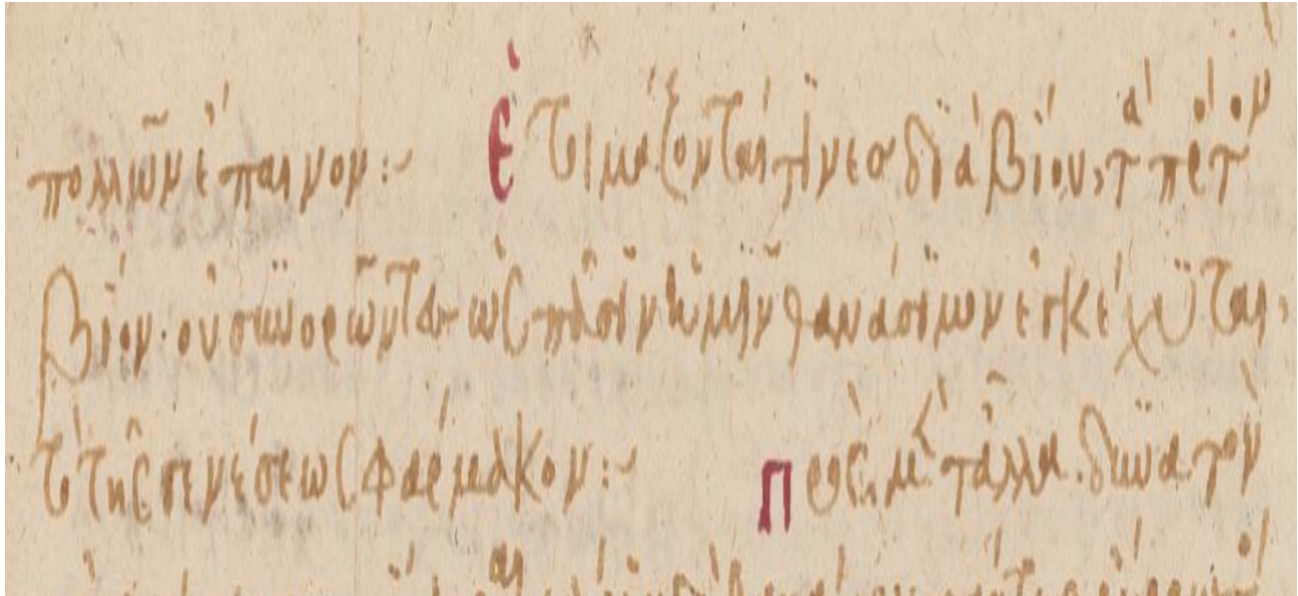


## VS30 - Source in Vat.gr.1950 and commentary

Post by "Don" of October 23, 2023 at 10:40 PM



VS30 begins at the red Epsilon on the first line.

This is attributed to Metrodorus, per Bailey:

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[XXX. Metrodorus. Ἐτοιμάζονται τινες διὰ βίου τὰ πρὸς τὸν βίον, οὐ συνορῶντες ὡς πάσιν ἡμῖν θανάσιμον ἐγκέχυται τὸ τῆς γενέσεως φάρμακον.]

[XXX. Some men throughout their lives gather together the means of life, for they do not see that the draught swallowed by all of us at birth is a draught of death.]

ὡς παρρησιαί

XXX This fragment is attributed to Metrodorus by Stobaeus, *Flor.* xvi. 20. As quoted by him in a fuller form, with the words ὡς βιωσόμενοι μετὰ τὸ λεγόμενον ζῆν after τὰ πρὸς τὸν βίον, it clearly refers to the preparations for a continued life after death, and Bignone therefore believes that it is directed against the Orphics. In that case τὸ τῆς γενέσεως φάρμακον will be an ironic reference to the draught of the waters of Lethe taken by souls before they enter this life. As the fragment stands here it might equally well be taken to mean that men act as though this life would continue for ever.

*Metrodori Epicurei Fragmenta* by Alfred Körte (1866-1946) provides quite a lot more information on this "Vatican Saying" and where it also occurs. I haven't had a chance to run the Latin through Google Translate, but if someone else is more proficient than I am at Latin (an easy hurdle to jump btw), feel free to add a comment to this thread:

ζονται τινες διὰ βίου τὰ πρὸς τὸν βίον ὡς βιωσόμενοι  
μετὰ τὸ λεγόμενον ζῆν οὐ συνορῶντες ὡς πᾶσιν ἡμῖν  
θανάσιμον ἐγκέχυται τὸ τῆς γενέσεως φάρμακον.

Gnomologium Epic. Vat. 30 Ἐτοιμάζονται τινες διὰ βίου  
τὰ πρὸς τὸν βίον οὐ συνορῶντες ὡς πᾶσιν ἡμῖν θανάσιμον  
ἐγκέχυται τὸ τῆς γενέσεως φάρμακον.

Codex gnomol. Palat. 129 fol. 23 l. 10 (Ἐπικούρου)· Πᾶσι  
θανάσιμον ἐγκέχυται τὸ τῆς γενέσεως φάρμακον.

Apud Stobaeum XVI, 19 legitur sub lemmate Antiphontis Εἰσὶ  
τινες, οἱ τὸν παρόντα μὲν βίον οὐ ζῶσιν, ἀλλὰ παρασκευάζονται  
πολλῇ σπουδῇ ὡς ἕτερόν τινα βίον βιωσόμενοι οὐ τὸν παρόντα  
καὶ ἐν τούτῳ παραλειπόμενος ὁ χρόνος οἴχεται. haec sententia,  
quam Demonacti tribuit Maximus Confessor (p. 572 Combef.), usum  
esse Metrodorum manifestum est. ex verbis ὡς ἕτερόν τινα βίον  
βιωσόμενοι οὐ τὸν παρόντα apparet rectius Usenerum Gomperzio  
de eis verbis dicti Metrodorei iudicasse, quae in gnomologio Vati-  
cano desunt (stud. Vindob. X p. 186 et 205).

Metrodorum non tam rudem fuisse liberarum artium quam ad-  
versarii fingunt, vel ex eo cognoscitur, quod Antiphontis dictum novit  
et variavit, ita ut vim eius et altitudinem valde auget. non est  
mirum quod scriptor gnomologii Palatini ea verba solum recepit,

1) γένηται libri, γίνοιτο Us. 2) ἄδωροι libri, corr. Wytttenbachius

quae Metrodorus Antiphontis sententiae adiecit. Metrodorum in epi-  
stulis interdum aliorum scriptorum dictis usum esse hoc exemplo de-  
monstratur, id quod multi interest ad iudicandum de duobus versibus  
Metrodoro a Stobaeo ascriptis (fr. 56 et 57). inter tot Metrodoros,  
quos veteres referunt, poeta non occurrit, dubito vero duorum versi-  
culorum gratia novum Metrodorum eumque poetam statuere. acce-  
dit quod prioris potissimum versus sententia optime quadrat ad  
Metrodori nostri mores cf. fr. 55. puto igitur Metrodorum poetae  
alicuius versus metro servato verbis fortasse leniter mutatis epistu-  
lae inseruisse, unde excerpti sunt pro Metrodori dictis. qua de causa  
non dubitavi eos inter Lampsaceni fragmenta recipere.

de sapiente.