

The Tetrpharmakon - Sound Epicurean Doctrine, or Oversimplification?

Post by “Don” of December 7, 2020 at 8:45 PM

Philodemus, Against/To the ... (Πρὸς τοὺς [-], P.Herc. 1005) has been translated/edited at least twice into Italian:

1. Francesco Sbordone. *Philodemi Adversus [Sophistas] e Papyro Herculanensi 1005* (Naples: L. Loffredo, 1947)
2. Anna Angeli. *Filodemo, Agli Amici di Scuola* (PHerc. 1005) (Naples: Bibliopolis, 1988).

See also <https://laudatortemporisacti.blogspot.com/2013/03/the-ep...rmakos.html?m=1> where the Tetrpharmakos and its context are on p.87 of Sbordone.

Hiram appears to be referencing *Les Epicureans* again in his post on P. Herc 1005. And that French work appears to include a translation so I'm inclined to accept his take although it would be nice to see his source (even if I don't read French).

I also found an article in Italian that discussed P.Herc 1005 (attached). I ran the Italian sections from the manuscript through Google Translate:

Col. II

<I therefore agree, as I said at the beginning, on the fact that among those who want epicurean passphrases some say and write many things with material affirmed from various parts and many personal things in disagreement with respect to the content of the writings of the school and some things that are detached from those writes superficially and hastily. But I'll make a distinction between the things said by them. If indeed ...>

Col. III

This is not possible at all, unless even the things that all those who entered the sect after Ermarco did, someone present wanted and done in the same way, a sosa that will not be able to prove, I believe, before men are all black and small and misshapen. But if they did not take the name of Epicureans in conformity with those who wrote the dondamenral books, they are not worthy of this name>. >>

Col. VII

<If we call them by the names of wise men in general, we do not descend from those who have become worthy of memory and gritudine, not for some, but for all, and this we do not wish that it will happen to some of our friends, but we turn the disease towards the wild goats. If, on the other hand, one calls with these names and other similar ones the one who has learned to understand by method what is found in the books of the Masters in order to contribute

something in a single point regarding those books, they are not wise but unworthy of that denomination. >>

Col. XII

<< ... with a comparison through the juxtaposition of his phrases in other places and in the first book of the Aristiaia (?), he who was proud to have put together the documents found in Epicurus and who judged this, as it actually is, superior in all expressions to the 'moderns' and thought that a very serious injustice would be claimed against him, indeed an act of impiety performed, if ... >>

Col. XV

<< ... so that even in the most varied ways they start to defame the ways of life, both the procurement of friends and the relationships of love and the single companions, as if they had not read the precepts of the school, having to perçsjmpio themî € considered enemies both if they have become completely evil (among those completely devoid of philosophical education not many are balanced people) as if they are good (even among those who follow other schools or who deserted), without spreading slander or causing harm. >>

Col. XIX

<< and for Zeus we on the one hand defend ourselves by opposing ourselves without giving in, on the other we discover that we are writing dispassionately about ways of living. That was not the first behavior held by the first philosophies that, when they become familiar with those they fall into error by mistake on their own or in the company of others, they do not remain attached to them and neither, when they come across irreconcilable people of the external world, do we clearly demonstrate.

Col. XX

<< ... also with regard to the reading and writing of books he can closely follow those (the Masters) and he does not judge as evil that kind of writings on which we are investigating; therefore whoever violates the measure in excess or in defect and behaves inappropriately in fundamental things will be classified as incompetent in relation to the whole discipline. And I to those who have lain as incompetent and who are discovered as such <I will never cease to resist.