἐκ*, "and to something eluding {us from} the things that can not be in every case guarded."

<sup>85</sup> I.e., ideas not grounded in *προλήψεις*.

ὁμολογήσαι, διότι λόγος  
αἰρεῖ κατενχειρεῖν \* καὶ

Fr. 58

[ὅ-  
θεν ὡ[ς] ὀργί[ζε]ται δι' αὐ-  
τὸ τ[ὸ] αἰτ[η]ῖσθαι πρὸς τινων  
ὀργισθῆναι, καὶ παρρησι-  
5 αἰεῖσθαι δι[ὲ]ν τὸ πῶσαι παρρη-  
σιάζεσθαι πρὸς αὐτοῖς, οὐ-  
κ ὅλη < γ > αἰεὶ δὲ κατὰ μεικτὸν  
τρόπον διαπτ[ύ]σας γε-  
νομέ[ν]ης. \* ἐπιστήσει  
10 δ' ἄν τις, εἰ δυναμένου βελ-  
τίονο[ς] μειωθῆ[ν]αι διὰ [μικ-  
ροτέτητι χρόνου, φοβού-  
μενο[ς] μ]ή τι μέγα συμβῇ < ι >

Fr. 59

ἔστι δ' ὅτε καὶ φιλος[ο]-  
φίαις ἀποστήσεται, τίχαι  
δὲ που καὶ μισήσει τῶν  
σοφῶν, ἐνίοτε δ' ὑπαίσει[ι]  
5 μὲν, ο[ὗ]δὲν δ' ὠφεληθήσε-  
ται, διαλαβόντος ὠφελη-  
θήσεσθαι. \* καὶ ταῦτα συν-  
πυκεῖται, φημί, διὰ πολ-  
λὰς α[λλ]οτρίας· ἢ γὰρ ἀσθενε[ί]ας  
10 ὄντες ἢ γενόμενοι [δ'] ἀ-  
ε[ρ]αλθέας ὑπὸ τῆς παρρησίας

Fr. 60

καὶ κατηξίωσ[άν]τινες  
παρρησιάζεσθαι πρὸς  
τοὺς τρωβίτους, εἰκῇ] δὲ,  
τῆς πικρᾶς παρρησίας] ὁ-  
5 μοιότητά πρὸς τὴν [λοι]δο-  
ρίαν ἐχούσης, ὡς λοιδοροῦ-  
μενοι καὶ ἀπὸ δυσνοίας·  
πολλοὺς δὲ καὶ γόητες ἄν-  
θρωποι μετὰ τὴν ἀνάστα-  
10 σιν ἐγλαβόντες ἀποδία-

Fr. 58: ...hence, just as he is angry because of the very [accusation] on the part of some people that he was angry, he also speaks frankly because they made him speak frankly toward them, a failure occurring not infrequently in a mixed way. One might understand if, given that a better person can deteriorate over a long stretch of time, {and} fearing lest something serious happen...

Fr. 59: ...but there are times when he will shun even philosophy, and perhaps will even hate the wise man, and sometimes he will submit, but will not be benefitted, although he {the teacher} has supposed that he will be benefitted. And these things will occur, I say, for many reasons. For since they are either weak<sup>86</sup> or have become incurable because of frankness...

Fr. 60: ...and [some] have judged it right to speak frankly [to] such people, but [moderately],<sup>87</sup> given that sharp frankness bears a similarity to insult, as if insulting indeed out of ill will. Men who are charlatans, too, divert many, seizing them after some stress and enchanting them with their subtle kindnesses.

---

<sup>86</sup> Or "sick" (Glad).

<sup>87</sup> O, supplies "others."

στρέφουσι ποικίλους φιλο-  
φροσύνας κατ[ε]πάσαι[ν]τες.

3 εἰρή|ι δέ Ph. ἄλλο|ι δέ O.

Fr. 61

ἐλύ[π]ησα

τὸν νοθετούμενον ἄ-  
γνώστως τοῖς πέλαις διὰ  
π[ᾶ]ν καὶ μὴδ' ἂν ἰλαρῶς εὐ-  
5 θύς ἔνεκα τῆς φάσεως ὁδυ-  
νάσθαι. \* ἐνίοτε δ' ἄνα-  
πλασθὲν εὐτύχημα, πολ-  
λάκις δὲ καὶ φανερόν [ἐ]λ-  
λας γενόμενον, ἔλα-  
10 θ[ε]ν καθ' ἡγούμενον, \* εἰ  
μὴ [τ]ι οὐκ ἀπρόσωπον δι-  
αλήσεται συνπαροληφθὲν

4-5 ἐν|ίοτε Gi. 82

Fr. 62

ἐπιτιμώ]μενος

ἢ φόβ[ου] ἢ χλευάζειν  
ἢ τι πάσχειν τῶν τοι[ο]ύ-  
των. [φά]ναι δὲ κ[αί] μὴ τὸ ὁ-  
5 κείν ἄλ[γυ]σ[α]ν δι' αὐτῶν ὥς-  
περ εὐκαταφρονήτων δι-  
ορθοῦσθαι. εἰ μὴ καὶ τὸ παρ-  
ρησιάζεσθαι ποτε τὸν εο-  
φόν, οὐδ[ὲ]ν αὐτῶν ἡμερ-  
10 τηκότων, παραλογιστί-  
ται καὶ παρρησιάζεσθαι ὥς  
ἀτ[ό]π[ως] διὰ πολλὰς αἰτίας  
προσφέρονται.



Fr. 61: ...he {the teacher} hurt the one who was being admonished {wholly} unbeknownst<sup>88</sup> to those nearby,<sup>89</sup> and {they said?} that, {admonished} cheerfully, he would not even have been pained straightaway on account of the statement. Sometimes when well-being has been restored,<sup>90</sup> and often even when it has become clear to others, it has escaped the notice of a teacher. If something not impersonal that has been brought in will not escape notice...

Fr. 62: ...that {the one being reproached} {thinks that they} envy or scorn {him} or are experiencing some such thing; and that {he} says that it is more painful even to seem to be corrected by them, as they are contemptible, except for the fact that even the wise man has at times spoken frankly when they have not erred, because he has reasoned falsely and perhaps [applies] frankness [wrongly for many] reasons.

---

<sup>88</sup> LSI s.v. ἀγνῶστος, "inconsiderately"; Vooijs and Krevelen s.v., "imprudent"; but these renderings fail to account for the dative τοῖς πέλοις.

<sup>89</sup> I.e., his fellow-students; see Gigante, *Ricerche filodemeae*, 82.

<sup>90</sup> Gigante renders "feigned" (ibid.).

Fr. 63

[οὐ-

- χ ἡμαρτηκῶς [εὐρεθῆσεται,  
 παραπλήσιον γάρ ἐστιν ὥς-  
 περ εἴ τις ἰατρὸς ὑπολαβὼν  
 5 διὰ σημείων εὐλόγων  
 προσδεῖσθαι τούτον τινα  
 κενώματος, εἴτα διαπε-  
 εῶν ἐν τῇ σημειώσει, μη-  
 δεποτε πάλι κενῶσαι τοῦ-  
 10 τον ἄλλη <ι> νόσω συνέχόμε-  
 νοι. \* ὥστε νο[ῶ]ν καὶ δι' αὐ-  
 τὸ τοῦτο πάλι π[άρ]μησιάζε-  
 ται}.

Fr. 64

- καὶ μηδὲν π[ερά]κα]ς πάλι χρή-  
 εῖται πρὸς [τ]ὸν α[ὐ]τόν. \* εἰ δ' ἡ-  
 μαρτηκῶς οὐχ ὑπήκουσε  
 τῆς παρρησίας, πάλι παρρη-  
 5 αῖσεται. \* καὶ γὰρ ἰατρὸς ἐ-  
 π[ί] τῆς αὐτῆς νόσου διὰ κλυ-  
 τή[θ]ους οὐδὲν περιέλαχε. πάλ[ι]  
 κε]νῶι. \* καὶ διὰ τοῦτο πάλ[ι]  
 π[α]ρρησιάζεται, διότι πρό-  
 10 τερον οὐδὲν ἤνυσε, καὶ  
 πάλι ποιεῖ τοῦτο καὶ πάλ-  
 λιν, ἔν' εἰ μὴ νῦν ἀλλὰ νῦν  
 τελεσφόρησται. }

Fr. 65

[εἰ δὲ

- παρρησίαι χρήσεται π[άλ]λιν,  
 φανε[ῖται] οὕτως ἐφικέσθαι.  
 πολλὰκι δ' ἀντιστρόφως,  
 5 ποτὲ δὲ καὶ ποήσας, ἢ ἐξ-  
 ἦς πρότερον ἢ δευτέρ[α],  
 τάχα δ' ἢ τρίτη τελεσφόρη-  
 σει. \* καὶ τότε, τοῦ πάθους  
 ἀκμάζοντος, ἀπειθήσας,  
 10 νῦν, ἀνέντος, μετακληθή-  
 σεται καὶ διὰ τοῦτ' ἀπειθή-

Fr. 63: ...[he will be discovered not] to have erred. For it is like when a doctor assumes because of reasonable signs that a certain man is in need of a purge, and then, having made a mistake in the interpretation of the signs, never again purges this man when he is afflicted by another disease. Thus, [judging] by this very thing {i.e., the analogy}, he will again [speak frankly].

Fr. 64: ...and [having accomplished] nothing he will again employ {frankness} toward the same man. If, although he has erred, he {the student} did not heed the frank criticism, he {the teacher} will criticize frankly again. For although a doctor in the case of the same disease had accomplished nothing through a clyster, he would again purge {the patient}. And for this reason he will again criticize frankly, because before he accomplished nothing, and he will do this again and again, so that if not this time then another time...<sup>91</sup>

Fr. 65: ...[if] he will employ [frankness again], he will be seen to succeed thus. And often conversely, at times even when he has done it, either the second one in turn, or perhaps the third {application of frankness} will first succeed.<sup>92</sup> And though he disobeyed then, when the passion was at its height, now, when it has relaxed, he will be called back; also having disobeyed for this reason, {namely,} that he attacks since he pretended that the opposite things [would escape notice], [he will now be called back].

<sup>91</sup> O. suggests the supplement "he will succeed," or the like.

<sup>92</sup> Ph.'s suggestion may be translated "though the earlier does not, the second and third will succeed"; G.'s "at times even when he has done it either earlier, beginning on the same (day), or on the second (day), he will in fact, perhaps, succeed on the third (day)."

αις, ὅτι προσβάλλει δι[α]λή-  
 ε[σ]θαι τὰνα[ν]τ[ί]α ψ[έ]υσθεις,  
 νῦν μετακληθήσεται.]

5-6 παρρησία μ[ὴ] | τῆς πρότερον (sc. παρρησίας) Ph.

5-7 πολεῖς ἢ ἐξ [αὐ] | τῆς πρότερον ἢ  
 δευτέρ[αι], | τάχα δὲ τρίτῃ <1> G. 104

Fr. 66

[καὶ

πρότερον ἀπειθήσας, ὡς ἄλλο-]  
 τριὰν ὑπερ[ο]ρῶν ἐπι-  
 φοράν, ὑστερ[ο]ν δ' [ἀπαγο]ρεύ-  
 5 σας, πειθαρχῇται τῇ[ι] νο]υθε-  
 τείᾳ. \* καὶ [τ]ότε συν[ε]χόμε-  
 νας τοῖς ἐκχαυνο[ύ]σι πά-  
 θεσιν ἢ κοινῶς ἀντικροῖ-  
 ουσιν, εἴται κουφισθεῖς, ὑπα-  
 10 κούσεται. \* καὶ τότε τυχῶν  
 τῶν διαστρεφόντων, νῦν  
 οὐ τεύξετα[ι]. καὶ πρότερον  
 ἀν[τ]ιδόκε[ύ]ων. κα[ὶ] το[ύ]-  
 τὰ πλανώ[δ]ως οὐ πεπῶη-  
 15 κεν, ὑστερο[ν] φωραθείς κα[ὶ]  
 εὐφρονῶν ποιήσει.]

3-4 ὑπερ[ο]ρῶν ἐπι]φοράν G. 79-80 ὑπερ[β]άλλων  
 συμ[ι]φοράν O.

Fr. 67

ἅμα [καὶ] τὴν συννοῖδ[η]σι[ν]  
 ἐπιταθρομένην οὕτω[ς],  
 τὴν γ' ἐκ τῶν ἑλλων καὶ  
 αὐτῶν τῇ προσκαρτερῇ-  
 5 ρει συνειδησάντων, ἐλατ-  
 τωθρομένην δ', ἐὰν τα-  
 χέως ἀποτρέπ[η]ται τῆς  
 τοῦ διαπίπτοντος βοη-  
 θείας. \* εἰ καὶ πρὸς τοὺς μὴ  
 10 φέροντας παρρησίαν π[α]ρ-  
ρησι]άσεται, καὶ πρὸς τὸν  
ὀργίλον.]

Fr. 66: ...[and although he disobeyed earlier, disdaining the reproach<sup>93</sup> as foreign {to himself}], later he will [give up] and obey the admonition. Then, he was afflicted with passions that puff one up or generally hinder one, but afterwards, when he has been relieved, he will pay heed. Then, he encountered {passions} that distort {one}, but now he will not encounter them. Earlier, he was on the look-out,<sup>94</sup> and in wandering about<sup>95</sup> he has not done this; later, when he has been detected, he will indeed [do it cheerfully].

Fr. 67: ...when they have recognized at the same time that the swelling will be intensified to this extent, and {have recognized} the {swelling} deriving from other {passions}, and by their persistence, but that it will be reduced, if he quickly turns away from assisting the one who is slipping up. *Whether he will also speak frankly to those who do not endure frank criticism, and to one who is [irascible]...*

---

<sup>93</sup> O.'s supplements may be translated: "surmounting the mishap."

<sup>94</sup> ἀντὶ τῆς ὁμοίας ὁψων. The verb is unattested elsewhere. The meaning "oppose one opinion to another" is proposed by Gigante, *Ricerche filodemee*, 79-80; and Vooijs and Krevelen.

<sup>95</sup> Gigante, *Ricerche filodemee*, 80, "in an erroneous way."

Fr. 68

ποικίλης τε φιλο[τεχνί-  
 ας οὔσης, οἷαν ἐπεσημη-  
 νάμεθα, καὶ τῆς κεραι-  
 νυμένης δοσιλάει τοῖς ἐ-  
 5 παύνοις καὶ προτρεπομέ-  
 νης τάκολουθα τοῖς ἀ-  
 γαθοῖς πράττειν, οἷς ἔχουσι,  
 πῶς οὐκ ἂν τῶν τοιού-  
 των ποιοῖτο τὰς ὑπομνή-  
 10 σεις; καὶ κατὰ τὰς δ[ι]δομέ-  
 ναις δὲ [τῆς] πρὸς παρρησί[αν]  
 ἀφορμᾶς

Fr. 69

πρὸς τοὺς ὅσον ἐ-  
 πὶ τοῖς εὐλόγοις προσδο-  
 κωμένους οὐ[χ] ἵστασθαι  
 5 εἶσθαι, μιμούμενός τε  
 τοὺς καὶ τὸν εὐλόγως  
 νομιζόμενον οὐκ ἀπαλ-  
 λαγήσκειν τοῦ νοσήμα-  
 τος θεραπεύαντας ἰατρούς,  
 καὶ κ[α]θ' ἑα[ρ] καὶ π[ρ]οτρέ-  
 10 πεται τοὺς εὐλόγως

Fr. 70

ὁρῶμεν αὐτοὺς ἕνεκα τῶν  
 ἔξω πολλῶς (εἰς τὰ ἀν-  
 η]κεστὰ προβάν[τα, εἰ ἐπέρ-  
 χεται τι καὶ μέχρις ἀρτίως  
 5 εἰς τοὺς φίλους καὶ μάλι-  
 στα τοὺς καθηγουμένους.  
πῶς χρήσεται τοῖς διὰ  
τὴν παρρησίαν ὁργίλως  
πρὸς αὐτὸν δεχηκόσιν;  
 10 ἐπεὶ δ' ἐνίοις συμβαίνει,  
 πα[ρ]ρησιαστικῶν τοῦ  
 α[ρ]χ[ι]τοῦ, [δι]ατίθεσθαι πρὸς  
 αὐτὸν ὁργίλως, εἴαν μ[ε]ν  
 ἔνμονον ἔχωσι τὴν [πα]ρ-

Fr. 68: ...since the artistry is subtle,<sup>96</sup> being such as we have indicated, and that which is combined with plentiful praises also exhorting {them} to do things that are consequent upon the good {qualities} that they possess, how would he not make mention of such things? And in accord with the given [capacities] for frank criticism...

Fr. 69: ...toward those who are expected not to halt<sup>97</sup> insofar as depends on reasonable {arguments},<sup>98</sup> imitating doctors who treat also one who is reasonably believed that he is not going to recover from his disease, and just as he also exhorts those who reasonably...

Fr. 70: ...<[we see them for the sake of] external things often proceeding [toward what is in]curable>, [if] something, even until recently, [goes against] the friends and especially the teachers. *How will he handle those who have become angry toward him because of his frank criticism?* Since it happens that some, when the wise man has spoken frankly, are angrily disposed toward him, if they have continual [frank criticism]...

---

<sup>96</sup> For the contrast between this "subtle" or multi-faceted (*ποικιλής*) form of frankness and the "simple" or severe form which uses only blame, cf. frs. 7, 10, 58.7-8, 60.3-10; Plutarch *Quomodo adulator* 73C-74C; and see n. 26 above.

<sup>97</sup> Sc. in their error.

<sup>98</sup> On the psychagogic enterprise as one which proceeds on the basis of probable inferences, cf. frs. 1.5-9, 56, 57, 63.3-5; and see n. 5 above.

15 ρησίαν]

1-3a suppl. Ph.

Fr. 71

ἐκ παρ]αλλήλου θεω-  
 ρήσας ὅτ[ι κα]τακευαζό-  
 μένος τ' ἀπαισχυνθείη,  
 μετρίως τε τὸ συναντή-  
 5 σαι οἴσκει καὶ οὐχ ὥς ἀγέ-  
 νητον. προειδώς τε πολ-  
 λούς εἰκός ἀπαυχενίζειν  
 τῶν νέων καὶ τοῖς ἄλλοις,  
 οἷς περι[λύ]πως ὁ[ρ]γισ-  
 10 μένους [δη]λοῖσι. [βοηθοῖς  
 χ[ρήσε]σθ[οι] προαναπαυό-  
 μ[ερό]ς [τε] πρὸς ἀδεῶς [ἀντέχοντα]

1 ἐκ παρ]αλλήλου suppl. Ph. 9-12 suppl. Ph.

Fr. 72

(διὸ  
 καὶ Ἐπίκουρος πρὸς Ἰδο-  
 μένῃ γράφει μέχρι τοῦ-  
 του [ἦν εὐ[χ]εσθαι] \* καὶ  
 5 παραιδεῖξει πόσοι κακῶς  
 ἀ[π]ώλυντο παντὸς στέρ-  
 μενοι διὰ τὴν τοιαύτην  
 διάθεσιν τοῦ μετὰ παρρη-  
 σίας[ς] ὁμιλή[σαι]ται] καὶ πάν-  
 10 τ]α δ' ὅσα προσ[εγγεγώ]ντες  
 με]τ[ά]γομεν, [κατ]α[φή]σει

8 τοῦ Ph. τῷ O. 11 suppl. Ph.

Fr. 73

[νοθε-  
 τεῖν, ἐπειδὴ [προσηκόν]τω[ς] δια-  
 τίθεται, καθάπερ ὁ Ἐπίκου-  
 ρος ἐπ[ι]φο[ράς] τ[ι]ν[ας] πρὸς  
 5 Ἀπο[λλ]ωνίῳ ἐπὶ ὅσῃς,  
 ὥστε καὶ το[υ]τ' ἁ[π]λ[ο]-  
 ῶμε[ρος, ἐ]άν [γ' ἄλη]θινός



Fr. 71: ...analogously, having observed that he was ashamed when he was being instructed, he {the teacher} will endure what confronts {him}<sup>99</sup> moderately and not as something groundless. And knowing beforehand that it is likely that many of the young ones will rear their necks {against the yoke}<sup>100</sup> and <[will employ]> others, <to whom they [reveal] that they are painfully [angered], as [helpers], he, relying, before those who resist fearlessly, {on}>...

Fr. 72: ...(therefore even Epicurus writes to Idomeneus<sup>101</sup> that he prays to live up to this point). And he will point out how many came to ruin badly, bereft of everything because of such a disposition to converse with frankness {with certain people}, and <[he will assent]> to all that we, having applied, <[transfer]>...

Fr. 73: ...to [admonish] {him}, since he is [suitably] disposed, just as Epicurus made certain reproaches against Apollonides, in such a way that, even in accusing him of these things, <provided he was [truth]ful, he [persuaded others] to acknowledge {them} as their own,<sup>102</sup> and many things, even if, being great men, they impugned<sup>103</sup> as having suffered {them} undeservedly and, [citing a rather Cynic-like rejoinder]><sup>104</sup>...

---

<sup>99</sup> Or "the incident."

<sup>100</sup> For the metaphor, see Gigante, "Motivi paidutici," 39-41.

<sup>101</sup> This letter is not extant. For Epicurus' correspondence with Idomeneus, see G. Arrighetti, *Epicurus: Opere* (2d ed.; Turin: Einaudi, 1973) 427-32.

<sup>102</sup> Or "provided he is [truth]ful, he [persuades], and [others] acknowledge {them} as their own."

<sup>103</sup> Or "impugn besides."

<sup>104</sup> The subject of "citing" is still the "great men"; "many things" is the object of some lost verb in the singular, the subject of which was Epicurus (or perhaps the teacher).

ἤμ, π[εῖθειν ἄλλους] δ' οἰκει-  
 ὤσαι \* πολλά [τε, καὶ]ν ὄν-  
 10 τες μεγάλοι προσ[επέ]λθω-  
 αι[ν, ὥ]σπερ ἀν[α]ξιόπαθῆ-  
 σαντες καὶ [ἀπάντησιν κυ-  
 νι[κω]τέρων ἐπ[ι]φωροῦν-  
 τες]

7-14 ἐάν κτλ. suppl. Ph.

Fr. 74

ἠρεῖχeto [ε]μ[νό]τα-  
 τ' εἰς θυμουμένους π[ρ]ο[α]β-  
 α παρέ[χ]ων, εἰ τοῖς ἔμοις  
 ἐπαυόμενος· ὕστερο[ν]  
 5 δ' εἰ φιλόφρων ἐστὶν πρὸς  
 ἡμᾶς, εἰ κατὰ τὴν εὐνοί-  
αν ἐπιτεταμένος, εἰ 5  
τῶν ἐνκαλουμένων  
ἀπηντληκῶς [τ]ι, καὶ  
 10 μήτε δὲ ἀ[παι]τα τε[λ]ει[οῦ]-  
μενος, εἰ καὶ πρὸς ἡμᾶς  
καὶ πρὸς [ἐτέρους] εὐχα-  
ριστήεις; 10

1-3 ἠρεῖχeto - εἰ suppl. Ph.

Fr. 75

γίν[ε]-  
 σθαι τὰς [ε]πιτιμ[ή]σεις, ἀ[λ]-  
 λ' οὐδὲ τὰς ὑπὸ τῶν καθ[η]-  
 γουμένων, οἱ δὲ εὐεχ[ο]-  
 5 λάζοντες οἶδαι τῶ[ι] πλη-  
 θος ὧν ἔχομεν ἀγαθῶν  
 καὶ παρέχουσιν αὐτοῖς  
 κάκε[ῖ]νοι διορθοῦσθαι  
 ταπ[εῖ]ν[ω]ς οὐδ' ἐπὶ τού-  
 10 των ἢ παρρησία γίνεται

9 ταπ[εῖ]ν[ω]ς Ph. ταύτ', ἀλλ[λ'] O.

Fr. 74: ...<he {the student} tolerated it most [solemnly], exhibiting [mildness] toward those who were maddened, if> he was lifted up by accolades. Later: *whether he is well-disposed toward us; whether he is intense in his goodwill; whether he has jettisoned some of the things charged against him, and even if not perfected in everything, whether toward us and toward [others] [he will be] thankful*<sup>105</sup>...

Fr. 75: ...that the reproaches occur, but not those {administered} by the teachers. Their fellow-students know the multitude of good things that we have and they too present themselves for correction <[humbly]><sup>106</sup> not in the case of these does frank criticism occur...

---

<sup>105</sup> The italicized series of clauses are apparently topic headings. However, Ph. col. 685 takes them as the protasis of a conditional sentence.

<sup>106</sup> O.'s reading, which is difficult to construe, means "this {is so}, but."

Fr. 76

[εἰ

μήτε πάντα [προὔειν ἐκεί-  
ν[ο]ι προσηκ[όντως μ]ή[τε]  
τεύξετα[ι] νο[υθετήσεως]

- 5 τὰ ταυῦτα [κ]αὶ τοῖς κ[αθη-  
γούμενοις ἀν[άπτ]ου[σιν],  
αἷς ἐκθήσουσιν οἱ κειτασ[κεν]-  
αζόμενοι[ς] μετὰ παρη[σί]-  
ας τὰ ἐαυτῶν ἀμαρτή[μα]-  
10 τὰ καὶ [ἄλλω]ν δ' ὑπο[θή]-  
σονται, "ἐπα[νέ]λθετε" λέ-  
γοντες].

5

1-5 εἰ - ταυῦτα suppl. Ph. 7-8 ΕΧΘΕΟΤΕΙΝ ΟΙ  
ΚΑΤΑ... [ΑΖΟΜΕΝΟΙΣ] pap. ἐκθήσουσιν αἱ  
κατασ[κεν] | ἀζόμενοι[ς] G. 102 n. 235 11-  
12 "ἐπα[νέ]λθετε" λέ[ε] | [γοντες] suppl. Ph.

Fr. 77 N

[μηδὲν

ἐ[μφο]νίζειν [ἐνί]στε τῶν  
μὲν [ἀσυν]μβλήτ[ω]ν τ[ὸ] δ[ὲ] πᾶν-  
τως δεινὸν ὃν [ἦ] κεκα[κ]ε-  
5 σμέρον πολλ[άκι]ς ἡευχί-  
αις αἰταῖς καὶ τ[ῶ]ι μηδ[ὲ]ν  
ποιε[ῖ]ν τῶν δει[ν]ῶς τῶ[ι] με-  
γέθει [ἐχόντων] κατορθοῦν.

1-8 suppl. Ph. 3 [ἀσυν]μβλήτ[ω]ν G. 101  
[εα]ν[τα]βλητ[ῶ]ν Ph.

Fr. 77 (=78 N)

ἔτι τῶν ἐν τις[ι]

τόποις ἐπιδεικνυ[μένων] π[ρὸ]  
ὁ[μ]ιάτων, \* παρὰ δὲ τῶν σωζόν-  
των οὐδενὶ τὸ ἴσον <πρ>οσα-  
5 ναθετόν ἀμάρτημ' ἢ τοῦ-  
τό γε τῶν διὰ νοθετήσε-  
ω[ς] ἀπ[ο]θ[έ]σεω[ς] τε ἀκεστι-  
κ[ῶ]ν, οὐ τῶ[ν] τὸ μέγεθος  
φ[ευκ]τῶν, ἀλλ' ἡλικιώ[ταις]

Fr. 76: ... <[if those men] neither [do] all things suitably nor will such things {as they do} meet with [admonition]>... and [they ascribe] to their teachers, to whom {i.e., their teachers} those who are being instructed will set forth<sup>107</sup> their own errors with frankness, and will [propose for consideration] those of [others] as well, <saying, "Return.">

Fr. 77 N: ... <[sometimes to report none] of the [incomparable]<sup>108</sup> things, but it being in [every] way terrible [either] that one who has been blamed often [succeeds],<sup>109</sup> by these very silences and by doing none of those things that [are] terrible in magnitude><sup>110</sup>...

Fr. 77: (=78 N): ...some of the things that in certain places are exhibited before their eyes. But to no one {of the students} is an equal error to be ascribed by those who are saving<sup>111</sup> {them}, or at all events one of those that are <healable> through admonishment <and [setting right],<sup>112</sup> not of those to be [avoided] for their magnitude, but rather remit it in regard to peers [and] acquaintances>.<sup>113</sup>

<sup>107</sup> In support of his emendation, Gigante, *Ricerche filodemeae*, 102 n. 235, notes that in Philodemus  $\kappa$  is frequently aspirated before  $\theta$  in the case of  $\epsilon\kappa\theta\eta\mu\iota$  and its cognates; cf. W. Crönert, *Memoria Graeca Herculanensi* (Leipzig: Teubner, 1903) 56.

<sup>108</sup> Ph. reads "contemptible" (?).

<sup>109</sup> Or "but [to correct] that which is in [every] way terrible [or] has been blamed often."

<sup>110</sup> The sense of lines 3-8 is difficult. Ph. col. 685 calls lines 3-4 "very corrupt"; Gigante, *Ricerche filodemeae*, 101 n. 228, notes that Ph.'s reconstruction of lines 3-8 neither consistently respects the surviving traces in the disegni nor produces an entirely coherent text.

<sup>111</sup> O. has "the living."

<sup>112</sup> Literally, "bone-setting."

<sup>113</sup> Or "to peers [and] acquaintances."

10 καὶ] γνω[ρ]ίμοις τό γ' ἔφασε.

3-4 σωζόν|των fortasse Ph. ζών|των O.

7-10 ἀπ[ο]θ[έ]σεω]ς κτλ. suppl. Ph.

Fr. 79 N

καὶ] δι]ὰ [παρρησίᾳς  
ἐπιτεναῦμ[ε]ν [τὴν εὔνοιαν  
.....πρὸς ἐα[ν]τοῖς  
.....  
.....  
.....  
.....  
.....κρύπ|τειν τ]ῶς ἀμαρ-  
τίας κα[ὶ]

79 N suppl. G. 101-2, omitt. O. et Ph.

Fr. 78 (=80 N)

τὸ δ' ἐπὶ πᾶσι χωρὶς τοῦ  
π]εριέχειν ἀφιλον ἀσφα[λ]εί-  
ας] καὶ δριμύ μωρὸν ἔστιν  
ἐκ]άστο[ν] γὰρ λογιζομένου,  
5 τυ]τὸτα συνβήσεται τὰ μη-  
δε]νός <ἄξια> εἰδέναι τὸν σὺ <ι> ζον-  
τ]α δὲ τοῦτο πάντας  
ἀκ]εῖσθαι. \* ὅτι μέντοι πε-  
φυλ]ᾶσθαι σφόδρα [τό]νδε[ε]  
10 καὶ το]ῦ β[ι]βλέ]ψαι θέλειν κα[ὶ]  
δοκ]εῖν γυμνούμενον

7-11 suppl. Ph.

Fr. 79 (=81 N)

δύνηται {δ'} αὐτὸς ἢ  
δι' ἡμῶν ἢ δι' ἄλλου τῶν  
σ[υ]ν]χολαζόντων θ]ε[ρ]απειν-  
θῆναι, \* μηδὲ συνεχῶς αὐ-  
5 τὸ ποιεῖν, μηδὲ κατὰ πάν-  
των, \* μηδὲ πᾶν ἀμάρτη-  
μα καὶ τὸ τυχεῖν, μηδ' ὧν  
οὐ χρὴ παρόντων, μηδὲ  
μετὰ διαχύσεως, ἀλλὰ συν-

Fr. 79 N: ... <and [through frankness] we will intensify [the goodwill] ... toward themselves ...

...[to] hide the errors and > ...

Fr. 78 (=80 N): ...but {to reproach a student} for everything, without circumscribing {it}, is unfriendly to {his} security and a foolish harshness. For when each person reasons, it will happen that he knows things that are [worth] nothing<sup>114</sup> but that the one who saves {others} <heals everyone of this. It is necessary, however, that this one {the student} be strongly guarded both from wishing to harm and from [seeming to be] stripped {of} > ...

Fr. 79 (=81 N): ...{so that} he can be treated either by us or by another of his fellow-students, and not to do it {i.e., criticize frankly} continually,<sup>115</sup> nor against everyone, nor every chance error, nor {errors} of those whom one should not {criticize} when they are present,<sup>116</sup> nor with merriment,<sup>117</sup> but rather {to take up the errors} sympathetically [and not to] scorn [or insult] on...

<sup>114</sup> Pap. either "things of no account" (as O.) or perhaps "no one's affairs."

<sup>115</sup> Cf. Plutarch *Quomodo adulator* 73A-C.

<sup>116</sup> Cf. *ibid.*, 70C-71E.

<sup>117</sup> On the necessity of avoiding ridicule when criticizing faults cf. frs. 37.4-8, 38.1-6, 60.3-10; col. Ib.10-12; Tab. IV 1.

- 10 παθῶ[ε] τ[ὰς ἀμαρ]τίας ὑπο-  
λαμβάνειν καὶ μὴ] καθυ-  
βρίξειν μηδὲ λαιδορεῖ[ν] ἐπὶ

Fr. 80 (=82 N)

- διαφέρει[ιν] δὴ  
αὐτῶν καὶ πρὸς καθ[ηγη-  
τὰς ἀναλογίαν ἔχον]τας,  
ἔτι δ' εὐνόως πρὸς ἡ[μᾶς  
5 δικακειμένους, ἀ[νε]νε-  
κτέον ἀς[τ]ε[ί]ως ἐκάς[τοτε  
περικυθρήσα]ν]τας. \* οὗτοι  
γὰρ ὡνή[θησα]ν ἀπροφα-  
σίως μὲν διὰ τὴν ἀγία-  
10 πειν, ἐνπράκτως δὲ δι-  
ὰ τῇ[ν εἰνοιαν]ν. οὐδὲ ἀπο-  
κνητέο[ν]

6 ἀς[τ]ε[ί]ως ἐκάς[τοτε] suppl. Ph. 11-12 οὐδὲ  
ἀπο[κνητέον] suppl. Ph.

Fr. 81 (=83 N)

- εἰ σοφὸς  
τὰ περ[ὶ] αὐτὸν ἀναθήσε-  
ται τοῖς φίλοις μετὰ π[ρο]-  
ρησίαις. \* τὸ τοῖνυν ὑπ' ἐνί-  
5 ων ἐν [τ]ῷ τόπῳ τοῦτω[ι  
ζητούμενον, εἰ σοφ[ὸς] τὰ  
περ[ὶ] αὐτὸν ἀναθήσεται[ι  
το[ί]ς φίλοις μετὰ παρ[ο]ρησί-  
αις, ἀ[νοικείως] μὲν [τοῦτο  
10 ποεῖτ]αι διὰ τὸ περιαι[ντί-  
ξασθαι]

9-11 ἀ[νοικείως] κτλ. suppl. Ph.

Fr. 84 N

- τ]ὸν σοφὸν μὲν [αὐ λέγειν  
ἡγ]ήσεται τ[ῷ ἀν]αλθε[ῖ] καὶ  
ἀναθ[η]ήσεται[ι  
οὐ πᾶν, ἀλλ' ἐν[ί]σοις  
5 καὶ τὰ περὶ ἀπ[ε]ρ[ο]κα-  
λίαις εἰρημένα καὶ τα[ύ]τα



Fr. 80 (= 82 N): ...{that they}<sup>118</sup> differ from them, both in bearing a resemblance to the teachers, and further in being favorably disposed toward us, one must bear <[politely each time]> those who have scrutinized {one}. For these {the students} have profitted unhesitatingly on account of their {the teachers'} love, and practically on account of their [goodwill]. <Nor must one shrink from> ...

Fr. 81 (= 83 N): ...*Whether a wise man will communicate his own {errors} to his friends with frankness.*<sup>119</sup> As for the matter which is explored by some on this topic, {namely} whether the wise man will communicate his own {errors} to his friends with frankness, <[this is done] inappropriately {if} on account of [showing off], {but}> ...

Fr. 84 N: ...<the wise man will [not consider that he is speaking]<sup>120</sup> to [someone incurable, and] he will [communicate] {his errors} ..... not to all, but to some.<sup>121</sup> And what has been said concerning vulgarity too [must be attuned]><sup>122</sup>...

<sup>118</sup> Supply, e.g., "although they say..."

<sup>119</sup> Prior to this topic heading (apparently as the concluding words of the discussion of the previous topic) the disegni read τῶς εἰρημένοις ἀναλόγως, "analogously to the things that have been said" (Ware).

<sup>120</sup> Or "he {i.e., the student} will {consider} that the wise man [does not speak]" (Ware).

<sup>121</sup> G. suggests "to one."

<sup>122</sup> Gigante, *Ricerche filodemee*, 102 n. 240, judges Ph.'s restoration [ἀ]ρμω[τ]έον to be "uncertain."

## ἀ[ρ]μος[τ]έον

1-7 suppl. Ph. 4 ἐν[ί]οις: ἐν[ί] G. 102

- Fr. 82 (=85 N) πρὸς τὰς ἐπιτιμῆ[ς]εῖς  
 παρρησιαῶ[ς] ὁμοιο[ῖ]ς ὁ σο[φ]ῶς  
 οὐκ ἐπὶ πάντων κ[αί]τ' εὐ[ερ-]  
 γ[ε]τήσκειν πέποιθεν. ὃν  
 5 δ' οὖν [τ]ῆς πείρας [ο]ὔ[τε] κ[αὶ] ἡξί-  
 ως]εν, [τοῦ  
 φαινομ]ένου λυποῦ[ν]τος

4-7 ὃν κτλ. suppl. Ph.

- Fr. 83 (=86 N) κ[αί] τὸ κα-  
 τα[λ]ε[γ]ειν "κα[ὶ] τ[ὸ]τε μὲν αὐ-  
 χ' ἤ[μαρ]τον, τ[ὸ] νῦν δὲ παρρη-  
 εῖας ἀξιῶσει καταλαβών; εἰ  
 5 μ]ῆ νῆ Δία φοβῆσται <αὐ> τάς· οὐ  
 γ[ὰρ] καὶ [π]ρώην ἡμαρτηκέ-  
 ναί] με λέγω, [ἀλλ'] ἔπεσον [έθε-  
 λο]ν[τ]ῆς εἰς τ[ὴν] τῶν νέω[ν]  
 ἀμαθίαν καὶ διὰ το[ῦ]το μαρτι-  
 10 γοῦν με δεῖ]ν νομ[εῖ]ται"

10 δεῖ]ν νομ[εῖ]ται Ph. δεῖ] O.

- Fr. 87 N [χρῆ  
 δὲ] λέγειν, αἶς [χρ]ω[μ]ένους ὁρῶ-  
 μεν [π]ωλοδόμ[η]ας θ[ω]πείας  
 ὑπὸ τῶν πώ[λων] καταφρονου-  
 μένους, τὸν [γε σο]φ[ὸν] ἀν-  
 5 θρωποδόμ[η]ν] ὄντ[α] δια-  
 κι]νέων ἀπειθ[έ]ων <ν> εἰς <ὕ> περη[φά-  
 νου] ὄντο[ς] \* καὶ δὴ γὰρ αἰ[ὶ] τοῖς

.....  
 .....  
 .....

Fr. 82 (=85 N): ...[the wise] man, when speaking frankly {in reply} to reproaches, {but} not in the presence of all,<sup>123</sup> [and then] he is confident that he will do a service. <Therefore the one whom he [did not think worthy] of the attempt... [one who is shown to] hurt> ...

Fr. 83 (=86 N): ...[and repeating,] "and then I did not err, but now will he grasp {me} and think me worthy of frank criticism? Unless, by Zeus, he will fear them {i.e., my reproaches};<sup>124</sup> for I deny that I have erred just now, [but rather] I slipped [voluntarily] into the [ignorance] of young people [and because of this] <[he] thinks> that [it is necessary] to whip [me]..."<sup>125</sup>

Fr. 87 N: ...<[it is necessary] to say that with [the wheedlings] which, when colt-tamers [employ] them, [we see] them [being despised] by the colts, the [wise man], being a person-tamer,<sup>126</sup> [probes] the disobedience of a young man who is [arrogant].<sup>127</sup> For in fact to them...

but surely not [through irony] >...

128

<sup>123</sup> Or "not in all cases."

<sup>124</sup> Cf. fr. 82.1. Q. understands "errors."

<sup>125</sup> For a somewhat different understanding of this fragment, see Nussbaum, "Therapeutic Arguments," 42.

<sup>126</sup> For the metaphor, cf. fr. 71.6-8; Philo *De agric.* 34; Plutarch *De liber. educ.* 13DE. On Philodemus' treatment of this *topos*, see Gigante, "Motivi paideutici."

<sup>127</sup> G.'s quite different restoration may be translated: "to say that ... the [young are] tamed like colts ... [reared] by the [colt-tamers], [but] that the wise man [truly] tames human beings, [endures] disobedience..."

<sup>128</sup> In the missing lines (unrestored by Ph.) G. is able to read only the following complete words: ἀπεγύσθη, "given up", and παύσασθαι, "ceasing."

13 αὐ μὴν [δι' εἰ]ρωρε[ίαις]

1-8, 13 suppl. Ph. 2-7 λέγειν αἰς. [τ]ο[ύς]  
ν[έους] { μὲν πωλοδαμ[ν]ήσονται..... } ὑπὸ τῶν  
πω[λοδαμνῶν τρεφ[ο]μένους, τὸν [δὲ] ο[φ]θ[όν]  
άν[θρωπον] { ἔρωποδαμ[ν]ήσ[ον]τι } ὄντι[ω], ἔπει[τα] μ[ε]νεί[ν]αι ἀπειθείαν  
emend. G. 103

Fr. 84 (=88 N)

κάνταυθα

ἐπὶ φίλων πλειόνων ὑ[περ]-  
ρόκνουμ[εν]ήν]ν ἔξει τήν  
π[α]ρρη[σί]αν καὶ πάλιν ἀν-  
5 ε[λευθε]ρώς· \* καὶ ἐφ' ὧν οὐκ ἐ-  
χρή ν[ον]θετ[ή]σει, ἐφ' ὧν [δ'] ἐ-  
τυ[χε]ν τ[ῆς] [ἐ]πιτιμ[ή]σεως  
μετ[έ]ας τ[ῆς] τετα[μένης] \* καὶ τῶν  
ἄλλων [δ'] ἢ γινόμενου τι-  
10 νός ἀ[ν]εφοδεύτου πρότε-  
ρον ἢ παρεθέντος ἀθερα-  
πεύτου, μετὰ ταῦτ' ἀπε[λ]-  
δά]ν γνωσθῆ<ι> προνοίας γε-  
νομένης εἰ[ς] λόγως

Fr. 85 (=89 N)

δι[α]ν-

ο[ρθο]ούμενοι· καὶ ταῦτα μὲν  
εἰς τὸν [αἰ]σχ[υ]ρό[μενον]  
καὶ πάλιν παρρησιάζεσθαι  
5 καὶ πάλ[ι]ν εἴρηται. δι[α]τ[ι]-  
θέσθω δ' ὅτι καὶ τῇ δια- 5  
θέσει π[λ]ε[ῖ]στον ἑαυτοῦ τ[ῶν]  
των ὁ [κ]αθηγούμενος εἰ[ρη]-  
μέραι καὶ φιλοφίλοι [καὶ]  
10 ἡ[γε]ται

1-2 δι[α]ν[ο]ο[ρθο]ούμενοι suppl. Ph.

Fr. 86 (=90 N)

διαθέ[σει] αἰσχρο[τέρων] ἀ-  
μελῶν τ[ις], τιθακ[ε]ύειν  
προκαρτερητικῶς ἀν-  
θρώπους εἰς φιλ[ότ]ητας

Fr. 84 (=88 N): ...and here, in the presence of many friends, he will practice a [very tentative] frankness and, again, [abjectly];<sup>129</sup> [he will] also [admonish] in the presence of those {where} he ought not to have, {and} in the presence of those {where} [he has met] with reproach, he will desist. And when some one of the others appears who was unexamined earlier or was disregarded<sup>130</sup> as untreatable, after this, when he is recognized, since [there was] foresight, {he} reasonably<sup>131</sup>...

Fr. 85 (=89 N): ...<they are being restored fully>. And it has been said that he will speak frankly again and again about these things to the one [who is ashamed]. Let it be [stated] that the teacher of these men, by means also of his extremely cheerful and friendly {and} gentle [dis]position...

Fr. 86 (=90 N): ...[someone] neglecting their very shameful conditions, {the teachers try} persistently [to] tame people into love for themselves, [subtly]<sup>132</sup> helping [through] doctors even those who are indifferent to being treated. If [for the sake] of shame or [fear]...

---

<sup>129</sup> Or "in a niggardly way."

<sup>130</sup> Or "discharged."

<sup>131</sup> Or "since foresight was taken reasonably."

<sup>132</sup> Or "in diverse ways."

- 5 ἐ[αν]τῶν καὶ τοῖς ἀ[πα]θο-  
 ςι θερ[α]πεύε[ι]θαι πο[ικί]λως  
 βο[η]θοῦντες [δι'] ἰατρ[ω]ν. \* εἰ  
 μὲν αἰδοῦς ἢ [φόβου] ἔνεκεν

## Fr. 91 N

- ἦντας δὲ φαν[εροῖ]  
 τοῦτο δι[α] μεταθεσίας [δύνα-  
 σθαι] οὐ μικρὸν κούφισαι  
 πᾶν δὲ] οὐκω λῦσ[αι] π[ρο]βή[σε]-  
 5 ςθαι δὲ τὸ] κακὸν οὐ, κἄν ἀπρόσ-  
 ληπτος] ἦι κουθετησίαι

1-6 suppl. Ph. 2 ἀμεταθεσίας G, 108 4 οὐκω  
 λῦσ[αι]: οὐ κωλυο. G.

## Fr. 87 (=92 N)

- Ἦρα-  
 <κ> λῆς δ' ὥς μουσιῶζων  
 καὶ ἐπ[ι]μορεῖστων ἀγγέλη <ι> c  
 πτηνῶν μαθητῶν. \* ἐ-  
 5 ἄν δ' ἀνεκ[τή]ν καὶ λήξειν  
 προσδοκῶ[μ]ένην, οὐκ ἄν-  
 <ε> ποργεύεται[ι] τ[ή]ν μισοῦσαν  
 ὀργήν, ἀλλὰ τὴν μεμφο-  
 μ[έ]ν[η]ν τᾶ[ς] ἀβελτερίας

## Fr. 93 N

- ἐ]φέξεσθαι μέχρ[ις] αἶν  
 ἢ παύωνται τῆς κολ[ο]κείας  
 ἢ τρέπεσθαι καθα[πτό]μενοι  
 ἐαθῶσιν \* ἐὰν δ[ὲ] τὴν ἀσθέ-  
 5 νειαν  
 ἀναλήψεται[ι]  
 μάλα τ[οιοῦτ]ον ἐπ[ε]λθ[ω]ν  
 μετρίως ὑπ[ο]μνήσας

1-8 suppl. Ph. 1 ἐ]φέξεσθαι: ἀφέξεσθαι G, 109  
 2 κολ[ο]κείας sive κομ[ψ]είας Ph. και[κ]ονίας G.  
 3 καθα[πτό]μενοι: καθ' ἃ G. 7 τ[ὸν] νέ[ον] ἐπ[ι]τιμ[ω]ν  
 G. 9 καὶ ταῖς suppl. G.

Fr. 91 N: ... <it being clear [that it is possible through] a change<sup>133</sup> to relieve [this] no small amount, [but] not yet to undo<sup>134</sup> [all of it], [and that the] evil [will] not [advance], even if admonition is unac[cepted]><sup>135</sup>...

Fr. 87 (=92 N): ...like Heracles making music [and] casting at flocks of winged disciples.<sup>136</sup> But if {the teacher is responding to an error or reproach that is} bearable and expected to cease, he will not be angry with an anger that hates, but rather with one that blames foolishness...

Fr. 93 N: ... <that they will be restrained<sup>137</sup> until they either cease from {flattery}<sup>138</sup> or are allowed to change their minds [as they upbraid {others}].<sup>139</sup> But if {he perceives} {weakness}.....  
...he will resume ... [approaching such a person]<sup>140</sup> with moderate reminders><sup>141</sup>...

---

<sup>133</sup> G. proposes "changelessness."

<sup>134</sup> G. restores "[but] not prevent" (aorist or future).

<sup>135</sup> Gigante, *Ricerche filodemeae*, 108 n. 275, is skeptical of Ph.'s restoration of lines 4-6.

<sup>136</sup> An allusion to the labor of Heracles in which he drove away man-eating birds from the Stympthian Lake in Arcadia, scaring them with the noise of a bronze rattle and shooting them as they flew off; the vocabulary suggests that Philodemus is drawing on a poetic account.

<sup>137</sup> Or "that they will restrain themselves." G. reads "that they will refrain."

<sup>138</sup> Ph. suggests also the alternative, "daintiness." G. restores "community," which would give the sense "cease from {participating in} community."

<sup>139</sup> G. suggests "in accordance with the things which."

<sup>140</sup> G. restores "reproaching the young man."

<sup>141</sup> G. adds "and with the..."

Fr. 88 (= 94 N)

τὴν τοῦ ὁμή[λικος παρ-  
αίνεσ[ιν περιέχουσιν  
καὶ προ[ση]μείωσιν ἢ χειρι-  
σμὸν σκουδ[αίων]. \* πῶς ἐ[πι]-  
5 γνωσόμεθα τὸν ἐνηναχ[ό]-  
τα δεξιῶς παρρη[σίαν] καὶ  
τὸν προσποιούμ[ε]νον; ἐ-  
πιγνωσόμεθα τοί[ν]υ[ν]  
τὸν ἐνη<νο>χάτα δεξιῶ[ς]  
10 παρρησίαν καὶ τὸ[ν] π[ρο]σ-  
ποιούμενον, ἵνα καὶ φρα-  
ζόμεθα προσέχοντες εἰ  
παρ' ἡμῖν ἢ ἀλλο[ί]ζ[ων]. \*

5

10

1-4a suppl. Ph.

Col. Ia

[διαλαβεῖν] τὸν  
ἀπὸ διαθέσεως ἀστείας [παρ-  
ρησιαζόμενον καὶ τὸν ἀ-  
π]ὸ φανύλης. \* ἔστιν δὲ καὶ  
5 τοῦ παρρησίαν ἔχοντος  
ἀπὸ διαθέσεως ἀστείας καὶ  
τοῦ πάλιν ἀπὸ μοχθηρίας  
φύσιν διαλαβεῖν. [καὶ] τινες

Col. Ib

[ἀπὸ μὲν ἀστείας  
πᾶς [τίς] ποτε εὐνοῶν καὶ  
συρετ[ῶς] καὶ συν]εχῶς φι-  
λοσοφῶν καὶ μέγας ἐν ἑ-  
5 ξει καὶ ἀφιλόδοξος καὶ [δη-  
μαγωγὸς ἤ]κιστα καὶ φθό-  
ρου καθαρὸς καὶ τὰ προσ-  
όντα μόνον λέγων καὶ  
μὴ συνεκφέρόμενος,  
10 ὥστε λαιδορεῖν ἢ πομπε[ύ]-  
ει[ν] ἢ [κ]αταβάλλει[ν] ἢ βλά-  
πτειν, μηδ' ἀς[ε]λγε[ί]σας  
καὶ [κ]ολ]ακευ[ε]ι[ν] καὶ χρώ-  
μενος τέχναις].



Fr. 88 (=94 N): ...<they contain the [advice of one's age-mate] and a prognostication or [serious handling]>. *How will we recognize the one who has endured frank criticism graciously and the one who is pretending {to do so}? We shall, then, recognize the one who has endured frank criticism graciously and the one who is pretending, so that, by paying attention, we may consider too whether among us he was a boaster...*

Col. Ia: ...[to distinguish] *one who is frank from a polite disposition and one who is so from a vulgar one*. It is indeed possible to [dist]inguish [the nature] of one who practices frankness from a polite disposition and that of one who in turn {does so} from a base one. And some...

Col. Ib: ...[from a polite one], everyone who bears goodwill and practices philosophy intelligently and [con]tinually and is great in character and indifferent to fame and least of all a politician and clean of envy and says only what is relevant and is not carried away so as to insult or strut or show contempt [or] do harm, and does not [make] use of insolence and [flattering arts].<sup>142</sup>

---

<sup>142</sup> Insolence and flattery represent the two extremes of which frankness is the mean.

## Col. IIa

[μηδὲ  
 γ[λ]ώ[σση]c [ἀκ]ρ[ι]c]η[ι]c μηδὲ  
 μενψ[ί]μοι[ρος] (οὐδὲ [γὰρ ἀνόη-  
 τος ὥστ[ε κ]ᾶν [μ]ικρά τ[ι]c  
 5 βλάψῃ [θυμ]ωθῆναι) μη[δ']  
 ἐρεθιστὸς μηδὲ τροχὺς  
 μηδὲ πικρός. \* ἀπὸ δὲ μο-  
 χθηρίος ὁ τοῖς ἐναντίοις  
 κεχρημένος. \* εἰ δὲ τις ἐ-  
 10 πιζητώη, πότερον ὁ σο-  
 φὸς εὐεπιφορώτερός ἐσ-  
 τι πρὸς ψύγ[ου]c ἢ ἐποά[ι]νους τῶν

12 suppl. Ph.

## Col. IIb

ἐρ[ρω]-  
 μένωc. εἰ μὲν πυρθάνο[ι]-  
 το, τί μᾶλλον ἢ[δ]έως πο-  
 εἶ, φανερόν τι ζητεῖ· φανε-  
 5 ρόν γὰρ ὅτι τὸ μὲν ὑπερ-  
 ἡδέως πράτ[τει], τὸ δ' ὥc  
 ἀηδὺς ὑπομένει καὶ κα-  
 θάπερ ἀψίνθιον. \* εἰ δὲ πό-  
 τερον ποιεῖ πλεοναξίδν-  
 10 τως μᾶλλον, οὐ[δ]έτερον  
 φήσο[μεν]. οὐδὲ γὰρ ἀ[ν]άγκη  
 10 πρᾶτ[τε]ν πάντως τ[ὴν]  
 παρρησίαν. \* εἰ δέ, πᾶν[τ]c-  
 ρον οἶεται δεῖν

1-2 ἐρ[ρω][μένωc] Ph. 6 ὥc <μάλιστα> O., omit.  
 G. 70

## Col. IIIa

περὶ μὲν οἶν το[ῦ]-  
 των ἀπόχρη τῶν λελεγμέ-  
 ναι. [ζη]τουμένου δ', εἰ πα[ρ]α[ρ]α-  
 λάξουσιν ἀλλήλων καὶ  
 5 σοφοὶ κατὰ παρρησίαν,  
 ῥητέον, ὅτι τοιαῦτα μὲν  
 οἷκ' ἔσονται διαφορ[α]ῖ περὶ

Col. IIa: ...[nor without control] over his [tongue nor] carping (for he is not [foolish] so as to be [enraged] if someone harms him slightly) nor irritable nor harsh nor bitter. But one who has employed the opposite {means is frank} from baseness. If one should inquire further whether the wise man is more prone <to [censure than praise] of the>...

Col. IIb: ...<vigorously>. If one should inquire which he {the wise man} does more pleasurable, one is seeking something obvious: for it is obvious that he performs the one {i.e., praising} most pleasurable, but he endures the other {i.e., blaming} pleasurelessly<sup>143</sup> and as though {he were drinking} wormwood. If {one should ask} which {i.e., praise or blame} he does more predominantly, we shall say neither: for there is no [necessity] to apply frankness in every case. But if {one should ask} which he thinks it is necessary...

Col. IIIa: Concerning these things, then, what has been said suffices. If one is exploring whether wise men too will diverge from one another in respect to frankness,<sup>144</sup> it must be said that there will not be such differences concerning...

<sup>143</sup> Omitting O.'s supplement ("as pleasurelessly as possible"), with G.

<sup>144</sup> Despite the fact that the first part of this sentence is underlined in the Greek, it does not appear to be a section heading; see Introduction, pp. 8-9, esp. n. 25.

## Col. IIIb

καὶ κ]αθάπερ ἐντ[έχνης  
 χοροδ[ι]δασκαλοῦντ[ω]ν,  
 ἐν φιλοσοφίαι· καὶ τῶ[ν] μὲν  
 ἀκράχολον εἶναι κα[ὶ] κυνῶ-  
 5 δῃ πρὸς ἅπαντας, ὡς πάλιν  
 ἄλλοι [τ]μνέειν· τ[ὸ]ν δ' ἄ-  
 εἰ βληχρόν· καὶ τὸν μὲν εὖ  
 κατὰ πᾶν, τὸν δ' ἔλλε[ι]πόν-  
 τως κατὰ τι παρρησιάζε-  
 10 σθαι. πάντες γὰρ ὁμοίως  
 καὶ φιλοθεῖ κατ' ἀξίαν ἐκά-  
 στον καὶ τὰς ἀμειρίτιας  
 βλέπουσι καὶ τὰς διὰ παρ-  
 ρησίαις]

1 ἐντ[έχνης] O. ἐν τ[έχνῃ] sive ἐν τ[ῇ] τέχνῃ fortasse  
 Konstan

## Col. IVa

πρὸς εὐ σὺγ-  
 κεχυμέ[νον] ἢ πρὸς με]μειωμέ-  
 νον [ἢ] πρ[ὸς] ἀνα]τεταμέ-  
 νον ἢ πρὸς ἄλ]λον αἰδη-  
 5 μονέστερον [ἢ] δ' ἄλ[λον]  
 ἀτενέστερο[ν] ἐκ[ὶ] πολλῶν  
 διοίεουσιν ἀλλήλων τε  
 καὶ ἐαυτῶν νῦν ἢ νῦν. ἔσ-  
 τα[ι] δὲ τοῦτ[ο] κενεᾶν] ἀπομέε-  
 10 ρειν]

8b-10 suppl. Ph.

## Col. IVb

ἐκ τῶν ὑπ' αὐτῶν ῥηθέντων] τε  
 καὶ [π]ρα[χθ]έντων] οἶδεν βα-  
 θυτέρως [οἷα] πρὸς ἐκάτε-  
 ρον κοινότητος προσοί-  
 5 σο]ντα[ι] καὶ τελειωθέν-  
 τες· καὶ πάλιν οἶδ[ε]ν <τίνες> ἐξ 3  
 σῶλικοτέρων γονέων  
 εἰσιν ἢ συνετρόφῃσάν τ[ι]-  
 σιν οὗ παρρησίαν ἥγον ἐ-

Col. IIIb: [And] {not}<sup>145</sup>, as in the case of those who train choruses [skillfully],<sup>146</sup> in philosophy: both that one {teacher} is irascible and snappish toward everyone, as certain others are in turn, while another is always mild; and that one speaks frankly about everything in a good way, but another does so deficiently on some matter. For all {wise men} both love {their students} alike in accord with the worth of each and see their faults alike and, through [frankness], the...

Col. IVa: ...toward a confused<sup>147</sup> [or] a weakened or a puffed up person or one too shy or another too intense they {wise men} will differ for many {reasons} from one another as well as from themselves at one time and another. <But this will be to skim [an empty] {measuring cup}>.<sup>148</sup>

Col. IVb: ...<[from the things said and done by them] {the students}> he {the wise man} knows more deeply in regard to each [what kinds of] common traits they will exhibit even when they are perfected. And in turn he knows which ones are from excessively courtly parents or were brought up with people who practiced frankness mildly in regard to the more humble;<sup>149</sup> equal[ly], he knows the birth and the up[bringing] that the many had.<sup>150</sup>

<sup>145</sup> A contrast seems to be required between the chorus-trainer and the wise man; cf. col. IIb.9-10, IIIa *fine*.

<sup>146</sup> Or perhaps, reading *ἐν τέχνῃ* (or *ἐν τῇ τέχνῃ*) for O.'s *ἐντέχνας*, "in the art of those who train choruses."

<sup>147</sup> Preceding the "confused" student there may have been mention of a corresponding type at the other extreme (e.g., "self-assured"); the next four examples appear to be grouped in two such pairs.

<sup>148</sup> A proverbial phrase meaning to do useless labor.

<sup>149</sup> The contrast is between those who flatter people better off than themselves and those who act graciously toward those who are worse off.

<sup>150</sup> Οἱ πολλοί are those who are in a position neither to fawn upon the rich nor to act graciously toward the poor, i.e., the majority.

- 10 πεικῶς πρὸς τοὺς ταπει-  
νοτέρους· οἶδεν <ἐξ> Ἰουῆ[ν] 10  
οἱ] πολ[λοῖ] καὶ τὴν γένε-  
σιν ἔσχον καὶ τὴν ἐκ[τροφήν].

1-2 ἐκ - [π]ρα[χθ]έν[των] suppl. Ph.

Col. Va

- ὥστε θαρσύνει παρρησίαι  
χρήσ[σ]εται πρὸς [ἀργίας  
καί] ἀ[να]βολάς. [δι]ὸ ἀ[κρι-  
βέστεροι πῶς ὑπάρ]ξουσιν  
5 ἐν σπάνει τῶν πρὸς [εὐνοι-  
αν καὶ φιλίαν εὐθέτων  
γενηθέντες καὶ παρ[ὰ] τὴν  
ἀπομίμ[νη]σιν δὲ τὴν πο-  
λυχρόμιον τῶν καθηγησα-  
10 μένων. σφόδρ[α]

1 ΘΑΡΣΕΩ. pap. θαρσύνει Neap. edd., Ph. θαρσύνει  
O. 4 πῶς Konstan πῶς O.

Col. Vb

- κατὰ] τὸ καθηγεῖ[σθαι] δ' ἢ [τὸ  
κ[αθη]γήσασθαι οἷ]δ[εν] Κλε-  
άν[θου]ς οὐδὲ Μητρ[οδώ-  
ρο]ς] διαίουσιν (ὁ γὰρ ἐφεσ-  
5 τηκῶς δαψιλεσ[σ]ε]ρ[α] χ[ρ]ή-  
σεται δηλονότι) \* καὶ πα-  
ρὰ πλείω] χρόνον δὲ προσει-  
ληφότες πλείων ιστο-  
ρίαν τῶν οὐ προσε[ιλη]-  
10 φ[ότων] περισσοτέραι  
τιούτων] παρὰ ταύτ[α] παρρη-  
σία <ι> χρήσονται

11-12 suppl. Ph.

Col. Va: ...so that they [will employ frankness] aggressively in regard to [laziness and] procrastination. Therefore, they [will be] rather<sup>151</sup> too strict {in the application of frankness} if they were born in want of things conducive to {goodwill} and friendship and toward the long-term imitation of those who taught {them}.<sup>152</sup> Vehemently...

Col. Vb: ...[in] the process of teaching or moments of teaching they<sup>153</sup> will in no way differ from Cleanthes or Metrodorus (for it is obvious that an attentive {teacher} will employ a more abundant {frankness}); and after [more] time, when they have gained knowledge of more matters than those who have not gained it, they will employ more lavish <frankness than [these latter] in these matters> ...

---

<sup>151</sup> Philodemus is illustrating the type of character given too readily to employing frankness (cf. *οἱ πολλοί* in IVb.11). O.'s text translates: "How, then, will they be more strict...?"

<sup>152</sup> Contra O. in the *apparatus criticus*, this passage is not evidence that Philodemus thinks common people cannot be taught; Philodemus says rather that such people will tend to be harsh teachers and will need to exercise restraint.

<sup>153</sup> I.e., the type, described above, who are given to employing frankness rather freely.

Col. VIa

[δῆλον δὲ γέγονε ἐκ τῶν  
 εἰρημιζων, ὅτι καθ' ἕκασ-  
 τὸν ὁ μὲν] μακρά, [ὁ δὲ μικρά  
 διαίσεις]ν, ὥς περ γυναι-  
 5 κός μενέκκιον διαφέρει  
 γυναικῶν] τε καὶ νεανί-  
 κων γέροντες ἄμφω διό-  
 ούσιν. \* κἂν ἦι δ' ὁ μὲν ἀ-  
 ποφθεγματίας μάλλον,  
 10 ὥς Πολύ[α]μόν φη[σι] Μ[η-  
 τ]ρόδωρος, "πυλῆαι δὲ καὶ  
 παρυποδύνων ὁμιλῆαι  
 μάλλον καὶ ποτιμώτερος,"  
 ἔτι δ' ἀξιολιτότερος  
 15 ἔσται.

6 γυναικῶν] τε Ph. ἐκάστου] τε O.

Col. VIb

[τοίς  
 προσοίσεις] τὰς ἀμαρ-  
 τίας ἐξερεῖ] διὰ] παρηγή-  
 ας] καὶ καθ' ἕκαστα πρὸς  
 5 ἐν]ίους [ἔρει] καὶ πρὸς τὸ χα-  
 ρ[ι]μεντίζεσθαι τῶν αὐτῶν  
 τῶν πραγμάτων ὄν-  
 των· κἂν ὁ μὲν ἦκ[ι]ται  
 παρηγία[ς] ἢ δεδεημέ-  
 10 νος, ὁ δὲ διὰ ταύτης σεσω<ι>ς-  
 μένος, ὁ μὲν ἦντον, ὁ [δὲ]  
 μάλλον προσάγει τ[ι] δι'  
 5 ᾧ] τέλειος ἐγ[ε]νετο. δι[ὲ]  
 κ[α]ὶ Πολύ[α]μος οὐ κἂν  
 15 δε]δεη[μ]ένος αὐτὸς πρὸς

1-8a suppl. Ph.



Col. VIa: [It has become obvious from what has been said] that they {teachers} will differ for each {student}, one much, [one little,] just as a lad differs from a woman and old men will differ from <[women]><sup>154</sup> and youngsters alike. Even if one is rather sententious, as Metrodorus says Polyænus was, "often rather insinuating himself into conversation and quite sociable,"<sup>155</sup> he will be still more worthy.<sup>156</sup>

Col. VIb: ...<[to those] who will bring forward [their errors], he will speak out [with] frankness, and to some he [will speak] on individual matters and with a view to being ingratiating, though the actions are the same.><sup>157</sup> And if one has needed frankness minimally, while another has been saved by means of this, then the one {i.e., the former} applies less, the other more of that through which he became perfect. Thus Polyænus too, who had not needed it much, did not {apply much frankness} toward...

<sup>154</sup> "Women" translates Ph.'s conjecture; O.'s "each time," is according to Ph, too short for the space and introduces hiatus (it also does not make sense).

<sup>155</sup> Pr. 45 Koerte.

<sup>156</sup> For this sense of ἀξιόμωρος, cf. *Aspasia in Aristotelis Ethica Nicomachea* 159.13; LSJ gives "trustworthy," "plausible," which do not seem pertinent here. An alternative translation is "he will still be quite worthy."

<sup>157</sup> I.e., he will ingratiate those who respond to such treatment, while to those who manifest their faults he will employ frankness, though the actions in need of correction are the same for both.

## Col. VIIa

δι[δ] παρρησιάζεσθαι τὸν  
 σοφὸν δ]ε[ί, δ]ιότι πρεσβύ-  
 τερος ἢ καθηγῆτης ἢ πα-  
 τή]ρ οὐ δεῖ παρεμβάλλειν  
 5 κατα]φορὰς ὑπαρχού[α]ς  
 μέ]ν σοφοῖ[ς], καθάπερ τιτὸς 5  
 κ]αὶ ταύτας συνκαταριθμοῦ-  
 σιν]. γέγονε δὲ ἐκ τῶν εἰρη-  
 μέ]ων [δῆ]λον, ὅτι καὶ κα-  
 10 θ' ἕκ]αστο[ν] ὑπερέχοντας  
 ἄνδρας τε] καὶ δῆμους 10  
 ρουθετεῖον.]

1-2a suppl. Ph.

## Col. VIIb

καταφορὰς σοφ]ιστικὰς ἐ-  
 νίων [πάντω]ς παραιλλά-  
 ξουσι[ν]. ἐφα[ρ]μόσαι γὰρ  
 μόνον δεῖ τὰ πλείετ[α] τῶν  
 5 εἰρημένων ταῖς τοιαύ-  
 τ]αις παρρησίαις, ἔργον  
 δὲ τοὺς ἐπιταμικῶς ἐξ-  
 εργαζόμενο[ν]ς πᾶν εἰ-  
 dos ἀκρεβοῦν ὡς τοὺς ἀν-  
 10 ελλι[πῶς] ἕκαστον ἐξοικο-  
 νο[μ]οῦντας, [οἷο]ν [δν τ]ρό-  
 πον διατεθῆσεται σοφὸς  
 ἀγόντων τί[ι]νῶ[ν] παρρησί[αν]

9-10 ἀν|ελλι[πῶς] Ph. ἄν | ἐλλι[πῶς] O. 11 [οἷο]ν  
 [δν Ph. [πά]ρ[τα] O.

## Col. VIIa

ποτὲ καὶ σοφὸς  
 πρό[ς] ε]σοφόν· εἰ δ' ὁ [μέ]ν σοφὸς  
 καὶ γνωσκόμενος, τέ-  
 λειος πρὸς τέλειον ἀπ[αντῶι  
 5 (ὅ τι τέλ]ειος[ς] καὶ ἀγνωσόμε-  
 ρος, καὶ τάχα γνωσκόμε-  
 νος ὦ[ς] σοφὸς πρὸς ἀ[γ]νοού-  
 μεν[ο]ν καὶ φιλόσοφος δὲ

Col. VIIa: <Therefore, the [wise man]<sup>158</sup> [ought] to be frank,> because an older man or a teacher or a father ought not to inflict [jabs] appropriate for wise men, in the way that some enroll these too.<sup>159</sup> It has become obvious from what has been said that [one must admonish] prominent [men] and peoples according to each...

Col. VIIb: ...they will [wholly] diverge from some {who inflict} {sophi}stical [jabs]. For one need only adapt the majority of what has been said to such {kinds of} frankness.<sup>160</sup> It is hard work for those who are handling {a topic} by way of an epitome to be precise about every kind, in the manner of those who dispose of each {kind} exhaustively,<sup>161</sup> <[for example in what]> way<sup>162</sup> a wise man will be disposed when some are practicing frankness...

Col. VIIIa: ...a wise man also {will be frank} to a wise man sometimes. If the wise man is also recognized, a perfect man con[fronts] a perfect man (because he is perfect, {he will be frank} even if unrecognized, and surely if recognized as a wise man and a philosopher and a scholar {but is speaking} to one who is not recognized); because a wise man receiving praise or jabs about himself...

<sup>158</sup> Sc. "only."

<sup>159</sup> Sc., perhaps, in their epitomes or tractates.

<sup>160</sup> I.e., the kind applied by the authority figures mentioned in col. VIIa and the sophistical kind mentioned here.

<sup>161</sup> Instead of O.'s "in the manner of those who would dispose of each one selectively"; Ph.'s reading (see also next note) eliminates the lacuna indicated by O. in line 12.

<sup>162</sup> O.'s reading translates "in every way."

- καὶ φιλόλογος· διότ[ι c]οφὸς  
 10 αἰνεῖν ἢ καταφορ[ε]ῖ ὑπὲρ  
 αὐτοῦ λαμβάνων

## Col. VIIIb

- ἴσως  
 δὲ κα[ὶ] φιλ[ο]σοφογύαν ἔ-  
 χοντες ἰδιωτικῇν ἢ θέ-  
 λοντες ἔ[χ]ειν ἔργοι παρρη-  
 5 αῖσσαντ' [ἔ]ν πρὸς αὐτόν.  
 ἔν μὲν οὖν οἱ σοφοὶ γινώσ-  
 κωσιν ἀλλήλους, ἡδέως  
 ὑπομνησθήσονται πρὸς  
 ἀλλήλων ἐν οἷς διεσαφῆ-  
 10 σαμεν, ὥς καὶ ὑφ' ἑαυτῶν,  
 καὶ δῆ[ξον]ται δηγμῶν  
 ἑαυτοῦς τὸν ἡπιώτα-  
 τον καὶ χάριν ε<ι> δῆσον[αι]  
 τῆς ὠφελίας.]

## Col. IXa

- ἢ [μεγάλῃ]ν ἀσθένειαν  
 ἢ πόν[ων] ἀηθρίαν· αὐτῶ[τε] παρα-  
 πεπτῶ[κυῖα]ν καὶ τὰς αἰτί-  
 5 ας αἷ[ς] παρα[λογίσθη] συνό-  
 ψεται κάκεινῳ δεῖξει καὶ  
 πεί[σ]ει, καὶ πολὺ δώσει τοῦ-  
 τ' αὐτὸ πρὸς ἐπ[ι]γνώσιν τῆς  
 ἀλλήλων τελ[ε]ϊότητος. οὐ

## Col. IXb

- ἀλ-  
 λὰ τῷ πολλὰ γίνεσθαι καὶ  
 παρὰ μεμπ[τ]ῆς αἰτίας καὶ  
 παρ' οὐ μεμπτὰς ὑπολήψε-  
 5 ται παρὰ μεμπτ[ῆς] τοῦτο] γε-  
 γονέναι. διότι μὲν σοφὸς  
 οἴπῳ κατεληφώς, ὑπὸ δὲ  
 κοινοτήτων παραλαγί-  
 θεῖσ[σι], ἂν δ' ὁ ἐπιτιμηθεὶς  
 10 παρρηγοῇ<ι> σοφὸν εἶναι  
 τὸν ὑπειληφότα τὸ μὲν

Col. VIIIb: Some, perhaps, having a private affection {for the wise man} or wishing to have it, may be frank toward him. If, then, the wise men recognize each other, they will be reminded pleasurably by one another in the ways we have made clear, as also by themselves, and they will sting each other with the gentlest of stings and will acknowledge gratitude [for the benefit].

Col. IXa: ...he will perceive that a [great] weakness or [dislike] for toil has befallen him and the causes on account of which he has reasoned [falsely] and he will point {these} out to him and persuade him, and this itself will contribute much toward the recognition of one another's perfection. Not...

Col. IXb: ...but because many things happen for both blameworthy and non-blameworthy reasons he will assume that [this] happened for blameworthy ones. Because the wise man has not yet grasped {the matter} but was reasoning falsely on account of common traits,<sup>163</sup> if the one who has been reproached suspects that the one who assumed that he had erred is wise, he will chide the {blameworthy} reason, {but} himself<sup>164</sup>...

<sup>163</sup> O. posits a lacuna here.

<sup>164</sup> Sc. "he will excuse" (O. in app. crit.); but for O.'s *αὐτόν*, "himself," perhaps read *αὐτὸν* [δέ]. "[but] him."

ἡμαρτηκέ[να], μ[ε]μπτήν  
κακολο[γεί αἰ]τίαν, αἰ[ύ]τὸν

Col. Xa

τὸν ὑπ[ο]νοή[ε]-  
ρόντα κατ' [αἰ]ύτου τα[ε αἰ]-  
τίας. \* ἐὰ[ν] δὲ φιλόσοφος  
ἢ φιλόλ[ο]γος, οὐ τῶν ἐπ' αὐ-  
5 τοῦ δέ, κατ[ὰ] τοιοῦτο μέ-  
τ[ρ]ον παρρησιάζηται πρὸς  
αὐτόν, οὐκ ὀργ[ιέται]· μέν, 5  
ὥς ὁ Ζεὺς τῷ[ι] Καπανεῖ, τοῦ-  
μαντίου δὲ γινώσκων ταύ-  
10 την [ο]ῦσα[ν] δίκ[η]ν τῶν ἄ-  
φρο[ν]ων καὶ μ[η] τελείων  
ἀνέξεται, καθ[ὲρ] περ ὁ Ὠ[κράτης] 10

1-3 τὸν - αἰτίας suppl. Ph. 12 Ὠ[κράτης] suppl. Ph.

Col. Xb

“ὥς περ ἄνθρω[πο]ωπο[ε] οἱ-  
ων δὴ νῦν καὶ τὴν παρρη-  
ε[ί]αν.” οὐκ ἐξερεῖ καὶ ἀπο-  
τ[ρέψει] προσεπειπῶν “οὐ  
5 μὴ ἐπὶ ταύτῃ <ι> ε, ὥς περ  
ὦν ἐν ἀνδράσιν, καὶ μει-  
σοῦσαί με γινώσκουσιν,”  
ἀλλὰ καὶ ἀνέξεται καὶ  
ἀποδέξεται τὴν εὐνοίαν,  
10 ἀφ' ἧς ὁ ποτ' ἐφαίμετο συν-  
φ[ε]ρον ὑπέδειξε, καὶ χάριν  
ἔ[ξ]ει κατὰ τ[οῦ]το καὶ ἀπο-  
λ[ο]γιέται δὲ πείσαι φιλό-  
σοφον]

Col. XIa

πολλάκις δὲ καὶ παρ' ὑπόμνη-  
ε[ί]ν ἢ, [ὥς] φάν', ὑπεροχὴν,  
ἐ[κ]φήνας διαβλέπειν τὰ  
μεγάλα, καὶ μὴ προχείρως  
5 ἁμαρτήματα νομίζειν  
τὰ μέσης προσβάλλοντα.

Col. Xa: ...<the one who will suspect the reasons {alleged} against him>.... But if a philosopher or a scholar, but not one of those {instructed}<sup>165</sup> by him, is frank toward him in such measure, he {will} not be angry, like Zeus toward Capaneus, but on the contrary he will tolerate it, knowing that this is the way of those who are foolish<sup>166</sup> and not perfect, just as So<[crates]><sup>167</sup>...

Col. Xb: "...is he indeed going to endure frankness now too {like a human being}?"<sup>168</sup> He will not speak out and turn away {the other}, telling him, "not in the presence of these {women} as though you were among men!"<sup>169</sup> They {the women} know me and hate me." But he will both tolerate it and accept the goodwill, from which he exhibited whatever seemed advantageous, and he will have gratitude for this and will say in his defense that a philo[sopher] has persuaded {him}...

Col. XIa: ...many times even by a reminder, or, [so] to speak, by his superiority, having shown that he looks to serious things and does not promptly believe to be errors things that smack of the mean.<sup>170</sup> {One} would not be amazed that {he is} [wise]<sup>171</sup>...

<sup>165</sup> Κατασκευασμένων or the like is understood; cf. col. XIIb.6-7.

<sup>166</sup> The diction is elevated, and perhaps reflects a poetic source in which the story of Zeus and Capaneus was related.

<sup>167</sup> Socrates' patience with Xanthippe (cf. Xenophon *Mem.* 2.2) anticipates col. Xb.

<sup>168</sup> ἄνθρωπος, i.e. "a human being," as opposed to a slave; cf. Headlam-Knox on Herodas 15.5. The topic here is apparently whether a wise man will endure criticism in public; the phrase does not seem to be a quotation from tragedy (contra O. in app. crit.).

<sup>169</sup> ἄνδρες, i.e., "males."

<sup>170</sup> Retaining the papyrus reading with Ph., and removing the comma after νομίζω and inserting a full stop after προσβάλλοντα. O. emends to "pats forward" (modifying σοφόν?).

<sup>171</sup> It is possible that σοφός should be read in place of O.'s σοφόν.

σο[φὸν μὲν] οὐκ ἔν θ' αὐμα-  
 ρ[ε]ει

6 προ[σ]βάλλοντα Ο.

Col. XIb

τῶν δ' ἰ[δ]ιω-  
 τῶν, ἐὰν γονεῖς ὧσιν ἢ τι-  
 να τοιαύτην ἔχοντες  
 ἀναλογίαν, εὐνπας ὅς-  
 5 τις προσέξει. καὶ διὰ τὸ πα-  
 ραδεδόμενον ἔθος καὶ  
 διὰ τὴν ἄρρητον εὐχα-  
 ριστίαν καὶ τιμὴν καὶ  
 μᾶλλον φιλήσει τῇ[ν] εὐ-  
 10 νοιαν καὶ π[αν]τὶ τρώω[ι]  
 μεταθήσει [τ]ὴν ὑπόλη-  
 ψ[ι]ν ἀπο[λογ]ούμενος.

Col. XIIa

καὶ ποιήσεται ἐάν τις ἀ-  
 μάρτη .....  
 δ[ὲ] καὶ μέγα καὶ ὑπερβαί-  
 ρων [τὴν] συνπεριφοράν.  
 5 ἐὰν δὲ μηδὲν μὲν ἐπι-  
 φέρωνται τῶν τοιοῦτων  
 (εὐνοῖδαι αἱ ἄλλοι) τε καὶ [οἱ  
 οἰκέται], νῆ τὸν Δία λέγειν  
 5 μὲ]ν ἐάσει[ι] ποτ' αὐτοῦς

1-2 suppl. Ph. 3 δ[ὲ] suppl. G. 90 μ[ὲ]ν Ph. 4 [τὴν]  
 συνπεριφοράν G. [ἀν]σιν περιφοράν O. 7 εὐνοῖδαι  
 ἄλλοι] τε καὶ [οἱ Κορηταὶ εὐνοῖδαι αἱ ἄλλοι] τε] καὶ O.  
 εὐνοῖδαι αἱ ἄλλοι] καὶ [οἱ Ph. εὐνοῖδαι αἱ ἄλλοι] καὶ  
 G.

Col. XIIb

ποτή[ε]ι δ' αὐτοῖς φα-  
 ρερὸν, ὅτι [ε]νυπεριφερ-  
 μένος αὐτ[οῦ]ς φέρει. "ἄ-  
 λ[ι]πος γὰρ ὁ Μαιῶν φρε-  
 5 ν[ο]ούμενος καὶ ἀπάγει τοῦ  
 χώριον." τῶν δ' ὑπ' αὐτοῦ



Col. XIb: ...but of laymen, if they are parents or have some such relationship, everyone who will pay attention.<sup>172</sup> And through the habits that have been transmitted {to him} and through his unspoken thankfulness and honor he will love the more the {other's} goodwill and in every way will, in defending himself, change the assumption {of the other}...

Col. XIIa: ...<and [he will make, if someone] errs ... indeed<sup>173</sup>> even going greatly beyond <[accommodation]>.<sup>174</sup> But if they bring up no such things (<the others> and even <[the]> slaves know), by Zeus he will allow them to speak at times...

Col. XIIb: ...he will make it clear to them that he is bearing with them in an accommodating way.<sup>175</sup> "For a cook who is informed is harmless and he withdraws from the spot."<sup>176</sup> But he will not much tolerate the frankness of those who are to be instructed by him, nor will he be pleasurably bemused and <[choose]><sup>177</sup> to change his mind toward them...

<sup>172</sup> The verb is lost in the preceding lacuna.

<sup>173</sup> Instead of Ph.'s μή, "not."

<sup>174</sup> Reading τὴν συνεπιφορὰν with G. (a common term in Philodemus) instead of O.'s ἄνοον περιφορὰν, "silly sociability."

<sup>175</sup> Instead of O.'s "now sociably"; cf. col. XIIa.2 and note.

<sup>176</sup> Perhaps a paraphrase of a line in New Comedy (see Athenaeus 14.639A); the term μαίωον (perhaps Maison, a proper name) may have designated the mask or persona of the cook, who was traditionally an irascible stage character. See Marcello Gigante, "Testimonianze di Filodemo su Maison," *C'Erc* 1 (1971) 65-68.

<sup>177</sup> Instead of O.'s "agrec".

κατασκευασομένων αὐ  
 πάνν μὲν ἀνέξεταί παρ-  
 ρησίας, οὐτ' αὐτὸς ἡδέως  
 10 κ]αταιναρκ[ώ]μέν[ος] π[ρὸς] ἐ-  
 κείνους τ[ε]τ[ρ]άφθοι [πρ]ο-  
 αρήσεται]

2-3 {ε]ν περιφρό[μενος G. 90 Konstan {ν]εν περιφρό-  
 μενος O. 11-12 {πρ]ο|[ι]κρήσεται Ph. [ὁμ]ο|[ι]κρήσεται O.

## Col. XIIIa

κα]ὶ κατα[φ]ρόνησιν  
 ὑ]παπτεύων κ[ατ'] ὀλίγων  
 διδάξει] καὶ δι' ἀ[γ]άπης ἐ-  
 κηθρ]οισμέν[ους] αὐτοῦς  
 5 καθ' ὑπερβολήν, ὅταν πρ[ο]-  
 βάντες [π]ά[θ]η κ[αὶ] φωνά]ς  
 ἀναρεῶνται. \* [τά]χα δὲ  
 καὶ ὑπ' αἰσχύνῃς περιστή-  
 σεται τὸν σοφὸν καὶ τῇν  
 10 παρὰ τοῖς ἄλλοις φίλοις οἴ-  
 η[ς]ιν] προνοούμενος καὶ  
 τῇν ἀπομίμησιν φυλάτ-  
 των

3 διδάξει] Ph. φιλήσει] O. 3-4 ἀ]κηθρ]οισμέν[ους]  
 suppl. Ph. 6 [π]ά[θ]η κ[αὶ] φωνά]ς suppl. Ph.

## Col. XIIIb

καὶ μεγάλα  
 παρεσχημένος καὶ τῷ  
 γένει, καθάπερ εἰ συνβου-  
 λε]υτικὸν ποῆται τὸ τά-  
 5 γμα τῆς παρρησίας, καὶ πε-  
 ρ[ι] ποιῶν πραγμάτων, οἴ-  
 ον μ[ὲ] καταχαρίζεσθαι  
 ῥαϊδίως παντάπασι μηδὲ  
 πιστεύειν προχείρως, ἥ  
 10 τινος τῶν τοιούτων  
 ἀνέξεταί [μ]ὲν καὶ τὸ κη-  
 δεμοικ[ό]ν ἐπαινέσει.  
 διδάξει δ' [ὧ]ς ὀρθὸν ἔστιν

Col. XIIIa: ...[and] he will <[teach]><sup>178</sup> little by little if he suspects contempt, and abundantly if they {the students} are <[gathered together]> through love, when they proceed and renew their <[feelings and]> words. But perhaps out of shame {a student} will avoid the wise man, if he foresees the [opinion] {of him that obtains} among the other friends and if he keeps up the imitation {of the teacher}...

Col. XIIIb: ...and if he has made claims for great things both in the genre {of frankness}, as if he were making the status of frankness deliberative,<sup>179</sup> and concerning the kinds of acts, for example absolutely not to show favoritism lightly nor to believe {what is said} promptly or one of these sorts of things; he {the wise man} will tolerate {him} and will praise his concern. But he will teach that it is right...

---

<sup>178</sup> Instead of O.'s "will love."

<sup>179</sup> I.e., that branch of rhetoric concerned with giving counsel.

## Col. XIVa

κεν[ὸ]ν θρυλλ[όν] ἐπὶ δὲ τὸν  
 βίον μὴ μεταφέρειν ἕλ-  
 λ' [ἢ ἀγα]θὸν αἰεὶ καὶ τῶν τοσοῦ-  
 τ[ω] κ[α]ταδεεστερώων καὶ  
 5 μνημονεύειν τίς ἐστι καὶ  
 τίμι λαλεῖ παραινέσει. \* τὰ  
 δ' ἀνάλογα χρῆ καὶ περὶ τοῦ  
 μεγάλου καὶ βαδίζοντος  
 ἐπὶ φιλοσοφίαν ὑπολαμ-  
 10 βάνει <ν>, καὶ γὰρ οὗτος τῶν  
 με[τ] ἐξωθεν καταφρον[η]-  
 τέων}

1 κεν[ὸ]ν θρυλλ[όν] suppl. Ph.

## Col. XIVb

καὶ  
 μετὰ πά[ρ]ης δέξεται χά-  
 ριτος τὴν ὑπόμνησιν,  
 προβάλων ἃ προεῖ <ρη>ται πε-  
 5 ρὶ τῆς παρησίαις καὶ τῶν,  
 ὥς προσήκει, χ[ρ]ωμένων  
 αὐτῇ. \* ζητοῦμ[ε]νων  
 τοῖνυν ἐνίων κατὰ τὸν  
 τόπον, ἀφ' ἧς αἰτίας γίνε-  
 10 ται, μεταβάντες ἀπὸ τῶν  
 ἀδροτέρ[ω]ν ἐπ' ἐκεῖνα, προσ-  
 μένου[σι] τὸν ἀπ[α]τοῦν-  
 τα}

## Col. XVa

λυποῦνται[ι,  
 ὅτι] τῶν ὑπονοουμένων  
 ὑπ' ἄλλου γί[ν]εσθαι καὶ συν-  
 βῆσεσθαι οὐθὲν νομίζου-  
 5 σιν ἐξ α[ὐ]τῶν εἶναι [κα]ὶ γε-  
 νῆσεσθαι. καλῶς δ' ἔν ἔχει  
 καὶ καθ' ἑκάστον ἐπελθεῖν.  
 καὶ τὸ τί[η]ς ἀμαρτίας[ς] οὐ λυ-  
 πεῖ τοσ[ού]τον αὐτοὺς [ὥ]ς-  
 10 περ

Col. XIVa: ...<empty chatter>.... But he {the wise man} will advise {him} never to transfer to his life anything [but what is good], and, {as one} of those who are so much more in need, both to remember who he is and to whom he is speaking. It is necessary to assume analogous things also concerning a great man, even if he is coming to philosophy. For in fact he {may say} that external things [must be] despised...

Col. XIVb: ...and he will receive the reminder with total gratitude, putting forward what has been said previously concerning frankness and those who employ it as is suitable. Thus, if some things are explored in regard to the topic—from what cause they occur—when they {the students} have moved on from the larger {issues} to those things and they are waiting for the one {the wise man} who asks in return...

Col. XVa: ...they are hurt [because] they believe that none of the things of which it is suspected that they are occurring and are going to happen by {the agency of} another are and will occur by their own {agency}. But it would be well also to go over each point individually. The fact of their error does not hurt them as much as...

## Col. XVb

[τὴν ἀλήθει-  
α]ν ὡ[ς] ἀ]κούειν, οὐ [μόνον  
ἑδω[θ]ή[θη]σαν ἄλλων, [ἀ]λ-  
λὰ δέ[ο]ν[τι] μὴδὲν ἐξαμαρ-  
5 τάνε[ιν], τὸν δεύτερον  
πλῶ[ν] ἐπορεύθησαν αὐ-  
τοὺς διορθώσαντες ἐκεῖ  
δὲ κα[ὶ] τὸ δυσκίνητον ἐν-  
σχεῖ, καὶ μὴδὲ τῶν οἰ[κ]ε[σ]-  
10 ὦν ἀμαρτημάτων ἐπαι-  
σθόνεσθαι, καὶ πρὸς ἄλ-  
λων μὲν ἐπιτιμώμε-  
νοι, τ[ὸ] νομίζειν ὡς ἐπὶ  
τὸν π[λ]εῖστον οὐχ ἡμαρτή-  
15 κασι.]

4 δέω[σ] Ph. δ', ἐφ[η] O.

## Col. XVIa

ἀστόχως  
ἐντ[υ]χῶν κατὰ τὴν παρ-  
ρησίαν, αὐτοὺς δὲ βέλτιω-  
τα γι[ν]ώσκοντες τὰ κα[ὶ]θ'  
5 ἑαυ[τ]οὺς ἐν μηδενὶ τ[ί]θεισιν. ἄλ-  
λοι δὲ καὶ συνεταῖοι τοὺς  
ἑαυτοὺς διαλαμβάνον-  
τες καὶ πρᾶξας μὲν αἰ[ὲ]ς τοῖς  
ἐπιτιμῶσι καὶ πρὸς ἡδο-  
10 ν[η]ν ὑπὸ δὲ τῶν ν[ε]ῶν  
τὰ πολλὰ πικρό[τ]ερ[ον] ἐπι-  
πλήττονται.

## Col. XVIb

ἔχθονται [παρρη-  
σιαζομένων, \* ὅτι οὐ λέ-  
γ[ο]νται ἐξ ὅλης ψυχῆς, ἀ[λ]-  
λ' ὡ[ς] φαντασίαν ἐκκόπτου-  
5 τ[ε], ὡς εἰς δὴ φιλοπαρρη-  
σίᾳται. [γε]νομένης δὲ  
τ[ῆ]ς ἐπιπλήξεως, ἐλεγχό-  
μενον ἔχουσι τὸ πλά-

Col. XVb: ...as to hear [the truth], not [only] did they need others, but since <[it is necessary]><sup>180</sup> that one not err, they made the second sailing,<sup>181</sup> having corrected themselves. But there {i.e., the other case}, their obduracy too gives them trouble and the fact that they are not aware of their own errors, and, though they reproach others, that they believe that for the most part they have not erred.

Col. XVIa: ...missing the mark,<sup>182</sup> when he encountered {them}, in respect to frank criticism, and though they themselves best know what concerns them [he sets] them at naught. Others, who distinguish themselves as most intelligent, reproach them {their pupils} gently and to their liking. But for the most part they are rebuked more sharply by the young.

Col. XVIIb: ...they are vexed at those who speak frankly, because they do not speak from their entire heart but rather by stamping<sup>183</sup> the image that they are indeed lovers of frankness. But when the rebuke comes, they have their pretense exposed, just like those who are compelled to dine together for the sake of politeness, when they <[correct somewhat]> {their fellow diners}. But sometimes they call upon<sup>184</sup> [not?]....

<sup>180</sup> O. supplies ἄφῃ, "he {sc. Zeno} said."

<sup>181</sup> For the proverbial expression, cf. Plato *Phd.* 99D, *Plt.* 300C, *Philb.* 19C; *Paroemiographi Graeci* 1.359 Leutsch-Schneidewin (Gregory of Cyprus 2.21) explains it as referring to the breaking out the oars when the wind fails. O. sees a reference to Plato's visits to the court of Dionysius in Syracuse (Plato *Ep.* 7.323D-352A; cf. Plutarch *Quomodo adulator* 7.52F, 26.67C-E), denied by Ph.

<sup>182</sup> The reference may be to the teacher or, perhaps, the students. There is a possible reference here to Plato and Dionysius II of Syracuse (Clay).

<sup>183</sup> The term is employed in the stamping of coins.

<sup>184</sup> Or perhaps, if the image of the dinner is maintained, "invite."

- μ[α], καθάπερ τῶν ἀπενυφη-  
 10 μ[ε]ςμοῦ χάριν *ευνοαις-*  
*τῶν* βιαζομένων, ὅταν  
 τῇ διορθῶσιν. ἐν[ε]ϊστε δὲ  
 π[α]ρακαλοῦσιν μὲν οὐ

12 τῇ διορθῶσιν suppl. Ph.

## Col. XVIIa

- ἄλλ' ὅ-  
 τ[αν] τὴν διάθε[σιν] αὐτ[ῶ]ν  
 ἀμ[ορτωλὸν] ἐπιβ[λέπ]ωσι,  
 ὁ[ρ]ακκνύονται \* καὶ [κ]αθάπερ  
 5 σ[οφ]οῖς ἱατροῖς ἐπὶ διαίρε-  
 σιν παρκαλοῦντες ὅταν  
 ὁ[ρ]ᾷ τὸ ζῆλον νο[σ]οῦ-  
 σιν, οὕτως ὅταν <τ> ο[υ]τ[ῶ]ν <σ> τὸ  
 δηκτικὸν ἐν ὄμματι γέ-  
 10 νηται τῆς παρηγίας καὶ  
 νομίζουσιν οὐθὲν ἀμάρτη-  
 μα ποιῆσειν, ἢ λήσεσθαι καὶ  
 πωλλάκις ἡμαρτηκότας,  
 παρκαλοῦσι νο[σ]θετεῖν

## Col. XVIIIb

- [οὐ] δια-  
 λαμβάνουσ[ι], καὶ μόνοις  
 καὶ κατὰ καιρὸν καὶ ἀπ' ἐν-  
 νοίας καὶ πάντα προσφε-  
 5 ρομένοις ὅσα παρη<ε>ν[ο]ῦ-  
 μεν. τότε δὲ διαλαμβά-  
 νοντες ἐν τε τιμῇ προσεῖ-  
 ναι, δυσχεραίνουσι. καὶ  
 πρότερον μὲν βλέπουσιν  
 10 τὴν ἐκ τῆς παρηγίας ὠφε-  
 λίαν, τότε δὲ συνεχόμενοι  
 διὰ πολλὰς αἰτίας οὐχ [ὁ]ρῶ-  
 σιν, ὥς ἔμοι διαπαί[σ]ιν-  
 τες, ἄλλ[οι] οὐ φέροντες



Col. XVIIa: ...but when they observe that their character is prone to error, they are stung. And just like those who call skilled doctors to an operation when they apply the scalpel to those who are ill, so too when what is stinging in frank criticism meets the eye of these people and they believe that they will commit no error, or that they will escape notice even if they have erred many times, they call upon {their teachers} to admonish...

Col. XVIIb: ...{earlier they see that} they {the teachers} apply to them {the students}, when they are [not dis]tinguishing {themselves from others} and to them only, both at the right moment and out of goodwill, all the things that we were advising. But then, when they do distinguish {themselves and feel} that they are there in {a position of} honor, they are annoyed. And earlier they see the benefit of frank criticism, but then, because they are confused for many reasons, they do not see it, like some people who make jokes but do not endure others {making jokes at their expense}...

## Col. XVIIIa

μὲ-  
 νον κα..... γ' εἰς ἐκώμ-  
 μὰ τι κινε[ι .....]ν . ἵς ἐκτε-  
 λῶν (?) μάλιν[τοι ἐκω]φθεῖς  
 5 καὶ τὸν ε[σφόν κ]α[τασκ]ευά-  
 ζων ἐνίοτε δ[ι]αίτης αὐτῆς  
 ἐρῶν. \* τοῦτ[ου δ'] αἴτιον ὅ-  
 τι τῶι μὲν λαλεῖν ἐπιθυ-  
 μίας ἀντιτεινούσας οὐκ ἔ-  
 10 χουσιν, ὅθεν ἀκέραιως λέ-  
 γουσ[ι] τὸ φαινόμεν[ον],  
 τῶι δὲ πράττε[ι]ν πικρῶς  
 ἀμυττούσας, ὥστ' ἐνμέ-  
 νε[ι]ν [ο]ῖς ἐπὶ <ι> νου" ἀδύνα-  
 15 τον

1-7a suppl. G. 96 4 ἐκω]φθεῖς Clay 7 τοῦτ[ου G.  
 τοῦτ[ο O].

## Col. XVIIIb

οὐ λόγους συν]φέρου-  
 τας ἀποδέχοντ[α]ι, διὰ δὲ  
 δοξοκοπίαν λέγουσι μὲ-  
 νον, ὥς ἂν "οὐκ ᾠνούμε-  
 5 νοι τοὺς λόγους. ἀλλ' ἐκ βα-  
 θείας αἰθ]έρος ἀμοχθεῖ λαμ-  
 βάνοντες"· ἦσαν δὲ τὸ πον-  
 οῦν κριθῆ<ι>, πηδῶς[ι]ν, ἀ-  
 δυνατοῦντες ἐφ' ἑαυτῶν  
 10 τὸ πλάσμα τηρεῖν. ἐνίο-  
 τε δὲ κἀκείνους μὲν δεόν-  
 τως νο[υ]θετεῖσθ[αι] νομ[ί]-  
 ζουσιν, ἑαυτοὺς δὲ πα[ρὰ  
 λόγον οὔχ ἡμαρτηκότας.

1-2 οὐ λόγους συν]φέρου[τας G. 96 οὐ συν]φέρου[τας  
 O. 7-8 πον]οῦν G. πολυ]οῦν O.

Col. XVIIIa: ... <only ... moves {them} to a kind of mockery ... he {a student} ends up (?) being furious {[when he has been mocked]}, and, [as he instructs the wise man], he is sometimes passionate for this very way of life>. The reason for this is that, in {merely} talking, they have no desires that resist {such a life}, and hence they say sincerely what seems the case {to them}, but in acting {they have desires} that chafe bitterly, so that it is impossible {for them} to continue in what they were {previously} praising {in words}...

Col. XVIIIb: ...they do not accept advantageous <[words]>, but solely through a desire for reputation they talk as if they were "not purchasing their words but taking them effortlessly from the deep heavens."<sup>185</sup> But when <[what hurts]><sup>186</sup> is piqued, they flinch, unable on their own to keep up the pretense. Sometimes they believe that those people {who are all words} indeed are fittingly admonished, but that they themselves, contrary to reason, have not erred.

---

<sup>185</sup> Quoted as Euripidean in Plutarch *Mor.* 539B; also quoted in Philodemus *Rh.* II 101.8-13; cf. Gigante, *Ricerche filodemeae*, 92-93.

<sup>186</sup> O. reads "turning grey," presumably a reference to old men.

## Col. XIXa

πρὸς ὧι φασι μέμ-  
 φεσθ[αι], καὶ οὐχὶ τῇ παρρη-  
 αία[ι] κοινῶς· καὶ τὸ συνφέρων  
 ὁρώει]· αὐτοὶ διατρανῶς, [μάλ-  
 5 λον δ' ἔ]τι βλέπουσιν. \* διὰ τί  
 μᾶλλον ἔτ' ἐπι[τηδεύ]οι τε  
 πρὸς τὸ παρρη[αία]ζειν  
 εἰσίν; ἢ δ' <ὡς τὸ > ὀφείδει [ἄλλω]ν συν-  
 ετώτεροι, νομίζου[σ]ιν αὐ-  
 10 τοῖς εἶναι παρρησία[σ] μέ-  
 ρος] πρὸς ἄλλους ἐπιτιμῶ-  
 αι [καὶ] ῥωθροτέρ[ους] ἐπ[εί]-  
 γαναι.]

## Col. XIXb

φιλικὸν μὲν γὰρ οἴονται τὸ παρρησί-  
 α]ν ἐπιφέρειν καὶ τὸ νο-  
 θετεῖν ἄλλους, τὸ δ' αὐτὸν ἄ-  
 ξια ποιε[ῖ]ν ἐπιπλήξῃως, ἄ-  
 5 δοξίαν καὶ κατ' ἀγνο[σ]ιν,  
 καὶ φιλικὸν ἔργον ἐπι[τ]η- 5  
 δεύειν οἰόμενοι χαίρου-  
 σ]ι, νοθετοῦμενοι δ' οὐ[θ]έν,  
 καὶ τῶν ἀμαρτημάτων  
 10 ἐκτός εἶναι· μὴ γὰρ ἂν βλέ-  
 πειν καὶ μετ[α]τιθέσθαι τῶν 10  
 ἄλλων τότ' ἐ[φ'] ἐ[αυτ]ῶν

1-2 φιλικὸν -- καὶ τὸ suppl. Ph.

## Col. XXa

πῶ[ς] ἐπιγινώσκοντες  
 ἐξ] αὐτῶν συν[ε]τωτέρους  
 τινὰς εἶναι καὶ [δὴ] καὶ κ[α]θ[η]-  
 γητάς ἐξ αὐτῶ[ν] παρρησί-  
 5 αν οὐ φορ[οῦ]σιν; [δι]ό[τι] νομί-  
 ζουσιν ἐν τοῖς κατὰ πρόβλη-  
 μα λόγοις ὑπερέχεσθαι μό-  
 νον, ἐν δὲ τῇ διαθέσει κ[α]ὶ  
 τῷ συνορᾶν τὰ κρείττω  
 10 καὶ μάλιστα τὰν τῶ[ι] βίῳ,

Col. XIXa: ...in which they say they blame {them}, and not by frank criticism {practiced} jointly. And they themselves {see} what is advantageous clearly, {or} {rather} they {still} look to it. Why is it that they are now more suited to speaking frankly?<sup>187</sup> Because they think that they are more intelligent than {others}, they believe that they have a {share} in frankness when they reproach others [and urge on] the more sluggish.<sup>188</sup>

Col. XIXb: ... <[for they think that it is the part of a friend to apply frank criticism and to]> admonish others, but that to do oneself what is deserving of rebuke is a disgrace and crime. And those who think that they are performing the office of a friend rejoice, being in no way admonished, and {they think} that they are free of errors. For {they think} that they would not then see and transfer {errors} of others [to themselves].

Col. XXa: ...*how, [when they recognize] that some of their number are more intelligent, and in particular that some of them are teachers, do they not abide frank criticism?* It is because they believe that they are surpassed only in {regard to} theoretical arguments, but that in point of character and in perceiving what is preferable, and most especially affairs in {real} life, they themselves are far better. Sometimes in...

---

<sup>187</sup> Despite the fact that this question is underlined in the Greek, it does not appear to indicate a section heading; see Introduction, pp. 8-9, esp. n. 25.

<sup>188</sup> Cf. Plato *Ap.* 30E.

πολὸν βελτείουσιν ἑαυτοὺς ὑ-  
πάρχειν· \* ἐ[ν]ίστε δὲ κατ[ὰ]

Col. XXb

καὶ παντόλλωι δια-  
φέρειν αὐτοὺς νομίζου-  
σιν· ὡς Τιμοκράτης καὶ φι-  
λαῖν· ἔφη τὸν ἀδελφὸν ὡς  
5 οὐδεὶς καὶ μισεῖν ὡς οὐ-  
δεὶς. πολλὰ γὰρ ἐκ τῶν  
ἐναντίων πάσχουσι καὶ  
πράττουσι αἱ τοῦ συνφέ-  
ροτος ἀδιαλόγηστοι ψυ-  
10 χαί, \* καὶ διειλημμένως  
μὲν ἔστιν ὅτε δοξά[ς]του-  
σιν εἶναι φρονημώτε[ρο]ι,  
ἀδιαλήπτω[ς] δὲ

Col. XXIa

πολλά-  
κας δὲ καὶ συνχυθέντες ὑπὸ  
τῆς ἐπιτιμήσεως οὐ βλέπου-  
σι τὴν φρόν[ησιν]· ποτὲ δὲ  
5 παραλελογ[ή]σθαι νομίζου-  
σιν αὐτοὺς ο[ὐ]χ ἡμωρτηκό-  
σιν ἐπιτιμῶντας ἢ παρεωρα-  
κέναι τι τῶν καὶ σοφ[ώ]ν παρ-  
σ[ω]μέων, ἢ συνετωτέ-  
10 ρους μὲν εἶνα[ι], μὴ φιλεῖν  
δέ, ἢ μισεῖν ἢ φθονεῖν ἢ συν

Col. XXIb

ᾧ[τις] ἐρ κολουεῖν καὶ  
θερ[α]πείε[ιν] καὶ τῶν ἄλλων  
ἐπ[ι]φέρειν [τι] τῶν ἐκ τῆς παρ-  
ρησίας καλῶν. οὐδὲν τε πα-  
5 ρά[ναι] τὸ συνετωτέ[ρους] καλ[ῶ]ν εἶ-  
σθα[ι] καὶ σοφοὺς τοὺς νο[μ]ι-  
στο[ύ]ντας πρὸς τὸ μὴ διάκνε-  
σ[θαι], τῶν δ[ὲ] τιμῶν ἀποσπω-  
μένους, [ο]ἱ[ον] καὶ ἐπιθυμίας  
10 πονηραὶ καὶ γλυκύτητες

Col. XXb: ...and they believe that they are vastly different. Just so, Timocrates<sup>189</sup> said that he both loved his brother as no one else did and hated him as no one else. For souls that are unable to calculate what is advantageous suffer and do many things by opposites. And there are times when they have the opinion that they are distinctly wiser, but {they suffer and do things}<sup>190</sup> without distinction...

Col. XXIa: ...and often, since they are confused by the reproach, they do not look to prudence. Sometimes they {the students} believe that they {the teachers} have reasoned falsely in reproaching them when they have not erred, or that they have overlooked some of the things that are overlooked even by a wise man, or that they are indeed more intelligent, but they {the teachers} do not like them or they hate them or envy them or...

Col. XXIb: ...by which<sup>191</sup> they deflate {them} and treat {them} and apply some of the other fine things that derive from frank criticism, and that it accomplishes nothing for those who admonish {others} to be called more intelligent or wise with a view to their not being stung, but that, of others, those who are drawn away from certain things, [for example] base desires and delights...

..... [Why does womankind not accept frank criticism with pleasure?]

<sup>189</sup> The renegade brother of Epicurus' closest associate, Metrodorus of Lampsacus. The comment seems to derive from a letter of Metrodorus to his older brother Metrodorides; cf. Philodemus *Ir.* col. XII.26-29 Indelli.

<sup>190</sup> Understanding *πάσχειν καὶ πράττειν* or the like.

<sup>191</sup> Instead of O.'s "so as to." The infinitives are presumably in indirect discourse.

.....  
 .....διὰ τί]  
 τὸ τῶν γν[μοικῶν γένος οὐχ ἡδέ-  
 [ως τὴν κειρρησίαν προσδέχεται;

1 ὦ[ιπ]ερ Clay ὦ[ιπ]ερ O.

Col. XXIIa

καὶ] μάλλον  
 ὑ[π]ολαμ[βάν]ν[ο]υσιν ὀνειδίζε-  
 θαι καὶ [μᾶλ]λον ὑπὸ τῆς ἀδο-  
 ξίας θλίβου[τ]αι καὶ μάλλον ὑ-  
 5 πομοῦσιν πονηρὰ περὶ τῶν  
 νουθετούντων καὶ καθό-  
 λου πάντα, δι' ἃ τινες δάκνου-  
 ται, μᾶλλ[ο]ν ἔχουσιν χεῖμά-  
 ζονται, \* καὶ θρασύτεραι δ' εἰ-  
 10 αὶ κα[ὶ] χαυν[ό]τεραι καὶ φιλοδο-  
 ξότεραι]

Col. XXIIb

καὶ ἀξιῶσι]  
 τὴν τῆς φύ[σεως] ἀσθέρειαν  
 ἐλεεῖσθαι καὶ συνγνώμη  
 τυγχάνειν καὶ μὴ προπηλα-  
 5 κίζεσθαι προ[δ]ε τῶν ἰσχυροτέ-  
 ρων ἐξεπί[τη]δες. ὁ[θε]ν καὶ  
 ταχέως ἐπὶ τ[ῶ]ν δάκρυα καταν-  
 τῶσιν, ἀπὸ καταφρονήσεως  
 ἐπικ[ό]πτεσθαι νομίζουσα.  
 10 διὰ τί, τῶν ἄλλων ἐπ' ἰσῆς ἐχόν-  
 των, ἥττον φοροῦσ[ι]ν <οἱ κ>αὶ ταῖς  
 περιουσίαις κα[ὶ] τῶς δόξαις  
 λαμπ[ρ]οί; δι[ο]τι νομίζου-  
 σ[ι] τοὺς εὐτυχ[ε]στέρου[ς] καὶ  
 15 φρονιμωτέρ[ους] κα[ὶ] δυσ-  
 χεραίνεσθαι καὶ μειεῖσθαι]

15-16 δυσ[ι]φημείσθαι καὶ φθονεῖσθαι fortasse Clay



Col. XXIIa: ...[and] they {i.e., women} assume rather that they are being reviled and they are all the more crushed by the disgrace and they rather suspect evil things concerning those who admonish and in general they rather deem upsetting everything by which some {of their sex} are stung, and they are too impulsive and too vain and too fond of their [reputation]...

Col. XXIIb: ...[and they {i.e. women} think it right] that the weakness of their [nature] be pitied and that they meet with pardon and not be intentionally ridiculed by those who are stronger {than they are}. Hence they quickly reach {the point of} tears, believing that they are being reproved out of contempt. *Why is it that, when other things are equal, those who are illustrious both in resources and reputations abide {frank criticism} less well {than others}? Because they believe that those who are more fortunate and more wise are [offensive and hated]*<sup>192</sup>...

---

<sup>192</sup> O.'s supplements are doubtful; Clay's suggestion translates "are spoken badly of and envied."

Col. XXIIIa

ἐ]ξελέγχοντα[ς [ο]ὔχ ἡδέω[ς  
 προυδέχονταί, [ὅτι] διὰ φθό-  
 νον πολλοὺς ἐπιτ[ι]μὴν ἐκα-  
 τοῖς νομίζουσι, [κ]αὶ συνειθί-  
 5 μένοι ε[ἰ]σεῖ πως [ὕ]πὸ πάντων  
 πρὸς χάριν ὁμιλεῖσθαι δι[ι]όπερ  
 αὐτοὺς κινεῖ καὶ τὸ παρόλογον

Col. XXIIIb

ἀπορήσειν, ὃ φ[ο]βούμενοί  
 τινες ὑπαφέρουσι παρρησί-  
 αν. \* καὶ διὰ τὴν ἐπιφάνειαν  
 δὲ τοῦ[τ]ου καὶ τὰς ἀμαρτίας  
 5 ἀσμάτου[ς] αὐτῶν γενομέ-  
 νας βλ[έ]πειν ὑπολαμβάνου-  
 σι μᾶλλον καὶ φιλοδοξεῖν  
 τοὺς ἀν[υ]ποστάτως ὁμιλοῦν-  
 τας ὑπονοοῦσιν, ἵνα καλῶν-  
 10 ται παρρησιάζεται, καὶ πα[ρ'] ὕ-  
 βριον ἡγο[ῦ]ντα[ι] τὸ τοιοῦτο  
 καὶ ἀτιμ[ί]αν ἑαυτῶν. οἱ δὲ  
 βασιλεῖ[ς] διὰ τὸ καθόλου δύν[α]-  
 σθ[αι] π[ρὸ]ς τοῦ[ς] [ε]ἰρημένο[υς]  
 15 οὐχ ἡδέως τρέφονται]

Col. XXIVa

καὶ τὴν ἐπι-  
 τι[μ]ην ἀν[υ]ποταξίαν ἡ-  
 γ[ο]ῦνται. θε[λ]ουσ[ι] δὲ καὶ νό-  
 μίζουσι συνφέρειν ἀρχεῖν  
 5 πάντων κ[αὶ] π[ά]ντα [δ'] αὐ-  
 τοῖς ἐναπ[ε]ρεῖδε[σθ]αι καὶ  
 ὑποτετάχθαι. \* διὰ τί μάλ-  
λον οἱ πρεσβύτεροι δυσχε-  
ραίνουσιν; \* ὅτι συνετωτέ-  
 10 ρους οἶοντα[ι] διὰ τὸν χρόνον  
 ἑαυτοὺς καὶ νομίζουσιν ἀπ[ὸ]  
 καταφρονήσεως τῆς ἀσθε-  
 νείας ἐπὶ τὴν παρρησίαν τι-  
 ν[ᾶ]ς ἔρχεσθαι καὶ μεγάλην  
 15 ὕβριν.]

Col. XXIIIa: ...they {the illustrious} do not gladly accept others confuting them, [because] they believe that many people reproach them out of envy, and they have become accustomed in a way to being conversed with graciously by everyone. Therefore the unexpected too disturbs them...

Col. XXIIIb: ...will be at a loss, and some people, fearing this, submit to frank criticism. And because of the revelation of this {error?}, they both assume that they see better their own errors, which have become [invisible?], and they suspect that those who converse with them forthrightly are eager for reputation, so that they may be called frank speakers, and they consider such {conduct} as tending to insolence and their own dishonor. Kings, [because] they are totally powerful, [will not gladly change their minds?] in regard to the abovementioned people...

Col. XXIVa: ...and they {kings} consider reproach to be insubordination. They wish, and believe that it is advantageous, to rule over everything and that everything [depend on] and be subordinated to themselves. *Why is it that old men are more annoyed {by frankness}?* Because they think that they are more intelligent because of the time {they have lived} and they believe that some people proceed to frankness and great [insolence?] out of contempt for their weakness.

- Col. XXIVb  
 ἀ[μορ]τάν[ο]υσι, καὶ θ[αν]μαζ[ί]ό-  
 μενοι καὶ τιμώμενοι πα-  
 ρὰ τοῖς πλ[ε]ίοσι παράδοξον  
 ἡγούνται τὸ πρὸς τινων ἐ-  
 5 πι[τιμ]η[θῆναι], καὶ καταξιού-  
 μενόν τ[ι]νων τὸ γῆρας θ[ε]-  
 ωροῦντε[ς] εὐλαβοῦνται  
 μὴ τούτων ἀποστερῶνται  
 φανεῖντες ἀνάξιοι. καὶ τὸ  
 10 “δὲς καὶ δες οἱ γέροντες” ὑ-  
 ποδόνον αὐτοὺς νύ[τ]τει,  
 φοβουμένους μὴ [τοῖς] ἥθεσ[ι]

## APPENDIX

- Tab. I fr. 2  
 [όρ-  
 γί]ζεσθ[αι] καὶ μ[ὴ] πείθειν  
 καὶ μηδὲ φιλ[εῖν] ἢ ε[τέρ]γειν  
 ἀλλὰ κολακ[εῖν]
- Tab. II fr. 6  
 περὶ [τοῦ ἐκ τῶν καθηγη-  
 τῶν βυβλίων μὴ κ[αταμα]-  
 θεῖν, πρὸς οὓς τε γὰρ εὐ[λα]-  
 β]ῶς εἰ καὶ [μ[ά]λιστα ταύτ[η]ι  
 5 κέχρηται, Λεοντέα καὶ  
 Ὑπομενέα καὶ Πυθοκλέα  
 καὶ Ἐρμαρχον καὶ Δωσί[θεον, ἐ]-  
 χόμενοι παντοδαπ[ῶς] πρὸς  
 αὐτοῦ[ς] .....]θσαν[  
 10 μενου[

1-2 [τοῦ ἐκ τῶν καθηγητῶν, 2-3 κ[αταμα]θεῖν, 3-

4 εὐ[λα]β]ῶς suppl. Ph. 3 οὓς Ph. οἷς O.

7-8 Δωσί[θεον, ἐ]χόμενοι suppl. Ph.

Col. XXIVb: ...they err, and since they are revered and honored among most people they consider it untoward to have been reproached by some people, and because they observe that old age is deemed worthy of certain things, they are careful not to be deprived of these by having been shown to be unworthy of them. And the {proverb} "Old age is a second childhood":<sup>193</sup> gets under their skin and irks them, since they fear that, because of [their] character...

APPENDIX<sup>194</sup>

Tab. I fr. 2: ...to be angry and not [persuade] and not even like or [love] but to flatter...

Tab. II fr. 6: ...about not <[learning]> from the books of <[the teachers]>, for they have employed this {frankness} <[cautiously]>, albeit especially, toward <them>—Leonteus and Idomeneus and Pythocles and Hermarchus and <Dosi[theus]>,<sup>195</sup> <[behaving]> in all sorts of ways [toward] them...

<sup>193</sup> Literally, "Old men are a second time children"; cf. the comic poet Philemon, fr. 147 Koerte; *Paraemilographi Graeci* 2,66 Leutsch-Schneidewin (Gregory of Cyprus 1.89).

<sup>194</sup> The Appendix includes those dissociated scraps of papyrus that O. did not integrate into his edition. He associated these scraps with some of the 21 Tabulae into which the papyrus was divided when opened in 1808. They are often so unyielding that we have not translated every possible word.

<sup>195</sup> Cf. Anna Angeli, "I frammenti di Idomeneo di Lampsaco," *CErc* 11 (1981) 64; Hermarchus fr. 46 Krohn and fr. 14 Longo-Auricchio.

Tab. II fr. 8

[  
φοβ[ηθήσ]εται [  
ἐπιλόγιον [ἀ]νά[γ]εσθαι τὰ  
ἀλλ[ότ]ρ[ι]α [ποι]εῖ κα[ὶ] ο[ἱ]  
5 σου[....δι]όπερ[ι]  
ἀλλ[.....]διο[  
αὐτὰς [..... μέγ]εθ[ος] λέ-  
ληθεν[....] πρ[ος] αὐτῶ[ν] ὀφλις-  
κάνει[.....] ἡμερ[τ]ῆ[ν] ὥς τι-  
10 νας ὑ[βρί]ζειν

Tab. II D

καὶ τὴν [τοῦ βίου  
σωτη]ρίαν προ[β]εβληκό-  
τες  
.....  
5 .... κα[ὶ] τὴν ὕλην φευξό-  
μεθα συ[μ]βίωσιν ἀπὸ τῶν  
ἔλων βυ[βλί]ων τεκμαιρό-  
μενοι, παρὰ πηλείως δ' οὐ

Tab. III F

διὰ τε τὴν [ἀρετ]ὴν  
προσφέρει[τ]αι καὶ [διὰ] τὴν  
δύναμιν  
.....  
5 καὶ παρὰ τῶν ἑξωθεν  
περι[ετ]άσεις

Tab. III G

ἐπὶ πολ-  
λῶν ἢ πάντων ἐξελ[έ]γ[ε]ται  
καὶ τοὺς ἀ[παλοὺς] καὶ

Tab. III H

οὐ μέντοι τῶν τυ[χόντων] <μόνον>  
ἀλλὰ καὶ στεργόν[των] αὐ-  
τοὺς καὶ συνετῶν

Tab. IV I

ὅτε δὲ πρ[ω]τον  
δοκῶν διὰ τῆς ἐπιτ[ι]μῆ-  
σεως ἐ[π]ὶ τὸν ἑταίρ[ον] ἡ-

Tab. II fr. 8: ...he will fear ... to draw the conclusion, he does what is foreign {to him} and ... therefore ... escaped notice ... he is {liable} in their eyes ... has erred so that some...

Tab. II D: ...having [propounded]<sup>196</sup> the salvation of their life]...

.....  
...[and] we shall avoid their company entirely, inferring from [entire?] books, and in a like manner not...

Tab. III F: ...he exhibits {it}<sup>197</sup> through [virtue] and power...

.....  
...and according to [conditions] of external things...

Tab. III G: ...in many or all cases he will test even the {tender?} ones and...

Tab. III H: ...not, however, [only] of those who [happen by] but also those who love them and are intelligent...

Tab. IV I: ...when he first has stung {the student} by his reproach he will come to praise, and just as he will resume...

---

<sup>196</sup> Or, perhaps, "having given up."

<sup>197</sup> Or, perhaps, "it {i.e., frankness} is applied."

- 5 ξει καὶ καθά[περ ἄ]ναλ[ή]ψε-  
 τ]αί[ι]
- post fr. 15: λω[  
 μόνον[  
 προσδεχ[{/4 ὁρθῶς /5 .]ων επ /6 ζουσιν /7 κ[αῖ]  
 διότ[ι /8 τοσῶς /9 ...οαίτ[
- Tab. IV J  
 ἐξαριστάμενον, οὐ  
 δὲ ε[οβ]αρῶς ἐπενγελῶντα  
 τὰς ἀσθενείας [.κ[...]]αν οἰό-  
 με[ν]ον, ὅτι πολ[υ]λοῖς ὑ[πάρ]χ[ει]
- 3 [ᾠ]κ[αίρ]ον suppl. Ph.
- Tab. V extrem. fr. βού[λεται μὲν δ]ιὰ φιλίας  
 ρουθετεῖν]
- Tab. VIII L  
 τῶ]ν  
 προσηκ[όντων τὰς ἔχθρας] καὶ  
 τὰς δια[φορὰς] ἵνα διαρ-  
 θῶσι
- 5  
 νι[ε]ντες αὐ[τῶ]ν [ε]πιθυ-  
 μίας καὶ μ[ανίας]
- Tab. XII M  
 οἱ σοφοὶ ἀμαρτάνουσιν, ἐὰν μὴ]  
 πρὸς ἐρεθίσ[μῳ]ν πολλάκις  
 κ]αὶ πρὸς [ὀργῇ]ν με]τ[ρίως  
 μένωσι κ[α]θ' ἐκάτερον
- 5 τῶ]ν εἰρημ[ένων] κ[α]ὶ περὶ  
 τοὺς ἄκρους [ια]τρῶς [δ]ιά-  
 π]τωσις γίνεται

1 suppl. Ph. 3 [ὀργῇ]ν Ph. [ἡδονῇ]ν O. με]τ[ρίως] O.  
 ἀ[ν]τ[ενῶς] Ph.



after fr. 15: ...only ... accept rightly ... and because...

Tab. IV J: ...rising, nor haughtily laughing at his weaknesses ... thinking that it [belongs] to many...

Tab. V, end of fr.: ...[he] wishes [to admonish on] account of [friendship]...

Tab. VIII L: ...in order to correct [the enmities] and differences among kinsmen ... relaxing their desires and [folies]...

Tab. XII M: ... <[wise men err unless]> they [moderately]<sup>198</sup> abide irritation and often <[anger]><sup>199</sup>, in accord with each of the above-mentioned [methods?], and failure occurs with the foremost doctors...

---

<sup>198</sup> Ph. supplies "resolutely."

<sup>199</sup> O. supplies "pleasure."

Tab. XII extrem. fr.

..]uc παρ[εμπ]ίπτειν καί[ι  
 πίνο]ντας ἐλλέβορ[αν μὴ εἶναι  
 ἱατ]τροῖς καταγο[λᾶστοις·  
 κα]τατυχῶν μὲν ὑπὲρ [  
 5 ....]c ἔσται πεπο[ιθ]ῶς  
 ....]ν, ἀποτυχῶ[ν δὲ] διὰ  
 τῇ]ν παρρησίαν·

3 ἱατ]τροῖς Clay ἡτέ]ροις O.

Tab. XIV extrem. fr.

[μη-  
 δ[ὲ πεί]σας ἱστορίαι διὰ τ'  
 ἄλλ[α]ς αἰτίας καὶ παρὰ τῶ[ν  
 χ[ρ]ῶσιν· διὸ καὶ πρὸς Π[ολύ]-  
 5 αῖνον Ἐπίκουρος κανό[ν]ος  
 ἀπ[ό]ντος [μύ]θ[ου]ς ἔ[φ]η  
 διὰ τὸν χρόνον μὴ φ[έ]ρονται  
 περὶ αὐτῶν ὥς τι[.]ας  
 διαφέρουσι παρρη[σι]ά[ζ]ε-  
 10 θαι πρὸς τοὺς μὴ ποιούν-  
 τας \*

1-2 [μη]δ[ὲ πεί]σας suppl. Ph. 6 ἀπ[ό]ντος Ph.  
 ὁπ[α]ντας O. [μύ]θ[ου]ς ἔ[φ]η suppl. Ph. 7 μὴ  
 φ[έ]ρονται suppl. Ph. 8 τι[.]ας suppl. Ph.

Tab. XII, end of fr.: ...that it happens that even those who [have drunk] hellebore are not ridiculous to {[doctors]}.<sup>200</sup> Hitting the mark above ... he will be, being confident, ... [but] missing the mark because of frankness...

Tab. XIV, end of fr.: ...<[nor having persuaded]><sup>201</sup> by means of knowledge, both for other reasons and during the {available?} time. Therefore even to Polyacnus, when a rule <[was absent]>, Epicurus <[uttered words {?}]> concerning these things which he <[did not endure?]> on account of the time; thus ... they differ {as to whether} to speak frankly in respect to those who do not do...

---

<sup>200</sup> Instead of O.'s "to others."

<sup>201</sup> Ph.'s supplement; another possibility is *δηλώσας*, "having revealed."



## BIBLIOGRAPHY

- Amoroso, F. "Filodemo Sulla conversazione." *CErc* 5 (1975) 63-76.
- Angeli, Anna. "I frammenti di Idomeneo di Lanipsaco." *CErc* 11 (1981) 41-101.
- Arrighetti, Graziano, ed. *Epicuro: Opere*. 2d ed. Biblioteca di cultura filosofica 4. Turin: Einaudi, 1973.
- Asmis, Elizabeth. "Philodemus' Epicureanism." *ANRW* 2.36.4 (1990) 2369-2406.
- Capasso, M. *Trattato etico epicureo (PHerc 346)*. Naples: Giannini, 1982.
- Crönert, W. *Memoria Graeca Herculanensi*. Leipzig: Teubner, 1903.
- . *Kolotes und Menedemos*. Leipzig, 1906. Reprint, Amsterdam: Hakkert, 1965.
- De Lacy, E. A. and P. H. De Lacy. *Philodemus: On Methods of Inference*. 2d ed. La scuola di Epicuro 1. Naples: Bibliopolis, 1978.
- De Witt, Norman W. "Organization and Procedure in Epicurean Groups." *CP* 31 (1936) 205-11.
- Erler, Michael. "Epikur." In *Die Philosophie der Antike 4: Die Hellenistische Philosophie*, edited by Hellmut Flashar, 29-202. Basel: Schwabe, 1994.
- Fitzgerald, John T., ed. *Friendship, Flattery, and Frankness of Speech: Studies on Friendship in the New Testament World*. NovTSup 82. Leiden: Brill, 1996.
- Gargiulo, T. "PHerc. 222: Filodemo Sull' adulazione." *CErc* 11 (1981) 103-127.
- Gigante, Marcello. "Philodème: Sur la liberté de parole." In *Actes du VIIIe Congrès, Association Guillaume Budé*, 196-217. Paris: Les Belles Lettres, 1969.
- . "Testimonianze di Filodemo su *Maison*." *CErc* 1 (1971) 65-68.
- . "Per l'interpretazione dell'opera filodemea *Sulla libertà di parola*." *CErc* 2 (1972) 59-65.
- . "Motivi paideutici nell'opera filodemea *Sulla libertà di parola*." *CErc* 4 (1973) 37-42.
- . "'Philosophia medicans' in Filodemo." *CErc* 5 (1975) 53-61.
- . *Ricerche filodemeae*. 2d ed. Biblioteca della Parola del Passato 6. Naples: Macchiatoli, 1983.
- Glad, Clarence E. *Paul and Philodemus: Adaptability in Epicurean and Early Christian Psychagogy*. NovTSup 81. Leiden: Brill, 1995.
- . "Frank Speech, Flattery, and Friendship in Philodemus." In *Friendship, Flattery, and Frankness of Speech: Studies on Friendship in the New Testament World*, edited by John T. Fitzgerald, 21-59. NovTSup 82. Leiden: Brill, 1996.
- Indelli, G., ed. *Filodemo: L'Ira*. La scuola di Epicuro 3. Naples: Bibliopolis, 1988.
- Kouido, E. "Per l'interpretazione del pensiero filodemeo sulla adulazione nel P. Herc. 1457." *CErc* 4 (1974) 43-56.
- Konstan, David. "Patrons and Friends." *CP* 90 (1995) 328-42.
- . "Friendship, Frankness and Flattery." In *Friendship, Flattery, and Frankness of Speech: Studies on Friendship in the New Testament World*, edited by John T. Fitzgerald, 7-19. NovTSup 82. Leiden: Brill, 1996.
- . "Greek Friendship." *AJP* 117 (1996) 71-94.
- . "Problems in the History of Christian Friendship." *J ECS* 4 (1996) 87-113.

- . *Friendship in the Classical World*. Cambridge: Cambridge University Press, 1997.
- Momigliano, Arnaldo. "Freedom of Speech in Antiquity." In *Dictionary of the History of Ideas: Studies of Selected Pivotal Ideas*, edited by P. P. Wiener, 2:252–63. New York: Charles Scribner's Sons, 1973–74.
- Nussbaum, Martha. "Therapeutic Arguments: Epicurus and Aristotle." In *The Norms of Nature: Studies in Hellenistic Ethics*, edited by Malcolm Schofield and Gisela Striker, 31–74. Cambridge: Cambridge University Press, 1986.
- Obbink, Dirk, ed. *Philodemus: On Piety*. Part 1. Oxford: Clarendon, 1996.
- Olivieri, Alexander, ed. *Philodemi Περὶ παρρησίας libellus*. BT. Leipzig: Teubner, 1914.
- Philippson, R. Review of *Philodemi Περὶ παρρησίας libellus*, edited by Alexander Olivieri. *Berliner Philologische Wochenschrift* 22 (1916) 677–88.
- . "Philodemos." *PW* 19.2 (1938) 2444–82.
- Riley, Mark T. "The Epicurean Criticism of Socrates." *Phoenix* 34 (1980) 55–68.
- Scarpai, Giuseppe. *Parrhesia: Storia del termine e delle sue traduzioni in latino*. Brescia: Paideia, 1964.
- Sedley, David. "Epicurus and the Mathematicians of Cyzicus." *CERC* 6 (1976) 23–54.
- Vooijs, C. J. and D. A. van Krevelen. *Lexicon Philodemeum*. 2 vols. Munsterend: Muuses; Amsterdam: Swets & Zeitlinger, 1934–41.
- Wilke, C., ed. *Philodemi de ira liber*. BT. Leipzig: Teubner, 1914.

# INDEX VERBORUM

## GREEK-ENGLISH

- N.B.* unmarked words are legible in papyrus or restored with a high degree of probability
- \* indicates word conjectured in Olivieri's text, or a supplement proposed on the basis of the disegni
- # indicates word conjectured in apparatus or footnote
- or* indicates alternate translation offered in notes
- V initial Arabic numeral = fragment
- 5 initial Roman numeral = column
- T5 T + Arabic numeral = tabula; second numeral or letter = fragment
- 5.5 line numbers are our own, based on editors' supplements

ἀβελτερία	faulty	87.9
ἱγαθός	good	36.8-9, 39.7, *43.2, *43.5, 68.6-7, 75.6, *XIVa.3
ἀγαπᾶω	be content	18.3-4
ἀγάπη	love	XIIIa.3
ἀγάπησις	love	80.9-10
ἀγέλη	flock	87.3
ἀγένητος	groundless	71.5-6
ἀγνείω	purify	55.11
ἀγνωέμεναι	be unrecognized	VIIIa.5-6, VIIIa.7-8
ἄγνοια	ignorance	53.9
ἀγνός	be ignorant	8.5
ἀγνωμων	senseless	19.5
ἀγνώστως	unbeknownst	61.2-3
ἄγω	practice	22.7, Ia.5, IVb.9, VIIb.13
ἀδής*	fearless	71.12
ἀδελφός	brother	XXb.4
ἀδιαλήπτως	without distinction	XXb.13
ἀδιαλόγητος	unable to calculate	XXb.9
ἄδικός*	wrong	12.10
ἄδοξις	ill repute, disgrace	3.8, XIXb.4-5, XXIIa.3-4
ἄδρός	large	XIVb.11
ἀδυνατός	be unable	XVIIIb.8-9
ἀδύνατος	impossible	56.14, XVIIIa.14-15
ἀηδία*	dislike	IXa.2
ἀηδώς	pleasurelessly	IIb.7

ἀθεράπευτος	untreatable	84.11-12
ἀθυμός	dishearten	12.5-6
αἰδήμων	shy	IVa.4-5
αἰδώς	shame	86.8
αἰθήρ	heavens	XVIIb.6
αἶνεσις	praise	VIIa.10
αἰρέομαι	choose	17.6, 45.9, *48.1-2
αἵρεσις*	choice	42.12
αἰρέω	induce	57.12
αἰσθησις*	awareness	29.3-4
αἰσχρός	shameful	39.8, 86.1
αἰσχύνῃ	shame	XIIa.8
αἰσχύνομαι	be ashamed	85.3
αἰτία	reason, cause	59.9, 62.12, IXa.3-4, IXb.3, IXb.13, *Xa.2-3, XIVb.9, XVIIb.12, T14.end.3
αἰτιάσμαι	accuse	58.3, 73.6-7
αἶτιον	reason	XVIIIa.7
αἰφύτιδος	sudden	32.5
ἁκμαίον	medicine	30.6
ἁκέομαι*	heal	78.8
ἁκερσίως	sincerely	XVIIIa.10
ἁκεστικός*	healable	77.7-8
ἀκίνητος	unmovable	19.3
ἁκμάζω	be at its height	65.9
ἀκόλουθος	consequent	68.6
ἀκούω	listen, hear	27.9-10, 28.9-10, *31.11, 51.1, XVb.2
ἄκρατης*	without control	IIa.2
ἄκράχολος	irascible	IIIb.4
ἄκριβώς	be precise	VIIb.9
ἄκριβής	strict	Va.3-4
ἄκριβως	exactly	50.9
ἄκρος	foremost	T12.M.6
ἄκρω	strictly	57.8
ἄλαζών	boaster	88.13
ἀλγέω*	suffer	30.11
ἀλγύνω	more painful	62.5
ἀλήθεια	truth	XVb.1-2
ἀληθινός*	truthful	73.7
ἄλλοτριος	foreign	*66.2-3, T2.8.4
ἄλλοτριώω	repel	18.2
ἄλυτος	harmless	XIIb.3-4
ἄμαθία*	ignorance	83.9
ἀμαρτάνω	err	6.2, 46.6, *46.10, 62.9-10, 63.2, 64.2-3, 83.3, 83.6-7, IXb.12, *XIIa.1-2, XVb.14-15, XVIIa.13, XVIIb.14, XXIa.6-7, XXIb.1, T2.8.9,



ἀμαρτήμα	error	*T12.M.1 *9.1, 9.7-8, 55.9, 76.9-10, 77.5, 79.6-7, XIa.5, XVb.10, XVf1a.11-12, XIXb.8 1.3, 49.7, 79N.8-9, 79.10, IIb.12. *Vib.2-3, XVa.8, XXIIIb.4
ἀμαρτία	error	XVIIa.3 86.1-2 91N.2 XVIIIb.6 19.11 XVIIa.13 Va.3 41.2 IIb.11 T2.8.3 5.5 15.5 42.9 93N.6, T4.1.4-5 59.10-11, *84N.2 80.3, XIb.4 XIVa.7 81.1 XIIIa.7 73.11-12 XXIVb.9 61.6-7 76.6 60.9-10 IVa.3-4 81.2-3, 81.7, *84N.3 80.5-6 87.5 84.5 VIIb.9-10 87.6-7 9.8 84.10 #2.6, *74.1, Xa.12, Xb.8, XIIb.8, XIIIb.11 70.2-3 43.13, *VIIa.11, Xb.6 87N.6-7 87N.6-7 56.12, 86.3-4, *Xb.1 65.10, T8.I.5-6 IIa.3-4
ἀμαρτυλός	prone to error	
ἀμελῶ*	neglect	
ἀμεταθεσία#	changelessness	
ἀμοχθῆ	effortlessly	
ἀμύνομαι*	ward off	
ἀμύττω	chafe	
ἀναβολή	procrastination	
ἀναγκαιῶς	necessarily	
ἀνάγκη*	necessity	
ἀνάγωμαι	draw	
ἀναίρεσμαι*	take up	
ἀνακάμψαι*	ridicule	
ἀνακρίνω	interrogate	
ἀναλαμβάνω*	resume	
ἀναλθής	incurable	
ἀναλογία	resemblance, relationship	
ἀνάλογος	analogous	
ἀναλόγως#	analogously	
ἀνανεόομαι	renew	
ἀναξίως παθεῖ*	suffer undeservedly	
ἀνάξιος	unworthy	
ἀναπλάττω	restore or reign	
ἀνάπτω	ascribe	
ἀνάσσει	stress	
ἀναστασμένος	puffed up	
ἀνατίθεμαι	communicate	
ἀνεκτόν	one must bear	
ἀνεκτός	bearable	
ἀνελπιθέσθω*	abjectly	
ἀνελλιπῶς*	exhaustively	
ἀνεπαργίζομαι	be angry	
ἀνετός	intemperate	
ἀνεφόδευτος	unexamined	
ἀνέχομαι	tolerate	
ἀνήκεστος*	incurable	
ἀνὴρ	man	
ἀνθρώποδράμων*	tame human beings	
ἀνθρώποδάμνη*	person-tamer	
ἀνθρώπος	human being, person	
ἀνίημι	relax	
ἀνάητος*	foolish	

ἀνοικείως*	inappropriately	81.9
ἄνοιος#	silly	XIIa.4
ἀντέχω	resist	5.7-8, *71.12
ἀντιόκευω	be on the look-out	66.13
ἀντικρούω	hinder	66.8-9
ἀντιλέγω*	talk back	13.10
ἀντιστρέφω	conversely	65.4
ἀντιτάττομαι	oppose	30.7
ἐντιτείνω	resist	XVIIa.9
ἀνυποστόλως	forthrightly	40.2-3, XXIIIb.8
ἀνυποταξία	insubordination	XXIVa.2
ἀνύω	accomplish	12.5, 64.10
ἀξίω	worth	IIb.11
ἀξιόλογος	worthy of discussion	48.9
ἀξιόπιστος	worthy	VIa.14
ἄξιος	worth, deserving of	*78.6, XIXb.3-4
ἀξιόω	think worthy, think right	*82.5-6, 83.4, *XXIIb.1
ἀόρατος*	invisible	XXIIIb.5
ἀοργήτως	without anger	12.7
ἀπαγγέλλω	report	52.10-11
ἀπαγορεύω*	give up	66.4-5
ἀπαύγω	withdraw	XIIb.5
ἀπαθής	be indifferent	86.5-6
ἀπαθής*	dispassionately	48.2
ἀπαυχένομαι	be ashamed	71.3
ἀπαίτω	ask in return	XIVb.12-13
ἀπαλλάττω	recover	69.6-7
ἀπαλός	tender	7.2, *T3.C.3
ἀπαντάω*	confront	VIIa.4
ἀπαίτησις*	rejoinder	73.12
ἀπαντῶ	jettison	74.9
ἀπαντανίζω	rear the neck	71.7
ἀπειθείω	disobey	#1.5, 65.9, 65.11-12, *66.2
ἀπειθεία*	disobedience	87N.7
ἄπειμι*	be absent	T14.end.6
ἀπεροκαλία*	vulgarity	84N.5-6
ἀπεργάζομαι	accomplish	21.3-4
ἀπειρημικός	politeness	XVb.9-10
ἀπέχομαι#	refrain	93N.1
ἀπιστέω*	distrust	1.5
ἀπλῶς	simply	*10.4, 35.8-9
ἀποβαίνω	turn out	57.6-7
ἀπογινώσκω	give up	3.4, #87N.10
ἀπογινώσκω	desperate	46.7
ἀποδέχομαι	accept	Xb.9, XVIIb.2
ἀποδιαιτρέφω	divert	60.10-11
ἀποδίδωμι	respond (with)	6.4
ἀποθέσκει*	setting right	77.7
ἀποθνήσκω	die	29.7-8

ἀποκητέον*	one must shrink from	80.12
ἀπόλλυμαι	come to ruin	72.6
ἀπολογέομαι	defend oneself	XIb.12
ἀπαλογίζομαι	say in one's defense	Xb.12-13
ἀπομύσσω*	skim	IVa.9-10
ἀπομίμῃω	imitation	Va.8, XIIIa.12
ἀκύνωα	madness	21.12
ἀπορέω	be at a loss	XXIIIb.1
ἀποσπεννύω	separation	3.10-11
ἀποσπύω	draw away	XXIb.8-9
ἀποστερέω	deprive	XXIVb.8
ἀποστρέφεται	be alienated	13.8-9, 27.3
ἀποστροφή	recourse	21.9
ἀπότομος	offshoot	45.6
ἀποτρέπομαι	turn away	67.7
ἀποτρέπω	turn away (active)	Xb.3-4
ἀποτυχάνω	miss the mark	T12.end.6
ἀπόφασις	denial	1.5
ἀποφύγω	turn away	24.2-3
ἀποφθεγματίζω	sententious	VIa.8-9
ἀποχρᾶν	suffice	IIIa.2
ἀπρεπής*	improper	39.1-2
ἀπρόκλητος*	unaccepted	91N.5-6
ἀπρόσωπος	impersonal	61.11
ἀπροφασίστως	unhesitatingly	80.8-9
ἀργία*	laziness	Va.2
ἀρέσκω	please	26.7-8
ἀρετή*	virtue	T3.F.1
ἀρροστέον*	must be attuned	84N.7
ἀρρητος	unspoken	XIb.7
ἀρχή	point of departure, beginning	6.11, *32.2, *47.4
ἄμχω	rule	XXIVa.4
ἀσελγεια	insolence	Ib.12
ἀσθένεια*	weakness	93N.4-5, IXa.1, XXIIb.2, XXIVa.12-13, T4.I.3
ἀσθενής	weak or sick	59.9
ἀστεῖος	polite	1a.2, 1a.6, *Ib.1
ἀστεῖως*	politely	80.6
ἀστοχῶς	missing the mark	XVIa.1
ἀσύμβλητος*	incomparable	77N.3
ἀσφάλεια	security	78.2-3
ἀταράχως	calmly	18.3
ἀτεινής	intense	IVa.6
ἀτενῶς	resolutely	T12.M.3
ἀτιμία	dishonor	XXIIIb.12
ἀτόπως*	wrongly	62.12
αὐλικός	courtly	IVb.7
ἀφάνης*	concealed	14.4-5
ἀφιλόδοξος	indifferent to fame	Ib.5

ἄφιλος	unfriendly	41.3, 78.2
ἀφίσταμαι	shun	4.8, 59.2
ἀφόρητος*	unendurable	34.4-5
ἀφορμή*	capacity	68.12
ἄφρονέω*	be foolish	21.6
ἀφροσύνη	foolishness	55.8-9
ἄφρων	foolish	Xa.10-11
ἄχαιος	Greek	31.4
ἄχθομαι	be vexed	30.9, XVIb.1
ἄψινθον	wormwood	Ub.8
βαδίζω	come	XIVa.8
βύθος	depth	53.11
βαθύς	deep	IVb.2-3, XVIIIb.5-6
βαρβαρικῶς	in a barbarian language	24.11
βασιλεύς	king	*47.3, XXIIIb.13
βέλτεστα	best	XVIa.3-4
βελτίων	better	58.10-11, XXa.11
βιάζω	treat roughly, compel	12.8-9, XVIb.11
βίος	life	XIVa.2, XXa.10, *T2.D.1
βλάβη	injury	30.3, 37.2-3
βλάπτω	harm	*47.5, *78.10, Ib.11-12, IIa.5
βλασφημέω	malign	*13.2, 18.7
βλέπω	see, look to	IIIb.13, XVIIb.9, XIXa.5, XIXb.10-11, XXIa.3-4, XXIIIb.6
βληχρός	mild	IIIb.7
βοήθεια	assistance, assisting	18.5, 67.8-9
βοηθῶ	help	43.9-10, 86.7
βοηθός	helper	71.10
βούλομαι	want	T5.end.1
βιβλίον	book	T2.6.2, T2.D.7
γέλως	laughter	23.2
γένεσις	birth	IVb.12-13
γένος	genre, kind	XIIIb.3, *XXIb.13
γέρων	old man	XXIVb.10
γῆρας	old age	XXIVb.6
γηράσκω	grow old	29.9
γινώσκω	know, recognize	23.10, 44.8, 46.7-8, 84.13, VIIa.3, VIIa.6-7, VIIIb.6-7, Xa.9, Xb.7, XVIa.4
γλυκύτατος	sweetest	14.9-10
γλυκύτης	delight	XXIb.10
γλῶσσι*	tongue	IIa.2
γνώριμος*	acquaintance	77.10
γόης	charlatan	60.8
γονεύς	parent	IVb.7, XIb.2

γράφω	write	6.9, 72.3
γυμνάσιον*	strip	78.11
γυνή	woman	VIa.4-5, *VIa.6, *XXIb.13
δαίνω	sting	16.2, 26.9, VIIIb.11, XVIIa.4, XXIb.7-8, XXIIa.7-8, T4.1.2
δακρυον	tear	XXIIb.7
δαψιλή	plentiful, abundant	68.4, Vb.5
δείκνυμι*	show, point out	1.9, 19.7-8, 40.2, 40.14, IXa.5
δεινός*	terrible	77N.4
δεινός*	terribly	77N.7
δελιάζω	entice	26.11
δεξιὰ	welcoming (n.)	44.9-10
δεξιῶς	graciously	36.8, 88.6, 88.9
δέσμαι	need	7.4-5, 34.7, 40.13, 46.5, VIb.9-10, VIIb.15, XVb.3
δεόν	be wanting, necessary	54.9, *XVb.4
δεόντως	fittingly	XVIIIb.11-12
δέος*	fear	47.5
δεσποτικῶς*	tyrannically	34.3
δεύτερος	second	XVb.5
δέχομαι	receive	XIVb.2
δηγμός	sting	VIIIb.11
δηκτικός	stinging	XVIIa.9
δηλονότι	it is obvious that	Vb.6
δηλός*	obvious	VIa.1, VIIa.9
δηλῶ*	reveal	71.10, #T14.end.2
δημαγωγός	polincian	Ib.5-6
δῆμος	people	VIIa.11
διαρῥάλλομαι	be discredited	35.9
διαβᾶλλω	slander	51.7-8
διαβλέπω	look to	XIa.3
διαβολή	slander	17.7
διαβολός	slanderer	50.3
διαγελᾶν*	laugh at	31.9-10
διαγίνομαι	go through	31.9-10
διαγινώσκω	discern	1.4-5
διάθεσις	condition, disposition, character	30.5-6, 36.6, 48.9-10, 72.8, 85.6-7, 86.1, Ia.2, Ia.6, XVIIa.2, XXa.8
διαίρεσις	operation	XVIIa.5-6
διαίτη*	way of life	XVIIIa.6
διαίκεται	be disposed	80.5
διακινεῖσθαι	encourage	8.10-11
διακινῶ*	probe	87N.6-7
διαλαμβάνω	treat or memorize, suppose, distinguish	3.5, 59.6, *Ia.1, Ia.8, XVIa.7-8, XVIb.1-2

διαλκυνθάνομαι	forget	61.11-12, *65.12-13
διαλέγω	examine	27.6
διαμαρτάνω	err	51.4-5
διαμαρτία	error	40.3-4
διάνους	intellect	13.8
διανορθόω	restore fully	85.1-2
διαποιέω	make jokes	XVIIb.13-14
διαπίπτω	slip up, make a mistake	20.7, 56.1-2, 56.4-5, 56.13, 63.7-8, 67.8
διαπράττω*	accomplish	47.2
διαπρέπω	be eminent	45.4-5
διάπτωσις*	failure	4.1-2, 58.8, T12.M.6-7
διαρρήγνυμαι	burst	54.7-8
διασαφδω	make clear	*25.9-10, VIIIb.9-10
διαστρέφω	distort	66.11
διασυρτικός	disparaging	37.8-9
διαταταμένους	contentiously	37.5-6
διατίθεμαι	be disposed	*2.2, 27.11, 70.12, 73.2-3, VIIb.12
διατίθημι	set forth, state	47.10, 85.5-6
διατρανύω	clearly	XIXa.4
διαφέρω	differ, be different	80.1, IVa.7, Vb.4, VIa.4, VIa.5, VIa.7-8, XXb.1-2, T14.end.8
διαφιλοτεχνέω	practice an art	10.2
διαφορά	difference	26.5-6, 50.8-9, IIIa.7, T8.L.3
διόχνησι	meritment	79.9
διδάσκω	teach	*XIIIa.3, XIIIb.13
δίδωμι	give, present, contribute, apply	22.6, 55.1-2, 68.10-11, IXa.6, XVIIa.7
διειλημμένους	distinctly	XXb.10
διερεθίζομαι	be very irritated	31.2
δίκαιος*	just	33.6
δίκη	way	Xa.10
διορθόω	correct	44.4, 62.6-7, 75.8, XVb.7, *XVIb.12, T8.L.3-4
διόρθωσις	correction	50.6, 55.6, 55.10
διοτάζω	doubt	47.7-8
δοκέω	seem	32.3, 32.7, 32.8, 52.8, *56.1, 56.4, 62.4-5, *78.11
δόξα	reputation	XXIIIb.12
δοξάζω	have the opinion	XXb.11-12
δοξοσκοπία	desire for reputation	XVIIIb.3
δραστηριός*	effective	32.12
δριμύ	harsh	78.3
δύναμαι	be able, can, be powerful	20.3-4, 56.10-11, 58.10, 79.1, *91N.2-3, XXIIIb.13- 14

δύναμις	power	T3.F.3
δυνατόν	possible	18.6
δυσκίνητος	obdurate	XVb.8
δύσκολον	difficulty	11.7
δύσναια	ill will	60.7
δυσφημέω#	speak badly of	XXIIb.15-16
δυσχεραίνομαι*	be offensive	XXIIb.15-16
δυσχεραίνω	be annoyed	XVIIb.8, XXIVa.8-9
δυσχερασμός	annoyance	14.7-8
δυσχερώς	with annoyance	31.8
δυσωπία	false modesty	50.2
ἔάω	allow	*93N.4, XIIa.9
ἐγκαλέω	charge	74.8
ἐγκάρδιος	in the heart	28.8
ἐγκαμβόωνω	seize	60.10
ἐγγχρονίζω	dawdle	25.1-2
ἐθέλοντής	voluntarily	42.8, *83.7-8
ἔθος	habits	XIb.6
εἶδος	form, kind	7.10, VIIb.8-9
εἰδωλον	image	3.2
εἰκός	likely	57.8-9, 71.7
εἰκω	back off	19.5
εἰρωνία	irony	26.9-10, *87N.13
εἰσάγω	bring on stage	29.5-6
εἰωθα*	be accustomed	46.10-11
ἐκκαλύπτω	reveal	28.11-12
ἐκκόπτω	stamp	XVIIb.4-5
ἐκτελέω*	end up	XVIIIa.0
ἐκτίθημι	set forth	11.8
ἐκτροφή*	upbringing	IVb.13
ἐκφραίνω	show	XIa.3
ἐκχυννύω	puff up	66.7
ἐλάττωσις	failing	40.5
ἐλάχιστος	minimal	33.1-2
ἐλέγχω	expose	XVIIb.7-8
ἐλέω	pity	29.8, XXIIb.3
ἐλλατάω	reduce	67.5-6
ἐλλέβορος	hellebore	T.12.end.2
ἐλλειπώντως	deficiently	IIIb.8-9
ἐλληρικῶς	in Greek	24.10
ἐλλιπῶς#	selectively	VIIb.10
ἐμμένω	continue	XVIIIa.13-14
ἐμμανος	continual	70.14
ἐμπράκτως	practically	80.10
ἐμφαίνω	indicate, reveal	14.7, 27.3-4, 49.3
ἐμφανίζω*	report	77N.2
ἐναντίον	opposite, opposed	21.2, 65.13, IIa.8, XXb.7
ἐναντίον, το	on the contrary	13.3, Xa.8-9

ἐνσυντρεφίδομαι	depend on	XXIVa.6
ἐνέχομαι	be involved	44.2
ἐνοχλέω	give trouble	XVb.8-9
ἐντέχνως*	skilfully	IIIb.1
ἐντυγχάνω	encounter	XVIa.2
ἐξαμαρτάνω	err	XVb.4-5
ἐξανίσταμαι	rise	T4.J.1
ἐξελέγχω*	test, confute	42.4-5, XXIIIa.1, T3.G.2
ἐξεπίτηδες	intentionally	XXIIb.6
ἐξεργάζομαι	handle	VIIb.7-8
ἐξέρω*	will speak out	VIIb.3, Xb.3
ἐξετάζω	examine	48.10
ἥξις	character	Ib.4-5
ἐξοικονομέω	dispose	VIIb.10-11
ἐξοχος	outstanding	41.7-8
ἐξωθεν	external	30.4-5, XIVa.11, T3.F.5
ἐπαγρύπνησις	watchfulness	11.4
ἐπαθροίζω*	gather together	XIIa.3-4
ἐπαινέω	praise	49.1-2, XIIb.12, XVIIIa.14
ἐπαινος	praise	68.4-5, *IIa.12, T4.I.3
ἐπαίρω	lift up	74.4
ἐπαισθάνομαι	be aware of	XVb.10-11
ἐπανέρχομαι*	return	76.11
ἐπείγω*	urge on	XIXa.12-13
ἐπεγελάω	laugh at	T4.J.2
ἐπέρχομαι	go, approach, go over	70.3-4, *93N.7, XVa.7
ἐπέχω	present, restrain	39.5, *93N.1
ἐπιβλέπω	observe	XVIIa.3
ἐπιγινώσκω	recognize	88.4-5, 88.7-8, XXa.1
ἐπίγνωσις	recognition	IXa.7
ἐπιδείκνυμι	exhibit, show	15.6, 16.4, 77.2
ἐπιεικώς	pretty much, mildly	26.8, IVb.9-10
ἐπιζητέωμαι	inquire further	11.3, IIa.9-10
ἐπιζητέω	seek	25.2
ἐπιθυμέω	desire	50.4-5
ἐπιθυμία	desire	XVIIIa.8-9, XXIIb.9, T8.L.6-7
ἐπικόπτω	reprove	XXIIb.9
ἐπικραυγάζω	shout at	7.7
ἐπιλανθάνομαι	forget	14.8
ἐπιλόγιον	conclusion	T2.8.3
ἐπιλογιστικῶς	logically	28.4
ἐπιμέμφομαι	cast blame	35.7
ἐπιπαρρησιάζομαι	speak frankly	1.6
ἐπίπληξίς	rebuke	XVIIb.7, XIXb.4
ἐπιπλήττω	rebuke	XVIa.11-12
ἐπιρρ(ε)ίπτω	cast	39.4, 87.3
ἐπισημαίνω	indicate	68.2-3
ἐπίσταμαι	understand	50.9, 58.9



<i>ἐπίστασις</i>	treatment	7.4
<i>ἐπιστολή</i>	letter	6.11
<i>ἐπιστρέφωμαι</i>	pay attention	30.1-2, 31.5-6
<i>ἐπιταίρω</i>	intensify, heighten	7.5, 25.4-5, 67.2, 79N.2
<i>ἐπιτεταμένως</i>	strained, intense	38.3, 74.7
<i>ἐπιτήδειος</i>	be suited	XIXa.6
<i>ἐπιτηδέω</i>	perform	XIXb.6-7
<i>ἐπιτιμῶ</i>	reproach	6.8, 31.3, 38.7-8, *62.1, #93N.7, IXb.9, XVb.12-13, XVIa.9, XIXa.11-12, XXIa.7, XXIIIa.3, XXIVb.4- 5
<i>ἐπιτίμῃσι*</i>	reproach	30.11, 75.2, 82.1, 84.7, XXIIa.3, XXIVa.1-2, T4.I.2- 3
<i>ἐπιτομικῶς</i>	by way of an epitome	VIIb.7
<i>ἐπιτυχία*</i>	success	4.4
<i>ἐπιφάνεια</i>	revelation	XXIIIb.3
<i>ἐπιφέρωμαι</i>	bring up	XIIa.5-6
<i>ἐπιφέρω*</i>	apply	XIXb.2, XXIIb.3
<i>ἐπιφορά*</i>	reproach	66.3-4, 73.4
<i>ἐπιφωνέω</i>	cite	40.9, 73.13-14
<i>ἐπιφώνησις</i>	charge	27.7
<i>ἐπίχειρον</i>	wage	44.10-11
<i>ἔπομαι</i>	accompany	40.10
<i>ἐρᾶω</i>	be in love, be passionate for	*42.3, 48.5, 57.2, *XVIIIa.1
<i>ἐργον</i>	deed, action, hard work,	*16.6, *40.8, VIIb.6, office
<i>ἐρεθίζω*</i>	irritate	XIXb.6
<i>ἐρεθισμός</i>	irritation	13.4
<i>ἐρεθιστός</i>	irritable	T12.M.2
<i>ἐρέω</i>	will say	IIa.6
<i>ἐρρωμένως</i>	vigorously	28.8-9
<i>ἔρχομαι</i>	proceed	IIb.1-2
<i>εὐγένεια</i>	nobility	*32.3, XXIVa.14
<i>εὐεπίφορος</i>	inclined, prone	4.6-7
<i>εὐεργετέω</i>	do a service	19.8, IIa.11
<i>εὐήμερος</i>	cheerful	4.4-5, 82.3-4
<i>εὐθετος</i>	conducive	85.8-9
<i>εὐθηνσις</i>	richness	Va.6
<i>εὐκρεταφρόνηται</i>	contemptible	22.3
<i>εὐλαβέομαι</i>	be careful	62.6
<i>εὐλαβῶ</i>	cautiously	XXIVb.7
<i>εὐλογία</i>	reasonable argument	53.9, *T2.6.3-4
<i>εὐλόγηστον</i>	reasonable	1.9, 57.10
<i>εὐλογος</i>	reasonable	57.5
<i>εὐλόγως</i>	reasonably	63.5, 69.2
<i>εὐνοίω</i>	bear goodwill	69.5, 69.10, 84.14
<i>εὐνοία</i>	goodwill	52.8-9, Ib.2
		25.6, 31.12, 36.3, 74.6-7,

		*79N.2, *80.11, *Va.5-6, Xb.9, XIIb.9-10, XVIlb.3-4
εὐνόως	favorably	80.4
εὐρίσκω*	discover	63.2
εὐτυχέω	fare well	19.7
εὐτυχῆμα	well-being	61.7
εὐτυχής	fortunate	XXIlb.14
εὐφρορία	contentment	36.2
εὐφροίνω	rejoice	11.2
εὐφροσέω*	be cheerful	66.16
εὐφροσύνη	good cheer	43.7
εὐχαριστώ*	be thankful	74.12-13
εὐχαριστεία	thankfulness	XIb.7-8
εὐχόμεται	pray	72.4
ἐφαρμόζω	adapt	VIlb.3
ἐφαστηκώς	attentive	Vb.4-5
ἐφίημι*	remit	77.10
ἐφικνέσθαι	succeed	65.3
ἐφόδισιν	supplies	36.3-4
ἐχθρῶ	enmity	T8.1.2
ζῶω	live	45.9, 72.4, #77.3-4
ζητέω*	seek, explore	35.1, 81.6, IIb.3, IIIa.3, XIVb.7
ζμῆλιον	scalpel	XVIIa.7
ζωή	life	21.5
ἡγέομαι	consider	36.4, 40.5-6, 50.4, *84N.2, XXIlb.11, XXIVa.2-3, XXIVb.4
ἡδέως	pleasurably, with pleasure, gladly	IIb.3, VIIb.7, XIIb.9, *XXIb.13-14, XXIIa.1, *XXIIb.15
ἡδιον	more pleasantly	8.4-5
ἡδονή	liking, pleasure	XVIa.9-10, #T12.M.3
ἡθος	character	XXIVb.12
ἦκω	come	27.10, T4.L.3-4
ἡλικιώτης*	peer	77.9
ἡπιος	gentle	85.10, VIIb.12-13
ἡσυχία*	silence	77N.5-6
θαυμάζω	be amazed, revere	XIa.7-8, XXIVb.1-2
θελῶ	wish	*78.10, VIIb.3-4, XXIVa.3
θεός	god	6.6-7
θεραπεία	treatment	39.10
θεράπεινω	treatment	40.13-14
θεραπεύω	treat	8.6, *20.2, 23.5-6, *32.10, 40.11, 44.8-9, 69.8, 79.3-4, 86.6, XXIIb.2

θεΐα	hypothesis	57.10
θεωρῶ	observe	26.2, 51.2, 71.1-2, XXIVb.6-7
θηρευτής	hunter	28.2
θηρίωμα	be bestial	52.2-3
θλίβω	crush	XXIIa.4
θρασύως	aggressively	Va.1
θρασύς	impulsive	XXIIa.9
θρυλλός*	chatter	XIVa.1
θυμώμαι*	be maddened, enraged	74.2, *IIa.5
θυμός	passion, spirit	10.10-11, *27.1
θωπεΐα*	wheeling	87N.3
ἰάομαι	heal	32.6-7
ἰατρός	doctor	39.12, 63.4, 64.5, 69.8, 86.7, XVIIa.5, T12.M.6, *T12.end.3
ἴδιος	(one's) own, suitable	14.7, 18.5, 37.2
ἰδίωμα	individual trait	22.2
ἰδιώτης	individual character, layman	14.3, #31.11, XI.b.1-2
ἰδιωτικῶς	private	VIIIb.3
ἱλαρίως	cheerfully	61.4
ἴσος	equal	52.1, 77.4, XXIIb.10
ἴσους, ἕξ*	equally	IVb.10
ἵσταμαι	maintain, halt	20.8-9, 69.3-4
ἱστορία	knowledge	Vb.8-9, T14.end.2
ἰσχυρός	strong	7.2-3, 7.6, 10.9, XXIIb.5-6
καλοῦπτομαι	upbraid	51.8-9, *93N.3
καθαρεύω	be pure	16.3-4, 44.6-7
καθαρός	clean	1b.7
κάθαρσις	purification	46.4-5
καθηγέομαι	teach	Va.9-10, Vb.1, Vb.2
καθηγητής	teacher	*31.11, 45.5, 52.6-7, 80.2-3, VIIa.3, XXa.3-4, *T2.6.1-2
καθηγούμενος	teacher	8.6-7, 39.2-3, 42.10, 46.3-4, 61.10, 70.6, 75.3-4, 76.5-6, 85.8
καθίστημι	establish	32.10-11
καθόλου	in general, totally	1.5-6, *9.1, *13.1, 17.3, 38.3-4, 42.11-12, XXIIa.6-7, XXIIb.13
καταρθῶ*	succeed	77N.8
καθυβρίζω	scorn	79.11-12
καινός#	new	8.1
καιρός	opportunity, critical or right moment	22.5, 25.1, XVIIb.3
κακία	vice	57.3

κακίζω	blame	77N.4-5
κακιεμός*	blame	10.11
κακολογέω	chide	IXb.13
κακόν	evil	23.4, 91N.5
κακός	bad	43.4
κακόφιλος	bad friend	50.11
κακώς	evilly, badly	23.2-3, 51.10, 72.5
καλέω	call	XXIb.5-6, XXIIb.9-10
καλός	fine	28.5, 33.8, 44.11, XXIb.4
καλώς	nice, nobly, well	*28.1, 29.7, XVa.6
καρῶν	rule	T14.end.5
καταβάλλω	show contempt	Ib.11
καταβλητικός	contemptuous	37.7-8, 38.2
καταβλητός#	contemptible	77N.3
καταγελαστός	ridiculous	T12.end.3
καταγνοῶ	ignore	33.4
κατάγνωσις	crime	XIXb.5
καταγωγή#	return	33.4
καταδεῖο	in need	XIVa.4
καταλαμβάνω	catch, grasp	57.2, 83.4, IXb.7
καταλέγω*	repeat	83.1-2
καταμαρβάνω*	learn	T2.6.2-3
καταναρκάομαι	be bemused	XIIb.10
καταπτάω	reach	XXIIb.7-8
καταξίζω	judge right, deem worthy	60.1, XXIVb.5-6
καταπυδίζω	obstruct	30.8
κατάρα	malediction	21.10
κατάρχομαι	begin	29.1, 37.2
κατασκευάζομαι	student	55.3-4
κατασκευάζω	instruct	2.3, 25.6-7, 71.2-3, 76.7-8, XIIb.7, *XVIIIa.5-6
κατάσχετος	possessed	57.3
κατατυχάνω	hit the mark	T12.M.end.4
κατάφημι*	assent	72.11
καταφορά*	jab	VIIa.5, *VIIb.1, VIIIa.10
καταφρονέω*	despise	87N.4-5
καταφρόνησις	contempt	XIIa.1, XXIIb.8, XXIVa.12
καταφρονητός*	must be despised	XIVa.11-12
καταχαρίζομαι	show favoritism	XIIIb.7
κατελπίζω	expect	57.7-8
κατεχειρέω	treat fully	57.12
κατεκπύω	enchant	60.12
κατήγορος	accuser	51.3-4
κελεύω*	order	47.4
κενός*	empty	IVa.9
κενός*	empty	XIVa.1
κενόω	purge	63.9, 64.8
κέντρον*	goad	17.10
κένωμαι	purge	63.7

κεράννυμι	combine	68.3-4
κεφαλή	head	24.3
κηδεμονία	concern	42.11
κηδεμονικόν, τό	concern	XIIB.11-12
κηδεμονικός	caring	26.6-7
κινέω*	move, disturb	XVIIIa.3, XXIIIa.7
κλυστήρ	clyster	64.6-7
κρίζω	prique	XVIIIb.8
κρίσιμα	criticism	32.9
καιρός	sociable	8.1
κοινότης	common trait	IVb.4, IXb.8
κοινωνία#	community	93N.2
κοινῶς	publicly, generally, jointly	40.4, 66.8, XIXa.3
κολακεία*	flattery	93N.2
κολακωντικός*	flattering	Ib.13
κολακέω	flatter	TI.2.4
κολούω	deflate	XXIb.1
κομίζομαι	obtain	44.11
κομψεία#	daintiness	93N.2
κόσμος	world, orderliness	26.3, 33.6-7
κουφίζω	relieve	66.9, *91N.3
κρείττων	better, preferable	44.5-6, 44.7-8, XXa.9
κρύπτω	hide	41.9, 79N
κυνίδιον	little dog	19.4
κυνικός*	Cynic-like	73.12-13
κυνώδης	snappish	IIIb.4-5
κύριος	important	45.7-8
κωλέω	prevent	*34.10, 35.6, #91N.4
κωμώδεις	ridicule	18.9-10
κωμωδογράφος*	comic poet	29.4
λαθραίοι	act in secret	41.2-3
λαλέω	utter, speak, talk	*47.6, *48.3, XIVa.6, XVIIIa.8
λαμβάνω	take, receive	6.11, 32.1, VIIa.11, XVIIIb.6-7
λαμπρός	famous, illustrious	6.10, XXIIb.13
λαιψία	escape notice	41.10, 61.9-10, XVIIa.12, T2.8.7-8
λήγω	cease	87.5
λιτή#	entreaty	29.2
λογίζομαι	reason	78.4
λογισμός	reason	56.3, 56.6
λόγος	reason, speech, argument, word	27.8, 40.7, 42.4, 54.6, 57.11, *XVIIIb.1, XVIIIb.5, XVIIIb.14, XXa.7
λοιδορέομαι	insult	60.6-7
λοιδορέω	insult	79.12, Ib.10
λοιδορία	insult	21.11, 60.5-6

λυμαίνομαι	abuse	18.7-8
λύμη	offense	13.5
λυπέω	hurt	61.1, 82.7, XVa.1, XVa.8-9
λυνά*	undo	91N.4
μαθητής	disciple	87.4
μαίνομαι*	be furious	XVIIIa.4
μαίωσιν	cook	XIIb.4
μακρότης	long stretch	58.11-12
μαϊνία*	folly	T8.L.7
μαστιγώω	whip	83.9-10
μεγάλως	very	14.6
μέγας	serious, great	58.13, *73.10, Ib.4, *IXa.1, XIa.4, XIIb.1, XIVa.8, XXIVa.14
μέγεθος*	magnitude	77N.7-8, 77.8
μεθίσταμαι	desist	84.8
μεικτός	mixed	58.7
μειόομαι	deteriorate, weaken	58.11, IVa.2-3
μειράκιον	lad	VIa.5
μέμνημαι*	remember	39.1
μεμπτός	blameworthy	IXb.3, IXb.4, IXb.5, IXb.12
μέμφομαι	blame	13.2-3, 87.8-9, XIXa.1-2
μεμψίμοιρος	carping	IIa.3
μένω	stay, abide	43.11-12, T12.M.4
μερίξω	mete out	20.5-6
μέρος*	share	XIXa.10-11
μέσος	mean	XIa.6
μεταβαίνω	move on	15.3, XIVb.10
μετέγω	transfer	9.6, 72.11
μεταγωγή	transfer	21.2
μεταδίδωμι	share, give away	47.8, 50.11
μεταθεύω*	change	91N.2
μετακαλέω	call back	65.10-11, *65.14
μεταποιέω*	reform	43.2-3
μετατίθεμαι	change	7.7-8
μετατίθημι*	change, transfer	22.1, XIb.11, XIXb.11
μεταφέρω	transfer	XIVa.2
μετρέω	measure out	52.2
μέτριος*	moderate	20.1, 93N.8
μετρίως	in moderation, moderately	6.8, 71.4, *T12.M.3
μέτρον	measure	Xa.5-6
μηνύω	disclose	42.7-8, 49.6
μιμῶμαι	portray, imitate	29.5, 69.4
μιμνήσκω*	remind	46.9
μισέω	hate	46.5, 59.3, 87.7, Xb.6-7, XXb.5, XXIa.11, *XXIIb.16
μνημονεύω	remember	XIVa.5
μόνιμος*	fixed	19.2

μόνος	only	21.3, 39.4-5, 40.8-9, XVIIb.2
μουσική	make music	87.2
μολυβήρεια	baseness	IIa.7-8
μολυβήρως	base	IIa.7
μῦθος*	word	*T14.end.6
μύμιοι	ten thousand	24.12
μωρός	foolish	78.3
νεανίσκος	youngster	VIa.6-7
νέος	young	31.2, 36.5, 52.4-5, 71.8, 83.8, *87N.7, #87N.3, #93N.7, XVIa.10
νεότης	youth	9.8-9
ναῖω	think, judge	17.5-6, 28.12, 63.11
νομίζω	believe	10.6, 69.6, *83.10, XIa.5, XVa.4-5, XVb.13, XVIIa.11, XVIIIb.12-13, XIXa.9, XXa.5-6, XXb.2-3, XXIa.5- 6, XXIIb.9, XXIIIb.13-14, XXIIIa.4, XXIVa.3-4, XXIVa.11
νόσος	be ill	XVIIa.7-8
νόσημα	disease	69.7-8
νόσος	disease	63.10, 64.6
νουθεσία*	admonition	66.5-6
νουθετέον*	one must admonish	VIIa.12
νουθετεύω#	admonish	20.2
νουθεσία	admonish	13.4-5, 23.5, 35.2, *38.9- 10, 45.3, 61.2, 73.1-2, 84.6, XVIIa.14, XVIIIb.12, XIXb.2-3, XIXb.8, XXIIb.6- 7, XXIIa.6, T5
νουθετησία*	admonishment	91N.6
νουθετήσις	admonishment	26.7, 32.4, 36.7-8, *39.15, *40.14, *73.1-2, 77.6-7
νύττω	itk	XXIVb.11
νωθρός	sluggish	XIXa.12
ὁδηγία*	approach	21.7
ὁδηγός	guide	40.6-7
ὁδυπόνησις	be pained	61.5-6
ὁδυπρός	painful	30.9
οἶδα	know, acknowledge	44.4, 75.5, 78.6, IVb.2, IVb.6, IVb.11, VIIIb.13
οἶσιν*	opinion	XIIIa.10-11
οἰκείαι	family	3.10
οἰκείον	appropriately	2.9
οἰκείως	one's own	XVb.9-10

οἰκαιῶ*	acknowledge as one's own	73.8-9
οἰκέτης	slave	XIIa.8
οἰκονομέω	administer, manage	2.7-8, 22.3-4
οίμαι	think	27.7-8, IIb.14, XIXa.8, XIXb.1, XIXb.7, XXIVa.10, T4.J.3-4
ὀλίγον, κατά	little by little	XIIa.2
ὀμῆλιξ*	age-mate	88.1
ὀμιλέω	converse	24.2, 72.9. XXIIIa.6, XXIIIb.8-9
ὀμιλία	conversation	*43.3, VIa.12
ὄμμα	eye	26.4-5, *42.1, 77.3, XVIIa.9
ὁμοίότης	similarity	60.4-5
ὁμοίωσις	simile	54.10
ὁμολογέω	agree	57.11
ὁμολογέω*	agree	XIIb.11-12
ὀνειδίζω	revile	XXIIa.2-3
ὀνίσιμα	profit	80.8
ὄντως*	truly	41.10, #87N.8
ὄραω	see	*70.1, *87N.2-3, XVIIb.12- 13, *XIXa.4
ὀργή	anger	87.8, *F12.M.3
ὀργίζομαι	be angry	38.4-5, 58.2, 58.4, *71.9- 10, Xa.7, T1.2.1-2
ὀργίλος*	irascible	67.12
ὀργίλος*	angrily	2.1, 70.8, 70.13
ὀρέγομαι	desire	28.10-11
ὀρθός	right	40.7, XIb.13
ὀρθῶς	rightly	35.10, App. after fr. 15
ὀφλιεκάνω*	be liable	T2.8.8-9
παγίως	rigidly	1.9
πάθος	passion, feeling	48.4, 65.8, 66.7-8, *XIIa.6
παιδεύω	teach	26.2
παῖς	child	18.1, XXIVb.10
παραδείκνυμι	point out	72.5
παραδίδωμι	give over, transmit	40.10-11, XIb.5-6
παραδόξος	untoward	XXIVb.3
παραίνεσις*	advice	88.1-2
παραινέω	advise	XIVa.6, XVIIb.5-6
παρακαθαρεύω*	be cleansed	42.3-4
παρακαλέω	exhort or invite, call, call upon	38.11, XVIIb.13, XVIIa.6, XVIIa.14
παρακυδνευτέον	it must be risked	10.5-6
παρακολουθῶ	accompany, follow	11.5-6, *42.5-6
παραλάττω	diverge	IIIa.3-4, VIIb.2-3
παραλλήλου, ἐκ*	analogously	71.1
παραλογίζομαι	reason falsely	62.10-11, *IXa.4, IXb.8-9, XXIa.5



παράλογος	unexpected	XXIIa.7
παράμελεω	slight	35.4-5
παράπτω	befall	IXa.2-3
παράπληρον (adv.)	like	35.4
παράπλησιος*	like	22.6, 63.3
παράπτωσις	slip	35.8
παράσειτική~	agitating	17.2-3
παράσειν	provision	39.6-7
παρίμι	be present	79.8
παρελπίζω	be disappointed	14.5
παρεμβάλλω	inflict	VIIa.4
παρεμπίπτω	happen	TI2.end.1
παρέρχομαι	pass	56.10
παρεφάπτομαι	touch upon	8.3
παρέχομαι	make claims for	XIIb.2
παρέχω	present, exhibit	19.9, *74.3, 75.7
παρίημι	admit, disregard	6.7, 84.11
παροράω	overlook	XXIa.7-8, XXIa.8-9
παρηγία	frank criticism, frankness	2.7, 7.10, 10.5, 12.3-4, 15.7-8, 16.8, 17.5, *17.10, 22.9, 25.4, *27.2, 31.7, *47.3, *47.9, 55.2, *56.13- 14, 59.11, *60.4, 62.11, 64.4, 65.2, 67.10, 68.11, 70.8, 70.14-15, 72.8-9, 75.10, 76.8-9, 79N.1, 81.3- 4, 81.8-9, 83.3-4, 84.4, 88.6, 88.10, Ia.5, IIb.13, IIIa.5, *IIb.13-14, IVb.9, *Va.1, *Vb.11-12, *VIb.3-4, VIIb.2, VIIb.6, VIIb.13, Xb.2-3, XIIb.8-9, XIIIb.5, XIVb.5, XVa.2-3, XVIIa.10, XVIIb.10, XIXa.2-3, XIXa.10, *XIXb.1-2, XXa.4-5, XXIb.3-4, *XXIb.14, XXIIb.2-3, XXIVa.13, TI2.end.7
παρηγιάζομαι	speak frankly, be frank	*5.1-2, *6.2-3, 25.7-8, 37.6, 48.1, 58.4-5, 58.5-6, 60.2, 62.7-8, 63.12-13, 64.4-5, 64.9, 67.10-11, 70.11, 82.2, 85.4, Ia.2-3, IIIb.9-10, *VIIa.1, VIIIb.4- 5, Xa.6, XVb.1-2, TI4.end.9-10
παρηγιάζω*	speak frankly	43.11, XIXa.7
παρηγιάστης	frank speaker	XXIIIb.10

καρυποδύνω	insinuate oneself	VIa.12
καρυποροῦν	suspect	IXb.10
πάσχω	experience, suffer	62.3, XXb.7
πατήρ	father	VIIa.3-4
παύομαι	stop, cease	15.2, #87N.11, *93N.2
πειθορχέω	obey	36.6, 66.5
πείθω	persuade	16.5, 44.5, *73.8, IXa.6, Xb.13, *T1.2.2, *T14.end.2
παῖρα*	attempt	82.5
πειράομαι	try	18.9, 39.14
πέλας	nearby	61.3
πέποιθα	be confident	82.4, T12.end.5
πεποίθησις	confidence	45.2
περαίνω*	accomplish	64.1, 64.7, XXIIb.4-5
περιαθρέω	scrutinize	80.7
περιαντίζομαι*	show off	81.10
περιβέλλομαι	be clothed	31.4-5
περιγίνομαι	result	28.6
περιγράφω	determine or limit	21.9-10
περιδεικνύω	demonstrate	28.3
περιέχω	circumscribe, contain	78.2, *88.2
περισταμαι	avoid	50.2-3, XIIIa.8-9
περιλίπω*	painfully	71.9
περιουσία	resource	XXIIb.12
περιπατέω	stride	23.3
περίστασις*	condition	T3.F.6
περιτέλλω	cover up	41.6
περιττώ*	lavish	Vb.10
περιφερόμενος#	sociably	XIb.2-3
περιφορά#	sociability	XIIa.4
πηδᾶω	flinch	XVIIIb.8
πικρός	sharp, bitter	60.4, IIa.7, XVIa.11
πικρότης*	bitterness	6.3-4
πικρῶς	bitterly	XVIIIa.12
πίνω*	drink	T12.end.2
πίπτω	slip	83.7
πιστεύω	believe	XIIb.9
πίστις*	belief	6.6
πλαναδῶς	wandering about	66.14
πλίσμα	pretense	XVIIb.8-9, XVIIb.10
πλεοναξόντως	predominantly	IIb.9-10
πλήθος	multitude	75.5-6
πλοῦς	sailing	XVb.6
ποιήλος	subtle	60.11, 68.1
ποικίλως	subtly	86.6
ποιότης	quality	14.2
πολεμῶ	make war	19.10-11
πολιός*	grey	24.3
πολιόω#	turn grey	XVIIIb.7-8

πολυχαρής	graceful	54.9-10
πολυχροῖνος	long-term	Va.8-9
πομπή	strut	Ib.10-11
πονέω	labor, hurt	12.4, 21.6, *XVIIIb.7-8
πονηρός	base, evil	19.6, *23.11-12, XXIb.10, XXIIa.5
πόνος	toil	IXa.2
πορεύομαι	make (a trip)	XVb.6
πύρρωθεν	from afar	32.2
πότιμος	sociable	VIa.13
πρίγμα	action, act	*VIIb.7, XIIb.6
πραέως	gently	XVIa.8
πρᾶος*	mild	74.2-3
πράττω	perform, act, do	Ib.6, XVIIIa.12, XXb.8
προεβύτης	old	29.6, VIIa.2-3, XXIVa.8
προαίρεομαι*	choose	XIb.11-12
προβαίνω*	proceed, advance	70.3, 91N.4-5, XIIIa.5-6
προβάλλω	put forward, propound or give up	*XIa.6, XIVb.4, *T2.D.2-3
πρόβλημα, κατά	theoretical	XXa.6-7
προθυμία*	eagerness	20.2-3
προκατασκευή*	preparation	32.11-12
προκοπή	progress	10.10, *33.3
προλαμβάνω	preconceive	*56.3, 56.5-6
προνοέομαι	foresee	XIIIa.11
πρόνοια	foresight	84.13
πρόοιδα	know beforehand	71.6
τροπολακίζω	ridicule	XXIIb.4-5
προσάγαγετέον	one should address	24.11-12
προσάγω	apply	Ib.12, VIb.12
προσαπαθετός	to be ascribed	77.4-5
προσκαταπίπτω*	rely	71.11-12
προσκαταφέρω*	report	41.4-5
προσβάλλω	attack, smack of	65.12, XIa.6
προσέδομαι	be in need	30.3-4, 63.6
προσδέχομαι*	accept	2.6, 31.8, *40.14, *XXIb.15, XXIIa.2, App. after ft. 15
προδοκᾶω	expect	69.2-3, 87.6
προδοκία*	expectation	32.6
πρόκειμι	be there	XVIIb.7-8
προσεκκῶ	inflamm further	44.1
προσπεύπω	tell	Xb.4
προσπέρχομαι*	come on	73.10-11
προσέχω	pay attention	88.12, XIb.5
προσηκόρτως	suitably	38.10-11, *73.2, *76.3
προσήκω	be suitable	43.8, XIVb.6
προσήκων	kinsman	18.L.2
προσημείωσις*	prognostication	88.3
προσκαρτέρησις	persistence	67.4-5

προκαρτερητικῶς	persistently	86.3
προλαμβάνω	accept, gain	#17.8-9, Vb.7-8, Vb.9-10
προσμένω	wait for	XIVb.11-12
προσπάσχω	be devoted	8.2
προσποιόμαι	pretend	88.7, 88.10-11
προστίθηναι	add	54.8
προστροχάζω	run up	52.7
προσυνφίσταμαι	ascribe	9.4-5
προσφέρωμαι	present, exhibit	3.2-3, 55.12, IVb.4-5, T3.F.2
προσφέρω	apply, bring forward	3.6, 54.3-4, *62.13, *72.10, *VIb.2, XVIIb.4-5, #T3.F.2
πρόφορος*	fitting	36.9
προσχαρκτηρικῶς	in accord with one's character	8.3-4
πρῶτον	relevant	Ib.7-8
πρῶσωπαν	person	8.1
πρότερον	first, earlier	65.6, *66.2, 66.12, 84.10-11, XVIIb.9
προτρέπομαι	exhort	68.5-6, 69.9-10
προφέρω	declare	*23.1, 53.6
προχέλω	promptly	XIa.4, XIIb.9
πρῶτην	just now	83.6
πτηνός	winged	87.4
πυθνάομαι	learn, inquire	9.4, 24.9, IIb.2-3
πυλοδαμνάω#	tame like a colt	87N.3
πυλοδάμιος	colt-tamer	87N.3, #87N.4
πῶλος*	colt	87N.4
ῥεδίω	lightly	XIIb.8
ῥαθυμέω	be remiss	49.9-10
ῥᾶον	more easily	8.5
ῥητέον	must be said	IIIa.6
ῥυθμικός	expert in rhythms	54.6-7
σεβασμός	reverence	4.5-6
σεμνότατα*	most solemnly	74.1
σημεῖον	sign	63.5
σημειόομαι	infer from signs	57.4-5
σημείωσις	interpretation of signs	63.8
σήμερον	today	29.1
εκληρός	harsh	7.9
εὐώμια*	mockery	XVIIIa.2-3
αἰώπτω	mock	18.10, *XVIIIa.4
εὐβαρότης*	swagger	23.2-4
εὐβαρώς	haughtily	37.5, T4.J.2
σοφιστικός*	sophistical	VIIb.1
σφός	wise, skilled	1.7, 9.7, 15.8, 18.8, 22.8, 35.3, *39.15, 46.2-3, 59.4, 62.8-9, 70.12, 81.1, 81.6,

σπάσιος	occasional	*84N.1, 82.2, *87N.5, IIa.10-11, IIIa.5, *VIIa.2, VIIa.6, VIIb.12, VIIa.1, VIIIa.2 bis, VIIIa.7, VIIIa.9, VIIIb.6, IXb.6, IXb.10, *XIa.7, XIIa.9, XVIIa.5, *XVIIIa.5, XXIIa.8, XXIIb.6, *T12.M.1
σπάνις	want	22.8-9
σπανίως*	seldom, sparingly	Va.5
σπουδαῖος*	serious	16.8, 21.7
στέργω	love	88.4
στερέω	bereave	44.7, T1.2.3, T3.B.2
στέρησις†	loss	53.11-12, 72.6-7
στοργή	love	29.3-4
στοχάζομαι	conjecture	54.1-2
στοχαστόν	conjecture	1.8, 23.12
στυγέω	hate	57.5-6
συγγνώμη	pardon	26.3-4
συγκαταριθμέω	enroll	20.6, XXIIb.3
συγκατασκευαζόμενος	fellow-student	VIIa.7-8
συγχέω	confuse	53.4, 53.7-8
συλλογίζομαι	infer	IVa.1-2, XVIIb.11, XXIa.2
συμβαίνει	happen	53.2-3
		13.7, 58.13, 70.10, 78.5, XVa.3-4
συμβίσιος	company	T2.D.6
συμβασιευτικός	deliberative	XIIIb.3-4
συμπάθεια	sympathy	43.9
συμπάθως	sympathetically	79.9-10
συμπαράλαμβάνω	bring in	61.12
συμπεριφερόμενος*	accommodating	XIIb.2-3
συμπεριφορά*	accommodation	XIIa.4
συμπίπτω	occur	59.7-8
συμφέρω	be advantageous	1.4, 47.7, Xb.10-11, XVIIIb.1-2, XIXa.3, XXb.8- 9, XXIVa.4
συμφορά†	mishap	66.3-4
συναίσθάνομαι	perceive (in oneself) or perceive in common	1.2-3
συνανάπτομαι	be attached	11.6-7
συναντάω	confront	71.4-5
συναντιλαμβάνομαι	help (oneself to)	39.10-11
συναριστάω	dine together	XVIIb.10-11
συνδείκνω	dine together	48.8
συνεθίζομαι	grow accustomed	XXIIIa.4-5
συνεκφέρομαι	be carried away	Ib.9
συνελόντι (εἰπεῖν)	in short	15.6-7
συνεμπίπτω	come together	8.7-8

έννοιω	understanding	53.12
ενεστώς	intelligent	XVIa.6, XIXa.8-9, XXa.2, XXIa.9-10, XXIIb.5, XXIVa.9-10, T3.H.3
ευνετώσ	intelligently	Ib.3
ευνάχω	encompass, afflict	45.7, 63.10-11, 66.6-7
ευνηχώς	continually	79.4, Ib.3
ευνήθησ	companion	42.7, 52.12
εἰσκαίω	recognize, know	67.5, XIIa.7
ευνόιδης	swelling	67.1
εἰσολος	whole	35.10
ευνοράω	perceive	XXa.9
ευντίνωμαι	conclude	57.9
ευντρέφω	bring up	IVb.8
ευνσχολάζων	fellow-student	75.4-5, 79.3
εφάλλησθ	trip up	37.4
εφάλλμαι*	failing	23.1
εφρόδρα	vehemently, strongly	14.6, 28.10, *78.9, Va.10
εφροδός*	vehement	14.1
εφροδώς*	vehemently	5.7, *34.4
εφζω	save	34.5, 36.1-2, *43.13, *77.3- 4, 78.6-7, VIb.10-11
σώμα	body	39.9
σωτήρ	savior	40.8
σωτηρία	security, salvation	4.9, *T2.D.2
τάγμα	status	XIIIb.4-5
ταπεινός	humble	IVb.10-11
ταπεινώς*	humbly	75.9
ταχέως	quickly	67.6-7, XXIIb.7
τθαρηγκάτω	boldly	27.6-7
τεκμαίρομαι	infer	T2.D.7-8
τέλειος*	complete, perfect	42.12, 46.9, VIb.13, VIIa.3- 4, VIIa.4, VIIa.5, Xa.11 *56.2, 56.6-7, IXa.8
τελειότης	perfection	74.10-11, IVb.5-6
τελειόω	perfect	#64.13, 65.7-8
τελεεφορέω	succeed	39.8
τελέω	completely	56.9
τέλος	perfection	20.9
τέλους, διά	consistently	*Ib.14, #IIb.1
τέχνη	art	XVIIb.10
τηρέω	keep up	86.2
τιθεσένω	tame	49.4-5, 55.4-5
τίθεμαι	deem, put	26.4, *29.2, *42.1, XVIa.5
τίθημι	set, place, put	27.4-5, XXIVb.2
τιμάω*	honor	22.6-7, *34.9, XIb.8, XVIIIb.7
τιμή*	honor	2.5, 31.12
τολμάω	dare, endure	

τόνος	tone	38.4
τόπος	place, topic	77.2, 81.5, XIVb.9
τραχύς	harsh	IIa.6
τρέπασμαι	change one's mind	*93N.3, XIIb.11, *XXIIIb.15
τρέφω#	rear	87N.4-5
τρόπος, κατά	properly	53.2
τρόπος	way, character	10.3, 25.3, *43.4, 58.8, VIIb.11-12, XIIb.10
τροφή	food	18.1, 18.5
τυγχάνω	encounter, obtain, chance (to, upon), happen by, attain, meet with	12.2-3, 18.4, 23.10, 50.5-6, 56.9, 66.10, 66.12, 76.4, 84.6-7, XXIIb.4, T3.H.1
ὕβρις	insolence	XXIIIb.10-11, *XXIVa.15
ὕβριςτις*	insolent	37.7
ὑγιής*	sound	13.9-10
υἱός	son	29.8-9
ὕμνος	accolade	*15.3, 74.3
ὑπακούω	(pay) heed	10.7, 64.3, 66.9-10
ὑπάρχω*	be, be appropriate, belong	Va.4, VIIa.5, XXa.11-12, *T4.J.4
ὑπερβαίνειω	go greatly beyond	XIIa.3-4
ὑπερβαλλόντως	exceedingly	10.8-9
ὑπερβάλλω#	surmount	66.3
ὑπερβολήν, κατά	abundantly	XIIIa.5
ὑπερέχω	surpass	XXa.7
ὑπερέχων	prominent	VIIa.10
ὑπερηδέως	most pleasurably	IIb.5-6
ὑπερήφανος*	arrogant	87N.7-8
ὑπεροκνέομαι*	be very tentative	84.2-3
ὑπεροράω*	disdain	66.3
ὑπεροχή	superiority	XIa.2
ὑποδείκνυμι	exhibit	Xb.11
ὑποδύω	get under one's skin	XXIVb.10-11
ὑπολαμβάνω	assume, take up	63.4, 79.10-11, IXb.4-5, IXb.11, XIVa.9-10, XXIIa.2, XXIIIb.6-7
ὑπολέγω#	take into account	13.10-11
ὑπόληψις	assumption	XIb.11-12
ὑπομένω	endure	IIb.7, #87N.7-8
ὑπομνήσκω	remind	38.5-6, VIIIb.8
ὑπομνησις	mention, reminder	68.9-10, *93N.8, XIa.1-2, XIVb.3
ὑπονοέω*	suspect	Xa.1-2, XVa.2, XXIIa.4-5, XXIIIb.9
ὑποπίπτω	happen	1.1
ὑποπτέω	suspect	46.1-2, XIIIa.2
ὑποσπύω	shy away	48.7-8

ὑποτάττω*	subject, subordinate	34.2, XXIVa.7
ὑποτίθεμαι*	propose for consideration	76.10-11
ὑποφείδομαι	be sparing	51.6
ὑποφέρω	submit	59.4, XXIIIf.2
ὑστερον	later	66.4, 66.15, 74.4
φαίνεσθαι	be seen, be shown, seem (the case)	65.3, *32.7, Xb.10, XVIIIa.11, XXIVb.9
φανερὸς	clear, obvious	*12.1-2, 13.6, 41.5, 61.8, *91N.1, IIb.4, IIb.4-5, XIIb.1-2
φαντασία	image	19.6-7, XVIb.4
φάσις	statement	61.5
φάυλος	vulgar	Ia.4
φέρειν	endure, bear with	15.5-6, 16.8-9, 36.8, *38.8, 38.9, 67.10, 88.5-6, 88.9, Xb.1-2, XVIIb.14
φεύγω	avoid	T2.D.5-6
φευκτός*	to be avoided	77.9
φθονέω	envy	62.2, XXIa.11, #XXIIb.16
φθόνος	envy	Ib.6-7, XXIIa.2-3
φιλάργυρος*	avaricious	42.2
φιλέω	like, love	44.3, IIb.11, Xb.9, #XIIIa.3, XXb.3-4, XXIa.10, T1.2.3
φίλησις	fondness	48.2-3
φιλία	friendship	28.5, Va.6, *T5.1
φιλικός	of a friend	*XIXb.1, XIXb.6
φίλος	friendly	52.4
φιλοδοξία	be eager for reputation	XXIIb.7
φιλόδοξος*	fond of reputation	XXIIa.10-11
φιλόκακος	friend of the bad	50.12
φιλόλογος	scholar	37.4, VIIIa.9, Xa.4
φιλοπαρηγόετης	lover of frankness	XVb.5-6
φίλος	friend	8.10, 15.8-9, *43.4, *43.14, 50.5, 70.5, 81.3, 81.8, 84.2, XIIa.10
φίλος (adj.)	pleasing	55.7
φιλοσοφία	practice philosophy	Ib.3-4
φιλοσοφία	philosophy	59.1-2, IIb.3, XIVa.9
φιλόσοφος	philosopher	1.7, 35.3, VIIIa.8, Xa.3, *Xb.13-14
φιλοστοργία	affection	VIIb.2
φιλοτεχνία	artistry	68.1-2
φιλότης	love	86.4
φιλότροπος#	attached to character	43.4
φιλόφιλος	friend to one's friend, friendly	50.8, 85.9
φιλοφροσύνη	kindness	60.11-12



φιλόφρων	well disposed	14.4, 74.5
φίλτατος	dearest	14.9
φοβέσθαι	fear	58.12-13, 83.5, XXIIIb.1, XXIVb.12, T2.8.2
φόβος*	fear	86.8
φουτάω	go	49.10
φορέω	abide	XXa.5, XXIIb.11
φράζομαι	consider	88.11-12
φρενός	inform	XIIb.4-5
φρονέω	think	51.9
φρόνησις	prudence	56.7-8, XXIa.4
φρόνημος	wise	XXb.12, XXIIb.15
φυλάττω	guard, defend, keep up	*8.11, 56.12, *78.9, XIIIa.12-13
φύσις	nature	10.9, 19.4, 28.10, *Ia.8, *XXIIb.2
φύω*	be naturally inclined	2.9
φωνή	saying, word	5.3, 20.1, XIIIa.6
φωραίω	detect	66.15
χαίρω	rejoice	XIXb.7-8
χολεπός	difficult	25.8, 34.6
χαριεντίζομαι	be ingratiating	34.8, VIIb.5-6
χάριν, πρὸς	graciously	XXIIIa.6
χάρμις	gratitude	VIIb.13, Xb.11, XVIb.10
χαῦρος	vain	XXIIa.10
χειμάζω	upset	XXIIa.8-9
χειρισμός*	handling	88.4-5
χλευάζω	scorn	62.2
χοροδιδασκαλέω	train a chorus	IIb.2
χρᾶσθαι	employ, handle, make use of	7.9, 14.2, *15.8, 17.2, 21.8, 64.1-2, 65.2, 70.7, *71.11, *87N.2, Ib.13, IIa.9, *Va.2, Vb.5-6, *Vb.12, XIVb.6, T2.6.5
χρεῖαι	need	39.13
χρή	it is necessary, must, ought	40.1, 51.8, 79.8, *87N.1, 84.5-6, XIVa.7
χρόνος	time	58.12, Vb.7, XXIVa.10, T14.end.4, T14.end.7
χωράω	give way	2.4
χωρίον	spot	XIIb.6
ψάγω*	censure	33.5-6
ψόγος*	censure	IIa.12
ψεύδομαι	pretend	65.13
ψυχή	soul, heart	39.14, XVIb.3, XXb.9-10
ὠνέομαι	purchase	XVIIIb.4-5

ὠφελεία	benefit	32.8-9, 53.10-11, 54.5, 59.5-6, 59.6-7
ὠφελία	benefit	20.4, 49.5, *VIIIb.14, XVIIb.10-11

# INDEX VERBORUM

## ENGLISH-GREEK

abide	μένω, φερώνω
abjectly	ἀνελκυθέρως
able, be	δύναμαι
absent, be	ἄπειμι
abundant	δαψιλή
abundantly	καθ' ὑπερβολήν
abuse	λυμαινόμεαι
accept	ἀποδέχομαι, προσδέχομαι, προσλαμβάνω
accolade	ὕμνος
accommodating	συμπεριφερόμενος
accommodation	συμπεριφορά
accompany	ἔπομαι, παρακολουθῶ
accomplish	ἀνύω, ἀπεργάζομαι, διευπράττω, περαίνω
accuse	αἰτιάομαι
accuser	κατήγυρος
accustomed, be	ἐξῆθα
acknowledge	οἶδα
acknowledge as one's own	οἰκισίω
acquaintance	γνώριμος
act	πρᾶγμα
act (v.)	πράττω
act in secret	λαθροπραγέω
action	ἔργον, πρᾶγμα
adapt	εφαρμόζω
add	προστίθηναι
address, one should	προσεγγιζεῖσθαι
administer	οἰκονομέω
admit	παρίημι
admonish	νουθετέω, νουθετῶ
admonish, one must	νουθετέον
admonishment	νουθετησία, νουθετήσις
admonition	νουθετεία
advance	προβαίνω
advantageous, be	εμφέρω
advice	παραίνεσις
advise	παραινέω
afar, from	πύρρῳθεν
affection	φιλοστοργία

afflict	ενέχω
age-mate	ὁμήλιξ
aggressively	θρασύως
agitating	παραπειτική
agree	ὁμολογέω, ὁμολοῶ
alienated, be	ἀποστρέφεται
allow	ἔστω
amazed, be	θαυμάζω
analogous	ἀνάλογος
analogously	ἀναλόγως, ἐκ παραλλήλου
anger	ὀργή
anger, without	ἀοργήτως
angrily	ὀργίλως
angry, be	ἀναποργίζομαι, ὀργίζομαι
annoyance	δυσεχρασμός
annoyance, with	δυσεχρῶς
annoyed, be	δυσεχραίνω
apply	δίδωμι, ἐπιφέρω, προσάγω, προσφέρω
approach	ὁδηγία
approach (v.)	ἐπέρχομαι
appropriate, be	ὑπαρχω
appropriately	οἰκεῖον
argument	λόγος
arrogant	ὑπερήφανος
art	τέχνη
artistry	φιλοτεχνία
ascribe	ἀνάπτω, προσυψίσταμαι
ascribed, to be	προσαναθετίσθαι
ashamed, be	αἰσχύνομαι, ἀπαισχύνομαι
ask in return	ἀπαιτέω
assent	κατάφημι
assistance	βοήθεια
assisting	βοήθεια
assume	ὑπολαμβάνω
assumption	ὑπόληψις
attack	προσβάλλω
attain	τυγχάνω
attempt	πείρα
attention, pay	ἐπιστρέφομαι, προσέχω
attentive	ἐφυστηκώς
attuned, must be	ἁρμοστέον
avaricious	φιλάργυρος
avoid	περίσταμαι, φεύγω
avoided, to be	φευκτός
aware of, be	ἐπαισθάνομαι
awareness	αἰσθησις
back off	εἶκω
bad	κακός
bad friend	κακὸς φίλος

badly	κακῶς
barbarian language, in a	βαρβαρικῶς
base	μοχθηρός, ποτηρός
baseness	μοχθηρία
be	ὑπάρχω
be attached	συναιτάπτωμαι
be present	πάρειμι
be there	πρόεσιμι
bear, one must	ἀνεκτέειν
hear with	φέρειν
bearable	ἀνεκτός
befall	παράπιπτω
begin	κατάρχομαι
beginning	ἀρχή
belief	πίστις
believe	νομίζω, πιστεύω
belong	ὑπάρχω
bemused, be	καταναρκάζομαι
benefit	ὠφελία
benefit (v.)	ὠφελέω
bereave	στερέω
best	βέλτεστα
bestial, be	θηριόμοικα
better	βελτίων, κρείττων
birth	γένεσις
bitter	πικρός
bitterly	πικρῶς
bitterness	πικρότης
blame	κακισμός
blame (v.)	κακίζω, μέμφομαι
blameworthy	μυμπτεδός
boaster	ἀλοξύν
body	σῶμα
boldly	τεθαρρηκότως
book	βιβλίον
bring forward	προσφέρω
bring in	συμπαράλαμβάνω
bring up	ἐπιφέρωμαι
bring up	συντρέφω
brother	ἀδελφός
burst	διαρρήγνυμαι
calculate, unable to	ἀδιαλόγητος
call	καλέω
call back	μετακαλέω
call (upon)	παρακαλέω
calmly	ἀταράχως
can	δύναμαι
capacity	ἀφορμή
careful, be	εὐλαβέομαι

caring	κηδεμονικός
carping	μεμψίμοιρος
carried away, be	ευνεκφέραμεν
cast	ἐπιρρ(ε)ίπτω
cast blame	ἐπιμέμφομαι
catch	καταλαμβάνω
cause	αἰτία
cautiously	εὐλαβῶς
cease	λήγω, παύσμαι
censure	ψόγος
censure (v.)	ψέγω
chafe	ἀμύττω
chance (to, upon)	τυγχάνω
change	μεταθεσία
change (v.)	μετατίθεμαι
change (v. trans.)	μετατίθηναι
change one's mind	τρέπομαι
changelessness	ἀμεταθεσία
character	δαίθεσις, ἔξις, ἦθος, τρόπος
character, attached to	φιλότητος
charge	ἐπιφώνησις
charge (v.)	ἐγκιλέω
charlatan	γόηρ
chatter	θρυλλῶ
cheer, good	εὐφροσύνη
cheerful	εὐήμερος
cheerful, be	εὐφρονέω
cheerfully	ἑλαφῶς
chide	κακολογέω
child	παῖς
choice	αἵρεσις
choose	αἰρέσθαι, προαιρέσθαι
circumscribe	περιέχω
cite	ἐπιφωνέω
clean	καθαρός
cleansed, be	πορακαθαρεύω
clear	φανερὸς
clear, make	διασαφές
clearly	διητρανῶς
clothed, be	περιβύλλησθαι
clyster	κλυστήρ
colt	πῶλος
colt-tamer	πωλοδόμης
combine	κεράννυμι
come	βαδίζω, ἔκω
come on	προσπέρχομαι
come together	συνεμπίπτω
comic poet	κωμωδογράφος
common trait	κοινότης

communicate	ἀναιτίθεμαι
community	κοινωνία
companion	συρήθηρ
company	συμβίσιος
compel	βιάζω
complete	τέλειος
completely	τελῆως
contemptible	καταβλητός
concealed	ἀφανής
concern	κηδεμονία, τὸ κηδεμονικόν
conclude	συντίθεμαι
conclusion	ἐπιλόγιον
condition	διάθεσις, περίστασις
conductive	εὐθετος
confidence	πεποίθησις
confident, be	πέποιθα
confront	ἀπαντάω, συναντῶ
confuse	εὐγχέω
confute	ἐξελέγχω
conjecture	στοχαστόν
conjecture (v.)	στοχάζομαι
consequent	ἀκόλουθος
consider	ἡγέομαι, φράζομαι
consistently	διὰ τέλους
contain	περιέχω
contempt	καταφρόνησις
contempt, show	καταβύλλω
contenptible	εὐκαταφρόνητος
contemptuous	καταβλητικός
content, be	ἀγαπῶ
contentiously	βιατεταμένως
continent	εὐφορία
continual	ἔμμενος
continually	συνεχῶς
continue	ἐμμένω
contrary, on the	ἐναντίον, τὸ
contribute	δίδωμι
control, without	ἀκρατής
conversation	ὁμιλία
converse	ὁμιλῶ
conversely	ἀντιστρόφως
cook	μαίωμαι
correct	διορθῶ
correction	διορθωσις
courtly	αὐλικός
cover up	περιτέλλω
crime	κατήγχεσις
crush	θλίβω
Cynic-like	κυνικός

daintiness	κομψεία
dare	τολμάω
dawdle	έγχρονίζω
dearest	φίλιτατος
declare	προφάριω
deed	έργον
deem	τίθεμαι
deem worthy	καταξιόω
deep	βαθύς
defend	φυλάττω
defend oneself	άπολογέσθαι
defense, say in one's	άπολογίζομαι
deficiently	άλλειπρότως
deflate	κολλούω
deliberative	συμβουλευτικός
delight	γλυκύτης
demonstrate	περιδείκνυμι
denial	άπόφασις
depend on	ανάπεριείδωμαι
deprive	άπυστερνάω
depth	βάθος
deserving of	άξιος
desire	έπιθυμία
desire (v.)	έπιθυμέω, όρέγομαι
desist	μεθίσταμαι
desperate	άπογνώσκειω
despise	καταφρονέω
despised, must be	καταφρονητέον
detect	φωρέω
deteriorate	μειόσθαι
determine	περιγυράφω
devoted, be	προσπίεσθω
die	άποθνήσκω
differ	διαφέρω
difference	διαφορά
different, be	διαφέρω
difficult	χαλεπός
difficulty	δύσκολον
dine together	ειναριεάω, ευδοείπνω
disappointed, be	παρελπίξω
discern	διογινώσκω
disciple	μαθητής
disclose	μηνύω
discover	εύρίσκω
discredited, be	διαβάλλομαι
discussion, worthy of	άξιόλογος
disdain	ύπερροράω
disease	νόσημα, νόσος
disgrace	άδοξία



dishearten	ἀθυμῶ
dishonor	ἀτιμία
dislike	ἀηδία
disobedience	ἀπειθία
disobey	ἀπειθῶ
disparaging	δικαιολογικός
dispassionately	ἀπαθῶς
dispose	ἐξοικονομῶ
disposed, be	διάκειμαι, διατίθημαι
disposition	διάθεσις
disregard	παρίημι
distinction, without	ἀδιαλήπτως
distinctly	διειλημμένως
distinguish	διαλαμβάνω
distort	διαστρέφω
distrust	ἀπιστέω
disturb	κινέω
diverge	παραλάττω
divert	ἀποδιαστρέφω
do	πράττω
doctor	ίατρος
dog, little	κυνίδιον
doubt	διστάζω
draw	ἀνέγυμαι
draw away	ἐκσπέννω
drink	πίνω
eagerness	προθυμία
earlier	πρότερον
easily, more	ῥῆον
effective	δραστική
effortlessly	ἐμοχθεῖ
eminent, be	διαπρέπω
employ	χράομαι
empty	κενός, κενός
enchant	κατεπάρω
encompass	αυνέχω
encounter	ἐντυγχάνω, τυγχάνω
encourage	διακαλεῖσθαι
end up	ἐτελεύτω
endure	τελμῶ, ὑπομένω, φέρω
enmity	ἔχθρα
engaged	θυμούμαι
enroll	συγκαταριθμέω
entice	δελθείζω
entreaty	λιτή
envy	φθόρος
envy (v.)	φθονέω
epitome, by way of an	ἐπιτομικῶς
equal	ἴσος

equally	ἐξ ἴσου
eat	ἀμαρτάνω, διαμαρτάνω, ἐξημαρτάνω
error	ἀμάρτημα, ἀμαρτία, διαμαρτία
error, prone to	ἀμαρτωλός
escape notice	λανθάνω
establish	καθίστημι
evil	πονηρός
evil (n.)	κακόν
evilly	κακῶς
exactly	ἀκριβῶς
examine	διαλέγω, ἐξετάζω
exceedingly	ὑπερβολόττως
exhaustively	ἀνελλιπῶς
exhibit	ἐπιδείκνυμι, παρέχω, προσφέρωμι, ὑποδείκνυμι
exhort	παρακαλέω, προτρέπωμαι
expect	κατελπίζω, προσδοκάω
expectation	προσδοκία
experience	πάσχω
explore	ζητέω
expose	ἐλέγχω
external	ἐξωθεν
eye	ὄμμα
falling	ἐλάττωσις, σφάλμα
failure	διώπτασις
false modesty	δυσωπία
fame, indifferent to	ἀφιλόδοξος
family	οἰκίαι
famous	λαμπρὸς
fare well	εὐτυχεῶ
father	πατήρ
fatuity	ἀβελταρία
favorably	εὐνόως
favoritism, show	καταχαρίζομαι
fear	δῆος, φόβος
fear (v.)	φοβέομαι
fearless	ἀδελής
feeling	πάθος
feign	ἀναπλάττω
fellow-student	συγκατασκευαζόμενος, συσχολάζων
fine	καλός
first	πρότερον
fitting	πρόσφορος
fittingly	δῶντως
fixed	μόνιμος
flatter	κυλακεύω
flattering	κολακευτικός
flattery	κολακεία
flinch	πηδάω

flock	ἀγέλη
follow	παρακολουθῶ
folly	μανία
fondness	φίλησις
food	τροφή
foolish	ἀνόητος, ἄφρων, μωρός
foolish, be	ἄφρονέω
foolishness	ἄφροσύνη
foreign	ἀλλότριος
foremost	ἄκρως
foresee	προνοέωμαι
foresight	πρόνοια
forget	διαλειθάνομαι, ἐπιλειθάνομαι
form	εἶδος
forthrightly	ἐνυποστάτως
fortunate	εὐτυχής
frank, be	παρρησιάζομαι
frank criticism	παρρησία
frank speaker	παρρησιώτης
frankness	παρρησία
frankness, lover of	φιλοπαρρησιώτης
friend	φίλος
friend, bad	κακόφίλος
friend, of a	φίλικός
friend of the bad	φιλόκακος
friend to one's friend	φιλόφίλος
friendly	φίλιος, φιλόφιλος
friendship	φιλία
furious, be	μηνίωμαι
gain	προλαμβάνω
gather together	ἐπαθροίζω
generally	κοινῶς
genre	γένος
gentle	ἥπιος
gently	πραΐως
give	δίδωμι
give away	μεταδίδωμι
give over	παραδίδωμι
give up	ἀπαγορεύω, ἐπαγινώσκω
give way	χωρέω
gladly	ἡδέως
go	φαιτάνω
go greatly beyond	ὑπερβαίνω
go (over)	ἐπέρχομαι
go through	διαγίνομαι
goad	κέντρον
god	θεός
good	ἀγαθός
goodwill	εὖνοια

goodwill, bear	συνεῖω
graceful	πολυχαρής
graciously	δεξιῶς, πρὸς χάριν
grasp	καταλαμβάνω
gratitude	χάρια
great	μέγας
Greek	ἄχαιος
Greek, in	ἐλληνικῶς
grey	πολίως
grey, turn	πολίω
groundless	ἀγένητος
grow accustomed	ευνεθίζομαι
guard	φυλάττω
guide	ὁδηγός
habits	ἄθος
halt	ἵσταμαι
handle	ἐξεργάζομαι, κράομαι
handling	χειρισμός
happen	παρρηπίπτω, συμβαίνω, ὑποκίπτω
happen by	τυγχάνω
harm	βλάπτω
harmless	ὀλυντος
harsh	δρυμύ, σκληρός, τραχύς
hate	μισέω, στυγέω
haughtily	σαβαρώς
head	κεφαλή
heal	ἰκέομαι, ἰάομαι
healable	ἰκαστικός
hear	ἀκούω
heart	ψυχή
heart, in the	ἐγκάρδιος
heavens	αἰθήρ
heed, pay	ἐπακούω
height, be at its	ἀκμάζω
heighten	ἐπιτίσσω
beliefore	ἐλλέβορος
help	βοηθέω
help (oneself to)	συναντιλαμβάνομαι
helper	βοηθός
hide	κρύπτω
hinder	ἀντιτερούω
honor	τιμῇ
honor (v.)	τιμῶ
human being	ἄνθρωπος
humble	ταπεινός
humbly	ταπεινῶς
hunter	θηρευτής
hurt	λυπῶν, πονέω
hypothesis	θεσις

ignorance	ἄγνοια, ἀμοσθία
ignorant, be	ἀγνῶω
ignore	καταγνοῖω
ill, be	νοσέω
ill will	δύσνοια
illustrious	λαμπρὸς
image	εἶδωλον, φαντασία
imitate	μιμῶμαι
imitation	ἀπαμίμησις
impersonal	ἀπρόσωπος
important	κίρως
impossible	ἀδύνατος
improper	ἀπρεπής
impulsive	θρασύς
in accord with one's character	προσχαρκτημικῶς
in general	καθόλου
in short	συμπελόντι (λείπειν)
inappropriately	ἀνοικείως
inclined	ἐνέκλιτος
incomparable	ἀσύμβλητος
incurable	ἀνάλθης, ἀνήκετος
indicate	δηφαίνω, ἐπισημαίνω
indifferent, be	ἀπαθείω
individual character	ιδιώτης
individual trait	ιδίωμα
induce	αἰνέω
infer	ἐν ἀλλογίζομαι, τεκμαιρόμαι
infer from signs	σημειόομαι
inflamm further	προσεκκάω
inflict	παρεμβάλλω
inform	φμενῶω
ingratiating, be	χαριεντίζομαι
injury	βλάβη
inquire	πυνθάρομαι
inquire further	ἐπιζητέομαι
insinuate oneself	παρυποδύνω
insolence	ἀσελγεια, ἔβρις
insolent	ὑβριστικός
instruct	κατασκευάζω
insubordination	ἀνυπαταξία
insult	λοιδορία
insult (v.)	λοιδορέομαι, λοιδορέω
intellect	διάνοια
intelligent	ευνετός
intelligently	ευνετῶς
intemperate	ἀνετος
intense	ἀτεινός, ἐπιτεταμένος
intensify	ἐπιτείνω
intentionally	ἔξεπίτηδες

interpretation of signs	σημείωσις
interrogate	ἀνακρίνω
invisible	ἀόρατος
invite	παρακαλέω
involved, be	ἐνέχομαι
irascible	ἀκράχολος, ὀργίλος
irk	τύττω
irony	εἰρωνία
irritable	ἄρεθιστός
irritate	ἄρεθίζω
irritated, be very	διερεθίζομαι
irritation	ἄρεθισμός, κρίσμα
jab	καταφορά
jettison	ἀπορτήλω
jointly	κοινῶς
jokes, make	διαπαίζω
judge	νοέω
judge right	κοσμεῖν
just	δίκαιος
just now	πρῶτην
keep up	τηρέω, φυλάττω
kind	εἶδος, γένος
kindness	φιλοφροσύνη
king	βασιλεὺς
kinsman	προσῆκων
know	γινώσκω, οἶδα, εἰνοῖδα
know beforehand	πρόναιδα
knowledge	ἱστορία
labor	ποιέω
lad	μικράκιον
large	ἀδρῆς
later	ἔσπερον
laugh at	ἐπεγγελάω, διαγελάω
laughter	γέλως
lavish	περιττός
layman	ἰδιώτης
laziness	ἀργία
learn	καταμνησθῆναι, πυνθάνομαι
letter	ἐπιστολή
liable, be	ὀφλεικῆναι
life	βίος, ζωή
life, way of	ἔθαιτα
lift up	ἐπαίρω
lightly	ῥαδίως
like	παραπλήσιος
like (adv.)	παραπλήσιον
like (v.)	φιλέω
likely	εἰκόσ
liking	ἡδονή

limit	περιγράψω
listen	ἀκούω
little by little	κατὰ ὀλίγον
live	ζῶω
logically	ἐπιλογιστικῶς
long stretch	μακρότης
long-term	πολυχρόνιος
look to	βλέπω, διαβλέπω
look-out, be on the	ἀντιθακύνω
loss	στέρησις
loss, be at a	ἀπορῶ
love	ἀγάπη, ἀγάπησις, στοργή, φιλότης
love (v.)	στέργω, φιλέω
love, be in	ἐρῶ
lover of frankness	φιλοπαραρησιότης
maddened, be	θυμόομαι
madness	ἀπῆνοια
magnitude	μέγεθος
maintain	ἵσταμαι
make a mistake	διατίπτω
make claims for	παρεχέμαι
make use of	χράσσομαι
malediction	κατάρρα
malign	βλασφημέω
man	ἄνθρωπος
manage	οἰκονομέω
mark, hit the	κατατυχάνω
mark, miss the	ἀποτυχάνω
mark, missing the	ἀστόχως
mean	μέσος
measure	μέτρον
measure out	μετρεῶ
medicine	ἰακῆον
meet with	τυγχάνω
memorize	διαλαμβάνω
mention	ἐπὶμνησις
merriment	διόχνοισις
mete out	μερίζω
mild	βληχρὺς, πρᾶος
minutely	ἐπιεικῶς
minimal	ἐλάχιστος
mishap	συμφορά
mixed	μικτός
mock	σκώπτω
mockery	σκώμμα
moderate	μετριος
moderately	μετρίως
moderation, in	μετρίως
moment (critical or right)	καιρὸς

move	κινέω
move on	μεταβαίνω
multitude	πλήθος
music, make	μουσικάζω
must	χρή
naturally inclined, be	φύω
nature	φύσις
nearby	πρὸς
necessarily	ἀναγκαστικῶς
necessary, be	δέον
necessary, it is	χρή
necessity	ἀνάγκη
need	χρεία
need, be in	προσδεσθῆναι
need, in	καταδεής
need (v.)	δεῖναι
neglect	ἀμελεῖν
new	καινός
nicely	καλῶς
nobility	εὐγένεια
nobly	καλῶς
notice, escape	λατῆναι
obdurate	δυσκίνητος
obey	πειθαρχεῖν
observe	ἐπιβλέπειν, θεωρεῖν
obstruct	καταποδίζειν
obtain	κομίζομαι, τυγχάνω
obvious	δῆλος, φανερός
obvious that	δηλονότι
occasional	εἰσάτιος
occur	εὐμπίπτω
offense	λύπη
offensive, be	δυσχεραίνωμαι
office	ἔργον
offshoot	ἀπότομος
old	πρεσβύτης
old age	γῆρας
old, grow	γηράσκω
old man	γέρων
one's own	οἰκείως
one's own, acknowledge as	οἰκείως
only	μόνος
operation	διαίρεσις
opinion	οἵησις
opinion, have the	δοξάζω
opportunity	καιρός
oppose	ἀντιτάττωμαι
opposed	ἐναντίον
opposite	ἐναντίον



order	κελεύω
orderliness	κόσμος
ought	χρή
outstanding	ἔξοχος
overlook	πορυράω
own (one's)	ἴδιος
pained, be	ὀδυνάσμαι
painful	ὀδυνηρός
painful, more	ἀλγίων
painfully	πικρὺν πένω
pardon	εὐγνώμη
parent	γονεῖς
pass	παρέρχομαι
passion	θυμὸς, πάθος
passionate for, be	ἐρώω
peer	ἡλικιώτης
people	δῆμος
perceive	εὐπαράω
perceive in common	συνηθεύωμαι
perceive (in oneself)	συνηθεύομαι
perfect	τέλειος
perfect (v.)	τελειόω
perfection	τελειότης, τέλος
perform	ἐπιτελέω, πράττω
persistence	προσκαρτέρησις
persistently	προσκαρτερητικῶς
person	ἄνθρωπος, πρόσωπον
person-tamer	ἀνθρωποδόμητος
persuade	πείθω
philosopher	φιλόσοφος
philosophy	φιλοσοφία
philosophy, practice	φιλοσοφείω
pride	κρίζω
pity	ἐλέω
place	τόπος
place (v.)	τίθημι
pleasantly, more	ἥδιον
please	ἀρέσκω
pleasing	φίλος
pleasurably	ἡδέως
pleasurably, most	ὑπερῆδώς
pleasure	ἡδονή
pleasure, with	ἡδέως
pleasurelessly	ἀηδῶς
plentiful	δαψιλή
point of departure	ἀρχή
point out	δείκνυμι, παραδείκνυμι
polite	ἁστέως
politely	ἀστεῖως

politeness	ἀπειφημισμός
politician	δημαγωγός
portray	μιμέσθαι
possessed	κατάσχετος
possible	δυνατόν
power	δύναμις
powerful, be	δύναμαι
practically	ἐμπράκτως
practice	ἄγω
practice an art	διαφιλοτεχνέω
praise	αἰνέσις, ἔπαινος
praise (v.)	ἐπαινέω
pray	εὐχομαι
precise, be	ἀκριβέως
preconceive	προλαμβάνω
predominantly	πλεονεχόντως
preferable	κρείττων
preparation	προκατασκευή
present	δίδωμι, ἐπέχω, παρέχω, προσφέρωμαι
pretend	προσποιέομαι, ψεύδομαι
pretense	πλάσμα
pretty much	ἐπισικῶς
prevent	καλύω
private	ιδιωτικός
probe	διακινέω
proceed	ἔρχομαι, προβαίνω
procrastination	ἀναβολή
profit	ἀνίσταμαι
prognostication	προσημείωσις
progress	προκοπή
prominent	ὑπερῶν
promptly	προσχείρως
prone	ἐνεπίφορος
properly	κατὰ τρόπον
propose for consideration	ὑποτίθεμαι
provision	παρασκευή
prudence	φρόνησις
publicly	κοινῶς
puff up	ἐπχαινῶς
puffed up	ἀνατεταμένος
purchase	ὠνάσθαι
pure, be	καθαρεύω
purge	κάνωμαι
purge (v.)	κενῶ
purification	κάθαρσις
purify	ἀγνέω
put	τίθεμαι, τίθημι
put forward	προβάλλω
quality	ποιότης

quickly	ταχέως
reach	καταναύω
rear	τρέφω
rear the neck	ὁ παυχανίζω
reason	λογισμός, λόγος
reason (cause)	αἰτία, αἴτιον
reason (v.)	λογίζομαι
reason falsely	παραλογίζομαι
reasonable	εὐλόγιστον, εὐλαγος
reasonable argument	εὐλογία
reasonably	εὐλόγως
rebuke	ἐπιπλήξω
rebuke (v.)	ἐπιπλήττω
receive	δέχομαι, λαμβάνω
recognition	ἐπίγνωσις
recognize	γινώσκω, ἐπιγινώσκω, εὐνοῖδα
recourse	ἀποτροφή
recover	ἀπαλλάττω
reduce	ἠλλατῶ
reform	μεταποιῶ
refrain	ἐπέχομαι
rejoice	εὐφραίνω, χαίρω
rejoinder	ἀπάντησις
relationship	ἀναλογία
relax	ἀνίημι
relevant	πρὸς ὧν
relieve	κουφίζω
rely	προσκαταπαύομαι
remember	μνησθῆναι, μνημονεύω
remind	μιμνήσκω, ὑπομνησκω
reminder	ὑπόμνησις
remiss, be	ραθυμέω
remit	ἐφίημι
renew	ἀνανεόομαι
repeat	καταλέγω
repel	ἀλλοτριῶ
report	ἀπαγγέλλω, ἐμφανίζω, πρὸς ὧν ἀφέρω
reproach	ἐπιτίμησις, ἐπιφορά
reproach (v.)	ἐπιτιμάω
reprove	ἐπικρίπτω
reputation	δόξα
reputation, be eager for	φιλοδοξέω
reputation, desire for	δοξοσκοπία
reputation, fond of	φιλόδοξος
repute, ill	ἀδοξία
resemblance	ἀναλογία
resist	ἀντέχω, ἀρτιτεύω
resolutely	ἀτενῶς
resource	περιουσία

respond (with)	ἀποδίδωμι
restore	ἀναπλάττω
restore fully	διανορθόω
restrain	ἐπέχω
result	περιγίνομαι
resume	ἀναλαμβάνω
return	κατοργωγή
return (v.)	ἐπανέρχομαι
reveal	δηλώ, ἐκκαλύπτω, ἐμφαίνω
revelation	ἐπιφάνεια
revere	θυμιάω
reverence	σεβασμός
revile	ὀνειδίζω
rhythms, expert in	ῥυθμικός
richness	εὐθήμεριο
ridicule	ἀνακώκχασσι
ridicule (v.)	καμψόω, προσηλακίζω
ridiculous	καταγελαστός
right	ὀρθός
rightly	ὀρθῶς
rigidly	παγίως
rise	ἐξανίσταμαι
risked, it must be	παρακινδυνεύειν
ruin, come to	ἀπόλλυμαι
rule	κενών
rule (v.)	ἄρχω
run up	προετραχάζω
said, must be	ῥητέον
sailing	πλοῦς
salvation	σωτηρία
save	σώζω
savior	σωτήρ
say (future)	ἔρῃω
saying	φωνή
scalpel	ζυγίλιον
scholar	φιλόλογος
scorn	καθυβρίζω, χλευάζω
scrutinize	περιαθρέω
second	δεύτερος
secret, act in	λαθροπραγέω
security	ἀσφάλεια, σωτηρία
see	βλέπω, ὁράω
seek	ἐπιζητέω, ζητέω
seem	δοκέω
seem (the case)	φαίνομαι
seen, be	φαινόμεαι
seize	ἐλαμβάνω
seldom	σπανίως
selectively	ἐλλιπῶς

senseless	ἀγνώμων
sententious	ἀποφθεγματίας
separation	ἀποσπασμός
serious	μάγισ, σπουδαῖος
service, do a	εὐεργετῶ
set	τίθημι
set forth	διατίθημι, ἐκτίθημι
setting right	ἀπόθεω
shame	αἰδώς, αἰσχύνη
shameful	αἰσχυρός
share	μέρος
share (v.)	μεταδίδωμι
sharp	πικρός
shout at	ἐπικρυγάζω
show	δείκνυμι, ἐκφράνω, ἐπιδείκνυμι
show off	περιουτίζομαι
shown, be	φαίνομαι
shrink from, one must	ἐποκητέω
shun	ἀφίσταμαι
shy	αἰδέμουν
shy away	ὑποσπάω
sick	ὀσθενής
sign	σημεῖον
signs, infer from	σημαύομαι
signs, interpretation of	σημασίαι
silence	ἥσυχία
silly	ἄνοος
similarity	ὁμοιότης
simile	ὁμοίωμα
simply	ἐπὶ πλῶς
sincerely	ἀκεραιώς
skilled	εὐφρός
skillfully	εὐτέχνως
skim	ἀπομάσσω
skin, get under one's	ὑποδύω
slander	διαβολή
slander (v.)	διαβάλλω
slanderer	διάβολος
slave	οὐλέτης
slight	παρομείλω
slip	παράπτωσις
slip (v.)	πίπτω
slip up	διαπίπτω
sluggish	νωθρός
smack of	προσβάλλω
snappish	κυνάδης
sociability	περιφορά
sociable	κοινός, πότιμος
sociably	περιφερόμενος

solemnly, most	σεμνότατα
son	υἱός
sophistical	σοφιστικός
soul	ψυχή
sound	ὑγιής
sparing, be	ὑποφείδομαι
sparingly	επανίσσε
speak	λαλέω
speak badly of	δυσφημέω
speak frankly	ἐπιπαρρησιάζομαι, παρρησιάζομαι, παρρησιάζω
	ἐξερῶ
speak out (future)	λόγος
speech	θυμός
spirit	χωρίον
spot	μισάγω
stage, bring on	ἐκκόπτω
stamp	διατίθημι
state	φάσις
statement	τόγμα
status	μέτω
stay	δηγμός
sting	δαίκνω
stung (v.)	δηκτικός
stinging	παύνυμαι
stop	ἐπιτεταμένος
strained	ἀνστάσις
stress	ἀκρῶς
strict	ἀκρῶς
strictly	περιπατέω
stride	γυμνῶ
strip	ἰσχυρός
strong	εφάδρα
strongly	πομπεύω
strut	κατασκευαζόμενος
student	ὑποτάττω
subject	ὑποφέρω
submit	ὑποτάττω
subordinate	ποικίλος
subtle	ποικίλως
subtly	ἐφικνέομαι, καθορθῶ, τελεσφορέω
succeed	ἐπιτεχία
success	αἰφνίδιος
sudden	ἀλγέω, πάσχω
suffer	ἀναξιοπαθέω
suffer undeservedly	ἀποχρόω
suffice	ἴδιος
suitable	προσῆκω
suitable, be	προσηκόντως
suitably	

suited, be	εἰρήδεις
superiority	ὑπεροχή
supplies	ἐφόδιον
suppose	διαλαμβάνω
surmount	ὑπερβάλλω
surpass	ὑπερέχω
suspect	παρρηγορεύω, ὑπονοέω, ὑποπτεύω
swagger	σοβαρότης
sweetest	γλυκύτατος
swelling	ευσοίδησις
sympathetically	συμπαθῶς
sympathy	συμπάθεια
take	λαμβάνω
take into account	ὑπολόγω
take up	ἀναιρῶμαι, ὑπολαμβάνω
talk	λαλέω
talk back	ἀντιλέγω
tame	τιθεσθῶ
tame human beings	ἀνθρωποδομαίω
tame like a colt	παιδοδομαίω
teach	διδάσκω, κατηγέσθαι, παιδεύω
teacher	καθηγητής, καθηγούμενος
tear	δάκρυον
tell	προσπεῖπον
ten thousand	μύριοι
tender	ἀπαλός
tentative, be very	ὑπερκινέσθαι
terrible	δεινός
terribly	δεινῶς
test	ἐξελέγχω
thankful, be	εὐχαριστεῶ
thankfulness	εὐχαριστία
theoretical	κατὰ πρόβλημα
think	νοέω, οἶμαι, φρονέω
think right	ἀξιόω
think worthy	ἀξιόω
time	χρόνος
today	σήμερον
toil	πόνος
tolerate	ἀνεχόμαι
tone	τόνος
tongue	γλῶσσα
topic	τόπος
totally	καθόλου
touch upon	παρεφάπτομαι
train a chorus	χοροδιδασκαλέω
transfer	μεταγωγή
transfer (v.)	μετάγω, μετατίθημι, μεταφέρω
transmit	παραδίδωμι

treat	δικταμβάνω
treat fully	καταγχειρέω
treat (medically)	θεραπεύω
treat roughly	βιάζω
treatment	ἐπίτασις, θεραπεία, θεράπεια
trip, make a	πορεύομαι
trip up	εφάλλα
trouble, give	ενοχλέω
truly	ὄντως
truth	ἀλήθεια
truthful	ἀληθινός
try	πειράσμαι
turn away	ἀποτρέπεται
turn away (trans.)	ἀποτρέπω, ἀποφέρω
turn out	ἀποβαίνω
tyrannically	δеспотικῶς
unable, be	ἀδυνατέω
unaccepted	ἀπρόκληπτος
unbeknownst	ἀγνώστως
understand	ἐπίσταμαι
understanding	εὐνοεῖο
undo	λίω
unendurable	ἀφόρητος
unexamined	ἀνεφώδευτος
unexpected	παμύλοτος
unfriendly	ἄφίλος
unhesitatingly	ἀπροφασίστως
unmovable	ἀκίνητος
unrecognized, be	ἄγνωστομαι
unspoken	ἄρητος
untoward	παραδόξως
untreatable	ἀθεράπευτος
unworthy	ἀνάξιος
upbraid	καθάπτομαι
upbringing	ἐκτροφή
upset	χειμάζω
urge on	ἐπείγω
utter	λαλέω
vain	χαῖνος
vehement	σφοδρῶς
vehemently	εφόδρα, εφόδρῶς
very	μεγάλως
vexed, be	ἄχθομαι
vice	κακία
vigorously	ἐρρωμένως
virtue	ἀρετή
voluntarily	ἐθελόντως
vulgar	φαῦλας
vulgarity	ἀπειροκαλία



wage	ἐπίχειρα
wait for	προσμένω
wandering about	πλανωδῶς
want	σπάνιο
want (v.)	βούλομαι
wanting, be	δεῖν
war, make	πολεμέω
ward off	ἀμύνομαι
watchfulness	ἐκπαγρύπτησις
way	δίκη, τρόπος
weak	ἀσθενής
weaken	μειόσκει
weakness	ἀσθένεια
welcoming (n.)	δοξιά
well	εὐαλῶς
well disposed	φιλόφρων
well-being	εὐτύχημα
wheeling	ἑωπεία
whip	μαστιγία
whole	ὅλος
winged	πτηνός
wise	σοφός, φρόνιμος
wish	θέλω
withdraw	ἀπάγω
woman	γυνή
word	λόγος, μῦθος, φωνή
work, hard	ἔργον
world	κόσμος
wormwood	ὀψύθιον
worth	ἄξιον
worth (adj.)	ἄξιος
worthy	ἀξιόπρεπτος
write	γράφω
wrong	ἀδικῶ
wrongly	ἀτόπως
young	νεός
youngster	νεανίσκος
youth	νεότης



# INDEX NOMINUM

Alexander	24.8
Apollonides	49.8-9, 73.5
Capaneus	Xa.6
Cleantes	Vb.2-3
Colotes	9.5
Democritus	20.8
Dositheus*	T2.6.7
Epicurus	4.10, 6.5, 9.3, 15.9, 20.9, 45.8, 49.6, 49.10, 55.5, 72.2, 73.3-4, T14.end.5
Heracles	87.1-2
Heracides	20.10, 49.2
Hermarchus	T2.6.7
Idomeneus	72.2-3, T2.6.6
Leonteus	6.5, T2.6.5
Leontion	9.3
Maison#	XIIb.4
Metrodorus	15.9-10, Vb.3-4, VIa.10-11
Philonides (?)	28.2
Polyaenus	49.7, VIa.10, VIb.14, T14.end.4-5
Pythocles	6.6, 6.7, *6.12, T2.6.6
Socrates*	Xa.12
Timocrates	XXb.3
Zeus	#12.6, 83.5, Xa.8, XIIa.8

