PHILODEMUS

On Frank Criticism

Introduction, Translation, and Notes

by

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

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ON FRANK CRITICISM

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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 παρρησίας. 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. Philippson, 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.

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

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.[1]

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.[2]

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*),

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[1] 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. Fitzgerald; NovTSup 82; Leiden: Brill, 1996) 21–22.

[2] 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.[3] 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*.[4] 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*.[5]

The handbook Περὶ παρρησίας—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.[6] 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 παρρησίας, and indicate that παρρησία, when used in the context of moral

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[3] 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*.

[4] 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]).

[5] 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]).

[6] See Clarence E. Glad, *Paul and Philodemus: Adaptability in Epicurean and Early Christian Psychagogy* (NovTSup 81; Leiden: Brill, 1995) 101–160; Marcello Gigante, *Ricerche filodemee* (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[7]

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."[8] 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."[9] As a private virtue, παρρησία denoted that personal candor which was

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

[8] 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.

[9] 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 grandees 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-

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Friendship," *JECS* 4 (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,"[10] 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.[11] 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.[12]

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

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[10] See Philo *Quis heres* 19, 21; *De migr.* 116–17; and Plutarch *Quomodo adulator* 74D.

[11] Related terms include ἐλέγχω, νουθετέω, ἐξουσία, ἐλευθεροστομέω, θαρρέω, εὐτολμία, and ἀλήθεια. 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 σημεῖον 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; *Nicocles* 55, 57; *De pace* 14–15, 70, 72; *Antip.* 3–4, 7, 9; *Philip.* 72. Note Plato *Prt.* 325AB; *Grg.* 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.

[12] Glad, *Paul and Philodemus*, 51–53, 60–62, 106–7.

other in friendship,[13] "...<[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;[14] 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*.[15] *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.[16] 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.[17] 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.[18] Just as frank speech is a *sine qua non* of friendship, so ready assent,

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

[14] Glad, *Paul and Philodemus*, 107–8, 161–75.

[15] The subscript of PHerc. 1471 is: *Φιλοδήμου τῶν κατ' ἐπιτομὴν ἐξειργασμένων περὶ ἤθων καὶ βίων ἐκ τῶν Ζήνωνο[ς σχο]λῶν ... ὅ ἐστι 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 *Ir.* 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 τάγμα 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*.

[16] Philodemus *Ir.* col. XIX.14–27 Indelli; *Lib.* frs. 13.7–8; 22; col. XIVb.9–11.

[17] Contra R. Philippson ("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 filodemee*, 59–62.

[18] Illustrated by PHerc. 1082 which deals with flattery (cf. col. II.1–4: *φιλία ... ἧς ἀντίπαλός ἐστιν ἡ κολακεία*). 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,[19] as it did in Hellenistic discourse generally.[20] 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.[21]

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.[22] Παρρησία 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, παρρησία 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.[23] 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

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[19] Glad, "Frank Speech."

[20] Konstan, "Friendship, Frankness and Flattery."

[21] PHerc. 1082 col. II.1–14. Cf. T. Gargiulo, "PHerc. 222: Filodemo Sull' adulazione," *CErc* 11 (1981) 104.

[22] I.e., ὁμιλία, κοινολογίαι, συλλογίζεσθαι, and συζήτησις. 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," *CErc* 5 (1975) 63–76.

[23] 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.[24] 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-

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[24] Cf. col. VIIb, "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,[25] 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. Ia: "...[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. XXIb: "[Why does womankind not accept frank criticism with pleasure?]"
11) 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}?"
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

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[25] 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."[26] 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,

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[26] 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.[27] 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

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[27] 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. XIIb, "...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. XIIa, XXIIb.2–4.

between him and those who are being prepared. If the young are ridiculed or inopportunely 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.[28] 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.[29] He refers to the same group as students[30] or fellow-students,[31] neighbors,[32] disciples,[33] laymen,[34] children,[35] companions[36] or friends.[37] Sometimes, the pupils are simply referred to as "some" (sc., of the friends).[38] 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),[39] women (cols. XXIb.12–

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[28] 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.

[29] Frs. 31.2, 36.5, 52.4–5, 71.8, 83.8; cols. VIa.6–7, XVIa.10.

[30] Or *κατασκευαζόμενοι*. See fr. 55.3–4; also frs. 2.3, 25.6–7, 71.7–8, 76.3–4; col. XIIb.7.

[31] *Συσχολάζοντες* (frs. 75.4–5, 79.3) or *συγκατασκευαζόμενοι* (fr. 53.4, 7–8).

[32] Or *οἱ πέλας*. Cf. fr. 61.3; Epicurus *SV* 67; PHerc. 1457 col. X.

[33] *Μαθηταί* (fr. 87.4).

[34] Or *ἰδιῶται*. Cf. col. XIb.1–2. See also PHerc. 222, col. IV.6–7; Philodemus *Oec.* col. IX.14–16; *Mort.* cols. XXIII.9, XXXI.12, XXXV.28.

[35] *Lib.* fr. 18.1; col. XXIVb.10; *Vit.* col. VIII.15 Jensen.

[36] Or *οἱ συνήθεις*. Cf. *Lib.* frs. 42.7, 52.12, 54.11.

[37] Ibid, frs. 8.10; 41.7; 50.8; 55.7; 70.5; 81.3, 8; 84.2; col. XIIIa.10.

[38] Frs. 61, 70.8; cols. XIIIa.10, XIXa.11, XIXb.11–12.

[39] 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),[40] and old men (cols. XXIVa.7–XXIVb.12).[41] 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.[42] 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.

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

[40] Col. XXIb, "[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).

[41] Col. XXIVa: "Why is it that old men are more annoyed {by frankness}?" Cf. also cols. VIIa.2–3, XXIVb.

[42] 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).[43] 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

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[43] 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.[44]

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).[45] Fr. 80 (=82 N) differentiates

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[44] 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.

[45] 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.[46]

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.[47] 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]).[48] 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

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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}>..."

[46] 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]."

[47] Fr. 84 N, "not to all, but to some"; fr. 82 (=85 N), "not in the presence of all."

[48] 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, [subt]ly 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. XIb–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.[49] 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

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[49] 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 Angeli = Epicurus fr. 196 Arrighetti[2]): *ἄφοβον ὁ θεός, ἀν[ύ]ποπτον ὁ θάνατος καὶ τἀγαθὸν μὲν εὔκτητον, τὸ δὲ δεινὸν εὐεκκα[ρ]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 1* [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.[50]

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

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[50] See the Index Verborum, Greek-English, s.vv. *ἀθεράπευτος* (untreatable), *ἀκεῖον* (medicine), *ἀκέομαι* (heal), *ἀκεστικός* (healable), *ἀκμάζω* (be at its height), *ἀναλθής* (incurable), *ἀναπλάττω* (restore), *ἀνεφόδευτος* (unexamined), *ἀνήκεστος* (incurable), *ἀπόθεσις* (setting right), *ἀσθενής* (weak), *ἀψίνθιον* (wormwood), *βοήθεια* (assistance, assisting; fr. 67.8-9), *βοηθέω* (help; fr. 86.7 [=90 N]), *διαίρεσις* (operation), *ἐλλέβορος* (hellebore), *εὐτύχημα* (well-being), *ζμίλιον* (scalpel), *θεραπεία* (treatment), *θεραπεύω* (treat), *θεράπευσις* (treatment), *ἰάομαι* (heal), *ἰατρός* (doctor), *κενόω* (purge), *κένωμα* (purge), *κλυστήρ* (clyster), *κουφίζω* (relieve; fr. 66.9), *νοσέω* (be ill), *νόσημα* (disease), *νόσος* (disease), *συνοίδησις* (swelling), *σῴζω* (save), *σωτήρ* (savior), and *σωτηρία* (security, salvation).

[51] 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, [subt]ly 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*...."

[52] Fr. 8, "For some *are treated* more pleasantly and more easily..."; fr. 20, "...*[treat]ing* 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.[54] We also find references to symptoms of sickness,[55] to people being saved,[56] and to the restoration of well-being.[57]

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.[58] These

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as though {he were drinking} *wormwood*"; col. XXIb, "...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.

[53] 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 *in]curable*>..."; fr. 84 N, "....<the wise man will [not consider that he is speaking] to [someone *incurable*, and] he will [communicate] {his errors}..."

[54] 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..."

[55] 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."

[56] 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.

[57] Fr. 61, "Sometimes when *well-being has been restored*..."

[58] Gigante, *Ricerche filodemee*, 75; Cf. Euripides fr. 403.6 Nauck; 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.[59] 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.

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[59] 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 Glad, *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
⟦ ⟧	unnecesary letter
( )	parentheses in Olivieri's text
*	indicates space of one letter left blank in papyrus
α	mutilated or uncertain letter
$\dot{\alpha}$	doubtful letter; underlined sentence indicates section title
$\underline{\alpha}$	
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
italics	indicates section heading in the text

III. Sigla Used in the Text and Translation

pap.	PHerc. 1471
N	original Naples edition (*Herculanensium voluminum quae supersunt*, vol. 5, pts. 1 and 2 [1835, 1843])
Neap. edd.	original Neapolitan editors
O.	Alexander Olivieri, *Philodemi* ΠΕΡΙ ΠΑΡΡΗΣΙΑΣ *Libellus* (Leipzig: Teubner, 1914)
Ph.	R. Philippson, review of O., *Berliner Philologische Wochenschrift* 22 (1916) 677–88
G.	Marcello Gigante, *Ricerche filodemee* (2d ed.; Biblioteca della Parola del passato 6; Naples: Macchiaroli, 1983)

ΦΙΛΟΔΗΜΟΥ ΠΕΡΙ ΠΑΡΡΗCΙΑC

Fr. 1

ὑποπῖπτον γὰρ
δὴ καὶ τό τινας μήτε συν-
αισθάνεσθαι τὰς ἁμαρτίας,
μήθ' ὃ συνφέρει διαγινώσ-
*κειν, ἀπ[ιστ]εῖν ποεῖ. * καθό-*
λου τ' ἐπιπαρρησιάζεται
σοφὸς καὶ φιλόσοφος ἀνήρ,
ὅτι μὲν στοχαζόμενος
εὐ[λ]ογίαις ἔδε[ιξ]ε παγίως
ο[ὐδέν

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5 ΑΠ[...]CIN pap. 9 *εὐλογία[ι]c* O. 10 *ο[ὐδέν* suppl. G. 63

Fr. 2

ὀργίλως]
οὐ [διατίθετα]ι σοφὸς πρὸς
τοὺς κ[ατ]ασκευαζομένους·
ἂν δὲ μὴ πρ]ὸς τοῦτο χωρῇ <ι>,
πῶς δὴ τολ]μήσουσιν ἕκα-
στ]οι μὴ π[ροσδ]έχεσθαι
τὴν παρρησίαν; οἰκονο-
μηθήσεσθαι δὲ καὶ τὸ δεῖν
οἰ]κεῖον ἐπ[εὶ φ]ύντων

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6 *π[ροσδ]έχεσθαι* Ph. *π[άνυ ἀν]έχεσθαι* O. 9 *ἐπ[εὶ φ]ύντων* Ph.

PHILODEMUS *ON FRANK CRITICISM*

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

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,[6] since being <[naturally inclined]> ...[7]

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[1] 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."

[2] "Disobey" (*ἀπειθεῖν*) is also possible; or, retaining pap.'s C, e.g., "denial" (*ἀπόφασιν*).

[3] Reading *εὐλογίαις* with pap. and G., against O.; cf. C. J. Vooijs and D. A. van Krevelen, *Lexicon Philodemeum* (2 vols.; Murmerend: Muuses, 1934; and Amsterdam: Swets & Zeitlinger, 1941) s.v.

[4] Sc. either "that..." (relative clause) or perhaps a direct object, in which case translate "pointed out."

[5] Cf. translation in Marcello Gigante, "Philodème: Sur la liberté de parole," in *Actes du VIIIe Congrès, Association Guillaume Budé* (Paris: Les Belles Lettres, 1969) 202; on *παρρησία* as a "conjectural art" (*τέχνη στοχαστική*), cf. Gigante, *Ricerche filodemee*, 62–75; 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 *παρρησία* as a method."

[6] *οἰκεῖον* taken adverbially; cf. Vooijs and Krevelen s.v.

[7] Ph. further conjectures "human beings" as those who are naturally inclined.

Fr. 3

[ἐὰν.....] ἢ παρ[ηcίαc
εἴδωλον [ε]ὖ προcφέρων-
ται. * καὶ [περὶ τ]οῦ μ[η-
δέποτ' ἀπογινώc[κειν μηδ]ὲ
πάντα διαλαμβά[νειν ἐν τ]ῶι
π]ροcφέρειν τὴν παρρη[cία]ν εἰρήκαμέν που, καὶ πε-
ρ]ὶ τῆc ἀδοξίαc τῆc παρὰ
τοῖc] πο[λ]λοῖc κα[ὶ] περὶ τοῦ
τῶν οἰκείων ἀ[πο]cπαc-
μοῦ

1 [ἐὰν.....] ἢ παρ[ρηcίαc Ph.

Fr. 4

καὶ τὴν [μὲν διά-
πτωcιν ἐν μηδενὶ τιθέ-
μεν[ο]c, ἐν μεγά[λ]ω[ι] δὲ
τὴν ἐ[πιτυ]χίαν. * [οἱ] δ' εὐ-
ἐργετ[ή]cαντεc ἀπ[ὸ c]εβαc-
μοῦ τὸ[ν] cοφὸν εὐγεν[εί-
αc δ[.]..[...]νεc.[...] ὥc-
τε πῶc ἀποcτήc[ονται] τῆc
τούτων cωτηρ[ίαc....] μὴ
καὶ Ἐπίκουροc c[

Fr. 5

ταῖ]c π[επαρρη-
cιαcμέναιc τῶν ἀνδ[ρ]ῶν
φωναῖc ἐνθουciάζον-
τε[c]. ἔξεcτι δ' ἐκ τῶ[ν] εἰρη-
μ[έ]ν[ω]ν ἀν[αιρε]ῖcθα<ι> καὶ τὸ
πῶc ἔχει[ν] δεῖ πρὸc παρρη-
cίαν τὸ[ν cφοδρ]ῶc ἀντέ-
χο[ν]τα παρρηcίαι. *

Fr. 3: ...<[if]> they present [well][8] ... <or> an image of <[frankness]>.[9] Both [about] never giving up [nor] treating[10] 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.[11]

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[12] ... nobility ... so that how will [they] shun the security of these[13] ... 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.[14]

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[8] Or perhaps "again" (αὖ).

[9] Punctuating with a full stop in place of O.'s comma.

[10] Gigante, "'Philosophia medicans,'" 55 n. 41, interprets διαλαμβάνειν as "memorize."

[11] Or "from one's own affairs."

[12] 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.

[13] Ware suggests the singular, ἀποστήσεται: "how will he {the wise man} be aloof to the well-being of these {sc. benefactors}."

[14] 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 ἁμαρτή[cαντι παρρη-
cιάc[ε]ται, τῶι δὲ καὶ [πικρ]ό-
τητας ἀποδιδόντι. διὸ
καὶ Ἐπίκουροc, Λε[οντ]έωc
διὰ Πυθοκλέα πίc[τιν] θε-
ῶ[ν] οὐ παρέντο[c,] Πυθοκλεῖ
μὲν [ἐ]πιτιμᾶι μετρίωc,
πρὸc δὲ τὸν γράφει [τ]ὴν
λαμπρὰν καλουμένην
ἐπιc[τολ]ήν, λαβὼ[ν ἀρχὴν
ἀπὸ τοῦ] Πυθ[οκλ...

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

Fr. 7

πρὸc δὲ τοὺc μᾶλ-
λον τῶν ἀπαλῶν ἰcχυ-
ροὺc καὶ τοὺc πλεῖόν τι
τ]ῆc ἐπιcτάcεωc δεομέ-
νουc ἐπιτίνει, πρὸc δὲ
τοὺc ἰcχυροὺc καὶ μόλιc,
ἂν ἐγκραυγαcθῶc[ι], με-
ταθηcομένουc καὶ τῶι
cκληρῶι χρήcεται τῆc
παρρηcίαc εἴδει· * καὶ γὰρ

Fr. 8

δι[ὸ] κοινὸν τὸ π[ρό]cωπ[ο]ν
ὧι προcπέπονθ[ε καὶ] τού-
του παρεφάπ[τ]ε[ται π]ροcχα-
ρακτηρικῶc· τ[ι]ν[ὲc γὰ]ρ ἥδι-
ον καὶ ῥᾶ<ι>ον ἀγνο<ο>ύντων
θεραπεύονται [τ]ῶν καθη-
γουμέν[ων ἐφ' ο]ἷc cυνεν-
πίπτουcιν εἰc ἃ ποιοῦcι[ν.
ἔcτιν δ' ὅτε φήcε[ι] λέγειν
τ[ι]νὰc τῶν φίλων καὶ δι[α-
κελεύεται φυλ[

1 *διό* Ph. *διά* 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][15] 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[16] {frankness}, and toward the strong who will scarcely change {even} if they are shouted at, he will also employ the harsh form of frankness.[17] And in fact...

Fr. 8: ...<[therefore]>[18] the person to whom he has become devoted is sociable[19] [and he] touches upon this one in accord with his character.[20] For some are treated more pleasantly and more easily when their teachers are ignorant [of the conditions on which][21] 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[22] {about him?} and he encourages {him?} {[to guard?}[23]...

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[15] David Sedley, "Epicurus and the Mathematicians of Cyzicus," *CErc* 6 (1976) 46, emends to *πύστιν*, and suggests that Leonteus rejected "inquiry" about the gods.

[16] *ἐπιτίνει* = *ἐπιτείνει*.

[17] 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."

[18] Reading *διό* with Ph. (O. neglects to note that the last letter is missing in the papyrus).

[19] Reading *κοινόν* with pap. (for the sense, see LSJ s.v. IV.3.b); O. emends to *καινόν*, "new."

[20] *προσχαρακτηρικῶς* only here; LSJ translate "as extension of character."

[21] Or "the circumstances in which."

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

[23] Supplying *φυλ[άττειν*.

Fr. 9

καθ]όλου [δ' ἁμαρτημάτων ἐκεί-
νων τ[ά]δε καὶ τάδ[ε] καὶ ἄ-
πε[ρ ὁ] Ἐπίκουρος Λεοντίου
πυνθά[ν]εται πρ[ος]υ]πος-
τήσεται πρὸς Κολώτην.
ἐπεὶ καὶ μετάξει ποτ' ἐ-
φ' ἑαυτὸν ὁ σοφός θ' ἁμαρ-
τημ' ἄνετον ἐν τ[ῆι] νεότη-
τι γε[γ]ονέ[ν]αι

Fr. 10

τὰ πολλὰ μὲν
διαφι[λ]οτεχν[ή]σει τοιούτω[ι
τρόπω[ι. οὐ μ]ὴν ἀλλά πο-
τε καὶ ἁ[πλ]ῶς ποήσεται
τὴν παρ[ρη]σίαν, παρακιν-
δυνευτέ[ον ε]ἶναι νομίζων, <ἐὰν>
ἄλλως μὴ ὑπ[α]κούωσι[ν. καὶ
μέντοι [γ]ε τοὺς [ὑπε]ρβαλλόν-
τως ἰσχυροὺς καὶ φύσει κ[αὶ
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

μᾶ[λ-
λ[ο]ν εὐφραίνειν κ[αὶ] τ[ῆι
ἐπ[ιζ]ητησομένηι [π]ερὶ αὐ-
τοὺς ἐπαγρυπνήσει· * [μ]ε-
τὰ δὲ ταῦτα καὶ τὰ πα[ρ]α-
κολουθοῦντα καὶ συναν[α-
φθησόμενα δύσκολα τοι-
ούτοις οὖσιν ἐκθήσει πά-
λιν [καὶ πάλιν "κα]κῶς ποεῖς"
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[24] to Colotes. Since the wise man will also sometimes transfer to himself an intemperate error, {saying} that it occurred in his youth...

Fr. 10: ...in most instances he {the teacher} will practise the art[25] 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.[26] {[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>...

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

[25] *διαφιλοτεχνέω* not in LSJ; Gigante, *Ricerche filodemee*, 73, notes a connection with *ποικίλη φιλοτεχνία*.

[26] 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

κα[ὶ οὕτω φανε-
ρὸν ποιήcει τοῦτο τῶι τυγ-
χάν]οντι τῆc παρρηcίαc·
ἂν δ]ὲ μή, τὸ πο[νεῖ]ν οὐδὲν
ἀνύcει πλέον, ἔτι δ' ἀθυ-
μώcει, καὶ μὴ <ν> διὰ π[α]ντὸc
ἀοργήτωc ποήcεται τοὺ[c
λόγου[c ὥcτε] μὴ βιαζο-
μένο[υc ὑπ' αὐ]τοῦ πλ[έ]ον
ἀδικεῖν.]

8–10 suppl. Ph.

Fr. 13

καθόλου] δ' ἐπὶ τούτ[ωι
βλα<c>φ[ημοῦντ]οc ἐκείνου μέμ-
ψεται, [τοὐναν]τίον δ' ἐπὶ
ταῖc ἐ[ρεθιζούcαιc τ]ὸν νουθε-
τούμενον λύμαιc καὶ
φανερὸν κἀκείνωι π[οή-
cει τ[ο]ῦτο· cυνβαίνει
γὰρ τὴν διάνοιαν ἀπο-
cτρέφεcθαι μέν, ὡc οὐχ ὑ-
γιᾶ] λέγοντοc [το]ῦ ἀντ[ι-
λέγοντοc

9–10 ὑ|[πο]λέγοντοc Neap. edd.

Fr. 14

ὥcτε τῆι πρὸc τ[ὸ cφοδρ]ὸ[ν
ποιότη[τ]ι κεχρῆcθαι, [ἐν ἧι
δ' οὐκ ἔcτι τὴν ἰδιότη[τ]α
καὶ τῶν φιλοφρόνων [ἀ]φα-
νῶν. ὅταν μὴ παρελπίζη<ι>
τινὰc ἡ cφόδρα μεγάλωc τὸν
ἴδιον ἐμφαίνη<ι> δυcχεραc-
μόν, οὐκ ἐπιλήcεται τοῦ
φιλτάτου λέγω<ν> καὶ γλυκυ-
τ]ά[του] καὶ τῶν ὁμοίων καὶ

2 [ἐν ἧι O. [ἰδεῖν Neap. edd. 4–5 [ἀ]φα|νῶν Neap. edd. 5 μὴ<ν> 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[27] 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][28] 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[29] intellectually, since the one [who talks back] does not say [sound things][30]...

Fr. 14: ...so as to employ the quality against [what is vehement],[31] but it is not possible [to see][32] 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,[33] he will not, as he speaks, forget "dearest" and "sweetest" and similar things and...

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27 O.'s μὴ is awkward with indicative ποήσεται; Ph. suggests μὰ Δία <διὰ> παντὸς, "by Zeus he will always...," which is attractive but involves a greater change.

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

29 For this sense of ἀποστρέφομαι, see LSJ s.v. B.II.1.

30 The Neapolitan editors conjectured "does not take into acccount."

31 Or perhaps, reading τὸν σφοδρόν, "a vehement person"; cf. fr. 5.7–8.

32 O. reads "in which (it is not possible, etc.)."

33 See LSJSup s.v. δυσχερασμός.

Fr. 15

καὶ δ[ιὰ
τί παυcαμένων ἐπὶ το[ὺ]c
ὕμν[ου]c μετ[α]βήcεται καὶ
τού[τοιc] δὲ πῶc αὐτοῦ
τὴν ἀ[νακ]άκχεcιν ἐνηνο-
χότ[αc] ἐπιδείξει; cυνελ[όν-
τι δ' εἰπεῖν οὕτω παρρηcί-
αι <χρήcεται> cοφὸc ἀνὴρ πρὸc τοὺc φί-
λουc ὡc Ἐπίκουροc καὶ Μη-
τρόδω[ροc

3 ὕμν[ου]c cf. O. in app. crit.

Fr. 16

μηδὲ
τότε δακνώμεθα μό-
νον, ἀλλὰ μέχρι ἂν καθα-
ρεύονταc ἐπιδείξωμεν
αὐτο[ύc]· * πείθειν δὲ καὶ δι-
ὰ τῶν [ἔργ]ων, ἀλλὰ μὴ μό-
νον δ[ιὰ το]ῦ λέ[γει]ν, ὅτι τὴν
παρρ[ηcίαν cπα]νίωc ἐνη-
νόχαcι

Fr. 17

[μὴ
χρωμένου καὶ [παραc]ει-
τικῆι καθόλου πάντων.
κἂν δι' ἄλλων [ἔτι μ]ᾶλλο[ν
ἡ παρρηcία γένηται, μὴ νο-
ε[ῖν τι]ν' οὕτω ἡ[ιρ]ῆcθαι
χάριν δι[α]βολῆc [ἡ]μῶν,
ἀλλὰ.....
...κἂν διὰ [τῆc] γεγονυ-
ίαc π[αρρ]ηcίαc κ[έντ]ρον τι

1 [μὴ suppl. Ph. 2–3 [παραc]ει|τικῆι suppl. Ph.
7 [ἡ]μῶν: ἄλλων Ph. 8–9 ἀλλὰ: ὑφ' ἡμῶν
προcλαμβαν]όμε|νον suppl. Ph. 9–10 suppl. Ph.

Fr. 15: ...and why, when they[34] have stopped, will he {the teacher} move on to {[accolades]},[35] 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[36] then, but {continue to be so} until we can show that [they][37] 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]>[38] 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],[39] but...[40] And <if through [the frankness] that has arisen some [goad]>...

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[34] The subject of "stopped" may be masculine, i.e., "the students," or neuter, sc. (e.g.) "the criticisms."

[35] Cf. fr. 74.1.

[36] On "stinging" frankness, cf. Gigante, "'Philosophia medicans,'" 59–60.

[37] Or, reading *αὐτούς* instead of *αὐτούς*, "that we are pure"; cf. fr. 44.6 where *καθαρεύων* refers to the teachers. Gigante, "'Philosophia medicans,'" 57, retains O.'s text.

[38] Ph.'s conjecture, evidently derived from *παρασείω*, "shake from side to side," presumably means something like "stirring up."

[39] Ph. proposes "others" instead of "us."

[40] Ph.'s restoration "because he is accepted by us" is pure speculation.

Fr. 18

ὦ παῖ, καθάπερ τρο[φ]ὴν
ἀλλοτριοῦcαν ἔ[κ]πτ[υε
ἀταράχως. * ἐὰν δὲ μηδ' ἀ-
γαπῶcι, πάcης τετευχότες
τροφ[ῆς ἰδί]ας καὶ βοηθείας,
ἕως δυνατὸν ἦν, ἀλλ[ὰ] καὶ
βλαcφημεῖν καὶ λυμαίνε-
cθαι τὸν c[o]φὸν [τὸν] ὑφ' αὐ-
τοῖς π[ει]ρῶνται [καὶ κ]ωμω<ι>-
δοῦντ[ες cκώπτειν

Fr. 19

τοῦτ' ἐcτιν, λέγεcθαι]
πα[ρ'] ἡμῶν δεῖ, μ[ονίμου
καὶ ἀκινήτου καὶ τ[ὴν
φύc[ι]ν ὥcπερ κυνιδ[ίου
τοῖc εἴκουcιν ἀγνώ[μονος·
εἰ μὴ καὶ πονηροῦ π[οτε φαν-
τacίαν, ἐ[ὰ]ν εὐτυχῆ[ι, δεί-
ξοντος, * ἔτι δ' εὐεπί[φο]ρον
αὐτὸν παραcχήcοντος
ἄλλοις τὸ τὸν πολεμοῦν-
τα μ[ὲν ἀμύ]νεcθαι, * καὶ

4 *κυνιδ[ίου* Konstan *κυνίδ[ιον* O. *κυνιδ[ίοις* G. 107

Fr. 20

φωναῖ[c μετρίαις
θεραπ]εύων, διὰ δὲ τὴ[ν προ-
θυμία]ν αὐτῶν καὶ τήν, [εἴ γ' ἐ-
δυνήθηcαν, ὠφελίαν ἡ-
μῶν, ἔτι δὲ τὴ[ν] μεριζο-
μένην cυνγ[ν]ώ[μ]ην ἐν οἷc
διέπεcον, ὡc ἔν τε τοῖc
πρὸc Δημόκριτον ἵcτα-
ται διὰ τέλουc ὁ Ἐπίκουροc
κ[αὶ πρὸc] Ἡρακλείδην ἐν

2 *θεραπ]εύων* vel *νουθετ]εύων* O.

Fr. 18: O child, calmly spit {it}[41] 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[42] 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[43] 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[44] in...

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[41] Sc. 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 filodemee*, 74; "'Philosophia medicans,'" 59).

[42] Gigante, *Ricerche filodemee*, 107nn, restores "like little dogs," taking the "immovable" person to be a teacher (for ἀκίνητος used of the Stoic sage or σπουδαῖος, Gigante compares Philodemus *Ir.* 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."

[43] O. also suggests "admonishing" as a possible supplement.

[44] 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 Erler, "Epikur," in *Die Philosophie der Antike 4: Die Hellenistiche 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

ἕνεκα τῆc [εἰc
τοὐναντίον μεταγ[ωγῆc,
ὡc τοῦτ᾽ αὐτὸ μόνον [ἀπ-
εργαζομένου. τὸ δὲ πῶc
ἐκεῖνοc ἔξ[ει] ζωῆc, οὐδὲν
πονε[ῖ,] κἀφ̲[ρο]νοῦντοc
τῆιδε [τῆι] ὁ[δηγί]αι cπανίωc
τε πάνυ χρ[ῆτ]αι· καὶ πά-
cηc ἀποcτρ[ο]φῆc περιγε-
γραμμένηc καὶ κατάρα<c κα>ὶ
λοιδορίαc ἀπάc[ηc] καὶ δ[ι᾽
ἀπο[ν]οίαc

6–7 κἀφ̲[ρο]νοῦντοc | τῆιδε [τῆι] ὁ[δηγί]αι suppl. Ph.

Fr. 22

με[ταθ]ήc[ει το]cού-
τουc, [τῆc] τῶν ἰδιωμάτων
αὐτ[ῶν ε]ὐθηνήcεωc οἰκο-
νομουμένηc πρὸc ταῖc
ἄλλαιc, ἃc ὅ τε καιρὸc [κ]αὶ τὰ
πα]ραπ[λήcια] δίδωcιν α[ὐτοῖc, τι-
μαῖc. ἀγάγοι δ᾽ ἂν ἴcωc πο-
τ[ὲ] ὁ co[φ]όc, ἂν ἧ[ι] cπανιωτά-
τη], πα[ρρ]ηcίαν

5 τὰ <ἕτερα> O., omit. Ph.

Fr. 23

[cφάλματα προφέρων με-
τ]ὰ γέλωτοc ἢ τῆc κάκ[ι-
ο]ν περιπατούcηc co[βαρό-
τ]ητοc καὶ κακὰ [ἄ]λλα, τοὺc
νουθετουμέν̣ο[υc] κα[ὶ] θερ]α-
πεύει καὶ τὰc.....
.....
.....καὶ
πρὸc ὃν ἔτ[υ]χε γινώ̣[cκων 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,[45] both through madness...

Fr. 22: ...[he will change] such great people, if the richness[46] of their individual traits is managed along with the other [honors] which opportunity and the [like] give [them].[47] 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],[48] 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]...

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[45] It is also possible to translate, "when every recourse to all malediction and insult has been limited."

[46] [ε]ὐθήνησις, elsewhere unattested, is apparently proximate in sense to εὐθηνία. Perhaps read εὐθύνσεως, "straightening."

[47] 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 καιρός as an opportunity to be recognized and exploited by the teacher; this seems more difficult to extract from the text.

[48] σοβαρότης, 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 τῶ̣[ν πονη-
ρ̣ῶν οὐ cτοχάζεται.

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1 suppl. O., cf. Ph. 5–6 κα[ὶ θερ]α̣|πεύει sic O.

Fr. 24

καί ποτε μετ]ὰ τῶν ἄλλων
.....]ος ὁμιλήcας, ἀπέφε-
ρε πολι]ὰν τὴν κεφαλήν, φή-
cας ὡc] "οὐδ' ἂν αὐτὸc εἶπεν
πρὸc] ἄλλον" .....
.....
.....
.....'Αλεξάνδρου
π]υνθανόμενοι πότε-
ρο]ν ἑλληνικῶc αὐτὸν ἢ
βαρ]βαρικῶc προcαγορευ-
τέον, κα]ὶ μυρί[ο]ιc ἄλλοιc

Fr. 25

οὐδ' εἰc καιρὸν ἐνχρονί-
ζειν ἐπιζη[τ]οῦμεν οὐδὲ
κατ' ἄλλον τρόπον, καὶ τοῦ
πῶc διὰ παρρηcίαc ἐπιτε-
νοῦμεν τὴν πρὸc αὐτοὺc
εὔνοιαν τῶν κατ[αcκε]υα-
ζομ[έ]νων παρ' αὐτὸ τὸ πε-
παρρηciάcθαι. * [χα]λεπὸν
μὲν εἶναι το[ῦτο] διε[cά-
φ[η]cεν εἰ γε[..]αιτο

---

10 γε[ρ]αίτε[ρον suppl. Ph.

Fr. 26

ὡcπερε[ὶ
θεωρῶν παιδεύοντα, τοὺc
ἐν τῶι κόcμωι πάνταc cτυ-
γήcει. τιθῶμεν δὲ πρὸ ὀμ-
μάτων καὶ τὴν διαφο-
ρὰν ἣν ἔχει κηδεμονι-
κὴ νουθέτηcιc [ἀρ] ἀρεc-
κούcη]c μέν, ἐπιει[κ]ῶc 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[49] of those who are being instructed by[50] the very fact of speaking frankly. He[51] 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.[52] For in fact some who are enticed by this...[53]

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[49] So De Witt, "Organization and Procedure," 207, Glad, *Paul and Philodemus*, 130, 142. Gigante, *Ricerche filodemee*, 68, understands "towards them," i.e., the students.

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

[51] O. suggests this is Zeno.

[52] Contra Gigante, *Ricerche filodemee*, 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.

[53] O.'s conjecture for line 12 ("gladly receive admonishment") is pure speculation.

δ]ακνούcης ἅπαντας <ε>ἰρω-
νείας. καὶ δὴ γὰρ ὑπὸ ταύ-
της ἔ[ν]ιοι δελεα[ζό]μενοι

---

12 [τὴν νουθέτηcιν ἡδέως ἀναδέ|χονται] suppl. O.

Fr. 27

[τὸν θυμὸν
ἐν [τῆι παρ]ρηcί[αι μὲν οὐκ
ἀπεc[τρα]μμένον ἐμφαί-
νουc[ι]ν. πολλάκιc δὲ τι-
μ[ῶcί] cε καὶ οὐ [τ]ὴν ἐ[π]ί coι
διαλέ[γουc]ιν τ[ε]θαρρηκό-
τωc ἐπιφών[η]cιν· "εἶτ' οἶ-
μαι κατὰ λόγον". * ὡc παρὰ
τοιούτων, ὁπόταν ἀκού-
c]ωcιν, [ἤ]κουcιν ἄτεροι καὶ
διατι[θ]έντ[εc π]ωc πρὸc
τ]οιο[ύτουc

4–5 τι|μ[ῶcί] cε Ph. τὸ | μ[...]cε O. 11–12 διατι[θ]έντ[εc π]ωc πρὸc | τ]οιο[ύτουc Ph.

Fr. 28

[κα-
λ]ῶc ὁ Φιλο[ν]ε[ίδ]ου θηρευτήc·
κἂν π[ε]ριδεικνύωμεν
ἐπιλογιcτικῶc, ὅτι πολ-
λῶν καὶ καλῶν ἐκ φιλίαc
περιγινομένων οὐδέν
ἐcτι τηλικοῦτον ὡc τὸ ἔ-
χει<ν>, ᾧι τἀ[γ]κάρδ[ι]ά τιc ἐ-
ρεῖ καὶ λ[έγ]οντοc ἀκούcε-
ται. cφόδ[ρ]α γὰρ ἡ φύcιc ὀρέ-
γεται πρ[ό]c τινας ἐκκαλύ-
πτειν ἃ [ν]οεῖ. λοιπὸν δὲ

1–2 [κα|λ]ῶc ὁ Φιλο[ν]ε[ίδ]ου θηρευτήc· 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.[54] For our nature strongly desires to reveal to some people what it thinks. And furthermore...

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[54] 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 cή[με]ρόν
που καὶ α[ὐ]τὰc τ[ιθῶμ]εν
εἰc ἐκε[ί]νου τὴν [αἴcθ]η-
cιν· ὃ κα[ὶ] τῶν κω[μω<ι>δ]ο̣γρ̣[άφων
ἐμιμή[c]αντό τινεc εἰc-
αγα[γ]όντεc πρεcβύτ[αc], μ̣[ὴ
καλῶc μὲν ἀποθ[νή]<ι>cκον-
τας, ἐλεοῦνταc δὲ τοὺc υἱ-
οὺc [αὐτῶ]ν̣ γηράc[κοντας.
. . .

2–4 *καὶ λ[ι]τὰc τ[ιθῶμ]εν | εἰc ἐκε[ί]νου τὴν [cτέρ]η|cιν·* suppl. Ph.

Fr. 30

ἀλλ᾽ ἧττον ἐ-
πιστρέφε[ται] τῆc ἑαυτοῦ
βλ]άβηc ὅ τε προcδεόμε-
νοc ἔτι πάνυ τῶν ἔξω-
θεν καὶ τιc ἀπὸ τῆc δια-
θέ[c]εωc, ἀ[κε]ίοιc, τῶι μὲν
ἀν[τ]ιταττόμενοc, τὸ δὲ
καταποδ[ί]ζων, ἄτε προc-
ὸν ὀδυ[ν]ηρόν. ἄχθεται
δὲ τά τε ἄλλα καὶ ἐπὶ ταῖc
[ἐπιτιμήcεcιν ἀλγεῖ.

5 *καὶ <πᾶc> τιc* O.

Fr. 31

[τῶν
νέων ο[ἱ μὲν διερεθίζονται,
ὅταν μέ[λ]λω[cιν ἐπιτιμᾶcθαι,
κἂν] ἀχα[ι]ῶι περι[βλη]θῶ-
cι. τούτου μὲν οὖ[ν] ἐπι-
cτ]ρεφόμενοι, τὸ λεγόμε-
νον διὰ [τῆc] παρ[ρηcία]c
δυcχερῶ[c προcδέχονται,
καὶ ἐπὶ τ[ού]τωι διαγε[νό-
μ]ε[νοί τιν]εc οὐκ ἔcθ᾽ ὅ-

Fr. 29: Let us begin today perhaps and [let us place] them before his [awareness].[55] 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,[56] 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.[57] Paying attention to this,[58] accordingly, [they accept] with annoyance what is said in frankness, and for this reason[59] [some] [who have been through it] cannot possibly endure [to listen] to [a teacher?][60] with goodwill.

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[55] 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]."

[56] Omitting O.'s addition *πᾶς*, "all."

[57] Punctuating with Marcello Gigante, "Per l'interpretazione dell'opera filodemea 'Sulla libertà di parola,'" *CErc* 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.

[58] Their annoyance (so Gigante, "Interpretazione," 64 n. 61), or perhaps the fact of being dressed as philosophers.

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

[60] O.'s restoration is hesitantly accepted by Gigante ("Interpretazione," 64). The disegni reading suggests *ἰδιώτου*, "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᾽ εὔνοιαν τολ[μῶcιν.

---

5 μὲν οὐ[κ] Ph. 9–10 διαγε[λώ|μ]ε[νοί G.
98 11 ...ΙΩΤΟΥ disegni

Fr. 32

τινὲc δὲ λ]αβόντεc
τὴν ἀρχὴν πάνυ] πόρρωθεν,
ἔδο[ξαν ἐλθεῖ]ν ἐπὶ τήν, εἴ
ποτε γένοιτο, [ν]ουθέτηcιν,
ὡc ἄλλοι [αἰ]φνίδιοι, καὶ π[α-
ρὰ] προc[δοκία]ν π[άν]τα ἰᾶ[c-
θαι δ]εδ[οκήκ]αcι. τὸ δ᾽ ἄπ[α-
cι δε]δοκ[ημέ]νον, ὡc ὠφε-
λής]ετα[ι τὸ] κνίcμα δ᾽ ἕ[cτι-
ν ὅ τε θ[εραπε]ύεται καὶ κα-
θίcτηcι [τὴ]ν προκατ[α-
cκευὴν δραcτικήν.]

9–12 suppl. Ph.

Fr. 33

καὶ μηδὲ τὴν ἐ-
λ]αχίc[τ]ην ε[ἰπ]εῖν αὐτοῦ
παρὰ [τ]οῦτο [π]ρο⟦c⟧κοπὴν
καὶ καταγν[ο]εῖν, μηδὲ
καθ᾽ ἕκ[αcτον] τῶν [ψ]εγό[ν-
των [δι]καίων· ἀλλ᾽ ἔφη, κ[όc-
μον ἐπ᾽ ἄλ[λω]ν καὶ cὺν αὐ-
τῶ]ι [δὲ τ]ὸ καλὸν ἔξει[c

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2 ε[ὑρ]εῖν Ph. 4 καταγω[γ]ῆν Ph. 5–6 [ψ]εγό[ν]-
των Ph. 8 ἔξει[c disegni, cf. etiam Ph.

Fr. 34

τὸ δὲ
ἄλ]λοιc ὑπ[οτάτ]τεcθαι
δεc]ποτικ[ὡc] καὶ ἔξουcι
cφοδρ]ῶc δ᾽ [ἔ]χουcιν ἀφό-
ρητ]ον. ἴcωc <δὲ> τόδε cώ<ι>ζουcι
πάνυ χ]αλεπόν, εἰ μὴ καὶ
τὸ δ]εῖcθαι πρὸc πολλῶν 5

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].[61] 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[62]—and to ignore[63] {it}, nor {mention} each of those who <[blame]> {him} justly. But, he[64] 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][65] difficult,[66] unless the need to be [ingratiating] with many and to [have honors] from many also [prevent]...

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61 Different interpretation in Glad, *Paul and Philodemus*, 136–37.

62 For *παρὰ τοῦτο* in this sense, cf. LSJ s.v. *παρά* C.III.5.a.

63 Ph. suggests *καταγωγήν*, "return."

64 The reference is perhaps to Zeno.

65 O. reads "in no way."

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

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

1–3 *τὸ δὲ* | *ἄλ]λοις ὑπ[οτάτ]τεσθαι* | *δες]ποτικ[ὡς]* suppl. Ph. 6 *πάνυ χ]αλεπόν* Ph. *οὕτι χ]αλεπόν* O. 10 *κωλύουσιν* Ph. *κωλύωσιν* O.

Fr. 35

μ[άλιστα δὲ ζητή]σομεν
νο[υ]θετεῖν, εἰ καὶ μὴ τῶι
σοφῶι καὶ τῶι φ[ιλ]οσόφωι
παραπλήσιον· * εἶτα πα-
ραμεληθέντο[ς] τινὸς τῶν
τοιούτων οὐ κωλύομεν
ἐπιμέμφεσθαι, [τ]ὸ δὲ διὰ
τὴν ποτε παραπτωσιν ἁ-
πλῶς διαβεβλῆσθαι πρὸς
τὸ σύνολον ο[ὐ]κ [ὀ]ρθῶς
ἡγούμεθα. * [πᾶ]σι δ' ἡμῖν
μηδὲ τὸ

Fr. 36

καὶ τὸ δ[ι' ἀλ]λήλων σώ<ι>-
ζεσθαι πρὸς εὐφορ<ί>αν καὶ
μεγάλην εὔνοιαν ἐφόδι-
ον ἡγουμένους, * ἐπεὶ καὶ
τὸ νεωτέροις κατὰ τὴν
δ[ι]άθεσιν πειθαρχῆσαί
π[οτε, ἔτι δὲ] τὴν νουθέτη-
σιν ἐνε[γ]κε<ῖ>ν δεξιῶς ἀγα-
θὸ]ν καὶ πρόσφ[ορον

Fr. 37

μηδ' ἀ[π]ὸ
τῆς ἰδίας κ[ατ]άρχεσθαι βλά-
βης, ὧ[ι]περ [το]ὺς πλείστους
ὁρῶμεν] τῶν φιλολόγων,
μ]ηδὲ σοβ[αρῶ]ς καὶ [δι]ατε-
ταμένως παρρησιάζ]εσθαι,
μηδ' ὑβριστικὰ] καὶ κα-
ταβλ[ητικά τινα μη]δὲ 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]>[67] 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[68] or even anything...

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

[68] Cf. Plutarch *Quomodo adulator* 67EF.

cυρτικὰ [λέγειν] ἤ τι καὶ

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3 ὥ̣[c]περ Ph. ὧ̣[ι]περ O. 4 *ὁρῶμεν*] *τῶν φιλολόγων* Ph. *γίνεται*] *τῶν φιλολόγων* <*cφάλλεcθαι*> O.

Fr. 38

μηδέπο[τέ
τι κ[α]τ[αβ]λητικὸν ὅλω[c
μηδ' ἐ[πιτ]εταμένωι κ[α-
*θόλου τόνωι, * μηδ' ὀργι-*
ζομένους ὑπομιμνή<ι>c-
κοντ[ά]c τε, διότι καὶ αὐτο<ὶ>
π]ολλάκιc ἐπιτιμώμε-
νοι φέ]ρουcι, καὶ ὑ[π' α]ὐτῶν
τοιο]ύτων οἴcουcιν νο[υ-
*θετούμ]ενοι. * προcηκόν-*
τωc δὲ] παρακαλοῦντα[c

5–6 ΥΠΟΜΙΜΝΗC | ΚΟΝΤ.C ΤΕ pap. *ὑπομιμνή<ι>c* | *κοντ[ά]c τε* Ph. *ὑπομιμνή<ι>c* | *κειν ποτέ* O. 6 *αὐτο<ὶ>* Ph. 8 *φέ]ρουcι* Ph. *οἴc]ουcι* O.

Fr. 39

μεμνῆcθαι δὲ τοῦ ἀ-]
πρεπὲc εἶναι μὴ τοῖc] κα-
θη]γουμένοιc [τὰ ἑαυτῶν
ο[ἷ]ον ἐπι<ρ>ρίπτειν καὶ μό-
νοιc ἐκείνοιc ἐπέ[χει]ν,
ὡc οὐδ' ἐπὶ τῆc παραcκευ-
ῆc τῶν ἀγαθῶν, καὶ τοῦ
τελέωc αἰcχρὸν εἶναι,
τῆc μὲν τοῦ cώματοc
θεραπ[ε]ίαc ἑαυτοῖc τι cυν-
αντιλαμβάνεcθαι κα[ὶ
μὴ τῶν ἰατρῶν ἐν ἅ-
πακιν <ἔχονταc> χρείαν, ἐπὶ δὲ τῆc
ψυ[χ]ῆc μὴ πειρᾶcθαι
[τῆc τοῦ cοφοῦ νουθετήcεωc

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4 *ο[ἷ]ον* Ph. *ὅ[λ]ον* O. 13 <*ἔχονταc*> Thom <*ἔχειν*> 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][69] 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]...

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[69] O. reads "will endure."

Fr. 40

[χρὴ
γὰρ αὐτῶι δεικνύειν ἀν-]
υ]ποστόλως τὰς διαμαρ-
τί]ας καὶ κοινῶς εἰπ[εῖ]ν
ἐ]λαττώσεις. * εἰ γὰρ [ἠ]γη-
c]άμενος ἕνα τοῦτ[ο]ν [ὁ-
δηγὸν ὀρθοῦ καὶ λ[ό]γου
κα[ὶ] <ἔργου>, [ὅ]ν φ[ηc]ι cωτῆρ[α] μό-
νο[ν, κ]αὶ ἐπιφωνή[c]ας τὸ "τού-
του [γ' ἐ]cπομένοιο," παρέδω-
κεν [ἑαυ]τὸν θεραπε[ύ]ειν,
πῶc οὐχὶ μέλλει ταῦτ', ἐν
οἷ]c δεῖται θεραπεύce-
ωc, δει]κνύειν αὐτῶι κα[ὶ νουθέτηcιν
προcδέχecθαι;]

Fr. 41

ἀλ-
λ' ἀναγκαίωc τό τε λαθραι-
οπραγεῖν ἀ[φ]ιλώτατον
δήπουθεν· ὁ δὲ μὴ προc-
α[ν]αφέρων φανερόc ἐc-
τιν περιcτέλλων καὶ ταῦ-
τα τῶν φίλων τὸ[ν ἐ]ξο-
χώτατ[ον·] καὶ π[λ]εῖον ο[ὐ-
δὲν ἔcται κρύπτοντοc·
οὐ γὰρ ἔν ἔλαθεν. * ὄν[τωc

Fr. 42

τιθένα[ι πρὸ ὀμμάτων τὰ
τῶν "εἰ μὴ φιλ[άρ]γυρον ἦ
ἐρῶντα [ποεῖ]c παρακα-
θαρεῦcα[ι]" λόγον ἐξελεγ-
χόντων· ἔ[τι δὲ] τἄλλα πά-
ρακολουθοῦντα· καὶ τῶν
cυνήθων δὲ [π]ολλοὶ μη-
νύcουcιν ἐθελονταί πωc,
οὐδ' ἀνακρίνοντοc τοῦ
καθηγουμένο[υ δ]ιὰ τὴν
κηδεμ[ονία]ν καὶ καθό-

Fr. 40: ...for it is necesssary 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},"[70] 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,[71] 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[72] 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}>.[73] 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>...

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[70] Homer *Il.* 10.246–47, of Diomedes choosing Odysseus as his companion.

[71] I.e., the wise man.

[72] On visualization in Epicurean therapy, cf. Philodemus *Ir.* cols. I.21–27, III.13, IV.15–16 Indelli.

[73] I.e., the consequences of such vices.

λο]υ τέλ[ειαν] αἵρ[ες]ιν ὡς

1–6a suppl. Ph. 12 τέλ[ειαν] αἵρ[ες]ιν ὡς Ph.

Fr. 43

[τῶν γὰρ
ἀγαθῶ[ν ἕνεκα μεταποι-
ήσομεν [τὸν] ὁμ[ιλί]α<ι> γε-
νησό[μενον] φίλ[ων] τρόπον·
εἰ δὲ [ἀγαθ]ῶν, πῶς οὐχὶ καὶ
τῶν κακῶν; ὡς γὰρ ἕνε-
κεν εὐφροσύνη[ς] ἐκείνων,
οὕτω καὶ τούτων προσήκει
συνπαθίας χάριν, δι' ἣν βο-
ηθούμεθα. * καὶ γὰρ εἰ μὲν
ἔς[τι παρ]ρης[ι]άσαντα μεῖ-
ναι ἐπὶ τῶν αὐτῶν, εἰ μη-
θὲν ἔξε[ις], σώς[εις] ἄνδ[ρα
φίλον·]

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

Fr. 44

προσεκκάουσι[ν,
ὅταν ἐνέχωνται τοῖς α[ὐ-
τοῖς, κα[ὶ] μὴ φιλοῦσι μη-
δ' εἰδόσι διορθοῦν μηδὲ
πείσουσι τοὺς πολὺ κρείτ-
τους, ἀντὶ τοῦ καθαρεύον-
τι καὶ στέργοντι καὶ κρείτ-
τονι καὶ γινώσκοντι θε-
ραπεύ[ε]ιν. ἄν τε μετὰ δ[ε-
ξ[ι]ῶν, [χ]ωρὶς τοῦ τἀπίχει-
ρα κάλλιστα κομίζεσθαι,

Fr. 45

[με-
τὰ πολλῆς πεπ[ο]ιθήσεως
ἄλλους νουθετήσομεν
καὶ νῦν καὶ διαπρέψαν-
τες οἱ καθ[ηγη]τῶν οὕτως
ἀπότομοι γενηθέντες·

Fr. 43: ...<[for, on account] of {our} good {qualities},[74] we shall [reform the] character of [friends]>[75] 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,[76] 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...[77]

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[74] 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.

[75] Following Ph.'s reading. O. reads "one who is attached to {our} character."

[76] Ph. understands "to endure frank criticism," to which the following clause then refers.

[77] O. reads παρ|ρησ̣... at the end of the line.

καὶ τὸ cυνέχον καὶ κυρι-
ώτ[α]τον, Ἐπικούρωι, κα-
θ' ὃν ζῆν ἡ<ι>ρήμεθα, πει-
θαρχήcομεν, ὡc καὶ παρ-
ρηc....]

Fr. 46

εἰ τὰ ὑπ]ο-
πτευόμενα π[ε]ρὶ το[ῦ c]ο-
φοῦ, καὶ κοινῶc τ[ο]ῦ κ[α-
θηγουμένου, καθάρcε-
ωc δεῖται. πῶc γὰρ μιcεῖν
τὸν ἁμαρτάνοντα μὴ
ἀπογνώ[c]ιμα μέλλει, γι-
νώcκω[ν] αὐτον οὐκ ὄν-
τα τέλε[ι]ον καὶ μιμνή<ι>[cκων,
ὅτι πάντεc ἁμαρτάνειν εἰώ-]
θαcιν;]

Fr. 47

καὶ
διαπ[ράξομεν οὐδὲν ταῖ]c
παρ[ρηcίαιc, εἴ γ' ὡc βαcι]λεῖc
ἐκελεύο[μεν] εἰ[πεῖν ἐξ ἀρ]χῆc,
ἀλλὰ δέοc, μ[ὴ βλάπτωμε]ν
τοιαῦτα λ[αλοῦντεc] ἡμᾶc.
διὸ cυνφέρ[ο]ν [τ]ὰ διcταζό-
μενα μεταδιδόνα[ι·] τὰ
τοίνυν [πρ]ὸc [παρρηc]ία[ν
οὕ]τωc διατιθέν[τεc τ]ά τε

1–5 suppl. Ph. 6 λ[αλοῦντεc] Ph. λα[λεῖ πρὸc] O.

Fr. 48

πα[ρρηc]ιάζεcθαι δ' ἡ<ι>[ρήμε-
θ' ἁ[παθῶc], οὔτ[ε διὰ] φι-
λήcεωc τοῦ λαλεῖν ὑπὲρ
τοῦ πάθου[c], ὥcπερ ἔ[ν]ιοι π[οι-
οῦcι τῶ[ν ἐρ]ώντων, ὅτ[αν κα-
ταλέγε[ιν] τ[ὴ]ν μοῖράν τι-
νοc ὅμοιόν [τ'] εἰπεῖν ὑποcπά-
cωcι cυνδειπνοῦντεc. ἄλ[λα

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.[78] 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...

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[78] O. restores "[he] speak[s] such things [to] us."

δὲ τἀξιό[λ]ογα κατ[ὰ τῆ]c δια-
θέcεωc· ἐὰν δ' ἐξετάζη<ι> καὶ

Fr. 49

ἐπαι]νεῖc-
θαι τὸν Ἡρακλείδην, ὅτι τὰc
ἐκ τῶ[ν] ἐνφαν[η]coμένων
μέμψειc ἥττο[υ]c τιθέμε-
νοc τῆ[c] ὠφελία[c] αὐτῶν,
ἐμήνυεν Ἐπικούρωι τὰc
ἁμαρτίαc· καὶ Πολύαινοc
δὲ τοιοῦτοc ἦν, ὅc γε καὶ Ἀ-
πολλωνί]δου ῥα<ι>θυμοῦν-
τ]ο[c, ἐφοίτ]α πρὸc Ἐπ[ί]κουρον.

Fr. 50

ἀλ[λὰ
καὶ τὴν δυcωπίαν ἡμᾶc πε-
ριcτῆναι· * διά[β]oλόν τε
γὰρ ο[ὐ]χ ἡγήcετ[α]ι τὸν ἐπι-
θυμοῦντα τὸν φίλον τυ-
χεῖν διορθώcεωc, ὅταν
μὴ τοιοῦτοc ᾖ<ι> τιc, ἀλλὰ
φιλόφιλον· τὴν γὰρ διαφο-
ρὰν ἀκριβῶc ἐπίcταται
τὴν ἐν τούτοιc, ἐὰν δὲ μὴ
μεταδιδῶ<ι> κ[ακό]φιλον
καὶ φιλόκακον [κ]α[ὶ] τοῦ τε

Fr. 51

ἀκ[ού]cει μᾶλλον, [ἅ-
μα καὶ θεωρῶν ἡμᾶc κα[ὶ
ἑαυτῶν γινομένουc κα-
τηγόρουc, ὅταν [τ]ι διαμα[ρ-
τάνωμεν. * τὸ δὲ τοὺc
πλείοναc ὑποφείδεcθαι
ποιοῦν, μὴ καὶ αὐτοὶ δια-
βληθῶcιν, οὓc χρὴ καθάπ-
τεcθαι τοῦ φρονοῦντ[oc
κακῶc

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. Polyaenus 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.[79] 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[80] 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...

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79 Cf. Plutarch *De vit. pudor.* 528C–536E.

80 I.e., report such people to the teacher.

Fr. 52

μ[ᾶ]λλον, ἀλλὰ [μὴ τὴν ἴcην
μετροῦντεc, ἵνα θ[η]ριωθ[ῶ-
μεν πρὸc αὐτούc (οὐ γὰρ
πε[ρὶ] φ[ι]λίουc οὐδὲ περὶ ν[ε-
ωτέρουc γίνεται ταῦ-
τα), * μηδὲ τοῖc καθηγη-
ταῖc προστροχάζοντεc,
ἵνα δ[ο]κῶμεν αὐτοῖc εὐ-
νοεῖ[ν], ἅ τιc εἴρηκεν κα-
τ᾽ αὐτῶν ἢ πε[πο]ίηκεν ἀπα[γ-
γέλλοντεc, καὶ ταῦτα κα-
τὰ c[υ]νήθων, μηδὲ κατ[α

Fr. 53

εἰ
ἄρα κατὰ τρόπ[ον] cυλλογι-
ζόμεθα. * <u>εἰ καὶ πρὸc τοὺc
cυνκαταcκευαζομένουc
τὰ ἑαυτῶν καὶ τὰ ἀλλή-
λων προοίcονται</u>. πρὸc
τοίνυν τοὺc cυνκαταcκευ-
αζομένουc λέγειν τὰc
ἰδίαc ἀγνοίαc εὐλαβῶc
ἐκτέον. ἔνιοι γὰρ οὔτ᾽ ὠ-
φελήcουcι βάθουc ἐcτε-
ρημένοι cυ[ν]έcεωc τάχα

Fr. 54

καὶ cτορ-
γὴν πρὸc ἡμᾶc τήνδ᾽, οἵηc
ἰδεῖν βίαν οὐ προcφερο-
μένουc· * ἐνίοτε γὰ[ρ οὔ-
τοι μᾶλλον ὠφελοῦ[cι
τῶν ἐν τῶι λόγω<ι> ῥυ[θμι-
κῶν, καὶ θᾶττον ἂν δ[ιαρ-
ραγείηcαν ἤ τι προc[θεῖ]ναι
τῶν οὐ δεόντων ἐκ [πο-
λυχαρο[ῦ]c ὁμοιώ[cεωc· καὶ
περὶ τῶν cυνή[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[ὶ δι-
δ]όναι παρρηcίαι τὰ π̣ε-
ρὶ αὑτοὺc ἐπὶ τῶν κατα-
cκευαζομένων, τίθε-
cθ[α]ι παρ' Ἐπικούρωι καὶ χά-
ριν διορθώcεωc. * οὐ μὴν
ἀλλ' εἴ τω<ι> φίλον, λεγέcθω[ι]·
"διὰ τί τῶν μὲν ἐξ ἀφρο-
cύνηc ἁμαρτημάτων
χάριν διορθώcεωc ὁ
παντὸc ἀγνεύων [οὐδ' ἂν]
οὐδ' ἓν ἂν προcενέγκ[αιτο;"

Fr. 56

<u>εἰ ἡμῖν δοκεῖ διαπεcεῖ-]
cθαι κατὰ] τὴν [τελειότητα
τοῦ] λογιcμοῦ π[ροειλημμένοις.</u>
ν[ῦ]ν οὐχ ἡμ[ῖν] δοκεῖ δια-
πεcεῖcθαι προειλημμέ-
νο[ι]c τε κατὰ λογιcμοῦ τε-
λειότητα καὶ φρονήcε-
ωc· * καθὸ δὲ καὶ τὸ μὴ
τυχεῖν τοῦ τέλουc καὶ τὸ
παρελθεῖν [ἐκ] τῶν οὐ δυ-
ναμένων διὰ παντὸc
ἀνθρώπωι φ[υ]λαχθῆναι,
διαπεcεῖcθαι καὶ ἐν παρ-
ρηcίαι οὐκ ἀδύνατον.]

Fr. 57

[κἂν μὴ
κατειλήφηι ἐρ[ῶν]τας
ἢ κατας[χ]έτους κακίαις
τιcίν, ἀλλὰ cημειωcά-
μενον. εὐλόγιcτα δὲ cτο-
χαcτὰ μὴ διὰ παντ<ὸc> ἀ-
ποβαίνειν οἷα κατηλπίc-
θη, κἂν ἄκρωc ἐκ τῶν [ε]ἰκό-
των cυντίθηται τὰ τῆc
εὐλογία[c, δεῖ γ]ε κἂν θέc[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..."[81]

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.]*[82] 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[83] and to passing [from] things that can not be permanently defended[84] by a human being,[85] 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...

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[81] Sc., perhaps, "of his own errors as an example."

[82] For προειλημμένα, cf. the role of "preconception" or πρόληψις in Epicurean epistemology.

[83] Or "not attaining one's end."

[84] 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."

[85] I.e., ideas not grounded in προλήψεις.

ὁμολογῆcαι, διότι λόγοc
αἱρεῖ κατενχειρεῖν * καὶ

Fr. 58

[ὅ-
θεν ὡ[c] ὀργίζε[τ]αι δι᾽ αὐ-
τὸ τ[ὸ αἰτ]ιᾶcθαι πρόc τινων
ὀργιcθῆναι, καὶ παρρηciά-
cεται δ[ι]ὰ τὸ ποῆcαι παρρη-
ciάcacθαι πρὸc αὐτούc, οὐ-
κ ὀλι<γ>άκιc δὲ κατὰ μεικτὸν
τρόπον διαπτ[ώ]cεωc γε-
νομέ[ν]ηc. * ἐπιcτήceιε
δ᾽ ἄν τιc, εἰ δυναμένου βελ-
τίονο[c] μειωθῆ[ν]αι διὰ [μα-
κρότητα χρόνου, φοβού-
μενο[c μ]ή τι μέγα cυνβῆ<ι>

Fr. 59

ἔ]cτι δ᾽ ὅτε καὶ φιλοc[ο-
φίαc ἀποcτήceται, τάχα
δέ που καὶ μιcήcει τὸν
coφόν, ἐνίοτε δ᾽ ὑποίce[ι
μέν, ο[ὐ]δὲν δ᾽ ὠφεληθήce-
ται, διαλαβόντοc ὠφελη-
θήcecθαι. * καὶ ταῦτα cυν-
πecεῖται, φημί, διὰ πολ-
λὰc α[ἰ]τίαc· ἢ γὰρ ἀcθενε[ῖ]c
ὄντεc ἢ γενόμενοι [δ᾽] ἀ-
ν]αλθεῖc ὑπὸ τῆc παρρηcίαc

Fr. 60

καὶ κατηξίωc[άν τινεc
παρρηciάζecθα[ι πρὸc
τοὺc τοιούτ[ουc, εἰκῆ]ι δέ,
τῆc πικρᾶc πα[ρρηcίαc] ὁ-
μοιότητα πρὸc τὴν [λοι]δο-
ρίαν ἐχούcηc, ὡc λοιδορού-
μενοι καὶ ἀπὸ δυcνοίαc·
πολλοὺc δὲ καὶ γόητεc ἄν-
θρωποι μετὰ τὴν ἀνάτα-
cιν ἐγλαβόντεc ἀποδια-

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[86] or have become incurable because of frankness...

Fr. 60: ...and [some] have judged it right to speak frankly [to] such people, but [moderately],[87] 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.

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[86] Or "sick" (Glad).
[87] O. supplies "others."

cτρέφουcι ποικίλαιc φιλο-
φροcύναιc κατ[ε]πάιcα[ντεc.

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3 *εἰκῆ]ι δέ* Ph. *ἄλλο]ι δέ* O.

Fr. 61

ἐλύ[π]ηcε
τὸν νουθετούμενον ἀ-
γνώcτωc τοῖc πέλαc διὰ
π]ᾶ[ν] καὶ μηδ' ἂν ἱλαρῶc εὐ-
θὺc ἕνεκα τῆc φάcεωc ὀδυ-
*νᾶcθαι· * ἐνίοτε δ' ἀνα-*
πλαcθὲν εὐτύχημα, πολ-
λάκιc δὲ καὶ φανερὸν [ἄ]λ-
λοιc γενόμενον, ἔλα-
*θ[ε]ν καθηγούμενον, * εἰ*
μή [τ]ι οὐκ ἀπρόcωπον δι-
αλήcεται cυνπαραληφθὲν

4–5 *ἐνί|οιc* G. 82

Fr. 62

ἐπιτιμώ]μενοc
ἢ φθον[εῖν] ἢ χλευάζειν
ἤ τι πάcχειν τῶν τοι[ο]ύ-
των· [φά]ναι δὲ κ[α]ὶ τὸ δ[ο-
κεῖν ἄλ[γι]ο[ν] δι' αὐτῶν ὥc-
περ εὐκαταφρονήτων δι-
ορθοῦcθαι· εἰ μὴ καὶ τὸ παρ-
ηcιάcacθαί ποτε τὸν co-
φόν, οὐδ[ὲ]ν αὐτῶν ἡμαρ-
τηκότων, παραλογιcθέν-
τα καὶ παρρ[ηc]ίαν ἴcωc
ἀτ]όπ[ωc διὰ πολλὰc] αἰτίαc
προcφέροντα].

Fr. 61: ...he {the teacher} hurt the one who was being admonished [wholly] unbeknownst[88] to those nearby,[89] 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,[90] 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.

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[88] LSJ s.v. *ἀγνώστως*, "inconsiderately"; Vooijs and Krevelen s.v., "imprudenter"; but these renderings fail to account for the dative *τοῖς πέλας*.

[89] I.e., his fellow-students; see Gigante, *Ricerche filodemee*, 82.

[90] Gigante renders "feigned" (ibid.).

Fr. 63

[οὐ-
χ ἡμαρτηκὼc [εὑρεθήcεται.
παραπλήcιον γάρ ἐcτιν ὥc-
περ εἴ τιc ἰατρὸc ὑπολαβὼν
διὰ cημείων εὐλόγων
προcδεῖcθαι τουτονί τινα
κενώματοc, εἶτα διαπε-
cὼν ἐν τῆι cημειώcει, μη-
δέποτε πάλι κενῶcαι τοῦ-
τον ἄλλη<ι> νόcωι cυνεχόμε-
νον. * ὥcτε νο[ῶ]ν καὶ δι᾽ αὐ-
τὸ τοῦτο πάλι π[αρ]ρηc[ιά-
cεται].

Fr. 64

καὶ μηδὲν π[ερά]νηc πάλι χρή-
c]εται πρὸc [τ]ὸν α[ὐ]τόν. * εἰ δ᾽ ἡ-
μαρτηκὼc οὐχ ὑπήκουcε
τῆc παρρηcίαc, πάλι παρρη-
cιάcεται· * καὶ γὰρ ἰατρὸc ἐ-
π[ὶ] τῆc αὐτῆc νόcου διὰ κλυc-
τῆ]ροc οὐδὲν περάναc, πάλ[ι
κε]νοῖ. * καὶ διὰ τοῦτο πάλ[ι
π]αρρηciάcεται, διότι πρό-
τερον οὐδὲν ἤνυcε, καὶ
πάλι ποήcει τοῦτο καὶ πά-
λιν, ἵν᾽ εἰ μὴ νῦν ἀλλὰ νῦν
τελεcφορήcηι.]

Fr. 65

[εἰ δὲ
παρρηcί]αι χρήcεται π[άλιν,
φανε[ῖται] οὕτωc ἐφικέcθαι.
πολλάκι δ᾽ ἀντιcτρόφωc,
ποτὲ δὲ καὶ ποήcαc, ἢ ἐξ-
ἧc πρότερον ἡ δευτέρ[α,
τάχα δ᾽ ἡ τρίτη τελεcφορή-
cει· * καὶ τότε, τοῦ πάθουc
ἀκμάζοντοc, ἀπειθήcαc,
νῦν, ἀνέντοc, μετακληθή-
cεται· 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...[91]

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.[92] 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].

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[91] O. suggests the supplement "he will succeed," or the like.

[92] 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)."

cαc, ὅτι προcβάλλει δι[αλ]ή-
c]εcθαι τἀνα[ντ]ία ψ[ε]υcθείc,
νῦν μετακληθήcεται.]

5–6 *ποηcάcηc μ[ὴ | τῆc πρότερον* (sc. *παρρηcίαc*) Ph.
5–7 *ποηcαc ἢ ἐξ [αὐ]|τῆc πρότερον ἢ*
δευτέρ[αι], | τάχα δὴ τρίτη<ι> G. 104

Fr. 66

[καὶ
πρότερον ἀπειθήcαc, ὡc ἀλλο-]
τρίαν ὑπερ[ορῶν ἐπι-
φοράν, ὕcτερ[ο]ν δ' [ἀπαγο]ρεύ-
cαc, πειθαρχήcει τῇ[ι νο]υθε-
*τείαι· * καὶ [τ]ότε cυν[ε]χόμε-*
νοc τοῖc ἐκχαυνο[ῦ]cι πά-
θεcιν ἢ κοινῶc ἀντικρού-
ουcιν, εἶτα κουφιcθείc, ὑπα-
*κούcεται· * καὶ τότε τυχὼν*
τῶν διαcτρεφόντων, νῦν
οὐ τεύξεται· καὶ πρότερον
ἀν[τ]ιδοκε[ύ]ων, κα[ὶ] το[ῦ]-
το πλανω[δ]ῶc οὐ πεπόη-
κεν, ὕcτερο[ν] φωραθεὶc κα[ὶ
εὐφρονῶν ποήcει.]

3–4 *ὑπερ[ορῶν ἐπι]|φοράν* G. 79–80 *ὑπερ[βάλλων cυμ]|φοράν* O.

Fr. 67

ἅμα [καὶ] τὴν cυνοίδ[η]cι[ν
ἐπιταθηcομένην οὕτω[c,
τήν τ' ἐκ τῶν ἄλλων καὶ
αὐτῶν τῆι προcκαρτερή-
cει cυνειδηcάντων, ἐλατ-
τωθηcομένην δ', ἐὰν τα-
χέωc ἀποτρέπ[η]ται τῆc
τοῦ διαπίπτοντοc βοη-
*θείαc. * <u>εἰ καὶ πρὸc τοὺc μὴ*
φέροντας παρρηcίαν π[α]ρ-
ηc[ι]άcεται, καὶ πρὸc τὸν
ὀργίλον</u>.]

Fr. 66: ...[and although he disobeyed earlier, disdaining the reproach[93] 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,[94] and in wandering about[95] 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]...*

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93 O.'s supplements may be translated: "surmounting the mishap."

94 *ἀν[τ]ιδοκε[ύ]ων*. The verb is unattested elsewhere. The meaning "oppose one opinion to another" is proposed by Gigante, *Ricerche filodemee*, 79–80; and Vooijs and Krevelen.

95 Gigante, *Ricerche filodemee*, 80, "in an erroneous way."

Fr. 68

ποικίλης τε φ[ιλοτ]εχνί-
ας οὔσης, οἵαν ἐπεσημη-
νάμεθα, καὶ τῆς κεραν-
νυμένης δαψιλέσι τοῖς ἐ-
παίνοις καὶ προτρεπομέ-
νης τἀκόλουθα τοῖς ἀ-
γαθοῖς πράττειν, οἷς ἔχουσι,
πῶς οὐκ ἂν τῶν τοιού-
των ποιοῖτο τὰς ὑπομνή-
σεις; καὶ κατὰ τὰς δ[ι]δομέ-
νας δὲ [τῆς] πρὸς παρρησί[αν
ἀφορμὰς]

Fr. 69

πρὸς τοὺς ὅσον ἐ-
πὶ τοῖς εὐλόγοις προσδο-
κωμένους οὐ[χ]ὶ σταθή-
σεσθαι, μιμούμενός τε
τοὺς καὶ τὸν εὐλόγως
νομιζόμενον οὐκ ἀπαλ-
λαγήσεσθαι τοῦ νοσήμα-
τος θεραπεύοντας ἰατρούς,
καὶ κ[α]θάπε[ρ] καὶ π[ροτρέ-
πεται τοὺς εὐλόγω[ς

Fr. 70

ὁρῶμεν αὐτοὺς ἕνεκα τῶν]
ἔ]ξω πολλάκις [εἰς τὰ ἀν-
η]κεστὰ προβάντ[ας, εἰ ἐπέρ-
χεταί τι καὶ μέχρις ἀρτίως
εἰς τοὺς φίλους καὶ μάλι-
στα τοὺς καθηγουμένους.
πῶς χρήσεται τοῖς διὰ
τὴν παρρησίαν ὀργίλως
πρὸς αὐτὸν ἐσχηκόσιν;
ἐπεὶ δ' ἐνίους συνβαίνει,
πα[ρ]ρησιασαμένου τοῦ
σ[ο]φοῦ, [δι]ατίθεσθαι πρὸς
αὐτὸν ὀργίλως, ἐὰν μ[ὲ]ν
ἔνμονον ἔχωσι τὴν [πα]ρ-

Fr. 68: ...since the artistry is subtle,[96] 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[97] insofar as depends on reasonable {arguments},[98] 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]...

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96 For the contrast between this "subtle" or multi-faceted (ποικίλης) 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.

97 Sc. in their error.

98 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 *ρηcίαν*]

1–3a suppl. Ph.

Fr. 71

ἐκ παρ]*αλλήλου θεω-*
ρήcαc ὅτ[*ι κα*]*ταcκευαζό-*
μενόc τ᾽ *ἀπαιcχυνθείη,*
μετρίωc τε τὸ cυναντῆ-
cαν οἴcει καὶ οὐχ ὡc ἀγέ-
νητον. προειδώc τε πολ-
λοὺc εἰκὸc ἀπαυχενίζειν
τῶν νέων καὶ τοῖc ἄλλοις,
οἷc περι[*λύ*]*πωc ὀ*[*ργιζο-*
μένουc [*δη*]*λοῦcι,* [*βοηθοῖc*
χ[*ρήcε*]*cθ*[*αι*] *προcαναπαύ-*
μ[*ενό*]*c* [*τε*] *πρὸc ἀδεῶc* [*ἀντέχονταc*

---

1 *ἐκ παρ*]*αλλήλου* suppl. Ph. 9–12 suppl. Ph.

Fr. 72

(*διὸ*
καὶ Ἐπίκουροc πρὸc Ἰδο-
μενέα γράφει μέχρι τού-
του ζῆν εὖ[*χ*]*εcθαι*)· * *καὶ*
παραδείξει πόcοι κακῶc
ἀ[*π*]*ώλοντο παντὸc cτερό-*
μενοι διὰ τὴν τοιαύτην
διάθεcιν τοῦ μετὰ παρρη-
cία[*c*] *ὁμιλῇ*[*cαί τιcι*] *καὶ πάν-*
τ]*α δ᾽ ὅcα προ*[*cενεγκό*]*ντεc*
με]*τ*[*ά*]*γομεν,* [*κατ*]*α*[*φή*]*cει*

---

8 *τοῦ* Ph. *τῶι* O. 11 suppl. Ph.

Fr. 73

[*νουθε-*
τεῖν, ἐπειδὴ [*προcηκόν*]*τω*[*c διατί-*
θεται, καθάπερ ὁ Ἐπίκου-
ροc ἐπ[*ιφο*]*ράc τ*[*ι*]*ν*[*αc*] *πρὸc*
Ἀπο[*λλ*]*ωνίδην ἐπόηcεν,*
ὥcτε καὶ τοι[*αῦτ᾽*] *α*[*ἰ*]*τι-*
ώμε[*νοc, ἐ*]*άν* [*γ᾽ ἀλη*]*θινὸc*

Fr. 71: ...analogously, having observed that he was ashamed when he was being instructed, he {the teacher} will endure what confronts {him}[99] 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}[100] 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[101] 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,[102] and many things, even if, being great men, they impugned[103] as having suffered {them} undeservedly and, [citing a rather Cynic-like rejoinder]>[104]...

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[99] Or "the incident."

[100] For the metaphor, see Gigante, "Motivi paideutici," 39–41.

[101] This letter is not extant. For Epicurus' correspondence with Idomeneus, see G. Arrighetti, *Epicuro: Opere* (2d ed.; Turin: Einaudi, 1973) 427–32.

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

[103] Or "impugn besides."

[104] 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).

ἧι, π[είθειν ἄλλους] δ' οἰκει-
ῶcαι * πολλά [τε, κἂ]ν ὄν-
τες μεγάλοι προc[επέ]λθω-
cι[ν, ὥ]cπερ ἀν[α]ξιοπαθή-
caντες καὶ [ἀπάντηcιν κυ-
νι[κω]τέραν ἐπ[ιφωνοῦν-
τεc]

7–14 ἐ]άν κτλ. suppl. Ph.

Fr. 74

ἠνείχετο [c]εμ[νό]τα-
τ' εἰc θυμουμένουc π[ρ]αέ-
α παρέ[χ]ων, εἰ τοῖc ὕμνοιc
ἐπαιρόμενοc· ὕcτερο[ν
δ' εἰ φιλόφρων ἐcτὶν πρὸc
ἡμαc, εἰ κατὰ τὴν εὐνοι-
αν ἐπιτεταμένοc, εἰ
τῶν ἐνκαλουμένων
ἀπηντληκώc [τ]ι, κἂν
μήτε δὲ ἅ[παν]τα τε[λ]ει[ού-
μενοc, εἰ καὶ πρὸc ἡμᾶc
καὶ πρὸc [ἑτέρ]ουc εὐχα-
ριcτήcει;]

1–3 ἠνείχετο – εἰ suppl. Ph.

Fr. 75

γίν[ε-
cθαι τὰc [ἐ]πιτιμ[ή]ceιc, ἀ[λ-
λ' οὐδὲ τὰc ὑπὸ τῶν καθ[η-
γουμένων. οἱ δὲ cυcχ[ο-
λάζοντεc οἴδαcι τὸ[ι] πλῆ-
θοc ὧν ἔχομεν ἀγαθῶν
καὶ παρέχουcιν αὐτοὺc
κἀκε[ῖ]νοι διορθοῦcθαι
ταπ[ει]ν[ῶc] οὐδ' ἐπὶ τού-
των ἡ παρρηcία γίνεται

---

9 ταπ[ει]ν[ῶc] Ph. ταῦτ', ἀλ[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*[105]...

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]>,[106] nor in the case of these does frank criticism occur...

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

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

Fr. 76

[εἰ
μήτε πάντα [ποοῦcιν ἐκεῖ-
ν[ο]ι προcηκ[όντωc μ]ή[τε
τεύξετα[ι] νο[υθετήcεωc
τὰ τοιαῦτα [κ]αὶ τοῖc κ[αθη-
γουμένοιc ἀν[άπτ]ου[cιν,
οἷc ἐκθήcουcιν οἱ κατακ[κευ-
αζόμενοι[c] μετὰ παρρη[cία-
ac τὰ ἑαυτῶν ἁμαρτή[μα-
τα καὶ [ἄλλω]ν δ' ὑπο[θή-
cονται, "ἐπα]νέλθετε" λέ-
γοντεc].

1–5 *εἰ – τοιαῦτα* suppl. Ph. 7–8 EXΘHCOΥCIN OI KATAC… | AZOMENOIC pap. *ἐκθήcουcιν οἱ κατακ[κευ]|αζόμενοι[c]* G. 102 n. 235 11–12 "ἐπα]νέλθετε" λέ|[γοντεc] suppl. Ph.

Fr. 77 N

[μηδὲν
ἐ[μφα]νίζειν [ἐνί]οτε τῶν
μὲν [ἀcυ]μβλήτ[ω]ν τ[ὸ] δ[ὲ πάν-
τωc δεινὸν ὂν [ἢ] κεκα[κ]ι-
cμένον πολλ[άκι]c ἡcυχί-
αιc αὐταῖc καὶ τ[ῶ]ι μηδ[ὲ]ν
ποιε[ῖ]ν τῶν δει[ν]ῶc τῶ[ι] με-
γέθει [ἐχόντων κατορθοῦν.

1–8 suppl. Ph. 3 [ἀcυ]μβλήτ[ω]ν G. 101 [κα]ταβλητ[ῶ]ν Ph.

Fr. 77 (=78 N)

ἔνια τῶν ἔν τιc[ι
τόποιc ἐπιδεικνυμ[ένων π]ρὸ
ὀ[μ]μάτων. * παρὰ δὲ τῶν cωζόν-
των οὐδενὶ τὸ ἴcον <πρ>οcα-
ναθετέον ἁμάρτημ' ἢ τοῦ-
τό γε τῶν διὰ νουθετήcε-
ω]c ἀπ[ο]θ[έcεώ]c τε ἀκεcτι-
κ[ῶ]ν, οὐ τ[ῶ]ν τὸ μέγεθ[οc
φ[ευκ]τῶν, ἀλλ' ἡλικιώ[ταιc

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[107] 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][108] things, but it being in [every] way terrible [either] that one who has been blamed often [succeeds],[109] by these very silences and by doing none of those things that [are] terrible in magnitude>[110]...

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[111] {them}, or at all events one of those that are <healable> through admonishment <and [setting right],[112] not of those to be [avoided] for their magnitude, but rather remit it in regard to peers [and] acquaintances>.[113]

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[107] In support of his emendation, Gigante, *Ricerche filodemee*, 102 n. 235, notes that in Philodemus κ is frequently aspirated before θ in the case of $\grave{\epsilon}\kappa\tau\acute{\iota}\theta\eta\mu\iota$ and its cognates; cf. W. Crönert, *Memoria Graeca Herculanensi* (Leipzig: Teubner, 1903) 56.

[108] Ph. reads "contemptible" (?).

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

[110] The sense of lines 3–8 is difficult. Ph. col. 685 calls lines 3–4 "very corrupt"; Gigante, *Ricerche filodemee*, 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.

[111] O. has "the living."

[112] Literally, "bone-setting."

[113] Or "to peers [and] acquaintances."

καὶ] γνω[ρ]ίμοις τό γ᾽ ἔφες.

3–4 *cωζόν|των* fortasse Ph. *ζών|των* O.
7–10 *ἀπ*[*ο*]*θ*[*έcεώ*]*c* κτλ. suppl. Ph.

Fr. 79 N

κα[*ὶ δι*]*ὰ* [*παρρηcίαc*
ἐπιτενοῦμ[*ε*]*ν* [*τὴν εὔνοιαν*
.....*πρὸc ἑα*[*υ*]*το*[*ύc*
.....
.....
.....
.....
.....*κρύπ*[*τειν τ*]*ὰc ἁμαρ-*
τίαc κα[*ὶ*

---

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

Fr. 78 (=80 N)

τὸ δ᾽ ἐπὶ πᾶcι χωρὶc τοῦ
π]*εριέχειν ἄφιλον ἀcφα*[*λ*]*εί-*
αc] *καὶ δριμὺ μωρόν ἐcτιν·*
ἐκ]*άcτο*[*υ*] *γὰρ λογιζομένου,*
το]*ῦτο cυνβήcεται τὰ μη-*
δε]*νὸc* <*ἄξια*> *εἰδέναι τὸν cώ*<*ι*>*ζον-*
τ]*α δὲ τοῦτο πάνταc*
ἀκ]*εῖcθαι.* * *δεῖ μέντοι πε-*
φυλ]*άχθαι cφόδρα* [*τό*]*νδ*[*ε*
καὶ το]*ῦ β*[*λά*]*ψαι θέλειν κα*[*ὶ*
δοκ]*εῖν γυμνούμενον*

7–11 suppl. Ph.

Fr. 79 (=81 N)

δύνηται [*δ᾽*] *αὐτὸc ἢ*
δι᾽ ἡμῶν ἢ δι᾽ ἄλλου τῶν
c[*υ*]*cχολαζόντω*[*ν θ*]*ε*[*ρ*]*απευ-*
θῆναι, * *μηδὲ cυνεχῶc αὐ-*
τὸ ποιεῖν, μηδὲ κατὰ πάν-
των, * *μηδὲ πᾶν ἁμάρτη-*
μα καὶ τὸ τυχόν, μηδ᾽ ὧν
οὐ χρὴ παρόντων, μηδὲ
μετὰ διαχύcεωc, ἀλλὰ cυν-

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[114] 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,[115] nor against everyone, nor every chance error, nor {errors} of those whom one should not {criticize} when they are present,[116] nor with merriment,[117] but rather [to take up the errors] sympathetically [and not to] scorn [or insult] on...

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[114] Pap. either "things of no account" (as O.) or perhaps "no one's affairs."

[115] Cf. Plutarch *Quomodo adulator* 73A–C.

[116] Cf. ibid., 70C–71E.

[117] 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 J.

παθῶ[c] τ[ὰc ἁμαρ]τιαc ὑπο-
λαμβάνειν καὶ μὴ] καθυ-
βρίζειν μηδὲ λοιδορεῖ]ν ἐπὶ

Fr. 80 (=82 N)

διαφέρε[ιν] δὴ
αὐτῶν καὶ πρὸc καθ[ηγη-
τὰc ἀναλογίαν ἔχον[τας,
ἔτι δ' εὐνόως πρὸc ἡ[μᾶc
διακειμένουc, ἀ[νε]νε-
κτέον ἀc[τ]ε[ί]ωc ἑκάc[τοτε
περιαθρήcα[ντ]ac. * οὗτοι
γὰρ ὠνή[θηcα]ν ἀπροφα-
cίcτωc μὲν διὰ τὴν ἀγά-
πηcιν, ἐνπράκτως δὲ δι-
ὰ τὴ[ν εὔνοια]ν. οὐδὲ ἀπο-
κνητέο[ν

6 ἀc[τ]ε[ί]ωc ἑκάc[τοτε suppl. Ph. 11–12 οὐδὲ ἀπο|κνητέο[ν suppl. Ph.

Fr. 81 (=83 N)

εἰ cοφὸc
τὰ περ[ὶ] αὐτὸν ἀναθήcε-
ται τοῖc φίλοιc μετὰ π[αρ-
ρηcίαc. * τὸ τοίνυν ὑπ' ἐνί-
ων ἐν [τ]ῶι τόπωι τούτω[ι
ζητούμενον, εἰ cοφ[ὸc τὰ
π[ερ]ὶ αὐτὸν ἀναθήcετα[ι
το[ῖ]c φίλοιc μετὰ παρ[ρηcί-
αc, ἀ]νοικείωc μὲν [τοῦτο
ποεῖτ]αι διὰ τὸ περια[υτί-
ζεσθαι]

9–11 ἀ]νοικείωc κτλ. suppl. Ph.

Fr. 84 N

τ]ὸν cοφὸν μὲν [οὐ λέγειν
ἠγ]ήcεται τ[ῶι ἀν]αλθε[ῖ· καὶ
ἀναθ]ήcετα[ι
οὐ πᾶcιν, ἀλλ' ἐν[ίοιc·
καὶ τὰ περὶ ἀπ[ει]ρ[ο]κα-
λί]ac εἰρημένα καὶ τα[ῦτα

Fr. 80 (=82 N): ...{that they}[118] 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.*[119] 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][120] to [someone incurable, and] he will [communicate] {his errors} ..... not to all, but to some.[121] And what has been said concerning vulgarity too [must be attuned]>[122]...

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[118] Supply, e.g., "although they say..."

[119] Prior to this topic heading (apparently as the concluding words of the discussion of the previous topic) the disegni read *τοῖς εἰρημένοις ἀναλόγως*, "analogously to the things that have been said" (Ware).

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

[121] G. suggests "to one."

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

ἀ]ρμοc[τ]έον

1–7 suppl. Ph. 4 ἐν[ίοιc: ἐν[ί G. 102

Fr. 82 (=85 N)

πρὸc τὰc ἐπιτιμή[cειc
παρρηciαζόμενο[c ὁ co]φὸc
οὐκ ἐπὶ πάντων κ[ᾶι]τ' εὐ[ερ-
γ]ετήcειν πέποιθεν. ὃν
δ' οὖν [τ]ῆc πείραc [o]ὐ[κ ἠξί-
ωc]εν, [τοῦ
φαινομ]ένου λυποῦ[ντοc

4–7 ὃν κτλ. suppl. Ph.

Fr. 83 (=86 N)

κ]αὶ τὸ κα-
τα]λέ[γειν] "κα[ὶ τ]ότε μὲν οὐ-
χ' ἥ]μαρτον, τ[ὸ] νῦν δὲ παρρη-
cίαc ἀξιώcει καταλαβών; εἰ
μ]ὴ νὴ Δία φοβήcεται <αὐ>τάc· οὐ
γ]ὰρ καὶ [π]ρώην ἡμαρτηκέ-
ναί] με λέγω, [ἀλλ'] ἔπεcον [ἐθε-
λο]ντὴc εἰc τ[ὴν] τῶν νέω[ν
ἀμαθίαν καὶ διὰ το]ῦτο μαcτι-
γοῦν με δεῖ]ν νομ[ίζει"

---

10 δεῖ]ν νομ[ίζει Ph. δεῖ] O.

Fr. 87 N

[χρὴ
δὲ] λέγειν, αἷc [χρ]ω[μένουc ὁρῶ-
μεν [π]ωλοδάμ[ν]αc θ[ωπείαιc
ὑπὸ τῶν πώ[λων καταφρονου-
μένουc, τόν [γε co]φ[ὸν ἀν-
θρωποδάμ[νην] ὄντ[α δια-
κι]νεῖν ἀπειθίαν <ν>έου <ὐ>περη[φάνου] ὄντο[c] * καὶ δὴ γὰρ α[ὐ]τοῖc

.....

.....

.....

Fr. 82 (=85 N): ...[the wise] man, when speaking frankly {in reply} to reproaches, {but} not in the presence of all,[123] [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};[124] 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]..."[125]

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,[126] [probes] the disobedience of a young man who is [arrogant].[127] For in fact to them...

.....

.....

.....[128]

but surely not [through irony]> ...

---

123 Or "not in all cases."

124 Cf. fr. 82.1. O. understands "errors."

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

126 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."

127 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..."

128 In the missing lines (unrestored by Ph.) G. is able to read only the following complete words: *ἀπεγνῶσθαι*, "given up", and *παυσαμένου*, "ceasing."

13 *οὐ μὴν* [*δι' εἰ*]*ρωνε*[*ίαc*

1–8, 13 suppl. Ph. 2–7 *λέγειν αιc.* [*τ*]*o*[*ὺc*] *ν*[*έουc*] | *μὲν πωλοδαμ*[*ν*]*ᾶcθ*[*αι.....*] | *ὑπὸ τῶν πω*[*λοδαμνῶν τρεφο*]|*μένουc, τὸν* [*δὲ c*]*o*[*φὸν ἀν*]|*θρωποδαμ*[*νᾶν*] *ὄντ*[*ωc, ὑπο*|*μέ*]*νειν ἀπειθίαν* emend. G. 103

Fr. 84 (=88 N)

κἀνταῦθα ἐπὶ φίλων πλειόνων ὑ[*περ-ρο*]*κνουμ*[*ένη*]*ν ἔξει τὴν π*[*αρ*]*ρη*[*cί*]*αν καὶ πάλιν ἀν-ε*[*λευθέ*]*ρωc· * καὶ ἐφ' ὧν οὐκ ἐ-χρῆ ν*[*ου*]*θετ*[*ήcει*]*, ἐφ' ὧν* [*δ' ἔ-τυ*[*χεν τ*]*ῆc* [*ἐ*]*πιτιμήcεω*[*c μετ*[*αc*]*τήcεται· * καὶ τῶν ἄλλω*[*ν δ*]*ὲ γινομένου τι-νὸc ἀ*[*ν*]*εφοδεύτου πρότε-ρον ἢ παρεθέντοc ἀθερα-πεύτου, μετὰ ταῦτ' ἐπε*[*ι-δὰ*]*ν γνωcθῆ*<*ι*>* προνοίαc γε-νομέν*]*ηc ε*[*ὐ*]*λόγωc*

Fr. 85 (=89 N)

δι[*αν-ο*]*ρθούμενοι· καὶ ταῦτα μὲν εἰc τὸν* [*αἰ*]*cχ*[*υ*]*νό*[*μενον καὶ πάλιν παρρηciάcecθαι καὶ πάλ*[*ι*]*ν εἴρηται. δ*[*ια*]*τ*[*ι-θέcθω δ' ὅτι καὶ τ*[*ῆι δια-θέcει π*[*λ*]*ε*[*ῖ*]*cτον ἑαυτοῦ τ*[*ού-των ὁ* [*κ*]*αθηγούμενοc ε*[*ὐη-μέρωι καὶ φιλοφίλωι* [*καὶ ἠ*]*πίωι*

1–2 *δι*[*αν*|*ο*]*ρθούμενοι* suppl. Ph.

Fr. 86 (=90 N)

διαθέc[*εων*] *αἰcχρο*[*τέρων ἀ-μελῶν τ*[*ιc*]*, τιθαcε*[*ύειν προcκαρτερητικῶc ἀν-θρώπουc εἰc φιλ*[*ότ*]*ητακ*

Fr. 84 (=88 N): ...and here, in the presence of many friends, he will practice a [very tentative] frankness and, again, [abjectly];[129] [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[130] as untreatable, after this, when he is recognized, since [there was] foresight, {he} reasonably[131]...

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, [subt]ly[132] helping [through] doctors even those who are indifferent to being treated. If [for the sake] of shame or [fear]...

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129 Or "in a niggardly way."
130 Or "discharged."
131 Or "since foresight was taken reasonably."
132 Or "in diverse ways."

ἐ[αυ]τῶν καὶ τοῖc ἀ[πα]θοῦ-
cι θερ]απεύε[c]θαι πο[ικί]λωc
βο]ηθοῦντεc [δι'] ἰατ[ρῶ]ν. * εἰ
μὲν αἰδοῦc ἢ [φόβου ἕνεκεν

Fr. 91 N

ὄντοc δὲ φαν[εροῦ
τοῦτο δι]ὰ μεταθεcίαc [δύνα-
cθαι] οὐ μικρὸν κουφίcα[ι
πᾶν δὲ] οὔπω λῦc[αι π]ροβή[σε-
cθαι δὲ τὸ] κακὸν οὔ, κἂν ἀπρόc-
ληπτοc] ἧι νουθετηc[ία

1–6 suppl. Ph. 2 *ἀμεταθεcίαc* G. 108 4 *οὔπω λῦc[αι: οὐ κωλυc.* G.

Fr. 87 (=92 N)

Ἡρα-
<κ>λῆc δ' ὡc μουciάζων
καὶ ἐπ]ιρρείπτων ἀγέλη<ι>c
πτηνῶν μαθητῶν· * ἐ-
ὰν δ' ἀνεκ[τὴ]ν καὶ λήξειν
προcδοκω[μ]ένην, οὐκ ἀν-
<ε>ποργιεῖτα[ι τ]ὴν μιcοῦcαν
ὀργήν, ἀλλὰ τὴν μεμφο-
μ]έ[νη]ν τὰ[c] ἀβελτερίαc

Fr. 93 N

ἐ]φέξεcθαι μέχρ[ιc ἃ]ν
ἢ παύcωνται τῆc κολ[ακείαc
ἢ τρέπεcθαι καθα[πτόμενοι
ἐαθῶcιν * ἐὰν δ[ὲ τὴν ἀcθέ-
νειαν
ἀναλήψεται[ι
μάλα τ[οιοῦτ]ον ἐπ[ελθ]ὼν
μετρίαιc ὑπ[ο]μνήcεcιν

1–8 suppl. Ph. 1 *ἐ]φέξεcθαι*: *ἀφέξεcθαι* G. 109
2 *κολ[ακείαc* sive *κομ[ψείαc* Ph. *κοι[νωνίαc* G.
3 *καθα[πτόμενοι*: *καθ' ἃ* G. 7 *τ[ὸν νέ]ον ἐπ[ιτιμ]ῶν* G. 9 *καὶ ταῖc* suppl. G.

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

Fr. 87 (=92 N): ...like Heracles making music [and] casting at flocks of winged disciples.[136] 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[137] until they either cease from [flattery][138] or are allowed to change their minds [as they upbraid {others}].[139] But if {he perceives} [weakness]..... ...he will resume ... [approaching such a person][140] with moderate reminders>[141]...

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[133] G. proposes "changelessness."

[134] G. restores "[but] not prevent" (aorist or future).

[135] Gigante, *Ricerche filodemee*, 108 n. 275, is skeptical of Ph.'s restoration of lines 4–6.

[136] An allusion to the labor of Heracles in which he drove away man-eating birds from the Stymphalian 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.

[137] Or "that they will restrain themselves." G. reads "that they will refrain."

[138] Ph. suggests also the alternative, "daintiness." G. restores "community," which would give the sense "cease from {participating in} community."

[139] G. suggests "in accordance with the things which."

[140] G. restores "reproaching the young man."

[141] G. adds "and with the..."

Fr. 88 (=94 N)

τὴν τ]οῦ ὁμή[λικος παρ-
αίνεc]ιν περιέχουc[ιν
καὶ προ[cη]μείωcιν ἢ χε[ιρι-
cμὸν cπουδ]αῖον. * πῶc ἐ[πι-
γνωcόμεθα τὸν ἐνηνοχ[ό-
τα δεξιῶc παρρη[cία]ν καὶ
τὸν προcποιούμ[ε]νον; ἐ-
πιγνωcόμεθα τοίν[υ]ν
τὸν ἐνη<νο>χότα δεξιῶ[c
παρρηcίαν καὶ τὸ[ν π]ρο[c-
ποιούμενον, ἵνα καὶ φρα-
ζώμεθα προcέχοντεc εἰ
παρ᾽ ἡμῖν ἦν ἀλα[ζ]ών. *

1–4a suppl. Ph.

Col. Ia

[διαλαβεῖν] τὸν
ἀπὸ διαθέcεωc ἀcτείαc [παρ-
ρηcιαζόμενον καὶ τὸν ἀ-
π]ὸ φαύληc. * ἔcτιν δὲ καὶ
τοῦ παρρηcίαν ἄγοντοc
ἀπὸ διαθέcεωc ἀcτείαc καὶ
τοῦ πάλιν ἀπὸ μοχθηρᾶc
φύcιν διαλ]αβεῖν. [κ]αί τινεc

Col. Ib

[ἀπὸ μὲν ἀcτείαc
πᾶc [τίc] ποτε εὐνοῶν καὶ
cυνετ[ῶc] κα[ὶ cυν]εχῶc φι-
λοcοφῶν καὶ μέγαc ἐν ἕ-
ξει καὶ ἀφιλόδοξοc καὶ [δη-
μαγωγὸc ἥκιcτα καὶ φθό-
νου καθαρὸc καὶ τὰ προc-
όντα μόνον λέγων καὶ
μὴ cυνεκφερόμενοc,
ὥcτε λοιδορεῖν ἢ πομπε[ύ-
ε[ιν] ἢ [κ]αταβάλλε[ιν ἢ] βλά-
πτ[ειν], μηδ᾽ ἀc[ε]λγε[ί]αιc
κα[ὶ κολ]ακευτ[ι]καῖc χρώ-
μενοc τέχναιc].

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].[142]

142 Insolence and flattery represent the two extremes of which frankness is the mean.

Col. IIa

[μηδὲ
γ[λ]ώ[ccη]c [ἀκ]ρ[ατ]ὴ[c μηδὲ
μενψ[ίμοι]ροc (οὐδὲ [γὰρ ἀνόη-
τοc ὥcτ[ε κ]ἂν [μι]κρά τ[ιc
βλάψηι [θυμ]ωθῆναι) μη[δ'
ἐρεθιcτὸc μηδὲ τραχὺc
μηδὲ πικρόc. * ἀπὸ δὲ μο-
χθηρίαc ὁ τοῖc ἐναντίοις
κεχρημένοc. * εἰ δέ τιc ἐ-
πιζητώιη, πότερον ὁ co-
φὸc εὐεπιφορώτερόc ἐc-
τι πρὸc ψόγ]ου[c ἢ ἐπαί]νουc τῶν

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12 suppl. Ph.

Col. IIb

ἐρ[ρω-
μένωc. εἰ μὲν πυνθάνο[ι-1
το, τί μᾶλλον ἠ[δ]έωc πο-
εῖ, φανερόν τι ζητεῖ· φανε-
ρὸν γὰρ ὅτι τὸ μὲν ὑπερ-
ηδέωc πράτ[τει], τὸ δ' ὡc 5
ἀηδῶc ὑπομένει καὶ κα-
θάπερ ἀψίνθιον· * εἰ δὲ πό-
τερον ποεῖ πλεοναζόν-
τωc μᾶλλον, οὐ[δ]έτερον
φήcο[μεν]· οὐδὲ γὰρ ἀ[νάγκη 10
προcάγειν πάντωc τ[ὴν
παρρηcίαν· * εἰ δέ, πότ[ε-
ρον οἴεται δεῖν

1–2 ἐρ[ρω]|μένωc Ph. 6 ὡc <μάλιcτα> O., omit. G. 70

Col. IIIa

π[ερὶ] μὲν οὖν το[ύ-
των ἀπόχρη τὰ λελεγμέ-
να. [ζη]τουμένου δ', εἰ πα[ρ]αλ-
λάξουcιν ἀλλήλων καὶ
cοφοὶ κατὰ παρρηcίαν,
ῥητέον, ὅτι τοιαῦται μὲν
οὐκ ἔcονται διαφορ[α]ὶ 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 pleasurably, one is seeking something obvious: for it is obvious that he performs the one {i.e., praising} most pleasurably, but he endures the other {i.e., blaming} pleasurelessly[143] 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,[144] it must be said that there will not be such differences concerning...

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[143] Omitting O.'s supplement ("as pleasurelessly *as possible*"), with G.

[144] 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[έχνωc
χοροδ[ι]δαcκαλούντ[ω]ν,
ἐν φιλοcοφίαι· καὶ τὸ[ν] μὲν
ἀκράχολον εἶναι κα[ὶ] κυνώ-
δη πρὸc ἅπαντας, ὡc πάλιν
ἄλλοι [τ]ινέc εἰcιν· τ[ὸ]ν δ' ἀ-
εὶ βληχρόν· καὶ τὸν μὲν εὖ
κατὰ πᾶν, τὸν δ' ἐλλε[ι]πόν-
τωc κατά τι παρρηciάζε-
cθαι. πάντεc γὰρ ὁμοίωc
καὶ φιλοῦci κατ' ἀξίαν ἑκά-
cτου καὶ τὰc ἁμαρτίαc
βλέπουci καὶ τὰc διὰ παρ-
ρηcίαc]

1 *ἐντ[έχνωc* O. *ἐν τ[έχνηι* sive *ἐν τ[ῆι τέχνηι* fortasse Konstan

Col. IVa

πρὸ[c cυγ-
κεχυμέ[νον ἢ πρὸc με]μειωμέ-
νον [ἢ] πρ[òc ἀνα]τεταμέ-
νον ἢ πρὸ[c ἄλ]λον αἰδη-
μονέcτερον [ἢ] δ' ἄλ[λον
ἀτενέcτερο[ν ἐκ] πολλῶν
διοίcουcιν ἀλλήλων τε
καὶ ἑαυτῶν νῦν ἢ νῦν. ἔc-
τα[ι] δὲ τοῦτ[ο κενεὰν] ἀπομάc-
cειν]

8b–10 suppl. Ph.

Col. IVb

ἐκ τῶν ὑπ' αὐτῶν ῥηθέντων] τε
καὶ [π]ρα[χθ]έν[των] οἶδεν βα-
θυτέρωc [οἵα]c πρὸc ἑκάτε-
ρον κοινότηταc προcοί-
co]ντα[ι] καὶ τελειωθέν-
τεc· καὶ πάλιν οἶδ[ε]ν <τίνεc> ἐξ
αὐλικωτέρων γονέ[ων
εἰcὶν ἢ cυνετράφηcάν τ[ι-
cιν οἳ παρρηcίαν ἦγον ἐ-

Col. IIIb: [And] {not}[145], as in the case of those who train choruses [skillfully],[146] 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[147] [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}>.[148]

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;[149] equal[ly], he knows the birth and the up[bringing] that the many had.[150]

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

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

147 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.

148 A proverbial phrase meaning to do useless labor.

149 The constrast is between those who flatter people better off than themselves and those who act graciously toward those who are worse off.

150 *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.

πιεικῶc πρὸc τοὺc ταπει-
νο]τέρουc· οἶδεν <ἐξ> ἴcου ἢ[ν
οἱ] πολ̣[λοὶ] καὶ τὴν γένε-
cιν ἔcχον καὶ τὴν ἐκ[τροφήν.

1–2 ἐκ – [π]ρα[χθ]έν[των] suppl. Ph.

Col. Va

ὥcτε θαρcέω[c παρρηcίαι
χρήco]νται πρὸc [ἀργίαc
κα]ὶ ἀ[να]βολάc. [δι]ὸ ἀ[κρι-
βέcτεροι πωc ὑπά[ρξουcιν
ἐν cπάνει τῶν πρὸc [εὔνοι-
αν καὶ φιλίαν εὐθέτων
γενηθέντεc καὶ παρ[ὰ τὴν
ἀπομίμ[ν]ηcιν δὲ τὴν πο-
λυχρόνιον τῶν καθηγηcα-
μένων. cφόδρ[α

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1 ΘΑΡCΕΩ. pap. *θαρcέω[c* Neap. edd., Ph. *θρακέω[c* O. 4 *πωc* Konstan *πῶc* O.

Col. Vb

κατὰ] τὸ καθηγεῖ[cθα]ι δ' ἢ [τὸ
κ[αθη]γήcαcθαι ο[ὐ]δ[ὲν Κλε-
άν[θου]c οὐδὲ Μητρ[οδώ-
ρο[υ] διοίcουcιν (ὁ γὰρ ἐφεc-
τηκὼc δαψιλεcτ[έ]ραι χ[ρ]ήcεται δηλονότι) * καὶ πα-
ρὰ πλείω] χρόνον δὲ προcει-
ληφότεc πλειόνων ἱcτο-
ρίαν τῶν οὐ προcε[ιλη-
φ[ότων π]εριτοττέρα[ι
τ[ούτων] παρὰ ταῦτ[α παρρη-
cία<ι> χρήcοντα[ι

11–12 suppl. Ph.

Col. Va: ...so that they [will employ frankness] aggressively in regard to [laziness and] procrastination. Therefore, they [will be] rather[151] 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}.[152] Vehemently...

Col. Vb: ...[in] the process of teaching or moments of teaching they[153] 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>...

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151 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...?"

152 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.

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

Col. VIa

[δῆλον δὲ γέγονε ἐκ τῶν
εἰ]ρημέ[νων, ὅτι καθ' ἕκαc-
το]ν ὁ μὲ[ν] μακρά, [ὁ δὲ μικρὰ
διοίc]ουc[ι]ν, ὥcπερ γ[υναι-
κὸc μειράκιον δια[φέρει
γυναικῶν] τε καὶ νε[ανίc-
κων γέροντεc ἅμ[α διοί-
cουcιν. * κἂν ᾖι δ' ὁ μ[ὲν ἀ-
ποφθεγματίαc μᾶλ[λον,
ὡc Πολύ[α]ινόν φη[cι] Μ[η-
τ]ρόδωροc, "πολλάκι δὲ καὶ
παρυποδύνων ὁμιλίαι
μᾶλλον καὶ ποτιμώτεροc,"
ἔτι δ' ἀξιοπιστότερο[c
ἔ[cτ]αι.

6 γυναικῶν] τε Ph. ἑκάcτο]τε O.

Col. VIb

[τοῖc
προc]οίcουc[ι τὰc ἁμαρ-
τί]αc ἐξερε[ῖ διὰ] π̲αρ̲ρ̲[ηcία-
αc] καὶ καθ' [ἕκα]cτα πρ[ὸc
ἐ[ν]ίουc [ἐρεῖ κ]αὶ πρὸc τὸ χα-
ρ[ι]εντίζεc[θαι τῶ]ν αὐ[τῶν
τῶν πραγμάτων ὄν-
των· κἂν ὁ μὲν ἥκι[c]τα
παρρηcία[c] ᾖι δεδεημέ-
νοc, ὁ δὲ διὰ ταύτηc cecω<ι>c-
μένοc, ὁ μὲν ἧττον, ὁ [δ]ὲ
μᾶλλον προcάγει τ[ι] δι'
ὃ] τέλειοc ἐγ[έ]νετο. δι[ὸ
κ[α]ὶ Πολ[ύαι]νοc οὐ πάν[υ
δε]δεη[μ]ένοc οὐδὲ προc

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]>[154] and youngsters alike. Even if one is rather sententious, as Metrodorus says Polyaenus was, "often rather insinuating himself into conversation and quite sociable,"[155] he will be still more worthy.[156]

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.>[157] 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 Polyaenus too, who had not needed it much, did not {apply much frankness} toward...

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154 "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).

155 Fr. 45 Koerte.

156 For this sense of ἀξιόπιστος, cf. Aspasius *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."

157 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[ὸ] παρρηcιάζεcθαι τὸν
cοφὸν δ]ε[ῖ, δ]ιότι πρεcβύ-
τεροc ἢ καθηγητὴc ἢ πα-
τὴ]ρ οὐ δεῖ παρεμβάλλειν
κατα]φορὰc ὑπαρχούc[α]c
μὲ]ν cοφοῖ[c], καθάπερ τινὲc
κ]αὶ ταύταc cυνκαταριθμοῦ-
cιν]. γέγονε δὲ ἐκ τῶν εἰρη-
μέ]νων [δῆ]λον, ὅτι καὶ κα-
θ' ἕκ]αcτο[ν] ὑπερέχονταc
ἄνδραc τε] καὶ δήμουc
νουθετέον.]

1–2a suppl. Ph.

Col. VIIb

καταφορὰc cοφι]cτικὰc ἐ-
νίων [πάντω]c παραλλά-
ξουcι[ν]· ἐφα[ρ]μόcαι γὰρ
μόνον δεῖ τὰ πλεῖcτ[α] τῶν
εἰρημένων ταῖc τοιαύ-
τ]αιc παρρηcίαιc. ἔργον
δὲ τοὺc ἐπιτομικῶc ἐξ-
εργαζομένο[υ]c πᾶν εἶ-
δοc ἀκρειβοῦν ὡc τοὺc ἀν-
ελλι[πῶc] ἕκαcτον ἐξοικο-
νο[μ]οῦνταc, [οἷο]ν [ὃν τ]ρό-
πον διατεθήcεταί cοφὸc
ἀγόντων τ[ι]νῶ[ν] παρρηcί[αν

9–10 ἀν|ελλι[πῶc] Ph. ἂν | ἐλλι[πῶc] O. 11 [οἷο]ν [ὃν Ph. [πά]ν[τα O.

Col. VIIIa

ποτὲ καὶ cοφὸc
πρὸ[c c]οφόν· εἰ δ' ὁ [μὲ]ν cοφὸ[c
καὶ γινωcκόμενο[c, τέ-
λειοc πρὸc τέλειον ἀπ[αντᾶι
(ὅ τι τέ[λ]ειο[c] καὶ ἀγνοούμ[ε-
νοc, καὶ τάχα γινωcκόμε-
νοc ὡ[c] cοφὸc πρὸc ἀ[γ]νοού-
μεν[ο]ν καὶ φιλόcοφοc δὲ

Col. VIIa: <Therefore, the [wise man][158] [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.[159] 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.[160] 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,[161] <[for example in what]> way[162] 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...

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158 Sc. "only."

159 Sc., perhaps, in their epitomes or tractates.

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

161 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.

162 O.'s reading translates "in every way."

καὶ φιλόλογος)· διότ[ι c]οφὸc
αἴνεcιν ἢ καταφορ[ὰ]c ὑπὲρ
αὐτοῦ λαμβάνων

Col. VIIIb

ἴcωc
δὲ κα[ὶ φιλ]οcτοργίαν ἔ-
χοντεc ἰδιωτικὴν ἢ θέ-
λοντεc ἔ[χ]ειν ἔνιοι παρρη-
ciάcαιντ᾽ [ἂ]ν πρὸc αὐτόν.
ἂν μὲν οὖν οἱ cοφοὶ γινώc-
κωcιν ἀλλήλουc, ἡδέωc
ὑπομνηcθήcονται πρὸc
ἀλλήλων ἐν οἷc διεcαφή-
caμεν, ὡc καὶ ὑφ᾽ ἑαυτῶν,
καὶ δή[ξον]ται δηγμὸ[ν
ἑαυτοὺc τὸν ἠπιώτα-
τον καὶ χάριν ε<ι>δήcου[ci
τῆc ὠφελίαc.]

Col. IXa

ἢ [μεγάλη]ν ἀcθένειαν
ἢ πόν[ων ἀηδίαν] αὐτῶ[ι] παρα-
πεπτω[κυῖα]ν καὶ τὰc αἰτί-
αc αἷ[c παρε]λογίcθη cυνό-
ψεται κἀκείνωι δείξει καὶ
πεί[c]ει, καὶ πολὺ δώcει τοῦ-
τ᾽ αὐτὸ πρὸc ἐπ[ί]γνωcιν τῆc
ἀλλήλων τελ[ει]ότητοc. οὐ

Col. IXb

ἀλ-
λὰ τῶι πολλὰ γίνεcθαι καὶ
παρὰ μεμπ[τ]ὰc αἰτίαc καὶ
παρ᾽ οὐ μεμπτὰc ὑπολήψε-
ται παρὰ μεμπτ[ὰc τοῦτο] γε-
γονέναι. διότι μὲν cοφὸc
ο]ὔπω κατειληφώc, ὑπὸ δὲ
κοινοτήτων παραλογιc-
θείc†, ἂν δ᾽ ὁ ἐπιτιμηθεὶc
παρυπονοῆ<ι> cοφὸν 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,[163] 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[164]...

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163 O. posits a lacuna here.

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

ἡμαρτηκέ[να]ι, μ[εμπτὴν
κακολο[γεῖ αἰ]τίαν, α[ὐ]τὸν

Col. Xa

τὸν ὑπ[ο]νοή[c]-
cόντα κατ' [α]ὐτοῦ τα[c αἰ-
τίαc. * ἐὰ[ν] δὲ φιλόcοφοc
ἢ φιλόλ[ο]γοc, οὐ τῶν ὑπ' αὐ-
τοῦ δέ, κατ[ὰ τοιοῦ]το μέ-
τ[ρ]ον παρρηciάζηται πρὸc
αὐτόν, οὐκ ὀργ[ιεῖτα]ι μέν,
ὡc ὁ Zεὺc τῶ[ι] Καπανεῖ, τοὐ-
ναντίον δὲ γινώσκων ταύ-
την [ο]ὖcα[ν] δίκ[η]ν τῶν ἀ-
φρ[όνω]ν καὶ μ[ὴ] τελείων
ἀνέξεται, καθά]περ ὁ Cω[κράτηc

1–3 *τὸν – αἰτίαc* suppl. Ph. 12 Cω[*κράτηc* suppl. Ph.

Col. Xb

"ὥcπερ ἄνθρ]ωπο[c] οἴ-
cων δὴ νῦν καὶ τὴν παρρη-
c[ί]αν;" οὐκ ἐξερεῖ καὶ ἀπο-
τ]ρέψει προcεπειπών· "οὐ
μὴ ἐπὶ ταύτη<ι>c, ὥcπερ
ὢν ἐν ἀνδράcιν, καὶ μει-
coῦcαί με γινώσκουcιν,"
ἀλλὰ καὶ ἀνέξεται καὶ
ἀποδέξεται τὴν εὔνοιαν,
ἀφ' ἧc ὅ ποτ' ἐφαίνετο cυν-
φ[έ]ρον ὑπέδειξε, καὶ χάριν
ἔ[ξ]ει κατὰ τ[οῦ]το καὶ ἀπο-
λ[ο]γιεῖται δὲ πεῖcαι φιλό-
cοφον]

Col. XIa

πολλάκιc δὲ καὶ παρ' ὑπόμνη-
c[ι]ν ἤ, [ὡc] φάν', ὑπεροχήν,
ἐ[κ]φήνac διαβλέπειν τὰ
μεγάλα, καὶ μὴ προχείρωc
ἁμαρτήματα νομίζειν
τὰ μέcηc προcβάλλοντα.

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}[165] 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[166] and not perfect, just as So<[crates]>[167]...

Col. Xb: "...is he indeed going to endure frankness now too [like a human being]?"[168] 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![169] 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.[170] {One} would not be amazed that {he is} [wise][171]...

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165 *Κατασκευασαμένων* or the like is understood; cf. col. XIIb.6–7.

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

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

168 *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.).

169 *Ἄνδρες*, i.e., "males."

170 Retaining the papyrus reading with Ph., and removing the comma after *νομίζειν* and inserting a full stop after *προσβάλλοντα*. O. emends to "puts forward" (modifying *σοφόν*?).

171 It is possible that *σοφός* should be read in place of O.'s *σοφόν*.

co[φὸν μὲν] οὐκ ἂν θαυμά-
c[ειε

---

6 *προ[c]βάλλοντα* O.

Col. XIb

τῶν δ' ἰ[δ]ιω-
τῶν, ἐὰν γονεῖc ὦcιν ἤ τι-
να τοιαύτην ἔχοντες
ἀναλογίαν, cύνπας ὅc-
τις προcέξει. καὶ διὰ τὸ πα-
ραδεδομένον ἔθοc καὶ
διὰ τὴν ἄρρητον εὐχα-
ριστίαν καὶ τιμὴν καὶ
μᾶλλον φιλήcει τὴ[ν] εὔ-
νοιαν καὶ π[αν]τὶ τρόπω[ι]
μεταθήcει [τ]ὴν ὑπόλη-
ψ[ι]ν ἀπο[λογ]ούμενοc.

Col. XIIa

καὶ π[οιήcεται ἐάν τιc ἁ-
μάρτηι .....
δ]ὴ παρὰ μέγα καὶ ὑπερβαί-
νων [τὴν] cυνπεριφοράν.
ἐὰν δὲ μηδὲν μὲν ἐπι-
φέρωνται τῶν τοιούτων
(cυνοίδαcιν ἄλλο[ι] τε καὶ [οἱ
οἰκέται), νὴ τὸν Δία λέγειν
μὲ]ν ἐάcε[ι] ποτ' αὐτοὺc

1–2 suppl. Ph. 3 *δ]ή* suppl. G. 90 *μ]ή* Ph. 4 *[τὴν] cυνπεριφοράν* G. *[ἄν]ουν περιφοράν* O. 7 *cυνοίδαcιν ἄλλο[ι] τε καὶ [οἱ* Konstan *cυνοίδαcιν ἄλλο[ι τε] καὶ* O. *cυνοίδαcιν ἄλλω[c] κἂν [οἱ* Ph. *cυνοιδῶcιν ἄλλω[ι] κἂν* G.

Col. XIIb

ποή[c]ει δ' αὐτοῖc φα-
νερόν, ὅτι [c]υνπεριφερό-
μενοc αὐτ[οὺ]c φέρει. "ἄ-
λ[υ]ποc γὰρ ὁ Μαίcων φρε-
ν]ούμενοc καὶ ἀπάγει τοῦ
χωρίου." τῶν δ' ὑπ' αὐτοῦ

Col. XIb: ...but of laymen, if they are parents or have some such relationship, everyone who will pay attention.[172] 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[173]> even going greatly beyond <[accommodation]>.[174] 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.[175] "For a cook who is informed is harmless and he withdraws from the spot."[176] 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]>[177] to change his mind toward them...

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172 The verb is lost in the preceding lacuna.

173 Instead of Ph.'s *μή*, "not."

174 Reading *τὴν συνπεριφοράν* with G. (a common term in Philodemus) instead of O.'s *ἄνουν περιφοράν*, "silly sociability."

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

176 Perhaps a paraphrase of a line in New Comedy (see Athenaeus 14.659A); the term *μαίσων* (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," *CErc* 1 (1971) 65–68.

177 Instead of O.'s "agree".

καταcκευαcομένων οὐ
πάνυ μὲν ἀνέξεται παρ-
ρηcίαc, οὔτ' αὐτὸc ἡδέωc
κ]αταναρκ[ώ]μεν[oc] π[ρὸc] ἐ-
κείνουc τ[ετ]ράφθαι [π]ρ-
αιρήcεται]

2–3 [c]υνπεριφερό|μενοc G. 90 Konstan [ν]ῦν περιφερό-
μενοc O. 11–12 [πρ]o|[αιρήcεται Ph. [ὁμ]o|[νοήcει O.

Col. XIIIa

κα]ὶ κατα[φ]ρόνηcιν
ὑ]ποπτεύων κ[ατ'] ὀλίγον
διδάξει] καὶ δι' ἀ[γ]άπηc ἐ-
πηθρ]οιcμέν[ουc] αὐτοὺc
καθ' ὑπερβολήν, ὅταν πρ[ο-
βάντεc [πά]θη κ[αὶ] φωνὰ[c
ἀνανεῶνται. * [τά]χα δὲ
καὶ ὑπ' αἰcχύνηc περιcτή-
cεται τὸν cοφὸν καὶ τὴ[ν
παρὰ τοῖc ἄλλοιc φίλοιc ο[ἵ-
η]c[ιν] προνοούμενοc καὶ
τὴ]ν ἀπομίμηcιν φυλάτ-
των

---

3 διδάξει] Ph. φιλήcει] O. 3–4 ἐ|πηθρ]οιcμέν[ουc
suppl. Ph. 6 [πά]θη κ[αὶ] φωνὰ[c suppl. Ph.

Col. XIIIb

καὶ μεγάλα
παρεcχημένοc καὶ τῶι
γένει, καθαπερεὶ cυνβου-
λε]υτικὸν ποῆται τὸ τά-
γμα τῆc παρρηcίαc, καὶ πε-
ρ[ὶ] ποιῶν πραγμάτων, οἷ-
ον μ[ὴ] καταχαρίζεcθαι
ῥαιδίωc παντάπαcι μηδὲ
πιcτεύειν προχείρωc, ἤ
τινοc τῶν τοιούτων·
ἀνέξεται [μ]ὲν καὶ τὸ κη-
δεμονικ[ὸ]ν ἐπαινέcει.
διδάξει δ' [ὡ]c ὀρθόν ἐcτιν

Col. XIIIa: ...[and] he will <[teach]>[178] 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,[179] 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...

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178 Instead of O.'s "will love."

179 I.e., that branch of rhetoric concerned with giving counsel.

Col. XIVa

κεν[ὸ]ν θρυλλ[όν·] ἐπὶ δὲ τὸν
βίον μὴ μεταφέρειν ἄλ-
λ' [ἢ ἀγα]θὸν ἀεὶ καὶ τῶν τοσού-
τ[ωι κ]αταδεεστέρων καὶ
μνημονεύειν τίς ἐστι καὶ
τίνι λαλεῖ παραινέσει. * τὰ
δ' ἀνάλογα χρὴ καὶ περὶ τοῦ
μεγάλου καὶ βαδίζοντος
ἐπὶ φιλοσοφίαν ὑπολαμ-
βάνει<ν>. καὶ γὰρ οὗτος τῶν
μὲ]ν ἔξωθεν καταφρον[η-
τέον]

---

1 κεν[ὸ]ν θρυλλ[όν·] suppl. Ph.

Col. XIVb

κα[ὶ
μετὰ πά[c]ης δέξεται χά-
ριτος τὴν ὑπόμνησιν,
προβαλὼν ἃ προεί<ρη>ται πε-
ρὶ τῆς παρρησίας καὶ τῶν,
ὡς προσήκει, χ[ρ]ωμένων
αὐτῆι. * ζητουμ[έ]νων
τοίνυν ἐνίων κατὰ τὸν
τόπον, ἀφ' ἧς αἰτίας γίνε-
ται, μεταβάντες ἀπὸ τῶν
ἀδροτέρ[ω]ν ἐπ' ἐκεῖνα, προσ-
μένου[σι] τὸν ἀπ[αι]τοῦν-
τα]

Col. XVa

λυποῦντα[ι,
ὅτι] τῶν ὑπονοουμένω[ν
ὑπ' ἄλλου γί[ν]εσθαι καὶ συν-
βήσεσθαι οὐθὲν νομίζου-
σιν ἐξ α[ὐ]τῶν εἶναι [κα]ὶ γε-
νήσεσθαι. καλῶς δ' ἂν ἔχοι
καὶ καθ' ἕκαστον ἐπελθεῖν.
καὶ τὸ τ[ῆ]ς ἁμαρτία[ς] οὐ λυ-
πεῖ τοσ[οῦ]τον αὐτοὺς [ὥ]σ-
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[c ἀ]κούειν, οὐ [μόνον
ἐδεή[θ]ηcαν ἄλλων, [ἀ]λ-
λὰ δέο[ν] μηδὲν ἐξαμαρ-
τάνε[ιν], τὸν δεύτερον
πλοῦ[ν] ἐπορεύθηcαν αὐ-
τοὺc διορθώcαντεc· ἐκεῖ
δὲ κα[ὶ] τὸ δυcκίνητον ἐν-
οχλεῖ, καὶ μηδὲ τῶν οἰ[κ]ε[ί-
ων ἁμαρτημάτων ἐπαι-
cθάνεcθαι, καὶ πρὸc ἄλ-
λων μὲν ἐπιτιμώμε-
νοι, τ[ὸ] νομίζειν ὡc ἐπὶ
τὸν π[λ]εῖcτον οὐχ ἡμα[ρτή-
καcι.]

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4 δέο[ν] Ph. δ', ἔφ[η] O.

Col. XVIa

ἀcτόχωc
ἐντ[υχ]ὼν κατὰ τὴν παρ-
ρηcίαν, αὐτοὺc δὲ βέλτιc-
τα γι[ν]ώcκονταc τὰ κα[θ'
ἑα[υ]τοὺc ἐν μηδενὶ τ[ίθηcιν. ἄλ-
λοι δὲ καὶ cυνετωτάτους
ἑαυτοὺc διαλαμβάνον-
τεc καὶ πραέωc μὲν α[ὐ]τοῖc
ἐπιτιμῶcι καὶ πρὸc ἡδο-
ν]ήν· ὑπὸ δὲ τῶν ν[έ]ων
τὰ πολλὰ πικρό[τ]ερ[ον] ἐ[πι-
πλ]ήττοντα[ι.

Col. XVIb

ἄχθονται [π]αρρη-
ciαζομένων, * ὅτι οὐ λέ-
γ[ο]υcιν ἐξ ὅληc ψυχῆc, ἀ[λ-
λ[ὰ] φανταcίαν ἐκκόπτον-
τ[ε]c, ὡc εἰcι δὴ φιλοπαρρη-
ciάcται. [γε]νομένηc δὲ
τ[ῆ]c ἐπιπλήξεωc, ἐλεγχό-
με]νον ἔχουcι τὸ πλάc-

Col. XVb: ...as to hear [the truth], not [only] did they need others, but since <[it is necessary]>[180] that one not err, they made the second sailing,[181] 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,[182] 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. XVIb: ...they are vexed at those who speak frankly, because they do not speak from their entire heart but rather by stamping[183] 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[184] [not?]...

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[180] O. supplies ἔφη, "he {sc. Zeno} said."

[181] For the proverbial expression, cf. Plato *Phd.* 99D, *Plt.* 300C, *Phlb.* 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 Dionysus in Syracuse (Plato *Ep.* 7.323D–352A; cf. Plutarch *Quomodo adulator* 7.52F, 26.67C–E), denied by Ph.

[182] 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).

[183] The term is employed in the stamping of coins.

[184] Or perhaps, if the image of the dinner is maintained, "invite."

μ[α], καθάπερ τῶν ἀπευφη-
μ[ι]cμοῦ χάριν cυναρις-
τᾶ]ν βιαζομένων, ὅταν
τ[ι διο]ρθῶcιν. ἐν[ί]οτε δὲ
π[α]ρακαλοῦcιν μὲν ου

---

12 τ[ι διο]ρθῶcιν suppl. Ph.

Col. XVIIa

ἀλλ᾽ ὅ-
τ]αν τὴν διάθε[cιν] αὐτ[ῶ]ν
ἁμ]αρτωλὸν ἐπιβ[λέπ]ωcι,
δ]άκνονται· * καὶ [κ]αθάπερ
c[οφ]οὺc ἰατροὺc ἐπὶ διαίρε-
cιν παρακαλοῦντεc ὅταν
δῶcι τὸ ζμίλιον νο[c]οῦ-
cιν, οὕτωc ὅταν <τ>ο[ύ]τοι<c> τὸ
δηκτικὸν ἐν ὄμματι γέ-
νηται τῆc παρρηcίαc καὶ
νομίζουcιν οὐθὲν ἁμάρτη-
μα ποιήcειν, ἢ λήcecθαι κἂν
πολλάκιc ἡμαρτηκότας,
παρακαλοῦcι νο[υ]θετεῖν

Col. XVIIb

[οὐ δια-
λαμβάνουc[ι], καὶ μόνοιc
καὶ κατὰ καιρὸν καὶ ἀπ᾽ εὐ-
νοίαc καὶ πάντα προcφε-
ρομένουc ὅcα παρη<ι>ν[ο]ῦ-
μεν. τότε δὲ διαλαμβά-
νοντεc ἔν τε τιμῆι προcεῖ-
ναι, δυcχεραίνουcι. καὶ
πρότερον μὲν βλέπουcιν
τὴν ἐκ τῆc παρρηcίαc ὠφε-
λίαν, τότε δὲ cυνχεόμενοι
διὰ πολλὰc αἰτίαc οὐχ [ὁ]ρῶ-
cι[ν], ὡc ἔνιοι διαπαίζ[ο]ν-
τεc, ἄ[λλ]ουc [ο]ὐ φέροντε[c

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

μό-
νον κα..... γ' εἰc cκῶμ-
μά τι κινε[ι .....]ν . ιc ἐκτε-
λῶν (?) μαίνε[ται cκω]φθεὶc
καὶ τὸν c[οφὸν κ]α[ταcκ]ευά-
ζων ἐνίοτε δ[ι]αίτηc αὐτῆc
ἐρᾶι. * τούτ[ου δ'] αἴτιον ὅ-
τι τῶι μὲν λαλεῖν ἐπιθυ-
μίαc ἀντιτεινούcαc οὐκ ἔ-
χουcιν, ὅθεν ἀκεραίωc λέ-
γουc[ι] τὸ φαινόμεν[ον,
τῶι δὲ πράττε[ι]ν πικρῶc
ἀμυττούcαc, ὥcτ' ἐνμέ-
νε[ι]ν [ο]ἷc ἐπή<ι>νουν ἀδύνα-
τον

1–7a suppl. G. 96 4 *cκω]φθεὶc* Clay 7 *τούτ[ου* G. *τοῦτ[ο* O.

Col. XVIIIb

οὐ λόγουc cυν]φέροντ-
αc ἀποδέχοντ[α]ι, διὰ δὲ
δοξοκοπίαν λέγουcι μό-
νον, ὡc ἂν "οὐκ ὠνούμε-
νοι τοὺc λόγουc, ἀλλ' ἐκ βα-
θείαc α[ἰθ]έροc ἀμοχθεὶ λαμ-
βάνοντεc"· ὅταν δὲ τὸ πον-
οῦν κνιcθῆ<ι>, πηδῶc[ι]ν, ἀ-
δυνατοῦντεc ἐφ' ἑαυτῶν
τὸ πλάcμα τηρεῖν. ἐνίο-
τε δὲ κἀκείνουc μὲν δεόν-
τωc νο[υ]θετεῖcθ[αι] νομ[ί-
ζουcιν, ἑαυτοὺc δὲ πα[ρὰ
λόγον οὔχ ἡμαρτηκόταc.

1–2 *οὐ λόγουc cυν]φέρον|ταc* G. 96 *οὐ cυν]φέρον|ταc* O. 7–8 *πον|οῦν* G. *πολι|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."[185] But when <[what hurts]>[186] 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.

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[185] Quoted as Euripidean in Plutarch *Mor.* 539B; also quoted in Philodemus *Rh.* II 101.8–13; cf. Gigante, *Ricerche filodemee*, 92–93.

[186] O. reads "turning grey," presumably a reference to old men.

Col. XIXa

πρὸc ὧι φαcι μ[έμ-
φεcθ[αι], καὶ οὐχὶ τῆι παρρη-
cία[ι] κοινῶc· καὶ τὸ cυνφέρον
ὁρῶcι]ν αὐτοὶ διατρανῶc, [μᾶλ-
λον δ' ἔ]τι βλέπουcιν. * διὰ τί
μᾶλλον ἔτ' ἐπι[τηδει]ότεροι
πρὸc τὸ παρρη[cιά]ζειν
εἰcίν; ἢ δ<ιὰ τὸ> οἴεcθαι [ἄλλω]ν cυν-
ετώτεροι, νομίζου[c]ιν αὐ-
τοῖc εἶναι παρρηcία[c] μέ-
ροc] πρὸc ἄλλουc ἐπιτιμῶ-
cι [καὶ] νωθροτέρ[ουc ἐπ]εί-
γουcι.]

Col. XIXb

φιλικὸν μὲν γὰρ οἴονται τὸ παρρηcί-]
α]ν ἐπι[φέρειν καὶ τὸ νου-
θετεῖν ἄλλουc, τὸ δ' αὐτὸν ἄ-
ξια ποιε[ῖ]ν ἐπιπλήξεωc, ἀ-
δοξίαν καὶ κατάγνω[c]ιν.
κ]αὶ φιλικὸν ἔργον ἐπι[τ]η- 5
δεύειν οἰόμενοι χαίρου-
c]ι, νουθετούμενοι δ' οὐ[θ]έν,
καὶ τῶν ἁμαρτημάτων
ἐκτὸc εἶναι· μὴ γὰρ ἂν βλέ- 10
πειν καὶ μετ[α]τιθέναι τῶν
ἄ]λλων τότ' ἐ[φ' ἑ]αυτ[οὺc

1–2 *φιλικὸν* – *καὶ τὸ* suppl. Ph.

Col. XXa

πῶ[c ἐπιγιγνώcκοντεc
ἐξ] αὐτῶν cυν[ε]τωτέρουc
τινὰc εἶναι καὶ [δὴ] καὶ κ[α]θη-
γητὰc ἐξ αὐτῶ[ν παρρηcί-
αν οὐ φορ[οῦ]cιν; [δι]ό[τι] νομί-
ζουcιν ἐν τοῖc κατὰ πρόβλη-
μα λόγοιc ὑπερέχεcθαι μό-
νον, ἐν δὲ τῆι διαθέcει κ[α]ὶ
τῶι cυνορᾶν τὰ κρείττω
καὶ μάλιcτα 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?[187] 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.[188]

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...

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[187] 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.

[188] Cf. Plato *Ap*. 30E.

πολὺ βελτείους ἑαυτοὺς ὑ-
πάρχειν· * ἐ[ν]ίοτε δὲ κατ[ὰ

Col. XXb

καὶ πανπόλλωι δια-
φέρειν αὐτοὺς νομίζου-
σιν· ὡς Τιμοκράτης καὶ φι-
λεῖν ἔφη τὸ[ν ἀδ]ελφὸν ὡς
οὐδεὶς καὶ μισεῖν ὡς οὐ-
δείς. πολλὰ γὰρ ἐκ τῶν
ἐναντίων πάσχουσι καὶ
πράττουσι αἱ τοῦ συνφέ-
ροντος ἀδιαλόγιστοι ψυ-
χαί, * καὶ διειλημμένως
μὲν ἔστιν ὅτε δοξά[ζ]ου-
σι]ν εἶναι φρονιμώτε[ρ]οι,
ἀδιαλήπτω[ς] δὲ

Col. XXIa

πολλά-
κις δὲ καὶ συνχυθέντες ὑπὸ
τῆς ἐπιτιμήσεως οὐ βλέπου-
σι τὴν φρόν[ησι]ν· ποτὲ δὲ
παραλελογ[ί]σθαι νομίζου-
σιν αὐτοὺς ο[ὐ]χ ἡμαρτηκό-
σιν ἐπιτιμῶντας ἢ παρεωρα-
κέναι τι τῶν καὶ σοφ[ῶ]ι παρ-
ο[ρ]ωμένων, ἢ συνετωτέ-
ρους μὲν εἶνα[ι], μὴ φιλεῖν
δέ, ἢ μισεῖν ἢ φθονεῖν ἢ συν

Col. XXIb

ὥ[ιπ]ερ κολούειν καὶ
θερ]απεύε[ιν] καὶ τῶν ἄλλων
ἐπ[ι]φέρειν [τ]ι τῶν ἐκ τῆς παρ-
ρησίας καλῶν. οὐδέν τε πε-
ρᾶ[ναι] τὸ συνετωτέρ[ους καλ]εῖ-
σθα[ι] καὶ σοφοὺς τοὺς νου[θ]ε-
το[ῦ]ντας πρὸς τὸ μὴ δάκνε-
σ[θαι], τῶν δ[έ] τινων ἀποσπω-
μένους, [ο]ἷ[ον] καὶ ἐ[πι]θυμίαι
πονηραὶ κ[αὶ] γλυκύτητε[ς

Col. XXb: ...and they believe that they are vastly different. Just so, Timocrates[189] 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}[190] 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[191] 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*?]

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189 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.

190 Understanding *πάσχουσι καὶ πράττουσι* or the like.

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

.....
.....διὰ τί]
τὸ τῶν γυ[ναικῶν γένος οὐχ ἡδέ-
[ως τὴν παρρησίαν προσδέχεται;

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1 ὦ̣[ιπ]ερ Clay ὥ̣[cπ]ερ O.

Col. XXIIa

καὶ] μᾶλλον
ὑ[π]ολαμ[βά]ν[ο]υσιν ὀνειδίζες-
θαι καὶ [μᾶλ]λον ὑπὸ τῆς ἀδο-
ξίας θλίβον[τ]αι καὶ μᾶλλον ὑ-
πονοοῦσιν πονηρὰ περὶ τῶν
νουθετούντων καὶ καθό-
λου πάντα, δι' ἃ τινες δάκνον-
ται, μᾶλλ[ο]ν ἔχουσιν χειμά-
ζοντα, * καὶ θρασύτεραι δ' εἰ-
σὶ κα[ὶ] χαυν[ό]τεραι καὶ φιλοδο-
ξότεραι]

Col. XXIIb

καὶ ἀξιοῦσι]
τὴν τῆς φύ[σεως] ἀσθένειαν
ἐλεεῖσθαι καὶ συνγνώμης
τυγχάνειν καὶ μὴ προπηλα-
κίζεσθαι πρ[ὸ]ς τῶν ἰσχυροτέ-
ρων ἐξεπί[τη]δες. ὅ[θε]ν καὶ
ταχέως ἐπὶ τ[ὰ] δάκρυα καταν-
τῶσιν, ἀπὸ καταφρονήσεως
ἐπικ[ό]πτεσθαι νομίζουσαι.
διὰ τί, τῶν ἄλλων ἐπ' ἴσης ἐχόν-
των, ἧττον φοροῦσ[ι]ν <οἱ κ>αὶ ταῖς
περιουσίαις κα[ὶ] ταῖς δόξαις
λαμπ[ρ]οί; δ[ι]ότι νομίζου-
σ[ι] τοὺς εὐτυχ[ε]στέρους [καὶ
φρονιμωτέρ[ους κα]ὶ δυσ-
χεραίνεσθαι καὶ μισεῖσθαι]

15–16 *δυσ|[φημεῖσθαι 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][192]...

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

Col. XXIIIa

ἐ]ξελέγχοντας [ο]ὐχ ἡδέω[c
προcδέχονται, [ὅτι] διὰ φθό-
νον πολλοὺc ἐπιτ[ι]μᾶν ἑαυ-
τοῖc νομίζουcι, [κ]αὶ cυνειθιc-
μένοι ε[ἰ]cί πωc [ὑ]πὸ πάντων
πρὸc χάριν ὁμιλεῖcθαι· δ[ι]όπερ
αὐτοὺc κινεῖ καὶ τὸ παράλογον

Col. XXIIIb

ἀπορήcειν, ὃ φ[ο]βούμενοί
τινεc ὑποφέρουcι παρρηcί-
αν. * καὶ διὰ τὴν ἐπιφάνειαν
δὲ τού[τ]ου καὶ τὰc ἁμαρτίαc
ἀοράτο]υc αὐτῶν γενομ[έ-
ναc βλ[έπ]ειν ὑπολαμβάνου-
cι μᾶλλον καὶ φιλοδοξεῖν
τοὺc ἀν[υ]ποcτόλωc ὁμιλοῦν-
τας ὑπονοοῦcιν, ἵνα καλῶν-
ται παρρηciάcται, καὶ πα[ρ'] ὕ-
β]ριν ἡγο[ῦ]ντα[ι] τὸ τοιοῦτο
καὶ ἀτιμ[ί]αν ἑαυτῶν. οἱ δὲ
βαcιλε[ῖc διὰ τὸ] καθόλου δύν[α-
cθ]αι π[ρὸ]c το[ὺ]c [ε]ἰρημένο[υc
οὐχ ἡδέωc τρέψονται]

Col. XXIVa

κ]αὶ τὴν ἐπι-
τ[ί]μηcιν ἀ[ν]υποταξίαν ἡ-
γ]οῦνται. θέ[λ]ουc[ι δ]ὲ καὶ νό-
μίζουcι cυνφέρειν ἄρχειν
πάντων κ[α]ὶ πά[ν]τα [δ'] αὐ-
τοῖc ἐναπ[ερείδε]cθ[αι] καὶ
ὑποτετάχθαι. * <u>διὰ τί μᾶλ-
λον οἱ πρεcβύτεροι δυcχε-
ραίνουcιν</u>; * ὅτι cυνετωτέ-
ρουc οἴοντ[α]ι διὰ τὸν χρόνο[ν
ἑαυτοὺc καὶ νομίζουcιν ἀπ[ὸ
καταφρονήcεωc τῆc ἀcθε-
νείαc ἐπὶ τὴν παρρηcίαν τι-
ν[ὰ]c ἔρχεcθαι καὶ μεγάλην
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[μαρ]τάν[ο]υcι, καὶ θ[αυ]μαζ[ό-
μενοι καὶ τιμώμενοι πα-
ρὰ τοῖc πλ[ε]ίοcι παράδοξον
ἡγοῦνται τὸ πρόc τινων ἐ-
πι[τιμ]η[θῆναι], καὶ καταξ[ιού-
μενόν τ[ι]νων τὸ γῆρας θ[ε-
ωροῦντε[c] εὐλαβοῦνται
μὴ τούτων ἀποστερῶνται
φανέντεc ἀνάξιοι. καὶ τὸ
"δὶc παῖδεc οἱ γέροντεc" ὑ-
ποδῦνον αὐτοὺc νύ[τ]τει,
φοβουμένουc μὴ [τοῖc] ἤθεc[ι

APPENDIX

Tab. I fr. 2

[ὀρ-
γίζεcθ[αι] καὶ μ[ὴ πείθειν
καὶ μηδὲ φιλ[εῖν] ἢ c[τέργειν
ἀλλὰ κολακ[εύειν

Tab. II fr. 6

περὶ [τοῦ ἐκ τῶν καθηγη-
τῶν βυβλίων μὴ κ[αταμα-
θεῖν, πρὸc οὕc τε γὰρ εὐ[λα-
β]ῶc εἰ κ[αὶ] μ[ά]λιcτα ταύτ[ηι
κέχρηνται, Λεοντέα καὶ
Ἰδομενέα καὶ Πυθοκλέα
καὶ Ἑρμαρχον καὶ Δωcί[θεον, ἐ-
χόμενοι παντοδαπ[ῶc πρὸc
αὐτοὺ[c .....]θοαν[
μενου[

1–2 [τοῦ ἐκ τῶν καθηγη|τῶν, 2–3 κ[αταμα|θεῖν, 3–4 εὐ[λα|β]ῶc suppl. Ph. 3 οὕc Ph. οἷc O.
7–8 Δωcί[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"[193] gets under their skin and irks them, since they fear that, because of [their] character...

APPENDIX[194]

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]>,[195] <[behaving>] in all sorts of ways [toward] them...

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[193] Literally, "Old men are a second time children"; cf. the comic poet Philemon, fr. 147 Koerte; *Paroemiographi Graeci* 2.66 Leutsch-Schneidewin (Gregory of Cyprus 1.89).

[194] 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.

[195] 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[ηθήc]εται [
ἐπιλόγιον [ἀ]νά[γ]εcθαι τὰ
ἀλλ[ότ]ρ[ι]α [ποι]εῖ κα[ὶ] ο[
cον[.....δι]όπερ[
ἀλλ[.....]διο[
αὐτὰc [..... μέγ]εθ[oc λέ-
ληθεν[.... πρ]òc αὐτῶ[ν ὀφλιc-
κάνει[.....] ἥμαρτ[εν ὡc τι-
νας ὑ[βρίζειν

Tab. II D

καὶ τὴν [τοῦ βίου
cωτη]ρίαν προβ[εβληκό-
τεc
.....
.... κα]ὶ τὴν ὅλην φευξό-
μεθα cυμ]βίωcιν ἀπὸ τῶν
ὅλων βυ]βλίων τεκμαιρό-
μενοι], παραπληcίωc δ' οὐ

Tab. III F

δι]ά τε τὴν [ἀρετ]ὴν
προcφέρε[τ]αι καὶ [διὰ] τὴν
δ[ύναμι]ν
.....
καὶ παρὰ τῶν ἔξωθεν
περι]cτάcειc

Tab. III G

ἐπὶ πολ-
λῶν ἢ πάντων ἐξελ[έ]γ[ξ]ει
καὶ τοὺc ἀ[παλοὺc] καὶ

Tab. III H

οὐ μέντοι τῶν τυ[χόντων] <μόνον>
ἀλλὰ καὶ cτεργόν[των αὐ-
τοὺc καὶ cυνετῶν

Tab. IV I

ὅτε δὲ πρ[ῶ]τον
δακὼν διὰ τῆc ἐπιτ[ι]μή-
cεωc ἐ[π]ὶ τὸν ἔπαιν[ον] ἤ-

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[196] 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}[197] 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...

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196 Or, perhaps, "having given up."
197 Or, perhaps, "it {i.e., frankness} is applied."

ξει καὶ καθά[περ ἀ]ναλ[ή]ψε-
τ]α[ι

post fr. 15: λω[
μόνον[
προcδεχ[/4 ὀρθῶc /5 .]ων επ /6 ζουcιν /7 κ[αὶ]
διότ[ι /8 τοcωcυ /9 ...οαιτ[

Tab. IV J ἐξανιστάμενον, οὐ
δὲ c[οβ]αρῶc ἐπενγελῶντα
τὰc ἀcθενείαc [.]κ[...]ον οἰό-
με[ν]ον, ὅτι πολ[λοῖ]c ὑ[πά]ρχ[ει

---

3 [ἄ]κ[αιρ]ον suppl. Ph.

Tab. V extrem. fr. βού[λεται μὲν δ]ιὰ φ[ιλίαc
νουθετεῖν]

Tab. VIII L τῶ]ν
προcηκ[όντων τὰc ἔχθραc] καὶ
τὰc δια[φορὰ]c ἵνα διορ-
θῶcι
5 ἀ-
νι[έ]ντεc αὐ[τῶ]ν [ἐ]πιθυ-
μίαc καὶ μ[ανίαc

Tab. XII M οἱ cοφοὶ ἁμαρτάνουcιν, ἐὰν μὴ]
πρὸc ἐρεθιc[μὸν] πολλάκιc
κ]αὶ πρὸc [ὀργὴν με]τ[ρίωc
μένωcι κ[α]θ' ἑκάτερον
5 τῶ]ν εἰρημ[ένω]ν κ[α]ὶ περὶ
τοὺc ἄκρουc [ια]τροὺc [δ]ιά-
π]τωcιc γίνεται

---

1 suppl. Ph. 3 [ὀργὴν Ph. [ἡδονὴν O. με]τ[ρίωc O. ἀ]τ[ενῶc 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 [follies]...

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

---

198 Ph. supplies "resolutely."
199 O. supplies "pleasure."

Tab. XII extrem. fr.

..]υc παρ[εμπ]ίπτειν κα[ὶ
πίνο]ντας ἐλλέβορ[ον μὴ εἶναι
ἰατ]τροῖc καταγε[λάcτους·
κα]τατυχὼν μὲν ὑπὲρ [
....]c ἔcται πεπο[ιθ]ὼc
.....]ν, ἀποτυχὼ[ν δὲ] διὰ
τὴ]ν παρρηcίαν

3 ἰατ]τροῖc Clay ἑτέ]ροιc O.

Tab. XIV extrem. fr.

[μη-
δ[ὲ πεί]cαc ἱcτορίαι διά τ'
ἄλλ[α]c αἰτίαc καὶ παρὰ τὸ[ν
χ[ρ]όνον· διὸ καὶ πρὸc Π[ολύ-
αινον Ἐπίκουροc κανό[νοc
ἀπ[ό]ντοc [μύ]θ[ουc ἔ]φ[η
διὰ τὸν χρόνο[ν μὴ φ]έρ[οντα
περὶ αὐτῶν ὥc τι[.]αc
διαφέρουcι παρρη[cι]άζεc-
θαι πρὸc τοὺc μὴ ποιοῦν-
τας *

1–2 [μη]|δ[ὲ πεί]cαc suppl. Ph. 6 ἀπ[ό]ντοc Ph. ἄπ[α]ντοc O. [μύ]θ[ουc ἔ]φ[η suppl. Ph. 7 μὴ φ]έρ[οντα suppl. Ph. 8 τι[ν]αc suppl. Ph.

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

Tab. XIV, end of fr.: ...<[nor having persuaded]>[201] by means of knowledge, both for other reasons and during the {available?} time. Therefore even to Polyaenus, 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...

---

200 Instead of O.'s "to others."

201 Ph.'s supplement; another possibility is δηλώσας, "having revealed."

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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

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δέον	be wanting, necessary	54.9, *XVb.4
δέοντως	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
*δῆλος**	obvious	VIa.1, VIIa.9
*δηλόω**	reveal	71.10, #T14.end.2
δημαγωγός	politician	Ib.5–6
δῆμος	people	VIIa.11
διαβάλλομαι	be discredited	35.9
διαβάλλω	slander	51.7–8
διαβλέπω	look to	XIa.3
διαβολή	slander	17.7
διάβολος	slanderer	50.3
διαγελάω#	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
*δίαιτα**	way of life	XVIIIa.6
διάκειμαι	be disposed	80.5
διακελεύομαι	encourage	8.10–11
*διακινέω**	probe	87N.6–7
διαλαμβάνω	treat *or* memorize, suppose, distinguish	3.5, 59.6, *Ia.1, Ia.8, XVIa.7–8, XVIIb.1–2

διαλανθάνομαι	forget	61.11–12, *65.12–13
διαλέγω	examine	27.6
διαμαρτάνω	err	51.4–5
διαμαρτία	error	40.3–4
διάνοια	intellect	13.8
διανορθόω	restore fully	85.1–2
διαπαίζω	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
*διάπτωcιc**	failure	4.1–2, 58.8, T12.M.6–7
διαρρήγνυμαι	burst	54.7–8
διαcαφέω	make clear	*25.9–10, VIIIb.9–10
διαcτρέφω	distort	66.11
διαcυρτικόc	disparaging	37.8–9
διατεταμένωc	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
διατρανῶc	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
διάχυcιc	merriment	79.9
διδάcκω	teach	*XIIIa.3, XIIIb.13
δίδωμι	give, present, contribute, apply	22.6, 55.1–2, 68.10–11, IXa.6, XVIIa.7
διειλημμένωc	distinctly	XXb.10
διερεθίζομαι	be very irritated	31.2
*δίκαιοc**	just	33.6
δίκη	way	Xa.10
διορθόω	correct	44.4, 62.6–7, 75.8, XVb.7, *XVIb.12, T8.L.3–4
διόρθωcιc	correction	50.6, 55.6, 55.10
διcτάζω	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	XXIIb.12
δοξάζω	have the opinion	XXb.11–12
δοξοκοπία	desire for reputation	XVIIIb.3
*δραcτικόc**	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
δύσνοια	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
δυσχερῶς	with annoyance	31.8
δυσωπία	false modesty	50.2
ἐάω	allow	*93N.4, XIIa.9
ἐγκαλέω	charge	74.8
ἐγκάρδιος	in the heart	28.8
ἐγλαμβάνω	seize	60.10
ἐγχρονίζω	dawdle	25.1–2
ἐθελοντής	voluntarily	42.8, *83.7–8
ἔθος	habits	XIb.6
εἶδος	form, kind	7.10, VIIb.8–9
εἴδωλον	image	3.2
εἰκός	likely	57.8–9, 71.7
εἴκω	back off	19.5
εἰρωνία	irony	26.9–10, *87N.13
εἰσάγω	bring on stage	29.5–6
*εἴωθα**	be accustomed	46.10–11
ἐκκαλύπτω	reveal	28.11–12
ἐκκόπτω	stamp	XVIb.4–5
*ἐκτελέω**	end up	XVIIIa.0
ἐκτίθημι	set forth	11.8
*ἐκτροφή**	upbringing	IVb.13
ἐκφαίνω	show	XIa.3
ἐκχαυνόω	puff up	66.7
ἐλάττωσις	failing	40.5
ἐλάχιστος	minimal	33.1–2
ἐλέγχω	expose	XVIb.7–8
ἐλέω	pity	29.8, XXIIb.3
ἐλλατόω	reduce	67.5–6
ἐλλέβορος	hellebore	T.12.end.2
ἐλλειπόντως	deficiently	IIIb.8–9
ἑλληνικῶς	in Greek	24.10
ἐλλιπῶς#	selectively	VIIb.10
ἐμμένω	continue	XVIIIa.13–14
ἔμμονος	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

ἐναπερείδομαι	depend on	XXIVa.6
ἐνέχομαι	be involved	44.2
ἐνοχλέω	give trouble	XVb.8–9
*ἐντέχνωc**	skillfully	IIIb.1
ἐντυγχάνω	encounter	XVIa.2
ἐξαμαρτάνω	err	XVb.4–5
ἐξανίcταμαι	rise	T4.J.1
*ἐξελέγχω**	test, confute	42.4–5, XXIIIa.1, T3.G.2
ἐξεπίτηδεc	intentionally	XXIIb.6
ἐξεργάζομαι	handle	VIIb.7–8
*ἐξερέω**	will speak out	VIb.3, Xb.3
ἐξετάζω	examine	48.10
ἕξιc	character	Ib.4–5
ἐξοικονομέω	dispose	VIIb.10–11
ἔξοχοc	outstanding	41.7–8
ἔξωθεν	external	30.4–5, XIVa.11, T3.F.5
ἐπαγρύπνηcιc	watchfulness	11.4
*ἐπαθροίζω**	gather together	XIIIa.3–4
ἐπαινέω	praise	49.1–2, XIIIb.12, XVIIIa.14
ἔπαινοc	praise	68.4–5, *IIa.12, T4.I.3
ἐπαίρω	lift up	74.4
ἐπαιcθάνομαι	be aware of	XVb.10–11
*ἐπανέρχομαι**	return	76.11
*ἐπείγω**	urge on	XIXa.12–13
ἐπεγγελάω	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
ἐπιγινώcκω	recognize	88.4–5, 88.7–8, XXa.1
ἐπίγνωcιc	recognition	IXa.7
ἐπιδείκνυμι	exhibit, show	15.6, 16.4, 77.2
ἐπιεικῶc	pretty much, mildly	26.8, IVb.9–10
ἐπιζητέομαι	inquire further	11.3, IIa.9–10
ἐπιζητέω	seek	25.2
ἐπιθυμέω	desire	50.4–5
ἐπιθυμία	desire	XVIIIa.8–9, XXIb.9, T8.L.6–7
ἐπικόπτω	reprove	XXIIb.9
ἐπικραυγάζω	shout at	7.7
ἐπιλανθάνομαι	forget	14.8
ἐπιλόγιον	conclusion	T2.8.3
ἐπιλογιcτικῶc	logically	28.4
ἐπιμέμφομαι	cast blame	35.7
ἐπιπαρρηcιάζομαι	speak frankly	1.6
ἐπίπληξιc	rebuke	XVIb.7, XIXb.4
ἐπιπλήττω	rebuke	XVIa.11–12
ἐπιρρ(ε)ίπτω	cast	39.4, 87.3
ἐπιcημαίνω	indicate	68.2–3
ἐπίcταμαι	understand	50.9, 58.9

ἐπίστασις	treatment	7.4
ἐπιστολή	letter	6.11
ἐπιστρέφομαι	pay attention	30.1–2, 31.5–6
ἐπιτείνω	intensify, heighten	7.5, 25.4–5, 67.2, 79N.2
ἐπιτεταμένος	strained, intense	38.3, 74.7
ἐπιτήδειος	be suited	XIXa.6
ἐπιτηδέω	perform	XIXb.6–7
ἐπιτιμάω	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
*ἐπιτίμησις**	reproach	30.11, 75.2, 82.1, 84.7, XXIa.3, XXIVa.1–2, T4.I.2–3
ἐπιτομικῶς	by way of an epitome	VIIb.7
*ἐπιτυχία**	success	4.4
ἐπιφάνεια	revelation	XXIIIb.3
ἐπιφέρομαι	bring up	XIIa.5–6
*ἐπιφέρω**	apply	XIXb.2, XXIb.3
*ἐπιφορά**	reproach	66.3–4, 73.4
ἐπιφωνέω	cite	40.9, 73.13–14
ἐπιφώνησις	charge	27.7
ἐπίχειρον	wage	44.10–11
ἕπομαι	accompany	40.10
ἐράω	be in love, be passionate for	*42.3, 48.5, 57.2, *XVIIIa.1
ἔργον	deed, action, hard work, office	*16.6, *40.8, VIIb.6, XIXb.6
*ἐρεθίζω**	irritate	13.4
ἐρεθισμός	irritation	T12.M.2
ἐρεθιστός	irritable	IIa.6
ἐρέω	will say	28.8–9
ἐρρωμένως	vigorously	IIb.1–2
ἔρχομαι	proceed	*32.3, XXIVa.14
εὐγένεια	nobility	4.6–7
εὐεπίφορος	inclined, prone	19.8, IIa.11
εὐεργετέω	do a service	4.4–5, 82.3–4
εὐήμερος	cheerful	85.8–9
εὔθετος	conducive	Va.6
εὐθήνησις	richness	22.3
εὐκαταφρόνητος	contemptible	62.6
εὐλαβέομαι	be careful	XXIVb.7
εὐλαβῶς	cautiously	53.9, *T2.6.3–4
εὐλογία	reasonable argument	1.9, 57.10
εὐλόγιστον	reasonable	57.5
εὔλογος	reasonable	63.5, 69.2
εὐλόγως	reasonably	69.5, 69.10, 84.14
εὐνοέω	bear goodwill	52.8–9, Ib.2
εὔνοια	goodwill	25.6, 31.12, 36.3, 74.6–7,

		*79N.2, *80.11, *Va.5–6, Xb.9, XIb.9–10, XVIIb.3–4
εὐνόως	favorably	80.4
*εὑρίσκω**	discover	63.2
εὐτυχέω	fare well	19.7
εὐτύχημα	well-being	61.7
εὐτυχής	fortunate	XXIIb.14
εὐφορία	contentment	36.2
εὐφραίνω	rejoice	11.2
*εὐφρονέω**	be cheerful	66.16
εὐφροσύνη	good cheer	43.7
*εὐχαριστέω**	be thankful	74.12–13
εὐχαριστία	thankfulness	XIb.7–8
εὔχομαι	pray	72.4
ἐφαρμόζω	adapt	VIIb.3
ἐφεστηκώς	attentive	Vb.4–5
*ἐφίημι**	remit	77.10
ἐφικνέομαι	succeed	65.3
ἐφόδιον	supplies	36.3–4
ἔχθρα	enmity	T8.L.2
ζάω	live	45.9, 72.4, #77.3–4
*ζητέω**	seek, explore	35.1, 81.6, IIb.3, IIIa.3, XIVb.7
ζμίλιον	scalpel	XVIIa.7
ζωή	life	21.5
ἡγέομαι	consider	36.4, 40.5–6, 50.4, *84N.2, XXIIIb.11, XXIVa.2–3, XXIVb.4
ἡδέως	pleasurably, with pleasure, gladly	IIb.3, VIIIb.7, XIIb.9, *XXIb.13–14, XXIIIa.1, *XXIIIb.15
ἥδιον	more pleasantly	8.4–5
ἡδονή	liking, pleasure	XVIa.9–10, #T12.M.3
ἦθος	character	XXIVb.12
ἥκω	come	27.10, T4.I.3–4
*ἡλικιώτης**	peer	77.9
ἤπιος	gentle	85.10, VIIIb.12– 13
*ἡσυχία**	silence	77N.5–6
θαυμάζω	be amazed, revere	XIa.7–8, XXIVb.1–2
θελω	wish	*78.10, VIIIb.3–4, XXIVa.3
θεός	god	6.6–7
θεραπεία	treatment	39.10
θεράπευσις	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, XXIb.2

θέcιc	hypothesis	57.10
θεωρέω	observe	26.2, 51.2, 71.1–2, XXIVb.6–7
θηρευτής	hunter	28.2
θηριόομαι	be bestial	52.2–3
θλίβω	crush	XXIIa.4
θραcέωc	aggressively	Va.1
θραcύc	impulsive	XXIIa.9
*θρυλλός**	chatter	XIVa.1
*θυμόομαι**	be maddened, enraged	74.2, *IIa.5
θυμός	passion, spirit	10.10–11, *27.1
*θωπεία**	wheedling	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
ἴδιοc	(one's) own, suitable	14.7, 18.5, 37.2
ἰδίωμα	individual trait	22.2
ἰδιώτηc	individual character, layman	14.3, #31.11, XI.b.1–2
ἰδιωτικός	private	VIIIb.3
ἱλαρῶc	cheerfully	61.4
ἴcoc	equal	52.1, 77.4, XXIIb.10
*ἴcου, ἐξ**	equally	IVb.10
ἵcταμαι	maintain, halt	20.8–9, 69.3–4
ἱcτορία	knowledge	Vb.8–9, T14.end.2
ἰcχυρός	strong	7.2–3, 7.6, 10.9, XXIIb.5–6
καθάπτομαι	upbraid	51.8–9, *93N.3
καθαρεύω	be pure	16.3–4, 44.6–7
καθαρός	clean	Ib.7
κάθαρcιc	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
καθίcτημι	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, XXIIIb.13
*καθορθόω**	succeed	77N.8
καθυβρίζω	scorn	79.11–12
καινόc#	new	8.1
καιρός	opportunity, critical or right moment	22.5, 25.1, XVIIb.3
κακία	vice	57.3

κακίζω	blame	77N.4–5
*κακισμός**	blame	10.11
κακολογέω	chide	IXb.13
κακόν	evil	23.4, 91N.5
κακός	bad	43.4
κακόφιλος	bad friend	50.11
κακῶς	evilly, badly	23.2–3, 51.10, 72.5
καλέω	call	XXIb.5–6, XXIIIb.9–10
καλός	fine	28.5, 33.8, 44.11, XXIb.4
καλῶς	nicely, nobly, well	*28.1, 29.7, XVa.6
κανών	rule	T14.end.5
καταβάλλω	show contempt	Ib.11
καταβλητικός	contemptuous	37.7–8, 38.2
καταβλητός#	comtemptible	77N.3
καταγέλαστος	ridiculous	T12.end.3
καταγνοέω	ignore	33.4
κατάγνωσις	crime	XIXb.5
καταγωγή#	return	33.4
καταδεής	in need	XIVa.4
καταλαμβάνω	catch, grasp	57.2, 83.4, IXb.7
*καταλέγω**	repeat	83.1–2
*καταμανθάνω**	learn	T2.6.2–3
καταναρκάομαι	be bemused	XIIb.10
καταντάω	reach	XXIIb.7–8
καταξιόω	judge right, deem worthy	60.1, XXIVb.5–6
καταποδίζω	obstruct	30.8
κατάρα	malediction	21.10
κατάρχομαι	begin	29.1, 37.2
κατασκευαζόμενος	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
κατατυγχάνω	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	XIIIa.1, XXIIb.8, XXIVa.12
*καταφρονητέον**	must be despised	XIVa.11–12
καταχαρίζομαι	show favoritism	XIIIb.7
κατελπίζω	expect	57.7–8
κατεγχειρέω	treat fully	57.12
κατεπᾴδω	enchant	60.12
κατήγορος	accuser	51.3–4
*κελεύω**	order	47.4
*κενεός**	empty	IVa.9
*κενός**	empty	XIVa.1
κενόω	purge	63.9, 64.8
*κέντρον**	goad	17.10
κένωμα	purge	63.7

κεράννυμι	combine	68.3–4
κεφαλή	head	24.3
κηδεμονία	concern	42.11
κηδεμονικόν, τό	concern	XIIIb.11–12
κηδεμονικός	caring	26.6–7
*κινέω**	move, disturb	XVIIIa.3, XXIIIa.7
κλυστήρ	clyster	64.6–7
κνίζω	pique	XVIIIb.8
κνίσμα	irritation	32.9
κοινός	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
*κολακευτικός**	flattering	Ib.13
κολακεύω	flatter	T1.2.4
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
κωλύω	prevent	*34.10, 35.6, #91N.4
κωμῳδέω	ridicule	18.9–10
*κωμῳδογράφος**	comic poet	29.4
λαθραιοπραγέω	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, VIIIa.11, XVIIIb.6–7
λαμπρός	famous, illustrious	6.10, XXIIb.13
λανθάνω	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
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λυμαίνομαι	abuse	18.7–8
λύμη	offense	13.5
λυπέω	hurt	61.1, 82.7, XVa.1, XVa.8–9
λύω*	undo	91N.4
μαθητής	disciple	87.4
μαίνομαι*	be furious	XVIIIa.4
μαίcων	cook	XIIb.4
μακρότης	long stretch	58.11–12
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μεγάλως	very	14.6
μέγας	serious, great	58.13, *73.10, Ib.4, *IXa.1, XIa.4, XIIIb.1, XIVa.8, XXIVa.14
μέγεθος*	magnitude	77N.7–8, 77.8
μεθίσταμαι	desist	84.8
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μειόομαι	deteriorate, weaken	58.11, IVa.2–3
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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
μερίζω	mete out	20.5–6
μέρος*	share	XIXa.10–11
μέcος	mean	XIa.6
μεταβαίνω	move on	15.3, XIVb.10
μετάγω	transfer	9.6, 72.11
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μεταδίδωμι	share, give away	47.8, 50.11
μεταθεcία*	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
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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
μιμέομαι	portray, imitate	29.5, 69.4
μιμνήcκω*	remind	46.9
μιcέω	hate	46.5, 59.3, 87.7, Xb.6–7, XXb.5, XXIa.11, *XXIIb.16
μνημονεύω	remember	XIVa.5
μόνιμος*	fixed	19.2

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μοχθηρία	baseness	IIa.7–8
μοχθηρός	base	Ia.7
*μῦθος**	word	*T14.end.6
μύριοι	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
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νουθετέω	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, XXIb.6–7, XXIIa.6, T5
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ὁδηγός	guide	40.6–7
ὀδυνάομαι	be pained	61.5–6
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*οἰκειόω**	acknowledge as one's own	73.8–9
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*ὁμῆλιξ**	age-mate	88.1
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ὁμοιότης	similarity	60.4–5
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παραδίδωμι	give over, transmit	40.10–11, XIb.5–6
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*παραίνεσις**	advice	88.1–2
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παρακαλέω	exhort *or* invite, call, call upon	38.11, XVIb.13, XVIIa.6, XVIIa.14
παρακινδυνευτέον	it must be risked	10.5–6
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*παραλλήλου, ἐκ**	analogously	71.1
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περιαθρέω	scrutinize	80.7
περιαυτίζομαι*	show off	81.10
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πονηρός	base, evil	19.6, *23.11–12, XXIb.10, XXIIa.5
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*πρᾶος**	mild	74.2–3
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πρεσβύτης	old	29.6, VIIa.2–3, XXIVa.8
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*προβαίνω**	proceed, advance	70.3, 91N.4–5, XIIIa.5–6
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*προςδέχομαι**	accept	2.6, 31.8, *40.14, *XXIb.15, XXIIIa.2, App. after fr. 15
προςδοκάω	expect	69.2–3, 87.6
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*προςεπέρχομαι**	come on	73.10–11
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προςηκόντως	suitably	38.10–11, *73.2, *76.3
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προσφέρω	apply, bring forward	3.6, 54.3–4, *62.13, *72.10, *VIb.2, XVIIb.4–5, #T3.F.2
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προσχαρακτηρικῶς	in accord with one's character	8.3–4
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πρότερον	first, earlier	65.6, *66.2, 66.12, 84.10–11, XVIIb.9
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*σπανίως**	seldom, sparingly	16.8, 21.7
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establish	*καθίστημι*
evil	*πονηρόc*
evil (n.)	*κακόν*
evilly	*κακῶc*
exactly	*ἀκριβῶc*
examine	*διαλέγω, ἐξετάζω*
exceedingly	*ὑπερβαλλόντωc*
exhaustively	*ἀνελλιπῶc*
exhibit	*ἐπιδείκνυμι, παρέχω, προσφέρομαι, ὑποδείκνυμι*
exhort	*παρακαλέω, προτρέπομαι*
expect	*κατελπίζω, προcδοκάω*
expectation	*προcδοκία*
experience	*πάcχω*
explore	*ζητέω*
expose	*ἐλέγχω*
external	*ἔξωθεν*
eye	*ὄμμα*
failing	*ἐλάττωcιc, cφάλμα*
failure	*διάπτωcιc*
false modesty	*δυcωπία*
fame, indifferent to	*ἀφιλόδοξοc*
family	*οἰκείοι*
famous	*λαμπρόc*
fare well	*εὐτυχέω*
father	*πατήρ*
fatuity	*ἀβελτερία*
favorably	*εὐνόωc*
favoritism, show	*καταχαρίζομαι*
fear	*δέοc, φόβοc*
fear (v.)	*φοβέομαι*
fearless	*ἀδεήc*
feeling	*πάθοc*
feign	*ἀναπλάττω*
fellow-student	*cυγκαταcκευαζόμενοc, cυcχολάζων*
fine	*καλόc*
first	*πρότερον*
fitting	*πρόcφοροc*
fittingly	*δεόντωc*
fixed	*μόνιμοc*
flatter	*κολακεύω*
flattering	*κολακευτικόc*
flattery	*κολακεία*
flinch	*πηδάω*

flock	*ἀγέλη*
follow	*παρακολουθέω*
folly	*μανία*
fondness	*φίλησις*
food	*τροφή*
foolish	*ἀνόητος, ἄφρων, μωρός*
foolish, be	*ἀφρονέω*
foolishness	*ἀφροσύνη*
foreign	*ἀλλότριος*
foremost	*ἄκρος*
foresee	*προνοέομαι*
foresight	*πρόνοια*
forget	*διαλανθάνομαι, ἐπιλανθάνομαι*
form	*εἶδος*
forthrightly	*ἀνυποστόλως*
fortunate	*εὐτυχής*
frank, be	*παρρησιάζομαι*
frank criticism	*παρρησία*
frank speaker	*παρρησιάστης*
frankness	*παρρησία*
frankness, lover of	*φιλοπαρρησιάστης*
friend	*φίλος*
friend, bad	*κακόφιλος*
friend, of a	*φιλικός*
friend of the bad	*φιλόκακος*
friend to one's friend	*φιλόφιλος*
friendly	*φίλιος, φιλόφιλος*
friendship	*φιλία*
furious, be	*μαίνομαι*
gain	*προσλαμβάνω*
gather together	*ἐπαθροίζω*
generally	*κοινῶς*
genre	*γένος*
gentle	*ἤπιος*
gently	*πραέως*
give	*δίδωμι*
give away	*μεταδίδωμι*
give over	*παραδίδωμι*
give up	*ἀπαγορεύω, ἀπογινώσκω*
give way	*χωρέω*
gladly	*ἡδέως*
go	*φοιτάω*
go greatly beyond	*ὑπερβαίνω*
go (over)	*ἐπέρχομαι*
go through	*διαγίνομαι*
goad	*κέντρον*
god	*θεός*
good	*ἀγαθός*
goodwill	*εὔνοια*

goodwill, bear	*εὐνοέω*
graceful	*πολυχαρής*
graciously	*δεξιῶc, πρὸc χάριν*
grasp	*καταλαμβάνω*
gratitude	*χάριc*
great	*μέγαc*
Greek	*ἀχαιόc*
Greek, in	*ἑλληνικῶc*
grey	*πολιόc*
grey, turn	*πολιόω*
groundless	*ἀγένητοc*
grow accustomed	*cυνεθίζομαι*
guard	*φυλάττω*
guide	*ὁδηγόc*
habits	*ἔθοc*
halt	*ἵcταμαι*
handle	*ἐξεργάζομαι, χράομαι*
handling	*χειριcμόc*
happen	*παρεμπίπτω, cυμβαίνω, ὑποπίπτω*
happen by	*τυγχάνω*
harm	*βλάπτω*
harmless	*ἄλυποc*
harsh	*δριμύ, cκληρόc, τραχύc*
hate	*μιcέω, cτυγέω*
haughtily	*coβαρῶc*
head	*κεφαλή*
heal	*ἀκέομαι, ἰάομαι*
healable	*ἀκεcτικόc*
hear	*ἀκούω*
heart	*ψυχή*
heart, in the	*ἐγκάρδιοc*
heavens	*αἰθήρ*
heed, pay	*ὑπακούω*
height, be at its	*ἀκμάζω*
heighten	*ἐπιτείνω*
hellebore	*ἐλλέβοροc*
help	*βοηθέω*
help (oneself to)	*cυναντιλαμβάνομαι*
helper	*βοηθόc*
hide	*κρύπτω*
hinder	*ἀντικρούω*
honor	*τιμή*
honor (v.)	*τιμάω*
human being	*ἄνθρωποc*
humble	*ταπεινόc*
humbly	*ταπεινῶc*
hunter	*θηρευτήc*
hurt	*λυπέω, πονέω*
hypothesis	*θέcιc*

ignorance	ἄγνοια, ἀμαθία
ignorant, be	ἀγνόω
ignore	καταγνοέω
ill, be	νοσέω
ill will	δύσνοια
illustrious	λαμπρός
image	εἴδωλον, φαντασία
imitate	μιμέομαι
imitation	ἀπομίμησις
impersonal	ἀπρόσωπος
important	κύριος
impossible	ἀδύνατος
improper	ἀπρεπής
impulsive	θρασύς
in accord with one's character	προσχαρακτηρικῶς
in general	καθόλου
in short	συνελόντι (εἰπεῖν)
inappropriately	ἀνοικείως
inclined	εὐεπίφορος
incomparable	ἀσύμβλητος
incurable	ἀναλθής, ἀνήκεστος
indicate	ἐμφαίνω, ἐπισημαίνω
indifferent, be	ἀπαθέω
individual character	ἰδιώτης
individual trait	ἰδίωμα
induce	αἱρέω
infer	συλλογίζομαι, τεκμαίρομαι
infer from signs	σημειόομαι
inflame further	προσεκκάω
inflict	παρεμβάλλω
inform	φρενόω
ingratiating, be	χαριεντίζομαι
injury	βλάβη
inquire	πυνθάνομαι
inquire further	ἐπιζητέομαι
insinuate oneself	παρυποδύνω
insolence	ἀσέλγεια, ὕβρις
insolent	ὑβριστικός
instruct	κατασκευάζω
insubordination	ἀνυποταξία
insult	λοιδορία
insult (v.)	λοιδορέομαι, λοιδορέω
intellect	διάνοια
intelligent	συνετός
intelligently	συνετῶς
intemperate	ἄνετος
intense	ἀτενής, ἐπιτεταμένος
intensify	ἐπιτείνω
intentionally	ἐξεπίτηδες

interpretation of signs	*cημείωcιc*
interrogate	*ἀνακρίνω*
invisible	*ἀόρατοc*
invite	*παρακαλέω*
involved, be	*ἐνέχομαι*
irascible	*ἀκράχολοc, ὀργίλοc*
irk	*νύττω*
irony	*εἰρωνία*
irritable	*ἐρεθιστός*
irritate	*ἐρεθίζω*
irritated, be very	*διερεθίζομαι*
irritation	*ἐρεθιcμός, κνίcμα*
jab	*καταφορά*
jettison	*ἀπαντλέω*
jointly	*κοινῶc*
jokes, make	*διαπαίζω*
judge	*νοέω*
judge right	*καταξιόω*
just	*δίκαιοc*
just now	*πρώην*
keep up	*τηρέω, φυλάττω*
kind	*εἶδοc, γένοc*
kindness	*φιλοφροcύνη*
king	*βαcιλεύc*
kinsman	*προcήκων*
know	*γινώcκω, οἶδα, cύνοιδα*
know beforehand	*πρόοιδα*
knowledge	*ἱcτορία*
labor	*πονέω*
lad	*μειράκιον*
large	*ἀδρόc*
later	*ὕcτερον*
laugh at	*ἐπεγγελάω, διαγελάω*
laughter	*γέλωc*
lavish	*περιττόc*
layman	*ἰδιώτηc*
laziness	*ἀργία*
learn	*καταμανθάνω, πυνθάνομαι*
letter	*ἐπιcτολή*
liable, be	*ὀφλιcκάνω*
life	*βίοc, ζωή*
life, way of	*δίαιτα*
lift up	*ἐπαίρω*
lightly	*ῥᾳδίωc*
like	*παραπλήcιοc*
like (adv.)	*παραπλήcιον*
like (v.)	*φιλέω*
likely	*εἰκόc*
liking	*ἡδονή*

limit	*περιγράφω*
listen	*ἀκούω*
little by little	*κατὰ ὀλίγον*
live	*ζάω*
logically	*ἐπιλογιστικῶς*
long stretch	*μακρότης*
long-term	*πολυχρόνιος*
look to	*βλέπω, διαβλέπω*
look-out, be on the	*ἀντιδοκεύω*
loss	*στέρησις*
loss, be at a	*ἀπορέω*
love	*ἀγάπη, ἀγάπησις, στοργή, φιλότης*
love (v.)	*στέργω, φιλέω*
love, be in	*ἐράω*
lover of frankness	*φιλοπαρρησιάστης*
maddened, be	*θυμόομαι*
madness	*ἀπόνοια*
magnitude	*μέγεθος*
maintain	*ἵσταμαι*
make a mistake	*διαπίπτω*
make claims for	*παρέχομαι*
make use of	*χράομαι*
malediction	*κατάρα*
malign	*βλασφημέω*
man	*ἀνήρ*
manage	*οἰκονομέω*
mark, hit the	*κατατυγχάνω*
mark, miss the	*ἀποτυγχάνω*
mark, missing the	*ἀστόχως*
mean	*μέσος*
measure	*μέτρον*
measure out	*μετρέω*
medicine	*ἀκεῖον*
meet with	*τυγχάνω*
memorize	*διαλαμβάνω*
mention	*ὑπόμνησις*
merriment	*διάχυσις*
mete out	*μερίζω*
mild	*βληχρός, πρᾶος*
mildly	*ἐπιεικῶς*
minimal	*ἐλάχιστος*
mishap	*συμφορά*
mixed	*μεικτός*
mock	*σκώπτω*
mockery	*σκῶμμα*
moderate	*μέτριος*
moderately	*μετρίως*
moderation, in	*μετρίως*
moment (critical or right)	*καιρός*

move	*κινέω*
move on	*μεταβαίνω*
multitude	*πλῆθος*
music, make	*μουσιάζω*
must	*χρή*
naturally inclined, be	*φύω*
nature	*φύσις*
nearby	*πέλας*
necessarily	*ἀναγκαίως*
necessary, be	*δέον*
necessary, it is	*χρή*
necessity	*ἀνάγκη*
need	*χρεία*
need, be in	*προσδέομαι*
need, in	*καταδεής*
need (v.)	*δέομαι*
neglect	*ἀμελέω*
new	*καινός*
nicely	*καλῶς*
nobility	*εὐγένεια*
nobly	*καλῶς*
notice, escape	*λανθάνω*
obdurate	*δυσκίνητος*
obey	*πειθαρχέω*
observe	*ἐπιβλέπω, θεωρέω*
obstruct	*καταποδίζω*
obtain	*κομίζομαι, τυγχάνω*
obvious	*δῆλος, φανερός*
obvious that	*δηλονότι*
occasional	*σπάνιος*
occur	*συμπίπτω*
offense	*λύμη*
offensive, be	*δυσχεραίνομαι*
office	*ἔργον*
offshoot	*ἀπότομος*
old	*πρεσβύτης*
old age	*γῆρας*
old, grow	*γηράσκω*
old man	*γέρων*
one's own	*οἰκεῖος*
one's own, acknowledge as	*οἰκειόω*
only	*μόνος*
operation	*διαίρεσις*
opinion	*οἴησις*
opinion, have the	*δοξάζω*
opportunity	*καιρός*
oppose	*ἀντιτάττομαι*
opposed	*ἐναντίον*
opposite	*ἐναντίον*

order	*κελεύω*
orderliness	*κόσμος*
ought	*χρή*
outstanding	*ἔξοχος*
overlook	*παροράω*
own (one's)	*ἴδιος*
pained, be	*ὀδυνάομαι*
painful	*ὀδυνηρός*
painful, more	*ἀλγίων*
painfully	*περιλύπως*
pardon	*συγγνώμη*
parent	*γονεύς*
pass	*παρέρχομαι*
passion	*θυμός, πάθος*
passionate for, be	*ἐράω*
peer	*ἡλικιώτης*
people	*δῆμος*
perceive	*συνοράω*
perceive in common	*συναισθάνομαι*
perceive (in oneself)	*συναισθάνομαι*
perfect	*τέλειος*
perfect (v.)	*τελειόω*
perfection	*τελειότης, τέλος*
perform	*ἐπιτηδέω, πράττω*
persistence	*προσκαρτέρησις*
persistently	*προσκαρτερητικῶς*
person	*ἄνθρωπος, πρόσωπον*
person-tamer	*ἀνθρωποδάμνης*
persuade	*πείθω*
philosopher	*φιλόσοφος*
philosophy	*φιλοσοφία*
philosophy, practice	*φιλοσοφέω*
pique	*κνίζω*
pity	*ἐλέω*
place	*τόπος*
place (v.)	*τίθημι*
pleasantly, more	*ἥδιον*
please	*ἀρέσκω*
pleasing	*φίλος*
pleasurably	*ἡδέως*
pleasurably, most	*ὑπερηδέως*
pleasure	*ἡδονή*
pleasure, with	*ἡδέως*
pleasurelessly	*ἀηδῶς*
plentiful	*δαψιλής*
point of departure	*ἀρχή*
point out	*δείκνυμι, παραδείκνυμι*
polite	*ἀστεῖος*
politely	*ἀστείως*

politeness	*ἀπευφημισμός*
politician	*δημαγωγός*
portray	*μιμέομαι*
possessed	*κατάσχετος*
possible	*δυνατόν*
power	*δύναμις*
powerful, be	*δύναμαι*
practically	*ἐμπράκτως*
practice	*ἄγω*
practice an art	*διαφιλοτεχνέω*
praise	*αἴνεσις, ἔπαινος*
praise (v.)	*ἐπαινέω*
pray	*εὔχομαι*
precise, be	*ἀκρειβόω*
preconceive	*προλαμβάνω*
predominantly	*πλεοναζόντως*
preferable	*κρείττων*
preparation	*προκατασκευή*
present	*δίδωμι, ἐπέχω, παρέχω, προσφέρομαι*
pretend	*προσποιέομαι, ψεύδομαι*
pretense	*πλάσμα*
pretty much	*ἐπιεικῶς*
prevent	*κωλύω*
private	*ἰδιωτικός*
probe	*διακινέω*
proceed	*ἔρχομαι, προβαίνω*
procrastination	*ἀναβολή*
profit	*ὀνίναμαι*
prognostication	*προσημείωσις*
progress	*προκοπή*
prominent	*ὑπερέχων*
promptly	*προχείρως*
prone	*εὐεπίφορος*
properly	*κατὰ τρόπον*
propose for consideration	*ὑποτίθεμαι*
provision	*παρασκευή*
prudence	*φρόνησις*
publicly	*κοινῶς*
puff up	*ἐκχαυνόω*
puffed up	*ἀνατεταμένος*
purchase	*ὠνέομαι*
pure, be	*καθαρεύω*
purge	*κένωμα*
purge (v.)	*κενόω*
purification	*κάθαρσις*
purify	*ἁγνεύω*
put	*τίθεμαι, τίθημι*
put forward	*προβάλλω*
quality	*ποιότης*

quickly	*ταχέως*
reach	*καταντάω*
rear	*τρέφω*
rear the neck	*ἀπαυχενίζω*
reason	*λογισμός, λόγος*
reason (cause)	*αἰτία, αἴτιον*
reason (v.)	*λογίζομαι*
reason falsely	*παραλογίζομαι*
reasonable	*εὐλόγιστον, εὔλογος*
reasonable argument	*εὐλογία*
reasonably	*εὐλόγως*
rebuke	*ἐπίπληξις*
rebuke (v.)	*ἐπιπλήττω*
receive	*δέχομαι, λαμβάνω*
recognition	*ἐπίγνωσις*
recognize	*γινώσκω, ἐπιγινώσκω, σύνοιδα*
recourse	*ἀποστροφή*
recover	*ἀπαλλάττω*
reduce	*ἐλλατόω*
reform	*μεταποιέω*
refrain	*ἀπέχομαι*
rejoice	*εὐφραίνω, χαίρω*
rejoinder	*ἀπάντησις*
relationship	*ἀναλογία*
relax	*ἀνίημι*
relevant	*προσών*
relieve	*κουφίζω*
rely	*προσαναπαύομαι*
remember	*μέμνημαι, μνημονεύω*
remind	*μιμνῄσκω, ὑπομιμνῄσκω*
reminder	*ὑπόμνησις*
remiss, be	*ῥαθυμέω*
remit	*ἐφίημι*
renew	*ἀνανεόομαι*
repeat	*καταλέγω*
repel	*ἀλλοτριόω*
report	*ἀπαγγελλω, ἐμφανίζω, προσαναφέρω*
reproach,	*ἐπιτίμησις, ἐπιφορά*
reproach (v.)	*ἐπιτιμάω*
reprove	*ἐπικόπτω*
reputation	*δόξα*
reputation, be eager for	*φιλοδοξέω*
reputation, desire for	*δοξοκοπία*
reputation, fond of	*φιλόδοξος*
repute, ill	*ἀδοξία*
resemblance	*ἀναλογία*
resist	*ἀντέχω, ἀντιτείνω*
resolutely	*ἀτενῶς*
resource	*περιουσία*

respond (with)	ἀποδίδωμι
restore	ἀναπλάττω
restore fully	διανορθόω
restrain	ἐπέχω
result	περιγίνομαι
resume	ἀναλαμβάνω
return	καταγωγή
return (v.)	ἐπανέρχομαι
reveal	δηλόω, ἐκκαλύπτω, ἐμφαίνω
revelation	ἐπιφάνεια
revere	θαυμάζω
reverence	cεβαcμός
revile	ὀνειδίζω
rhythms, expert in	ῥυθμικός
richness	εὐθήνηcιc
ridicule	ἀνακάκχεcιc
ridicule (v.)	κωμῳδέω, προπηλακίζω
ridiculous	καταγέλαcτοc
right	ὀρθόc
rightly	ὀρθῶc
rigidly	παγίωc
rise	ἐξανίcταμαι
risked, it must be	παρακινδυνευτέον
ruin, come to	ἀπόλλυμαι
rule	κανών
rule (v.)	ἄρχω
run up	προcτροχάζω
said, must be	ῥητέον
sailing	πλοῦc
salvation	cωτηρία
save	cῴζω
savior	cωτήρ
say (future)	ἐρέω
saying	φωνή
scalpel	ζμίλιον
scholar	φιλόλογοc
scorn	καθυβρίζω, χλευάζω
scrutinize	περιαθρέω
second	δεύτεροc
secret, act in	λαθραιοπραγέω
security	ἀcφάλεια, cωτηρία
see	βλέπω, ὁράω
seek	ἐπιζητέω, ζητέω
seem	δοκέω
seem (the case)	φαίνομαι
seen, be	φαίνομαι
seize	ἐλλαμβάνω
seldom	cπανίωc
selectively	ἐλλιπῶc

senseless	ἀγνώμων
sententious	ἀποφθεγματίας
separation	ἀποσπασμός
serious	μέγας, σπουδαῖος
service, do a	εὐεργετέω
set	τίθημι
set forth	διατίθημι, ἐκτίθημι
setting right	ἀπόθεσις
shame	αἰδώς, αἰσχύνη
shameful	αἰσχρός
share	μέρος
share (v.)	μεταδίδωμι
sharp	πικρός
shout at	ἐπικραυγάζω
show	δείκνυμι, ἐκφαίνω, ἐπιδείκνυμι
show off	περιαυτίζομαι
shown, be	φαίνομαι
shrink from, one must	ἀποκνητέον
shun	ἀφίσταμαι
shy	αἰδήμων
shy away	ὑποσπάω
sick	ἀσθενής
sign	σημεῖον
signs, infer from	σημειόομαι
signs, interpretation of	σημείωσις
silence	ἡσυχία
silly	ἄνους
similarity	ὁμοιότης
simile	ὁμοίωσις
simply	ἁπλῶς
sincerely	ἀκεραίως
skilled	σοφός
skillfully	ἐντέχνως
skim	ἀπομάσσω
skin, get under one's	ὑποδύνω
slander	διαβολή
slander (v.)	διαβάλλω
slanderer	διάβολος
slave	οἰκέτης
slight	παραμελέω
slip	παράπτωσις
slip (v.)	πίπτω
slip up	διαπίπτω
sluggish	νωθρός
smack of	προσβάλλω
snappish	κυνώδης
sociability	περιφορά
sociable	κοινός, πότιμος
sociably	περιφερόμενος

solemnly, most	*cεμνότατα*
son	*υἱόc*
sophistical	*coφιcτικόc*
soul	*ψυχή*
sound	*ὑγιήc*
sparing, be	*ὑποφείδομαι*
sparingly	*cπανίωc*
speak	*λαλέω*
speak badly of	*δυcφημέω*
speak frankly	*ἐπιπαρρηciάζομαι, παρρηciάζομαι, παρρηciάζω*
speak out (future)	*ἐξερέω*
speech	*λόγοc*
spirit	*θυμόc*
spot	*χωρίον*
stage, bring on	*εἰcάγω*
stamp	*ἐκκόπτω*
state	*διατίθημι*
statement	*φάcιc*
status	*τάγμα*
stay	*μένω*
sting	*δηγμόc*
sting (v.)	*δάκνω*
stinging	*δηκτικόc*
stop	*παύομαι*
strained	*ἐπιτεταμένοc*
stress	*ἀνάταcιc*
strict	*ἀκριβήc*
strictly	*ἄκρωc*
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strip	*γυμνόω*
strong	*ἰcχυρόc*
strongly	*cφόδρα*
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student	*κατακκευαζόμενοc*
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subtle	*ποικίλοc*
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succeed	*ἐφικνέομαι, καθορθόω, τελεcφορέω*
success	*ἐπιτυχία*
sudden	*αἰφνίδιοc*
suffer	*ἀλγέω, πάcχω*
suffer undeservedly	*ἀναξιοπαθέω*
suffice	*ἀποχράω*
suitable	*ἴδιοc*
suitable, be	*προcήκω*
suitably	*προcηκόντωc*

suited, be	*εἰτήδειος*
superiority	*ὑπεροχή*
supplies	*ἐφόδιον*
suppose	*διαλαμβάνω*
surmount	*ὑπερβάλλω*
surpass	*ὑπερέχω*
suspect	*παρυπονοέω, ὑπονοέω, ὑποπτεύω*
swagger	*cοβαρότης*
sweetest	*γλυκύτατος*
swelling	*cυνοίδηcις*
sympathetically	*cυμπαθῶc*
sympathy	*cυμπαθία*
take	*λαμβάνω*
take into account	*ὑπολέγω*
take up	*ἀναιρέομαι, ὑπολαμβάνω*
talk	*λαλέω*
talk back	*ἀντιλέγω*
tame	*τιθασεύω*
tame human beings	*ἀνθρωποδαμνάω*
tame like a colt	*πωλοδαμνάω*
teach	*διδάcκω, καθηγέομαι, παιδεύω*
teacher	*καθηγητής, καθηγούμενος*
tear	*δάκρυον*
tell	*προcεπεῖπον*
ten thousand	*μύριοι*
tender	*ἁπαλός*
tentative, be very	*ὑπεροκνέομαι*
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terribly	*δεινῶc*
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think worthy	*ἀξιόω*
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toil	*πόνος*
tolerate	*ἀνέχομαι*
tone	*τόνος*
tongue	*γλῶccα*
topic	*τόπος*
totally	*καθόλου*
touch upon	*παρεφάπτομαι*
train a chorus	*χοροδιδαcκαλέω*
transfer	*μεταγωγή*
transfer (v.)	*μετάγω, μετατίθημι, μεταφέρω*
transmit	*παραδίδωμι*

treat	διαλαμβάνω
treat fully	κατεγχειρέω
treat (medically)	θεραπεύω
treat roughly	βιάζω
treatment	ἐπίστασις, θεραπεία, θεράπευσις
trip, make a	πορεύομαι
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