

PHILODEMUS
ON FRANK CRITICISM

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TEXTS AND TRANSLATIONS
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Introduction, Translation, and Notes

by

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

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Scholars Press
Atlanta, Georgia

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Published in paperback 2007

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Library of Congress Cataloging-in-Publication Data

Philodemus, ca. 110–ca. 40 B. C.

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

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

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

Includes bibliographical references (p.) and indexes.

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

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

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

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

B598. P43D413 1998

187—dc21

97-52602

CIP

11 10 09 08 07

5 4 3 2

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



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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 παρηγορίας*. No published translation of that work existed in English or any other modern language; the last edition of the text was by Alexander Olivieri, published in 1914. Yet Philodemus' essay was of vast importance to an understanding of the relationship between classical culture and early Christianity: it treats techniques of pedagogy and moral improvement within the philosophical community that were to be central concerns of Christian teachers, whether in a congregational or a monastic context. The need for a reliable translation, together with brief commentary and as good a text as possible (short of a new edition based on an autopsy of the papyrus, which for various reasons was not feasible), was apparent to everyone.

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

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

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

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

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

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

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

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

The translators

ABBREVIATIONS

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

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

INTRODUCTION

I. Philodemus' Life and Works

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

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

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 filodemeae* (Biblioteca della Parola del Passato 6; 2d ed.; Naples: Macchiaroli, 1983) 55–113.

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

II. The Idea of Frankness in its Cultural Context⁷

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

⁷ For full discussion, see Giuseppe Scarpata, *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 retainers, 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 *grands* and emerged as the antithesis of the personal integrity and frankness expected of loyal associates. The central issue in discussions of friendship became trustworthiness among friends, especially on the part of the subordinate partner in the relationship, who was often suspected of employing flattery in the hope of personal gain. Since flatterers could simulate frankness, techniques were devised to detect such imposters and reveal them as false friends and adulators.

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

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

Friendship," *J ECS* 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

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,

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' ἐπιτομῆν ἐξευργασμένων περὶ ἡθῶν καὶ βίων ἐκ τῶν Ζήνωνος [σχολῶν] ... ὃ ἐστὶ περὶ παρρησίας. Note the reference to ἐκ τῶν Ζήνωνος σχολῶν in PHerc. 1389 (cf. E. Kondo, "Per l'interpretazione del pensiero filodemeo sulla adulazione nel P. Herc. 1457," *CErc* 4 [1974] 45). *On Frank Criticism* is cited as the περὶ παρρησίας λόγος in *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. Philipsson ("Philodemos," *PW* 19.2 [1938] 2460, 2467–74) who maintained that frank speech was a virtue opposed to the vice of flattery. So Gigante, *Ricerche filodemeae*, 59–62.

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 Παρηγοσία is a type of ὀμιλία, 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, παρηγοσία 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

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., ὀμιλία, κοινολογία, συλλογίζεσθαι, and συζητήσεις. 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-

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

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,

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

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 inopportunistly reprov'd, 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 students³⁰ or fellow-students,³¹ neighbors,³² disciples,³³ laymen,³⁴ children,³⁵ companions³⁶ 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. XXIb.10–XXIVa.7),³⁹ women (cols. XXIb.12–

²⁸ Philodemus refers to the former as ἀπαλοί and the latter as ισχυροί. 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 ιδιώται. 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. XXIb, "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.

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

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 fourth 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 merri-ment, 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

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

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

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 Arrighetti²): ἄφοβον ὁ θεός, ἀν[ύ]ποπτον ὁ θάνατος καὶ τὰ γαθὸν μὲν εὔκτητον, τὸ δὲ δευδὸν 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 I* [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-

⁵⁰ See the Index Verborum, Greek-English, s.vv. ἀθεράπευτος (untreatable), ἀκείον (medicine), ἀκέομαι (heal), ἀκεστικός (healable), ἀκμάζω (be at its height), ἀναλήθης (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]), διαίρεισις (operation), ἐλλέβορος (hellebore), εὐτύχημα (well-being), ζυμίλιον (scalpel), θεραπεία (treatment), θεραπεύω (treat), θεραπείαισις (treatment), ἰάομαι (heal), ἰατρός (doctor), κενώω (purge), κένωμα (purge), κλυστήρ (clyster), κουφίζω (relieve; fr. 66.9), νοσέω (be ill), νόσημα (disease), νόσος (disease), συνοίδησις (swelling), σῶζω (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, "...[*treating* 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

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

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 *incurable*> ..."; 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 filodemea*, 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.

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

II. Sigla Used in the Translation

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

III. Sigla Used in the Text and Translation

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

ΦΙΛΟΔΗΜΟΥ ΠΕΡΙ ΠΑΡΡΗΣΙΑΣ

Fr. 1

ὑποπίπτον γὰρ
δὴ καὶ τό τινας μήτε συν-
αισθάνεσθαι τὰς ἀμαρτίας,
μήθ' ὃ συνφέρει διαγινώσκ-
5 κειν, ἀπ[ιστ]εῖν ποεῖ. * καθό-
λου τ' ἐπιπαρρησιάζεται
σοφὸς καὶ φιλόσοφος ἀνὴρ,
ὅτι μὲν στοχαζόμενος
εὐ[λογίαι]ς ἔδε[ιξ]ε παγίως
10 ο[ὐδέ]ν

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

Fr. 2

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

6 π[ροσδ]έχεσθαι Ph. π[άν]υ 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 own¹ 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 shown⁴ <[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

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 *ἐλογίαις* with pap. and G., against O.; cf. C. J. Vooijs and D. A. van Krevelen, *Lexicon Philodemum* (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.....] ἡ παρ[η]σία
 εἰδῶλον [ε]ῦ προσφέρων-
 ται. * καὶ [περὶ τ]οῦ μ[η]-
 δέποτ' ἀπογινώσ[κειν μηδ]ἔ
 5 πάντα διαλαμβά[νειν ἐν τ]ῷ
 π[ρο]σφέρειν τὴν παρρη[σί- 5
 α]ν εἰρήκαμέν που, καὶ πε-
 ρ[ὶ] τῆς ἀδοξίας τῆς παρὰ
 τοῖς πο[λ]λοῖς κα[ὶ] περὶ τοῦ
 10 τῶν οἰκείων ἀ[πο]σπασ-
 μοῦ 10

1 [ἐὰν.....] ἡ παρ[η]σίας Ph.

Fr. 4

καὶ τὴν [μὲν διά-
 πτωσιν ἐν μηδενὶ τιθέ-
 μεν[ο]ς, ἐν μεγάλ[ω]ω[ι] δὲ
 τὴν ἐ[πι]τυχίαν. * [οἱ] δ' εὐ-
 5 ἐργετ[ή]σαντες ἀπ[ὸ] σ[ε]βασ-
 μοῦ τὸ[ν] σοφὸν εὐγεν[ε]ί-
 ας δ[.]...[.]νεσ[.]... ὡς-
 τε πῶς ἀποστήσ[ονται] τῆς
 τούτων σῶτηρ[ί]ας....] μὴ
 10 καὶ Ἐπίκουρος σ[]

Fr. 5

ταῖς π[ε]παρρη-
 σιασμένας τῶν ἀνδ[ρ]ῶν
 φωναῖς ἐνθουσιάζον-
 τε[ς]. ἔξεστι δ' ἐκ τῶ[ν] εἰρη-
 5 μ[ε]ν[ω]ν ἀν[αι]ρε[ῖ]σθα <ι> καὶ τὸ
 πῶς ἔχει[ν] δεῖ πρὸς παρρη-
 σίαν τὸ[ν] σοφὸρ[ω]ς ἀντέ-
 χο[υ]τα παρρησίαι. *

Fr. 3: ...<[if]> they present [well]⁸ ... <or> an image of <[frankness]>.⁹ Both [about] never giving up [nor] treating¹⁰ 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 reverence¹² ... nobility ... so that how will [they] shun the security of these¹³ ... 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

⁸ Or perhaps "again" (ἀν).

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 ἀμαρτη[σαντι παρρη-
 ρισίας[ε]ται, τῶι δὲ καὶ [πικρ]ό-
 τητας ἀποδιδόντι. διὸ
 5 καὶ Ἐπίκουρος, Λε[οντ]έως
 διὰ Πυθοκλέα π[ί]ς[τιν] θε-
 ῶ[ν] οὐ παρέντο[ς,] Πυθοκλεῖ
 μὲν [ἐ]πιτιμᾶι μετρίως,
 πρὸς δὲ τὸν γράφει [τ]ῆν
 10 λαμπρᾶν καλουμένην
 ἐπισ[τολ]ήν, λαβῶ[ν] ἀρχήν
 ἀπὸ τοῦ] Πυθ[οκλ]...

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

Fr. 7

πρὸς δὲ τοὺς μάλ-
 λον τῶν ἀπαλῶν ἰσχυ-
 ροὺς καὶ τοὺς πλείον τι
 τ]ῆς ἐπιστάσεως δεομέ-
 5 νους ἐπιτίνει, πρὸς δὲ
 τοὺς ἰσχυροὺς καὶ μόλις,
 ἄν ἐγκραυγασθῶς[ι], με-
 ταθροσμένους καὶ τῶι
 ἐκκληρῶι χρήσεται τῆς
 10 πάρρησίας εἶδει. * καὶ γὰρ

Fr. 8

δι[ὸ] κοινὸν τὸ π[ρό]σωπ[ο]ν
 ᾧ προσπέπονθ[ε καὶ] τού-
 του παρεφάπ[τ]ε[ται] πρ[ο]σχα-
 ρακτηρικῶς· τ[ι]ν[ἐς γὰρ] ἡδι-
 5 ον καὶ ῥᾶ <ι> οὐ ἀγνο <ο> ὑντων
 θεραπεύονται [τ]ῶν καθη-
 γουμέν[ων ἐφ' ο]ἷς συνεν-
 πίπτουσιν εἰς ἃ ποιοῦσι[ν].
 ἔστιν δ' ὅτε φήσε[ι] λέγειν
 10 τ[ι]νὰς τῶν φίλων καὶ δι[α]-
 κελεύεται φυλ[

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

Fr. 6: ...he will be [frank] with [the one who has] erred and even with him who responds with [bitter]ness. Therefore, Epicurus too, when Le[ont]jeus 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 intensifies¹⁶ {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 sociable¹⁹ [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 speaking²² {about him?} and he encourages {him?} {[to guard?]}²³...

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 *προσχαρκτηρικῶς* 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 filodemeae*, 78: “si afferma sicuramente che i giovani sono curati con maggiore mitezza e facilità, quando i maestri ignorano gli errori e fanno parlare liberamente.” For the sense of *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' ἀμαρτημάτων ἐκεί-
νων τ[ά]δε καὶ τάδ[ε] καὶ ἄ-
πε[ρ] ὅ Ἐπίκουρος Λεοντίου
πυνθά[ν]εται προ[ου]ποσ-
5 τήσεται πρὸς Κολώτην.
ἐπεὶ καὶ μετάξει ποτ' ἐ-
φ' ἑαυτὸν ὁ σοφός θ' ἀμαρ-
τημ' ἄνετον ἐν τ[ῆ]ι νεότη-
τι γε[γ]ονέ[ν]αι

Fr. 10

τὰ πολλὰ μὲν
διαφι[λ]οτεχν[ῆ]σει τοιοῦτω[ι]
τρόπῳ[ι]. οὐ μ]ῆν ἀλλά πο-
τε καὶ ἀ[πλ]ῶς ποήσεται
5 τὴν παρ[ρη]σίαν, παρακιν-
δυνευτέ[ον] εἶναι νομίζων, < ἐὰν >
ἄλλως μὴ ὑπ[α]κούωσι[ν]. καὶ
μέντοι [γ]ε τοὺς [ὑπε]ρβαλλόν-
τως ἰσχυροὺς καὶ φύσει κ[αὶ]
10 δι' ἀπροκοπήν 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[ῆ]ι
ἐπ[ι]ζητησομένῃ [π]ερὶ αὐ-
τοὺς ἐπαγρυπνήσει. * [μ]ε-
5 τὰ δὲ ταῦτα καὶ τὰ πα[ρ]α-
κολουθοῦντα καὶ συνανα[α]-
φθησόμενα δύσκολα τοι-
ούτοις οὐ[δ]εν ἐκθήσει πά-
λιν [καὶ] πάλιν “κα]κῶς ποεῖς”
10 κα[ὶ].....] λέγων

9-10 suppl. Ph.

Fr. 9: ...[in general] such and such of [their (sc. the students') errors] and what Epicurus learns from Leontion he will {hypothetically} ascribe²⁴ to Colotes. Since the wise man will also sometimes transfer to himself an in-temperate error, {saying} that it occurred in his youth...

Fr. 10: ...in most instances he {the teacher} will practise the art²⁵ 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>...

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[ι οὔτω φανε-
 ρὸν ποιῆσει τοῦτο τῶι τυγ-
 χάν]οντι τῆς παρρησίας·
 ἄν δ]ὲ μὴ, τὸ πο[νεῖ]ν οὐδὲν
 5 ἀνύσει πλέον, ἔτι δ' ἀθυ-
 μώσει, καὶ μὴ <ν> διὰ π[α]ντὸς
 ἀοργήτως ποῆσεται τοῦ[σ
 λόγου[σ ὥστε] μὴ βιαζο-
 μένο[υσ ὑπ' αὐ]τοῦ πλ[ε]ον
 10 ἀδικεῖν.]

8-10 suppl. Ph.

Fr. 13

καθόλου] δ' ἐπὶ τούτ[ωι
 βλα<σ>φ[ημοῦντ]ὸς ἐκείνου μέμ-
 ψεται, [τοῦναν]τίον δ' ἐπὶ
 ταῖς ἐρεθιζούσαις τ]ὸν νουθε-
 5 τούμενον λύμασι καὶ
 φανερὸν κἀκείνωι π[ο-
 ῆσει τ[ο]ῦτο· κυνβαίνει
 γὰρ τὴν διάνοιαν ἀπο-
 στρέφουσθαι μέν, ὥσ οὐχ ὑ-
 10 γιά] λέγοντος [το]ῦ ἀντι[ι-
 λέγοντος

9-10 ὑ|[πο]λέγοντος Neap. edd.

Fr. 14

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

2 [ἐν ἧ O. [ιδεῖν 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 surely²⁷ 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 [maligms], 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 alienated²⁹ 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...

²⁷ O.'s *μη* is awkward with indicative *ποιήσεται*; 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 account.”

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. *δυσχερασιμός*.

Fr. 15

καὶ διὰ

τί πανααμένων ἐπὶ τοῦ]c
 ὕμν[ου]c μετ[α]βήσεται καὶ
 τοῦ[τοιc] δὲ πῶc αὐτοῦ
 5 τὴν ἀ[νακ]άκχεσιν ἐνηνο-
 χότ[αc] ἐπιδείξει; συνέλ[όν]-
 τι δ' εἰπεῖν οὕτω πάρρησί-
 αι <χρήσεται> σοφὸc ἀνὴρ πρὸc τοὺc φί-
 λουc ὡc Ἐπίκουροc καὶ Μη-
 10 τρόδω[ροc]

3 ὕμν[ου]c cf. O. in app. crit.

Fr. 16

μηδὲ

τότε δακνώμεθα μό-
 νον, ἀλλὰ μέχρι ἂν καθα-
 ρεύονταc ἐπιδείξωμεν
 5 αὐτο[ύc]. * πείθειν δὲ καὶ δι-
 ἄ τῶν [ἔργ]ων, ἀλλὰ μὴ μό-
 νον διὰ τοῦ λέ[γει]ν, ὅτι τὴν
 παρρησίαν επα[ν]ίωc ἐνη-
 νόχασι

Fr. 17

[μῆ

χρωμένου καὶ [παρασ]ει-
 τικῆ καθόλου πάντων.
 κἂν δι' ἄλλων [ἔτι μ]ἄλλο[ν
 5 ἢ παρρησία γένηται, μὴ νο-
 ε[ῖν τι]ν' οὕτω ἢ[ιρ]ῆσθαι 5
 χάριν δι[α]βολῆc [ἢ]μῶν,
 ἀλλὰ.....
 ...κἂν διὰ [τῆc] γεγону-
 10 ίαc π[αρρ]ησίαc κ[έντ]ρον τι

1 [μῆ suppl. Ph. 2-3 [παρασ]ει|τικῆ suppl. Ph.
 7 [ἢ]μῶν: ἄλλων Ph. 8-9 ἀλλὰ: ὑφ' ἡμῶν
 προσλαμβανόμε|νον suppl. Ph. 9-10 suppl. Ph.

Fr. 15: ...and why, when they³⁴ 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 stung³⁶ 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]>...

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 *αὐτοῦς*, “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 *παρᾶσειω*, “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]ῆν
 ἄλλοτριούσαν ἔ[κ]π[τ]υε
 ἀταράχως. * ἐὰν δὲ μηδ' ἀ-
 γαπῶσι, πάσης τετευχότες
 5 τροφ[ῆ]ς ἰδί[α]ς καὶ βοηθείας,
 ἕως δυνατὸν ἦν, ἀλλ[ᾶ] καὶ
 βλασφημεῖν καὶ λυμάνε-
 σθαι τὸν σ[ο]φὸν [τὸν] ὑφ' αὐ-
 τοῖς π[ε]ρῶνται [καὶ κ]ωμω<ι>-
 10 δοῦντ[ε]ς σκώπτειν

Fr. 19 τοῦτ' ἐστίν, λέγεσθαι]
 πα[ρ'] ἡμῶν δεῖ, μ[ο]νίμου
 καὶ ἀκινήτου καὶ τ[ῆ]ν
 φύσ[ι]ν ὡςπερ κυνιδ[ί]ου
 5 τοῖς εἴκουσιν ἀγνώ[μο]νος·
 εἰ μὴ καὶ πονηροῦ π[ο]τε φαν-
 τασίαν, ἐ[ἄ]ν εὐτυχῆ[ι], δεῖ-
 ξοντος, * ἔτι δ' εὐεπί[φο]ρ[ο]ν
 αὐτὸν παρὰ σ[χ]ήσοντος
 10 ἄλλοις τὸ τὸν πολεμοῦν-
 τα μ[ὲ]ν ἀμύ[ν]εσθαι, * καὶ

4 κυνιδ[ί]ου Konstan κυνίδ[ιον] O. κυνιδ[ί]ου G. 107

Fr. 20 φωναῖ[ς] μετρίαις
 θεραπ[ε]ύων, διὰ δὲ τῆ[ν] προ-
 θυμία[ν] αὐτῶν καὶ τῆν, [εἰ γ' ἐ-
 δυνήθησαν, ὠφελίαν ἡ-
 5 μῶν, ἔτι δὲ τῆ[ν] μεριζο-
 μένην συνγ[ν]ώ[μ]ην ἐν οἷς
 διέπεσον, ὡς ἔν τε τοῖς
 πρὸς Δημόκριτον ἵστα-
 ται διὰ τέλους ὁ Ἐπίκουρος
 10 κ[αὶ] πρὸς] Ἡρακλείδην ἐν

2 θεραπ[ε]ύων vel νοθητ[ε]ύων 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 dog⁴² 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]ing⁴³ 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] Heraclides⁴⁴ in...

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 filodemeae*, 74; "Philosophia medicans," 59).

⁴² Gigante, *Ricerche filodemeae*, 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 Hellenistische Philosophie* (ed. Hellmut Flashar; Basel: Schwabe, 1994) 86. Heraclides of Pontus proposed a theory of elementary particles which differed from the atomism of Democritus and Epicurus.

Fr. 21

ἔνεκα τῆς [εἰς
 τοῦναντίον μεταγ[ωγῆς,
 ὡς τοῦτ' αὐτὸ μόνον [ἀπ-
 εργαζομένου. τὸ δὲ πῶς
 5 ἐκεῖνος ἔξ[ει] ζῶης, οὐδὲν
 πονε[ί,] κάφ[ρο]νοῦντος
 τῆιδε [τῆι] ὀδηγί[αι] σπανίως
 τε πάνυ χρ[ῆτ]αι· καὶ πά-
 ρης ἀποστρ[ο]φῆς περιγε-
 10 γραμμένης καὶ κατάρρα < c κα > ἰ
 λουδορίας ἀπάς[ης] καὶ δι'
 ἀπο[ν]οίαις

6-7 κάφ[ρο]νοῦντος | τῆιδε [τῆι] ὀδηγί[αι] suppl. Ph.

Fr. 22

με[ταθ]ῆς[ει το]κού-
 τους, [τῆς] τῶν ιδιωμάτων
 αὐτ[ῶν] ε]ὐθηνήσεως οἰκο-
 νομουμένης πρὸς ταῖς
 5 ἄλλαις, ἅς ὅ τε καιρὸς [κ]αὶ τὰ
 πα[ρα]π[λή]σια δίδωσιν α[ὐ]τοῖς, τι-
 μαῖς. ἀγάγοι δ' ἂν ἴσως πο-
 τ[ῆ] ὀ σο[φ]ός, ἂν ἦ[ι] σπανιωτά-
 τη], πα[ρο]ησίαν

5 τὰ < ἕτερα > O., omit. Ph.

Fr. 23

[σφάλματα προφέρων με-
 τ]ὰ γέλωτος ἢ τῆς κάκ[ι-
 ο]ν περιπατούσης σο[βαρό-
 τ]ητος καὶ κακὰ [ἄ]λλα, τοῦς
 5 νουθετουμένο[υς] κα[ὶ] θερ[α]-
 πεύει καὶ τὰς.....

καὶ
 10 πρὸς ὃν ἔτ[υ]χε γινώ[σκων] 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 richness⁴⁶ 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]...

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

⁴⁶ [ε]ὐθύνησις, 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 τῶ[ν] πονη-
ρῶν οὐ στοχάζεται.

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

Fr. 24

καὶ ποτε μετ]ὰ τῶν ἄλλων
.....]ος ὀμιλήσας, ἀπέφε-
ρε πολι]ὰν τὴν κεφαλὴν, φή-
σας ὡς] “οὐδ’ ἂν αὐτὸς εἶπεν
5 πρὸς] ἄλλον”
.....
..... Ἀλεξάνδρου
π]υρθιανόμενοι πότε-
10 ρο]ν ἑλληνικῶς αὐτὸν ἢ
βαρ]βαρικῶς προσαγορευ-
τέον, κα[ῖ] μυρί[ο]ις ἄλλοις

Fr. 25

οὐδ’ εἰς καιρὸν ἐνχροní-
ζειν ἐπιζη[τ]οῦμεν οὐδὲ
κατ’ ἄλλον τρόπον, καὶ τοῦ
πῶς διὰ παρρησίας ἐπιτε-
5 νοῦμεν τὴν πρὸς αὐτοὺς
εὐνοίαν τῶν κατ[α]σκε]υα-
ζομ[ε]νων παρ’ αὐτὸ τὸ πε-
παρρησιάσθαι. * [χα]λεπὸν
μὲν εἶναι το[ῦτο] διε[σά]-
10 φ[η]σεν εἰ γε[.]αιτο

10 γε[ρ]αίτε[ρον] suppl. Ph.

Fr. 26

ὡσπερ[ε]ῖ
θεωρῶν παιδεύοντα, τοὺς
ἐν τῷ κόσμῳ πάντας στυ-
γῆσει. τιθῶμεν δὲ πρὸ ὁμ-
5 μάτων καὶ τὴν διαφο-
ρὰν ἣν ἔχει κηδεμονι-
κῆ νουθέτης [ἀρ] ἀρεσ-
κούσης] μὲν, ἐπει[κ]ῶς 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 ourselves⁴⁹ of those who are being instructed by⁵⁰ the very fact of speaking frankly. He⁵¹ 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

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

12 [τὴν νοθέτησιν ἠδέως ἀναδέ|χονται] suppl. O.

Fr. 27

[τὸν θυμὸν
 ἐν [τῇ παρ]ρησί[αι μὲν οὐκ
 ἀπεσ[τρα]μμένον ἐμφαί-
 νουσι]ν. πολλάκις δὲ τι-
 5 μ[ῶσι] σε καὶ οὐ [τ]ῆν ἐ[π]ί σοι
 διαλέ[γους]ιν τ[ε]θάρρηκό-
 τως ἐπιφών[η]σιν. “εἴτ’ οἴ-
 μαι κατὰ λόγον”. * ὡς παρὰ
 τοιούτων, ὁπόταν ἀκού-
 10 σ]ωσιν, [ῆ]κουσιν ἄτεροι καὶ
 διατι[θ]έντ[εσ π]ως πρὸς
 τ]ιοι[ύτους

4-5 τι|μ[ῶσι] σε Ph. τὸ | μ[...]σε O. 11-

12 διατι[θ]έντ[εσ π]ως πρὸς | τ]ιοι[ύτους] Ph.

Fr. 28

[κα-
 λ]ῶς ὁ Φιλο[ν]ε[ίδ]ου θηρευτήσ·
 κἄν π[ε]ριδεικνύμεν
 ἐπιλογιστικῶς, ὅτι πολ-
 5 λῶν καὶ καλῶν ἐκ φιλίας
 περιγυνομένων οὐδέν
 ἐστι τηλικούτων ὡς τὸ ἔ-
 χει <ν>, ὧι τὰ[γ]κάρδ[ι]ά τις ἐ-
 ρεῖ καὶ λ[έγ]οντος ἀκούσε-
 10 ται. σφόδ[ρ]α γὰρ ἡ φύσις ὀρέ-
 γεται πρ[ό]ς τινὰς ἐκκαλύ-
 πτειν ἃ [ν]οεῖ. λοιπὸν δὲ 10

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

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

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

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: 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 reason⁵⁹ [some] [who have been through it] cannot possibly endure [to listen] to [a teacher?]⁶⁰ with goodwill.

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 $\pi\hat{\alpha}\varsigma$, "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 διαγελῶμενοι , 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 ιδιώτου , "a layman"; in this case, the reference is to students who adopt a philosopher's dress and therefore refuse to listen to what a non-philosopher may say to them.

πως [καθηγη]του ἀκ[ούειν
κατ' εὔνοιαν τολ[μῶειν.

5 μὲν οὐ[κ] Ph. 9–10 διαγε[λῶ|μ]ε[νοι] G.
98 11 ...ΙΩΤΟΤ disegni

Fr. 32

τινὲς δὲ λ]αβόντες
τὴν ἀρχὴν πάνυ] πόρρωθεν,
ἔδο[ξαν ἐλθεῖν ἐπὶ τήν, εἴ
ποτε γένοιτο, [ν]ουθέτησιν,
5 ὡς ἄλλοι [αἰ]φνίδιοι, καὶ π[α-
ρὰ] πρὸς[δοκία]ν π[άν]τα ἰά[σ]-
θαι δ]εδ[οκήκ]ασι. τὸ δ' ἀπ[α-
σι δε]δοκ[ημέ]νον, ὡς ὠφε-
λήσ]ετα[ι τὸ] κνίσμα δ' ἔ[στι]-
10 ν ὅ τε θ[εραπε]ύεται καὶ κα-
θίστησι [τῆ]ν προκατ[α-
σκευὴν δραστηκῆν.]

9–12 suppl. Ph.

Fr. 33

καὶ μηδὲ τὴν ἐ-
λ]αχί[σ]την ε[ι]πεῖν αὐτοῦ
παρὰ [τ]οῦτο [π]ρο[σ]κοπήν
καὶ καταγν[ο]εῖν, μηδὲ
5 καθ' ἕκ[αστον] τῶν [ψ]εγό[ν]-
των [δι]καίων· ἀλλ' ἔφη, κ[ό]σ-
μον ἐπ' ἄλ[λω]ν καὶ σὺν αὐ-
τῶ]ι [δὲ τ]ὸ καλὸν ἔξει[σ]

2 ε[ἴ]ρη]εῖν Ph. 4 καταγω[γ]ῆ]ν Ph. 5–6 [ψ]εγό[ν]-
των Ph. 8 ἔξει[σ] disegni, cf. etiam Ph.

Fr. 34

τὸ δὲ
ἄλ]λοισ ἐπ[ι]σ[τά]τεσθαι
δεσ]ποτικ[ῶς] καὶ ἔξουσι
σφοδρ[ῶς] δ' [ἔ]χουσιν ἀφό-
5 ρη]τον. ἴσως <δὲ> τότε σῶ<ι> ζουσι
πάνυ χ]αλεπόν, εἰ μὴ καὶ
τὸ δ]εῖσθαι πρὸς 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 much⁶²—and to ignore⁶³ {it}, nor {mention} each of those who <[blame]> {him} justly. But, he⁶⁴ 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]...

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

⁶² For *παρὰ τοῦτο* in this sense, cf. LSJ s.v. *παρὰ* 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
10 κωλύουσιν]

1-3 τὸ δὲ | ἄλ]λοισ ὑπ[οτάτ]τεσθαι | δεσ]ποτικ[ῶς]
suppl. Ph. 6 πάνυ χ]αλεπόν Ph. οὔτι χ]αλεπόν O.
10 κωλύουσιν Ph. κωλύουσιν O.

Fr. 35

μ[άλιστα δὲ ζητή]σομεν
νο[υ]θετεῖν, εἰ καὶ μὴ τῷ
σοφῶι καὶ τῷ φ[ιλ]οσόφωι
παράπλήσιον· * εἴτα πα-
5 ραμεληθέντο[ς] τινὸς τῶν
τοιούτων οὐ κωλύομεν
ἐπιμέμφεσθαι, [τ]ὸ δὲ διὰ
τὴν ποτε παράπτωσιν ἄ-
πλῶς διαβεβλήσθαι πρὸς
10 τὸ σύνολον ο[ὐ]κ [ὀ]ρθῶς
ἠγούμεθα. * [πᾶ]σι δ' ἡμῖν
μηδὲ τὸ

Fr. 36

καὶ τὸ δ[ι] ἄλ]λήλων σῶ<ι> -
ζεσθαι πρὸς εὐφορ<ί>αν καὶ
μεγάλην εὐνοίαν ἐφόδι-
ον ἠγούμενους, * ἐπεὶ καὶ
5 τὸ νεωτέροις κατὰ τὴν
δ[ι]άθεσιν πειθαρχησαί
π[οτε, ἔτι δὲ] τὴν νουθέτη-
σιν ἐνε[γ]κε<ί>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]ῖς πλείστοις
ὀρώμεν] τῶν φιλολόγων,
5 μ]ηδὲ σοβ[αρώ]ς καὶ [δι]ατε-
ταμένως παρρησιάζε]σθαι,
μηδ' ὑβριστικὰ καὶ κα-
ταβλ[ητικὰ τινὰ μ]ηδὲ δια-

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

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

Fr. 37: ...nor to begin with one's own injury, < as [we see] >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 things⁶⁸ or even anything...

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.

κυρτικά [λέγειν] ἤ τι καὶ

3 ὦ[ε]περ Ph. ὦ[ι]περ O. 4 ὀρῶμεν] τῶν φιλολόγων
Ph. γίνεται] τῶν φιλολόγων <σφάλλασθαι> O.

Fr. 38

μηδέπο[τέ
τι κ[α]τ[αβ]λητικὸν ὄλω[ε]
μηδ' ἐ[πιτ]εταμένω κ[α]-
θόλου τόνωι, *μηδ' ὀργι-
5 ζομένους ὑπομνή<ι>σ-
κοντ[ά]ε τε, διότι καὶ αὐτο<ι>
π]ολλάκις ἐπιτιμώμε-
νοι φέ]ρουσι, καὶ ὑ[π' α]ὐτῶν
τοιο]ύτων οἴσουσιν νο[υ-
10 θετούμ]ενοι. *προσηκόν-
τως δὲ] παρακαλοῦντα[ε]

5-6 ΤΠΟΜΙΜΝΗC|ΚΟΝΤ. C TE pap.
ὑπομνή<ι>ε|κοντ[ά]ε τε Ph. ὑπομνή<ι>ε|κειν
ποτέ O. 6 αὐτο<ι> Ph. 8 φέ]ρουσι Ph. οἴ]σουσι O.

Fr. 39

μεμνήσθαι δὲ τοῦ ἄ-]
πρεπὲς εἶναι μὴ τοῖς] κα-
θη]γουμένοις [τὰ ἑαυτῶν
ο[ἴ]ον ἐπι<ρ>ρίπτειν καὶ μό-
5 νοις ἐκείνοις ἐπέ[χει]ν,
ὡς οὐδ' ἐπὶ τῆς παρασκευ-
ῆς τῶν ἀγαθῶν, καὶ τοῦ
τελέως αἰσχροὺς εἶναι,
τῆς μὲν τοῦ σώματος
10 θεραπ[ε]ίας ἑαυτοῖς τι συν-
αντιλαμβάνεσθαι κα[ὶ]
μὴ τῶν ἰατρῶν ἐν ἄ-
πασιν <ἔχοντας> χρεῖαν, ἐπὶ δὲ τῆς
ψυ[χ]ῆς μὴ πειράσθαι
15 [τῆς τοῦ σοφοῦ νοουθητέως

4 ο[ἴ]ον Ph. ὄ[λ]ον O. 13 <ἔχοντας> 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]...

⁶⁹ O. reads "will endure."

Fr. 40

[χρη]

γὰρ αὐτῶι δεικνύειν ἀν-
 υ]ποστόλωσ τὰς διαμαρ-
 τί]α^ς καὶ κοινῶς εἰπ[εῖ]ν
 5 ἐ]λαττώσεις. * εἰ γὰρ [ή]γη-
 ς]άμενος ἕνα τοῦτ[ο]ν [ό-
 δηγὸν ὀρθοῦ καὶ λ[ό]γου
 κα[ὶ] < ἔργου >, [ὄ]ν φ[η]σι σωτήρ[α] μὴ-
 νο[ν, κ]αὶ ἐπιφωνή[ς]α^ς τὸ “τού-
 10 του [γ’ ἐ]σπομένοιο,” παρέδω-
 κεν [έαν]τὸν θεραπεύ[ε]ιν,
 πῶς οὐχὶ μέλλει ταῦτ’, ἐν
 οἷ]ς δέϊται θεραπεύσε-
 ως, δε]ικνύειν αὐτῶι κα[ὶ] νοουθήσειν
 15 προσδέχεσθαι;]

Fr. 41

ἀλ-

λ’ ἀναγκάίως τό τε λαθραι-
 οπραγεῖν ἀ[φ]ιλώτατον
 δῆπουθεν· ὁ δὲ μὴ προσ-
 5 α[ν]αφέρων φανερός ἐς-
 τιν περιτέλλων καὶ ταῦ-
 τὰ τῶν φίλων τὸ[ν ἐ]ξο-
 χώτατ[ον]· καὶ π[λ]εῖον ο[ὐ]-
 δὲν ἔσται κρύπτοντος·
 10 οὐ γὰρ ἔν ἔλαθεν. * ὄν[τω]ς

Fr. 42

τιθένα[ι πρὸ ὀμμάτων τὰ
 τῶν “εἰ μὴ φιλ[ά]ρ]γυρον ἢ
 ἐρῶντα [ποεῖ]ς παρακα-
 5 θαρεῦσα[ι]” λόγον ἐξελεγε-
 χόντων· ἔ[τι δὲ] τᾶλλα πά-
 ρακολουθοῦντα· καὶ τῶν
 συνήθων δὲ [π]ολλοὶ μη-
 νύσουσιν ἐθελονταί πωσ,
 οὐδ’ ἀνακρίνοντος τοῦ
 10 καθηγουμένο[υ δ]ιὰ τὴν
 κηδεμ[ονία]ν καὶ καθό-

Fr. 40: ...for it is necessary to show him his errors forthrightly and speak of his failings publicly. For if he has considered this man to be the one guide of right speech and [action], whom he calls the only savior, and {to whom}, citing the phrase, “with him accompanying {me},”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} eyes⁷² 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>...

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]ν τέλ[ειαν] αἴρ[ε]ιν ὡς

1-6a suppl. Ph. 12 τέλ[ειαν] αἴρ[ε]ιν ὡς Ph.

Fr. 43

[τῶν γὰρ
ἀγαθῶν ἔνεκα μεταποι-
ήσομεν [τὸν] ὀμιλί]α<ι> γε-
νησόμενον] φίλ[ων] τρόπον·
5 εἰ δὲ [ἀγαθῶν, πῶς οὐχὶ καὶ
τῶν κακῶν; ὡς γὰρ ἔνε-
κεν εὐφροσύνη]c] ἐκείνων, 5
οὕτω καὶ τούτων προσήκει
συνπαθίαις χάριν, δι' ἣν βο-
ηθούμεθα. * καὶ γὰρ εἰ μὲν
10 ἔσ[τι παρ]ρησι]άσαντα μελ-
ναι ἐπὶ τῶν αὐτῶν, εἰ μη-
θὲν ἔξε]ιc], σώσ]ειc] ἀνδ]ρα
φίλον·]

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

Fr. 44

προσεκκάουσι]ν,
ὅταν ἐνέχωνται τοῖς α[ὐ-
τοῖς, κά]ι] μὴ φιλοῦσι μη-
δ' εἰδοῦσι διορθοῦν μηδὲ
5 πείσουσι τοὺς πολὺ κρείτ-
τους, ἀντὶ τοῦ καθαρεύον-
τι καὶ στέργοντι καὶ κρείτ-
τονι καὶ γινώσκοντι θε-
ραπεύ]ειν. ἂν τε μετὰ δ[ε-
10 ξ]ι]ῶν, [χ]ωρὶς τοῦ τὰπίχει-
ρα κάλλιστα κομίζεσθαι,

Fr. 45

[με-
τὰ πολλῆς πεπ[ο]ιθήσεως
ἄλλοις νοουθετήσομεν
καὶ νῦν καὶ διαπρέψαν-
5 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

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 $\pi\alpha\rho|\rho\eta\sigma$... at the end of the line.

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

Fr. 46

εἰ τὰ ὑπ]ο-
 πτενόμενα π[ε]ρὶ το[ῦ] c]ο-
 φοῦ, καὶ κοινῶς τ[ο]ῦ κ[α]-
 θηγουμένου, καθάρσε-
 5 ως δέεται. πῶς γὰρ μισεῖν
 τὸν ἀμαρτάνοντα μὴ
 ἀπογνώ[σ]ιμα μέλλει, γι-
 νώσκω[ν] αὐτόν οὐκ ὄν-
 τα τέλε[ι]ον καὶ μιμνή<ι> [σκων,
 10 ὅτι πάντες ἀμαρτάνειν εἰώ-
 θασιν;]

Fr. 47

καὶ
 διαπ[ρά]ξομεν οὐδὲν ταῖ]ς
 παρ[ρη]σίαις, εἴ γ' ὡς βασι]λεῖς
 ἐκελεύο[μεν] εἰ[πεῖν] ἐξ ἀρ]χῆς,
 5 ἀλλὰ δέος, μ[ὴ] βλάπτωμε]ν
 τοιαῦτα λ[αλοῦ]ντες] ἡμᾶς.
 διὸ συνφέρ[ο]ν [τ]ὰ δισταζό-
 μένα μεταδιδόνα[ι] τὰ
 τοίνυν [πρ]ὸς [παρρη]σίαν
 10 οὕ]τως διατίθεν[τες] τ]ά τε 5

1-5 suppl. Ph. 6 λ[αλοῦ]ντες] Ph. λα[λεῖ] πρὸς] O.

Fr. 48

πα[ρρη]σιάζεσθαι δ' ἡ <ι> [ρῆ]με-
 θ' ἀ[παθ]ῶς], οὔτ[ε] διὰ] φι-
 λήσεως τοῦ λαλεῖν ὑπὲρ
 τοῦ πάθου[ς], ὥσπερ ἔ[ν]ιοι π[οι]-
 5 οῦσι τῶ[ν] ἐρ]ώτων, ὅτ[αν] κα-
 ταλέγε[ιν] τ[ῆ]ν μοῖράν τι-
 νος ὁμοίον [τ'] εἰπεῖν ὑποσπᾶ-
 σωσι συνδειπνοῦντες. 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...

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

δὲ τὰ ξιό[λ]ογα κατ[ἄ τῆ]c δια-
 10 θέρεωc· ἐὰν δ' ἐξετάζη <ι> καὶ

Fr. 49

ἐπαι]νεῖc-
 θαι τὸν Ἡρακλείδην, ὅτι τὰc
 ἐκ τῶ[ν] ἐνφάν[η]cομένων
 μέμψειc ἤττο[υ]c τιθέμε-
 5 νος τῆ[ς] ὠφελία[ς] αὐτῶν,
 ἐμήνυνεν Ἐπικούρωι τὰc
 ἀμαρτίας· καὶ Πολύαινος
 δὲ τοιοῦτος ἦν, ὅc γε καὶ Ἄ-
 πολλωνί]δου ῥα <ι> θυμοῦν-
 10 τ]ο[ς], ἐφοίτ]α πρὸc Ἐπ[ί]κουρον.

Fr. 50

ἀλλ[λὰ
 καὶ τὴν δυσωπίαν ἡμᾶc πε-
 ριστήναι· * διά[β]ολόν τε
 γὰρ ο[ὐ]χ ἠγήσετ[α]ι τὸν ἐπι-
 5 θυμοῦντα τὸν φίλον τυ-
 χεῖν διορθώσεωc, ὅταν
 μὴ τοιοῦτος ἦ <ι> τις, ἀλλὰ
 φιλόφιλον· τὴν γὰρ διαφο-
 ρὰν ἀκριβῶc ἐπίcταται
 10 τὴν ἐν τούτοιc, ἐὰν δὲ μὴ
 μεταδιδῶ <ι> κ[ακό]φιλον
 καὶ φιλόκακον [κ]α[λῖ] τοῦ τε

Fr. 51

ἀκ[ού]σει μᾶλλον, [ἄ-
 μα καὶ θεωρῶν ἡμᾶc κα[λῖ
 ἐαυτῶν γινομένους κα-
 τηγόρους, ὅταν [τ]μ διαμα[ρ-
 5 τάνῳμεν. * τὸ δὲ τοῦc
 πλείοναc ὑποφείδεσθαι
 ποιοῦν, μὴ καὶ αὐτοὶ δια-
 βληθῶcιν, οὔc χρῆ καθά-
 πτεσθαι τοῦ φρονοῦντ[ο]c
 10 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. Polyænus 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 away⁸⁰ 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...

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

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

Fr. 52

μ[ἀ]λλον, ἀλλὰ [μὴ τὴν ἴσην
 μετροῦντες, ἵνα θ[η]ριωθ[ῶ]-
 μεν πρὸς αὐτοὺς (οὐ γὰρ
 5 π[ε]ρὶ φ[ι]λίους οὐδὲ περὶ ν[ε]-
 ωτέρους γίνεται ταῦ-
 τὰ), * μηδὲ τοῖς καθηγη-
 ταῖς προστροχάζοντες,
 ἵνα δ[ο]κῶμεν αὐτοῖς εὐ-
 νοεῖ[ν], ἃ τις εἴρηκεν κα-
 10 τ' αὐτῶν ἢ πε[πο]ίηκεν ἀπα[γ]-
 γέλλοντες, καὶ ταῦτα κα-
 τὰ ε[ν]ήθων, μηδὲ κατ[α]

Fr. 53

εἰ

ἄρα κατὰ τ[ρό]π[ον] συλλογι-
 ζόμεθα. * εἰ καὶ πρὸς τοὺς
 5 συνκατασκευαζομένους
τὰ ἑαυτῶν καὶ τὰ ἀλλή-
λων προοίονται. πρὸς
 τοῖνυν τοὺς συνκατασκευ-
 αζομένους λέγειν τὰς
 10 ἰδίαις ἀγνοίας εὐλαβῶς
 ἐκτέον. ἔνιοι γὰρ οὔτ' ὠ-
 φελήσουσι βάρους ἑστε-
 ρημένοι ε[ν]έσεως τάχα

Fr. 54

καὶ στορ-

γὴν πρὸς ἡμᾶς τήνδ', οἷη
 ἰδεῖν βίαν οὐ προσφερο-
 μένους. * ἐνίστε γὰρ οὔ-
 5 τοι μᾶλλον ὠφελου[σι]
 τῶν ἐν τῷ λόγῳ <ι> ῥυ[θμι]-
 κῶν, καὶ θάττον ἔν δ[ιαρ]-
 ραγεῖσαν ἢ τι προσ[θεῖ]ναι
 τῶν οὐ δεόντων ἐκ [πο]-
 10 λυχαρο[ῦ]ς ὁμοιώ[σεως] καὶ
 περὶ τῶν συνή[θων]

3 EIAN pap. βίαν O. app. crit.

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

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

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

Fr. 55

κα[ἰ δι-
 δ]όναι παρρησία τὰ πε-
 ρὶ αὐτοὺς ἐπὶ τῶν κατὰ-
 σκευαζομένων, τίθε-
 5 σθ[α]ι παρ' Ἐπικούρωι καὶ χά-
 ριν διορθώσεως. * οὐ μὴν
 ἀλλ' εἴ τω <ι> φίλον, λεγέσθω[ι].
 “διὰ τί τῶν μὲν ἐξ ἀφρο-
 κύνης ἀμαρτημάτων
 10 χάριν διορθώσεως ὁ
 παντὸς ἀγνεύων [οὐδ' ἂν]
 οὐδ' ἔν ἂν προσενέγκ[αιτο];”

Fr. 56

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

Fr. 57

[κἂν μὴ
 κατειλήφῃ ἐρ[ῶν]τας
 ἢ κατασ[χ]έτους κακίαις
 τισίν, ἀλλὰ σημειωσά-
 5 μενον. εὐλόγιστα δὲ στο-
 χαστὰ μὴ διὰ παντ <ὸς> ἀ-
 ποβαίνειν οἷα κατηλπίσ-
 ῆθ, κἂν ἄκρωσ ἐκ τῶν [ε]ϊκό-
 των συντίθηται τὰ τῆς
 10 εὐλογίαι[ς, δεῖ γ]ε κἂν θέσ[ει]

Fr. 55: ...and they [present] for frank criticism what concerns themselves in the presence of the students, to be put before Epicurus and for the sake of correction. Nevertheless, if it is pleasing to someone, let it be said: “Why is it that the purifier of everyone {i.e., Epicurus}, for the sake of correction of the errors arising from foolishness, would not present even one...”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 perfection⁸³ and to passing [from] things that can not be permanently defended⁸⁴ 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...

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 *Ο*.’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*.

ὁμολογήσαι, διότι λόγος
αίρει κατενχειρεῖν * καὶ

Fr. 58

[ὄ-
θεν ὦ[σ] ὀργίζε[τ]αι δι' αὐ-
τὸ τ[ὸ] αἰτ[ι]ᾶσθαι πρὸς τινων
ὀργισθῆναι, καὶ παρρησιά-
5 σεται δι[ί]α τὸ ποῆσαι παρρη-
σιάσασθαι πρὸς αὐτοὺς, οὐ-
κ ὄλι < γ > άκις δὲ κατὰ μεικτὸν
τρόπον διαπτ[ῶ]σεως γε-
νομέ[ν]ησ. * ἐπιστήσειε
10 δ' ἄν τις, εἰ δυναμένου βελ-
τίονο[σ] μειωθῆ[ν]αι διὰ [μα-
κρότητα χρόνου, φοβού-
μενο[σ μ]ή τι μέγα συνβῆ < ι >

Fr. 59

ἔ[σ]τι δ' ὅτε καὶ φιλος[ο-
φίας ἀποστήσεται, τάχα
δέ πού καὶ μισῆσει τὸν
σοφόν, ἐνίοτε δ' ὑποίσει[ι
5 μέν, ο[ὐ]δὲν δ' ὠφελήθησε-
ται, διαλαβόντος ὠφελῆ-
θήσεσθαι. * καὶ ταῦτα συν-
πεσεῖται, φημί, διὰ πολ-
λὰς ἀ[ι]τίας· ἢ γὰρ ἀσθενε[ί]ε[σ]
10 ὄντες ἢ γενόμενοι [δ'] ἀ-
ν]αλθεῖς ὑπὸ τῆς παρρησίας

Fr. 60

καὶ κατηξίωσ[άν] τινες
παρρησιάσεσθα[ι] πρὸς
τοὺς τοιοῦτ[ουσ], εἰκῆ] δέ,
τῆς πικρᾶς πα[ρρησίας] ὀ-
5 μοιότητά πρὸς τὴν [λοι]δο-
ρίαν ἐχούσης, ὡς λοιδορού-
μενοι καὶ ἀπὸ δυσνοίας·
πολλοὺς δὲ καὶ γόητες ἄν-
θρωποι μετὰ τὴν ἀνάτα-
10 ριν ἐγλαβόντες 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 weak⁸⁶ 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.

⁸⁶ Or "sick" (Glad).

⁸⁷ O. supplies "others."

στρέφουσι ποικίλαις φιλο-
φροσύναις κατ[ε]παίαια[ντες].

3 εἰκῆ|ι δέ Ph. ἄλλο|ι δέ O.

Fr. 61

ἐλύ[π]ησε

τὸν νουθετούμενον ἄ-
γνώστως τοῖς πελασ διὰ
π]ᾶ[ν] καὶ μηδ' ἄν ἰλαρῶς εὐ-
5 θὺς ἔνεκα τῆς φάσεως ὀδυ-
νάσθαι· * ἐνίστε δ' ἀνα-
πλασθὲν εὐτύχημα, πολ-
λάκις δὲ καὶ φανερόν [ἄ]λ-
λοισ γενόμενον, ἔλα-
10 θ[ε]ν καθηγούμενον, * εἰ
μῆ [τ]ι οὐκ ἀπρόσωπον δι-
αλήσεται συνπαραληφθὲν

4-5 ἐνί|οις G. 82

Fr. 62

ἐπιτιμώ]μενος

ἢ φθον[εῖν] ἢ χλευάζειν
ἢ τι πάσχειν τῶν τοι[ο]ύ-
των· [φά]ναι δὲ κ[α]ὶ τὸ δ[ο]-
5 κεῖν ἄλ[γ]ο[ν] δι' αὐτῶν ὥς-
περ εὐκαταφρονήτων δι-
ορθοῦσθαι· εἰ μὴ καὶ τὸ παρ-
ρησιάζασθαι ποτε τὸν σο-
φόν, οὐδ[ε]ν αὐτῶν ἡμαρ-
10 τηκότων, παραλογισθέν-
τα καὶ παρρησιάν ἴσως
ἀτ]όπ[ω]ς διὰ πολλὰς αἰτίας
προσφέροντα].

Fr. 61: ...he {the teacher} hurt the one who was being admonished [wholly] unbeknownst⁸⁸ 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.

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 ἡμαρτηκῶς [εὐρεθήσεται.
 παραπλήσιον γὰρ ἔστιν ὡς-
 περ εἴ τις ἰατρὸς ὑπολαβὼν
 5 διὰ σημείων εὐλόγων
 προσδεῖσθαι τουτονί τινα
 κενώματος, εἶτα διαπε-
 ρῶν ἐν τῇ σημειώσει, μη-
 δέποτε πάλι κενῶσαι τοῦ-
 10 τον ἄλλη <ι> νόσω συνέχόμε-
 νον. * ὥστε νο[ῶ]ν καὶ δι' αὐ-
 τὸ τοῦτο πάλι π[ἀρ]ρησιάζε-
 ται].

Fr. 64

καὶ μηδὲν π[εράνα]ς πάλι χρή-
 σ[ε]ται πρὸς [τ]ὸν α[ὐ]τόν. * εἰ δ' ἡ-
 μαρτηκῶς οὐχ ὑπήκουσε
 τῆς παρρησίας, πάλι παρρη-
 5 σιάσεται. * καὶ γὰρ ἰατρὸς ἐ-
 π[ὶ] τῆς αὐτῆς νόσου διὰ κλυ-
 τῆ]ρος οὐδὲν περάνας, πάλ[ι
 κε]νοῖ. * καὶ διὰ τοῦτο πάλ[ι
 π]αρρησιάζεται, διότι πρό-
 10 τερον οὐδὲν ἤνυσε, καὶ
 πάλι ποῆσει τοῦτο καὶ πάλ-
 λιν, ἔν' εἰ μὴ νῦν ἀλλὰ νῦν
 τελεσφορήσει.]

Fr. 65

[εἰ δὲ
 παρρησίαι χρήσεται π[άλιν,
 φανε[ῖται] οὕτως ἐφικέσθαι.
 πολλάκι δ' ἀντιτρόφως,
 5 ποτὲ δὲ καὶ ποῆσας, ἢ ἐξ-
 ἧς πρότερον ἢ δευτέρ[α,
 τάχα δ' ἢ τρίτη τελεσφορή-
 σει. * καὶ τότε, τοῦ πάθους
 ἀκμάζοντος, ἀπειθήσας,
 10 νῦν, ἀνέντος, μετακλήθη-
 σεται. καὶ διὰ τοῦτ' ἀπειθή-

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

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

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)."

κας, ὅτι προσβάλλει δι[α]λή-
 ς]εσθαι τὰνά[ντ]ία ψ[έ]υθείς,
 νῦν μετακληθήσεται.]

5-6 ποησίας μ[ὴ] | τῆς πρότερον (sc. παρρησίας) Ph.
 5-7 ποησας ἢ ἐξ [αὐ] | τῆς πρότερον ἢ
 δευτέρ[αι], | τάχα δὴ τρίτη <ι> G. 104

Fr. 66

[καὶ
 πρότερον ἀπειθήσας, ὡς ἄλλο-]
 τρία ὑπερ[ορῶν ἐπι-
 φοράν, ὕστερ[ο]ν δ' [ἀπαγο]ρεύ-
 5 σας, πειθαρχήσει τῆ[ι νο]υθε-
 τεία· * καὶ [τ]ότε συν[ε]χόμε-
 νος τοῖς ἐκχαννο[ῦ]σι πά-
 θεσιν ἢ κοινῶς ἀντικρού-
 ουσιν, εἴτα κουφισθείς, ὑπα-
 10 κούσεται· * καὶ τότε τυχῶν
 τῶν διαστρεφόντων, νῦν
 οὐ τεύξετα[ι]· καὶ πρότερον
 ἀν[τ]ιδοκε[ύ]ων, κα[ὶ] το[ῦ]-
 τό πλανῶ[δ]ῶς οὐ πεπόη-
 15 κεν, ὕστερο[ν] φωραθείς κα[ὶ]
 εὐφρονῶν ποήσει.]

3-4 ὑπερ[ορῶν ἐπι] | φοράν G. 79-80 ὑπερ[βάλλων
 συμ] | φοράν O.

Fr. 67

ἅμα [καὶ] τὴν συνοῖδ[η]α[ῖ]ν
 ἐπιταθησομένην οὕτω[ς],
 τὴν τ' ἐκ τῶν ἄλλων καὶ
 αὐτῶν τῆι προσκαρτερή-
 5 σαι συνειδησάντων, ἐλατ-
 τωθησομένην δ', ἐὰν τα-
 χέως ἀποτρέπ[η]ται τῆς
 τοῦ διαπίπτοντος βοη-
 θείας. * εἰ καὶ πρὸς τοὺς μὴ
 10 φέροντας παρρησίαν π[α]ρ-
ρησ[ι]άσεται, καὶ πρὸς τὸν
ὀργίλον.]

Fr. 66: ...[and although he disobeyed earlier, disdaining the reproach⁹³ 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 about⁹⁵ 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]...*

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 φι[λοτ]εχνί-
 ας οὔσης, οἴαν ἐπεσημη-
 νάμεθα, καὶ τῆς κεραν-
 νυμένης δασιλέει τοῖς ἐ-
 5 παίνοις καὶ προτρεπομέ-
 νης τὰκόλουθα τοῖς ἀ-
 γαθοῖς πράττειν, οἷς ἔχουσι,
 πῶς οὐκ ἂν τῶν τοιού-
 των ποιῶτο τὰς ὑπομνή-
 10 σεις; καὶ κατὰ τὰς δ[ι]δομέ-
 νας δὲ [τῆς] πρὸς παρρησί[αν
 ἀφορμάς]

Fr. 69

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

Fr. 70

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

5

10

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 halt⁹⁷ 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]...

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 ρησίαν]

1-3a suppl. Ph.

Fr. 71

ἐκ παρ]αλλήλου θεω-
 ρήσας ὅτ[ι κα]τασκευαζό-
 μενός τ' ἀπαισχυνθείη,
 μετρίως τε τὸ συναντή-
 5 σαν οἴσει καὶ οὐχ ὡς ἀγέ-
 νητον. προειδώς τε πολ-
 λούς εἰκὸς ἀπανχενίζειν
 τῶν νέων καὶ τοῖς ἄλλοις,
 οἷς περι[λύ]πως ὀργιζο-
 10 μένους [δη]λοῦσι, [βοηθοῖς
 χ[ρήσε]σθ[αι] προσαναπαυό-
 μ[ενό]ς [τε] πρὸς ἀδεῶς ἀντέχοντα

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

Fr. 72

(διὸ
 καὶ Ἐπίκουρος πρὸς Ἴδο-
 μενέα γράφει μέχρι τού-
 του ζῆν εὐ[χ]εσθαι) * καὶ
 5 παραδείξει πόσοι κακῶς
 ἀ[π]ώλοντο παντὸς στερό-
 μενοι διὰ τὴν τοιαύτην
 διάθεσιν τοῦ μετὰ παρρη-
 σία[ς] ὁμιλή[σαι τι] καὶ πάν-
 10 τ]α δ' ὅσα προ[σενεγκό]ντες
 με]τ[ά]γομεν, [κατ]α[φή]σει

8 τοῦ Ph. τῶι O. 11 suppl. Ph.

Fr. 73

[νουθε-
 τεῖν, ἐπειδὴ [προσηκόν]τω[ς δια-
 τίθεται, καθάπερ ὁ Ἐπίκου-
 ρος ἐπ[ιφο]ράς τ[ι]ν[ας] πρὸς
 5 Ἄπο[λλ]ωνίδην ἐπόησεν,
 ὥστε καὶ τοι[αῦτ'] ἀ[ί]τι-
 ῶμε[νος, ἐ]άν [γ' ἄλη]θινὸς

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 Idomeneus¹⁰¹ 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 impugned¹⁰³ as having suffered {them} undeservedly and, [citing a rather Cynic-like rejoinder]>¹⁰⁴...

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).

ἦι, π[είθειν ἄλλους] δ' οἰκει-
 ὤσαι * πολλά [τε, κᾶ]ν ὄν-
 10 τεσ μεγάλοι προσ[επέ]λθω-
 αι[ν, ὦ]σπερ ἀν[α]ξιοπαθή-
 σαντες καὶ [ἀπάντησιν κυ-
 υι[κω]τέραν ἐπ[ιφωνοῦν-
 τεσ]

7-14 ἐ]άν κτλ. suppl. Ph.

Fr. 74

ἠνείχετο [c]εμ[νό]τα-
 τ' εἰς θυμουμένους π[ρ]ο[α]έ-
 α παρέ[χ]ων, εἰ τοῖς ὕμνοις
 ἐπαρόμενος ὕστερο[ν]
 5 δ' εἰ φιλόφρων ἐστὶν πρὸς
 ἡμᾶς, εἰ κατὰ τὴν εὔνοι-
αν ἐπιτεταμένος, εἰ 5
τῶν ἐγκαλουμένων
ἀπηντληκῶς [τ]ι, κᾶν
 10 μήτε δὲ ἄ[παν]τα τε[λ]ει[ού]-
μενος, εἰ καὶ πρὸς ἡμᾶς
καὶ πρὸς [ἐτέρ]ους εὐχα-
ριστῆσει;

10

1-3 ἠνείχετο - εἰ suppl. Ph.

Fr. 75

γίν[ε]-
 σθαι τὰς [ἐ]πιτιμ[ή]σεις, ἀ[λ]-
 λ' οὐδὲ τὰς ὑπὸ τῶν καθ[η]-
 γουμένων. οἱ δὲ συσ[χ]ο-
 5 λάζοντες οἶδασι τὸ [ι] πλη-
 θος ὧν ἔχομεν ἀγαθῶν
 καὶ παρέχουσιν αὐτοῦς
 κάκε[ῖ]νοι διορθοῦσθαι
 ταπ[ε]ν[ώ]σ[ε] οὐδ' ἐπὶ τού-
 10 των ἢ παρρησία γίνεται

9 ταπ[ε]ν[ώ]σ[ε] 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...

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 [ποούειν ἐκεῖ-
 ν[ο]ι προσηκ[όντως μ]ή[τε
 τεύξετα[ι] νο[υθετήσεως
 5 τὰ τοιαῦτα [κ]αὶ τοῖς κ[αθη-
 γουμένοις ἀν[άπτ]ου[ειν,
 οἷς ἐκθήσουσιν οἱ κατασ[κευ-
 αζόμενοι[ε] μετὰ παρη[σί-
 ας τὰ ἐαντῶν ἀμαρτή[μα-
 10 τα καὶ [ἄλλω]ν δ' ὑπο[θή-
 ρονται, “ἐπα]νέλθετε” λέ-
 γοντες].

5

1-5 εἰ - τοιαῦτα suppl. Ph. 7-8 ΕΧΘΗCΟΤCΙΝ ΟΙ
 ΚΑΤΑC...|ΑΖΟΜΕΝΟΙC pap. ἐκθήσουσιν οἱ
 κατασ[κευ]|ἀζόμενοι[ε] G. 102 n. 235 11-
 12 “ἐπα]νέλθετε” λέ|[γοντες] suppl. Ph.

Fr. 77 N

[μηδὲν

ἐ[μφα]νίζειν [ἐνί]οτε τῶν
 μὲν [ἄσυ]μβλήτ[ω]ν τ[ὸ] δ[ὲ] πᾶν-
 τως δεινὸν δὲν [ἦ] κεκα[κ]ι-
 5 σμένον πολλ[άκι]ς ἡσυχι-
 αῖς αὐταῖς καὶ τ[ῶ]ι μηδ[ὲ]ν
 ποιε[ῖ]ν τῶν δει[ν]ῶς τῶ[ι] με-
 γέθει [ἐχόντων κατορθοῦν.

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

Fr. 77 (=78 N)

ἔνια τῶν ἐν τισ[ι]

τόποις ἐπιδεικνυ[μένων π]ρὸ
 ὀ[μ]μάτων. * παρὰ δὲ τῶν *ωζόν-*
των οὐδεὶ τὸ ἴσον <πρ>οσα-
 5 ναθετέον ἀμάρτημ' ἢ τοῦ-
 τό γε τῶν διὰ νουθετήσε-
 ω]ς ἀπ[ο]θ[έσεω]ς τε ἀκεστι-
 κ[ῶ]ν, οὐ τῶ[ν] τὸ μέγεθ[ος
 φ[ευκ]τῶν, ἀλλ' ἡλικιώ[ταις

Fr. 76: ... <[if those men] neither [do] all things suitably nor will such things {as they do} meet with [admonition]> ... and [they ascribe] to their teachers, to whom {i.e., their teachers} those who are being instructed will set forth¹⁰⁷ 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 saving¹¹¹ {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

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 ἐκτίθημι 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.”

10 καὶ] γνω[ρ]ίμοις τό γ' ἔφεσ.

3-4 *ωζόν|των* fortasse Ph. *ζών|των* O.

7-10 ἀπ[ο]θ[έσεώ]ς κτλ. suppl. Ph.

Fr. 79 N

κα[ὶ] δι]ὰ [παρρησίας
ἐπιτενοῦμ[ε]ν [τῆν εὔνοιαν
.....πρὸς ἐα[ν]το[ύ]ς
.....
.....
.....
.....
.....κρύπ[τειν τ]ὰς ἀμαρ-
τίας κα[ὶ]

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

Fr. 78 (=80 N)

τὸ δ' ἐπὶ πᾶσι χωρὶς τοῦ
π]εριέχειν ἄφιλον ἀσφα[λ]ε[ί]-
ας] καὶ δριμύ μωρόν ἐστιν
ἐκ]άστο[υ] γὰρ λογιζομένου,
5 το]ῦτο συνβήσεται τὰ μη-
δε]νὸς <ἄξια> εἰδέναι τὸν *κώ<ι> ζον-*
τ]α δὲ τοῦτο πάντα
ἀκ]εῖσθαι. * δεῖ μέντοι πε-
φυλ]άχθαι σφόδρα [τό]νδ[ε]
10 καὶ το]ῦ β[λά]ψαι θέλειν κα[ὶ]
δοκ]εῖν γυμνούμενον

7-11 suppl. Ph.

Fr. 79 (=81 N)

δύνηται [δ'] αὐτὸς ἢ
δι' ἡμῶν ἢ δι' ἄλλου τῶν
σ[υ]χολαζόντων θ]ε[ρ]απευ-
θῆναι, * μηδὲ συνεχώσ αὐ-
5 τὸ ποιεῖν, μηδὲ κατὰ πάν-
των, * μηδὲ πᾶν ἀμάρτη-
μα καὶ τὸ τυχόν, μηδ' ὧν
οὐ χρῆ παρόντων, μηδὲ
μετὰ διαχύσεως, ἀλλὰ συν-

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

.....

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

Fr. 78 (=80 N): ...but {to reproach a student} for everything, without circumscribing {it}, is unfriendly to {his} security and a foolish harshness. For when each person reasons, it will happen that he knows things that are [worth] nothing¹¹⁴ 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...

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.

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

Fr. 80 (=82 N)

- διαφέρε[ιν] δὴ
αὐτῶν καὶ πρὸς καθ[ηγη-
τὰς ἀνάλογίαν ἔχον]τας,
ἔτι δ' εὐνόως πρὸς ἡ[μᾶς
5 διακειμένους, ἀ]νε]νε-
κτέον ἀ[τ]ε[ί]ως ἐκά[τ]οτε
περιαθρήσα[ν]τας. * οὗτοι
γὰρ ὠνή[θησα]ν ἀπροφα-
σίτως μὲν διὰ τὴν ἀγά-
10 πησιν, ἐνπράκτως δὲ δι-
ὰ τῆ]ν εὐνοία]ν. οὐδὲ ἀπο-
κνητέο]ν

6 ἀ[τ]ε[ί]ως ἐκά[τ]οτε suppl. Ph. 11-12 οὐδὲ
ἀπο|κνητέο]ν suppl. Ph.

Fr. 81 (=83 N)

- εἰ σοφῶς
τὰ περ[ὶ] αὐτὸν ἀναθήσε-
ται τοῖς φίλοις μετὰ παρ[αρ]-
ρησίας. * τὸ τοίνυν ὑπ' ἐνί-
5 ων ἐν [τ]ῶι τόπωι τούτῳ[ι
ζητούμενον, εἰ σοφ[ῶς τὰ
περ]ὶ αὐτὸν ἀναθήσεται[ι
το[ῖς φίλοις μετὰ παρ]ρησί-
ας, ἀ]νοικείως μὲν [τοῦτο
10 ποεῖτ]αι διὰ τὸ περ[ια]υτί-
ζεσθαι]

9-11 ἀ]νοικείως κτλ. suppl. Ph.

Fr. 84 N

- τ]ὸν σοφὸν μὲν [οὐ λέγειν
ἡγ]ήσεται τ[ῶι ἀν]αλθε[ῖ· καὶ
ἀναθ]ήσεται[ι
οὐ πᾶσιν, ἀλλ' ἐν]ίοις·
5 καὶ τὰ περὶ ἀπ[ε]ρ[ο]κκ[α]-
λί]ας 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...

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 *ταῖς 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 filodemeae*, 102 n. 240, judges Ph.'s restoration [ἀ]ρμωσ[τ]έρον to be "uncertain."

ἀ]ρμος[τ]έον

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

- Fr. 82 (=85 N) πρὸς τὰς ἐπιτιμῆ[σεις
παρρησιαζόμενος[ε] ὁ σο]φὸς
οὐκ ἐπὶ πάντων κ[ἀ]τ' εὐ[ερ-
γ]ετήσειν πέποιθεν. ὃν
5 δ' οὖν [τ]ῆς πείρας [ο]ὐ[κ ἤξι-
ω]εν, [τοῦ
φαινομ]ένου λυποῦ[ντος

4-7 ὃν κτλ. suppl. Ph.

- Fr. 83 (=86 N) κ]αὶ τὸ κα-
τα]λέ[γειν] “κα[ὶ] τ]ότε μὲν οὐ-
χ' ἤ]μαρτον, τ[ὸ] νῦν δὲ παρρη-
σίας ἀξιώσει καταλαβών; εἰ
5 μ]ῆ νῆ Δία φοβῆσεται <αὐ> τάς· οὐ
γ]ὰρ καὶ [π]ρώην ἤμαρτηκέ-
ναί] με λέγω, [ἀλλ'] ἔπεσον [ἐθε-
λο]ντῆς εἰς τ[ῆν] τῶν νέω[ν
ἀμαθίαν καὶ διὰ το]ῦτο μαστι-
10 γοῦν με δεῖ]ν νομ[ί]ζει”

10 δεῖ]ν νομ[ί]ζει Ph. δεῖ] O.

- Fr. 87 N [χρῆ
δὲ] λέγειν, αἶς [χρ]ω[μένους ὁρῶ-
μεν [π]ωλοδάμ]νας θ[ωπειάας
ὑπὸ τῶν πώ]λων καταφρονου-
5 μένους, τόν [γε σο]φ[ὸν ἀν-
θρο]ποδάμ[νην] ὄντ[α δια-
κι]νεῖν ἀπειθίαν <ν> εἰς <ὐ> περη[φά-
νου] ὄντο[ς] * καὶ δὴ γὰρ α[ὐ]τοῖς
.....
.....
.....

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: ἀπεγνώσθαι, “given up”, and παυσάμενον, “ceasing.”

13 οὐ μὴν [δι' εἰ]ρωνε[ίαις]

1-8, 13 suppl. Ph. 2-7 λέγειν αἰς. [τ]ο[ύς]
ν[έους] | μὲν πωλοδαμ[ν]ᾶσθ[αι....] | ὑπὸ τῶν
πω[λοδαμνῶν τρεφο] | μένους, τὸν [δὲς] φ[όν]
ἀν | θρωποδαμ[νᾶν] ὄντ[ως, ὑπο] | με[ν]εῖν ἀπειθίαν
emend. G. 103

Fr. 84 (=88 N)

κάνταυθα

ἐπὶ φίλων πλειόνων ὑ[πε]-
ροκνουμ[ένη]ν ἔξει τὴν
π[α]ρρη[σί]αν καὶ πάλιν ἀν-
5 ε[λευθε]ρωσ· * καὶ ἐφ' ὧν οὐκ ἐ-
χρη[ν]ου[θη]σ[ε]ται, ἐφ' ὧν [δ' ἔ]-
τυ[χε]ν τ[ῆ]ς [ἐ]πιτιμῆσεω[ς]
μετ[α]σ[τή]σεται· * καὶ τῶν
ἄλλω[ν δ]ὲ γινομένου τι-
10 νος ἀ[ν]εφοδεύτου πρότε-
ρον ἢ παρεθέντος ἀθερα-
πεύτου, μετὰ ταῦτ' ἐπε[ι]-
δὰν γνωσθῆ<ι> πρόνοιάς γε-
νομένης ε[ὐ]λόγως

Fr. 85 (=89 N)

δι[αν]-

ο]ρθούμενοι· καὶ ταῦτα μὲν
εἰς τὸν [αἰ]σχ[υ]ρό[μενον]
καὶ πάλιν παρρησιάζεσθαι
5 καὶ πάλ[ι]ν εἴρηται. δι[α]τ[ι]-
θέσθω δ' ὅτι καὶ τ[ῆ] δια-
θέσει π[λ]ε[ῖ]στον ἑαυτοῦ τ[ού]-
των ὁ [κ]αθηγούμενος εἰρη-
μέρωι καὶ φιλοφίλωι [καὶ
10 ἡ]πίωι

5

1-2 δι[αν]ο]ρθούμενοι suppl. Ph.

Fr. 86 (=90 N)

διαθέσ[εων] αἰσχρο[τέρων] ἀ-
μελῶν τ[ις], τιθασε[ύειν]
προσκαρτερητικῶς ἀν-
θρώπους εἰς φιλ[ότ]ητας

Fr. 84 (=88 N): ...and here, in the presence of many friends, he will practice a [very tentative] frankness and, again, [abjectly];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 disregarded¹³⁰ as untreatable, after this, when he is recognized, since [there was] foresight, {he} reasonably¹³¹...

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]ly¹³² helping [through] doctors even those who are indifferent to being treated. If [for the sake] of shame or [fear]...

¹²⁹ Or "in a niggardly way."

¹³⁰ Or "discharged."

¹³¹ Or "since foresight was taken reasonably."

¹³² Or "in diverse ways."

- 5 ἐ[αυ]τῶν καὶ τοῖς ἀ[πα]θοῦ-
 ci θερ]απεύε[σ]θαι πο[ικί]λωσ
 βο]ηθοῦντες [δι'] ἰατρ[ῶ]ν. * εἰ
 μὲν αἰδοῦς ἢ [φόβου ἔνεκεν

Fr. 91 N

- ὄντος δὲ φαν[εροῦ
 τοῦτο δι]ᾶ μεταθεσίας [δύνα-
 σθαι] οὐ μικρὸν κουφίσαι[ι
 πᾶν δὲ] οὔπω λῦσ[αι π]ροβή[σε-
 5 σθαι δὲ τὸ] κακὸν οὔ, κἄν ἀπρόσ-
 ληπτος] ἦι νουθετησ[ί]α

1-6 suppl. Ph. 2 ἀμεταθεσίας G. 108 4 οὔπω
 λῦσ[αι: οὐ κωλυσ. G.

Fr. 87 (=92 N)

- Ἦρα-
 <κ> λῆς δ' ὡς μουσιάζων
 καὶ ἐπ]ιρρεΐπτων ἀγγελη<ι> c
 πτηνῶν μαθητῶν. * ἐ-
 5 ἄν δ' ἀνεκ[τῆ]ν καὶ λήξειν
 προσδοκω[μ]ένην, οὐκ ἀν-
 <ε> ποργιείτα[ι τ]ῆν μισοῦσαν
 ὀργήν, ἀλλὰ τὴν μεμφο-
 μ]έ[ν]η]ν τὰ[σ] ἀβελτερίας

Fr. 93 N

- ἐ]φέξεσθαι μέχρ[ις ᾧ]ν
 ἢ παύσωνται τῆς κολ[ακείας
 ἢ τρέπεσθαι καθα[πτόμενοι
 ἐαθῶσιν * ἐὰν δ[ὲ] τὴν ἀσθέ-
 5 νειαν
 ἀναλήψεται[ι
 μάλα τ[οιοῦτ]ον ἐπ[ελθ]ῶν
 μετρίαις ὑπ[ο]μνήσεσιν

1-8 suppl. Ph. 1 ἐ]φέξεσθαι: ἀφέξεσθαι G. 109
 2 κολ[ακείας sive κομ]ψείας Ph. κοινωνίας G.
 3 καθα[πτόμενοι: καθ' ᾧ] G. 7 τ[ὸν νέ]ον ἐπ[ιτιμ]ῶν
 G. 9 καὶ ταῖς suppl. G.

Fr. 91 N: ... <it being clear [that it is possible through] a change¹³³ to relieve [this] no small amount, [but] not yet to undo¹³⁴ [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 restrained¹³⁷ 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...

¹³³ G. proposes "changelessness."

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

¹³⁵ Gigante, *Ricerche filodemeae*, 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 Stympalian 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-
αίνε[ς]ιν περιέχουσ[ιν]
καὶ προ[ση]μείωσιν ἢ χε[ιρι-
σμὸν σπουδ]αίων. * πῶς ἐ[πι-
5 γνωσόμεθα τὸν ἐνηνοχ]ό-
τα δεξιῶς παρρη[σίαν] καὶ
τὸν προσποιούμ[ε]νον; ἐ-
πιγνωσόμεθα τοίν[υ]ν 5
τὸν ἐνη <νο> χότα δεξιῶ[ς]
10 παρρησίαν καὶ τὸ[ν] π[ρο]σ-
ποιούμενον, ἵνα καὶ φρα-
ζώμεθα προσέχοντες εἰ
παρ' ἡμῖν ἦν ἀλα[ζ]ών. * 10
- 1-4a suppl. Ph.

- Col. Ia [διαλαβεῖν] τὸν
ἀπὸ διαθέσεως ἀστείας [παρ-
ρησιαζόμενον καὶ τὸν ἀ-
π]ὸ φύλης. * ἔστιν δὲ καὶ
5 τοῦ παρρησίαν ἄγοντος
ἀπὸ διαθέσεως ἀστείας καὶ
τοῦ πάλιν ἀπὸ μοχθηρῶς
φύσιν διάλ]αβεῖν. [κ]αὶ τινες

- Col. Ib [ἀπὸ μὲν ἀστείας
πᾶς [τίς] ποτε εὐνοῶν καὶ
συνετ[ῶς] κα[ὶ] σὺν]εχῶς φι-
λοσοφῶν καὶ μέγας ἐν ἔ-
5 ξει καὶ ἀφιλόδοξος καὶ [δη-
μαγωγὸς ἦκιστα καὶ φθό-
νου καθαρὸς καὶ τὰ προσ-
όντα μόνον λέγων καὶ
μὴ συνεκφερόμενος,
10 ὥστε λοιδορεῖν ἢ πομπε[ύ-
ε]ιν] ἢ [κ]αταβάλλε[ιν] ἢ] βλά-
πτ[ε]ιν], μῆδ' ἀσ[ε]λγε[ί]αις
κα[ὶ] κολ]ακευτ[ί]καῖς χρώ-
μενος τέχναίς].

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[σση]ς [ἀκ]ρ[ατ]ῆ[ς] μῆδὲ
 μενψ[ίμοι]ρος (οὐδὲ [γὰρ ἀνόη-
 τος ὡς]τ[ε κ]ἄν [μ]κρά τ[ις]
 5 βλάψῃ [θυμ]ωθῆναι) μῆδ'·
 ἐρεθιστὸς μῆδὲ τραχὺς
 μῆδὲ πικρός. * ἀπὸ δὲ μο-
 χθηρίας ὁ τοῖς ἐναντίοις
 κεχρημένος. * εἰ δέ τις ἐ-
 10 πιζητώη, πότερον ὁ σο-
 φὸς εὐεπιφορώτερός ἐς-
 τι πρὸς ψόγ[ου]ς ἢ ἐπαί[νους] τῶν

12 suppl. Ph.

Col. IIb

ἐρ[ρω-
 μένω]. εἰ μὲν πυνθάνο[ι-1
 το, τί μᾶλλον ἢ[δ]έως πο-
 εἶ, φανερόν τι ζητεῖ· φανε-
 5 ρὸν γὰρ ὅτι τὸ μὲν ὑπερ-
 ἠδέως πράτ[τει], τὸ δ' ὡς 5
 ἀηδῶς ὑπομένει καὶ κα-
 θάπερ ἀψίνθιον· * εἰ δὲ πό-
 τερον ποεῖ πλεοναζόν-
 10 τως μᾶλλον, οὐ[δ]έτερον
 φήσο[μεν]· οὐδὲ γὰρ ἀ[νάγκη] 10
 προσάγειν πάντως τ[ὴν]
 παρρησίαν· * εἰ δέ, πότε[ε-
 ρον] οἶεται δεῖν

1-2 ἐρ[ρω]|μένω Ph. 6 ὡς <μάλιςτα> O., omit.
 G. 70

Col. IIIa

π[ερὶ] μὲν οὖν το[ύ-
 των ἀπόχρη τὰ λελεγμέ-
 να. [ζη]τουμένου δ', εἰ πα[ρ]α[ρ]αλ-
 λάξουσιν ἀλλήλων καὶ
 5 σοφοὶ κατὰ παρρησίαν,
 ῥητέον, ὅτι τοιαῦται μὲν
 οὐκ ἔσονται 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 pleasurable, one is seeking something obvious: for it is obvious that he performs the one {i.e., praising} most pleasurable, but he endures the other {i.e., blaming} pleasurelessly¹⁴³ 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...

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[έχνωσ
 χοροδ[ι]δασκαλοῦντ[ω]ν,
 ἐν φιλοσοφίαι· καὶ τὸ[ν] μὲν
 ἀκράχολον εἶναι κα[ὶ] κυνώ-
 5 δη πρὸς ἅπαντας, ὡς πάλιν
 ἄλλοι [τ]ινές εἰσιν· τ[ὸ]ν δ' ἄ-
 εἰ βληχρόν· καὶ τὸν μὲν εὖ
 κατὰ πᾶν, τὸν δ' ἔλλε[ι]πόν-
 τως κατὰ τι παρρησιάζε-
 10 σθαι. πάντες γὰρ ὁμοίως
 καὶ φιλοῦσι κατ' ἀξίαν ἐκά-
 στου καὶ τὰς ἀμαρτίας
 βλέπουσι καὶ τὰς διὰ παρ-
 ρησίας]

1 ἐντ[έχνωσ] O. ἐν τ[έχνη] sive ἐν τ[ῆ] τέχνη fortasse
 Konstan

Col. IVa

πρὸ[ς] c συγ-
 κεχυμέ[νον] ἢ πρὸς με]μειωμέ-
 νον [ἢ] πρ[ὸς] ἀνα]τεταμέ-
 νον ἢ πρὸ[ς] ἄλ]λον αἰδη-
 5 μονέστερον [ἢ] δ' ἄλ]λον
 ἀτενέστερο[ν] ἐκ] πολλῶν
 διοίκοιεν ἀλλήλων τε
 καὶ ἐαυτῶν νῦν ἢ νῦν. ἔσ-
 τα[ι] δὲ τοῦτ[ο] κενεᾶν] ἀπομάς-
 10 σειν]

8b-10 suppl. Ph.

Col. IVb

ἐκ τῶν ὑπ' αὐτῶν ῥηθέντων] τε
 καὶ [π]ρα[χθ]έν[των] οἶδεν βα-
 θυτέρως [οἴα]ς πρὸς ἐκάτε-
 ρον κοινότητα προσοί-
 5 σο]ντα[ι] καὶ τελειωθέν-
 τες· καὶ πάλιν οἶδ[ε]ν <τίνες> ἐξ 5
 αὐλικωτέρων γονέ[ων]
 εἰσιν ἢ συνετράφηςάν τ[ι]-
 σιν οἱ παρρησίαν ἤγον 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 confused¹⁴⁷ [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

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

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

1-2 ἐκ - [π]ρα[χθ]έν[των] suppl. Ph.

Col. Va

ὥστε θαρσέω[ς παρρησία
χρήσ]ονται πρὸς [ἀργία
κα]ὶ ἀ[να]βολά[ς]. [δι]δὲ ἀ[κρι-
βέστεροι πῶς ὑπά]ρξουσιν
5 ἐν σπάνει τῶν πρὸς [εὐνοι-
αν καὶ φιλίαν εὐθέτων
γενηθέντες καὶ παρ[ᾶ τὴν
ἀπομίμ[ν]ησιν δὲ τὴν πο-
λυχρόμιον τῶν καθηγησα-
10 μένων. σφόδρα

1 ΘΑΡΣΕΩ. pap. θαρσέω[ς Neap. edd., Ph. θαρσέω[ς
O. 4 πῶς Konstan πῶς O.

Col. Vb

κατὰ] τὸ καθηγεί[σθαι] δ' ἢ [τὸ
κ[αθη]γήσασθαι ο[ὐ]δ' ἐν Κλε-
άν[θου]ς οὐδὲ Μητρ[οδώ-
ρο]υ] διόισουσιν (ὁ γὰρ ἐφεσ-
5 τηκῶς δαψιλεστ[ε]ραὶ χ[ρ]ῆ-
σεται δηλονότι) * καὶ πα-
ρὰ πλείω] χρόνον δὲ προσει-
ληφότες πλειόνων ἱστο-
ρίαν τῶν οὐ προσε[ιλη-
10 φ[ότων] π[ε]ριτοττέρα[ι
τούτων] παρὰ ταῦτ[α] παρρη-
σία <ι> χρήσονται]

11-12 suppl. Ph.

Col. Va: ...so that they [will employ frankness] aggressively in regard to [laziness and] procrastination. Therefore, they [will be] rather¹⁵¹ 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 they¹⁵³ 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 > ...

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

[δήλον δὲ γέγονε ἐκ τῶν
 εἰ]ρημέ[νων, ὅτι καθ' ἕκασ-
 το]ν ὁ μὲ[ν] μακρά, [ὁ δὲ μικρὰ
 διοί]σους[ι]ν, ὥσπερ γ[υναι-
 5 κὸς μειράκιον δια]φέρει
 γυναικῶν] τε καὶ νε[ανίς-
 κων γέροντες ἄμ]α διοί-
 ζουσιν. * κἄν ἦι δ' ὁ μ[ὲν] ἀ-
 ποφθεγματίας μᾶλ[λον,
 10 ὡς Πολύ[α]ινόν φη[σι] Μ[η-
 τ]ρόδωρος, "πολλάκι δὲ καὶ
 παρυποδύων ὀμιλία
 μᾶλλον καὶ ποτιμώτερος,"
 ἔτι δ' ἀξιοπιστότερο[ς
 15 ἔ]στ[αι].

6 γυναικῶν] τε Ph. ἐκάστο]τε O.

Col. VIb

[τοῖς
 προσ]οίκοις[ι τὰς ἀμαρ-
 τί]ας ἐξερε[ῖ διὰ] παρρ[ησί-
 ας] καὶ καθ' ἕκα]στα πρ[ὸς
 5 ἐ]ν[ί]ους [ἐρεῖ κ]αὶ πρὸς τὸ χα-
 ρ[ι]εντίζεσ[θαι τῶ]ν ἀν[τῶν
 τῶν πραγμάτων ὄν-
 των· κἄν ὁ μὲν ἦκ]ι[ς]τα
 παρρησία[ς] ἦι δεδημέ-
 10 νος, ὁ δὲ διὰ ταύτης σεσω<ι>ς-
 μένος, ὁ μὲν ἦττον, ὁ [δ]ὲ
 μᾶλλον προσάγει τ[ι] δι'
 5 ὁ] τέλειος ἐγ[έ]νετο. δι[ὸ
 κ[α]ὶ Πολύ[α]ινος οὐ πάν[υ
 15 δε]δη[μ]ένος οὐδὲ πρὸς

5

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 Polyaeus 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 Polyaeus too, who had not needed it much, did not {apply much frankness} toward...

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. *Aspasia in Aristotelis Ethica Nicomachea* 159.13; LSJ gives “trustworthy,” “plausible,” which do not seem pertinent here. An alternative translation is “he will still be quite worthy.”

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] παρρησιάζεσθαι τὸν
 σοφὸν δεῖ[ι, δι]ότι πρεσβύ-
 τερος ἢ καθηγητῆς ἢ πα-
 τῆ]ρ οὐ δεῖ παρεμβάλλειν
 5 κατά]φορὰς ὑπαρχού[α]ς
 μέ]ν σοφοῖ[ς], καθάπερ τινὲς 5
 κ]αὶ ταύτας συνκαταριθμού-
 σιν]. γέγονε δὲ ἐκ τῶν εἰρη-
 μέ]νων [δῆ]λον, ὅτι καὶ κα-
 10 θ' ἕκ]αστο[ν] ὑπερέχοντας
 ἄνδρας τε] καὶ δῆμους 10
 νουθετέον.]

1-2a suppl. Ph.

Col. VIIb

καταφορὰς σοφι]στικὰς ἐ-
 νίων [πάντω]ς παραλλά-
 ξουσι[ν]. ἐφα[ρ]μόσαι γὰρ
 μόνον δεῖ τὰ πλείστ[α] τῶν
 5 εἰρημένων ταῖς τοιαύ-
 τ]αις παρρησίαις. ἔργον
 δὲ τοὺς ἐπιτομικῶς ἐξ-
 εργαζόμενο[υ]ς πᾶν εἶ-
 δος ἀκρειβοῦν ὡς τοὺς ἀν-
 10 ελλι[πῶς] ἕκαστον ἐξοικο-
 νο[μ]οῦντας, [οἴο]ν [ὄν τ]ρό-
 πον διατεθήσεται σοφὸς
 ἀγόντων τ[ι]νῶ[ν] παρρησί[αν]

9-10 ἀν|ελλι[πῶς] Ph. ἄν | ἐλλι[πῶς] O. 11 [οἴο]ν
 [ὄν Ph. [πά]ν[τα] O.

Col. VIIIa

ποτὲ καὶ σοφὸς
 πρὸς] σοφόν· εἰ δ' ὁ [μέ]ν σοφὸς
 καὶ γνωσκόμενος, τέ-
 λειος πρὸς τέλειον ἀπ[αντᾶ]
 5 (ὅ τι τέ[λ]ειος] καὶ ἀγνωστέ-
 νος, καὶ τάχα γνωσκόμε-
 νος ὡ[ς] σοφὸς πρὸς ἀ[γ]νοστέ-
 νον] καὶ φιλόσοφος 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]> way¹⁶² 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...

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 sophistic 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]οφὸς
 10 αἴνεσιν ἢ καταφορ[ά]ς ὑπὲρ
 αὐτοῦ λαμβάνων

Col. VIIIb

ἴσως
 δὲ κα[ὶ φιλ]οστοργίαν ἔ-
 χοντες ιδιωτικὴν ἢ θέ-
 λοντες ἔ[χ]ειν ἔνιοι παρρη-
 5 ριασαίντ' [ἄ]ν πρὸς αὐτόν.
 ἄν μὲν οὖν οἱ σοφοὶ γινώσ-
 κωσιν ἀλλήλους, ἡδέως
 ὑπομνησθήσονται πρὸς
 ἀλλήλων ἐν οἷς διεσαφή-
 10 σαμεν, ὡς καὶ ὑφ' ἑαυτῶν,
 καὶ δῆ[ξου]ται δηγμὸ[ν]
 ἑαυτοῦς τὸν ἠπιώτα-
 τον καὶ χάριν ε<ι> δῆσου[σι
 τῆς ὠφελίας.]

Col. IXa

ἢ [μεγάλη]ν ἀσθένειαν
 ἢ πόν[ων ἀηδία]ν αὐτῶ[ι] παρα-
 πεπτῶ[κυία]ν καὶ τὰς αἰτί-
 5 ας αἰ[ς] παρε]λογίσθη συνό-
 ψεται κάκεινῳ δεῖξει καὶ
 πεί[ς]ει, καὶ πολὺ δώσει του-
 τ' αὐτὸ πρὸς ἐπ[ί]γνωσιν τῆς
 ἀλλήλων τελ[ε]ϊότητος. οὐ

Col. IXb

ἀλ-
 λὰ τῷ πολλὰ γίνεσθαι καὶ
 παρὰ μεμπ[τ]ᾶς αἰτίας καὶ
 παρ' οὐ μεμπτὰς ὑπολήψε-
 5 ται παρὰ μεμπτ[ᾶς τοῦτο] γε-
 γονέναι. διότι μὲν σοφὸς
 ο]ὔπω κατελιφώς, ὑπὸ δὲ
 κοινοτήτων παραλογισ-
 θεῖς†, ἄν δ' ὁ ἐπιτιμηθεὶς
 10 παρυπονοῇ<ι> σοφὸν εἶναι
 τὸν ὑπειληφότεν 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} himself¹⁶⁴...

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[εμπτήν
κακολο[γει αἰ]τίαν, α[ύ]τὸν

Col. Xa

τὸν ὑπ[ο]νοή[ς]-
κόνητα κατ' [α]ὐτοῦ τα[ς αἰ-
τίας. * ἐὰ[ν] δὲ φιλόσοφος
ἢ φιλόλ[ο]γος, οὐ τῶν ὑπ' αὐ-
5 τοῦ δέ, κατ[ὰ τοιοῦ]το μέ-
τ[ρ]ον παρρησιάζηται πρὸς
αὐτόν, οὐκ ὀργ[ιεύεται] μὲν, 5
ὡς ὁ Ζεὺς τῶ[ι] Καπανεῖ, τοῦ-
ναντίον δὲ γινώσκων ταύ-
10 τήν [ο]ὔσα[ν] δίκ[η]ν τῶν ἀ-
φρ[όνων] καὶ μ[η] τελείων
ἀνέξεται, καθά[περ] ὁ Cω[κράτης] 10

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

Col. Xb

“ὥσπερ ἄνθρω]ωπο[ς] οἷ-
ων δὴ νῦν καὶ τὴν παρρη-
ς[ί]αν;” οὐκ ἐξερεῖ καὶ ἀπο-
τ]ρέψει προσεπειπῶν· “οὐ
5 μὴ ἐπὶ ταύτη <ι>ς, ὥσπερ
ῶν ἐν ἀνδράσιν, καὶ μει-
σοῦσαί με γινώσκουσιν,”
ἀλλὰ καὶ ἀνέξεται καὶ
ἀποδέξεται τὴν εὐνοίαν,
10 ἀφ' ἧς ὅ ποτ' ἐφαίνετο συν-
φ[έ]ρον ὑπέδειξε, καὶ χάριν
ἔ[ξ]ει κατὰ τ[οῦ]το καὶ ἀπο-
λ[ο]γιεύεται δὲ πείσαι φιλό-
σοφον]

Col. XIa

πολλάκις δὲ καὶ παρ' ὑπόμνη-
ς[ι]ν ἢ, [ὡς] φάν', ὑπεροχὴν,
ἐ[κ]φήνας διαβλέπειν τὰ
μεγάλα, καὶ μὴ προχείρως
5 ἀμαρτήματα νομίζειν
τὰ μέσης προσβάλλοντα.

Col. Xa: ...<the one who will suspect the reasons {alleged} against him>.... But if a philosopher or a scholar, but not one of those {instructed}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 foolish¹⁶⁶ 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...

¹⁶⁵ Κατασκευασμένων 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.

σο[φὸν μὲν] οὐκ ἄν θανμά-
 ς[ε]ιε

6 προ[ε]βάλλοντα Ο.

Col. XIb

τῶν δ' ἰ[δ]ιω-
 τῶν, ἐὰν γονεῖς ὧσιν ἢ τι-
 να τοιαύτην ἔχοντες
 ἀναλογίαν, σύνπας ὅς-
 5 τις προσέξει. καὶ διὰ τὸ πα-
 ραδεδομένον ἔθος καὶ
 διὰ τὴν ἄρρητον εὐχα-
 ριστίαν καὶ τιμὴν καὶ
 μᾶλλον φιλήσει τῆ[ν] εὔ-
 10 νοιαν καὶ π[αν]τὶ τρόπῳ[ι]
 μεταθήσει [τ]ῆν ὑπόλη-
 ψ[ι]ν ἀπο[λογ]οῦμενος.

Col. XIIa

καὶ ποιήσεται ἐάν τις ἀ-
 μάρτη

δ]ῆ παρὰ μέγα καὶ ὑπερβαί-
 νων [τῆν] συνπεριφοράν.

5 ἐὰν δὲ μηδὲν μὲν ἐπι-
 φέρωνται τῶν τοιούτων
 (συνοΐδασι ἀλλο[ι] τε καὶ [οἱ
 οἰκέται), νῆ τὸν Δία λέγειν
 μὲ]ν ἐάσε[ι] ποτ' αὐτοῦς

5

1-2 suppl. Ph. 3 δ]ῆ suppl. G. 90 μ]ῆ Ph. 4 [τῆν]
 συνπεριφοράν G. [ἄ]νον περιφοράν Ο. 7 συνοΐδασι
 ἄλλο[ι] τε καὶ [οἱ Konstan συνοΐδασι ἀλλο[ι] τε] καὶ Ο.
 συνοΐδασι ἄλλω[ε] κᾶν [οἱ Ph. συνοιδῶσι ἄλλω[ι] κᾶν
 G.

Col. XIIb

ποή[ε]ι δ' αὐτοῖς φα-
 νερόν, ὅτι [ε]νυπεριφερό-
 μενος αὐτ[οῦ]ς φέρει. “ἄ-
 λ[υ]πος γὰρ ὁ Μαιΐων φρε-
 5 ν]οῦμενος καὶ ἀπάγει τοῦ
 χώριον.” τῶν δ' ὑπ' αὐτοῦ

Col. XIb: ...but of laymen, if they are parents or have some such relationship, everyone who will pay attention.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 ... indeed¹⁷³> 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...

¹⁷² The verb is lost in the preceding lacuna.

¹⁷³ Instead of Ph.'s μή, "not."

¹⁷⁴ Reading τὴν συνπεριφορὰν with G. (a common term in Philodemus) instead of O.'s ἄνοιον περιφορὰν, "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 μαίσιων (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".

κατασκευασομένων οὐ
 πάνυ μὲν ἀνέξεται παρ-
 ρησίας, οὐτ' αὐτὸς ἠδέως
 10 κ]αταναρκ[ώ]μεν[ος] π[ρὸς] ἐ-
 κείνους τ[ετ]ράφθαι [πρ]ο-
 αιρήσεται]

2-3 [ε]ν περιφερό|μενος G. 90 Konstan [ν]ῦν περιφερό-
 μενος O. 11-12 [πρ]ο|[αιρήσεται Ph. [ὄμ]ο|[νοήσει O.

Col. XIIIa

κα]ὶ κατα[φ]ρόνησιν
 ὑ]ποπτεύων κ[ατ'] ὀλίγων
 διδάξει] καὶ δι' ἀ[γ]άπης ἐ-
 πηθρ]οικμέν[ους] αὐτοὺς
 5 καθ' ὑπερβολήν, ὅταν πρ[ο-
 βάντες [πά]θη κ[αὶ] φωνά[ε
 ἀνανεῶνται. * [τά]χα δὲ
 καὶ ὑπ' αἰσχύνῃς περιστη-
 σεται τὸν σοφὸν καὶ τῆ[ν
 10 παρὰ τοῖς ἄλλοις φίλοις ο[ἴ-
 η]ς[ιν] προνοούμενος καὶ
 τῆ]ν ἀπομίμησιν φυλάτ-
 των

3 διδάξει] Ph. φιλήσει] O. 3-4 ἐ|πηθρ]οικμέν[ους
 suppl. Ph. 6 [πά]θη κ[αὶ] φωνά[ε suppl. Ph.

Col. XIIIb

καὶ μεγάλα
 παρεσχημένος καὶ τῶι
 γένει, καθαπερεὶ συνβου-
 λε]υτικὸν ποῆται τὸ τά-
 5 γμα τῆς παρρησίας, καὶ πε-
 ρ[ι] ποιῶν πραγμάτων, οἴ-
 ον μ[ῆ] καταχαρίζεσθαι
 ραιδίως παντάπασιν μηδὲ
 πιστεύειν προχείρως, ἢ
 10 τινος τῶν τοιούτων·
 ἀνέξεται [μ]ὲν καὶ τὸ κη-
 δεμονικ[ὸ]ν ἐπαινέσει.
 διδάξει δ' [ὡ]ς ὀρθὸν ἐστίν

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...

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 αἰεὶ καὶ τῶν τοσοῦ-
 τ[ω κ]αταδεεστέρων καὶ
 5 μνημονεύειν τίς ἐστὶ καὶ
 τίμι λαλεῖ παραινέσει. * τὰ
 δ' ἀνάλογα χρῆ καὶ περὶ τοῦ
 μεγάλου καὶ βαδίζοντος
 ἐπὶ φιλοσοφίαν ὑπολαμ-
 10 βάνει <ν>. καὶ γὰρ οὗτος τῶν
 μὲ]ν ἔξωθεν καταφρον[η-
 τέον]

1 κεν[ὸ]ν θρυλλ[όν'] suppl. Ph.

Col. XIVb

κα[ῖ
 μετὰ πά[ς]ησ δέξεται χά-
 ριτος τὴν ὑπόμνησιν,
 προβαλὼν ἃ προεῖ <ρη>ται πε-
 5 ρὶ τῆσ παρρησίας καὶ τῶν,
 ὡς προσήκει, χ[ρ]ωμένων
 αὐτῆι. * ζητουμ[ε]νων
 τοίνυν ἐνίων κατὰ τὸν
 τόπον, ἀφ' ἧσ αἰτίας γίνε-
 10 ται, μεταβάντες ἀπὸ τῶν
 ἀδροτέρω]ν ἐπ' ἐκεῖνα, προσ-
 μένου[σι] τὸν ἀπ[α]ιτοῦν-
 τα]

Col. XVa

λυποῦντα[ι,
 ὅτι] τῶν ὑπονοουμένων]ν
 ὑπ' ἄλλου γί[ν]εσθαι καὶ συν-
 βήσεσθαι οὐθὲν νομίζου-
 5 σιν ἐξ ἀ[ὐ]τῶν εἶναι [κα]ῖ γε-
 νήσεσθαι. καλῶς δ' ἂν ἔχοι
 καὶ καθ' ἕκαστον ἐπελθεῖν.
 καὶ τὸ τ[ῆ]σ ἀμαρτία[ς] οὐ λυ-
 πεῖ τοσ[οῦ]τον αὐτοῦσ [ῶ]σ-
 10 περ

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

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

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

Col. XVb

[τὴν ἀλήθει-
 α]ν ὡς ἀ]κούειν, οὐ [μόνον
 ἐδεή[θ]ησαν ἄλλων, [ἀ]λ-
 λὰ δέο[ν] μηδὲν ἐξαμαρ-
 5 τάνε[ιν], τὸν δεύτερον
 πλοῦ[ν] ἐπορεύθησαν αὐ-
 τοὺς διορθώσαντες· ἐκεῖ
 δὲ κα[ὶ] τὸ δυσκίνητον ἐν-
 οχλεῖ, καὶ μηδὲ τῶν οἰ[κ]ε[ί]-
 10 ων ἀμαρτημάτων ἐπαι-
 σθάνεσθαι, καὶ πρὸς ἄλ-
 λων μὲν ἐπιτιμώμε-
 νοι, τ[ὸ] νομίζειν ὡς ἐπὶ
 τὸν π[λ]εῖστον οὐχ ἡμα[ρτή]-
 15 κασι.]

4 δέο[ν] Ph. δ', ἔφ[η] O.

Col. XVIa

ἀστόχωσ
 ἐντ[υχ]ῶν κατὰ τὴν παρ-
 ρησίαν, αὐτοὺς δὲ βέλτιο-
 τα γι[ν]ώσκοντας τὰ κα[θ']
 5 ἐά[ν]τοὺς ἐν μηδενὶ τ[ί]θειεν. ἄλ-
 λοι δὲ καὶ συνετωτάτους
 ἐαυτοὺς διαλαμβάνον-
 τες καὶ πραέως μὲν ἀ[ν]τιοῖς
 ἐπιτιμῶσι καὶ πρὸς ἡδο-
 10 ν[ή]ν· ὑπὸ δὲ τῶν ν[ε]ῶν
 τὰ πολλὰ πικρό[τ]ερ[ον] ἐ[πι]-
 πλ[ή]ττοντα[ι].

Col. XVIb

ἄχθονται [π]αρρη-
 ριαζομένων, * ὅτι οὐ λέ-
 γ[ο]υσιν ἐξ ὅλης ψυχῆς, ἀ[λ]-
 λ[ὰ] φαντασίαν ἐκκόπτον-
 5 τ[ε]ς, ὡς εἰς δὴ φιλοπαρρη-
 ριάσται. [γε]νομένης δὲ
 τ[ῆ]ς ἐπιπλήξεως, ἐλεγχό-
 με]νον ἔχουσι τὸ πλάσ-

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 stamping¹⁸³ 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 upon¹⁸⁴ [not?].

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-
 10 μ[ι]σμοῦ χάριν συναρισ-
 τᾶ]ν βιαζομένων, ὅταν
 τ[ι διο]ρθῶσιν. ἐν[ι]οτε δὲ
 π[α]ρακαλοῦσιν μὲν ου

12 τ[ι διο]ρθῶσιν suppl. Ph.

Col. XVIIa

ἀλλ' ὅ-
 τ]αν τὴν διάθε[σιν] ἀντ[ὶ]ω]ν
 ἀμ]αρτωλῶν ἐπιβ[λέπ]ωσι,
 δ]άκνονται. * καὶ [κ]αθάπερ
 5 σ[οφ]οῦς ἰατροῦς ἐπὶ διαίρε-
 σιν παρκαλοῦντες ὅταν
 δῶσι τὸ ζμίλιον νο[σ]οῦ-
 σιν, οὕτως ὅταν <τ>ο[ύ]τοι <σ> τὸ
 δηκτικὸν ἐν ὄμματι γέ-
 10 νηται τῆς παρρησίας καὶ
 νομίζουσιν οὐθὲν ἀμάρτη-
 μα ποιῆσειν, ἢ λήσεσθαι κἄν
 πολλάκις ἡμαρτηκότας,
 παρακαλοῦσι νο[υ]θετεῖν

Col. XVIIb

[οὐ δια-
 λαμβάνουσ[ι], καὶ μόνοις
 καὶ κατὰ καιρὸν καὶ ἀπ' εὐ-
 νοίας καὶ πάντα προσφε-
 5 ρομένους ὅσα παρη<ι>ν[ο]ῦ-
 μεν. τότε δὲ διαλαμβά-
 νοντες ἐν τε τιμῇ προσεῖ-
 ναι, δυσχεραίνουσι. καὶ
 πρότερον μὲν βλέπουσιν
 10 τὴν ἐκ τῆς παρρησίας ὠφε-
 λίαν, τότε δὲ συνχεόμενοι
 διὰ πολλὰς αἰτίας οὐχ [ὀ]ρῶ-
 σιν, ὡς ἔνοι διαπαί[σ]ν-
 τεσ, ἀ[λλ]οὺς [ο]ὐ φέροντε[σ]

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' εἰς σκῶμ-
 μά τι κινε[ι]ν . ις ἔκτε-
 λῶν (?) μᾶινε[ται σκω]φθεῖς
 5 καὶ τὸν σ[οφὸν κ]α[τασκ]ευά-
 ζων ἐνίστε δ[ι]αίτης αὐτῆς
 ἐρῶι. * τούτ[ου δ'] αἴτιον ὅ-
 τι τῶι μὲν λαλεῖν ἐπιθυ-
 μίας ἀντιτεινούσας οὐκ ἔ-
 10 χουσιν, ὅθεν ἀκέραιως λέ-
 γουσ[ι] τὸ φαινόμενον,
 τῶι δὲ πράττει[ι]ν πικρῶς
 ἀμυττούσας, ὥστ' ἐνμέ-
 νε[ι]ν [ο]ῖς ἐπή<ι>νον" ἀδύνα-
 15 τον

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

Col. XVIIIb

οὐ λόγους συν]φέρου-
 τας ἀποδέχοντ[α]ι, διὰ δὲ
 δοξοκοπίαν λέγουσι μό-
 νον, ὡς ἂν "οὐκ ὠνούμε-
 5 νοι τοὺς λόγους, ἀλλ' ἐκ βα-
 θείας ἀ[ιθ]έρος ἀμοχθεὶ λαμ-
 βάνοντες". ὅταν δὲ τὸ πον-
 οῦν κνισθῆ<ι>, πηδῶς[ι]ν, ἀ-
 δυνατοῦντες ἐφ' ἑαυτῶν
 10 τὸ πλάσμα τηρεῖν. ἐνίο-
 τε δὲ κάκείνους μὲν δεόν-
 τως νο[υ]θετεῖσθ[αι] νομ[ί]-
 ζουσιν, ἑαυτοὺς δὲ πα[ρὰ
 λόγον οὔχ ἡμαρτηκότας.

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

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

¹⁸⁶ O. reads “turning grey,” presumably a reference to old men.

Col. XIXa

πρὸς ὧι φασι μ[έμ-
 φεσθ[αι], καὶ οὐχὶ τῆι παρρη-
 σία[ι] κοινῶς· καὶ τὸ συνφέρων
 ὀρώσι]ν αὐτοὶ διατρανώς, [μᾶλ-
 5 λον δ' ἔ]τι βλέπουσιν. * διὰ τί
 μᾶλλον ἔτ' ἐπι[τηδει]ότεροι
 πρὸς τὸ παρρη[σία]ζειν
 εἰσίν; ἢ δ < ιά τὸ > οἴεσθαι [ἄλλω]ν συν-
 ετώτεροι, νομίζου[σ]ιν αὐ-
 10 τοῖς εἶναι παρρησία[σ] μέ-
 ροσ] πρὸς ἄλλοις ἐπιτιμῶ-
 σι [καὶ] νωθροτέρ[ουσ] ἐπ[εί]-
 γουσι.]

Col. XIXb

φιλικὸν μὲν γὰρ οἴονται τὸ παρρησί-]
 α]ν ἐπι[φέρειν καὶ τὸ νου-
 θετεῖν ἄλλοις, τὸ δ' αὐτὸν ἄ-
 ξια ποιε[ῖ]ν ἐπιπλήξεως, ἀ-
 5 δοξίαν καὶ κατάγνω[σ]ιν.
 κ]αὶ φιλικὸν ἔργον ἐπι[τ]η- 5
 δεύειν οἰόμενοι χαίρου-
 σ]ι, νουθετούμενοι δ' οὐ[θ]έν,
 καὶ τῶν ἀμαρτημάτων
 10 ἐκτὸς εἶναι· μὴ γὰρ ἄν βλέ-
 πειν καὶ μετ[α]τιθέσθαι τῶν 10
 ἄλλων τότ' ἐ[φ' ἔ]αυτ[οὺς]

1-2 φιλικὸν - καὶ τὸ suppl. Ph.

Col. XXa

πῶ[σ] ἐπιγιγνώσκοντες
 ἐξ] αὐτῶν συν[ε]τωτέρουσ
 τινὰς εἶναι καὶ [δῆ] καὶ κ[α]θη-
 γητάσ ἐξ αὐτῶ[ν] παρρησί-
 5 αν οὐ φορ[οῦ]σιν; [δι]ό[τι] νομί-
 ζουσιν ἐν τοῖς κατὰ πρόβλη-
 μα λόγοις ὑπερέχεσθαι μό-
 νον, ἐν δὲ τῆι διαθέσει κ[α]ὶ
 τῶι συνροᾶν τὰ κρείττω
 10 καὶ μάλιστα τὰν τῶ[ι] βίωι,

Col. XIXa: ...in which they say they blame {them}, and not by frank criticism {practiced} jointly. And they themselves [see] what is advantageous clearly, {or} [rather] they [still] look to it. Why is it that they are now more suited to speaking frankly?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...

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 βελτεῖους ἑαυτοὺς ὑ-
πάρχειν * ἐ[ν]ίστε δὲ κατ[ὰ]

Col. XXb

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

Col. XXIa

πολλά-
κις δὲ καὶ συνχυθέντες ὑπὸ
τῆς ἐπιτιμήσεως οὐ βλέπου-
σι τὴν φρόν[ησι]ν ποτὲ δὲ
5 παραλελόγ[ι]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-
10 ρους μὲν εἶνα[ι], μὴ φιλεῖν
δέ, ἢ μισεῖν ἢ φθονεῖν ἢ συν

Col. XXIb

ᾧ[ιπ]ερ κολοῦειν καὶ
θερ]ἀπεύειν] καὶ τῶν ἄλλων
ἐπ[ι]φέρειν [τ]ι τῶν ἐκ τῆς παρ-
ρησίας καλῶν. οὐδέν τε πε-
5 ρᾶ[ναι] τὸ συνετωτέρ[ους καλ]εῖ-
σθα[ι] καὶ σοφοὺς τοὺς νο[υ]θε-
το[ῦ]ντας πρὸς τὸ μὴ δάκνε-
σι[θαι], τῶν δ[ε] τιμῶν ἀποσπω-
μένους, [ο]ἰ[ον] καὶ ἐ[πι]θυμῖαι
10 πονηραὶ κ[αὶ] γλυκύτητε[ς]

Col. XXb: ...and they believe that they are vastly different. Just so, Timocrates¹⁸⁹ 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 which¹⁹¹ 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?]

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;

1 ὦ[ιπ]ερ Clay ὦ[επ]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-
 5 πομοῦσιν πονηρὰ περὶ τῶν
 νόυθετούντων καὶ καθό-
 λου πάντα, δι' ἃ τινες δάκνον-
 ται, μᾶλλ[ο]ν ἔχουσιν χεῖμά-
 ζοντα, * καὶ θρασύτεροι δ' εἰ-
 10 σὶ κα[ὶ] χανυ[ό]τεροι καὶ φιλοδο-
 ξότεροι]

Col. XXIIb

καὶ ἀξιούσι]
 τὴν τῆς φύ[σεως] ἀσθένειαν
 ἐλεεῖσθαι καὶ συνγνώμη
 τυγχάνειν καὶ μὴ προπηλα-
 5 κίζεσθαι πρ[ὸ]ς τῶν ἰσχυροτέ-
 ρων ἐξ ἐπί[τη]δες. ὄ[θη]ν καὶ
 ταχέως ἐπὶ τ[ᾶ] δάκρυα κατααν-
 τῶσιν, ἀπὸ καταφρονήσεως
 ἐπικ[ό]πτεσθαι νομίζουσαι.
 10 διὰ τί, τῶν ἄλλων ἐπ' ἱσῆς ἐχόν-
των, ἦττον φοροῦσ[ι]ν <οἱ κ>αὶ ταῖς
περιουσίαις κα[ὶ] ταῖς δόξαις
λαμπ[ρ]οί; δ[ι]ότι νομίζου-
 σ[ι] τοὺς εὐτυχ[ε]στέρου[ς] καὶ
 15 φρονιμωτέρ[ουσ] κα[ὶ] δυσ-
 χεραίνεσθαι καὶ μειεῖσθαι]

15-16 δυσ|[φημείσθαι καὶ φθονεῖσθαι fortasse Clay

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

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

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

Col. XXIIIa

ἐ]ξελέγχοντα^ς [ο]ὐχ ἠδέω[^ς
 προσδέχονταί, [ὅτι] διὰ φθό-
 νον πολλοὺς ἐπιτ[ι]μῶν ἐαν-
 τοῖς νομίζουσι, [κ]αὶ συνειθί-
 5 μένοι ε[ί]σί πως [ὕ]πὸ πάντων
 πρὸς χάριν ὁμιλεῖσθαι· δ[ι]όπερ
 αὐτοὺς κινεῖ καὶ τὸ παραλόγον

Col. XXIIIb

ἀπορήσειν, ὃ φ[ο]βούμενοί
 τινες ὑποφέρουσι παρρησί-
 αν. * καὶ διὰ τὴν ἐπιφάνειαν
 δὲ τοῦ[τ]ου καὶ τὰς ἀμαρτίας
 5 ἀοράτο]υ^ς αὐτῶν γενομέ-
 νας βλ[έπ]ειν ὑπολαμβάνου-
 σι μᾶλλον καὶ φιλοδοξεῖν
 τοὺς ἀν[υ]ποστόλως ὁμιλοῦν-
 τας ὑπονοοῦσιν, ἵνα καλῶν-
 10 ται παρρησιάζονται, καὶ πα[ρ'] ὑ-
 β]ριν ἠγο[ῦ]ντα[ι] τὸ τοιοῦτο
 καὶ ἀτιμ[ί]αν ἐαυτῶν. οἱ δὲ
 βασιλε[ί]ς διὰ τὸ] καθόλου δύν[α]-
 σθ[α]ι π[ρὸ]ς το[ῦ]ς [ε]ίρημένο]υ^ς
 15 οὐχ ἠδέως τρέψονται]

Col. XXIVa

καὶ τὴν ἐπι-
 τ[ί]μην ἀ[ν]υποταξίαν ἠ-
 γ[ο]οῦνται. θε[λ]ουσ[ι] δὲ καὶ νό-
 μίζουσι συνφέρειν ἄρχειν
 5 πάντων κ[α]ὶ π[ά]ντα [δ'] αὐ-
 τοῖς ἐναπ[ε]ρείδε]σθ[α]ι καὶ
 ὑποτετάχθαι. * διὰ τί μᾶλ-
 λον οἱ πρεσβύτεροι δυσχε-
 ραίνουσιν; * ὅτι συνετωτέ-
 10 ρου οἴοντ[α]ι διὰ τὸν χρόνον
 ἐαυτοὺς καὶ νομίζουσιν ἀπ[ὸ]
 καταφρονήσεως τῆς ἀσθε-
 νείας ἐπὶ τὴν παρρησίαν τι-
 ν[ᾶ]ς ἔρχεσθαι καὶ μεγάλην
 15 ὑβριν.]

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]υσι, καὶ θ[αυ]μαζ[ί]ό-
 μενοι καὶ τιμώμενοι πα-
 ρὰ τοῖς πλ[ε]ίοσι παράδοξον
 ἡγοῦνται τὸ πρὸς τινῶν ἐ-
 5 πι[τιμ]η[θῆ]ναι, καὶ καταξ[ιού]-
 μενόν τ[ι]νῶν τὸ γῆρας θε-
 ωροῦντε[ς] εὐλαβοῦνται
 μὴ τούτων ἀποστερῶνται
 φανέντες ἀνάξιοι. καὶ τὸ
 10 “δὶς παῖδες οἱ γέροντες” ὑ-
 ποδῶνον αὐτοῦς νύ[τ]τει,
 φοβουμένους μὴ [τοῖς] ἤθε[ς]

APPENDIX

- Tab. I fr. 2
- [ὄρ-
 γί]ξεσθ[αι] καὶ μ[ὴ] πείθειν
 καὶ μηδὲ φίλ[εῖν] ἢ ε[τέρ]γειν
 ἀλλὰ κολακ[εῦ]ειν
- Tab. II fr. 6
- περὶ [τοῦ ἐκ τῶν καθηγη-
 τῶν βυβλίων μὴ κ[αταμα]-
 θεῖν, πρὸς οὓς τε γὰρ εὐ[λα]-
 β]ῶς εἰ κ[αὶ] μ[ά]λιστα ταύτ[η]
 5 κέχρηται, Λεοντέα καὶ
 Ἰδομενέα καὶ Πυθοκλέα
 καὶ Ἑρμαρχον καὶ Δωσί[θεον], ἐ-
 χόμενοι παντοδαπ[ῶς] πρὸς
 αὐτοῦ[ς]]θοαν[
 10 μενου[

1-2 [τοῦ ἐκ τῶν καθηγη|τῶν, 2-3 κ[αταμα|θεῖν, 3-

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

7-8 Δωσί[θεον], ἐ|χόμενοι suppl. Ph.

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

APPENDIX¹⁹⁴

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...

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[ηθήσ]εται [
 ἐπιλόγιον [ἀ]νά[γ]εσθαι τὰ
 ἀλλ[ότ]ρ[ι]α [ποι]εῖ κα[ὶ] ο[
 5 κον[.....δι]όπερ[
 ἀλλ[.....]διο[
 αὐτὰς [... μὲγ]εθ[ος λέ-
 ληθεν[.... πρ]ὸς αὐτῶ[ν ὀφλις-
 κάνει[.....] ἤμαρτ[εν ὡς τι-
 10 νας ὑ]βρίζειν
- Tab. II D καὶ τὴν [τοῦ βίου
 σωτη]ρίαν προβ[εβληκό-
 τες

 5 κα[ὶ] τὴν ὅλην φευξό-
 μεθα κυμ]βίωσιν ἀπὸ τῶν
 ὄλων βυ]βλίων τεκμαιρό-
 μενοι], παραπλησίως δ' οὐ
- Tab. III F δι]ά τε τὴν [ἀρετ]ὴν
 προσφέρει[τ]αι καὶ [διὰ] τὴν
 δ[ύναμι]ν

 5 καὶ παρὰ τῶν ἔξωθεν
 περι]στάσεις
- Tab. III G ἐπὶ πολ-
 λῶν ἢ πάντων ἐξελ[ε]γ[ξ]ει
 καὶ τοὺς ἀ[παλοὺς] καὶ
- Tab. III H οὐ μέντοι τῶν τυ[χόντων] <μόνον>
 ἀλλὰ καὶ στεργόν[των αὐ]-
 τοὺς καὶ συνετῶν
- Tab. IV I ὅτε δὲ πρ[ῶ]τον
 δακῶν διὰ τῆς ἐπιτ[ι]μή-
 σεως 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...

¹⁹⁶ Or, perhaps, "having given up."

¹⁹⁷ Or, perhaps, "it {i.e., frankness} is applied."

- 5 ξει καὶ καθά[περ ἄ]ναλ[ή]ψε-
τ]α[ι]
- post fr. 15: λω[
μόνον[
προσδεχ[1/4 ὀρθῶς /5 .]ων επ[/6 ζουσιν /7 κ[αὶ]
διότ[ι /8 τοσῶσιν /9 ...οαυτ[
- Tab. IV J ἐξαιστώμενον, οὐ
δὲ ς[οβ]αρῶς ἐπενγελῶντα
τὰς ἀσθενείας [.]κ[...]ον οἰό-
με[ν]ον, ὅτι πολ[λοῖ]ς ὑ[πάρ]χ[ει]
- 3 [ἄ]κ[αιρ]ον suppl. Ph.
- Tab. V extrem. fr. βού[λεται μὲν διὰ φιλίας
νουθετεῖν]
- Tab. VIII L τῶ]ν
προσηκ[όντων τὰς ἔχθρας] καὶ
τὰς δια[φορὰ]ς ἵνα διορ-
θῶσι
- 5 νι[ε]ντες αὐ[τῶ]ν [ἐ]πιθυ-
μίας καὶ μ[ανίας
- Tab. XII M οἱ σοφοὶ ἀμαρτάνουσιν, ἐὰν μῆ]
πρὸς ἐρεθισ[μὸν] πολλάκις
κ]αὶ πρὸς ὀργὴν με]τρ[ίως
μένωσι κ[α]θ' ἐκότερον
- 5 τῶ]ν εἰρημ[ένων] κ[α]ὶ περὶ
τοὺς ἄκρους [ια]τρ[οὺς] [δ]ιά-
π]τωσις γίνεται
- 1 suppl. Ph. 3 [ὀργὴν Ph. [ἡδονὴν O. με]τρ[ίως O.
ἀ]τ[ρῶς 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.

..]υς παρ[εμπ]ίπτειν κα[ὶ
 πίνο]ντας ἐλλέβορ[ον μὴ εἶναι
 ἰατ]τροῖς καταγε[λάστους·
 κα]τατυχῶν μὲν ὑπὲρ [
 5]ς ἔσται πεπο[ιθ]ῶς
]ν, ἀποτυχῶ[ν δὲ] διὰ
 τῆ]ν παρρησίαν·

3 ἰατ]τροῖς Clay ἐτέ]ροισ O.

Tab. XIV extrem. fr.

[μη-
 δ[ὲ πεί]σας ἱστορίαι διὰ τ'
 ἄλλ[α]ς αἰτίας καὶ παρὰ τὸ[ν
 χ[ρ]όνον· διὸ καὶ πρὸς Π[ολύ-
 5 αινόν] Ἐπίκουρος κανό[ν]ος
 ἀπ[ό]ντος [μύ]θ[ους] ἔ]φ[η
 διὰ τὸν χρόνον μὴ φ]έρ[οντα
 περὶ αὐτῶν ὡς τι.]ας
 διαφέρουσι παρρη[σι]ά]ζε-
 10 θαι πρὸς τοὺς μὴ ποιούν-
 τας *

1-2 [μη]|δ[ὲ πεί]σας suppl. Ph. 6 ἀπ[ό]ντος Ph.
 ἄπ[α]ντος O. [μύ]θ[ους] ἔ]φ[η suppl. Ph. 7 μὴ
 φ]έρ[οντα suppl. Ph. 8 τι]ν[ας] 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 Polyaeus, 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

ἀβελτερία	fatuity	87.9
ἀγαθός	good	36.8-9, 39.7, *43.2, *43.5, 68.6-7, 75.6, *XIVa.3
ἀγαπάω	be content	18.3-4
ἀγάπη	love	XIIIa.3
ἀγάπησις	love	80.9-10
ἀγέλη	flock	87.3
ἀγένητος	groundless	71.5-6
ἀγνεύω	purify	55.11
ἀγνοέομαι	be unrecognized	VIIIa.5-6, VIIIa.7-8
ἄγνοια	ignorance	53.9
ἀγνόω	be ignorant	8.5
ἀγνώμων	senseless	19.5
ἀγνώστως	unbeknownst	61.2-3
ἄγω	practice	22.7, Ia.5, IVb.9, VIIb.13
ἀδεής*	fearless	71.12
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ἀδιαλόγητος	unable to calculate	XXb.9
ἀδικέω*	wrong	12.10
ἀδοξία	ill repute, disgrace	3.8, XIXb.4-5, XXIIa.3-4
ἄδρός	large	XIVb.11
ἀδυνατέω	be unable	XVIIIb.8-9
ἀδύνατος	impossible	56.14, XVIIIa.14-15
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ἀθυμώ	dishearten	12.5–6
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αἶρεσις*	choice	42.12
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ἀκεραίως	sincerely	XVIIIa.10
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ἀκίνητος	unmovable	19.3
ἀκμάζω	be at its height	65.9
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ἀκράχολος	irascible	IIIb.4
ἀκρειβίω	be precise	VIIb.9
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ἀκριβώς	exactly	50.9
ἄκρος	foremost	T12.M.6
ἄκρως	strictly	57.8
ἀλαζών	boaster	88.13
ἀλγέω*	suffer	30.11
ἀλγίω	more painful	62.5
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ἀμύττω	chafe	XVIIIa.13
ἀναβολή	procrastination	Va.3
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ἀνακρίνω	interrogate	42.9
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ἀνατεταμένος	puffed up	IVa.3-4
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ἀνεκτός	bearable	87.5
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ἀνεφώδευτος	unexamined	84.10
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ἀνήρ	man	43.13, *VIIa.11, Xb.6
ἀνθρωποδαμνάω#	tame human beings	87N.6-7
ἀνθρωποδάμνησ*	person-tamer	87N.6-7
ἄνθρωπος	human being, person	56.12, 86.3-4, *Xb.1
ἀνήμι	relax	65.10, T8.L.5-6
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ἀντικρούω	hinder	66.8–9
ἀντιλέγω*	talk back	13.10
ἀντιστρόφως	conversely	65.4
ἀντιτάττομαι	oppose	30.7
ἀντιτείνω	resist	XVIIIa.9
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ἀνυποταξία	insubordination	XXIVa.2
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ἀξιόπιστος	worthy	VIa.14
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ἀοργήτως	without anger	12.7
ἀπαγγέλλω	report	52.10–11
ἀπαγορεύω*	give up	66.4–5
ἀπάγω	withdraw	XIIb.5
ἀπαθές	be indifferent	86.5–6
ἀπαθῶς*	dispassionately	48.2
ἀπαισχύνομαι	be ashamed	71.3
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ἀπαντάω*	confront	VIIIa.4
ἀπάντησις*	rejoinder	73.12
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ἀπειθία*	disobedience	87N.7
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ἀπειροκαλία*	vulgarity	84N.5–6
ἀπεργάζομαι	accomplish	21.3–4
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ἀπέχομαι#	refrain	93N.1
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ἀποβαίνω	turn out	57.6–7
ἀπογνώσκω	give up	3.4, #87N.10
ἀπογνώσιμος	desperate	46.7
ἀποδέχομαι	accept	Xb.9, XVIIIb.2
ἀποδιαστρέφω	divert	60.10–11
ἀποδίδωμι	respond (with)	6.4
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ἀποθνήσκω	die	29.7–8

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ἀσπυροφή	recourse	21.9
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ἀποτυγχάνω	miss the mark	T12.end.6
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ἀποφέρω	turn away	24.2-3
ἀποφθεγματία	sententious	VIa.8-9
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ἀπρόσωπος	impersonal	61.11
ἀπροφασίστως	unhesitatingly	80.8-9
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ἀρέσκω	please	26.7-8
ἀρετή*	virtue	T3.F.1
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ἀστεῖως*	politely	80.6
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ἀσύμβλητος*	incomparable	77N.3
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ἀφορμή*	capacity	68.12
ἀφρονέω*	be foolish	21.6
ἀφροσύνη	foolishness	55.8–9
ἄφρων	foolish	Xa.10–11
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βελτίων	better	58.10–11, XXa.11
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βοηθός	helper	71.10
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γνώριμος*	acquaintance	77.10
γόης	charlatan	60.8
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δεινώς*	terribly	77N.7
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δεξιά	welcoming (n.)	44.9–10
δεξιῶς	graciously	36.8, 88.6, 88.9
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διαβολή	slander	17.7
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δίαιτα*	way of life	XVIIIa.6
διάκειμαι	be disposed	80.5
διακελεύομαι	encourage	8.10–11
διακινέω*	probe	87N.6–7
διαλαμβάνω	treat <i>or</i> 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
διάπτωσις*	failure	4.1–2, 58.8, T12.M.6–7
διαρρήγνυμαι	burst	54.7–8
διασαφέω	make clear	*25.9–10, VIIIb.9–10
διαστρέφω	distort	66.11
διασυρτικός	disparaging	37.8–9
διατεταμένως	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
διατρανώω	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
διάχυσις	merriment	79.9
διδάσκω	teach	*XIIIa.3, XIIIb.13
δίδωμι	give, present, contribute, apply	22.6, 55.1–2, 68.10–11, IXa.6, XVIIa.7
διειλημμένως	distinctly	XXb.10
διερεθίζομαι	be very irritated	31.2
δίκαιος*	just	33.6
δίκη	way	Xa.10
διορθόω	correct	44.4, 62.6–7, 75.8, XVb.7, *XVIb.12, T8.L.3–4
διόρθωσις	correction	50.6, 55.6, 55.10
διστάζω	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
δραστικός*	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

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

ἐναπερείδομαι	depend on	XXIVa.6
ἐνέχομαι	be involved	44.2
ἐνοχλέω	give trouble	XVb.8–9
ἐντέχνως*	skillfully	IIIb.1
ἐντυγχάνω	encounter	XVIa.2
ἐξαμαρτάνω	err	XVb.4–5
ἐξανίσταμαι	rise	T4.J.1
ἐξελέγω*	test, confute	42.4–5, XXIIIa.1, T3.G.2
ἐξἐπιτήδεω	intentionally	XXIIb.6
ἐξεργάζομαι	handle	VIIb.7–8
ἐξέρέω*	will speak out	VIb.3, Xb.3
ἐξετάζω	examine	48.10
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ἐξοικονομέω	dispose	VIIb.10–11
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ἕξωθεν	external	30.4–5, XIVa.11, T3.F.5
ἐπαγρύπνησις	watchfulness	11.4
ἐπαθροίζω*	gather together	XIIIa.3–4
ἐπαινέω	praise	49.1–2, XIIIb.12, XVIIIa.14
ἔπαινος	praise	68.4–5, *IIa.12, T4.I.3
ἐπαίρω	lift up	74.4
ἐπαισθάνομαι	be aware of	XVb.10–11
ἐπανέρχομαι*	return	76.11
ἐπείγω*	urge on	XIXa.12–13
ἐπεγελάω	laugh at	T4.J.2
ἐπέρχομαι	go, approach, go over	70.3–4, *93N.7, XVa.7
ἐπέχω	present, restrain	39.5, *93N.1
ἐπιβλέπω	observe	XVIIa.3
ἐπιγινώσκω	recognize	88.4–5, 88.7–8, XXa.1
ἐπίγνωσις	recognition	IXa.7
ἐπιδείκνυμι	exhibit, show	15.6, 16.4, 77.2
ἐπεικῶς	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
ἐπιλογιστικῶς	logically	28.4
ἐπιμέμφομαι	cast blame	35.7
ἐπιπαρρησιάζομαι	speak frankly	1.6
ἐπίπληξις	rebuke	XVIIb.7, XIXb.4
ἐπιπλήττω	rebuke	XVIa.11–12
ἐπιρρ(ε)ίπτω	cast	39.4, 87.3
ἐπισημαίνω	indicate	68.2–3
ἐπίσταμαι	understand	50.9, 58.9

<i>ἐπίτασις</i>	treatment	7.4
<i>ἐπιστολή</i>	letter	6.11
<i>ἐπιτρέφομαι</i>	pay attention	30.1–2, 31.5–6
<i>ἐπιτείνω</i>	intensify, heighten	7.5, 25.4–5, 67.2, 79N.2
<i>ἐπιτεταμένος</i>	strained, intense	38.3, 74.7
<i>ἐπιτήδειος</i>	be suited	XIXa.6
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<i>ἐπιτιμάω</i>	reproach	6.8, 31.3, 38.7–8, *62.1, #93N.7, IXb.9, XVb.12–13, XVIa.9, XIXa.11–12, XXIa.7, XXIIIa.3, XXIVb.4– 5
<i>ἐπιτίμησις*</i>	reproach	30.11, 75.2, 82.1, 84.7, XXIa.3, XXIVa.1–2, T4.I.2– 3
<i>ἐπιτομικῶς</i>	by way of an epitome	VIIb.7
<i>ἐπιτυχία*</i>	success	4.4
<i>ἐπιφάνεια</i>	revelation	XXIIIb.3
<i>ἐπιφέρομαι</i>	bring up	XIIa.5–6
<i>ἐπιφέρω*</i>	apply	XIXb.2, XXIb.3
<i>ἐπιφορά*</i>	reproach	66.3–4, 73.4
<i>ἐπιφωνέω</i>	cite	40.9, 73.13–14
<i>ἐπιφώνησις</i>	charge	27.7
<i>ἐπίχειρον</i>	wage	44.10–11
<i>ἔπομαι</i>	accompany	40.10
<i>ἐράω</i>	be in love, be passionate for	*42.3, 48.5, 57.2, *XVIIIa.1
<i>ἔργον</i>	deed, action, hard work, office	*16.6, *40.8, VIIb.6, XIXb.6
<i>ἐρεθίζω*</i>	irritate	13.4
<i>ἐρεθισμός</i>	irritation	T12.M.2
<i>ἐρεθιστός</i>	irritable	IIa.6
<i>ἔρέω</i>	will say	28.8–9
<i>ἔρρωμένως</i>	vigorously	IIb.1–2
<i>ἔρχομαι</i>	proceed	*32.3, XXIVa.14
<i>εὐγένεια</i>	nobility	4.6–7
<i>εὐεπίφορος</i>	inclined, prone	19.8, IIa.11
<i>εὐεργετέω</i>	do a service	4.4–5, 82.3–4
<i>εὐήμερος</i>	cheerful	85.8–9
<i>εὐθετος</i>	conducive	Va.6
<i>εὐθνήσις</i>	richness	22.3
<i>εὐκαταφρόνητος</i>	contemptible	62.6
<i>εὐλαβέομαι</i>	be careful	XXIVb.7
<i>εὐλαβῶς</i>	cautiously	53.9, *T2.6.3–4
<i>εὐλογία</i>	reasonable argument	1.9, 57.10
<i>εὐλόγιστον</i>	reasonable	57.5
<i>εὐλογος</i>	reasonable	63.5, 69.2
<i>εὐλόγως</i>	reasonably	69.5, 69.10, 84.14
<i>εὐνοέω</i>	bear goodwill	52.8–9, Ib.2
<i>εὐνοια</i>	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
εὐρίσκω*	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
εὐχομαι	pray	72.4
ἐφαρμόζω	adapt	VIIb.3
ἐφεισθηκώς	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
ἡδιον	more pleasantly	8.4-5
ἡδονή	liking, pleasure	XVIa.9-10, #T12.M.3
ἡθος	character	XXIVb.12
ἡκω	come	27.10, T4.I.3-4
ἡλικιώτης*	peer	77.9
ἡπιος	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
θεράπεισις	treatment	40.13-14
θεραπέυω	treat	8.6, *20.2, 23.5-6, *32.10, 40.11, 44.8-9, 69.8, 79.3-4, 86.6, XXIb.2

<i>θέσις</i>	hypothesis	57.10
<i>θεωρέω</i>	observe	26.2, 51.2, 71.1-2, XXIVb.6-7
<i>θηρευτής</i>	hunter	28.2
<i>θηρίομαι</i>	be bestial	52.2-3
<i>θλίβω</i>	crush	XXIIa.4
<i>θρασέω</i>	aggressively	Va.1
<i>θρασύς</i>	impulsive	XXIIa.9
<i>θρυλλός*</i>	chatter	XIVa.1
<i>θυμόομαι*</i>	be maddened, enraged	74.2, *IIa.5
<i>θυμός</i>	passion, spirit	10.10-11, *27.1
<i>θωπεία*</i>	wheedling	87N.3
<i>ιάομαι</i>	heal	32.6-7
<i>ιατρός</i>	doctor	39.12, 63.4, 64.5, 69.8, 86.7, XVIIa.5, T12.M.6, *T12.end.3
<i>ἴδιος</i>	(one's) own, suitable	14.7, 18.5, 37.2
<i>ιδίωμα</i>	individual trait	22.2
<i>ιδιώτης</i>	individual character, layman	14.3, #31.11, XI.b.1-2
<i>ιδιωτικός</i>	private	VIIIb.3
<i>ἰλαρῶς</i>	cheerfully	61.4
<i>ἴσος</i>	equal	52.1, 77.4, XXIIb.10
<i>ἴσου, ἐξ*</i>	equally	IVb.10
<i>ἴσταμαι</i>	maintain, halt	20.8-9, 69.3-4
<i>ἱστορία</i>	knowledge	Vb.8-9, T14.end.2
<i>ἰσχυρός</i>	strong	7.2-3, 7.6, 10.9, XXIIb.5-6
<i>καθάπτομαι</i>	upbraid	51.8-9, *93N.3
<i>καθαρεύω</i>	be pure	16.3-4, 44.6-7
<i>καθαρός</i>	clean	Ib.7
<i>κάθαρσις</i>	purification	46.4-5
<i>καθηγέομαι</i>	teach	Va.9-10, Vb.1, Vb.2
<i>καθηγητής</i>	teacher	*31.11, 45.5, 52.6-7, 80.2-3, VIIa.3, XXa.3-4, *T2.6.1-2
<i>καθηγούμενος</i>	teacher	8.6-7, 39.2-3, 42.10, 46.3-4, 61.10, 70.6, 75.3-4, 76.5-6, 85.8
<i>καθίστημι</i>	establish	32.10-11
<i>καθόλου</i>	in general, totally	1.5-6, *9.1, *13.1, 17.3, 38.3-4, 42.11-12, XXIIa.6-7, XXIIIb.13
<i>καθορθόω*</i>	succeed	77N.8
<i>καθυβρίζω</i>	scorn	79.11-12
<i>καινός#</i>	new	8.1
<i>καιρός</i>	opportunity, critical or right moment	22.5, 25.1, XVIIb.3
<i>κακία</i>	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
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καταγελαστός	ridiculous	T12.end.3
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καταγωγή#	return	33.4
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καταλέγω*	repeat	83.1-2
καταμανθάνω*	learn	T2.6.2-3
καταναρκάομαι	be bemused	XIIb.10
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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
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κατεγχειρέω	treat fully	57.12
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κελεύω*	order	47.4
κενός*	empty	IVa.9
κενός*	empty	XIVa.1
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κεράννυμι	combine	68.3-4
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κηδεμονία	concern	42.11
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κινέω*	move, disturb	XVIIIa.3, XXIIIa.7
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κρείττω	better, preferable	44.5-6, 44.7-8, XXa.9
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κυνώδης	snappish	IIIb.4-5
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κωλύω	prevent	*34.10, 35.6, #91N.4
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λαλέω	utter, speak, talk	*47.6, *48.3, XIVa.6, XVIIIa.8
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drink	πίνω
eagerness	προθυμία
earlier	πρότερον
easily, more	ῥᾶον
effective	δραστική
effortlessly	ἀμοχθεί
eminent, be	διαπρέπω
employ	χράομαι
empty	κενός, κενός
enchant	κατεπάδω
encompass	συνέχω
encounter	ἐντυγχάνω, τυγχάνω
encourage	διακελεύομαι
end up	ἐκτελέω
endure	τολμάω, ὑπομένω, φέρω
enmity	ἔχθρα
enraged	θυμόομαι
enroll	συγκαταριθμέω
entice	δελεάζω
entreaty	λιτή
envy	φθόνος
envy (v.)	φθονέω
epitome, by way of an	ἐπιτομικῶς
equal	ἴσος

equally	ἐξ ἴσου
err	ἀμαρτάνω, διαμαρτάνω, ἐξαμαρτάνω
error	ἀμάρτημα, ἀμαρτία, διαμαρτία
error, prone to	ἀμαρτωλός
escape notice	λανθάνω
establish	καθίστημι
evil	πονηρός
evil (n.)	κακόν
evilly	κακῶς
exactly	ἀκριβῶς
examine	διαλέγω, ἐξετάζω
exceedingly	ὑπερβαλλόντως
exhaustively	ἀνελλιπῶς
exhibit	ἐπιδείκνυμι, παρέχω, προσφέρωμαι, ὑποδείκνυμι
exhort	παρακαλέω, προτρέπομαι
expect	κατελπίζω, προσδοκάω
expectation	προσδοκία
experience	πάσχω
explore	ζητέω
expose	ἐλέγχω
external	ἐξωθεν
eye	ὄμμα
failing	ἐλάττωσις, σφάλμα
failure	διάπτωσις
false modesty	δυσωπία
fame, indifferent to	ἀφιλόδοξος
family	οἰκίαι
famous	λαμπρός
fare well	εὐτυχέω
father	πατήρ
fatuity	ἀβελτερία
favorably	εὐνόςως
favoritism, show	καταχαρίζομαι
fear	δέος, φόβος
fear (v.)	φοβέομαι
fearless	ἀδεής
feeling	πάθος
feign	ἀναπλάττω
fellow-student	συγκατασκευαζόμενος, συχολάζων
fine	καλός
first	πρότερον
fitting	πρόσφορος
fittingly	δεόντως
fixed	μόνιμος
flatter	κολακεύω
flattering	κολακευτικός
flattery	κολακεία
flinch	πηδάω

flock	ἀγγελῆ
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	ἥπιος
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	εὖνοια

goodwill, bear	εὐνοεῶ
graceful	πολυχαρής
graciously	δεξιῶς, πρὸς χάριν
grasp	καταλαμβάνω
gratitude	χάρις
great	μέγας
Greek	ἄχαιός
Greek, in	ἑλληνικῶς
grey	πολιός
grey, turn	πολιόω
groundless	ἀγενητος
grow accustomed	συνεθίζομαι
guard	φυλάττω
guide	ὀδηγός
habits	ἔθος
halt	ἵσταμαι
handle	ἐξεργάζομαι, χράομαι
handling	χειρισμός
happen	παρεπίπτω, συμβαίνω, ὑποπίπτω
happen by	τυγχάνω
harm	βλάπτω
harmless	ἄλυπος
harsh	δριμύ, κληρός, τραχύς
hate	μισέω, στυγέω
haughtily	σοβρῶς
head	κεφαλή
heal	ἀκέομαι, ἰάομαι
healable	ἀκεστικός
hear	ἀκούω
heart	ψυχή
heart, in the	ἐγκάρδιος
heavens	αἰθήρ
heed, pay	ὑπακούω
height, be at its	ἀκμάζω
heighten	ἐπιτείνω
hellebore	ἑλλέβορος
help	βοηθέω
help (oneself to)	συναντιλαμβάνομαι
helper	βοηθός
hide	κρύπτω
hinder	ἀντικρούω
honor	τιμή
honor (v.)	τιμάω
human being	ἄνθρωπος
humble	ταπεινός
humbly	ταπεινῶς
hunter	θηρευτής
hurt	λυπέω, πονέω
hypothesis	θέσις

ignorance	ἄγνοια, ἀμαθία
ignorant, be	ἀγνώω
ignore	καταγνοέω
ill, be	νοσέω
ill will	δύσνοια
illustrious	λαμπρός
image	εἶδωλον, φαντασία
imitate	μιμῶμαι
imitation	ἀπομίμησις
impersonal	ἀπρόσωπος
important	κύριος
impossible	ἀδύνατος
improper	ἀπρεπής
impulsive	θρασύς
in accord with one's character	προσχωρητικῶς
in general	καθόλου
in short	συνελόντι (εἰπεῖν)
inappropriately	ἀνοικείως
inclined	εὐεπίφορος
incomparable	ἀσύμβλητος
incurable	ἀναλήθης, ἀνήκεστος
indicate	ἐμφαίνω, ἐπισημαίνω
indifferent, be	ἀπαθέω
individual character	ιδιώτης
individual trait	ιδίωμα
induce	αἰρέω
infer	συλλογίζομαι, τεκμαίρομαι
infer from signs	σημειόομαι
inflame further	προσεκκάω
inflict	παρεμβάλλω
inform	φρενώω
ingratiating, be	χαριεντίζομαι
injury	βλάβη
inquire	πυθάνομαι
inquire further	ἐπιζητέομαι
insinuate oneself	παρνοδοῦναι
insolence	ἀεέλγεια, ὕβρις
insolent	ὕβριστικός
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	σημείωσις
interrogate	ἀνακρίνω
invisible	ἀόρατος
invite	παρακαλέω
involved, be	ἐνέχομαι
irascible	ἀκράχολος, ὀργίλος
irk	νύττω
irony	εἰρωνία
irritable	ἐρεθιστός
irritate	ἐρεθίζω
irritated, be very	διερεθίζομαι
irritation	ἐρεθισμός, κνίσμα
jab	καταφορά
jettison	ἀπαντλέω
jointly	κοινῶς
jokes, make	διαπαίζω
judge	νοέω
judge right	καταξιόω
just	δίκαιος
just now	πρώην
keep up	τηρέω, φυλάττω
kind	εἶδος, γένος
kindness	φιλοφροσύνη
king	βασιλεύς
kinsman	προσῆκων
know	γινώσκω, οἶδα, κύνοιδα
know beforehand	πρόοιδα
knowledge	ἱστορία
labor	πονέω
lad	μειράκιον
large	ἄδρως
later	ὑστερον
laugh at	ἐπεγγελάω, διαγελάω
laughter	γέλως
lavish	περιττός
layman	ιδιώτης
laziness	ἀργία
learn	καταμανθάνω, πυνθάνομαι
letter	ἐπιτολή
liable, be	ὀφλικάνω
life	βίος, ζωή
life, way of	δίαιτα
lift up	ἐπαίρω
lightly	ῥαδίως
like	παραπλήσιος
like (adv.)	παραπλήσιον
like (v.)	φιλέω
likely	εἰκός
liking	ἡδονή

limit	περιγράψω
listen	ἀκούω
little by little	κατὰ ὀλίγον
live	ζῶω
logically	ἐπιλογιστικῶς
long stretch	μακρότης
long-term	πολυχρόνιος
look to	βλέπω, διαβλέπω
look-out, be on the	ἀντιδοκεύω
loss	στέρησις
loss, be at a	ἀπορέω
love	ἀγάπη, ἀγάπησις, στοργή, φιλότης
love (v.)	στεργῶ, φιλέω
love, be in	ἐράω
lover of frankness	φιλοπαρρησιάζετης
maddened, be	θυμόμαι
madness	ἀπόνοια
magnitude	μέγεθος
maintain	ἵσταμαι
make a mistake	διαπίπτω
make claims for	παρέχομαι
make use of	χράσομαι
malediction	κατάρρα
malign	βλασφημέω
man	ἀνὴρ
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	πλήθος
music, make	μουσικάζω
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	επάμιος
occur	συμπίπτω
offense	λύμη
offensive, be	δυσχεραίνομαι
office	ἔργον
offshoot	ἀπότομος
old	πρεσβύτης
old age	γῆρας
old, grow	γηράσκω
old man	γέρον
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	περιλύτως
pardon	συγγνώμη
parent	γονεύς
pass	παρέρχομαι
passion	θυμός, πάθος
passionate for, be	ἐράω
peer	ἡλικιώτης
people	δήμος
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	ἄνθρωποδάμνη
persuade	πείθω
philosopher	φιλόσοφος
philosophy	φιλοσοφία
philosophy, practice	φιλοσοφείω
riquet	κρίζω
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	ἄστεῖος
politely	ἄστείως

politeness	ἀπευφημιμός
politician	δημαγωγός
portray	μιμέομαι
possessed	κατάσχετος
possible	δυνατόν
power	δύναμις
powerful, be	δύναμαι
practically	ἐμπράκτως
practice	ἄγω
practice an art	διαφιλοτεχνέω
praise	αἰνεσις, ἔπαινος
praise (v.)	ἐπαινέω
pray	εὐχομαι
precise, be	ἀκρειαίω
preconceive	προλαμβάνω
predominantly	πλεοναζόντως
preferable	κρείττων
preparation	προκατασκευή
present	δίδωμι, ἐπέχω, παρέχω, προσφέρομαι
pretend	προσποιέομαι, ψεύδομαι
pretense	πλάσμα
pretty much	ἐπεικῶς
prevent	κωλύω
private	ιδιωτικός
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	ἐκχαννῶ
puffed up	ἀνατεταμένος
purchase	ὠνέομαι
pure, be	καθαρεύω
purge	κένωμα
purge (v.)	κενόω
purification	κάθαρσις
purify	ἀγνεύω
put	τίθεμαι, τίθημι
put forward	προβάλλω
quality	ποιότης

quickly	ταχέως
reach	καταντάω
rear	τρέφω
rear the neck	ἀπαυχενίζω
reason	λογισμός, λόγος
reason (cause)	αίτια, αἴτιον
reason (v.)	λογίζομαι
reason falsely	παραλογίζομαι
reasonable	εὐλόγιστον, εὐλογος
reasonable argument	εὐλογία
reasonably	εὐλόγως
rebuke	ἐπίπληξις
rebuke (v.)	ἐπιπλήττω
receive	δέχομαι, λαμβάνω
recognition	ἐπίγνωσις
recognize	γινώσκω, ἐπιγινώσκω, κύνοιδα
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	μémνημι, μνημονεύω
remind	μιμνήσκω, ὑπομνήσκω
reminder	ὑπόμνησις
remiss, be	ῥαθυμέω
remit	ἐφίημι
renew	ἀνανεόομαι
repeat	καταλέγω
repel	ἀλλοτριόω
report	ἀπαγγέλλω, 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	δηλώω, ἐκκαλύπτω, ἐμφαίνω
revelation	ἐπιφάνεια
revere	θαυμάζω
reverence	σεβασμός
revile	ὀνειδίζω
rhythms, expert in	ῥυθμικός
richness	εὐθήμερος
ridicule	ἀνακάκχεσις
ridicule (v.)	κωμώδω, προπηλακίζω
ridiculous	καταγελαστός
right	ὀρθός
rightly	ὀρθῶς
rigidly	παγίως
rise	ἐξανίσταμαι
risked, it must be	παρακινδυνεύειν
ruin, come to	ἀπόλλυμαι
rule	κανών
rule (v.)	ἄρχω
run up	προστροχάζω
said, must be	ῥητέον
sailing	πλοῦς
salvation	σωτηρία
save	σώζω
savior	σωτήρ
say (future)	ἔρῶ
saying	φωνή
scalpel	ζμίλιον
scholar	φιλόλογος
scorn	καθυβρίζω, χλευάζω
scrutinize	περιαθρέω
second	δεύτερος
secret, act in	λαθραίοπραγέω
security	ἀσφάλεια, σωτηρία
see	βλέπω, ὁράω
seek	ἐπιζητέω, ζητέω
seem	δοκέω
seem (the case)	φαίνομαι
seen, be	φαίνομαι
seize	ἐλλαμβάνω
seldom	σπανίως
selectively	ἐλλιπῶς

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	περιαντίζομαι
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	ἤσυχία
silly	ἄνους
similarity	ὁμοιότης
simile	ὁμοίωσις
simply	ἀπλῶς
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	σεμνότατα
son	υἴος
sophistical	σοφιστικός
soul	ψυχή
sound	ὑγιής
sparing, be	ὑποφείδομαι
sparingly	σπανίως
speak	λαλέω
speak badly of	δυσφημέω
speak frankly	ἐπιπαρρησιάζομαι, παρρησιάζομαι, παρρησιάζω
speak out (future)	ἐξερῶ
speech	λόγος
spirit	θυμός
spot	χωρίον
stage, bring on	εἰσάγω
stamp	ἐκκόπτω
state	διατίθημι
statement	φάσις
status	τάγμα
stay	μένω
sting	δηγμός
sting (v.)	δάκνω
stinging	δηκτικός
stop	παύομαι
strained	ἐπιτεταμένος
stress	ἀνάτασις
strict	ἀκριβής
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