



- - perceptions and feelings are the -only incontrovertible sources of data about the world, but since they are irrational 168 a process of reasoning is necessary whereby they can be systematised into a rational pattern of knowledge. 169 epicurus has no time for the logical categorisation of processes of inference, but nevertheless recognises the importance to the philosopher of reasoning in general (aoy'ofl6, , ouuoyoo flo ), of the kind of reasoning that provides an understanding of the data supplied by the sensations ( emaoy'afl6, ), and of the kind of reasoning that uses this understanding as a basis for speculation about that which is beyond perception (&vo: ), oyttop.6). For the sake of brevity, in what follows i translate naoycrp .6 with phrases like ' empirical reasoning ', ' empirical calculation ', although a more accurate expression would be some thing like 'reasoning based on empirical data '
- - ' nevertheless, since nothing is in itself universally commendable or blameworthy, but becomes commendable insofar as it conforms to 'the end of the good, and blameworthy insofar as it conforms to the end of the bad, the man who has not by an empirical calculation obtained this knowledge will not be able to use it as a standard of reference for analysing that which is under consideration for commendation .. . " .
- ' some epicureans are said to employ, as evidence that poverty is an evil, empirical arguments of the following kind: epicurus says that poverty is an evil for many reasons, but especially because it is unendurable when combined with these other afflictions (sc. D-c uxat r; ; ? ) ... ' .
- - similarly in the de ira philodemus quotes three arguments which he believes prove that a moderate degree of anger is permissible in a wise man. He terms them bn), oytcr p. O 184 or a6yc. T bnaoytcr 'cvx. O 185 and once again they take the form of appeals to experience: the first 186 argues from the fact that wise men are grateful for good turns; the second 187 from the fact that even wise men get -drunk; and the third,188 if i have understood it correctly, from the fact that people are only angered by what they already believe to be had, however enraged they may become.
- Diogenes of oenoanda tells us that for most people the superiority of mental to physical feelings is- hard to appreciate by etttaoytcr t j-6t; ; 195 because they never occur simultaneously in their most intense forms and direct comparison is therefore impossible.
- - philodemus, 208 defending the epicurean method of analogical inference against the stoic objection that some arguments by analogy patently do not work, replies that one cannot make inferences about the invisible from chance similarities in the visible world, but only from similarities which occur with total consistency throughout the whole range of our experience. It is invalid to argue that because there are figs within our experience there must be fi gs outside it, for our knowledge of the world tells us that vegetation varies from region to region. Thus the stoic argument is ' easily refuted, contradicted by the facts, and not even based on empirical study of the actual similarities and differences that exist in the things which we perceive ':
- - [philodemus] ' for there are certain cases where the method by similarity is not always admissible; and we make a proper empirical study of similarities, since it is wrong to make inferences about simply anything on the basis of chance common properties. " later 211 he rejects the stoic claim that the existence of a similarity (e. G. That in respect of

mortality all men resemble men within our experience) can only be affirmed in the conclusion of an argument if it is also stated among its premises, and explains": through empirical assessment of phenomena i shall reach the conclusion that similarity must exist also in this respect. For since men in our experience possess this characteristic, i shall deem all men in general to hold it, by concluding through empirical reasoning that also in this respect similarity must exist '.

- - ' the man who infers correctly will, insofar as things which lie beyond our perception are different, allow them to be different ; nor, insofar as they resemble what we perceive, will he deny them this resemblance '.
- - ' therefore in respect of some characteristics the man who makes the correct empirical. Assessment will grant differences from what we perceive, but in respect of others, without which the very nature of fire is inconceivable, he will maintain the resemblance to what we perceive'.