

New Christos Yapijakis Article: "The Philosophical Management of Stress"

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immunity from external interference and friendship (cf. VI, VII, XXVII, XXVIII, XXXI, and in particular XIV). The general idea is not very difficult: the wise man must first grapple with the element in external things which militates against *ἀταραξία*, then he must win over to his side (*ὁμόφυλα*) things which are akin to him (cf. Ep. iii, § 124. 4 *ταῖς γὰρ ἰδίαις οικειούμενοι διὰ παντὸς ἀρεταῖς τοὺς ὁμοίους ἀποδέχονται*): others, if he cannot have with him, he must at any rate not allow to be alien to him (*οὐκ ἀλλόφυλά γε*). But supposing it is impossible with some things to secure even this, then he must keep clear of them altogether either by refusing to have dealings with them himself (*ἀνεπίμικτος*), or by driving them beyond the borders of his life (*ἐξωρίσατο*). All through the neuter really implies persons: cf. I τὸ μακάριον καὶ ἀφθαρτον.

For the general idea which is implied of a sort of league of Epicurean wise men against the world we may compare XL and Cic. *de Fin.* i. 20. 70 'sunt autem qui dicant foedus esse quoddam sapientium, ut ne minus amicos quam se ipsos diligant'.

1. τὸ μὴ θαρροῦν . . . συστησάμενος is the reading of the MSS. Usener despairs of it, and suggests in his notes that we must either read *συστειλάμενος* (presumably 'the man who best contracts (or 'narrows') the element of disquiet'), or τὸ μὴ θαρροῦν . . . συστησάμενος ('the man who has best organized immunity'), supposing that a corresponding *δέ* clause has dropped out. But it is, I think, possible to retain the MS. text not, as Bignone takes it, 'the man who is best able to confront' (*affrontare*), but rather 'the man who is best able to order (or control) the element of disquiet'. For this use of *συνίστασθαι* we may compare its military use with such words as *πόλεμον*, *κίνδυνον*, *ἐπιβολήν*, &c., while the participial τὸ μὴ θαρροῦν will be like τὸ ἀλγοῦν in IV and τὸ φοβούμενον in XII.

2. *ὁμόφυλα κατεσκευάσατο*, 'made akin to himself', lit. 'made members of his own tribe': the metaphor is political, though the reference of the aphorism is not political, but quite general. Hicks translates 'made into one nation all the folk capable of uniting together', an incredible action on the part of an Epicurean philosopher!

4. *ἀνεπίμικτος*, 'without intercourse with' so *βίος ἀνεπίμικτος ὁμιλίας*, Plut. 2. 438 c.

καὶ ἐξωρίσατο . . . πράττειν a very doubtful and difficult clause. All MSS. except one give *ἐξηρίσατο*, and the majority *ὅσα τοῦτ' ἐλυστέλει πράττειν*. Usener, basing his text on *ἐξηρίσατο*, B's *τούτω* and F's *λυστέλει*, reads *ἐξηρίσατο ὅσα τούτων λυστέλει πράττειν*, 'he wins over all of them which it is profitable to treat thus (for *ἐξηρίσατο* with acc. in this sense cf. Dem. 1396 26 *ἂν τοὺς κυρίους ἢ δώροις ἢ δι' ἄλλης ἡστυνοσούν ὁμιλίας ἐξαρέσθαι*). But (1) *πράττειν* by itself will not construe; (2) the sense is not what is wanted: this idea has already been expressed in *ὁμόφυλα κατεσκευάσατο*, and it is absurd to say that he 'wins over' those whom he cannot even persuade to remain neutral! The only possible meaning for this last clause is 'when he cannot even make them neutral, he either withdraws himself from them or expels them from his life'. This sense can be obtained if we follow Stephanus in reading *ἐξωρίσατο*, which is practically the reading of H. The exact parallel to the meaning will then be found in XIV if we read there *δυνάμει τινὶ ἐξοριστικῇ*, and the idea is also implied in *ἐκ τῶν ὁμορούτων* in XL. Bignone agrees in reading *ἐξωρίσατο*.

ὅσα τοῦτ' ἐλυστέλει πράττειν is the text best supported by the MSS., 'all whom it was an advantage to treat thus', *τούτω πράττειν* governing the acc. like *εἶ ποιεῖν*, &c. Bignone reads *ὅσα τούτω λυστέλει πράττειν*, and translates 'in so far as it is profitable', but this appears to me to be an impossible sense for *ὅσα*.

XL. A summary up of the best kind of life in a community of true