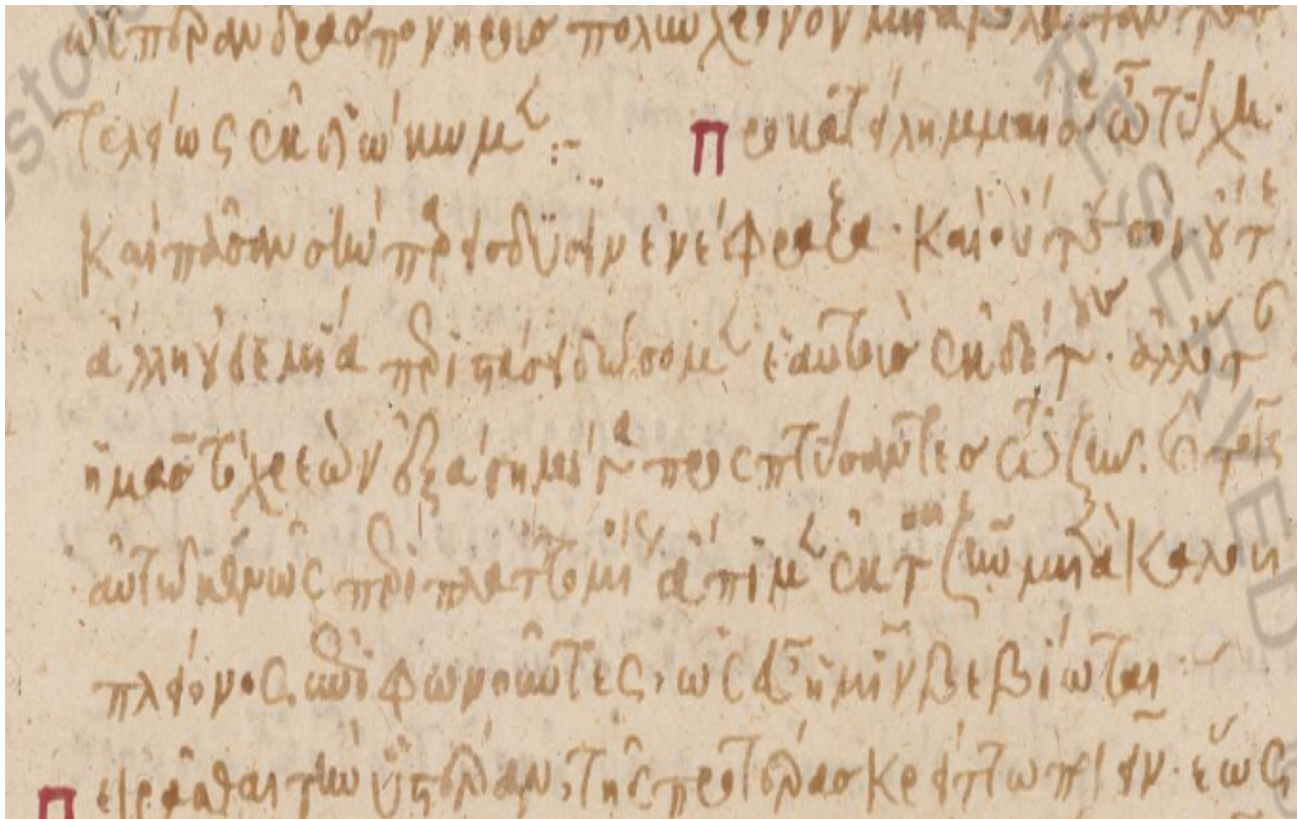


## VS47 - Source in Vat.gr.1950 and elsewhere

Post by "Don" of May 23, 2024 at 6:46 AM

This saying is attributed to Metrodorus.

Here is the manuscript of VS47



(Source: [Vat.gr.1950, part 2, 403verso](#))

And here is the text in [Metrodori Epicurei Fragmenta collegit scriptoris incerti Epicurei Commentarium moralem, subiecit Alfredus Koerte](#) (p.561)

49. Gnomologium Epicureum Vat. 47 Προκατείλημμαί σε ὦ τύχη καὶ πᾶσαν <τὴν><sup>3)</sup> σὴν παρείδουσιν ἐνέφραξα. καὶ οὔτε σοὶ οὔτε ἄλλη οὐδεμιᾶ περιτάσει δώσομεν ἑαυτοὺς ἐκδότους· ἀλλ' ὅταν ἡμᾶς τὸ χρέων ἐξάγη, μέγα προσπύσαντες τῷ ζῆν καὶ τοῖς αὐτῷ κενῶς περιπλαττομένοις<sup>4)</sup> ἄπιμεν ἐκ τοῦ ζῆν μετὰ καλοῦ παιῶνος<sup>5)</sup> ἐπιφωνοῦντες ὡς εὔ ἡμῖν βεβίωται.

Plutarchus de tranquill. an. 18 p. 476C ὁ γοῦν εἰπὼν· Προκατείλημμαί σε ὦ τύχη καὶ πᾶσαν τὴν σὴν ἀφήρημαι παρείδουσιν οὐ μοχλοῖς οὐδὲ κλεισίν οὐδὲ τείχεσιν ἐθάρρυνεν ἑαυτὸν ἀλλὰ δόγμασι καὶ λόγοις κτέ.

Cicero Tuscul. V, 9, 27 quod idem melioribus etiam verbis Metrodorus: Occuravi te, inquit, fortuna atque cepi; omnesque aditus tuos interclusi, ut ad me aspirare non posses.

Ad finem sententiae cf. Plut. contra beat. 16 p. 1098B ἀλλ' ἡδέως τε βεβιωκέναι καὶ βρυάζειν καὶ καθυμνεῖν τὸν αὐτῶν βίον ἐκκραυγάζοντες λέγουσι.

- 1) <κενής> φωνῆς Us. 2) ἀλλὰ σοβαροῦς V., ἀλλ' ἀφόβους Us., ἀλλ' ἀθορύβους Gomp. 3) τὴν inser. Us. 4) περιπλεκομένοις Us.  
5) πλείονος V., corr. Us.

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That famous word "triumph-song" does not appear in the manuscript! It is a "correction" by Usener, clearly shown in the manuscript itself and in Note (5) in Metrodori...: 5) πλειονος V[atican]., corr[ected by] Us[ener]. Usener corrected the manuscript's πλειονος (more, comparative degree of πολὺς (polys)) to the more dramatic παιωνος ([a song of triumph after victory; a choral song addressed to Apollo or Artemis](#))

[Epicurus Wiki has a nice breakdown of the saying](#) (including Usener's "correction") that is helpful in providing context and appreciation of Metrodorus's contribution to our surviving texts.

I'd be curious what [Bryan](#) or [Eikadistes](#) or others make of the manuscript's πλειονος versus Usener's "correction." If we take the manuscript at its word, something like: we shall depart from life with/in the midst of/along with more beauty/nobility (μετὰ καλοῦ πλειονος), exclaiming/proclaiming that we have lived well.

Or something like: We shall depart from life proclaiming that we have lived with more nobility (than others who didn't pursue pleasure?). ? Thoughts welcomed!