

## Discussion on Philodemus Fragments

Post by "Bryan" of February 9, 2024 at 9:42 PM

This is the type of thing that I avoid - making up Greek words. (This is about P.Herc. 152 col. 13)

The previous history of lines 20, 21 is worth recording. Scotti, reading in his facsimile *νοητεον δε κατα τον 'Ερμαρχον και . . . Π . Ε . . . . . \ ) \ . ΑΚΙ . . . . ΕΜΕΝΟΥΣ τους θεους*, develops this in his text into *νοητεον δε κατα τον 'Ερμαρχον, και (τον) Π(υ)θ(οκλη) (τα κλισια), και (περιθ)εμενους τους θεους*: which he translates, with his

usual contempt for the niceties of grammar, 'Cogitandum est autem ex Hermarchi, et Pythoclis sententia *esse tabernacula, et circumpositos Deos.*' So far, we have nothing more than an average specimen of Scotti's scholarship. But it is more surprising that Zeller, disregarding the red ink in which Scotti's conjectures are printed, writes (*Epicureans*, Eng. tr. p. 468), 'They (the Epicurean Gods) also need dwellings,' and in a footnote, 'The *κλίσια* discussed by Hermarchus and Pythocles, cols. 13, 20, had reference to these, and not to ordinary feasts.' Thus tabernacles for the Gods have been evolved out of a single *a*. Unfortunately, this is by no means the only case in which inventions of the Naples editor have passed as authentic portions of the text.