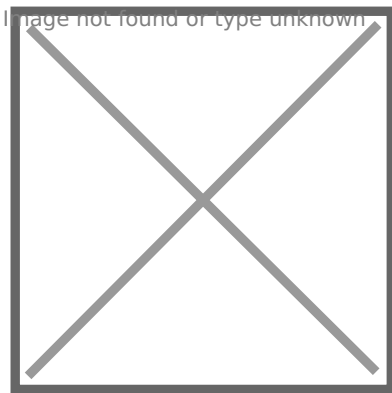


## New "TWENTIERS" Website

**Post by "Cassius" of May 27, 2024 at 3:25 PM**

I see that our friend [Eikadistes](#) has launched a brand new website where he collects much of his outstanding research into many aspects of Epicurean Philosophy. I have not had a chance to go through it yet so I can't comment on specific sections, but I thought I would go ahead and post this link for those who might be on the internet on Memorial day. I'm sure it will be excellent quality.

Here's the link:



[Twentiers](#)

Hogs from the Herd

twentiers.com

---

**Post by "Eikadistes" of May 28, 2024 at 10:25 AM**

Thank you for the recognition! The contents are essentially copied from the *Hedonicon*, with several exceptions (such as the inclusion of Lucian's *Alexander the False Prophet*). I am also trying to get permissions to host translations of Philodemus and Diogenes of Oinoanda on the website. So far, it's just the works of Epicurus as contained within Diogenes Laërtius and *De Rerum Natura*. A number of sites contain Epicurus' works, but not *De Rerum Natura*, and I've connected them with links.

---

**Post by "Cassius" of May 28, 2024 at 11:37 AM**

<https://www.epicureanfriends.com/thread/3871-new-twentiers-website/>

It's looking great, Twentier. You do excellent work.

---

**Post by “Eikadistes” of June 1, 2024 at 10:01 AM**

I never realized that Bailey's collection of fragments were selected from Usener's:

Image not found or type unknown



## [FRAGMENTA EPICVREA](#)

BAILEY'S COLLECTION OF FRAGMENTS B. REMAINS ASSIGNED TO CERTAIN BOOKS. I. Concerning Choice and Avoidance. 1. Freedom from trouble in the mind and from pain in...  
twentiers.com

---

### **Post by "Bryan" of June 1, 2024 at 2:23 PM**

#### [Quote from Twentier](#)

Bailey's collection of fragments were selected from Usener's

Accordingly, Bailey also did not include what Usener did not include -- for example most of the remains of Epicurus' On Nature. English scholarship is so based on German scholarship this probably in no small way contributed to the lack of treatment of Epicurus' On Nature that we see in German and in English -- whereas it has advanced in the more independent Italian/French line of scholarship.

---

### **Post by "Julia" of June 20, 2024 at 5:45 AM**

[Eikadistes](#) Congratulations on the new site! I like it a lot - feels like an online Hedonicon, which is excellent, because that is bound to save me 396g on checked luggage. That's right, exactly 396 😊 That pleasing number is what my scale says the Hedonicon weighs, and with Twentier's attention to detail, I'm sure he did it on purpose 😊

---

### **Post by "Eikadistes" of July 11, 2024 at 2:21 AM**

I added a number of critical authors to the website, including Cicero, Seneca, Sextus Empiricus, and several works of Plutarch (here is *Against Colotes*, among others: <https://twentiers.com/colotes/>)

---

## Post by “Eikadistes” of July 11, 2024 at 1:22 PM

The proverbial spirit has moved me, so I have included critical selections from Athenaeus, Eusebius, and Lactantius that reference Epicurus and his philosophy.

---

## Post by “Bryan” of July 11, 2024 at 4:12 PM

You really have made a beautiful website. It is very well organized, and it is filled only with treasures.

I really appreciate the more accurately transliterated Greek. You used "Loukianos." I think this is excellent. Calling Loukianos "Lucian" is like calling Lucretius "Loucret." But if people only know Lucretius by "Loucret" do we force the issue? -- or do we just use "Loucret" too? I have been indecisive on this point.

Does using Epíkouros add another layer of complexity, or does it get us closer to source? The answer must be that it gets us closer (even if the transition is uncomfortable).

The advice below from book 28 seems close to the point. However, of course, it is about the meanings of words, not accuracy of transliteration.

Book 28, P.Herc. 1479 fr. 8 col. 5 [Sedley] It is not possible to alter many different kinds of names. It is possible to alter a few of those which entail perception – the one which we previously defined in the non-image-making manner, but which we altered when by some act of empirical reasoning we saw that they were not of this kind.

---

## Post by “Eikadistes” of July 11, 2024 at 4:46 PM

### [Quote from Bryan](#)

Does using Epíkouros add another layer of complexity, or does it get us closer to source?

You're reading my mind, because I go back-and-forth on how I'd like to identify each historical figure. One on hand, the Latinized names of figures (like Athenaeus) are more recognizable, and that recognition can be helpful to students (versus seeing "Athenaios"). *At the same time*, as with Loukianos, I want to **steer** students away from pronunciations like *Lucian* /'lu:si:ən/ that have been historically Latinized; but with our source material and access to ancient sources, that seems like an unnecessary step, so I push away from /mi:no.'i:si:əs/ toward /mɛ:'nɔɪ .ke.u:s/ for example. In the case of Epíkouros, I go back-and-forth. In each case, I try to provide both options somewhere on the site.

---

### Post by “Eikadistes” of July 11, 2024 at 4:47 PM

#### [Quote from Bryan](#)

You really have made a beautiful website. It is very well organized, and it is filled only with treasures.

Thank you for that! 😊

All treasures to share.

---

### Post by “Cassius” of July 11, 2024 at 5:02 PM

To me this question is always dependent on the context of who you are talking to and what is your goal in talking to them, and there is plenty of room for alternative approaches customized with that in mind. If our goal is to promote Epicurean philosophy most effectively, its going to take many different approaches.

---

### Post by “Eikadistes” of November 12, 2024 at 11:41 PM

I've published a new translation of the [Sententiae Vaticana of early Epicureans](#).

As I continue to polish them, I'm moving to the fragments.

---

## Post by “Eikadistes” of November 12, 2024 at 11:48 PM

I should mention, I did the same with [the Sayings of the Wise](#), taken as a whole (and not as individual pronouncements like in *Proverbs*). I think it provides some context to (for ex.) the latter of these two clauses: "*And they will in a time of crisis serve a monarch; and they will thereupon exalt anyone after being corrected*", though, that's just my take on it, with the humble resources available to me.

---

## Post by “Joshua” of November 13, 2024 at 1:56 AM

Very good [Eikadistes](#) !

Clerical note; The footnotes are out of their running starting at VS45, where footnote 10 is repeated from VS44. Everything after that is one off.

Good work!

---

## Post by “Cassius” of November 14, 2024 at 12:55 PM

Again, congratulations on some very good work.

As to the comments I made on [PD02](#) in general, I moved them over here:

Post

### **[RE: PD02 - Best Translation To Feature At EpicureanFriends?](#)**

I haven't had time to go through these yet but I will. Thanks for the work Eikadistes!

In the meantime I glanced at the page and here's a general comment:

2 Death in no way exists for us; for that which has dissolved lacks perception; and that which lacks perception in no way exists for us. [see: [Key Doctrine 2](#)]

Some people are going to argue that what Epicurus is saying here is more either:

A Death in no way exists for us; for that which has dissolved is imperceptible; and that which is...



Cassius

November 13, 2024 at 9:17 AM

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### **Post by “Eikadistes” of December 1, 2024 at 5:31 PM**

I've completed translating [Bailey's collection of 87 fragments](#). I've included the Greek (and also went back to the Vatican Sayings to do the same.) If nothing else, these are helpful exercises.

There are a number of other fragments, not included by Bailey I intend to add.

---

### **Post by “Eikadistes” of December 14, 2024 at 5:46 PM**

I'm completed translating the [Epistle to Menoikeus](#)! I've taken a few more poetic liberties seizing opportunities for phrases like "the Spring of Philosophy" and "the Winter of the Mind". I am still polishing it, and will use this as a base upon which to make further edits.

My biggest takeaway is this: trying to read Epicurus in Epicurus' own words is a great exercise and tickles the minds in unexpected ways. It is a deeply pleasurable activity.

---

### **Post by “Don” of December 14, 2024 at 10:46 PM**

Look forward to reading your efforts and seeing your translation decisions.

---

### **Post by “Eikadistes” of December 16, 2024 at 11:00 AM**

### [Quote from Don](#)

Look forward to reading your efforts and seeing your translation decisions.

I appreciate your review! It's a work in progress, and I imagine I'll continue tweaking it as my understanding of verbal adjective, and the various, aorist tenses expands. 😊

In the meantime, piggy-backing off of [Hiram](#)'s initial effort, I've published his (with the help of Google translate's) English translation of the French translation of [On Irrational Contempt](#).

---

## Post by “Don” of December 16, 2024 at 11:13 AM

FYI...

[DCLP/Trismegistos 62661 = LDAB 3847](#)

Fwiw, here's a review of a critical edition of Polystratus' work (again, Google translate from the French)

[Polistrato, Sul disprezzo irrazionale delle opinioni popolari. Edizione, traduzione e commento a cura di Giovanni Indelli - Persée](#)

This work by Giovanni Indelli, which appears in a new collection of texts from the School of Epicurus contained in the Herculaneum papyri, is worthy of attention and interest for several reasons.

First of all, it gives us a global and nuanced overview of the identity, work and role of Polystratus within the School of Epicurus, most of whose texts have been lost, at least as far as the earliest period is concerned.

Then we have here a very careful critical edition, carried out using the most reliable techniques, and accompanied by a clear and faithful Italian translation, a documented introduction and a commentary written in an authentically philological and philosophical spirit.

Finally, the very content of Polystrate's text has an undeniable historical interest, and shows well, as Mr. Indelli emphasizes, the state of the discussions between the different post-Aristotelian schools. The Περὶ ἀλόγου καταφρονήσεως "is addressed to those who, while they despise popular opinions, nevertheless defend opinions even less acceptable, because they are not based on λόγος" (p. 28). The disciple of Epicurus, for his part, has no weakness for the ideas of the masses, but his criticism of their errors and superstitions is based on a knowledge

of nature finalized by practical life. Indeed, to free oneself from the unhappiness that ignorance and prejudice cause and to lead a happy life, one must refer to the φρόνησις and the ὀρθὴ φυσιολογία which are taught to us by the doctrine of Epicurus and which allow us to attain perfect pleasure.

In this context Polystratus develops an articulate critique of a skeptical objection to the fundamental principles of the Garden: his opponents are suspicious of the effective existence of ethical concepts, whose validity is clearly changeable among individuals and peoples. Polystratus' solution to this problem, which Epicurus had not dealt with explicitly, is based on the difference between "relative" and "absolute" concepts. Even "relative" concepts, such as those of δυνάμεις and πράξεις, nevertheless have an effective validity and existence. On the other hand, a critique of popular opinions based on obscure principles and obvious falsehoods, such as that developed by his opponents, has no value, becomes dangerous and dishonest and, ultimately, is irrational.

Fabio CIARAMELLI.

---

### **Post by “Eikadistes” of December 18, 2024 at 4:28 AM**

Philodemus' [On Choice and Avoidance](#) has also made its appearance.

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### **Post by “Eikadistes” of December 20, 2024 at 11:18 AM**

Happy Eikas!

The spirit moved me and I created [a section for Nietzschean criticism of Epicurus](#). Let me know if you aware of any texts with explicit analyses of Epicurean Philosophy in Nietzsche's works!

# JENSEITS VON GUT UND BÖSE: VORSE EINER PHILOSOPHIE DER ZUKUNFT

THE ANTI-CHRIST

BEYOND GOOD AND  
EVIL

GENEALOGY OF  
MORALS

HUMAN, ALL TOO  
HUMAN

THE GAY SCIENCE

ATHENAEUS >

CICERO >

EUSEBIUS >

FRIEDRICH  
NIETZSCHE >

KARL MARX >

LACTANTIUS >

PLUTARCH >

PSEUDO-  
PLUTARCH >

SENECA THE  
YOUNGER >

SEXTUS

---

**Post by “Cassius” of December 20, 2024 at 12:03 PM**

I note you're calling it criticism but you're also including the positive parts?

---

**Post by “Eikadistes” of December 20, 2024 at 1:08 PM**

[Quote from Cassius](#)

I note you're calling it criticism but you're also including the positive parts?

For sure, I'm including everything I can find. Most of it is complimentary.

---

### **Post by “Don” of December 20, 2024 at 1:18 PM**

[Quote from Eikadistes](#)

[Quote from Cassius](#)

I note you're calling it criticism but you're also including the positive parts?

For sure, I'm including everything I can find. Most of it is complimentary.

I just took that in the sense of "literary criticism". That site is an impressive anthology of resources!

---

### **Post by “Pacatus” of December 23, 2024 at 3:25 PM**

[Eikadistes](#) I just came across this on your site:

"We pluck the night from the vine of time so we might forever savor the memory of its flavor."

That, my friend, is pure poetry! 🥰

---

### **Post by “Eikadistes” of January 2, 2025 at 8:54 AM**

I've also taken a swing at the [Last Will](#).

After doing some digging, I learned that the [Mētrōion](#) (Temple to the Mother Goddess) mentioned in the *Will* served a dual function in terms of overseeing the legal transfer of property.

---

## Post by “Eikadistes” of January 5, 2025 at 11:51 AM

[Bryan](#) 's dedicated transcription of Demetrios of Lakonia's fragments are inspiring. These are exactly the kinds of things I want to amass in a single location for comparison and study.

I took your transcription, [put in on twentiers.com](#) and, attempted (...heavy emphasis on " *attempted*"...) to provide my own translation (that needs improvement) so as not to claim your work.

Anyway! I want to find as many chunks of these sorts of texts as possible, and I mean to do so with respect to the original sources, therefore, if you can, please let me know (any one you) if you come across untranslated chunks that can be added. Likewise, I'm proud to host anyone's translations who would care to contribute to this growing resource. Anyway, thanks for your hard work!

---

## Post by “Bryan” of January 5, 2025 at 1:02 PM

Hello [Eikadistes](#)! Thank you, please feel free to use any part of my work in any way. For raw text, I just mine the [p.herc](#) section of the [Digital Corpus of Literary Papyri](#). I'm sure you have been there, but that is my primary source.

---

## Post by “Don” of January 5, 2025 at 1:36 PM

### [Quote from Bryan](#)

For raw text, I just mine the p.herc section of the Digital Corpus of Literary Papyri.

I do loves the papyri.info. A great place for images of the papyri themselves, too (for anyone perusing this thread).

---

## Post by “Eikadistes” of March 6, 2025 at 3:33 PM

All right, the spirit moved me, so I took a shot at translating Book X of *Lives of Eminent Philosophers* (with the exceptions of the *Epistles to Herodotos* and *Pythokles*).

Find it [HERE](#).

Unfortunately, I did *something* and deleted all of my footnotes. 😞

I'm re-building them now.

(I think I did a particularly fair job at re-rendering the poems in modern verse:)

*"Farewell, and remember the doctrines" — Epíkouros [therewith ends,]  
[He] said these final words [and] passed [among] his [dearest] friends;  
For he went into a warm bathtub and drew [much] unmixed [wine],  
Then drawn was [he to] frigid Hádēs [from which no one can climb].*

---

### Post by “Bryan” of March 6, 2025 at 9:25 PM

This is excellent and I love it! Thank you. This version is much better than Hicks and the recent Oxford translation (by Pamela Mensch).

It should not seem like a relief that Epíkouros says he wanted to eat the cheese in his potlet -- until we consider that others, while practicing tyromancy, were staring into their cheese pots like crystal balls!

minor notes:

"...of friends [*is*] public..." I don't think you want that "i" italicized.

"On Nature" is rubricated but the other titles are not.

---

### Post by “Eikadistes” of March 8, 2025 at 8:48 AM

[Quote from Bryan](#)

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It should not seem like a relief that Epíkouros says he wanted to eat the cheese in his potlet -- until we consider that others, while practicing tyromancy, were staring into their cheese pots like crystal balls!

minor notes:

"...of friends [*is*] public..." I don't think you want that "i" italicized.

"On Nature" is rubricated but the other titles are not.

Thank you so much for that compliment! I appreciate the feedback!

---

### **Post by “Eikadistes” of April 2, 2025 at 3:39 PM**

All right! I've finished the [Epistle to Pythoklēs](#)!

I'll re-iterate for everyone that I'm finding tremendous value in this practice. Beyond advancing my understand of ancient Greek, this has really been a great exercise to try to get inside of Epicurus' head and understand, *not simply his conclusions and doctrines*, but his way of thinking and explaining.

His analogical reasoning relies on simple, personal observations that we all make (such as the correspondence between *thunder* and *stomach aches*, discharge of *lightning* and *diarrhea*). I was refreshed to discover how many anatomical words he uses to describe the features of nature.

From Pythoklēs, I have learned that the value of Epicurean geoscience, meteorology, and astronomy has less to do with his impressive, scientific foresight, and much more to do with its function as a Ethical tool to reduce anxiety. With Heródotos, I anticipate finding more accuracy with cosmology.

---

### **Post by “Eikadistes” of April 2, 2025 at 3:45 PM**

Also, I am loving his system of physical taxonomy:

Physics below our feet is Chthonic and above our heads is Meteoric.

Of meteoric phenomena, most are some kind of glowers.

Of glowers, there are our two, favorite glowers, to which we assign personal names (the Sun and the Moon ... or *Helios* and *Selēnē*) proper glowers (stars), wandering glowers (planets), feathered glowers (comets), falling glowers (meteors), and glowers-*through*-holes (lightning flashes).

Epicurus also emphatically states that the *kósmos* includes "the remaining glowers" not mentioned above, which should have included other objects visible to the naked eye, such as the asteroid Vesta. Since the Andromeda and Triangulum galaxies are (barely) visible with the naked eye, and since they would have been much more obvious 2,300 years ago, I wonder if it would therefore be appropriate to consider that the ancient Epicurean *kósmos* properly includes the entire Observable Universe?

Maybe I'll save that for another thread...

---

### Post by “Eikadistes” of April 2, 2025 at 4:00 PM

Also, in case anyone is interested, I made this as a tool for my study... [attached]

Every entry links to <https://www.perseus.tufts.edu>, which is the best resource I have found to confirm tenses and declensions. **Speaking of tenses and declensions**, if the spirit moves anyone, and they could use a hand with the language, feel free to ask me about mediopassive and aorist tenses. 😊

---

### Post by “Bryan” of April 2, 2025 at 11:51 PM

This is exciting -- this is a brilliant *and* fun translation! You are bringing out a lot of different aspects and it is a joy looking over this!

For 91, I see "κατὰ μὲν τὸ πρὸς ἡμᾶς, according to what it is to us," as a contrast with "κατὰ δὲ τὸ καθ' αὐτὸ, in relation to itself, or according to what it is in-and-of-itself." What do you think?

---

### **Post by “Eikadistes” of April 3, 2025 at 12:21 PM**

Ah, **great** observation! I see what you mean.

In the first line of 91:

"...κατὰ μὲν τὸ πρὸς ἡμᾶς..."

and then, paralleled, several clauses later:

"...κατὰ δὲ τὸ καθ' αὐτὸ..."

I totally agree. There should be a parallel there. I'm making that change.

---

### **Post by “Eikadistes” of May 19, 2025 at 4:19 PM**

I've finally got all of the Hegemon's works updated on the site.

We have a fresh translation of all of Epikouros' completed works and some of his fragments.

---

### **Post by “Cassius” of May 19, 2025 at 4:30 PM**

Great looking site, Eikadistes!

---

### **Post by “Bryan” of May 22, 2025 at 11:42 AM**

THANK YOU!

I have been reading through your letter to Herodotus a little every day. "Shining a new light" may seem trite, but it applies to your brilliant and beautiful work (*I looked at that letter very closely last year, but you brought out many different and new ways of looking at it*).

Just as a point of discussion: I was initially a bit surprised by your preservation of cases in the transliterations used in your translation -- certainly not something I have ever seen before -- but now I think it serves as a linguistic bridge to draw a potential student closer to the original!

---

### **Post by “Eikadistes” of May 22, 2025 at 12:08 PM**

#### [Quote from Bryan](#)

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Just as a point of discussion: I was initially a bit surprised by your preservation of cases in the transliterations used in your translation -- certainly not something I have ever seen before -- but now I think it serves as a linguistic bridge to draw a potential student closer to the original!

I really appreciate that. I am really glad to hear that you, in particular [Bryan](#) have found it to be a faithful reflection, and are appreciating the choices in delivery and presentation. Anything I've really drawn attention to are points that I myself once had doubts, or about which I had some kind of partial curiosity, so I do hope my approach reinforces helpful paths for study (and keeps it fun!)

---

### **Post by “Eikadistes” of June 16, 2025 at 3:38 PM**

Our friend Marcus with the Society of Friends of Epicurus shared a collection of excerpts that I have compiled into Philodemus' text "On Gods" or "On the Gods" found [here](#).

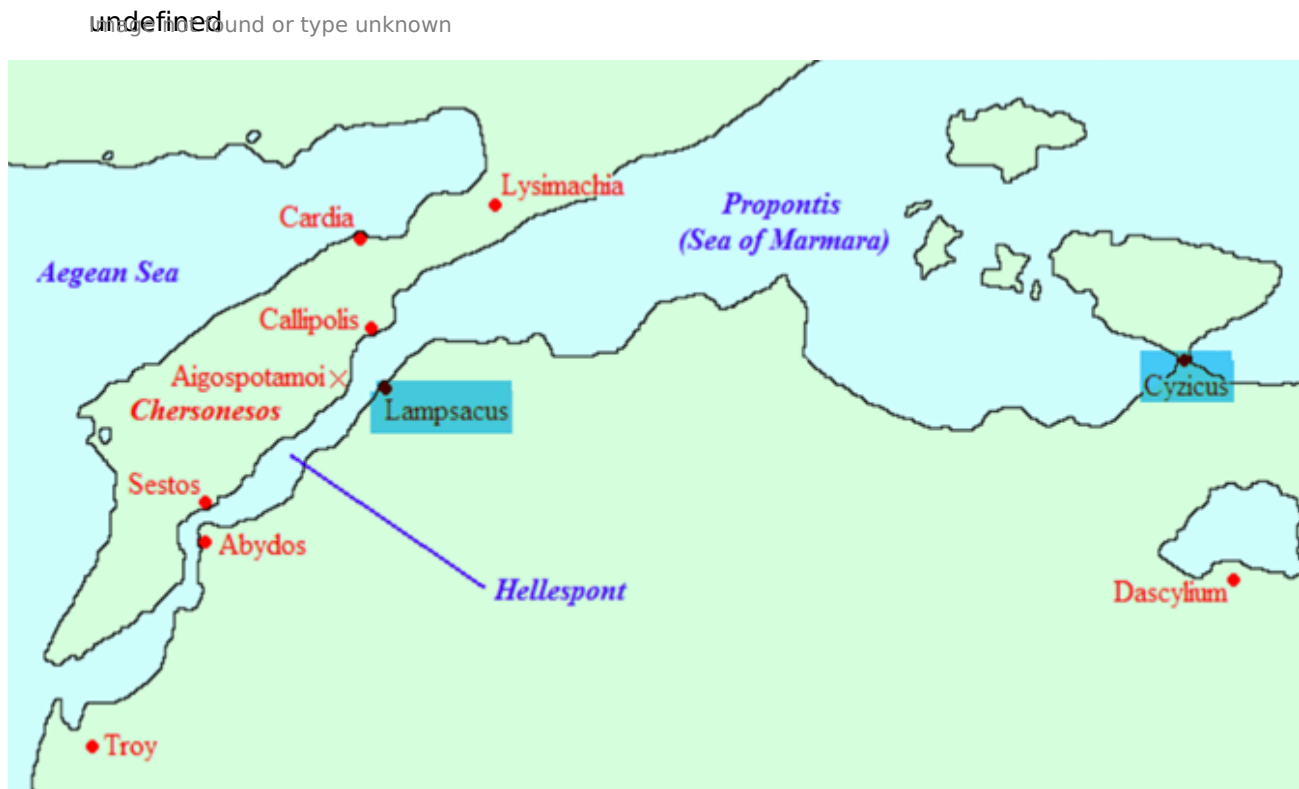
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### **Post by “Bryan” of June 19, 2025 at 1:45 PM**

Thank you for the illuminating footnote: "While "Mýs" is typically translated as "Mouse" (assumed to be a diminutive) it could equally refer to his region of origin, perhaps Mysia. Most slaves in ancient Greece were foreigners who had been captured, sold, or imprisoned."

It seems Mysia was in the area of Lampsacus and Cyzicus (we know Epikouros sent letters to friends in Cyzicus, at least, P.Herc. 1418, col. 7).

According to Strabo (Geography, 13.1.19), Epikouros associated with "the most distinguished of those in this city [Lampsacus]" so maybe he did pick up Mýs around that time and location.



---

**Post by "Eikadistes" of July 1, 2025 at 9:02 AM**

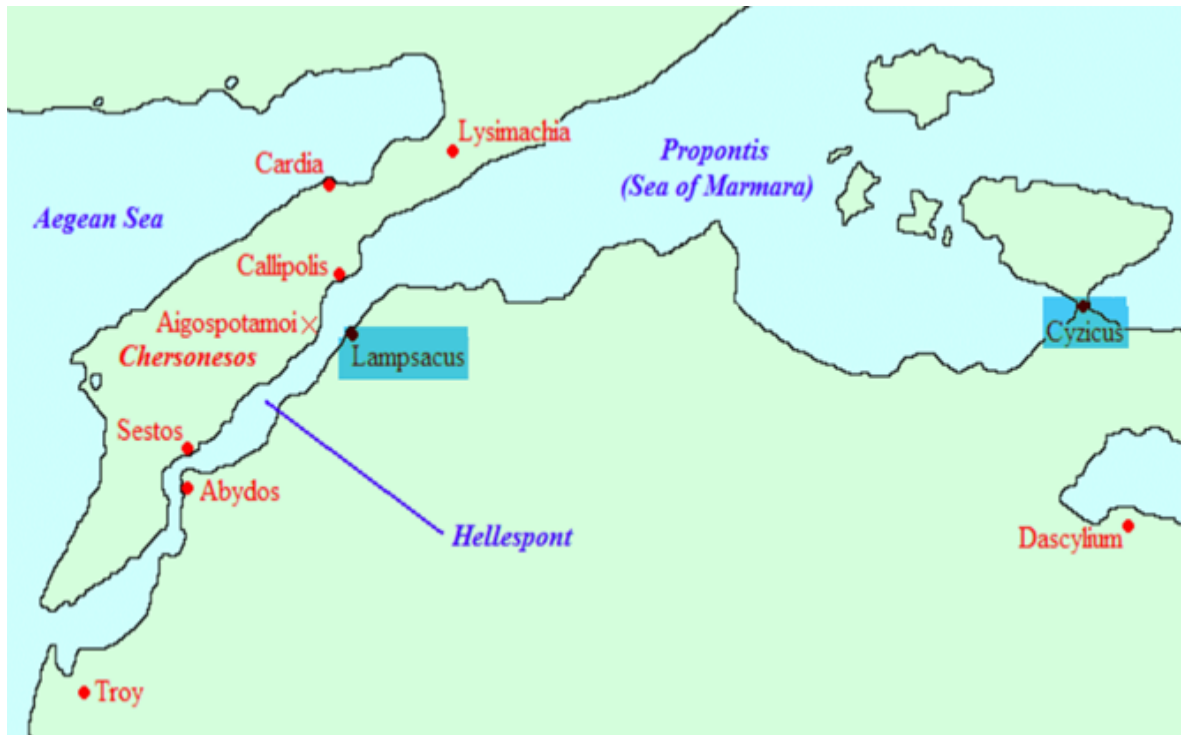
[Quote from Bryan](#)

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It seems Mysia was in the area of Lampsacus and Cyzicus (we know Epikouros sent letters to friends in Cyzicus, at least, *P.Herc. 1418, col. 7*).

According to Strabo (*Geography, 13.1.19*), Epikouros associated with "the most distinguished of those in this city [Lampsacus]" so maybe he did pick up Mýs around that time and location.

undefined



You're welcome!

I hope it's accurate. 😊

I made that connection while making my map of Anatolian regions, combined with some simultaneous research on the conditions of ancient Greek slavery. Once I realized Lampsakos was in Mysia, it jumped out at me (like you recognized), and it just fits really well!

## Post by “Eikadistes” of July 1, 2025 at 10:52 AM

And greetings, all!

I've added a few other fun sections:

Thanks to Marcus with SoFE, I organized [The Life of Philōnídēs](#), by Philódēmos, [here](#).

I mention in another post I'm trying to reconstruct key dates for [Philódēmos here](#).

You may also find my annotations at the bottom of the latter page useful for P.Herc. investigation. Beside Philódēmos (who has, like, 190+ fragments in the library, which I haven't collected in this format because goddamn will that take me a while...), here are the rest:

1. The works of **Dēmétrios of Lakonía** preserved in [Herculaneum](#) include:

- [P.Herc. 124](#) (uncertain letter)
- [P.Herc. 128](#) (uncertain letter)
- [P.Herc. 188](#) (*On Poems*)
- [P.Herc. 230](#) (*On Poems*)
- [P.Herc. 831](#) (*On Stormy Thinking*)
- [P.Herc. 1001](#) (uncertain letter)
- [P.Herc. 1006](#) (*Dinner Questions*)
- [P.Herc. 1012](#) (uncertain criticism)
- [P.Herc. 1013](#) (*On the Size of the Sun*)
- [P.Herc. 1014](#) (*On Poems 2*)
- [P.Herc. 1055](#) (*On the Form of a God*)
- [P.Herc. 1061](#) (*On Geometry*)
- [P.Herc. 1083](#) (*On the Puzzles of Polýainos*)
- [P.Herc. 1113b](#) (uncertain letter)
- [P.Herc. 1258 + 1822](#) (*On the Puzzles of Polýainos*)
- [P.Herc. 1429](#) (*On the Puzzles of Polyainos*)
- [P.Herc. 1642](#) (*On the Puzzles of Polýainos*)
- [P.Herc. 1647](#) (*On the Puzzles of Polýainos*)
- [P.Herc. 1786](#) (uncertain letter) ↩

2. The works of **Zénōn of Sidón** preserved in [Herculaneum](#) include:

- [P.Herc. 1533](#) (*On the Geometric Proofs*) ↩

3. The works of **Polýstratos** preserved in [Herculaneum](#) include:

- [P.Herc 336](#) (*On Irrational Contempt*)
- [P.Herc 1520](#) (*On Philosophy*) ↩

4. The works of **Karneískos** preserved in [Herculaneum](#) include:

- [P.Herc. 1027](#) (*Philísta*) ↩

5. The works of **Kolótēs** preserved in [Herculaneum](#) include:

- [P.Herc. 208](#) (*On a Refutation of Plato*)

- [P.Herc. 1032](#) (*Against the Euthydēmos of Plato*) ↵
- 6. The works of **Polýainos** preserved in [Herculaneum](#) include:
  - [P.Herc. 573](#) (*Against Aristotle*) ↵
- 7. The works of **Metródōros** preserved in [Herculaneum](#) include:
  - [P.Herc. 200](#) (*On Divinity*)
  - [P.Herc. 255](#) (*Against Dialecticians*) ↵
- 8. The works of **Epíkouros** preserved in [Herculaneum](#) include:
  - [P.Herc. 154](#) (*On Nature* 11)
  - [P.Herc. 335](#) (*On Nature* 3)
  - [P.Herc. 362](#) (*On Nature* 21)
  - [P.Herc. 419](#) (*On Nature* 25)
  - [P.Herc. 556](#) (*Epistle to Ekhélaos*)
  - [P.Herc. 506](#) (*On Nature* 9)
  - [P.Herc. 908](#) (*On Nature*)
  - [P.Herc. 989](#) (*On Nature*)
  - [P.Herc. 990](#) (*On Nature*)
  - [P.Herc. 993](#) (*On Nature* 2)
  - [P.Herc. 996](#) (uncertain letter)
  - [P.Herc. 1010](#) (*On Nature* 2)
  - [P.Herc. 1039](#) (*On Nature*)
  - [P.Herc. 1042](#) (*On Nature* 11)
  - [P.Herc. 1056](#) (*On Nature* 25)
  - [P.Herc. 1113a](#) (*On Nature*)
  - [P.Herc. 1148](#) (*On Nature* 14)
  - [P.Herc. 1151](#) (*On Nature* 15)
  - [P.Herc. 1191](#) (*On Nature* 25)
  - [P.Herc. 1199](#) (*On Nature*)
  - [P.Herc. 1385](#) (*On Nature*)
  - [P.Herc. 1398](#) (*On Nature*)
  - [P.Herc. 1408](#) (*On Nature*)
  - [P.Herc. 1413 + 1416](#) (*On Nature - On Time*)
  - [P.Herc. 1420](#) (*On Nature* 25)
  - [P.Herc. 1431](#) (*On Nature* 34)
  - [P.Herc. 1479](#) (*On Nature* 28)
  - [P.Herc. 1639](#) (*On Nature*) ↵

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**Post by “Eikadistes” of July 1, 2025 at 10:55 AM**

Also, [Bryan](#) or [Don](#), if you have guys have any interest, would you take a swing at translating P.Herc. 1520 ("On Philosophy") by Polystratos? [My translation right now sucks](#). 😊

There's a lot of P.Herc. that needs English translations.

I've connected with some folks in a Herculaneum Forum on Discord. So far, I haven't found any Epicureans, but I really would like to organize a project to provide these resources.

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### **Post by “Eikadistes” of August 27, 2025 at 1:06 PM**

[I've finished updating the list of P.Herc. fragments.](#)

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### **Post by “Eikadistes” of December 29, 2025 at 7:34 PM**

Cheers, all!

I've created a companion to [twentiers.com](#) that will function as its "**official forum**" to facilitate social interaction and user engagement. I am primarily using the resource as a backup tool to consolidate my graphics. EpicureanFriends.com has the best Epicurean forum online, and the Society of Friends of Epicurus has a great Discord server that hosts meetings, so ... despite the fact that there wasn't a pressing need ... I made it anyway. Therefore, I've linked [this](#) site, and [others](#) to the main page.

Here is a permanent invitation to the Twentiers Discord server: <https://discord.gg/azSe6DzAHC>

As always, be well and live earnestly.

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### **Post by “Eikadistes” of January 20, 2026 at 2:34 PM**

Having discovered that Polýainos was born on the sixth of Metageitnión, I [compiled](#) a list of "Polyaenus Day" celebrations for the next century. Find it [here](#).

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## Post by “Eikadistes” of January 23, 2026 at 12:04 AM

I took a swing at Karneískos' fragment to *Philístas* and published it [here](#).

The text was translated from [P.Herc. 1027](#).

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## Post by “TauPhi” of January 23, 2026 at 5:11 PM

Thank you [Eikadistes](#) . To read something completely new so close to the source is a real treat.

I especially like this part: *'and [we will] forever [live] having remembered [them] exactly as during [their] time living, [thoughtful] of the natural end, [...]'* but this line also made me pause when I first read it. I know 'forever' here is not to be understood literally and it's just an expression but taking into consideration the context of a dead friend, this 'forever' made me stop and ask: 'wait, what?'. If I may suggest something, I think translating **ἀεὶ** as 'always' instead of 'forever' might be more fortunate here. 'Always' retains permanence but is free from implying infinite amount of time dedicated to living and remembering.

Anyway, thanks again for sharing this translation. I appreciate it.

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## Post by “Eikadistes” of January 23, 2026 at 6:04 PM

### [Quote from TauPhi](#)

Thank you [Eikadistes](#) . To read something completely new so close to the source is a real treat.

I especially like this part: *'and [we will] forever [live] having remembered [them] exactly as during [their] time living, [thoughtful] of the natural end, [...]'* but this line also made me pause when I first read it. I know 'forever' here is not to be understood literally and it's just an expression but taking into consideration the context of a dead friend, this 'forever' made me stop and ask: 'wait, what?'. If I may suggest something, I

think translating **ἀεὶ** as 'always' instead of 'forever' might be more fortunate here. 'Always' retains permanence but is free from implying infinite amount of time dedicated to living and remembering.

Anyway, thanks again for sharing this translation. I appreciate it.

Great suggestion! (and solid reasoning) I'm immediately stealing it. 😋

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## Post by “Bryan” of January 23, 2026 at 9:33 PM

### [Quote from Eikadistes](#)

Karneískos' fragment to Philístas

Your productivity has made it difficult to keep up lately, but that is a great problem to have. This is wonderfully done! The translation and the presentation are both spectacular.

As you know, we need to do this to all the P.Hercs. The task is large. Thank you for your help!

On a side note, I have enjoyed many items from the [Emporium](#), but I have to say the "Happy Eikas Sweater" is one of my new favorite pieces of clothing. *Staying warm is natural and necessary, therefore, we all need one of these sweaters.*

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## Post by “Eikadistes” of January 24, 2026 at 1:58 PM

### [Quote from Bryan](#)

#### [Quote from Eikadistes](#)

Karneískos' fragment to Philístas

Your productivity has made it difficult to keep up lately, but that is a great problem to have. This is wonderfully done! The translation and the presentation are both spectacular.

As you know, we need to do this to all the P.Hercs. The task is large. Thank you for your help!

On a side note, I have enjoyed many items from the [Emporium](#), but I have to say the "Happy Eikas Sweater" is one of my new favorite pieces of clothing. *Staying warm is natural and necessary, therefore, we all need one of these sweaters.*

Thank you, thank you! I'm glad you like the sweater! I really like the Eikas print, in particular. I actually got laid-off on Halloween, so I've had some extra time to spend and anxiety to diminish.

Along those lines, I **also** just took a swing of Demētrios of Lakonía's fragmented text [On the Size of the Sun](#). A few passages seem a little obscure and I'm reviewing, but it's interesting. In general, regarding distance, he makes an brief observation about a loose correlation between brightness, clarity, color, and closeness. Elsewhere, he seems (to me) to speculate that the sun *may* be an extinguishing-and-reigniting mass that ignites from a sort of friction against some, vaporous region above our horizon ... *sort of like* how we understand in the modern era that the phenomenon of a vapor trail on a comets seems to "burn" based on its proximity to the sun's radiation.

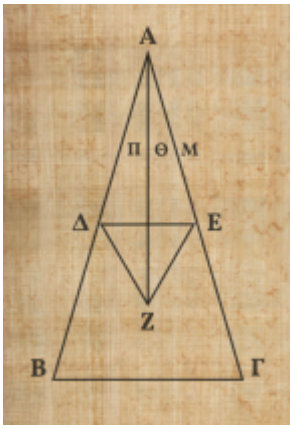
Outside of context, it may be one of several, missing explanations. I haven't learned anything for certain. As is usual, no matter what the topic, the ancient Epicurean authors seem to spend more time talking about acknowledging the reality of death, and the priority of lessening anxiety than spending more time deconstructing anything else. The more I read and translate, the more I read many of these scrolls as practical self-help guides, moreso than scientific compendiums.

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## Post by “Eikadistes” of January 25, 2026 at 8:42 PM

I also attempted a translation of Dēmētrio's [On Geometry](#) with a diagram (P.Herc. 1061). He spends most of it defending a proof about the relational equalities of an isosceles triangle.

I'm not sure exactly what the context is, philosophically-speaking. Read it [HERE](#).



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### Post by “Bryan” of January 25, 2026 at 10:39 PM

Yes, you have made the most of what we have for this text! As we know, the context, in part, will certainly be Plato's view of triangular planes as the basis for the material world, which he explains in the *Timaeus*, and which our school rejected as having any any preeminence over any other shapes -- and, more significantly, our school denied that a 2-dimensional analysis of reality was *fundamentally* relevant -- given that the fundamental units have a 3-dimensional extension.

I recreated a bit of this [here](#).

As Epicurus says ".....those triangles of his, from which he also entangles the remaining shapes. If he supposed that indivisible units [ἄτομα] exist, why did he not make any proof that bodies exist as indivisible? But if [his shapes are] not indivisible [and therefore can be divided further], what would one think the remaining [shapes that result from this further dividing] are composed of -- those which he puts together out of anything whatsoever? However, these [topics] will again, I suppose, be lengthened out; but for now, it is sufficient to say that it ridiculously occurred that this man [i.e., Plato] simultaneously called [his basic shapes] similar, while somehow fully depriving other [shapes as a basis]..."  
[Epicurus, On Nature, Book 14, P.Herc. 1148 col. 5 (column 38)]

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### Post by “Eikadistes” of March 26, 2026 at 8:16 PM

I took a swing at [To the Comrades](#) by Philódēmos (P.Herc. 1005). [Don](#) did a great job [here](#), and besides our attempts, I'm not familiar with any publications that contain the bulk in English. I'll

continue polishing my attempt at a translation for what it's worth as I continue learning.

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### **Post by “Kalosyni” of March 27, 2026 at 7:36 AM**

[Eikadistes](#) Thank you for your work on the Philodemus text! I see over at your link (the Twentiers website), there is this symbol used in the text:

[...]

...which is used when parts of the text are missing. Does the source text give any indication of how many words or lines are missing at each of these points?

And in general regarding Philodemus texts, are there differences of whether this is addressed or not, to be found depending on the text or the source?

[Don Bryan](#)

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### **Post by “Eikadistes” of March 27, 2026 at 8:49 AM**

There's a [link](#) to the full transcription of [P.Herc. 1005](#) in the annotations of that page.

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### **Post by “Don” of March 27, 2026 at 10:42 PM**

#### [Quote from Kalosyni](#)

Thank you for your work on the Philodemus text! I see over at your link (the Twentiers website), there is this symbol used in the text:

[...]

...which is used when parts of the text are missing. Does the source text give any indication of how many words or lines are missing at each of these points?

[DCLP/Trismegistos 62437 = LDAB 3610](#)

You can look at the engravings for each page at the link.

[Quote from Eikadistes](#)

To the Comrades by Philódēmos

What made you decide on "Comrades"? My understanding is that there is no noun in the title, just ΠΡΟΣ ΤΟΥΣ...

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### Post by "Eikadistes" of March 28, 2026 at 4:57 AM

[Quote from Don](#)

[Quote from Eikadistes](#)

To the Comrades by Philódēmos

What made you decide on "Comrades"? My understanding is that there is no noun in the title, just ΠΡΟΣ ΤΟΥΣ...

As far as I know, you are correct. I went with the suggestion from Giuseppe Casanova (1806) who sketched it. He suggests the word [ἐταίρους](#) (*étaírous*) or "Comrades". From this, I see other authors (who like re-naming everything in Latin) using "contubernaes" (meaning "tent-mates" or "comrades"), which is suggested by Anna Angeli (1988). I also see a [note](#) which I believe indicates that Francesco Sbordone (1947) translated the name as "Adversus [sophistas]" meaning "Against Sophists".

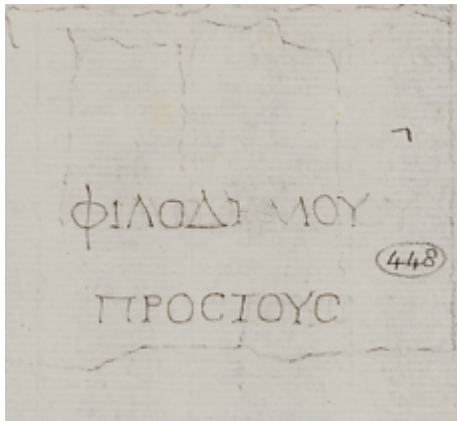
My personal preference is "**For the Homies**", but I can't academically justify it. 😊

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### Post by "Don" of March 28, 2026 at 7:01 AM

Got it.

For anyone curious as to what we're going on about, here's the end of the manuscript where the title is ...



ΦΙΛΟΔΗΜΟΥ

ΠΡΟΣ ΤΟΥΣ

(end of papyrus torn off)

Idiomatically then, all we have extant is:

**By Philodemus**

***Against The/Pertaining to the/According to the...***

Προς is a preposition, Τους is the masculine accusative plural definite article ("the"). NO ONE has ANY definitive idea of what came after that "the" and προς has many shades of meaning when followed by an accusative noun.

Here's the Wiktionary entry for προς with the accusative. I've italicized some possible interpretation of Philodemus' title. It becomes almost a Rorschach Test as to what translators want the title to convey:

ΠΡΟΣ (note: the C is the Hellenistic sigma - Σ = C = Latin S, so "pros")

(with accusative, expressing motion or direction) towards

(with verbs implying motion) upon, against

(expressing addition) over and above

(with verbs of seeing) towards, facing sth., to, against (the wind), in the light of, in (e.g. open day)

*(in hostile or discursive sense) against, in reply to, in accusation*

*(for various kinds of intercourse or reciprocal action) with, (have certain feelings) towards, at the hands of, of, inspired by*

before (a premium, witness etc.), in the eyes of (a God etc.) (of legal or other business contracted)

towards (the evening etc.), at, about (of time)

*relating to, in reference to, in respect of, touching (some matter); in consequence of, in view of (some fact); according to (a certain document, habitude etc.)*

(music) accompanied by (an instrument)

(in various adverbial phrases) with, under (e.g. compulsion), by means of, in (e.g. due proportion)

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### **Post by “Eikadistes” of April 7, 2026 at 3:58 PM**

My eyes are melting so I added a dark mode plugin (bottom-right corner).

[Dark Mode.png](#)

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### **Post by “Eikadistes” of May 1, 2026 at 12:35 PM**

I formatted (and greatly expanded) the A-B-Cs of the "Epicurean Verses for When You're..." retort I made to the "Promises of God" section in the appendix of most Bibles, and [put it online](#).

I'm constantly shifting things around and exchanging verses per my moods; there are at least a few, uncommon, catchy one-liners from fragmentary texts that I've enjoyed.