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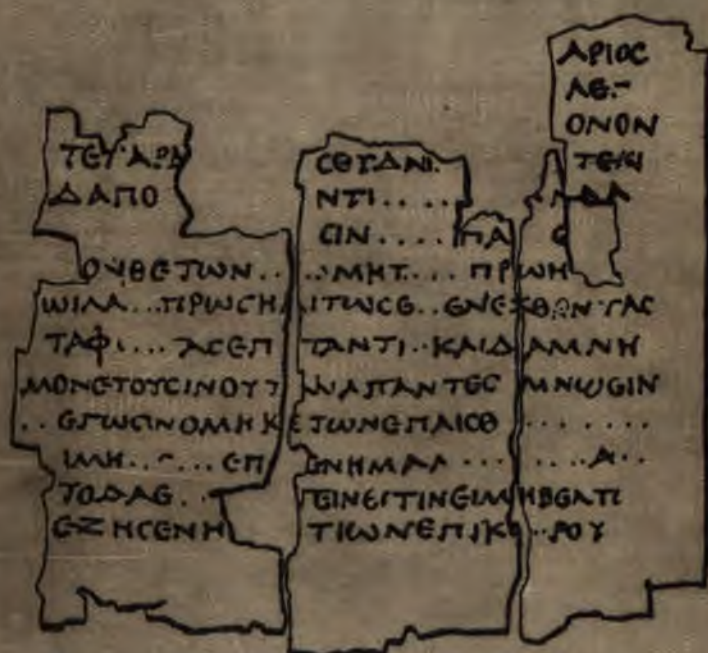
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FRAGMENTA HERCULANENSIA

SCOTT

London
HENRY FROWDE



OXFORD UNIVERSITY PRESS WAREHOUSE
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FRAGMENTA HERCULANENSIA

A DESCRIPTIVE CATALOGUE

OF THE

Univ. Bodl. Lib.
OXFORD COPIES

OF

THE HERCULANEAN ROLLS

TOGETHER WITH

THE TEXTS OF SEVERAL PAPYRI

ACCOMPANIED BY FACSIMILES

EDITED, WITH INTRODUCTION AND NOTES

BY

WALTER SCOTT, M.A.

FELLOW OF MERTON COLLEGE, OXFORD

Herodianus vol. 1. 1. 1.

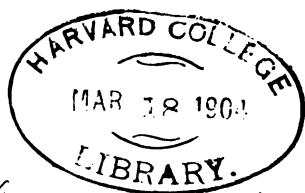
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P R E F A C E.

IN the present volume are contained :—

I. A Catalogue of the Oxford facsimiles of the Herculanean Rolls, showing what has hitherto been done, and what still remains to be done, towards utilizing the materials contained in the collection.

The Catalogue consists of two parts. In the first part, all the Oxford facsimiles are given in the order in which they occur in the seven bound volumes of the Oxford collection,—that is, first the Greek papyri in the order of their index-numbers (with the exception of the miscellaneous fragments at the end of vol. vi), and then the Latin papyri.

In the second part, certain papyri, known to form parts of the same work, or closely connected by the similarity of their contents, are grouped together. Those of the Oxford facsimiles included in these groups are given in both parts, with a reference from the first part to the second.

II. A restored text of two rolls (pap. 157–152 and 26), the Naples facsimiles of which have already been published, the first in the *Collectio Prior*, and the second in the *Collectio Altera*. The Oxford facsimiles have been reproduced to accompany the text,—those of 152 throughout, and those of 26 in all parts where there seemed any possibility of recovering the sense.

III. The text of three of the best preserved rolls in the Oxford collection, not hitherto published in any form,—pap. 19–698, 1013, and 862. In the case of these rolls, I have

given a single page only of the Oxford facsimile of each, in order to illustrate the characteristics of the handwriting.

The texts here given are in all cases based on a collation of the Oxford facsimiles, the Naples (published or unpublished) facsimiles, and the originals. The facsimiles accompanying the texts were prepared as follows. The lead-pencil copies were traced in ink by hand on transparent paper (in the case of all but two or three pages, by Mr. Symonds of Oxford). These tracings were then carefully compared by me with the lead-pencil copies, and some small inaccuracies corrected; after which they were converted by a photographic process into plates available for printing. The copies thus produced, though not mechanically exact, may be accepted as for all practical purposes accurately representing the Oxford facsimiles.

IV. The Oxford facsimiles of pap. 1050 (Philodemus *περὶ θαλάσσης*) and 817 (Carmen Latinum) printed from the plates engraved at Palermo in 1806-9 for Hayter's intended edition, but not hitherto published. Some fragments of both rolls, which were not engraved, still remain unpublished. (See Catalogue and Introduction.)

Of the authorities used in the preparation of the Catalogue, the most important is the "Relazione sui papiri Ercolanesi" of Prof. Comparetti, first published in the form of a paper read before the *Reale Accademia dei Lincei*, 1879-80, and afterwards reprinted in the *Villa Ercolanese dei Pisoni* Comparetti e De Petra, Torino 1883, where it is followed by list of the whole number of papyri by Dr. E. Martini. The object in the accompanying Catalogue has been to supplement Comparetti's description of the Naples facsimiles by corresponding description of those in the Oxford collection, as to produce in combination with it a complete account of the existing materials. I have also used largely the various articles published in the *Zeitschrift f. d. Oesterreich. C*

nasien, and elsewhere by Prof. Gomperz of Vienna, whose services in this field of philology are too well known to require any eulogy from me.

My special thanks are due to Prof. Comparetti of Florence, and to Dr. Neubauer and Mr. F. Madan, M.A., Sub-librarians of the Bodleian Library, for help and advice; as well as to Prof. de Petra, Director of the Museo Nazionale at Naples, for the facilities afforded me, with the ready assistance of the employés in the Officina dei Papiri, for the examination of the originals and the unpublished facsimiles.

OXFORD, Oct. 1, 1884.

[Professor Scott was called away from Oxford in the winter of 1884-85, to succeed the late Dr. Badham in the Chair of Classics at Sidney, Australia, and left the correction of the proof-sheets of his work to me; so that for typographical errors the responsibility lies with me and not with him. Almost the only thing I have added on my own authority is a note on the palæography of pap. 157-152 on p. 98.

y/

WALLACE M. LINDSAY.]

JESUS COLLEGE, OXFORD:

July, 1885.

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1

1



ABBREVIATIONS.

Ox.=the Oxford (Hayter's) facsimiles.

Nap.=the Naples edition.

Coll. Prior, or C. P.=the first series, vols. I to XI, 1793 to 1855.

Coll. Alt. or C. A.=the second series, vols. I to XI, 1862 to 1876.

Nap. dis.=the Naples 'disegni,' or lead-pencil facsimiles (unpublished).

Pap. or Orig.=the original papyrus.

Col.=column.

fr.=fragment.

N.B.—In the Naples editions and catalogues the word *column* is professedly used in the sense of a page which has a known position, and is continuous with the pages which precede and follow; while the word *fragment* is applied to detached pages, the true position of which with reference to other pages is unknown. (Comparetti in *Villa Ercol.* p. 95, n. 1.) But the distinction is not strictly observed, and the term *column* is sometimes applied in the Naples editions to disconnected pages.

In the Greek text ¹,—

Letters given in the original or in one or both copies are printed in ordinary type; those forming intelligible words or parts of words, in small type; those not forming intelligible words, in capitals.

Letters corresponding to marks in original or copy which might *equally well* stand for some *other* letter are given thus, a.

Letters *not* agreeing with the marks in original or copy are given thus, a.

Spaces where letters are lost are represented by dots answering to the number of letters of average size that would be required to fill the space. (Owing to the variations in the size of the letters, the numbers thus given are only approximate.)

¹ The notation is adopted from the *Herkulanische Studien* of Prof. Gomperz.

Spaces where an unknown number of letters is lost are represented thus, ---

Letters conjecturally supplied to fill a lacuna are enclosed by round brackets, thus, (a).

Letters conjecturally supplied where there is no lacuna are enclosed by angular brackets, thus, <a>.

Letters given in original and copies and conjecturally omitted in the text are enclosed by square brackets, thus, [a].

INTRODUCTION.

IN a house uncovered in the course of excavations carried on at Herculaneum, in the year 1752, there were found¹ a large number of blackened rolls resembling, and at first mistaken for, lumps of charcoal. After many had been destroyed, in ignorance of their value, the remainder were found to be papyrus-rolls containing writing, and were carefully preserved. Various attempts were made to open the rolls; but at first, no better course suggested itself than to split them longitudinally into two or more pieces². Soon afterwards, however, a method of treatment was invented by a monk named Piaggio, which in many cases succeeded admirably, and has been employed with slight modifications down to the present time³.

The first result of Piaggio's invention was the recovery of

¹ For an account of the discovery of the papyri and their subsequent treatment see Comparetti, *Relazione sui Papiri Ercolanesi*, init., and the various references there given.

² In most of the rolls, the outer part, that containing the earlier portion of the book, is much hardened and caked together, while the central part, which contains the end of the book, is softer and better preserved. In many cases (e. g. that of the roll or rolls containing Philodemus *περί εὐσεβείας*), the first operators slit the hard outer part only, and removed it in two or more pieces, thus leaving the central part uninjured in the form of a smaller roll. The outer part in these cases is called in the Naples catalogue 'scorza,' and the central part 'midollo.' Many 'scorze,' as well as 'midolli,' have been subsequently opened and partially read. In the case of 'scorze,' however, the true sequence of the columns is necessarily lost; and as it has usually been found necessary in opening them to destroy each layer of papyrus in turn, in order to get at the next, in these cases the last page only of the original is preserved.

³ Descriptions of the process may be found in De Jorio, *Officina de' papiri*, *Real Museo Borbonico*, Nap. 1825, and in Boot, *Notice sur les Manuscrits trouvés à Herculaneum*, Amsterdam, 1841.

A detailed account of the instruments used and the method of using them, dated 1785, is contained in a MS. notebook, 'Descrizione della Macchina dei Papiri,' preserved with four of the unopened rolls in the British Museum.

a considerable part of a book of Philodemus *περὶ μουσικῆς*, which was unrolled and mounted in a legible state in the year 1754¹. During the forty-eight following years, seventeen other rolls were similarly treated with success; a facsimile of the contents of each papyrus being made as the roll was opened.

In 1800 the Prince of Wales (afterwards George IV) undertook, with the consent of the Neapolitan government, to have the unrolling and copying of the papyri carried on, at his own expense, under the superintendence of an agent appointed by himself. In accordance with this arrangement, the Rev. John Hayter was sent to Naples, under orders from the Prince of Wales, to take charge of the 'Officina' and direct the work²; and having with some difficulty obtained access to the papyri, which had been removed with the Neapolitan Court to Palermo, he at length commenced operations at Portici, near Naples, in 1802.

Hayter had the papyri under his charge from 1802 to 1806. He was no scholar, and his attempts at the restoration of the text of several rolls are of little value; but the work with which he was specially charged, the unrolling and deciphering of the papyri, was well and rapidly done. During four years, about two hundred rolls were opened, and nearly one hundred

¹ The energy and intelligence of the body appointed by the Neapolitan government to conduct the work may be estimated from the fact that this papyrus was allowed to remain for 39 years unpublished. It appeared for the first time in 1793, as vol. i of the Naples edition.

² Hayter's account of his mission and its results is to be found in a short paper called 'The Herculanean and Pompeian Manuscripts. To the Prince,' 1800; in Drummond and Walpole's 'Herculanensia,' London, 1810, and a reply by Hayter to criticisms on it, called 'Observations upon a Review of the Herculanensia in the *Quarterly Review* of last February in a letter to Sir W. Drummond,' London, 1810; in 'The Herculaneum Manuscripts, a letter to the Prince of Wales by J. Hayter, 2nd edition, London, 1810;' and in 'A report upon the Herculaneum Manuscripts in a Second Letter, addressed to H. R. H. the Prince Regent by J. Hayter, 1811,' containing also a reprint of the 2nd edition of the first letter.

Some curious particulars connected with his employment and its termination have been preserved in a bundle of letters and other papers labelled by Hayter 'Herculaneum papers relating to my employment,' and now bound in a volume in the Bodleian Library.

copied in facsimile under his superintendence. The copies for which he is responsible vary in accuracy. Some of them were carefully corrected by him after comparison with the original; others probably remain in the form first given them by a draughtsman ignorant of Greek, and contain numerous errors which could hardly escape notice in the most superficial examination. But on the whole, these facsimiles are perhaps as correct as could reasonably be expected, considering the difficulty of deciphering the originals, which only those who have tried it can appreciate.

In 1806 the work was interrupted by the French invasion. The Neapolitan Court again migrated to Palermo, and Hayter, being prevented by the Naples authorities from removing the originals and engravings, which he himself considered the property of the Prince of Wales, was compelled to 'abandon them to the common enemy,' and follow the Court, taking with him the lead-pencil facsimiles alone. Even these for a time passed out of his hands, but were at length recovered through the influence of the British Minister, Sir W. Drummond. Hayter employed himself at Palermo in superintending the engraving of the *Carmen Latinum*, the *περὶ θαλάσσης*, and some specimen alphabets, and in composing 'A Latin Poem, entitled *Herculaneum*, humbly addressed to His Royal Highness,' till 1809, when he was recalled to England by the orders of the Prince of Wales.

Hayter brought with him on his return to England the whole stock of lead-pencil facsimiles (that is, all those existing in 1806, including the eighteen made before his arrival in Italy), and the engravings made at Palermo.

Some years earlier¹, a number of unopened rolls (eighteen in all), together with two of those already unrolled (Nos. 1149

¹ Martini (preface to Catalogue) speaks of 18 rolls presented to the Prince of Wales in 1820. This must be a mistake, as there is no trace of any unopened rolls sent to England except the original 18; and of these, as appears from the letters in Hayter's 'bundle,' some at least were selected at Naples in 1803, and were already in England in 1806, and 7 had been destroyed by Sickler before 1820. Whether all were sent to England at the same time, or whether some were sent while Hayter was in Italy and others brought by him on his return, I do not know.

and 1042), had been sent to England as a present from the Neapolitan government to the Prince of Wales; and it appears from a letter addressed to Hayter in 1806 that one of these had already been destroyed in ineffectual attempts to open it in England.

The lead-pencil facsimiles and engraved plates, together with four of the unopened rolls (and a fragment of a fifth which has since disappeared), were presented by the Prince of Wales to the University of Oxford in 1810. The Prince's letter announcing the gift contains a caution against undue haste in dealing with the rolls, advice which the University certainly cannot be accused of disregarding.

The rest of the unopened rolls, together with the two already opened, were at first placed in the Royal Library at Windsor; but at some subsequent time all these, with the exception of pap. 1042 and one unopened roll, were transferred to the British Museum.

The first published result of Hayter's mission was the text of pap. 1428¹, a portion of Philodemus *περὶ εὐσεβείας*, which appeared in Drummond and Walpole's *Herculanensia*, 1810. The University of Oxford in the following year appointed a Committee² 'for the custody and management of the MSS. from Herculaneum most graciously presented to the University by H. R. H. the Prince of Wales.' This committee made arrangements for the publication of an edition of the *περὶ θαλάσσης* and the Latin poem. The proposed volume was to contain engraved reproductions of the lead-pencil facsimiles (for which purpose the plates brought by Hayter from Palermo were to be utilized, and the remaining pages similarly engraved), together with a restored text, translation, and commentary by Hayter himself, after the model of the published volumes of the Neapolitan edition; and it was intended to follow this up by a series of similar publications of other rolls. The arrangement, however, broke down,

¹ See Catalogue.

² The proceedings of this committee are recorded in a notebook preserved at the University Press. The committee consisted of the Vice-Chancellor (Cole) and Proctors, Drs. Howley, Jackson, and Parsons, and Mr. Gaisford, Student of Christ Church.

owing to the conduct of Hayter; and the materials in his hands, including the lead-pencil facsimiles¹, the engraved copper-plates², and his restored text and translation in MS. of a number of the rolls³, having been recovered from him with some difficulty, were deposited in the Bodleian Library, where they have since remained. The committee, having tried in vain to find another editor, ceased to act in 1813, and for some years no further steps were taken.

In 1824 was published, by direction of the University, a volume called '*Herculanensium Voluminum Pars Prima, Oxonii, Sumptibus Typ. Clarend. lithographice excudebat N. Whittock,*' containing a meagre and not very accurate

¹ It was perhaps owing to the confusion which occurred at this time that the pages of nearly all the lead-pencil facsimiles became completely disarranged. Their true order is, however, in most cases still indicated by the lettering at the foot of each page, which shows the column of the original to which it corresponds. As the papyrus was unrolled, the pieces successively cut off ('pezzi') were usually mounted on a series of 'tavole' or sheets of pasteboard, each of which held about four columns. The 'tavole' were then marked in order by capital letters, and the columns on each 'tavola' by small letters. Thus a page marked for instance *D. c.* corresponds to the third column of the fourth 'tavola' of the original. These letterings are sometimes useful in showing where one or more columns are missing, especially as the Naples edition often gives no indication of the fact.

² The engraved plates were completely forgotten, and have only been rediscovered in the present year. They are published for the first time at the end of the present volume. At the time when the arrangement with Hayter broke down, a number of impressions of these plates had already been struck off, bundles of which still exist in the Bodleian. Proofs of the plates are also bound in a volume in the Bodleian, labelled *Schedae Herculanenses*.

³ These are Nos. :—

- | | |
|-------|---|
| 182. | Incerti <i>περι ὀργῆς</i> . |
| 1050. | Philodemi <i>περι θανάτου</i> [rough copy only]. |
| 1065. | Philodemi <i>περι φαινομένων σημειώσεων</i> . |
| 1042. | } <i>Epicuri περι φύσεως</i> . |
| 154. | |
| 1148. | |
| 1149. | |
| 1056. | } <i>Polystрати περι ἀλόγου καταφρονήσεως, etc.</i> |
| 1428. | |
| 1479. | |
| 1424. | |
| 336 | } |
| 1150 | |

catalogue of the Oxford facsimiles, and lithographed reproductions of four of the best preserved, viz.—

1008. Φιλοδήμου περὶ κακιῶν.

182. Anonymi περὶ ὀργῆς.

1424. Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν.

1014. Δημητρίου περὶ ποιημάτων.

The preface ends as follows:—‘quod superest, reliquorum partem saltim aliquam, quæ mutilationibus et lacunis minus ceteris laboret, primo quoque tempore, si modo id tanti videbitur, similiter evulgabimus.’ This promise was partially fulfilled by the publication in the following year of a *Pars Secunda*, containing similar reproductions of three more of the Oxford facsimiles, viz.—

1007. Φιλοδήμου περὶ ῥητορικῆς δ’.

1674. Φιλοδήμου περὶ ῥητορικῆς.

1425. Φιλοδήμου περὶ ποιημάτων ε’.

The unpublished facsimiles remained almost forgotten in the Bodleian till 1863, when they were examined by Prof. Th. Gomperz, of Vienna, who has since made great use of them, or of tracings taken from them, in restoring the text of the more important papyri. Two or three of them have been published in facsimile by him in his editions of *Philodemus περὶ ὀργῆς* and *περὶ εὐσεβείας*; but no attempt has yet been made to deal with them as a whole.

The unopened rolls in England seem to have been left untouched, with some unimportant exceptions, till 1817, when a German of the name of Sickler undertook to open them by a process known only to himself¹. In proof of the efficiency of his process, Sickler produced a geographical fragment² which he professed to have recovered from a roll in the private collection of a friend whom he is careful not to name. Comparetti (*Relaz.*) says that the roll in

¹ An account of Sickler’s proceedings is to be found in the report of the Parliamentary Committee, March 19, 1818: and his own version of the facts (which must be taken for what it is worth) is given, with facsimiles of a few illegible fragments, in a publication called ‘*Die Herkulanensischen Handschriften in England, etc., von Dr. F. C. L. Sickler, Leipzig, 1819.*’

² This fragment is printed at the end of vol. ii of *Claudii Aeliani de An. Nat. etc.*, Hercher, Lips. (Teubner), 1866.

question must have been stolen from the Naples collection. But the facts are more easily accounted for on the hypothesis that no such roll existed; and there is every reason to believe that Sickler's fragment is an impudent forgery. However, it served its immediate purpose in gaining him the confidence of the English authorities, and he was engaged to operate on the rolls under the superintendence of a Parliamentary Committee, of which Sir Humphrey Davy was a member. Sickler had already destroyed seven of the rolls, with no other result than an expenditure of nearly £1200, when the Committee wisely put a stop to his activity.

The work was next taken up by Sir Humphrey Davy¹. Having ascertained, by experiments made on some fragments in 1818, the chemical constitution of the rolls, he proceeded to Naples for the purpose of applying his results to the unrolling of the papyri. His report says: 'During the two months that I was actively employed in experiments on the papyri at Naples, I had succeeded, with the assistance of six of the persons attached to the Museum, and whom I had engaged for the purpose, in partially unrolling 23 MSS., from which fragments of writing were obtained, and in examining about 120 others, which afforded no hopes of success.'

His report is accompanied by a number of facsimiles of Greek and Latin fragments obtained by his method, none of them, however, continuously intelligible. He was not without hope of obtaining more satisfactory results, when the jealous and obstructive behaviour of the Neapolitan officials in charge of the papyri compelled him to desist.

No further steps were taken towards dealing with the remaining English rolls till 1883, when one of the four Bodleian rolls, No. 118², was sent under my charge to Naples, and, with the permission of the Italian Minister of Public Instruction, was unrolled, mainly by Sig. C. Orazi, one of the *employés* in the *Officina dei Papiri*; Prof. de Petra, the director of the Museo Nazionale, having kindly consented to give all necessary

¹ His report is published in the Philosophical Transactions of the Royal Society, 1821.

² The same number has been given to a second roll,—an unopened fragment at Naples.

facilities and to superintend the process. The results (through no fault of the operators) were not satisfactory. The different layers of the roll were so firmly caked together that it was impossible to separate complete pages, and nothing more than a few isolated words of Greek could be recovered.

There still remain in England unopened¹ eight rolls,—three at Oxford, one at Windsor, and four in the British Museum. It is to be hoped that some attempt may still be made to open and read these before the natural process of disintegration is allowed to complete itself. The success of the unrolling process is always doubtful in any particular case; but out of seven rolls, among those specially selected for presentation, and therefore in all probability considered by those who selected them exceptionally promising, it is most likely that some at least would yield results²; and there even now remains the possibility that any one of these may turn out a prize outweighing in value the whole mass of those hitherto opened. But the work must be done, if done at all, by some of the Neapolitan workmen, who have acquired in the *Officina dei Papiri* the peculiar manual skill and experience essential to success.

Meanwhile, operations had been continued at Naples after Hayter's departure, though with less vigour than under his superintendence. Fresh papyri were unrolled; and at the same time fresh facsimiles of the rolls already opened were made in place of the copies carried away by Hayter³, and a

¹ Of the original 18, 9 have been opened without results (one before Hayter's return, 7 by Sickler, and 1 recently at Naples); and 8 remain. This leaves one not accounted for. It was no doubt destroyed by unsuccessful experiments.

² From a superficial examination of the rolls in the British Museum I believe No. 1464 to be the most promising of the four.

³ The Naples editors, in the preface to vol. ii. of the *Coll. Prior*, 1809, describe the position on the return of the Court from Palermo to Naples as follows:—'*Quid vero quod papyracea volumina cum reliqua Herculansenſi gaza hostiles impetus pertimescentia, hinc enavigare, et in Siciliam se recipere coacta sunt, ubi tribus ferme annis exularunt? Cum vero iterum se in patriam receperunt, eorum exempla, quae fidelissime delineata, et quanta maxima per nos diligentia emendata jam fuerant, in illa rerum perturbatione deperdita fuisse invenimus, ac deploravimus. Necesse hinc fuit ex integro*

very large number of the facsimiles were engraved. Unfortunately, the Naples editors, instead of issuing the engraved facsimiles as fast as they were prepared, and thus making them accessible to all scholars, preferred to delay the publication of each roll till a ponderous commentary, in most cases of little or no philological value, had been prepared to accompany it; and consequently, the only results of importance published by them during sixty-two years were the small number of facsimiles contained in the eleven volumes¹ of the *Collectio Prior*, the last of which did not appear till the year 1855, while in the meantime the stock of engraved and unpublished plates had been constantly accumulating. In 1861 the beginning of the new *régime* in Neapolitan politics was accompanied by a corresponding revolution in scholarship, and the management of the papyri was at length placed in capable hands. The plan of publication was changed, and the most promising of the engraved facsimiles were issued in rapid succession, unaccompanied by commentaries, in the eleven volumes of the *Collectio Altera*, from 1862 to 1876. These facsimiles vary greatly in accuracy; and while some of them compare favourably in this respect with the corresponding Oxford copies, others are so full of errors as to be almost useless: but the editors have acted wisely in publishing them with all their faults, as by thus making known at least the general nature of the contents of a large number of rolls they have drawn attention to the more important, and prepared the way for the recovery of a correcter text by a fresh examination of the original in those cases where it still exists. It has been decided, however, that nothing would be gained by

illa exscribere, atque emendare. By the '*exempla deperdita*' must be meant the Oxford copies brought away by Hayter. If this account is correct, the originals were really removed with the Court to Palermo in 1806, though Hayter was not aware of the fact; and it is not unlikely that much of the damage suffered by the unrolled papyri, which has so seriously diminished the value of the Naples copies subsequently made, was due to rough usage during this removal. But it is difficult to reconcile the statements of the Naples editors with those of Hayter, whose existence their preface seems deliberately to ignore.

¹ Vol. vii. never appeared, but vol. v. consists of two separate parts.

publishing the remaining facsimiles in their present form ; and the series is now closed.

The value of the work done by the Neapolitans in charge of the papyri under the Bourbon government has been variously estimated ; and much blame has been cast on them, some of which is only partially merited. It is difficult to speak with patience of the perversity shown by them in treating the contents of the papyri as a mystery to be concealed as long as possible from the outer world, and of the opportunities irreparably lost by the careless copying of originals that have since perished ; and some of their editions are almost unique as specimens of pedantic imbecility. But, on the other hand, their perseverance in a thankless task, and the enormous expenditure of labour, time, and money involved in copying and engraving nearly 200 rolls, as well as continuing the unrolling of fresh papyri, deserve perhaps more recognition than they have hitherto received ; and it may fairly be argued that if the work was done imperfectly under the superintendence of the Naples government, it might under other conditions have been discontinued altogether. Even the worst of the Naples facsimiles have their value in confirming and supplementing the Oxford copies ; and those who have experienced the difficulty of reading the originals will understand how much excuse must be allowed for incorrect transcription.

Prof. Comparetti has given at the end of his *Relazione* a list of the Naples facsimiles which still remain unpublished. The contents of four of these, which occur among the Oxford facsimiles also, are published for the first time in the present volume. Among the rest, some fragments of considerable value no doubt remain ; but as the most promising were naturally selected first for publication, no great discoveries are to be looked for among them. For similar reasons, the rolls which still remain unopened at Naples are those from which least can be expected. It may be assumed, therefore, that most of the available material contained in the Herculanean rolls (*with the exception of those still unopened in England*) is now before the world in some shape or other ; and that comparatively little remains to be done except the identifi-

cation and reconstruction of the texts. In this direction, however, only a beginning has yet been made. The work has been, and may be more, assisted by the existence of duplicates among the rolls,—a fact which gives a possible value even to the most lacerated of fragments, as a few letters may suffice to prove the identity of the text with that of some other roll, and at the same time supply the means of filling a lacuna.

Among the tasks the execution of which is most obviously called for, may be mentioned editions of the collected fragments of Epicurus *περὶ φύσεως* (promised by Gomperz), of the biographical rolls, (including the letters of Epicurus and his friends,) and of the numerous rolls *περὶ ῥητορικῆς* and *περὶ ποιημάτων*. It must be remembered that no edition can make any claim to finality which is not founded on a fresh collation of the original, where it still exists, as well as on the two collections of facsimiles; and on this account a great part of the work already done needs revision. As a preparation for the restoration of the texts, it is essential that the more important of the Oxford facsimiles hitherto unpublished should be reproduced, (either by means of tracings, as those in the present volume, or, if possible, by direct photography,) and issued in a form generally accessible.

The publication of the great mass of texts in the *Collectio Altera* makes it possible to form a more correct judgment than before as to the contents of the collection as a whole, and, consequently, as to its nature and origin. On this point there is no reason to doubt that the conclusions of De Petra and Comparetti (*La Villa Ercolanese dei Pisoni*) are in the main correct. Of the Greek rolls, a very large proportion are certainly, and a still larger proportion probably, the work of the Epicurean professor Philodemus; and the rest are almost without exception¹ such books as he would necessarily wish to consult, being the works either of Epicurus himself and leading Epicureans, or, in one case at least, of a notable opponent like Chrysippus. On the other hand, not a single Greek roll has been found which can be shown to be of

¹ The three or four geometrical rolls are the only exceptions known to me.

later date than Philodemus¹. These facts would of themselves make it highly probable that the collection was formed by him; and the probability increases to something like certainty when we find that several of Philodemus' own works were present *in duplicate*: for while it is unlikely enough that any other man would have formed a library some three-fourths of which consisted of the works of that not very distinguished author, it is almost inconceivable that anyone but the writer himself should have cared to accumulate several different copies of some of his works. The existence in duplicate of works of Epicurus himself is easily explained by the high value set by a loyal Epicurean on the writings of the founder of his school.

The identification of the collector as Philodemus very naturally leads to the identification of the house at Herculaneum, in a room of which the collection was contained, as that of Philodemus' patron L. Calpurnius Piso Caesoninus, Cæsar's father-in-law, the dilettante philosopher, whose relations with the Epicurean teacher are described in such unflattering terms by Cicero (*in Pisonem* 68-72)².

It may be asked whether the rolls are to be regarded as specimens of published editions, such as might have been bought in the market, or copies written for private use by the owner himself or his slaves³. The rolls of Epicurus and other standard authors in the collection are no doubt ordinary specimens of books in general circulation; and as those of Philodemus himself resemble them in all essential respects, it is natural to infer that they belong to the same class. At the same time, it must be remembered that the line between a published edition and an author's MS. was necessarily less sharply drawn before the use of printing. A man in the position of Philodemus would very probably have slaves employed under his direction in making fresh copies of standard works in his possession, such as those of Epicurus, as well

¹ On the 'geographical fragment,' supposed by Comparetti to be of later date, see above, p. 6.

² This view is maintained at length, and supported by other arguments of various weight, by Comparetti, l. c. Mommsen condemns it (*Archæol. Zeit.* 1880).

³ This question is discussed by Birt, *Das Antike Buchwesen*, Berlin, 1882.

as of his own; and in the case of the latter, he would naturally have any improvements or additions that occurred to him after the first text was written, introduced into later copies made under his own superintendence. This accounts for the more important variations found to exist in some cases between duplicate copies of Philodemus' works (e. g. in some books of the *περὶ ῥητορικῆς*), while others may be explained as simple errors. All classes of rolls alike bear marks of hasty writing, and contain numerous mistakes, omissions, and repetitions, most of which, however, have been corrected by a subsequent revision.

Most of the rolls, including those of Philodemus himself, appear from their style to have been written as books for private reading, and not as lectures for oral delivery. There is an apparent exception in the anonymous pap. 1012, which seems from its concluding words to be addressed to an audience; but even this is perhaps a lecture subsequently preserved in the form of a book.

Some light might be thrown on the nature and mutual relation of the rolls by a systematic examination and classification of the different types of handwriting, which would show in how many cases different works, or different books of the same work, were copied by the same hand. Till this has been done, it can only be stated generally that while a large number of different hands are represented, the same or very similar writing frequently recurs in different parts of the collection. Whether the writing is in any case that of Philodemus himself, is doubtful. Comparetti (*Relaz. Villa Ercol.* p. 72), believing the writing of the footnotes in pap. 157-152 to be identical at once with that of the text of the same papyrus and with that of a marginal note to another roll, pap. 1148, col. 5 (Epic. *περὶ φύσ.*), suggests the inference that both notes, and therefore the text of 157-152 also, were written by the hand of the owner of both rolls, that is, by Philodemus himself. But the fact of the identity of the writing is itself uncertain; for the peculiar abbreviation of *καί*, on which Comparetti founds his argument, though similar, is (if the Coll. Alt. is to be trusted) not identical in the two notes, the oblique stroke or accent being in one case joined

to the upper limb of the κ , and in the other case separated from it. It must be remembered that dictation was constantly employed among the Romans, so that even the original text of a work would not necessarily be in the author's own handwriting.

In connection with this question should be noticed the stichometric¹ and other notes occurring at the end of many of the rolls. The stichometric note usually gives a certain number (commonly from two to three thousand) of *στίχοι* or lines, and a certain number (commonly something over 100) of *σελίδες* or columns. In one instance (pap. 1414) the number of *κολλήματα*, or sheets of papyrus glued together to form the roll, was added².

Birt has shown (pp. 186 sq.) that the proportion between the number of pages and that of lines given in the stichometric note does not always agree with the number of lines in a page of the roll itself. His explanation is, that while the number of pages is that of the actual roll, the number of lines given is not the number in the roll as written, but the number of lines which the same writing *would* form if written in lines of *normal* length,—i. e. of the length of an average hexameter. Standard copies would be written in such lines; and though inferior copies (such as Birt considers the Herculanean rolls to be) were written for convenience in narrower columns, and therefore with shorter lines³, the number of lines in the standard copy was taken over unchanged in the stichometric note, in order to preserve in all cases a fixed unit of measurement of the length of the book.

In a few cases, a name other than that of the author occurs at the end of the roll. In pap. 1426 (Philod. *περί*

¹ On this subject see Birt, *Das Antike Buchwesen*, pp. 186 sq.

² This fact proves that in some cases at least the rule of writing one col. and one only on each sheet of papyrus (see Birt., pp. 255 sq.) was not followed; and that the explanation of the word *σελίς* in Liddell and Scott is incorrect. It means not a sheet of papyrus, but a column of writing.

³ Pap. 157-152 appears to be the only one of the Herculanean rolls in which the lines are approximately of the 'normal' length. This roll, however, is not better but worse written than the average.

ρήτορικῆς) the number of σελίδες is immediately preceded by the words Ποσειδῶνακτος τοῦ Βίτωνος. This can hardly be the copyist's signature, as some of the letters are differently formed from those in the text.

In two rolls, 1149–993 (Epicurus περὶ φύσεως β') and 336–1150 (Polystratus περὶ ἀλόγου καταφρονήσεως), a name, apparently Μάρκου Ὀκταουίου, is written at the foot of the last col. but one, in both cases in the same peculiar cursive hand, differing altogether from the writing of either roll. The name cannot be that of the copyist, on account of the difference of writing. It is therefore most likely that of an owner; and if, as is probable on other grounds, the collection as a whole was the property of either Piso or Philodemus, the name Octavius must be that of a former owner,—very likely a bookseller, from whom both rolls were bought.

Not his
Signature v
very nice c
ursive

The Latin rolls must be considered apart from the Greek library. They were few in number; only twenty-four in all have been discovered, and almost all of them were found together, contained in a single *capsa*. The only one of them, the contents of which are even partially intelligible, (pap. 817, *Carmen Latinum de Bello Actiaco*,) must from its subject belong to a time considerably later than that at which Philodemus wrote. It would seem therefore that after the death of Philodemus and his patron, the library passed into the hands of owners of different tastes, who allowed it to remain undisturbed, and that the case of Latin rolls was an isolated addition made under the early empire¹.

SPELLING.

The chief peculiarities of spelling, of which instances occur in the texts here published, are the following:—

ει for ι: passim.

ι for ει: φθίρεσθαι, 157–2, col. 12, l. 6.

η for ει: e.g. ἀπῆρον, 26, col. 15, l. 29: δῆ for δει (?), 26, col. 13, l. 20.

¹ For further particulars see under pap. 817 in the Catalogue.

ι subscript omitted : passim.

ι inserted : e.g. οὔτωι, 157-2, fr. 16, l. 4 ; ὠκονομήσθωι, ib., col. 8, l. 8.

[ι is the letter most easily mistaken, as it is very difficult to distinguish an upright stroke from the natural grain of the papyrus ; and its presence or absence in the copies therefore counts for comparatively little. But the omission of the ι subscript at least is too frequent to be due to mere mis-readings.]

ω for ο : e.g. πώρρω, 157-2, col. 14, l. 8 : νωήσεων, ib., l. 39.

ν medial unassimilated : frequent, e.g. ἐνκατέλιπεν, 157-2, fr. 29, l. 5 : ἀνανκαῖος, 26, l. 10 : ἐνγενέσθαι, 157-2, fr. 79, l. 6 : ἐνγειον = ἐγγιον, 1013, fr. 5, l. 5 : ἐνλείπουσι, 157-2, fr. 85, l. 3.

ν final assimilated : e.g. ἀμ μή, 26, col. 10 : μέγ γάρ, 157-2, col. 11, l. 2.

γβ for κβ : ἐγβάλλειν, 19-698, col. 15, l. 14.

γλ for κλ : ἐγλογήν, 157-2, fr. 31, l. 4.

LEXICOGRAPHY.

The following words, not given in Liddell and Scott, occur in the texts here published :—

- αἰσθησιολογία (?), 26, col. 24, l. 34.
- ἀκύκητος (?), 26, col. 17, l. 25.
- ἀναπολαυστία (?), 26, col. 16, l. 6.
- ἀνεκκαρτέρητος, 26, col. 12, l. 6.
- ἀνυπέρεκτος, 157-2, col. 5, l. 27.
- ἀπειροχρόνιος, 157-2, fr. 24, l. 5.
- ἀποδιαλύειν, 19-698, col. 16, l. 8.
- ἀποχρηματίζω, 157-2, col. 14, l. 21.
- ἀστοχαστέω, 157-2, fr. 89, l. 12.
- ἀχωριστέω, 157-2, col. 9, l. 22.
- διαρθρωτός, 26, col. 24, l. 26.
- διαστάθμησις, 157-2, fr. 89, l. 14.
- δυσεκκαρτέρητος, 26, col. 12, l. 6.
- δυσεκπλήρωτος, 26, col. 12, l. 9.
- ἐκτέλεια (?), 157-2, col. 2, l. 13.
- ἐξαναφορά (?), 157-2, fr. 43, l. 7.
- εὐεκκαρτέρητος, 26, col. 12, fin.

κατοικείω, 157-2, col. 9, l. 35.
 λιθινότης, 862, col. 6, l. 2.
 ὁμοιοκίνητος, 157-2, fr. 37, l. 5.
 παπυρίτης (?), 862, col. 13, l. 6.
 παρεπαισθάνεσθαι, 26, col. 13, l. 8.
 παρεπαίσθημα (?), 1013, fr. 7, l. 2.
 παρεπιμολύνω, 157-2, col. 8, l. 37.
 προσεγγίγνομαι, 157-2, fr. 79, l. 6.
 προσοικείωσις, 157-2, col. 2, l. 14.
 ταλαιπωρισμός, 26, col. 15, l. 17.
 ὑπερευήθης, 157-2, col. 14, l. 4.
 χαρακτηριστικῶς, 157-2, col. 14, l. 23.

AUTHORS QUOTED OR REFERRED TO.

157-152.

Antiphanes, fr. 38 : fr. 75, l. 3 (?) : col. 13, l. 7.
 Hermarchus, col. 13, l. 20.
 Epicurus, fr. 45, l. 18.
 „ περὶ δσιότητος (?), fr. 6, l. 4.
 „ περὶ θεῶν, fr. 8, l. 6.
 Metrodorus, col. 6, l. 4.
 Chrysippus, ἐν τοῖς περὶ μαντικῆς, col. 7, l. 34.
 Apollodorus, col. 9, l. 36.
 Nicasicrates, fr. 65, l. 7.

19-698.

Metrodorus, col. 4, l. 13.
 Apollophanes, col. 15, l. 4.
 Aristobulus (ἐν τινι γράμματι), col. 16, l. 13.
 Polyaenus, col. 19, l. 3.
 Epicurus, col. 19, l. 5.
 Apollodorus, col. 20, l. 6.

1013.

Epicurus, fr. 8, l. 2.

862.

Epicurus, col. 2, l. 5 : col. 8, l. 1 and 4.
 Lynceus, col. 2, l. 11.
 Metrodorus, col. 3, l. 3.
 Nicanor, col. 13, l. 15.

CATALOGUE

OF THE

OXFORD FACSIMILES¹.

Vol. I.

PAPYRUS 19. Title lost. (Φιλοδήμου ? περὶ αἰσθήσεως ?).

Unrolled in 1804.

Ox., 31 pages.

Nap. dis., 31 pages, unpublished.

698, unrolled in 1805 (Ox., 14 frs. : Nap. dis., 13 pages, unpublished): forms the lower part of the same roll.

The text of 19-698 is published for the first time in the present volume.

26. Φιλοδήμου || περὶ θεῶν || α'.

Ox., title and 23 pages.

Nap., title and 25 cols., published in the Naples edition, *Collectio Altera*, V. 153-175. Facsimiles of Ox. and restored text, published for the first time in the present volume.

57. Φιλοδήμου || (περὶ ---- ?).

Title in Ox., Φ ΛΟΔΗΜΟΥ || Τ ΜΗ.

Title in Nap. (Comparetti, *Catal.*) ΦΙΛΟ(Δ)Η(Μ)ΟΥ.

Ox., title and 9 pages.

Nap. dis., 10 pages, unpublished.

The contents, which are partly intelligible, suggest some such title as περὶ φοβερῶν. The roll perhaps belongs either to the περὶ θεῶν (cf. pap. 26), or the περὶ θανάτου (cf. pap. 1050) of Philodemus.

89. ---- || (ὁ)πομνημά(των ?) || . . . ΗΔΕ

(This is the title as given in Comparetti's *Relazione* and Martini's *Catalogo generale*.)

Unrolled partly in 1805, partly in 1855. The last page only of the original is preserved.

¹ In all cases in which it is not otherwise stated, it is to be assumed that the original is preserved in the Naples Museum.

Publications which I have not myself seen are marked †.

Ox., 3 frs., no title.

Nap., 18 frs. and title, published in Coll. Alt. VIII. 121-126.

Ox. fr. *a* = Nap. fr. 7: the other two frs. in Ox. are marked *soprap-*
posto, and do not apparently correspond to any of those in Nap.

No continuous sense.

152. Φιλοδήμου 'περὶ θεῶν διαγωγῆς.'

Unrolled in 1802. Ox., 23 pages and title.

The upper part of the same roll is formed by 157 (not in Ox.), unrolled in 1809.

Nap., 157 and 152 together (title, 16 frs., 15 cols.), published, with restored text and commentary, by Scotti, in Coll. Prior, VI. 1-183.

Nap. dis. of the remaining fragments unpublished.

Facsimiles of Ox. and restored text of the whole published in the present volume.

154. 'Επικούρου περὶ φύσεως *ια*'.

See *Connected Rolls*, I.

155. Φιλοδήμου περὶ τ(ῶ)ν - - - -.

Title in Ox., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ Τ · ΝΑΓ(?)ΤΑΙΚΩΝ.

Title in Nap. dis., as given in Comparetti's *Catalogue*,

ΦΙΛΟΔ · ΛΟ · || ΠΕΡΙ Τ · Ν·ΔΙΚΩΝ.

Ox., title and 3 pages.

Nap. dis., 6 pages, unpublished.

The sense of two or three sentences of Ox. might perhaps be recovered.

163. Φιλοδήμου || περὶ πλούτου || *α*'.

Ox., 27 pages and title.

Nap., title, 14 frs., 27 cols., published in Coll. Alt. III. 72-109.

Nap. fr. 1 to 9, not in Ox.

„ „ 10 = Ox. p. 1, H. a.

Not in Nap. { Ox. p. 2, H. b.

„ „ 3, H. *soprapposto*.

Nap. fr. 12, 13, not in Ox.

„ „ 14 = Ox. p. 4, I. a.

„ col. 1 to 7 = „ „ 5 to 11, I. b. to K. d.

„ „ 8 to 11, not in Ox.

„ „ 12 to 27 = Ox. p. 12 to 27, M. a. to P. a.

A MS. Commentary, by Cirillo, exists in the Naples Museum.

Gomperz (*Zeitschrift f. d. Oesterreichischen Gymnasien*, 1866, pp. 691 sq.) has restored the text of the more legible passages, using Ox.

as well as Nap.¹; and has shown that the roll contained a number of citations from the collection of letters of Epicurus and his friends, as to which cf. pap. 176.

More might perhaps be done. Cf. pap. 200; also pap. 1424, part of which deals with the same subject.

168. ----- $\dot{\upsilon}\pi(o)\mu\eta\mu\acute{\alpha}\tau(ων) \alpha'$ -----.

Title in Ox., ----- ω || ----- $\alpha\tau \cdot \text{ON}$ || $\Upsilon\text{Π} \cdot \Lambda\text{NH}$
 MAT || A || ----- $< \tau\text{P} \cdot \downarrow$ ----- || $\zeta \cdot \text{TH}$

Ox., title and 12 pages.

Nap. dis., 16 pages, unpublished.

The sense of some parts might perhaps be recovered. Some cols. appear to be in the second person singular (perhaps extracts from letters?).

176. ($\Phi\iota\lambda\omicron\delta\acute{\eta}\mu\omicron\upsilon \pi\epsilon\rho\iota \text{'Επικούρου?}$).

See *Connected Rolls*, II.

182. ($\Phi\iota\lambda\omicron\delta$) $\acute{\eta}(\mu\omicron\upsilon$ ----- $\pi\epsilon\rho\iota$) $\delta\rho\gamma\hat{\eta}\varsigma$.

Title in Ox. missing; in Nap., ---- \downarrow ---- || ---- ΟΡΓΗC
 || ---- $\text{XXI}\overline{\text{H}} \text{HI-}\Delta\Delta\Delta$ ----.

(In order to make the second line symmetrical with the first and third, about twelve letters would have to be inserted before ΟΡΓΗC .)

The stichometric number, if correctly represented in Nap., is not, as given in Coll. Alt. I. Index, 2830, but 2730 (with a possible addition of thousands on the left, and tens and units on the right). The Naples editor misunderstood the sign for 500.

Ox., 56 pages, published in *Herc. Voll. Pars Prima*, Oxon. lithogr. 1824, pp. 27-82.

Nap., title, 7 frs., 50 cols., published in Coll. Alt. I. 16-73.

The pages in Ox. (the published lithographs as well as the lead-pencil facsimiles) are as usual disarranged; the right order is that of Nap.

Nap. fr. 1, 2, not in Ox.

Not in Nap., Ox. p. 2, F. a.

Nap. fr. 3 to 7 = Ox. p. 3 to 7, F. c. d. e. G. b. c.

„ col. 1, 2 = „ „ 8, 9, H. a. b.

„ „ 3 = „ „ 11, H. c.

„ „ = „ „ 10, H. d.

„ „ 5 to 34 = „ „ 12 to 41, I. a. to Q. b.

„ „ 35 (p. 59) = „ „ 42, Q. c.

„ „ 36 (p. 58) = „ „ 43, Q. d.

¹ In col. 14, l. 4 from end, Gomperz wrongly follows Nap. The right reading is given by Ox. Read $\phi\eta\sigma\iota \tau\eta\nu \pi\epsilon\nu\acute{\iota}\alpha\nu \kappa\alpha\kappa\omicron\nu \epsilon\lambda\upsilon\alpha\iota. \kappa\alpha\iota \acute{\epsilon}\nu (o\acute{\upsilon})\delta\epsilon\tau\acute{\epsilon}\rho\alpha\iota\varsigma \sigma\upsilon\nu\alpha\chi\theta\epsilon\iota\varsigma \text{A.} \mu\grave{\eta} \phi\acute{\epsilon}\rho\epsilon\sigma\theta(αι) \acute{\epsilon}\pi\iota \chi\rho\acute{\eta}(\mu\alpha\tau\alpha) - (1).$

Nap. col. 37 to 45 = Ox. p. 47 to 55, R. a. to T. a.

„ „ 46 = „ „ 46, T. b.

„ „ 47 = „ „ 45, T. c.

„ „ 48 = „ „ 44, T. d.

„ „ 49 = „ „ 56, V. a.

„ „ 50 = „ „ 1, V. b.

A notice of this roll by Spengel is published in *Philologus*, XIX. 1863, pp. 139–144, and *id. Supplementband*, II. 1863, pp. 498–525. He gives a provisional restoration of twenty-seven of the cols. from Ox. and Nap.

Gomperz (*Philodemi de Ira liber*, Lips. 1864) has published a more complete restoration of the text, founded on a comparison of Ox. and Nap. (but *not* of the original), and accompanied by lithographed reproductions of the Oxford facsimile throughout, and of Nap. title and frs. 1, 2, 5, 6, 7.

Gomperz does not use Spengel's text; but he refers to it, and accepts a few corrections from it, in a note at the end of the volume.

Comparetti refers also to Zilch †, *Observationum de Philodemi περὶ ὀργῆς libro specimen*, Marburg (*Progr. Gymnas.*) 1866.

On the possible relation of this to other books of Philodemus see under Philod. *περὶ κακιῶν*, *Connected Rolls*, III. In col. 36 Gomp. occur the words δι' ἧς αἰτίας, ἐν τῇ περὶ παρησίας λόγῳ κατετάξαμεν, which proves that this book was written later than pap. 1471.

188. ——— περὶ πραγματείας (?).

Title in Ox. lost; in Nap. dis. (Comparetti, *Catal.*) . . . (Π) . . . ΙΠ · ΑΓΛΛΑΤΗ · · ; in the original (examined by me) Γ · · ΙΠΓΑΓΛΛΑ — — — : i. e. probably π(ε)ρὶ π(ρ)αγματῆ(as), for πραγματείας, 'on study,' or 'literary treatment' (?). Similar etacisms are common in the *Voll. Herc.*: e. g. the same form πραγματήas occurs in pap. 831, Ox. p. 6, l. 1.

Ox., 6 pages.

Nap. dis., 4 pages, unpublished.

Contains nothing intelligible. The word ποίημα occurs twice, which suggests comparison with the series περὶ ποιημάτων. (See *Connected Rolls*, IV.)

Vol. II.

200. Title (?).

Title in Ox., — — — λ — — — || ΠΕΡΙΓ . . . ΤΟΥ || ΠΑΡ . . . Ξ . Α

|| ΠΣ . . . Υ — — — || Γ — — — || — — — λΑ || λ — — — || ΤΟ — — —

Title in Nap. dis. (Comparetti, *Catal.*) ΠΕΡΙ(Π) . . . ΤΟΥ ||

ΠΑΙ ΟΑ || ΠΟ

The first two lines should *perhaps* be read (Φι)λ(οδήμου) || περὶ π(λού)του, in which case the roll would form part of the same work as pap. 163; but this is uncertain.

Ox., title and 6 frs.

Nap. dis., 4 pages, unpublished.

Contains nothing of value.

207. Φιλοδήμου περὶ ποιημάτων 8.

See *Connected Rolls*, IV.

208. Κωλώτου || πρὸς τὸν Πλάτωνα || νος Λύσιν.

Ox., title and 11 pages.

Nap., title, 4 frs., 11 cols., published in Coll. Alt. VI. 112-120.

Nap. col. 1 = Ox. p. 4, C. a.

Not in Nap., Ox. p. 5 and 6, D. *soprapposito*.

Nap. col. 2 = Ox. p. 9, D. a.

„ „ 3, not in Ox.

„ „ 4 = Ox. p. 8, D. c.

„ „ 5 = „ „ 7, D. d.

„ „ 6, 7, 8 = „ „ 10, 11, 12, E. a. b. N. a.

„ „ 9, 10 = „ „ 2 and 3, F. c.

„ „ 11, not in Ox.

„ title = Ox. p. 1, F. e.

Too little is preserved to show the mode of treatment. Something is said about boiling beans (perhaps with reference to Pl. *Lysis*, p. 209); and the name Menedemus occurs several times, once in the vocative; but one or two pages only (Ox. p. 2 and 3) yield a few intelligible lines.

Compare the title of pap. 1082 (not in Ox.), Coll. Alt. VI. 96, Κωλώτου πρὸς τὸν Πλάτωνα Εὐθύδημον, the text of which has even more completely perished.

300. Φιλοδήμου - - - - .

(Title so given in Nap., none in Ox.)

Ox., 8 pages.

Nap., title and 14 cols., published in Coll. Alt. I. 93-106.

Nap. col. 1 to 4¹, not in Ox.

„ „ 5 = Ox. p. 2, D. a.

„ „ 6, not in Ox.

„ „ 7 = Ox. p. 1, D. c.

„ „ 8, 9 = „ „ 4, 5, D. d. e.

¹ 'Initio quasdam pagellas omisimus, quum nulla prorsus in iis vocabula apparent. Columnae a V ad ultimam nulla lacuna leguntur.' Coll. Alt. I. Index.

Nap. col. 10, not in Ox.

" " 11, 12 = Ox. p. 7, 8, E. a. b.

" " 13 = " " 3, E. c.

" " 14 = " " 6, E. d.

Spengel (*Philologus, Supplementband*, II. 1863, p. 527) says: 'Aus den Buchstaben . . . wird man selten ein Wort, nie aber einen Gedanken zusammenbringen;' but he had seen Nap. only. Ox. is in a better state than Nap., and from the two together the sense of a few sentences might perhaps be recovered. The name 'Επίκουρος appears repeatedly, and τοὺς περὶ Πολύστρατον occurs in Ox. p. 3.

307. Title lost.

Ox., 17 pages.

Nap., 3 frs., 15 cols., published in Coll. Alt. VIII. 176-193.

Nap. fr. 1, not in Ox.

" " 2, 3 = Ox. p. 1, 2.

" col. 1 to 15 = " " 3 to 17.

Subject, logic or canonic.

With the help of Ox., which is much more complete than Nap., a considerable part of the text might be restored.

310. A duplicate of 1418, q. v.

For the peculiar writing, compare the two fragments of '239' at the end of Vol. VI. Ox. p. 10.

327. Title lost.

Ox., 2 frs.

Nap., 6 frs., published in Coll. Alt. VIII. 197-199.

Nap. fr. 1 = Ox. 1: Nap. fr. 5 = Ox. 2.

Subject, perhaps history of philosophy (cf. pap. 339).

Δημόκριτος . . . ἐν τοῖς σίλλοις and (Ξ)ενοφάνους are among the few words legible.

336. See 1150.

339. Φιλοδήμου περὶ τῶν φιλοσόφων.

Title in Ox., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΤΩΝ ---

Title in Nap. and Martini,

ΦΙΛΟΔΗΜΟΥ || Π . . . ΤΩΝ ΦΙΛΟΣΟΦΩΝ.

Ox., title and 19 cols.

Nap., title and 20 cols., published, with restored text and commentary, by Cirillo, in Coll. Prior, VIII.

Nap. col. 1, not in Ox.

" " 2, 3 = Ox. p. 11, 12, A. b. c.

" " 4, 5, 6 = " " 3, 4, 5, B. a. b. c.

Nap. col. 7	= Ox. p. 13, E. a.
" " 8	= " " 6, E. b.
" " 9	= " " 10, E. c.
" " 10	= " " 8, E. d.
" " 11, 12	= " " 16, 17, D. a. b.
" " 13	= " " 19, D. c.
" " 14	= " " 7, D. d.
" " 15	= " " 9, G. a.
" " 16	= " " 15, G. b.
" " 17	= " " 18, G. c.
" " 18	= " " 2, G. d.
" " 19	= " " 14, F. a.
" " 20	= " " 20, F. b.

The contents of the part preserved might be described as *περὶ τῆς τῶν Στωικῶν πολιτείας*.

Gomperz (*Zeitschr. f. d. Oesterr. Gymnas.* 1878, pp. 252-256) has restored cols. 12, 13, 14, using Ox. and Nap.

This roll is well worth attention. With the help of Ox., the Naples published text might be very considerably improved throughout.

353. Title lost.

Ox., 3 pages.

Nap., 13 frs., published in Coll. Alt. IX. 1-10.

Ox. p. 1 = Nap. fr. 3: Ox. p. 2, 3, not in Nap.

No consecutive sense.

362. 'Επικούρου περὶ φύσεως.

See *Connected Rolls*, I.

391. Title lost.

Ox., 5 pages.

Nap. dis., 20 pages, unpublished: 'quasi nulla da cavarne,' Comparetti, *Catal.*

The few legible words make it probable that the subject is ethical; but Ox. gives no continuous sense.

There follows in Ox. a page containing a single fragment of six lines, without number or title, the only legible word in which is *μαντεία*.

697. 'Επικούρου περὶ φύσεως.

See *Connected Rolls*, I.

698. See 19.

831. Title lost (*περὶ μαθήσεως*?).

The original is preserved at Naples, with the exception of four pages.
Ox., 6 pages.

Nap., 2 frs., 19 cols., published in Coll. Alt. X. 71-80.

Nap. col. 2	=	Ox. p. 4, B. a.
" " 3	=	" " 1, B. b.
" " 4	=	" " 3, C. a.
" " 5	=	" " 2, C. b.
" " 6	=	" " 5, C. c.
" " 7, 8		not in Ox.
" " 9	=	Ox. p. 6, D. c.

The subject appears to be *education*. (Cf. 862 below, and perhaps 1389.) The text of the upper part of each page is fairly complete, and the roll is well worth attention. The six pages of Ox., as usual, preserve a number of detached slips which help to fill lacunas in the corresponding cols. of Nap. On Ox., p. 4, occurs a quotation from Hippocrates. A peculiar abbreviation, K- for *καί*, occurs repeatedly in this roll. (Gomperz, *Wiener Studien*, II. 1880, p. 139.)¹

862. Title lost (*περὶ μαθήσεως*?).

Ox., 6 pages.

Nap. dis., 15 pages, unpublished.

The scanty remains of the text are published for the first time in the present volume.

908. Title lost.

Ox., 7 pages.

Nap., 6 frs., 6 cols., published in Coll. Alt. X. 93-100.

Nap. col. 1	=	Ox. p. 1, A. a.
" " 2	=	" " 4, B. a.
" " 3	=	" " 2, B. b.
" " 4	=	" " 3, B. c.
" " 5	=	" " 7, C. a.
" " 6	=	" " 6, C. b.
Not in Nap.		5, C. c.

According to Martini, pap. 1890 forms the upper part of the same roll as 908; but the six illegible fragments in Coll. Alt. X. 93-4 probably represent all that exists of 1890.

The text is partly intelligible (Ox. rather more complete than Nap.). Subject, physiological (*περὶ γεννήσεως*?), and closely resembling that of the last eighty lines of Lucr. Bk. IV.

¹ Gomperz (ib.) is inclined to believe that 831 and 1012 are parts of the same work; but of this there is little evidence. The writing is apparently the same; but the lines are of a different length in the two rolls.

989. Ἐπικούρου περὶ φύσεως.

Title alone.

994. (Φιλοδήμου περὶ ποιημάτων.)See *Connected Rolls*, IV.**1003.** Φιλοδήμου ——— .

Title in Ox., ΦΙΛΟΔΗΜΟΥ || ——— || ΩΙ . . ΝΕΓΙ . C .

Ox., 10 pages and title.

Nap. dis., 3 frs., unpublished; ('inservibile,' Comparetti, *Catal.*).

Ox. is partly intelligible, and deserves careful examination. The contents may be described as περὶ λογισμοῦ or γνώσεως: and this roll should perhaps be classed with 831 and 862 as dealing with some subject connected with *education*.

1004. (Φιλοδήμου περὶ ῥητορικῆς.)See *Connected Rolls*, V.**1005.** Φιλοδήμου πρὸς τοὺς ——— . (Biographical.)See *Connected Rolls*, II.**1006.** Δημητρίου || περ(ί) τινων || συζητηθέντων || διαιταν.

As to the title, Ox. and Nap. agree in all essentials; but it is difficult to explain the last word. If the reading of the copies is right, we must read διαιτᾶν, gen. plur., supposing a book-number to have followed, and translate 'the —th book of Demetrius' arbitrations on certain disputed questions.' But the Doric form is strange; and perhaps it is better to read δλαιτα, nom. sing., and explain the N as having arisen by some mistake of the transcribers out of a book-number or an unmeaning flourish.

Ox., title and 4 pages.

Nap., title and 10 frs., published in Coll. Alt. VI. 121-126.

Nap. fr. 2 = Ox. p. 2, A. x.

" " 3 = " " 5, A. a.

Not in Nap., Ox. p. 4, A. b.

" " 3, B. a. *soprapposto*.

Nap. fr. 8 = " " 3, B. c.

" " 9 = " " 3, B. b.

Subject, perhaps ethical; but nothing intelligible.

Vol. III.**1007.** Φιλοδήμου περὶ ῥητορικῆς δ', τῶν εἰς δύο τὸ δεύτερον.See *Connected Rolls*, V.

1008. Φιλοδήμου περὶ κακιῶν ι'.

See *Connected Rolls*, III.

1012. Title lost (Φιλοδήμου --- ?).

Ox., 37 pages.

Nap., 2 frs., 44 cols., published in Coll. Alt. VII. 1-29.

Nap. fr. 1, 2, col. 1, not in Ox.

" col. 2 = Ox. p. 1, A. (1).

Not in Nap., " " 1, A. (2). *soprapposto*.

Nap. col. 3 = " " 1, A. (3).

" " 4 not in Ox.

" " 5 = " " 2, B. b.

" " 6 not in Ox.

Not in Nap., " " 3 B. *soprapposto*.

Nap. col. 7 = " " 3, B. d.

" " 8 not in Ox.

" " 9 = " " 5, C. a.

" " 10 = " " 4, C. b.

" " 11 = " " 7, C. c.

" " 12 = " " 9, D. a.

" " 13 = " " 11, D. b.

" " 14 = " " 8, D. c.

" " 15 not in Ox.

" " 16 = " " 10, E. b.

" " 17, 18 = " " 12, 13, E. c. F. a.

" " 19, 20, 21 = " " 15, 16, 17, F. b. c. d.

" " 22, 23, 24 = " " 20, 21, 22, G. a. b. c.

" " 25 = " " 18, H. b.

" " 26 not in Ox.

" " 27 = " " 19, H. b.

" " 28 = " " 6, H. c.

" " 29 = " " 24, I. a.

" " 30 = " " 23, I. b.

" " 31 = " " 25, I. c.

" " 32 = " " 14, N. d.

" " 33 = " " 34, K. a.

" " 34 = " " 33, K. b.

" " 35 = " " 26, K. c.

" " 36 = " " 28, K. d.

" " 37 = " " 27, L. a.

" " 38 to 41 = " " 29 to 32, L. b. to M. a.

" " 42 = " " 36, M. b.

" " 43 = " " 35, M. c.

" " 44 = " " 37, M. d.

The subject of this roll appears to be logic or canonic; but it contains a number of digressions, on points such as the signification of the words φύσις and ἀναπνοή, the connection of which with the main subject it is not easy to explain.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1866, p. 708) points out that Nap. cols. 16, 17, 19 contain discussions of *various readings in the text of Epicurus*. Two of the passages thus discussed are κύρ. δόξ. 3 (D. L. x. 139), and a dictum of Epicurus referred to in D. L. x. 118.

Other points worth notice are, in col. 27 a reference to the κύριαι δόξαι by name (the quotation is much mutilated, but might perhaps be identified by the few letters that remain); in col. 30, probably a quotation from κύρ. δόξ. 25 with a variation (τράζεις for ἀποβαλείς); in col. 29 and 35 two quotations from Empedocles¹:—

στεινωποὶ μὲν γὰρ π(αλάμ)αι κατὰ γυῖα τέταντ(αι),

and ὦδε δ' ἀναπνήουσι καὶ ἐκπνήουσι· λίφαιμο(ι)

σαρκῶν σήρινγες πύματον κατὰ σῶμα τέτανται.

The author's name does not appear; but the expression ὁ φιλάτατος Ζήνων, used in col. 21, makes it probable that the writer is Zeno's pupil Philodemus, and the contents agree very well with this hypothesis.

The last col. contains expressions which make it probable that the book was originally composed for oral delivery as a lecture. It may be read as follows²:—

(χάρις μὲν? τῷ) φιλοπονῶτατα φιλοσοφῆσαντι, καὶ τῆς καλῆς Μ(ι)λήτου(?) μὴ ἀποστάντι διαπαντὸς Εἰρηναίῳ. πλείστη δὲ χάρις καὶ ὑμείν, τοῖς καὶ συνενεργούσιν τε καὶ συνενεργήσασιν κατὰ τὸ ἄριστον, καὶ πρὸς (ἡ)συχίαν συν — —.

There are one or two indications which suggest a possible identification of this roll with a later book of the *περὶ φαινομένων καὶ σημειώσεων*, pap. 1065. That book ends with the following sentence:—ἃ (δ' ἔ)νοιι τῶν λατρῶν περὶ τῆς κα(τ)ὰ τὸ δμοιον μεταβάσεως εἰπὼν τε καὶ κατέγραψαν, ἐν τοῖς τελευταίοις τῆς διεξόδου μέρεσιν, ἃν εὖστομαχῶμέν τε καὶ μὴθὲν ἡμᾶς ἀφιστῇ προυργιαίτερον, ἀποψόμεθα. But in col. 23 of the present roll there occur words which look like a fulfilment of this promise:—τὰ (δὲ) μετὰ ταῦτα μαντι(κῇ?) . . -ρεται τὴν σημήωσιν ἢ χρῶ(ν)ται πολλοὶ τῶν (ι)ατρῶν. (The word σημήωσασθαι occurs also

¹ Both differ from the received text of Empedocles. Mullach gives (Emped. l. 36),

στεινωποὶ μὲν γὰρ παλάμαι κατὰ γυῖα κίχυνται,

and (ib. l. 343),

ὦδε δ' ἀναπνεῖ πάντα καὶ ἐκπνεῖ πᾶσι λίφαιμοι

σαρκῶν σύριγγες πύματον κατὰ σῶμα τέτανται.

² The text as given here is confirmed by the original, which I have examined.

in col. 21.) The coincidence does not amount to proof, but is worth noting, and furnishes a possible explanation of the connection between the physiological quotations from Empedocles and the discussion of the criterion of truth occurring in other cols. It may be added that the concluding paragraphs of the two rolls resemble one another in their personal tone, and that the author in both refers to Zeno as at once an authority and a personal friend. Compare 1065, col. 19, ἡμῖν μὲν οὖν δ(ι)αλεγόμενος ὁ Ζήνων, etc., with 1012, col. 21, ὁ φίλος Ζήνων¹.

The text is fairly complete in the upper part of each col., and would be well worth editing. Ox. is in several cols. very much more complete than Nap.

1013. Title lost (περὶ φαινομένων?).

Ox., 8 pages.

Nap. dis., 12 frs., unpublished.

The remains of the text are published for the first time in the present volume.

1014. Δημητρίου περὶ ποιημάτων β'.

Title in Ox., —ΗΜΗΤΡΙΟΥ || ΠΕΡΙ || ΠΟΙΗΜΑΤ. Α

„ in Nap., ΔΗΜΗΤΡΙΟΥ || ΠΕΡΙ || ΠΟΙΗΜ. . . .

The number of the book is given by Barnabei, who says that he has distinctly seen B in the original below the three lines of the title.

Ox., title and 27 pages, published in *Herc. Voll. lithogr. Pars Prima*, Oxon. 1824, pp. 106 sq.

Nap., title and 33 frs., published in Coll. Alt. V. 1-21.

According to Barnabei (*Giornale dei Scavi di Pompei, Nuova Serie*, II. 1869, p. 69), the pages, having received the name 'fragmenta,'

¹ Gomperz discusses this roll in *Wiener Studien*, II. 1880, pp. 139 sq. The letters which he there takes for the remains of the title are clearly shown by Ox. to be part of the text of the last col.; and the name Μάρκος, read by him in cols. 11 and 24, is doubtful. In the last col., he gives 'καὶ τῆς καλῆς μελέτης (in Pap. steht ΜΑΗΤΟΥ) μὴ ἀποστάντι διὰ παντός Εἰρηναίῳ (so sicher der Pap.).' I have adopted from him the reading Εἰρηναίῳ, which he is no doubt right in explaining as a proper name; but μελέτης cannot be right. The papyrus gives ΜΑΗΤΟΥ, but with a break in the surface between M and A, just sufficient to account for the disappearance of an I; and the only possible reading is Μολήτων. I cannot explain the allusion, and can only conjecture that the expression 'to abandon fair Miletus' may perhaps have been used proverbially. The letters following ἡσυχίαν in the papyrus are CYN, and not, as given by Gomperz, YKA.

were treated as entirely disconnected, and repeatedly rearranged, so that the present order of Nap. (as well as Ox.) is arbitrary. Barnabei has restored the true order by an examination of the original.

True order, fr. 1-9	{	Nap. fr. 1, 2 = Ox. p. 12, 13.
		" " 3 = " " 28, (3).
		" " 4 = (?)
		" " 5, 6 = " " 10, a. b.
		" " 7 = " " 11.
		" " 8 = " " 8.
		" " 9 = " " 9, c.
fr. 10, 11 =	" "	10, 11 = " " 5, a. b.
" 12 =	" "	12 = " " 4, c.
" 13 =	" "	14 = " " 4, d.
" 14 =	" "	13 = " " 2.
" 15 =	" "	16 = " " 3.
" 16 =	" "	18 = " " 6, c.
" 17 =	" "	17 = " " 6, d.
" 18 =	" "	19 = " " 15.
" 19 =	" "	20 = " " 7, d.
" 20 =	" "	15 = " " 7, c.
" 21 =	" "	22 = " " 14.
" 22 =	" "	21 = " " 16, a.
" 23 =	" "	23 = " " 16, b.
" 24 =	" "	24 = " " 25.
" 25 =	" "	26 = " " 27.
" 26 =	" "	27 = " " 26.
" 27 =	" "	29 = " " 21.
" 28 =	" "	25 = " " 22.
" 29 =	" "	30 = " " 23.
" 30 =	" "	31 = " " 17.
" 31 =	" "	28 = " " 18.
" 32 =	" "	32 = " " 19.
" 33 =	" "	33 = " " 20.

Not in Nap., Ox. p. 9, d. 24, 28 (1), (2).

A restored text and commentary were prepared for publication by Lucignano, but not published in the Coll. Prior.

Barnabei (*Giornale degli Scavi di Pompei, Nuova Serie*, II. 1869, pp. 66-95) has published Lucignano's text and notes, which are of the usual type of the old Naples edition, together with his own recent collation of the orig., which serves to correct Lucignano's text in many places. Neither Lucignano nor Barnabei, however, mentions or appears to have used Ox., which, as usual, fills some of the lacunas with detached slips lost before the Naples copy was made. See especially Ox. p. 15 and 3.

The author is Demetrius of Byzantium, a Peripatetic, quoted by Athenaeus as the writer of a work *περὶ ποιημάτων* or *ποιήματος*.

The book appears to be a treatise on poetic style and diction. The last fr. (Ox. p. 20) may be read as follows:—ἀλλὰ γὰρ ἵνα μὴ καὶ τοῦτο ἀσύμμετρον ποιήσωμεν τὸ ὑπόμνημα, καθάπερ τὸ πρῶτον, αὐτοῦ καταπαύσω[ι] τὴν γρα(φήν). πολλή δέ σοι χάρις — — .

The text throughout may be greatly improved by the use of Ox.

1015. *Φιλοδήμου περὶ ῥητορικῆς.*

See *Connected Rolls*, V.

1020. Title lost.

Ox., 8 pages.

Nap., 3 frs., 4 cols., published in Coll. Alt. X. 112–117.

Nap. fr. 1, 2, 3 = Ox. p. 4, 5, 6; L. a. b. c.

Not in Nap., " " 7, L. d.

Nap. col. 1 = " " 8, M. a.

" " 2, 3 = " " 2, 3; M. b. c.

" " 4 = " " 1, N. d.

Subject, dialectic. Ox. is in some parts much better than Nap.; and by combining the two, it would be possible to recover a fairly continuous text of several pages.

Vol. IV.

1021. (*Φιλοδήμου σύνταξις τῶν φιλοσόφων.*)

Ox., 44 pages.

Nap., 36 cols., published in Coll. Alt. I. 162–197.

Not in Nap., Ox. p. 1 to 12, col. M to Z.

Nap. col. 1 to 32 = Ox. p. 13 to 44, col. 1 to 32.

" " 33 to 36, not in Ox.

Buecheler has shown (according to Roeper) that the order of the cols. has been disarranged.

The book is a catalogue of the heads of the Academic School, with some of the leading facts about their lives.

The text was restored in part (from Nap. only) by Spengel (*Philologus, Supplementband*, II. 1863, pp. 535 sq.), and more fully, by Buecheler, *Academicorum Philosophorum Index Herculanensis*, Greifswald, 1869. Buecheler also uses Nap. alone, and is not aware of the existence of Ox.

Buecheler was reviewed by Roeper, (*Philologischer Anzeiger*, II. 1870, pp. 22–28,) who shows that part of the treatise (col. 26 fin. to 31) is in *Iambic metre*, (probably an extract from the *Χρονικά* of Apollo-

dorus;) and points out that the words ἀρχοντος παρ' ἡμῖν Εὐμάχου¹ in col. 26, which had been regarded as proving that the author lived in Athens, are part of this extract, and consequently prove nothing as to the author of the roll itself.

Gomperz gave an account of this roll, founded on Ox. as well as Nap., in a paper mentioned in the *Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften*, Wien, Apr. 6, 1870, but withdrawn for revision, and not yet published as a whole².

The title is lost, but can be restored without much doubt from internal evidence. Spengel considered the praise bestowed on the pervert Metrodorus Stratonicensis in col. 26 to prove that the writer could not have been an Epicurean; but Roeper points out that the praise is not unqualified, and the terms are such as might be applied to a distinguished opponent. Buecheler is no doubt right in his suggestion that the roll is part of the σύνταξις τῶν φιλοσόφων of Philodemus, the 10th book of which is referred to by D. L. X. 3.

With 1021 should be compared 1018, a similar catalogue of the Stoic school. The facsimiles of this papyrus do not occur in Ox., and have not been published in the Naples edition. Comparetti, *Papiro Ercolanese inedito*, Torino, 1875 (in *Rivista di Filologia Classica*, III.), has published a restored text, founded directly on the original. He considers the authorship of Philodemus established in the case of both papyri.

Comparetti's edition is reviewed, and some passages emended, by Gomperz, in the *Jenaer Literaturzeitung* 1875, Art. 539. Gomperz here accepts Comparetti's conclusion that 1018 and 1021 are two books of Philodemus' σύνταξις τῶν φιλοσόφων, and withdraws the opinion previously expressed by him (*Philologischer Anzeiger*, II. 1870, p. 66) that pap. 1021 was 'written by an unknown writer at Athens.'

See the biographical papyri, *Connected Rolls*, II.

1024. Title lost.

Ox., 5 pages.

Nap. dis., 8 pp., unpublished, 'inservibile,' Comparetti, *Catal.*

Nothing intelligible in Ox., except the word (φι)λοσοφ - .

1025. Title lost.

Ox., 2 pages.

Nap., 23 frs., published in Coll. Alt. X. 118-134.

¹ This, and not Εὐγάμου, is the true reading, as given in Ox.

² Prof. Gomperz tells me, in a letter which I have recently received from him, that parts of his restored text have since appeared in various scattered papers (among others an † essay on Bernays' Phocion in *Wiener Studien*).

Ox., p. 1 = Nap., fr. 2.

„ „ 2, not in Nap. (?).

Nothing intelligible in Ox., and no continuous sense in Nap.

1026. Title lost.

Ox., 7 pages.

Nap., 4 frs., published in Coll. Alt. X. 135-138.

Nap., fr. 2, 3 = Ox. p. 3. 4.

Subject apparently ethical. but very little is legible.

1027. *Καρνείσκου* || *Φιλίστα* || β'.

The title is thus given in Ox. Nap. (followed by Martini) gives K as the number of the book; but a work of this nature is not likely to have extended over twenty books. The question might be decided by an examination of the original.

The title is followed in both copies by the stichometric note ΑΡΙΘ XXXHHΔΔΔΠΙΙΙ, i. e. 3238 normal lines.

Ox., 14 pages and title.

Nap., title, 10 frs., (fr. 7 and 9 are duplicates,) 16 cols.; published in Coll. Alt. V. 182-195.

Nap. fr.	2 = Ox. p. 14, A. b.
„ „	3 = „ „ 14, A. c.
„ „	8 = „ „ 2, C. (2).
„ col.	1 = „ „ 4, D. b.
„ „	2 = „ „ 3, D. c.
„ „	3 to 7, not in Ox.
„ „	8, 9 = Ox. p. 5, 6, F. a. b.
„ „	10 = „ „ 13, F. c.
„ „	11, 12 = „ „ 11, 12, F. d. e.
„ „	13 = „ „ 10, F. f.
„ „	14 = „ „ 9, G. a.
„ „	15, 16 = „ „ 7, 8, G. b. c.

The subject appears to be *friendship*; and the treatise perhaps took the form of a dialogue or narrative. A few sentences may be restored with the help of Ox. The names *Φιλίστας* and *Πραξιφάνης* may be recognised.

Comparetti has observed the same name *Φιλίστας* in four papyri published in the Coll. Alt. (C. A. VIII. 75-81 = pap. 1096: VIII. 108-118 = pap. 1110: IX. 142-186 = pap. 459: X. 185-201 = pap. 1111). These four rolls are therefore in all probability parts of the same work of Carniscus. None of them, however, yield any continuous sense.

To these Comparetti adds the unpublished 'scorza' 1115, ('inservibile').

1042. 'Επικούρου περὶ φύσεως ια'.

See *Connected Rolls*, I.

(The title-page of 1148 is wrongly bound up at the beginning of 1042 in Ox.)

1044. Title lost.

Ox., 14 pages.

Nap. dis., 31 pages; unpublished on account of the inaccuracy of the *disegni*. A fresh copy was being made in 1883 (Martini).

The treatise appears to deal with the history of philosophy, and perhaps forms part of the same series as 1018 and 1021. See Gomperz, *Hermes*, V. 1871, p. 386.

The text of some pages of Ox. are fairly legible, and would repay careful examination.

1050. Φιλοδήμου || περὶ θανάτου || δ'.

Below this, in Ox., --- ΗΛ.Η\ ---:

in Nap., Α --- || ΗΔ ---.

At the foot of the title-page, in both copies, σε(λιδ)ες
εκα||τον δέκ(α) όκτώ: and below this, in Nap., ΔΙC

Ox., 39 pages and title.

Nap., title, 21 cols., 10 frs., published, with restored text and commentary by Ottaviani, in Coll. Prior, IX.

Arrangement. (The lettering of Ox. may be presumed to represent the order of the original.)

Not in Nap.	Ox. p. 11, A. a.	
" "	" " 1, A. b.	
Nap. Tab. 5, fr. 1 =	" " 2, B. a.	
Nap. Tab. 5, fr. 2 =	" " 3, C. a.	
Not in Nap.	" " 4, C. b.	
" "	" " 6, C. c.	
" "	" " 39, D. a.	
Nap. Tab. 1, fr. 1 =	" " 14, D. b. fragmentum 1.	
Nap. Tab. 2, fr. 2 =	" " 15, D. c.	" 2.
Not in Nap.	" " 9, D. d.	
" "	" " 5, E. a.	
Nap. Tab. 2, fr. 1 =	" " 16, E. b.	" 3.
Not in Nap.	" " 17, E. (?) c.	" 4.
Nap. Tab. 1, fr. 2 =	" " 18, F. a.	" 5.
Nap. Tab. 4, fr. 1 =	" " 7, F. b.	
Nap. Tab. 3, fr. 1 =	" " 19, F. c.	" 6.
Nap. Tab. 3, fr. 2 =	" " 20, F. d.	" 7.
Nap. Tab. 4, fr. 2 =	" " 21, G. a.	" 8.

Nap. col. 1	= Ox. p. 22, G. b. fragmentum 9.
" " 2	= " " 23, G. c. " 10.
" " 3	= " " 24, G. d. " 11.
" " 4	= " " 25, H. a. " 12.
" " 5	= " " 38, H. b. " 13.
" " 6	= " " 37, H. c. " 14.
" " 7	= " " 26, H. d. col. 1.
" " 8	= " " 10, I. a. fragm. 15.
" " 9	= " " 36, I. b. " 16.
" " 10	= " " 27, I. c. col. 2.
" " 11	= " " 35, I. d. fragm. 17.
" " 12	= " " 34, K. a. " 18.
" " 13	= " " 8, K. b. " 19.
" " 14	= " " 28, K. c. col. 3.
" " 15	= " " 29, K. d. " 4.
" " 16	= " " 30, L. a. " 5.
" " 17	= " " 31, L. b. " 6.
" " 18	= " " 32, L. c. " 7.
" " 19	= " " 33, M. a. " 8.
" " 20	= " " 12, M. b. " 9.
" " 21	= " " 13, M. c. " 10.

Buecheler (*Rheinisches Museum*, N. F. XV. 1860) corrects the text of the Naples editor in a number of passages, but has used Nap. only.

Gomperz (*Hermes*, XII. 1877) gives a continuous text of the last 3 columns, founded on a comparison of Ox. and Nap.; and promises an edition of the whole book, which has not yet appeared.

Robert (*Hermes*, XII. 508) adds a note on a sentence in the last col. See also a note on Ox., p. 20=Nap., col. 1, in the *Journal of Philology*, vol. XII. p. 244.

This is one of the best preserved papyri. The text throughout may be considerably improved by the use of Ox., which is, as usual, more complete than Nap.

Engravings of Ox., 20 frs., 10 cols., and title, made for Hayter's intended edition, are published for the first time at the end of the present volume, together with facsimiles of the other 9 pages of Ox. See Introduction, p. 5.

Hayter's text and Latin translation of the *περὶ θανάτου* is preserved, with the rest of his MS., in the Bodleian.

1056. Ἐπικούρου περὶ φύσεως.

See *Connected Rolls*, I.

1061. Δημητρίου περὶ γεωμετρίας.

Title in Ox., ΙΗΤΡΙΟ ' || - . . / \ C I P I A C.

Title in Nap. (according to Comparetti and Martini),
ΗΜΗΤΡΙΟ . || — — — ΤΡΙΛΙΟΝ .

Ox., 5 pages and title. (The lower parts of pp. 1 and 2 are duplicates.)

Nap. dis., 7 cols., 7 frs., unpublished.

Ox. gives no continuous sense; but the diagrams on pp. 1, 2, and the few legible words, are enough to show that these pages contain a problem identical with Euclid I. 9, 'to bisect a given rectilineal angle.'

Comparetti mentions two other and better preserved papyri, 1642 and 1647, the subject of which is also geometrical, and which may have formed part of the same work. They are as yet unpublished, and no Oxford copies of them exist.

1065. Φιλοδήμου περί φαινομένων καὶ σημειώσεων.

Title in Ox., ΦΙΛΟΔΗΜΟΥ ΠΕΡΙ || ΦΑ . . Ν . . . √ Ι . . ΣΗ
. . ΙΩΣΕΩΝ.

Title in Nap., ΦΙΛΟΔΗΜΟΥ ΠΕΡΙ || — — — √ Κ . . ς . .
ΩΣΕΩΝ.

Gomperz, followed by Comparetti and others, gives the title as *Φιλοδήμου περί σημείων καὶ σημειώσεων*, but without assigning his reasons. Ox. is decisively in favour of *φαινομένων*, (the N representing the first three strokes of M;) and the word was thus read in the original also by Rosini and Hayter in or before 1810. (Gomperz, Preface, p. xv.)

Orig. at Naples; stated in Martini's catalogue to have been unrolled in 1840. This, however, is impossible, as the papyrus was read by Hayter before 1810, and is said by him ('Letter to Drummond') to have been among the 18 papyri unrolled before his arrival in Naples.

Ox., 38 pages (cols. 1 to 38) and title. The earliest pages contain a number of marginal corrections made by Rosini, Foti, and Hayter, as the result of comparison with the original.

Nap., title, 8 frs., 38 cols., published in Coll. Alt. IV. 1-41.

The cols. of Ox. correspond to those of Nap.: the fragments of Nap. are not given in Ox.

Gomperz (*Herkulanische Studien*, Erstes Heft, Leipzig, 1865) has published a restored text based on Ox. and Nap., but apparently without comparison of the original. His preface refers to a commentary to follow; but this promise, like several others given in the same preface¹, has unfortunately not yet been carried out. He adds

¹ 'Abhandlungen ueber den Gedankengehalt der Schriften Philodems "ueber den Zorn" und "ueber Induktionsschlüsse," einen Gesamtbericht ueber

(p. xvii), 'Ich behalte es mir vor, das mir vorliegende Facsimile der Oxforder Abschrift, falls dies nicht von den Curatoren der Bodleiana selbst geschieht und Diese mir die Publikation gestatten, auf dem Wege der Photolithographie, dem einzigen der vollständige urkundliche Treue verbürgt, zu veröffentlichen.'

Gomperz gives some additions and corrections to his edition in *Zeitschr. f. d. Oesterr. Gymn.* 1866, pp. 705-7, and in *Mél. Graur*, p. 51.

Buecheler (*Antediluvianisches aus Philodemos*, Rheinisches Museum N. F. XX. 1865, p. 311) gives a restored text of several columns, based on Nap. alone.

Bahnsch (*Des Epicureers Philodemos Schrift περὶ σημείων καὶ σημειώσεων, eine Darlegung ihres Gedankengehalts*, Lyck, 1879) gives an analysis of the argument, and suggests some emendations of the text.

Philippson (*De Philodemi libro qui est περὶ σημείων καὶ σημειώσεων*, Berlin, 1881) discusses the contents of the treatise, and the general question of Epicurean logic, and restores some passages passed over by Gomperz. Both Bahnsch and Philippson make Gomperz's edition their starting-point.

The book treats of inference by induction and analogy, (*Der erste Entwurf einer induktiven Logik*, Gomperz:) and the arguments are to a great extent borrowed from the teaching of the Epicurean Zeno (col. 19, l. 4 sq.).

Philippson considers the words in col. 2, l. 15 sq., *πυγμαλούς—ἀνα(λ)όγο(us τοῖς οὖς) Ἀντώνιος νῦν ἐξυρία(ς [i. e. ἐκ Συρίας?]) ἐκομίσ(ατο)* to fix the date of composition as in or soon after B.C. 54.

For the last col., and a possible connection with another roll, see pap. 1012.

1077. (Φιλοδήμου περὶ εὐσεβείας.)

See 1428.

Vol. V.

1148. Ἐπικούρου περὶ φύσεως ιδ'.

See *Connected Rolls*, I.

1149. Ἐπικούρου περὶ φύσεως β'.

See *Connected Rolls*, I.

336. { Πολυστράτου περὶ || ἀλόγου καταφρονή||σεως. οἱ δ' ἐπι-
1150. { γράφου||σιν, πρὸς τοὺς ἀλόγους || καταθρασυνομένους || τῶν
ἐν τοῖς πολλοῖς || δοξαζομένων.

die neuen Neapolitaner Publikationen, einen Catalogue raisonné der Oxforder Abschriften herkulanischer Rollen.'

Ox., title and 37 pages. (But pp. 5, 3, 2, 4, are duplicate copies respectively of the upper part of pp. 13, 14, 15, 16.)

Nap., title, 24 cols., 12 frs., published, with restored text and commentary by Scotti, in *Coll. Prior*, IV. (1), 1832. Gomperz speaks of the Naples edition as 'comparatively quite tolerable.'

Nap. fr. 1	= Ox. p. 38, C. a.
" " 2, 3	= " " 17, 18, C. b. c.
" " 4 to 12	= " " 23 to 28, D. a. to E. a.
" col. 1 to 9	= " " 29 to 37, E. b. to G. b.
" " 10, 11, 12, 13	= " " 22, 21, 20, 19, G. c. d. H. a. b.
" " 14	= " " 8, H. c.
" " 15	= " " 6, H. d.
" " 16	= " " 7, I. a.
" " 17 to 24	= " " 9 to 16, I. b. to L. a.

Gomperz (*Hermes*, XI. 1876, pp. 399 sq.) has published an amended text, using the more complete Ox. as well as Nap. He has not examined the original; but in this case it is not probable that much would be gained by doing so, as the copies are more correct than usual, owing to the large and regular character of the writing¹.

1151. *Ἐπικούρου περὶ φύσεως ιε'.*

See *Connected Rolls*, I.

1158. Title lost.

Ox., 2 pages.

Nap. dis., 15 frs., unpublished: 'forse del περὶ ποιημάτων?' Comparetti, *Catal.*

Ox. (a few lines only) fairly legible; on p. 1 occurs τῆς δικαιοσύνης, and on p. 2 (the last words of the roll), ἄλλην ποι(η)σάμενοι ἀρχὴν περ(ι) αὐτῶν ἐροῦμεν.

1232. *Φιλοδήμου περὶ Ἐπικούρου.*

See *Connected Rolls*, II.

1289. *Φιλοδήμου περὶ Ἐπικούρου β'.*

See *Connected Rolls*, II.

1380. Title lost.

Ox., 3 pages.

Nothing more than a few detached words can be made out. The writing is peculiar; small, but remarkably neat and regular.

¹ For the note at the foot of the last col. but one see on pap. 1149 (993, col. 16), and Introduction, p. 15.

1383. Title lost.

Ox., 2 pages.

Nap., 16 frs., published in Coll. Alt. XI. 43-51.

Nap. fr. 12 = Ox. p. 2, G. a.

" " 13 = " " 1, G. b.

Ox. differs considerably from Nap. in these two pages.

The subject is probably physical; perhaps *περὶ αἰσθήσεως*. But detached words only can be read.**1385.** *Ἐπικούρου περὶ φύσεως.*See *Connected Rolls*, I.**1389.** *Φιλοδήμου — — — ἐκ τῶν Ζήνωνος σχολῶν γ' (?)*.Title in Ox., ΦΙΛΟΔΗΜΟΥ || ΚΑ Υ Η . ΕΩΣ || ΕΙΚ
. . . . ΖΗΝΩΝC C C C ΧΟ . Ω Ψ || Γ̄ || ΡΙΘ > . ΗΗΗΔΔΔΠΙΙΙ.

Title in Orig. (?) and Nap. dis. (Martini),

ΦΙΛΟΔΗΜΟΥ || ΕΙΚ ΖΗΝ . . . || . . . Ο ||
ΕΡΙ . . . ΗΙ . . . ΛΛ Ε . . .

Of the title as given in Ox., the last line is the stichometric number, probably (ἀ)ριθ . χ (χ) ΗΗΗΔΔΔΠΙΙΙ, i. e. 2338.

In the line above this, Γ̄, the number of the book, is perfectly clear; and the mark to the left of it, given in the old published catalogue (and apparently by Martini) as O, is probably a meaningless flourish.

With the first three lines must be compared the title of 1471 (not in Ox.: Nap., Coll. Prior, V. 1 and 2): Φιλοδήμου(ν) || τῶν κατ' ἐπιτομὴν ἐξειρ||γασμένων περὶ ἡθῶν καὶ βί||ων ἐκ τῶν Ζήνων(ος σχο)λῶν || || ὅ ἐστι περὶ παρρη(η)σίας.

In the title of 1389 there is space after σχολῶν for a vacant line, which was no doubt occupied by a book-number answering to γ' in the title of 1389; but the special subject of the particular book, added in 1471, is omitted in 1389, unless it was given in the unintelligible line following Φιλοδήμου. It seems necessary to read the third line of 1389: ἐκ τῶν Ζήνωνος σχολῶν: but both Ox. and Nap. give ΕΙΚ, and this is confirmed by Martini after a comparison of the original. On the close relations between Philodemus and his teacher Zeno, see 1065 (*περὶ φαινομένων καὶ σημειώσεων*), col. 19.

Ox., title and 9 pages.

Nap. dis., 4 frs., unpublished. 'Ben poco da cavarne,' Comparetti, *Catal.*Ox. gives no continuous sense, though it preserves some detached pieces which are probably lost in the original and Nap. dis. The legible words suggest some subject connected with *teaching*; and per-

haps the first part of the title might be read Φιλοδήμου (περὶ) κα(λῶν ?) μ(α)θή(σ)εως.

(For the subject compare pap. 831 and 862.)

1398. Ox. contains nothing but a single line, . C . . ΝΔ . . ΕΩC . , perhaps the remains of the title.

Nap. dis., 2 frs., unpublished ; 'inservibile,' Comparetti.

1414. Φιλοδήμου || περὶ χάριτος.

Below the title, in Ox., ΚΟΛΛΗΜΑΑ || CΕΔΙΟC 4

„ in Nap. (Martini)

ΑΡΙΘΜΟ . ΧΦCΗ || ΚΟΛΛΗΜΑΤΑ || CΕΛΙΔΕCΞΑ. .

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1867, p. 210) has pointed out the amusing blunder of the Naples editor, who read the second line from the bottom ΧΑΡΗΜΑΤΑ, and translated it *illecebrae*. It is noticeable that not only the number of pages (61) is here given by the alphabetical notation, and not, as usual, by the initial notation ; but in the number of lines (1708) the first figure is given by one notation and the rest by the other. The number of κολλήματα, or papyrus-sheets, glued together to make the roll, is lost.

Ox., title only.

Nap., title and 18 cols., published, with restored text and commentary by Lucignano, in Coll. Prior, X.

1418. Φιλοδήμου περὶ — — — καὶ τινων ἄλλων πραγματεΐαι. (Biographical.)

See *Connected Rolls*, II.

1423. Φιλοδήμου περὶ ῥητορικῆς δ', τῶν εἰς δύο τὸ πρότερον.

See *Connected Rolls*, V.

1424. Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ ᾧ.

See *Connected Rolls*, III.

1425. Φιλοδήμου περὶ ποιημάτων ε'.

See *Connected Rolls*, IV.

1426. Φιλοδήμου περὶ ῥητορικῆς.

See *Connected Rolls*, V.

1427. Φιλοδήμου περὶ ῥητορικῆς.

See *Connected Rolls*, V.

1428. Φ(ιλοδήμου) περὶ (εὐσεβείας).

Title in Ox., Φ — — — || ΠΕ — — — || ΑΡΙΘ . ΟC +Χ || CΕΛΙΔ .

† . . †

Title in Nap., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΕΥΣΕΒΕΙΑΣ || ΑΡΙΘΜΟΣ
C† > --- || CΕΛΙΔΕΣ ---.

Ox., title and 24 pages.

Nap., title, 24 frs., 15 cols., published in Coll. Alt. II. 1 to 22.

Nap. fr.	1, 2, Not in Ox.
" "	3 =Ox. 31, A. c, p. 13.
" "	4 = " 30, A. d, p. 13.
" "	5 = " 29, B. a, p. 2.
" "	6 = " 28, B. b, p. 12.
" "	7 = " 27, B. c, p. 2.
" "	8 = " 26, B. d, p. 12.
" "	9 = " 25, B. e, p. 12.
" "	10 = " 24, B. f, p. 12.
" "	11 = " 23, C. b, p. 13.
" "	12, not in Ox.
" "	13 =Ox. 22, C. c, p. 2.
" "	14, not in Ox.
" "	15 =Ox. (<i>sopraposto</i>) D. a, p. 6.
" "	16 = " D. b, p. 7.
" "	17, not in Ox.
" "	18 =Ox. D. d, p. 8.
" "	19 = " E. a, p. 9.
" "	20, not in Ox.
" "	21, 22=Ox. E. c. d, pp. 10, 11.
" "	23, 24, not in Ox.
" col. 1, 2, 3=Ox. fr. 1, 2, 3, G. a. b. c, pp. 3, 4, 5.	
" " 4 to 15= " col. 1 to 12, H. a. to K. d, pp. 14 to 25.	

With this must be placed a series of other numbers which form parts of the same work, and are published together in Nap., Coll. Alt. II. viz. :—

229, C. A. II. 23.	1077, C. A. II. 65.
242, " 32.	1088, " 86.
243, " 37.	1098, " 98.
247, " 42.	1609, " 127.
248, " 50.	1610, " 135.
433, " 56.	1648, " 140-147.

All these, with the exception of 1428, are described in the Naples catalogue as 'scorze,' which implies that the last page only of the original in each number has been preserved.

One of them only, pap. 1077, occurs in Ox. as well as Nap. The Oxford copy is dated 1790.

1077. Ox., 3 pages (2 and 3 given in duplicate).

Nap., 21 frs., Coll. Alt. II. 65-85.

Ox. 'primo' and 'secondo foglio' not in Nap.

Ox. 'terzo foglio' = Nap. fr. 1.

It appears, therefore, that two pages (Ox. 1 and 2) must have been removed from the 'scorza' and destroyed in 1790, leaving 'terzo foglio' exposed to view; and consequently, when the remains of the roll were again taken in hand, after Hayter's departure, this page appeared as the first, and is so given in Nap.

According to Comparetti (*Relaz.*) the pieces bearing the above numbers formed the outer parts of two rolls *at least*, which had been cut open in the manner commonly adopted before Piaggio's method of unrolling was introduced. Pap. 1428, which formed the 'midollo' or central part of one of these rolls, being the only part left entire, was unrolled separately under Hayter's superintendence. The other parts were subsequently collected and arranged by Quaranta; but his edition, which was intended to form Vol. VII. of the Coll. Prior, never appeared, and the collected facsimiles were at length published in Vol. II. of the Coll. Altera. Whether Quaranta had any direct evidence that the different numbers all formed part of the same work as 1428, or whether he merely inferred the fact from the similarity of subject and identity of handwriting, does not now appear. The order in which the different pieces followed one another is also uncertain. In the Coll. Alt., 1428, which is known to be a 'midollo,' and the *end* of a roll, is placed first, and the rest follow in the purely arbitrary order of their index-numbers. Gomperz divides the whole work into two parts, the first critical, and the second constructive or dogmatic, (each forming probably a single roll,) and arranges the pieces in the following order:—Pt. I.: 242, 243, 247, 248, 433, 1088, 1609, 1648, 1610 (fr. 3), 1428; Pt. II.: 229, 1077, 1098, 1610 (frs. 1, 2, 4, 5). But his grounds for this arrangement are not explained, being reserved for a *Drittes Heft* of the *Herkulanische Studien*, which has never appeared. The connection between 433 and 1088, however, is proved by the fact, pointed out by Gomperz, that 1088, fr. 9, and 433, fr. 6. a, form the left and right halves of one and the same column.

Pap. 1428, the part known in Hayter's time, was at once seen to be closely connected with *Cicero de Nat. Deor.* Bk. I., either as the authority used by Cicero himself or as derived from a common source, and consequently attracted considerable attention. The first publication of it was that of the last 12 cols. in printed characters, with a restored text by Hayter¹, included in '*Herculanensia*, an archæ-

¹ Hayter's name is not given in the book itself; but he claims the authorship in his later publication, and the restored text is identical with that

ological and philological dissertation, containing a MS. found among the ruins of Herculaneum, by Drummond and Walpole, London, 1810.'

This publication was reviewed in two articles, *Quarterly Review*, Feb. 1810, pp. 1-10, and *Edinburgh Review*, 1810, pp. 368-384, supposed (Gomperz and Comparetti) to be by Elmsley and Blomfield respectively. Hayter attempted an answer in a publication called 'Observations upon a Review of the *Herculanensia* in the *Quarterly Review* of last February in a letter to Sir W. Drummond, 1810.'

The next publication was that of the same 12 cols. by Petersen, *Phaedri Epicurei, vulgo anonymi Herculaneensis, de Natura Deorum, fragmentum instauratum et illustratum*, Hamburg, 1833. Petersen founds his text solely on that published in *Herculanensia*. He accepts the statement of De Murr (*Philodem von der Musik*, Berlin, 1806) that Phaedrus was the author of the fragment, and supports it by arguments of his own.

A notice in the *Bulletino dell' Istituto di Corrispondenza Archeologica*, Roma, 1835, p. 46, for the first time mentions the various pieces as forming a single work, to which it assigns the title Φιλοδήμου περὶ εὐσεβείας, but without giving any reason except 'dicono i sigg. Quaranta e Avellino¹.' As it is there stated that the 'initials' only of the author's name remain, the dotted letters of the title in Nap. must be due to pure conjecture.

The publication of the first 40 pages of the collected facsimiles (including new facsimiles of the cols. of 1428, those known to Hayter and published in *Herculanensia*), in Coll. Alt. II. 1863, was followed by that of a commentary by Spengel, *Aus den Herculanischen Rollen, Philodemus περὶ εὐσεβείας*, (*Abhandlungen der k. bayerischen Akademie der Wissensch.* München, 1866, I. Cl. X. Bd. pp. 130-167: but first published in 1863.) Spengel assumes, from a misplaced confidence in the Naples editors², that the title-page in Nap. is a facsimile as it professes to be, and not, as it really is, a conjectural restoration; and in consequence, he wrongly treats the correctness of the title Φιλοδήμου περὶ εὐσεβείας as an established fact. He amends the text of the cols. of 1428, using for the first time Nap. as well as the (usually, but not always, better) published text of Ox., and adopting many of the suggestions of the reviewer in the *Quarterly*; and he prints for the first time a restored text of two cols. of 229³.

in Hayter's handwriting, preserved with the rest of his MS. in the Bodleian.

¹ With regard to the title, Spengel refers also to Osann, † *Beiträge z. Gr. u. Röm. Litteraturgesch.* II. p. 116.

² The fault lies with those who superintended the engraving under the old régime (probably Quaranta), and not with the editors of the C. A.

³ Spengel, l. c., wrongly assumes the existence of an Oxford copy of this and the other numbers, in addition to that of 1428.

Sauppe, making use of the results of Petersen and Spengel, again edited the 12 cols. of 1428 in *Commentatio de Philodemi libro qui fuit de pietate*, Göttingen, *Index Lectionum*, 1864; and published a restored text of several pages from the other numbers in *Philologus*, XXI. 1864, pp. 139-141. He misunderstood the relation between Ox. and Nap.

Nauck (*Bulletin de l'Académie de St. Pétersbourg*, VII. 1864, pp. 191-220 and 568-576, reprinted in *Mélanges Gréco-romains*, II) restores a large number of passages from the later numbers of Nap., and criticises Spengel and Sauppe. Nauck, like Spengel, accepts the title on the faith of the Naples editors, though he supports it by arguments of his own.

Buecheler (*Neue Jahrbücher für Philologie*, 1865, pp. 513-341), making use of the results arrived at by the earlier commentators, gives an account of the contents of the work as a whole, with the text of the better preserved parts.

Lastly, Gomperz, who had already (*Zeitschr. f. d. Oesterr. Gymn.* 1864, pp. 637-648, and 1865, pp. 704-5) discussed and restored a number of detached passages, published an edition of the text as a whole, (*Herkulanische Studien, zweites Heft: Philodem über Frömmigkeit: erste Abtheilung, der Text*: Leipzig, 1866). This edition includes copies of the whole number of Oxford facsimiles (25 pages of pap. 1428 and 3 of pap. 1077), reproduced by photolithography from tracings made by hand. The commentary promised by Gomperz in his preface has not yet appeared; but the evidence as to the authorship and title is given in full by him in a letter printed in Diels, *Doxogr. Graec.* pp. 529-530. It must be remembered that the name Philodemus, though agreeing very well with the contents and style, still rests on a mere conjecture, with the exception of the first letter Φ, which might stand for Φαίδρου as well as Φιλοδήμου.

The title *περὶ εὐσεβείας*, though also conjectural in its place on the title-page, is confirmed by the concluding words of the first roll, pap. 1428, Gomperz, p. 89, l. 19, *καὶ τοὺς ἀν' εἰς τὸν περὶ τῆς εὐσεβείας λόγον τῆς κατ' Ἐπίκουρον αὐτοῦ παραγράφειν*: and it agrees with the slight indications which Hayter (*Observations on Review of Herculanensia*, Lond. 1810) asserts to have been seen by him in the original.

Further suggestions for the emendation and explanation of a few passages may be found in *Hermes*, XIII. 1878, pp. 1, 2 (Diels), and in the *Journal of Philology*, XII. 1883, pp. 232-237 (Scott); but though isolated corrections may still remain to be made, Gomperz's text may be accepted for the most part as the nearest approach to a complete restoration of which the materials admit.

Diels (*Doxographi Graeci*, Berlin, 1879) discusses (pp. 121 sq.) the relation between this treatise and the first book of *Cicero de Natura Deorum*, referring to the treatment of the same question by Krische†

(*Forschung. auf dem Gebiete der alten Philos.* Gött. 1840), Lengnick † (*Ad emendandos explicandosque Ciceronis libros de Nat. Deor. quid ex Philodemi scriptione περί εὐσεβείας redundet*, Hal. 1871), and Hirzel (*Untersuchungen zu Cicero's philosoph. Schriften, I. Th., de Natura Deorum*, Leipzig, 1877). See also J. B. Mayor, *Cicero de Nat. Deor.* I. Cambridge, 1880, pp. xlii–lii. His conclusion—that Cicero did not directly copy Philodemus, but that both of them copied a common original, most likely Zeno, whose lectures both attended—is probably correct.

Diels (*ib.* pp. 531–550) has re-edited and annotated the greater part of pap. 1428, side by side with the parallel passage from *Cic. N. D.* I. 25–41.

Vol. VI.

1429. Δημητρίου || πρὸς τὰς Πολυαίνου || ἀπορίας || ε΄.

Ox., title and 1 page.

Nap. dis., title and 2 frs., unpublished.

The single page of Ox. is partly intelligible, but forms part of a conclusion expressed in general terms, and throws no light on the special subject, which, as Comparetti points out, was probably geometrical; in which case this roll should be classed with 1061.

1479. Ἐπικούρου περὶ φύσεως κη΄.

See *Connected Rolls*, I.

1485. Title lost.

Ox., 8 pages.

Nap. dis., 9 frs., unpublished.

Nothing intelligible. Comparetti (*Catal.*) says that the argument is Epicurean; but it would be impossible to gather this from Ox.

1497. Φιλοδήμου || περὶ μουσικῆς || δ΄.

Orig. at Naples; unrolled in 1754 by Piaggio.

This was the first roll successfully opened.

Ox., title, cols. 7 to 29 and 32 to 38, some of them in duplicate.

Nap., title and 38 cols., published, with restored text and commentary by Rosini (probably founded on previous work of Mazzocchi), in *Coll. Prior*, I. 1793. The Naples engraved facsimile very closely resembles Ox.; and as the 'disegni' from which the engravings were copied are known to have been removed to London, and the pages of Ox. bear the same signature (*Malesci del.*) as those of Nap., it might naturally be inferred that the Naples engravings were copied from the Oxford facsimiles. A closer examination, however, shows that

differences exist, the probable explanation of which is, that the plates, after being engraved from Ox., were corrected by comparison with the original. Cols. 1 to 5, 30, and 31 in Ox. appear to have been lost; while two pages belonging to other rolls (1675, col. 11, and 1426, col. 13) are now bound up as pp. 25 and 32 of Ox., having been transferred to their present position by some mistake.

Subsequent publications:—

Schütz, *In Philodemi περί μουσικῆς librum animadversiones*, Jena, 1795†.

De Murr, *De Papyris seu Voluminibus Graecis Herculanensibus commentatio*, Argentorati, 1804; text and commentary, pp. 9–36, with facsimiles of four cols., apparently copied from those of Nap.

De Murr, *Philodem von der Musik, ein Auszug aus dessen vierten Buche*, Berlin, 1806†.

Blanco, *Varietà nei Volumi Ercolanesi, Vol. I. Par. I*, Napoli, 1846 ('fortunately not continued,' says Comparetti).

Kemke, *Philodemea*, in *Tirocinium Philologicum*, Berlin, 1883, pp. 78–90: an improved text of cols. 13 to 21. Kemke says 'in non-nullis benigne me adjuvit Buecheler.'

Comparetti mentions six other rolls (not in Ox.) as probably forming part of the same work: viz. 1094=C. A. VII. 186–190: 1578=C. A. VIII. 7–25: 225=C. A. VIII. 142–160: 411=C. A. IX. 63–73: 1572=C. A. XI. 69–80: 1575=C. A. XI. 81–92: most of them in part fairly intelligible;—1575, fr. 22, contains the words ὡς ἐν τῷ πρὸ τοῦ(το)υ παρεδείκνυον βιβλίῳ, showing that it belongs either to the second or to a later book.

Are there any duplicates among these rolls?

1506. Φιλοδήμου περί ῥητορικῆς ὑπομνηματικόν.

See *Connected Rolls*, V.

1538. Φιλοδήμου περί ποιημάτων τοῦ ἐ' τῶν εἰς δύο τὸ β'.

See *Connected Rolls*, IV.

1669. Φιλοδήμου περί ῥητορικῆς.

See *Connected Rolls*, V.

1670. Title lost.

Ox., 4 pages. The first contains a drawing of the unopened papyrus, with the note 'disegno del papiro num°. 1670, della veduta dove si sono scoperti i secondi caratteri che sono scritti sul dorso,' together with a few fragmentary lines of Greek writing: pp. 2, 3, 4 contain the remains of 4 cols., each headed 'colonna esterna del papiro A.' This is therefore an instance of a 'papyrus opisthographus.'

Nap. dis., 32 frs., unpublished. Comparetti (*Catal.*) adds, 'Al disegno Napoletano si uniscono due frammenti non numerati, che furono disegnati dal difuori del papiro prima di svolgerlo, poichè era opistographo.' It is probable, therefore, that these two unnumbered fragments are identical with two of the four given in Ox., and that the 32 frs. of Nap. are none of them represented in Ox.

Comparetti says of Nap., 'l' argomento è filosofico; con molto studio, si può utilizzare questo papiro.' To this it may be added, that Ox., col. 3, is sufficiently intelligible to show that the question under discussion is the problem of providence, fate, and necessity; and it is therefore not unlikely that this roll belonged either to the book of 'Επικούρου περὶ φύσεως in which these questions are discussed (pap. 1056=697), or to Χρυσίππου περὶ προνοίας (pap. 1038, Coll. Alt. V. 22-25). In any case it deserves careful examination.

1672. Φιλοδήμου περὶ ῥητορικῆς β'.

See *Connected Rolls*, V.

1674. Φιλοδήμου περὶ ῥητορικῆς.

See *Connected Rolls*, V.

1675. Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ.

See *Connected Rolls*, III.

1676. (Φιλοδήμου περὶ ποιημάτων?).

See *Connected Rolls*, IV.

Here follow in Ox. 12 pages of fragments from various rolls, all probably 'scorze,' pp. 1 to 5, and 6 G., Latin; the rest Greek.

P. 6. E, fragment containing two or three legible words; perhaps on rhetoric.

P. 6. F, fragment containing nothing intelligible.

P. 7, Pap. 221, 2 frs.

Nap., 4 frs., published in Coll. Alt. VIII. 134-137.

Ox., fr. 1 (4 half-lines only), not in Nap.

„ fr. 2=Nap., fr. 1: Ox. the more complete.

A few words only can be recovered. *Perhaps* on rhetoric.

Pap. 1106, 1 fr., about half a col. in width.

The papyrus bearing this number in Martini's catalogue is that published in Coll. Alt. X. 182-184; but the handwriting of this is quite different from that of the fr. in Ox., so that the numbering of one of the two must have been altered.

Pap. 455.

Orig. 'scorza:' two pages preserved.

Ox., 1 fr.

Nap., 12 frs., published in Coll. Alt. IX. 121-132.

Ox. is not identical with any of the frs. of Nap., but evidently belongs to the same roll, and probably immediately preceded Nap. fr. 1. Ox. is legible and intelligible. This is one of the large number of rolls *περὶ ῥητορικῆς*. See *Connected Rolls*, V (f), pap. 1669.

P. 8. 1083. Orig. 'Scorza insignificante,' Martini.

Ox., 2 frs., containing nothing intelligible. The writing is peculiar.

P. 9. 435. Ox., 1 fr.

Nap. dis., 4 frs., unpublished; 'inservibile,' Comparetti, *Catal.*

The few words legible in Ox. make it probable that the subject is rhetoric.

On the same page, 'Frammento D, per non esservi num°. nel pezzo del Papiro.' Portions of five lines; writing large and peculiar. Nothing intelligible.

220. Ox., 1 fr.; a few isolated words only legible.

Martini and Coll. Alt. give the number 220 to the pap. published in Coll. Alt. VI. 188-199, (one of the series *περὶ ῥητορικῆς*), the handwriting of which appears to be different.

253. Orig. 'scorza,' 3 leaves preserved.

Ox., 1 fr.; nothing intelligible.

A different roll from that numbered 253 in the Naples Catalogue. See *Connected Rolls*, III. on Philod. *περὶ κακιῶν*, etc. (f.).

P. 10. 230. Orig. 'Scorza, cinerizia insignificante,' Martini.

Ox., 2 frs.; a few isolated words only are legible. Perhaps *περὶ ποιημάτων*.

Same page, 'fram°. C.' Nothing intelligible. Handwriting apparently identical with that of pap. 1083 on p. 8 above.

239. Orig. 'Scorza insignificante,' Martini.

Ox., 2 frs. The peculiar handwriting is identical with that of pap. 310, which is a duplicate of 1418, *Φιλοδήμου* --- *πραγματεῖαι* (see *Connected Rolls*, Biograph. II. (c)); and it may be conjectured on this ground that these fragments came from another part of the same work.

The name *Ἐπίκουρος* occurs twice. Nothing else is intelligible.

P. 11. 'Fram°. B.' A few insignificant words only are legible.

247. Ox., 2 frs.

This number is given in the Naples edition to one of the pieces of the *περὶ εὐσεβείας*, published in Coll. Alt. II. 42-49: but the frs. of Ox. belong to a different roll, numbered in the Naples edition 255, and published in Coll. Alt. VIII. 173-175. Ox. fr. 2 is a more complete copy of fr. 1 of that roll; Ox. fr. 1 does not occur in Nap.

A few significant words in Ox. fr. 2 suggest a *possible* connection with the *περὶ εὐσεβείας*; but this is very uncertain. The names *Plato*, *Epicurus*, and (probably) *Polyaenus* occur.

238. 'Scorza insignificante,' Martini.

Ox., 2 frs., no continuous sense, but a few words are legible.

Subject apparently *rhetoric*.

237. 'Scorza insignificante,' Martini.

1 fr., no continuous sense.

P. 12. **244.** 'Scorza rotta insignificante,' Martini.

Ox., 1 fr., no continuous sense.

235. Ox., 1 fr., partly intelligible.

Contains the word *φιλαργυρία*. See *Connected Rolls* III, *περὶ κακιῶν*, etc. (f.).

1116. 'Scorza.'

Ox., 1 fr., no continuous sense.

'Fram^o. A.' A few legible words.

Subject connected with *pleasure* and *pain*.

LATIN ROLLS.

Vol. VII.

78. Ox., 1 page; nothing intelligible.

153. Ox., 3 pages; nothing intelligible.

215. Ox., 3 pages; nothing intelligible.

218. Ox., 14 pages; nothing intelligible.

394. Ox., 3 pages.

Nap. dis., 5 frs., unpublished.

A few words might perhaps be recovered in Ox. fr. 1.

395. Ox., 1 page; nothing intelligible.

817. (Carmen de Bello Augusti Aegyptiaco.)

The 8th col. of the original was presented to Napoleon, together with the corresponding 'disegno,' and is now presumably at Paris.

Ox., 20 pages, marked A to H, 1, 2, 6, 8, 9 to 12, 16, 18, 19, 20; but pp. 18, 19 are duplicate copies of the left and right parts respectively of A (col. 1).

Nap., 8 cols., published, with restored text and commentary, by Ciampitti, in Coll. Prior, II. 1809.

Nap. col. 1 to 8 = Ox. A to H: the other pages of Ox. are not given in Nap., but perhaps correspond to fragments described as follows by the Naples editor:—*'Sunt quidem certe reliquiae quaedam superstites in ima singularum columnarum parte exaratae, quae a superioribus, quibus adnectebantur, malo fato decisae vix dici potest quantum caliginis offundant lectoribus.'*

The two facsimiles are independent copies of the original; and Ox., the earlier, has, as usual, in some instances preserved letters wanting in Nap.

The authorship has been variously ascribed to Varius, to Rabirius, and to a certain problematical Albinus; but all on insufficient grounds. Evidence on the subject there is none; and all that can be positively asserted is, that the verses are the work of one of the innumerable *mediocres poetae* of the early empire¹.

A number of subsequent publications, all founded on Nap. alone, are mentioned by Comparetti (*Relaz.* pp. 76-7), the last and most complete of them being those of Kreyssig † (published with *Commentat. de Sallustii Histor. lib. III. fragm.* Misen. 1835,) and Riese †, *Anthol. Lat.* I. 1870. Baehrens (*Poetae Latini Minores*, Vol. I. Lips. 1879,

¹ Perhaps I may venture on a fresh conjecture. The *Laus Pisonis* (published in Baehrens' collection immediately after the *Carmen de Bello Augusti*) is a panegyric composed under one of the early emperors, and addressed, by a young poet in humble circumstances, to a Piso, who has been identified with one of the Pisones to whom Horace dedicated his *Ars Poetica*, and who were the grandsons of Philodemus' patron. The author addresses Piso as his Maecenas, and evidently stood in the same sort of relation to the grandson as Philodemus to the grandfather. This being the case, it is not improbable that the writer of the panegyric may have been also the author of some of the Latin rolls discovered with the Philodemus-library in the house of the Pisos; and it is at least possible that the *Carmen de Bello Augusti* may be by the same hand as the *Laus Pisonis*. There is nothing in the style of the two poems to make this improbable; and it may be added that the author of the panegyric (l. 92) speaks of his patron as declaiming in Greek at Naples, which would agree very well with residence at Herculaneum.

It is not impossible that a careful examination of the few legible fragments of the other Latin rolls might result in the discovery of remains of the *Laus Pisonis* among them.

pp. 212 sq.) for the first time made use of Ox. for the revision of the text, in the form of impressions from Hayter's engraved plates (see below) sent to him by the Bodleian Librarian. Baehrens' text of the 8 cols. may therefore be accepted as final, as it is not likely that the original in its present state can add much to Hayter's carefully corrected copy. But he, like all previous editors, ignored the frs. in Ox., some of which perhaps admit of partial restoration.

Facsimiles of the 8 cols. were engraved (from Ox.) and prepared for publication in an edition by Hayter, which, like the corresponding edition of Philod. *περὶ θανάτου*, was never carried out; and these engravings are published for the first time at the end of the present volume. (See Introduction, p. 5.)

1057. Ox., 11 pages.

Nap. dis., 16 frs., unpublished.

Nothing continuously intelligible. A few isolated words may perhaps be read.

1463. Ox., 7 pages. A few isolated words only are legible.

Vol. VI. fin. ('Scorze.')

1082. Ox., pp. 1 and 3, containing 8 Latin frs., are marked by this number. In the Naples edition (Coll. Alt. and Martini) the number 1082 is given to a *Greek* roll (*περὶ κολακέας*) published in C. A. I. 84-92.

Nothing intelligible.

413. 'Frammento insignificante,' Martini.

Ox., 5 frs. : 2 on p. 2, and 3 on p. 5. A few isolated words only are legible.

397. Ox., 5 frs., on pp. 2, 4, and 5.

A few words only legible; *probably* hexameters.

399. 'Scorza insignificante,' Martini.

Ox., 1 fr., on p. 2.

A few words only; *probably* hexameters.

1419. Ox., 1 fr., on p. 4. Nothing intelligible.

459. Ox., 1 fr., on p. 4. Nothing intelligible. This number is in the Naples edition given to a *Greek* roll, Coll. Alt. IX. 142-186.

'G.' Ox., 1 fr., perhaps Latin, on p. 6. Nothing intelligible.

GROUPS OF CONNECTED ROLLS.

-
- I. 'Επικούρου περὶ φύσεως.
II. Biographical rolls.
III. Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν.
IV. περὶ ποιημάτων.
V. περὶ ῥητορικῆς.
-

I. 'Επικούρου περὶ φύσεως.

THE considerable number of rolls containing parts of Epicurus' great work in 37 books, περὶ φύσεως, may be arranged as follows :—

(a)	Book II,	pap. 1149–993 = 1010.
(b)	„ XI,	„ 154 = 1042.
(c)	„ XIV,	„ 1148.
(d)	„ XV,	„ 1151.
(e)	„ XX (?),	„ 1385.
(f)	„ XXVIII,	„ 1479–1417.

Books of uncertain number,—

(g)	pap. 1056 = 697 = 1191.
(h)	„ 362.
(i)	„ 1431.
(k)	„ 989.
(l)	„ 419 (?).

(a) Book II¹.

1149. 'Επικούρου || περὶ φύσεως || β'.

(Martini wrongly gives the number of the book as 1A. The copies have 3, i. e. B with the upright stroke lost.)

The originals of the columns were sent to England, and are now in the British Museum. The succession of the cols. as they appear

¹ A paper on these rolls, including the text of the last cols., which was read by me at a recent meeting of the Oxford Philological Society, has been sent to the editors of the Journal of Philology.

on the 'tavole,' and the breaks in the papyrus, may be represented thus,—

<div style="display: flex; justify-content: space-around;"> 15 </div> <div style="display: flex; justify-content: space-around; margin-top: 5px;"> — — 1 2 </div> <div style="text-align: center; margin-top: 5px;">E</div>	<div style="display: flex; justify-content: space-around;"> 16 </div> <div style="display: flex; justify-content: space-around; margin-top: 5px;"> — — — — 3 </div> <div style="text-align: center; margin-top: 5px;">F</div>	<div style="display: flex; justify-content: space-around;"> 17 18 </div> <div style="display: flex; justify-content: space-around; margin-top: 5px;"> 4 5 6 7 8 </div> <div style="text-align: center; margin-top: 5px;">G</div>	<div style="display: flex; justify-content: space-around;"> 19 20 </div> <div style="display: flex; justify-content: space-around; margin-top: 5px;"> 9 10 11 — — </div> <div style="text-align: center; margin-top: 5px;">H</div>
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That is, cols. 1 and 2 are continuous; then, after a break in the papyrus, comes a width of about four cols. illegible, followed by col. 3 and so on. These facts are of importance in determining the relation of 1149 to 993.

Ox., 13 pages and title (2 pages of 154 have been inserted among them by some mistake).

Nap., title, 6 frs., 11 cols., published, with restored text and commentary by Rosini, in Coll. Prior, II (2), 1809.

Not in Nap., Ox. p. 2 (E. b.) and 1 (F. d.).

Nap. col. 1 to 11 = Ox. col. 1 to 11.

In this case, as well as in that of 1148, the Naples published facsimiles of the cols. and title were engraved directly from Ox.¹ According to Martini, unpublished 'disegni' of 14 more frs. exist at Naples.

1010. Title in Nap., επι . ουρο . || περιφυ

Nap. Coll. Alt. VI. 69–81; not in Ox.

Gomperz (*Neue Bruchstücke Epikurs*, Wien, 1876) has shown that 1149 and 1010 are duplicates.

993. Nap. Coll. Alt. X. 104–111; not in Ox.

Gomperz (*Wiener Studien*, I. 1879, p. 27) has already pointed out that this roll belongs to the series 'Επικούρου περί φύσεως. The similarity of subject, handwriting, and general appearance to those of 1149, led me to suspect that the two numbers formed the upper and lower parts of a single roll which had been broken across, as in the case of 157–152, 19–698, etc. Fortunately, the duplicate 1010 bridges over the break between the two last cols.: and in the last fr. of that papyrus the first three lines are identical with the last three of 993, col. 16, while those which follow are identical with 1149, col. 11. Thus the fact that 1149 and 993 are two parts of the same roll is established.

¹ Even so, however, the engraving does not always exactly reproduce the lead-pencil facsimile. For instance, in col. 10, l. 4 the engraved copy gives διαλύσεως, which is accepted by the Naples editor; but the lead-pencil facsimile gives διαδύσεως, and this is shown by the context to be the true reading. But, as a rule, Nap. faithfully repeats Hayter's facsimile, which appears to be exceptionally accurate.

If the cols. were continuous in both parts of the roll, their connections throughout, that of the last page being known, could at once be determined as follows:—

1149 { col.	3	4	5	6	7	8	9	10	11
993 { col. 8	9	10	11	12	13	14	15	16	

But as a loss of cols. similar to that known to have occurred at one point (in 1149, between cols. 2 and 3) may have taken place elsewhere, the true arrangement must be found by other means.

If we begin with the assumption that the succession of cols. in both parts is unbroken, the resulting combinations from the last page, as far back as 993, col. 14, are satisfactory in sense, and are in most cases proved correct by the correspondence of the duplicate 1010. This part of the arrangement, therefore, may be accepted as certainly right. The same may be said of another combination some pages further back, viz. $\begin{matrix} 1149 \{ & 4 & 5 \\ 993 \{ & 9 & 10 \end{matrix}$; for the sequence 993. 10–1149. 5

is proved correct by the duplicate 1010. 7, while 1149. 4 and 5 are seen to be continuous in the original papyrus; and the sequence 993. 9–1149. 4 gives a sense too satisfactory to be due to accident,— $\tau\acute{o} \delta\epsilon (\pi)\epsilon\rho(\iota) \tau\acute{\alpha} \epsilon(\iota\delta\omega)\lambda\alpha \sigma\eta\tau\omega\varsigma \xi\chi\epsilon\iota\nu (\phi)\acute{\alpha}\sigma\kappa\epsilon\iota\nu (o)\iota\theta\epsilon\nu \acute{\alpha}\nu\tau(\iota) \parallel \mu\alpha(\rho)\tau\upsilon\rho\epsilon(\iota \tau o\iota\varsigma \phi)\acute{\alpha}\iota\nu o\mu\acute{\epsilon}\nu o\iota\varsigma$.

But among the intermediate cols. (i. e. those between 1149. 5 and 993. 14) some dislocation must have taken place; for the attempt to read the cols. of the two parts alternately fails. The first of these sequences, 993. 11–1149. 6, might perhaps give a sense; but 993. 12–1149. 7 yields an impossible combination of words; while 993. 13–1149. 8 not only makes no sense, but is directly proved to be wrong by the duplicate 1010, fr. 14, which corresponds to 1149. 8, and at the same time gives a few lines immediately preceding it, from which 993, col. 13 entirely differs. The text may be read as follows:—

1010. 14 {	—	ισχυρὰ (πε)ραιούν διὰ τῶν τοίχων καὶ τῶν λοιπῶν συγκρο
1149. 8 {	-	υῦντων (?) στερεμνίων· τοῦτο δ' αὐταὶ αἱ αἰσθήσεις
		ἐπιμαρτυροῦσιν,

while the concluding words of 993. 13, which should immediately precede the col. of 1149, are ἐν τρόπῳ τινὶ πρὸς τὰς (ισ)χ(υ)ρὰς (?) προσπίπτειν ΚΑΘΑ.

It follows from these facts that a loss of one or more cols. must have taken place in both parts of the roll, but at different points,—in 1149, somewhere between cols. 5 and 9; and in 993, somewhere between cols. 10 and 14. Such a loss is possible at those points only where a break occurs in the original papyrus—i. e. in 1149, at two

points only, after col. 5, and after col. 8. At what points in 993 similar breaks occur I do not know, as I have had no opportunity of examining the original. Some further light, however, is thrown on the question by the correspondences of 1010, which may be represented as follows for this portion of the roll:—

1010 fr.	6=	1149.	4.
" "	7=	{ 993.	10.
		{ 1149.	5.
" "	8=	993.	11.
" "	9		
" "	10		
" "	11		
" "	12		
" "	13=	1149.	7.
" "	14=	1149.	8.
" "	15=	{ 993.	14.
		{ 1149.	9.

Assuming the frs. of 1010 to be given in their right order in the published Naples facsimiles, and arguing from the comparative length of a page in the two rolls, which can easily be ascertained (a col. of 1149–993 contains nearly the same number of letters as $1\frac{1}{2}$ cols. of 1010), it can be shown from these facts that two cols. of 993 have been lost between 993. 11 and 14, and that two cols. of 1149 have been lost between 1149. 5 and 7; and from other considerations it can be ascertained that the loss must have occurred in 1149 between cols. 5 and 6, and in 993 between cols. 13 and 14. If we now proceed to arrange the fragments of the two rolls accordingly, we find that the legible parts of 1149–993 coincide with the illegible parts of 1010, frs. 9 to 12, and thus the absence of duplicates in this part of the papyri is explained. To this, however, there is perhaps one exception. Assuming our arrangement to be correct, 993, col. 13, l. 1 should as nearly as possible coincide with 1010, fr. 11, l. 2. Now, on examining the two rolls at these points, we read in 1010, CAIENTAICΞΞΩΘЄCIN, and in 993, C/ . . . TAICETIN; and the resemblance, though hardly sufficient of itself to prove the pages to be duplicates, strongly confirms the conclusion already arrived at.

At the next step backwards we come to another breach of continuity; for the combination 993. 8–1149. 3 makes no sense; and as I have not been able to find any connections in the earlier cols. or frs. (except that 1010. 2, ll. 1 to 3, is a doubtful duplicate of 1149. 3, ll. 12 to 14), the right arrangement is only ascertained from 993. 9 to the end. This part of the roll 1149–993 may be represented as follows:—

1149 {	4	5	—	—	6	7	8	9	10	11	}
993 {	9	10	11	12	13	—	—	14	15	16	}

The relation between the duplicates may be thus shown:—

993, col. 9.	
1149, „ 4	= 1010, fr. 6.
993, „ 10	} = 1010, „ 7.
1149, „ 5	
993, „ 11	= 1010, „ 8.
—	1010, „ 9.
993, „ 12	1010, „ 10.
—	1010, „ 11.
993, „ 13	= (?) 1010, fr. 11.
1149, „ 6	1010, „ 12.
—	1010, „ 13.
1149, „ 7	= 1010, „ 13.
—	
1149, „ 8	= 1010, „ 14.
993, „ 14	} = 1010, „ 15.
1149, „ 9	
993, „ 15	} = 1010, „ 16 ¹ .
1149, „ 10	
993, „ 16	= [1010, page lost.]
1149, „ 11	} = 1010, „ 17.
—	

(For additional particulars see Addenda).

The only existing publications of this book are the Naples edition of pap. 1149, and republications of it, with some modifications, by J. C. Orelli, *Epicuri Fragmenta librorum II et XI de Natura*, etc., Lips. 1818, and Pongerville, *Lucrèce de la Nature des Choses*, etc., Paris, 1823.

The Naples published facsimile of 1010, though exceedingly inaccurate, affords the means of making considerable improvements in the text; and by combining the contents of the three papyri, it should be possible to recover at least the general sense of the last ten or twelve pages. No final restoration of the text, however, can be made without a careful examination of the originals of 1010 and 993².

The subject is the Epicurean doctrine of 'images' and their

¹ The last letters given in the facsimile of 1010. 16, ΑΙΥΝΑ ΩΝΔΙΑΤ . . , in spite of the apparent differences, are probably identical with the first of 993. 15, ΔΥ(N)ΑΘΘΑΙ ΘΘΑΙΔΙΑΤΩΝ.

² A collation of the original of 1010 is one of the hitherto unfulfilled promises of Prof. Gomperz.

motion through space; and the argument closely resembles that of Epicurus, ap. D. L. X. 46-48, and Lucr. IV. 26 sq.

At the foot of col. 16 of pap. 993 there is a note written in a different hand from the text. At the foot of 336-1150, col. 23 = Ox. p. 15 (which is also the last page but one of the roll) occurs the *same note* written in the *same hand*, (in this case also a different hand from the text.) The letters may be read, combining the indications of the three copies (Ox. and Nap. 336-1150 and Nap. 993), ΜΑΡΚΟΣ ΟΚΤΑΚΥΙΟΥ: that is, Μάρκον Ὀκτακυίου. On the probable significance of the name see Introduction, p. 15.

(b) **Book XI.**

154. Ἐπικούρου || περὶ || φύσεως || ια'.

The title is thus given in Ox.: in Nap., the book-number is wrongly given as A.

Ox., title and 6 pages (two of which have by some accident been transferred to the middle of 1149).

Nap., title and 14 frs., published in Coll. Alt. VI. 1-7.

Ox. '1149, p. 11,' N. a, not in Nap.

„ p. 5, N. b, col. 1 = Nap. fr. 11.

„ „ 4, N. c, col. 2 = „ „ 12.

„ '1149, p. 12,' N. d (?), not in Nap.

„ p. 3, O. a, col. 3 = Nap. fr. 13.

„ „ 2, O. b, col. 4 = „ „ 14.

In the pages given in both, Ox. is more complete than Nap.

1042. Ἐπικούρου || περὶ φύσεως || ια' ¹.

Ox., title and 22 pages. (The title-page of 1148, Epic. περὶ φύσεως, Bk. XIV, has been displaced by some mistake, and now appears in Ox. as the first page of 1042.)

Nap., title and 13 cols., published, with restored text and commentary by Rosini, in Coll. Prior, II (1809).

The thirteen pages marked *col.* in Ox. are identical with the cols. of Nap.

The originals of the cols., with the 'disegni' of cols. and frs., were brought to England by Hayter. The originals are now in the Royal Library at Windsor: the 'disegni' are the Ox. facsimiles. In this case, therefore, as in 1149, the published Naples facsimile was

¹ Martini's *Catalogue* wrongly gives the title of 1042 as ΕΠΙΚΟΥΡΟΥ ΠΕΡΙ ΦΥΣΕΩΣ B, and that of 1149 as ΕΠΙΚΟΥΡΟΥ ΠΕΡΙ ΦΥΣΕΩΣ ΙΑ.

engraved directly from Ox., and not, as in most cases, from a second facsimile made independently. But even here the engravings are not *perfectly* accurate representations of Ox.

As Gomperz has pointed out, 154 and 1042 are duplicates. The relation between them may be shown as follows:—

Ox. 154, N. a. ('1149, p. 11')	l. 3 sq. = 1042, col. 8, l. 15 sq.
„ „ p. 5, col. 1, l. 1-9	= „ „ 9, l. 9 to end.
„ „ p. 4, col. 2, l. 1-9	= „ „ 10, l. 12 to end.
„ „ p. 3, col. 3, l. 1-8	= „ „ 11, l. 12 to end.
„ „ p. 2, col. 4, l. 1-8	= „ „ 12, l. 13 to end.

Where the two rolls coincide, 154 is the less defective of the two.

Publications subsequent to the Naples edition:—

Orelli: 'Epicuri fragmenta librorum II. et XI. de Natura . . . ex tomo II. voluminum Herculaneusium emendatius edidit suasque adnotationes adscripsit J. C. Orellius,' Lips. 1818.

Founded solely on the Naples published facsimiles of pap. 1042, and little more than a reproduction of the Naples edition without the facsimiles.

Pongerville: 'Luçrèce de la Nature des Choses, traduit par M. de Pongerville: . . . précédé . . . de divers fragmens du traité de la Nature; . . . retrouvés à Herculaneum,' Paris, 1823.

Contains, of Bk. XI, lithographed facsimiles of the title and col. 1 apparently copied from the Naples edition: and restored text of 7 cols., also copied from the Naples edition, with a short commentary.

Gomperz (*Zeitschrift f. d. Oesterreichischen Gymnasien*, 1867, pp. 207-210) points out the connection between 154 and 1042, and restores the text of the four cols. given in both, using Ox. as well as the published Naples facsimiles.

Much remains to be done towards the restoration of the text in the earlier cols. The subject of the last cols. is the position of the earth and the nature of the forces supporting it in space.

(c) Book XIV.

1148. 'Επικούρου περὶ φύσεως ιδ'.

Title in Ox. and Nap., ΕΠΙΚΟΥΡΟΥ || ΠΕΡΙ ΦΙΣΕΩΣ || ΙΔ ||
X . ΧΙΨΗΝΑ || ΠΡΙϞ ΝϞ.

(The title-page of Ox. has been transferred to the beginning of 1042.)

As Gomperz points out, the last two letters of the stichometric number are probably wrongly copied, and should perhaps be read ΗΔ, making the number 3710.

Ox., title and 15 pages.

Nap., title, 11 frs., 10 cols., published in Coll. Alt. VI. 8-23.

Nap. fr. 6=Ox. p. 4, H. a.

" " 9= " " 2, G. a.

" " 11= " " 3, G. c.

Not in Nap., Ox. p. 1, F. d, and 15, F. b.

Nap. fr. 1 to 5, 7, 8, 10, not in Ox.

Nap. col. 1 to 10=Ox. col. 1 to 10, p. 5 to 14, L. a. to L. b.

In the case of the three fragments common to both, the two copies differ, and Ox. is, as usual, the better of the two. But in the case of the 10 cols., and the title-page, the published engravings of Nap. are exact reproductions of Ox., and were evidently made directly from it. The explanation must be that the pages in question were engraved in Italy under Hayter's superintendence (as in the case of the *περὶ θανάτου*), but the engraved plates were left behind by him at Naples, and the facsimiles in the Coll. Altera were subsequently printed from them. Martini notes that 'i disegni originali delle colonne furono spediti a Londra;' and these are the copies now at Oxford. In this case again, therefore, we have the evidence of one copy only, and not two independent ones, for the text of the cols.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1867, pp. 210-213) gives a restored text, from the copies. The subject under discussion is the construction of the world out of its primitive elements; and, according to Gomperz, Epicurus' arguments are specially directed against the Timaeus of Plato.

(d) Book XV.

1151. *Ἐπικούρου περὶ φύσεως ιε'.*

Title in Ox., $\varsigma \pi . \kappa \omicron \upsilon \iota \omicron \upsilon \parallel \pi \epsilon \rho \iota \phi \upsilon \varsigma \epsilon \omega \varsigma \parallel \iota \epsilon \parallel \chi \chi \chi \eta \eta \parallel$
 $\dots \Gamma \epsilon \lambda \lambda \alpha \chi \omicron \upsilon .$

Nap. gives $\epsilon . . \kappa \omicron \upsilon \iota \omicron \upsilon$, and in the last line $\epsilon \mu \alpha \chi . \upsilon$, but otherwise agrees with Ox.

Ox., one page and title.

Nap., title and 34 frs., published in Coll. Alt. VI. 25-36.

Nap. fr. 34=Ox. p. 1.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1867) restores a few words from Ox. and Nap., but speaks of the remains as 'Werthlose Trümmer.' The point of chief interest is the last line of the title-page. Gomperz restores this as ($\epsilon \phi$) *Ἡγεμόχου*, and shows that the year so indicated (Ol. 120. 1=B.C. 300) must be the date of composition or first publication of the book. Cf. the similar note on the title-page of 1479.

(e) **Book XX (?)**.

1385. ('Επ)ικούρο(ν περὶ) φύσεως (εἰ)κ(ο)στή (?).

Title in Ox., --- ΙΚΟΥΡΟ . || ΦΥΣΕΩΣ || Κ. C T H || ΠΑ . . <

(The number might also be (τρια)κ(ο)στή: but had so many letters been lost, the copyist would have been more likely to notice the fact. There is no mark of missing letters on the left in Ox.)

The last line of the title may *possibly* stand for (ἐγ)ρά(φη) ἐ(πι) ---. (Cf. 1151 and 1479.)

There is no Naples copy. Martini says of the orig.,—'Del tit. dato del Cat. di Oxford non m'è riuscito di veder traccia. Il papiro è in condizioni molto cattive, e in ogni caso non se ne potrebbero cavare che magri frammenti.'

Ox., title only.

(f) **Book XXVIII.**

1479–1417. 'Επικούρου περὶ φύσεως κή'.

Title in Ox. (on the same page as the last col.), ΕΓ . . .
ΥΡ . ι || ΠΙΡΙ . ΥΣΕΛΛ || ΚΗ || --- ΩΝΑΡΧΑΙ ---.

Title in Nap., ΕΓ . . ΥΡΟΥ || ΠΕΡΙ . ΥΣΕΩΣ || ΚΗ || ---
ΩΝΑΡΧΑΙ --- || ΕΓ . ΑΦΗΕΠΙΝΙΚΙΟΥΤΟΥΝ . . \Λ . .
ΦΑΤΗΛ.

1479 is the upper half of the roll, unrolled in 1804.

1417 is the lower part of the same roll, containing 9 or 10 lines at the foot of each page, and the lowest line of the title-page, and not unrolled till 1808¹.

Ox. (upper part only), 23 pages.

Nap., (title, 8 frs., and 13 cols., the title and cols. 2–13 being completed by the addition of the lower part of the roll), published in Coll. Alt. VI. 37–54. According to Martini, other fragments still remain to be copied.

Not in Nap., Ox. † p. 12, (G. a.)

” ” ” ” fr. 3, p. 17, (G. b.)

” ” ” ” † p. 14, (G. d.)

Nap. fr. 1 = Ox. fr. 4, p. 16, (H. a.)

¹ Martini (*Catalogue*) gives 1417 as the number of the *upper* part, and 1479 as that of the *lower* part; but this must be a mistake, as Ox., which contains the upper part only, is numbered 1479.

Nap. fr. 2	= Ox. fr. † p. 13, (H. b.)
" " 3	= " " 1, p. 23, (H. c.)
" " 4	= " " 2, p. 22, (I. a.)
" " 5	= " " 3, p. 21, (I. a.)
" " 6,	not in Ox.
" " 7	= " " 1, p. 19, (B. b.)
" " 8	= " " 2, p. 18, (B. c.)
" col. 1	= " col. 1, p. 1, (A. a., 'Incisa.')
" " 2.	= " " 2, p. 2, (H. d., 'Incisa.')
" " 3	= " " 3, p. 15, (I. b.)
" " 4	= " fr. 4, p. 20, (I. c.)
" " 5	= " col. 4, p. 3, (I. d.)
" " 6-10	= " " 5-9, p. 4-8, (M. a. to e.)
" " 11, 12, 13	= " " 10, 11, 12, p. 9, 10, 11 (N. a. b. c.)

Whether the right order is that of Nap., or that of the Oxford lettering, is doubtful.

In the upper part of cols. 1 and 2 (marked in Ox. 'Incisa'), and also apparently col. 3, Nap. has been engraved *directly from Ox.* In all the other pages the copies differ.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1867, p. 670, and *Neue Bruchstücke Epikurs*, 1876, p. 7) restores the last line of the title as ἐγράφη ἐπὶ Νικίου τοῦ μετ' Ἀντιφάτην, and shows that the date of composition or publication of the book is thus fixed as the Archonship of Nicias, Ol. 121. 1 = B.C. 296. The 28th book of the περὶ φύσεως, therefore, was written by Epicurus in his 46th year, and four years after the fifteenth book of the same work: (see above on pap. 1151.)

The meaning of (τ)ῶν ἀρχαίων in the preceding line is more doubtful.

Some of the better preserved cols. are restored by Gomperz (*Neue Bruchstücke Epikurs*, p. 7) from Ox. and Nap. In this case both copies are indispensable, as Ox., which gives the upper part in a much better state than Nap., omits the lower part altogether. Other passages might be restored, and the results promise to be of considerable interest; but an examination of the original, which had not been carried out by Gomperz in 1876, is essential to the final settlement of the text. Ox. should be reproduced by photography.

The subject is logical.

(g) Ἐπικούρου περὶ φύσεως.

1056. Title in Ox., C TIKY^OY || --- WC.

Nap. gives the first three letters as E·I, but otherwise agrees.

Ox., 27 pages and title.

Nap., title and 20 cols., published, with restored text and commentary by Lucignano, in Coll. Prior, X.

697. Title in Ox., $\epsilon\pi . \kappa\theta$ ---- || ---- $\phi . \varsigma \epsilon \omega$ ---- .

Title in Nap., $\cdot \pi \iota \kappa \varsigma$ ---- || ---- $\phi \varsigma \varsigma \epsilon \omega$ ---- .

Ox., 22 cols. or frs.

Nap., title, 11 frs., 14 cols., published in Coll. Alt. VI. 55-68.

1191. Not in Ox.

Nap. dis., 19 frs., unpublished.

Gomperz has shown these three rolls to be three copies of the same book. I have not seen 1191, and do not know to which cols. of the other rolls it corresponds. The relation between 1056 and 697 may be shown as follows:—

1056. Not in Nap., Ox. p. 1.

„ Nap. col. 3 = „ „ 2.

„ Not in Nap., „ „ 3.

„ Nap. col. 5 = „ „ 4.

„ „ „ 6 = „ „ 5.

„ Not in Nap., „ „ 6.

„ Nap. col. 8 = „ „ 7.

„ „ „ 9 = „ „ 8.

„ „ „ 10 = „ „ 9.

„ „ „ 11 = „ „ 10.

„ „ „ 12 = „ „ 11.

„ Not in Nap., „ „ 12.

„ „ „ „ 13.

„ Nap. col. 15 = „ „ 14 = 697, Nap. fr. 9 = Ox. p. 9. (2).

„ „ „ „ „ „ „ „ col. 1 = „ „ 8. a.

„ „ „ „ „ „ „ „ „ 2 = „ „ 8. b.

„ Not in Nap., „ „ 16 = (?) „ „ „ 3 = „ „ 7. c.

„ „ „ „ „ „ „ „ fr. 10 = „ „ 7. d.

„ „ „ „ „ „ „ „ „ 11 = „ „ 6. e.

„ „ „ „ „ „ „ „ col. 4 = „ „ 6. f.

„ Nap. col. 19 = „ „ 18 = „ „ „ 5 = „ „ 5. g.

„ „ „ „ „ „ „ „ „ 6 = „ „ 5. h.

„ „ „ „ 20 = „ „ 19 = „ „ „ 7 = „ „ 4. i.

„ „ „ „ 21 = „ „ 20 = „ „ „ 8 = „ „ 3. k.

„ „ „ „ 22 = „ „ 21 = „ „ „ 9 = „ „ 3. l.

„ „ „ „ 23 = „ „ 22 = „ „ „ 10 = „ „ 2. m.

„ „ „ „ 24 = „ „ 23 = „ „ „ 11 = „ „ 2. n.

„ „ „ „ 25 = „ „ 24 = „ „ „ 12 = „ „ 1. o.

Gomperz (*Neue Bruchstücke Epik.* p. 12) restores a few lines, containing, among other things, a reference to the first Book. The subject is apparently *superstition*.

The handwriting and general appearance of this roll are identical with those of 1149-993, Book II.

(k) 989. 'Επικούρου περὶ φύσεως.

Ox., title alone. No Naples copy.

(l) 419 (?).

Not in Ox., Nap. Coll. Alt. IX. 86-90.

Gomperz (l.c.) considers this roll to belong to the work of Epicurus περὶ φύσεως, mainly on the ground of the similarity of the handwriting to that of 697; hardly of itself a conclusive proof. But the fragments of 419 in their present state are 'as good as worthless.'

II. Biographical Rolls.

- | | | |
|---|-----------------|--|
| { | (a) 1232. | Φιλοδήμου περὶ 'Επικούρου. |
| | (b) 1289. | Φιλοδήμου περὶ 'Επικούρου β'. |
| | (c) 1418 = 310. | Φιλοδήμου περὶ --- καὶ τινων ἄλλων
πραγματεῖαι. |
| | (d) 176. | |
| | (e) 1005. | Φιλοδήμου πρὸς τοὺς ---. |
| { | (f) 1021. | (Φιλοδήμου σύνταξις φιλοσόφων.) |
| | (g) 1018. | |
| | (h) 1044(?). | |

(a) 1232. Φιλοδήμου || περὶ 'Επικούρου.

Ox., title and 5 pages, col. 1 to 5.

Nap., title and 10 frs., published in Coll. Alt. VI. 106-111.

Nap. fr. 3 = Ox. p. 2, col. 1.

" " 4 = " " 3, " 2.

" " 5 = " " 4, " 3.

" " 9 = " " 5, " 4.

" " 10 = " " 6, " 5.

" " 1, 2, 6, 7, 8 not in Ox.

Ox. is in a better state than Nap.; but not more than a few sentences at most can be recovered.

(b) 1289. Φιλοδήμου περὶ Ἐπικούρου β'.

Title in Ox., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΕΠ . ΚΟΥΡΟΥ || Β.

Title in Nap. dis., Φιλ || ΠΕ . ΙΕΠ

Ox., title and 6 pages.

Nap. dis., unpublished, 4 cols., 3 frs. ('Altri frammenti non sono stati ancora disegnati,' Martini).

Comparetti says of N. dis. 'non molto da ricavarne.' Ox. gives two or three detached pieces which are probably lost in the original and Nap. dis., but contains only a few intelligible sentences.

(c) 1418. Φιλοδήμου περὶ — — — καὶ τινων ἄλλων παραγματεῖαι.

Title in Ox., ΦΙΛΟΔΗΜΟΥ || ΠΟΗΤΕΟΥ ΚΡΙΓΕΡ . . . ΣΑΙ ||
ΚΑΙΤΙΝΩΝΑΛΛΩ . || ΠΡΑΓΜΑΤΕΙΑΙΜΝΗ Λ.Title in Nap., ΦΙΛΟΔΗΜΟΥ || ΠΕ . . ΤΩΝ . Ο ||
ΚΑΙΤΙΝΩΝ . Λ . . . || ΠΡΑΓΜΑΤΕΙΑΙ . . .

Ox., 14 pages and title. The title-page is marked col. 37, but a note is added,—'le prime diciotto colonne, e le ultimi tre non si son potute trascrivere.'

Nap., title, 1 fr., 24 cols., published in Coll. Alt. I. 108-131.

Of the first 18 cols., omitted in Ox., Nap. gives 1, 2, 7, 10, 11, 12, 14, 15, 16, 18, renumbered as cols. 1 to 10.

Nap. col. 11, 12 = Ox. col. 19, 20, p. 1, 2.

" " 13 (=col. 21), not in Ox.

Not in Nap., Ox. col. 22, p. 3.

Nap. col. 14 to 17 = Ox. col. 23 to 26, p. 4 to 7.

Not in Nap., Ox. col. 27, p. 8.

Nap. col. 18 to 23 = Ox. col. 28 to 33, p. 9 to 14.

" " 24, not in Ox.

As to the title, Comparetti (*Relaz.*) says that the version of it given in Ox. is 'strangely mistaken;' but unless he has compared it with the original, which does not appear, it is likely to be nearer the truth than Nap. From the position of ΦΙΛΟΔΗΜΟΥ to the left of the middle of the page in Ox. (for here again the two copies differ), it is possible that some other word in the same line (e.g. ΠΕΡΙ) has dropped out. Spengel, assuming the indications of Nap. to be right, suggests περὶ τῶν (σ)ο(φῶν) καὶ τινων ἄλλων παραγματεῖαι. Comparetti, who rightly objects that σοφῶν is too general a word to be followed by τινων ἄλλων, proposes to substitute (σ)ο(φιστῶν), to which the same objection applies. Gomperz suggests περὶ Ἐπικούρου καὶ τινων ἄλλων. This gives a better sense, and suits the contents of the book, but involves a rather violent alteration of the indications of the copies.

It is probable, however, that the words preceding *καί τινων ἄλλων* contain a proper name.

The letters MNH following *πραγματεῖαι* are explained by Spengel to mean '1058 lines.' But on what possible theory of Greek notation can M be made to signify 1000? It is probable that MNH Λ represents *μνημ(εῖον)* or some derivative,—possibly *μνημείων* ∞ , 'the —th book of the memorials of Epicurus' life.' The mark immediately following ΠΡΑΓΜΑΤΕΙΑΙ in Ox. is probably a stop.

Portions of the text have been restored by Spengel (*Philologus, Supplementband*, II. 1863, pp. 528–532): but from Nap. only. Gomperz (*Hermes*, V. 1871, p. 391) restores col. 31 Ox. = 21 Nap. (containing a letter of Epicurus written on his death-bed), and a few other passages, with the help of Ox., in this case very much more complete and accurate than Nap.

Gomperz shows that pap. 310 is a duplicate of 1418. 310 Ox., p. 1, l. 4 to 15 = 1418 Ox. col. 31, l. 2 to 12. But 310 is too fragmentary to contribute more than a few letters to the text.

The fragment marked 239, at the end of Vol. VI. Ox., is written in the same hand as 310, and perhaps formed part of the same work.

Pap. 1418 would well repay systematic examination.

(d) 176. Title lost. (*Φιλοδήμου περὶ Ἐπικούρου*?).

Ox., 23 cols.

Nap. dis., 49 frs., 28 cols., unpublished. (Martini states that a new facsimile is to be made.)

Gomperz (*Hermes*, V. 1871, pp. 386–395) discusses the contents of this roll (using Ox. alone, not Pap. or Nap. dis.), and shows that it treats of the life of Epicurus and his friends. He gives a restoration of col. 18, with two photo-lithographed facsimiles of Ox., and a collation of the original. This column contains a letter, apparently by Epicurus, to a little girl,—possibly the daughter of Metrodorus¹.

Other cols. might be restored.

The four rolls (a) to (d) apparently form parts of a biographical work of Philodemus on Epicurus and his personal friends, illustrated by copious extracts from a collection of letters, described in 1044, col. 4, as τὰς ἐπιτομὰς (τῶν) ἐπιστολῶν τῶν Ἐπικού(ρου), Μητροδώρου, Πολυαίνου, Ἐρ(μὰ)ρχου καὶ τῶν (γνωρί)μων. (Similar extracts from the same collection occur in pap. 163, *Φιλοδήμου περὶ πλούτου α'*.)

(e) *Φιλοδήμου* || *πρὸς τοὺς* — — —.

Ox., title and 23 pages.

Nap., title, 24 frs., 17 cols., published in Coll. Alt. I. 132–161.

¹ At the end of l. 8 καὶ σὺ should be read instead of Gomperz's restoration, καὶ τῇ.

Not. in Nap. (?), Ox. p. 12, D. a. and 15, B. o.

Nap. fr.	1	= Ox. p. 13, B. X.
" "	4	= " " 14, B. Γ.
" "	10	= " " 11, E. X.
" "	24	= " " 10, H. a.
" col.	1	= " " 21, I. a.
" "	2	= " " 9, I. b.
" "	3	= " " 8, I. c.
" "	4	= " " 7, I. d.
" "	5, 6, 7	= " " 4, 5, 6, K. a. b. c.
" "	8, 9	= " " 2, 3, K. d, L. a.
" "	10 to 14	= " " 16 to 20, L. b. c, M. a. b. c.
" "	15	= " " 22, M. d.
" "	16	= " " 24, N. a.
" "	17	= " " 23, N. b.

The text is partly restored (but *from Nap. alone*) by Spengel, in *Philologus, Supplementband*, II. (1863), pp. 532 sq. Ox. is in some pages much more complete than Nap.; and it would be well worth while to reconstruct the text from a comparison of the two copies.

The subject is biographical, as in the first four rolls; but the mode of treatment differs in (*c*), which is polemical in tone, and consists of a defence of the life and practice of Epicurus and his friends against some unknown assailants.

(*f*), (*g*), and (*h*) have been described in their places in the Catalogue, where it was shown that (*f*) and (*g*) almost certainly, and (*h*) possibly, formed part of the *σύνταξις τῶν φιλοσόφων* of Philodemus, known by the reference to it in Diogenes Laertius. It may be asked in what relation the books on the life of Epicurus stand to this work. Of the *σύνταξις*, as a whole, we know only that one book (*f*) consisted of a catalogue of the Academics, and another (*g*) of a similar catalogue of the Stoics, and that the 10th book (that cited by D. L.) contained details connected with the life of Epicurus. Supposing, as is probable, that Philodemus in the *σύνταξις τῶν φιλοσόφων* treated of the heads of his own sect at much greater length than those of other schools, it is possible that in rolls (*a*) to (*d*) we have some of the later books of that work. The differences of title may be accounted for by supposing that either the latter part in each case is lost, and the whole may have been something like *περὶ Ἐπικούρου β', τῆς τῶν φιλοσόφων συντάξεως ι'*: or that the different books were at first written separately, and afterwards combined into a single work, as seems to have been the case with the *περὶ κακιῶν*.

III. Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν.

- (a) Bk. VII. 222–1082. Φιλοδήμου περὶ κακιῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ ἀ ζ', δ ἔστι περὶ κολακείας.
- (b) 1675. Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ α.
- (c) 1089. (περὶ κολακείας?).
- (d) 1471. Φιλοδήμου τῶν κατ' ἐπιτομὴν ἐξεργασμένων περὶ ἡθῶν καὶ βίων ἐκ τῶν Ζήνωνος σχολῶν — — δ ἔστι περὶ παρρησίας.
- (e) Bk. IX. 1424. Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ ἀ θ'.
- (f) 253. }
 (g) 1613. } (περὶ φιλαργυρίας?).
 (h) 465. }
 (k) 1090. }
- (l) Bk. X. 1008. Φιλοδήμου περὶ κακιῶν ι' (δ ἔστι περὶ ὑπερηφανίας?).
- (m) 1457. Φιλοδήμου περὶ κακιῶν.

(a) Book VII.

222. Φιλοδήμου || περὶ κακιῶν καὶ τῶν || ἐν οἷς εἰσὶ καὶ περὶ ἀ || ζ'. || δ ἔστι || περὶ κολακείας.

Not in Ox., Nap. Coll. Alt. I. 74–83.

1082. Not in Ox.: Coll. Alt. I. 84–92.

According to the Naples editor (Coll. Alt. I. Index) these two numbers are most probably two parts of a single roll, which was slit longitudinally before being opened. Consequently, the true order of the cols. is lost, and the nearest attainable approach to it might perhaps be made by reading the pages of the two numbers *alternately*.

The originals have perished, with the exception of the title-page; but the conjecture of the Naples editor is confirmed by the appearance of the facsimiles and the nature of their contents.

Spengel (*Philologus, Supplementband*, II. 1863, pp. 525–6) describes 222 as 'ten columns from which nothing is to be learnt;' but gives a rather more favourable account of 1082, of which he partially restores one column. A few more pages might be similarly treated.

(b) 1675. Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ α.

Title in Ox., ϕ 1 --- || --- ΑΚΙΩ . ΚΑ || --- ΕΙΜ . . . Ν ||
 --- ΞΝC NOICEIC I || --- || ΑΠΘ . ΧΧ ---.

Title in Nap., ϕ ΙΛΟΔΗΜΟΥ || ΠΕΡΙΚΑΚΙΩΝΚΑΙΤΩΝ ||
 ΕΙΜΕΝΩΝΑΡΕΤΩΝ || ΚΑ . . ΞΝΕΝΟΙCΕΙC ΙΚΑΙ || ΠΕ --- ||
 ΑΠΘ . ΧΧ ---.

In Nap. the book-number is given at the top of the page as $\bar{\Delta}$; but Comparetti (*Relaz.*), having examined the original, says that this is an error, as Δ , though occurring twice on the title-page, is shown by its position to belong to the stichometric note, and does not indicate the number of the book.

Ox., 14 cols., title on last col.: also, two copies in ink of cols. 1 to 10, by the same hand as the lead-pencil facsimile. An independent and more complete pen-and-ink facsimile of col. 11 is bound up in Ox. as p. 25 of pap. 1497.

Nap., title, 1 fr., 13 cols., published in Coll. Alt. I. 1-15.

Nap. fr. = Ox. col. 1.

Nap. col. 1 to 13 = Ox. col. 2 to 14.

(The order of the pages in Ox. is reversed.)

This roll is shortly described (from Nap. alone) by Spengel, *Philologus*, XIX. 139-142, and *id. Supplementband*, II. 497.

Gomperz (*Anaxarch und Callisthenes*, in *Commentationes Philologicae in honorem Th. Mommsen*, Berlin, 1877, pp. 471-480) restores Ox., cols. 4, 5, and shows that the passage illustrates the subject of flattery by anecdotes showing the relations between Alexander and some of his courtier-philosophers¹.

The subject of this roll, like that of (a), is *κολακεία*; but they do not seem to be duplicates.

More might be done towards the restoration of the text of (b) by a joint use of Ox. and Nap.

(c) 1089. Title lost.

Not in Ox., Coll. Alt. VIII. 1-6. The original has perished, except the last page.

No continuous sense, but enough is preserved to show that the subject is *κολακεία*. Is this a duplicate of (a) or (b)?

(d) 1471. ϕ Ιλοδήμο(υ) || τῶν κατ' ἐπιτομήν ἐξείρ||γα(σ)μένων περὶ ἡθῶν καὶ βί||ων ἐκ τῶν Ζήνων(ος σχο)λῶν || --- || δ ἐστι περὶ παρρ(η)σίας. (The last line but one no doubt contained the book-number.)

¹ The word in col. 5, l. 6, which Gomperz gives doubtfully as *ὀργάνοις*, should perhaps be read as *ἐργασιν*.

Not in Ox., Nap. Coll. Prior, V. (1) and (2) (Ottaviani).

παρρησία is the *ἀντικειμένη ἀρετή* to *κολακεία*; so that this roll must be classed with (a) and (b), in spite of the difference of title. For *ἐκ τῶν Ζήνωνος σχολῶν* compare 1389.

(e) Book IX.

1424. Φιλοδήμου || περὶ κακιῶν καὶ τῶν || ἀντικειμένων ἀρετῶν || καὶ τῶν ἐν οἷς εἰσὶ || καὶ περὶ ἀ || θ'.

(So Nap.: Ox. omits the book-number Θ, but otherwise agrees.)

Ox., title and 22 pages, published in *Herc. Voll. Oxon. Pars Prima*, 1824, pp. 83-105. (The pages are disarranged in the lead-pencil facsimile, but stand in the order of the numbered cols. in the published copy.)

Nap., title and 28 cols., published, with restored text and commentary by Javarone, in Coll. Prior, III. (1), 1827.

Not in Ox., Nap. col. 1 to 6.

Ox. col. 1 to 4 = Nap. col. 15 to 18.

" " 5 to 8 = " " 11 to 14.

" " 9 to 12 = " " 7 to 10.

" " 13 to 22 = " " 19 to 28.

1424 was edited (from Nap. alone) by Goettling, *Ἀριστοτέλους οἰκονομικός, ἀνωνύμου οἰκονομικά, Φιλοδήμου περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν θ'*, *conjuncta edidit C. Goettlingius*, Jenae, 1830. His text is criticised by Spengel as arbitrary and inaccurate, and sometimes inferior to that of the Naples editor.

This roll was described, together with 1008, by Spengel (*Gelehrte Anzeigen*, München, Dec. 1838, pp. 1001-1023), who restores the text of some cols. of each. He mentions Ox., but apparently uses Nap. alone¹.

1424 is discussed and analysed, and Goettling's text emended in several places, by Schoemann, *Observationes in Theophrasti Oeconomicum et Philodemi lib. IX. de Virtutibus et Vitiis* (written in 1839), Opusc. Academ. III. pp. 206-243. 1424 was also edited, together with 1008, by Hartung, *Philodem's Abhandlungen über die Haushaltung und über den Hochmuth*, etc. Leipz. 1857. He makes use of Goettling and Schoemann for 1424, and Sauppe also for 1008. Ussing and Comparetti, however, describe his edition as valueless.

¹ E. g. in 1008, col. 16, Nap. l. 18, where he rightly restores τὰ πέρξον from ΤΑΞΕΙΨΟΥ, the reading of Nap.; Ox. gives ΤΑΞΕΙΞΟΥ.

The portion of the book preserved might be described as *περὶ οἰκονομίας*. The question discussed is, how the Epicurean σοφός must conduct himself with respect to the acquisition and preservation of wealth, in order to avoid disturbance of the philosophic calm. Philodemus criticises from this point of view the *Oeconomicus* of Xenophon, and one of the books of the same name traditionally ascribed to Aristotle; but refers to the latter as a work of Theophrastus. (See Spengel and Schoemann, referred to below.) It is probable, therefore, that the particular vice treated in this book was *covetousness* (*φιλαργυρία*); so that it may be connected with the four following anonymous rolls, which are shown, by the frequent recurrence of the word *φιλαργυρία*, to deal with the same subject.

(f) 253. Title lost. (*περὶ φιλαργυρίας*?).

'Scorza:' 3 leaves only of orig. preserved.

Ox., 1 fr. (numbered 235), Vol. VI. fin. p. 12. (The fr. numbered. 253 in Ox. Vol. VI. fin. p. 9 must belong to a different roll.)

Nap., 12 frs., in Coll. Alt. VII. 191-196.

Ox. fr. 1 = Nap. fr. 1; Ox. more complete.

No continuous sense¹.

(g) 1613. Title lost. (*περὶ φιλαργυρίας*?).

'Scorza:' two leaves only of orig. preserved.

Not in Ox.: Nap., 13 frs., in Coll. Alt. VII. 124-135.

No complete lines; but in a few passages the sense might perhaps be recovered.

The writing of (f) and (g) is similar; and it is not unlikely that they are two parts of a single roll cut in two, like 222-1082. (Will any of the half-pages of (g) fit those of (f)?)

(h) 465. Title lost. (*περὶ φιλαργυρίας*?).

'Scorza:' two leaves only of orig. preserved.

Not in Ox.: Nap., 14 frs. in Coll. Alt. IX. 187-200.

No continuous sense. The writing is *perhaps* the same as that of (f) and (g). The paragraph-number $\bar{\theta}$ occurs on fr. 3.

(k) 1090. Title lost. (*περὶ φιλαργυρίας*?).

'Scorza:' last leaf only of orig. preserved.

Not in Ox.: Nap., 42 frs. in Coll. Alt. X. 155-175.

¹ It is worth notice that the paragraphs or chapters of this pap. are numbered by letters on the margin. Thus $\bar{\gamma}$ occurs on fr. 9, $\bar{\delta}$ on fr. 7, $\bar{\eta}$ on fr. 3, and $\bar{\theta}$ on a col. following fr. 1, of which the first letters are given in Ox. It would appear from this that the frs. preserved are near the *beginning* of the roll; and also that they are given in *reverse order* in the Coll. Alt. (Is this the case elsewhere with 'scorze?').

No continuous sense.

The writing of this roll is quite different from that of the last three. Perhaps (*f*), (*g*), and possibly (*h*), are parts of a single roll cut into several pieces (as in the case of the *περὶ εὐσεβείας*), and (*k*) a duplicate copy of the same book. It would be worth while to test this hypothesis by a systematic examination of the fragments.

The *περὶ πλούτου* of Philodemus should also be compared, as similar in subject, though probably not belonging to the same series.

(*l*) Book X.

1008. *Φιλοδήμου* || *περὶ κακιῶν* || *ι'*.

(The book-number 1, i.e. Bk. X., is given in Nap., but omitted in Ox.).

Ox., title and 25 cols., published in *Herc. Voll. Oxon. Pars Prima*, 1824.

Nap., title and 24 cols., published, with restored text and commentary by Caterini, in *Coll. Prior*, III. (2), 1827.

Ox. col. 1, not in Nap.

Ox. col. 2 to 25 = Nap. col. 1 to 24.

(The order of the pages is inverted in the Oxford lead-pencil facsimile, but corrected in the published volume.)

The part preserved treats of *ὑπερηφανία* and kindred vices, and contains descriptions, in the style of the *Characters* of Theophrastus, of the *αἰθάρης*, the *αἰθέκαστος*, the *παντειδήμων*, the *εἴρων*, etc.

Publications:—Spengel and Hartung, see above under (*e*). An improved text, based on both Nap. and Ox., was published by Sauppe, *Philodemi de Vitiis liber decimus*, Lips. 1853: and the roll was again edited by Ussing (*Theophrasti Characteres et Philodemi de Vitiis liber decimus*, Hauniae, 1868), who uses Sauppe.

(*m*) **1457.** *Φιλοδήμου* || *περὶ κακιῶν*.

Not in Ox.: Nap. dis., 24 frs., 12 cols., title, unpublished.

'Utilizzabile,' Comparetti. (What is the subject?).

From the various titles and subjects of these rolls it appears probable that Philodemus began by writing distinct treatises on single virtues and vices (e.g. *περὶ κολακείας*), but gradually formed the plan of uniting them all into a single comprehensive work in a number of books, the full title of which might have been *περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ αὐτῶν*, each virtue or vice forming the subject of a separate book. See the concluding words of 1008, the book which treats of *ὑπερηφανία*:—

καὶ τὸν ὑπομνηματισμὸν δὲ τοῦτον αὐτοῦ καταπαύσομεν, ἐπισυνάψομεν δ' αὐτῷ τὸν περὶ τῶν ἄλλων κακιῶν ὧν δοκιμάζομεν ποιεῖσθαι λόγον¹.

IV. περὶ ποιημάτων.

(a) Philod. περὶ ποιημάτων, Book IV. pap. 207.

(b) " " " Book V. pap. 1425 = 1538.

Title lost:—

(c) pap. 1676.

(d) " 994.

(e) " 444-460-463-1073-1074.

(f) " 1081.

(g) " 466.

(h) " 403.

(k) " 407.

(l) " 1581.

(m) " 1677.

(n)? " 1087.

(o)? " 188.

(a) Book IV.

207. Φιλοδήμου || περὶ || ποιημάτων || δ'.

(So Nap. The book-number Δ is omitted in Ox.)

The title is followed by a stichometric note, given in Ox. as ΑΡΙΘ ΧΧΓΔ, i. e. ΧΧΠ', = 2050 lines. Nap. and Martini, as well as the Oxford published index, give the number in the meaningless form ΧΧΙΔ.

Ox., 9 pages and title.

Nap., title and 10 cols., published in Coll. Alt. II. 148-158.

Nap. col. 1 = Ox. p. 1, H. e.

" " 2 not in Ox.

" " 3 = Ox. p. 3, K. a.

" " 4 = " " 2, K. b.

" " 5 to 10 = " 4 to 9, K. c. to L. c.

¹ Comparetti (*Relazione*, p. 69) thinks that the περὶ ὁργῆς, pap. 182, probably formed part of the same work, and that the full title of that roll may have been Φιλοδήμου περὶ κακιῶν —, δ' ἐστὶ περὶ ὁργῆς. But against this it may be argued that even an Epicurean would hardly classify ὁργή as a κακία. ὁργή stands on the same level as χάρις (as, for instance, in κύρ. δόξ. 1); and 182, Φιλοδήμου περὶ ὁργῆς, is to be classed with 1414, Φιλοδήμου περὶ χάριτος, rather than with the περὶ κακιῶν. Both books, however, might be brought under the more general head περὶ ἡθῶν καὶ βίῳν used in the title of (d).

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1865, pp. 718-720) gives a restoration of the scanty remains of the text, using both Ox. and Nap.

Subject, perhaps the relation between the different kinds of poetry (tragedy, lyric poetry, etc.).

(b) Book V.

1425. Φιλοδήμου || περὶ ποιημάτων || ε'.

Ox., 38 cols. and title, published in *Hercul. Volum. Ox. Lithogr. Pars II.* pp. 117-155.

Nap., title, 2 frs., 36 cols., published in *Coll. Alt. II.* 159-197.

The pages of Ox. are, as usual, disarranged in the volume of lead-pencil facsimiles, but are given in their right order in the published lithographs.

Nap. fr. 1, 2 = Ox. col. 1, 2.

„ col. 1 to 36 = „ „ 3 to 38.

1538. Φιλοδήμου || περὶ ποιημάτων || τοῦ ε' || τῶν εἰς δύο || τὸ β'.

(So Ox.; Nap. gives the last three lines as Υ ε̅ || ΝΕΙC ΔΥO || O Ε.)

Ox., title and 11 pages.

Nap., title and 10 cols., published in *Coll. Alt. II.* 198-208.

Nap. col. 1 = Ox. p. 4, E. a.

„ „ 2, 3 = „ „ 6, 7, E. b. c.

„ „ 4 = „ „ 12, E. d.

„ „ 5 = „ „ 5, E. e.

„ „ 6 = „ „ 2, F. a.

„ „ 7 A, not in Ox.

„ „ 7 B = Ox. p. 3, F. b.

„ „ 8 = „ „ 11, F. c.

„ „ 9 = „ „ 9, G. b.

„ „ 10 = „ „ 10, G. a.

Not in Nap., Ox. p. 8, E. c. *sopraposto*.

As Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1865, p. 721) has pointed out, 1425 and 1538 are duplicates.

1425. Ox. col. 27, l. 3 sq. = 1538, Ox. p. 4, l. 6 sq.

„ „ „ 28, l. 1 sq. = „ „ „ 6, l. 4 sq.

„ „ „ 1. 27 sq. = „ „ „ 7, l. 1 to 9.

„ „ „ 29, l. 1 sq. = „ „ „ 7, l. 10 sq.

„ „ „ 1. 23 sq. = „ „ „ 8, l. 1 sq.

„ „ „ 30.

„ „ „ 31, l. 15 sq. = „ „ „ 12, l. 1 sq.

„ „ „ 32, l. 19 sq. = „ „ „ 5, l. 2 sq.

„ „ „ 33, l. 11 sq. = „ „ „ 2, l. 1 sq.

1425. Ox. col. 34, l. 11 sq.=1538, Nap. col. 7 A., l. 4 sq.

„ „ „ 35, l. 12 sq.= „ Ox. p. 3, l. 4 sq.

„ „ „ 36, l. 8 sq.= „ „ „ 11, l. 1 sq.

„ „ „ 37, l. 9 sq.= „ „ „ 9, l. 1 sq.

„ „ „ 38, l. 7 sq.= „ „ „ 10, l. 1 sq.

Dübner (*Philologis Gothae conventum agentibus ; insunt fragmenta Philodemi περί ποιημάτων*, Paris, 1840) gives a reprint of 1425 Ox., with a restored text of cols. 3, 4, 10, 11, 16, 17, and 24 to 29, based on Ox. only.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1865, pp. 721–726) gives an account of the book, a summary of the argument of the earlier cols., and an amended text of Ox., col. 24 and a few other passages, founded on a comparison of Ox. and Nap.

A considerable part of the text still remains to invite the restorer, especially in the later cols., where the two rolls supply one another's deficiencies. Ox. is in both cases more complete than Nap.

The question under discussion appears to be that of the function and use of poetry. The treatment of the subject may be compared with that of rhetoric in the greater part of the *περί ρητορικῆς*.

In 1425 Ox., col. 28, occur the words τὰς παρὰ Ζήνωνι δόξας ἐπικόψαντες ἤδη (με)μηκυσμένον τὸ σύγγραμμα καταπαύσομεν. In this book, therefore, as in many others, Philodemus utilized his notes of Zeno's lectures.

A commentary on the three preceding rolls, by Lucignano, exists in MS. in the Naples Museum.

(c) 1676. Title lost. (*Φιλοδήμου περί ποιημάτων*?).

Remains of the original exist at Naples.

Ox., 6 pages, numbered col. 16 to 21.

Nap., 11 frs., 13 cols., published in Coll. Alt. XI. 147–166.

Nap. col. 5 to 10=Ox. col. 16 to 21.

Ox. is in these six pages more complete than Nap.; but each is needed to supplement the other. In Ox. col. 20 the piece containing the right half of l. 1 to 12 is placed a line too low. The mistake is corrected in Nap.

A considerable part of this roll can be read continuously. The subject and style are similar to those of (a) and (b).

(d) 994. Title lost. (*Φιλοδήμου περί ποιημάτων*?).

Ox., 37 pages.

Nap., 24 frs., 38 cols., published in Coll. Alt. VI. 127–187.

Nap. fr. 1–17, not in Ox.

„ „ 18 =Ox. p. 12, H. a.

„ „ 19 = „ „ 15, H. b.

Nap. fr. 20	=Ox. p. 11, H. c.
" " 21	= " " 10, H. d.
" " 22	= " " 14, I. a.
" " 23	= " " 13, I. b.
" " 24, not in Ox.	
Nap. col. 1, 2, not in Ox.	
" " 3	=Ox. p. 25, L. c.
" " 4	= " " 19, L. d.
" " 5	= " " 24, L. e.
" " 6	= " " 2, M. a.
" " 7	= " " 6, M. b.
" " 8	= " " 3, M. c.
" " 9, 10, not in Ox.	
" " 11	=Ox. p. 26, N. e.
" " 12	= " " 23, N. d.
" " 13	= " " 22, N. c.
" " 14, not in Ox.	
" " 15	=Ox. p. 17, N. a.
" " 16	= " " 5, O. a.
" " 17, 18, 19	= " " 7, 8, 9, O. b. c. d.
" " 20, 21	= " " 20, 21, P. a. b.
" " 22, not in Ox.	
" " 23, 24	=Ox. p. 32, 33, P. d, Q. a.
" " 25	= " " 27, Q. b.
" " 26	= " " 1, Q. c.
" " 27	= " " 4, Q. d.
" " 28	= " " 36, R. a.
" " 29, not in Ox.	
" " 30	= " " 35, R. c.
" " 31	= " " 34, R. d.
" " 32	= " " 16, S. a.
" " 33	= " " 29, S. b.
" " 34	= " " 31, S. c.
" " 35	= " " 30, S. d.
" " 36	= " " 28, T. a.
" " 37	= " " 37, T. b.
" " 38	= " " 18, T. c.

Ox. is more complete than Nap. The pages are fragmentary, but a good many passages may be restored. The subject of the greater part is *euphony*.

(e) 444—460—463—1073—1074. Five 'Scorze,' which Quaranta joined together, 'believing them all to belong to one work *περὶ ποιημάτων*' (Martini). The last page only of the original of each is preserved.

Not in Ox.: Nap. 112 cols. (or rather frs., Coll. Alt. XI. Index), published in Coll. Alt. IV. 109-208. It is to be presumed that these numbers represent different parts of one or more rolls cut into several pieces before being opened, as in the case of the *περὶ εὐσεβείας*; and the true order of the different parts, as well as of the single cols. contained in them, is consequently quite uncertain. A commentary by Quaranta exists in MS. at Naples. The book is written in a large clear hand¹, and considerable parts of it are fairly complete and intelligible. The earlier part (as arranged in the Coll. Alt.) treats of the laws of euphony; the later part (probably) of poetic diction².

It is difficult to determine the exact relation between (*d*) and (*e*). They are not duplicates; but the earlier part of (*e*) closely resembles (*d*) in subject and treatment; and two short passages³, which do not look like acknowledged quotations (they contain a quotation from Sophocles), are *verbally identical* in the two rolls:

(*e*) col. 29, l. 1 to 6 = (*d*) Nap. col. 6, l. 2 to 9;
 „ „ l. 16 to end = „ „ 5, l. 6 to 17;
 and col. 52, l. 1⁴,

but the remaining parts of these pages differ.

(*f*) 1081. The last page only of the original is preserved.

Not in Ox.: Nap., 47 frs., in Coll. Alt. VII. 81-123.

Many of the frs. are fairly intelligible. Subject, the relation between subject-matter and style(?), and the laws of poetic diction⁵.

(*g*) 466. 'Scorza;' last page only of original preserved.

Not in Ox.: Nap. 13 frs., in Coll. Alt. X. 1-13.

Legible in parts; but not much continuous sense can be recovered. Subject, the poetic style(?).

(*f*) and (*g*), though not apparently duplicates of (*e*), closely resemble it in parts. Compare, for instance, (*e*) col. 79 with (*f*) fr. 16: and (*e*) col. 103 with (*f*) fr. 38 and (*g*) fr. 12.

(*h*) 403. 'Scorza;' 6 (?)⁶ frs. of original preserved.

¹ This pap., unlike the rest of the *Voll. Herc.*, occasionally marks the accents, and in one instance at least (col. 48) a rough breathing.

² See Gomperz in *Wiener Studien*, II. 1880, pp. 140-142, and *Academy*, 1873, p. 36. He promises an edition of the papyrus. Parts of it are of great interest.

³ There may be other cases of duplicate passages in the two rolls which I have failed to notice.

⁴ Col. 52 is therefore the next page to col. 29. Similarly, col. 32 is the next page to col. 28; cf. Eur. Ion 237-240. (Gomperz).

⁵ Martini, by an unaccountable mistake, gives this roll the title 'Ἐπικούρου περὶ φύσεως. On its contents see Gomperz, *Academy*, 1873, p. 36.

⁶ So Martini; Coll. Alt. XI. Index says 1 p. only.

Not in Ox.: Nap., 7 frs., in Coll. Alt. IX. 25-30.

Some of the frs. are perfectly intelligible. The question discussed is 'What is a good poet?'

(k) **407.** 'Scorza;' last page only of original preserved.

Not in Ox.: Nap., 4 frs., in Coll. Alt. IX. 31, 32.

Subject, the same as that of (h).

(l) **1581.** 'Scorza;' original preserved.

Not in Ox.: Nap. 7 frs., in Coll. Alt. VII. 157-160.

Subject, the bearing of poetry on morals(?).

(m) **1677.** Original preserved.

Not in Ox.: Nap. 24 frs., in Coll. Alt. XI. 167-182.

A few passages only are partly intelligible.

(n) (?) **1087.** 'Scorza;' last page only preserved.

Not in Ox.: Nap. 2 frs., in Coll. Alt. VIII. 119, 120.

(o) (?) **188.** --- *περὶ πραγματείας* (see above in Catalogue), *perhaps* belongs to the same series.

I have failed to find any duplicates among the rolls *περὶ ποιημάτων* other than (b), (with the partial exception of (d) and (e) mentioned above;) and it is difficult to determine the relations in which they stand to one another. In some instances, the points of resemblance between two rolls may be accounted for by assuming one to be the first draft of a book by Philodemus, and the other, the same book as subsequently rewritten by the author. Other rolls more probably contain portions of works by other writers, either used by Philodemus as authorities, or criticised by him as opponents; and among these may perhaps be Demetrius, (see 1014, *Δημητρίου περὶ ποιημάτων β'*, the title of which shows that the collection probably contained one other book at least of the same work,) and Heracleodorus, who is referred to in Philod. *περὶ ποιημ.* ε', 1425 Ox. col. 23, and in the two anonymous rolls (c) and (f).

V. *περὶ ῥητορικῆς.*

(a) Philod. *περὶ ῥητ.* Book I. pap. 1427.

(b) " " " " II. " 1672 = 1674 = 408 = 1580
= 409 = 425 = 1117.

(c) " " " " IV. part 1, pap. 1423.

(d) " " " " " " 2, " 1007.

Book-numbers lost :—

(e) Philod. περὶ ῥητ. pap. 1506=1426=240.

(f) " " " " 1669.

(g) " " " " 1015.

(h) A large number of anonymous rolls.

(a) 1427. Φιλοδήμου περὶ ῥητορικῆς ὑπομνημάτων α'.

Title in Ox., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΡΗΤΟΡΙΚΗΣ.

Title in Nap., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΡΗΤΟΡΙΚΗΣ || ΥΠΟ-
ΜΝΗΜΑΤΩ . || Α || ΑΡ ΧΧ <Α || C Ε ΙΖ.

Ox., title (roughly copied) and 7 cols.

Nap. (title, 4 frs., 7 cols.), engraved and published in Coll. Alt. V.
26-35.

Martini states that the 'disegni' of the cols. of this pap. were sent to London, so that those of the frs. only remain at Naples; and, accordingly, the facsimiles published in Coll. Alt. appear to have been engraved directly from Ox., and not, as in most cases, from a distinct copy; so that in this case we have really only one copy in two forms. There are, however, some slight differences, e.g. in the last two lines of col. 5.

The numbering of the cols. in Ox. and Nap. is the same.

The last column ends as follows:—τοῖς δ' ἡμετέροις μεμπτέον (ἀ)ν
εἶη, καὶ περιττότε(ρον) τοῖς γε [τοῖς] τοιοῦ(το)ις, ὅσοι καὶ τὴν σοφισ(τ)ικὴν
ῥητορικὴν οὐ(κ) εἶναι τέχνην διειλή(φ)ασι καὶ τούτου συνστατικούς λόγους
πεπρ(ι)ήκασιν. εἰ γὰρ Ἐπ(ι)κουρος καὶ Μητροδωρος ἔτι δ' Ἑρμαρχος ἀπο-
φαίνονται τέχνην ὑπάρχειν τὴν τ(οι)αύτη(ν), ὥς ἐν τοῖς ἐξῆς ὑπομνήσομεν, οἱ
τούτοις ἀντιγράφοντες οὐ πάντι μακρὰν τῆς τῶν πατρ(α)λοίων καταδίκης
ἀφεστήκασιν.

The references to Epic., Metrod., and Hermarchus, here promised, are given in two other books, (b) 1674 Ox. col. 55, 56, and 61=1672, col. 2, and (e) 1506 Nap. col. 44. (See Gomperz, *Zeitschr. f. d. Oesterr. Gymn.* 1865, p. 824, and 1872, p. 28, where the text of the last four cols. is restored from Ox. and Nap.)

Several pages are nearly complete. Subject,—Is there a scholastic art of rhetoric (σοφιστικὴ ῥητορικὴ), and is its study of use? The answer is affirmative.

(b) Book II.

1672. Φιλοδήμου || περὶ ῥητορικῆς || β'. (Title thus given in Ox.; in Nap. the book-number B is omitted.)

Ox., title and 38 pages. The cols. are numbered from 1 to 40; but 'mancano le col. 23 e 36, perchè perdute nell' originale.'

Nap., title and 40 cols., engraved and published in Coll. Alt. V. 36-76. The cols. of Nap. are identical with those of Ox., except that the two cols. missing in Ox. appear in their places.

Pap. 1674. Φιλοδήμου περὶ ῥητορικῆς (ὑπομ)ν(ηματι)κ(όν ?).

Title in Ox., ΦΙΛΟΔΗΛ --- || --- , ΩΡ . ΚΗC . . . (?) || . Ν
 Κ --- || ΧΧΧΧΗΗ.

Title in Nap., ΦΙΛΟΔΗΜΟΥ || --- ΡΙ . ΗC --- || ΙΙ
 Κ --- || ΧΧΧΧΗΗ.

Ox., title and 70 pages, published in *Herc. Voll. Oxon. Lithogr.* Pars II. 1825, pp. 46-116.

The cols. in Ox. are numbered in order, and are given in this order in the published lithographs. In the MS. facsimiles col. 10 has been displaced, and stands between cols. 1 and 2.

Nap., title, 10 frs., 58 cols., published in Coll. Alt. IV. pp. 42-108.

Nap. fr. 1 to 7 = Ox. col. 1 to 7.

Not in Nap., Ox. col. 8, 9.

Nap. fr. 8, 9, 10 = Ox. col. 10, 11, 12.

Nap. col. 1 to 58 = Ox. col. 13 to 70.

Gomperz has shown that 1674 and 1672 are partly duplicates. The relation between them may be shown as follows:—

1674, Ox. col. 61,	Nap. col. 49, l. 18	= 1672, col. 2.
" " " 62, "	" " 50, l. 23	= " " 3.
" " " 63, "	" " 51, l. 30	= " " 4.
" " " 65, "	" " 53, l. 12	= " " 5.
" " " 66, "	" " 54, l. 29	= " " 6.
" " " 68, "	" " 56, l. 9	= " " 7.
" " " 69 to "	" " 57, l. 21	} = " " 8, l. 1 to 30.
to " " 70, "	" " 58, fin.	

Col. 70 Ox. = 58 Nap. is the last col. of 1674; so that 1672 contains a supplement of 32 cols., which is absent in 1674, and which was probably added by the author after 1674 had been written.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1865, pp. 824-826) restores, from Ox. and Nap., some lines of this treatise containing references to Metrodorus, Epicurus, and Hermarchus, 1674 Ox., col. 61 = 1672, col. 2, (in the latter, five lines are *written twice* by an error,) and 1674, col. 55, 56. A considerable part of the text, fairly well preserved, still remains to be restored.

The subject is very similar to that of (a). The questions discussed are,—Does an art of rhetoric exist? What are the relations between the rhetoric of the schools (ἡ σοφιστικὴ ῥητορική) and the rhetoric of public life (ἡ πολιτικὴ ῥητορική)? How much do *natural abilities*,

theory, and *practice* respectively contribute towards making a good speaker?

References to Epicurus (esp. ἐν τῷ περὶ τῆς ῥητορικῆς) are numerous. The appendix 1672, cols. 8 to 40, not given in the duplicate roll 1674, appears to consist of a collection of the authorities for statements made in the preceding part¹. References to Epicurus are very numerous; and the greater part consists of summaries of certain *chapters*, (probably chapters of a work of Epicurus).

Among the thirty-four anonymous rolls on the subject of rhetoric published in the Coll. Alt., of which a list is given by Comparetti, *Relaz.* p. 77, n. 5, I have found five (all 'scorze,' and none of them given in Ox.) to be connected with 1674–1672 as partial duplicates.

408, Coll. Alt. IX. pp. 33–52.

1674. Ox. col. 14, l. 1 sq. = 408, Nap. fr. 5, l. 1 sq.
 " " " 17, l. 3 sq. = " " " 3, l. 1 sq.
 " " " 20, l. 3 sq. = " " " 4, l. 10 sq.
 " " " 28, l. 18 sq. = " " " 2, l. 1 sq.

1580, Coll. Alt. XI. pp. 93–109, is in part a duplicate of 408, and is thus indirectly connected with 1674.

408. Nap. fr. 18, l. 9 sq. = 1580, Nap. fr. 1, l. 1 sq.
 " " " 21, l. 1 sq. = " " " 7, l. 7 sq.
 " " " 22, l. 1 sq. = " " " 8, l. 1 sq.

409, Coll. Alt. IX. pp. 53–62, is in part a duplicate of 1580.

1580, fr. 16 (b.), l. 12 sq. = 409, fr. 1, l. 1 sq.
 " " 17, l. 5 sq. = " " 2, l. 1 sq.

¹ This may be inferred from a comparison of the opening words of the appendix with 1674, cols. 65 and 69. In col. 65 (an opponent), ποικίλως αὐτὸς ἀναστρεφόμενος ἐν τῇ πραγματείᾳ (sc. in the treatise of Epicurus?) φησὶ περὶ μὲν τοῦ τέχνην εἶναι τὴν ῥητορικὴν μὴδ' ἔχνος εὐρηκεῖναι, περὶ δὲ τοῦ μηδὲν μέρος αὐτῆς τεχνικὸν ὑπάρχειν (πολλὰ σημεῖα?), καὶ τούτων ἐπαγγέλλεται ποιήσασθαι τὴν συναγωγὴν. ὅσα μὲν οὖν ἡμῖν ἀμαρτάνειν δοκεῖ. Col. 69 apparently contains the reply to this objector—ἐρωτήσεως, οὐκ ἐν τῷ συμποσίῳ λέγομεν (sc. 'Επίκουρον ταῦτα γεγραφέναι), οὐδ' ἐν τοῖς περὶ βίων, οὐδὲ κελεύομεν αὐτὸν ψῆφον ἐμ πελάγει ζητεῖν (i.e. 'we do not merely refer our opponent generally to certain books, in which he might have a difficulty in finding the important passages'), ἀλλ' ὅπου φαμέν καὶ δι' ὧν φαμέν δηλοῦσθαι τὸ τὴν σοφιστικὴν ῥητορικὴν τέχνην ὑπάρχειν, παρατεθείκαμεν (i.e. 'we have presented the actual passages in which Epicurus makes the statement').

The appendix begins as follows: χαρίζομεθα δὲ τῷ ἀνδρί, καὶ τὸ πλῆθος τῶν κεφαλαίων δι' ὧν ὡς ἔλεγον παρίσταται τὴν δόξαν ἡμῶν, i.e. 'I will indulge my opponent (in his desire for authorities), and (produce) the whole number of the chapters by which (Epicurus?) establishes our view.' Then follows what appears to be a summary of the chapters in question.

425, Coll. Alt. IX. pp. 91-112, is in part a duplicate of 409.

409, fr. 8, l. 11 sq. = 425, fr. 8, l. 1 sq.

(A large part of 425 consists of a curious digression on the effect of different climates on health, the connection of which with rhetoric is not easy to explain.)

1117, Coll. Alt. VIII. pp. 53-57, is similarly connected with 425.

425, fr. 22, l. 1 sq. = 1117, fr. 4, l. 3 sq.

Thus we have, including 1674-1672, a chain of *seven* papyri connected by duplicate columns. Whether the remaining columns of the five rolls in the Coll. Alt. are identical with lost parts of 1674-1672 and of one another, or whether some of the five were in part identical and in part different, as is the case with 1674 and 1672, it is impossible to say¹; but in any case these five papyri must be added to the list of those bearing the title *Φιλοδήμου περί ρητορικῆς*.

(c) Book IV.

1423. *Φιλοδήμου* || *περί ρητορικῆς* || δ' || *τῶν εἰς δύο τὸ πρότερον*.

Ox., 18 pages and title.

Nap., title and 19 cols., published, with restored text and commentary by Quadrari, in Coll. Prior, XI. (1), 1855.

Nap. col. 1, not in Ox.

„ „ 2 to 19 = Ox. p. 1 to 18.

1423 and 1007 are written by different hands.

The pages of 1423 are numbered at the bottom. The last page bears the number PMZ, i.e. 147; so that 128 cols. must have perished.

(d) **1007**. *Φιλοδήμου* || *περί ρητορικῆς* || δ' || *τῶν εἰς δύο τὸ δεύτερον*. The last line is omitted in Ox., but is given in Nap. in the form Τ . Ψ . ΙCΛ . . . ΔΕΥ-ΕΙ . Ν. Orig. unrolled, the first 23½ cols. in 1799, the rest (under the altered number 1673) in 1805.

¹ I have little doubt that there are other instances of duplicate columns which have escaped my notice, both among these five rolls and among the other 29 given in Comparetti's list. The attempt to find correspondences, sometimes of a few letters only, among the many hundreds of fragmentary columns on the subject of rhetoric may be described in the words of Philodemus himself as *ψῆφον ἐν πελάγει ζητεῖν*. At the same time, it is in this direction that the chief hope of restoring the sense and connection of the fragments lies.

Ox., 45 pages, title on last page. Lithographed facsimile of Ox. published in *Herculanensium Voluminum (Oxon.) Pars Secunda*, pp. 1-45.

Nap. dis. (24 cols. + 44 cols.) engraved and published, with restored text and commentary by Scotti and Genovesi, in Coll. Prior, XI. (2), 1855.

Ox. corresponds to the last 44½ cols. of Nap., i.e. to the part of the papyrus unrolled in 1805.

Nap. 'Section 1,' col. 24 = Ox. col. 1.

„ 'Section 2,' col. 1-44 = „ col. 2-45.

An edition of 1007 (from Ox. alone), by Spengel, *Philodemi de Rhetorica lib. IV, ex Volum. Herc. Oxonii excusis*, Monac. 1836, was published in *Abhandlungen der Bayerischen Akademie der Wissenschaften, Philosoph.-Philolog. Classe*, Band III. 1840, pp. 207-303. (A short notice by Spengel also appears in *Verhandlungen der ersten Versammlung Deutscher Philologen und Schulmänner*, Nürnberg, 1838, p. 17). The roll was also edited (from Ox. alone) by Gros, *Philodemi Rhetorica*, etc., Paris, 1840. Restored text, Latin translation, and commentary, as in the Naples editions: also facsimiles of Ox. cols. 2, 3, 4, 5. He does not appear to have seen Spengel's edition, which is much the better of the two.

Dübner (*Revue de Philologie*, Vol. I. 1845, pp. 311-323) reviews Gros, and gives an improved text of cols. 15-19: he also ignores Spengel.

The Naples editor mentions, and has no doubt used, the Oxford published facsimile, and the editions of Spengel and Gros. He adds, 'non solum emendatiorem, sed etiam pleniorum textum nos nunc damus, quam caeteri qui eam hactenus ediderunt. Emendatiorem quidem, eo quod uniuscuiusque columnae ἀπόγραφα, antequam aereis tabulis inciderentur, cum archetypis diligentissime conferre, et ad eorum fidem castigare datum fuit: quo factum est ut, quoad id perfici potuit, omnes ab illis errores expungerentur, qui exscriptionem Anglicanam festinantissime absolutam, adeoque Oxoniensem editionem ex ea profectam, nec non alias exinde natas commaculant, quosque merito Spengeliusque, Grosiusque deplorarunt.'

This statement requires qualification. Unfortunately, other performances of the Naples editors give little reason to trust their judgment in correction; and even supposing the Naples copy to represent the papyrus with perfect accuracy, the papyrus itself must have deteriorated in the interval. Above all, in some cases (e.g. in Ox. col. 14 = Nap. col. 13) detached slips are preserved in Ox. which had perished before Nap. dis. was made.

Both divisions of Book IV. consist of a polemic against the ῥητορικοί

σοφισταί, or professed teachers of rhetoric, which it is not easy to reconcile with the opinions expressed in (a). In 1423, the argument is that study of the theory of rhetoric is unnecessary, the only object to be aimed at by a speaker being *clearness*, which can be attained as well or better without special study.

In 1007, details of style (especially *euphony*, *metaphor*, *ὑπόκρισις* or *delivery*, and *εὑρεσις* or *invention*) are discussed, with the object of proving that professed teachers of rhetoric give no special advantages in these respects; and lastly, the claim of the teachers of the art to confer the power of *praise* and *blame* is disputed.

The book is addressed to a pupil named Caius: Nap. col. 42, l. 5, ἀποθεωρημένων τοιγαροῦν, ὦ Γάϊε παῖ, ἀπάντων, etc.

It contains promises to treat various subjects later, which may be of use in determining the order of the different books.

Nap. col. 33, l. 13, after denying that the teachers of rhetoric possess or confer any special powers of *invention*, Philodemus continues, ἐπειδὴ φιλοσοφώτερας ἐστὶ καὶ βαθείας γε συνέσεως τὸ τοιοῦτον. ἀλλὰ ταῦτα μὲν ἀξιοθήσεται τινος ἔτι λόγου καὶ κατ' ἄλλα μέρη τῆς (δι)εξόδου.

Nap. col. 30, l. 21 sq., τῶν προβλημάτων τὰ μὲν ἐστὶν δικανικά, τὰ δὲ συμβουλευτικά, τὰ δὲ περὶ τοὺς ἐπαίνους καὶ ψόγους. . . . περὶ μὲν οὖν(ν) τῶν δικανικῶν καὶ συμβουλευτικῶν, εἰς ἄλ(λ)ον καιρὸν ἐπιτηδε(ι)ότερον ὑπερθήσομαι.

Nap. col. 42, l. 19, τὸ γὰρ ὑπ' ἐνίῳν λεγόμενον, ὅτι καὶ βλάπτει (sc. ἡ ῥητορικὴ) προστεθείσα ἀπάταις, εἰς ἄλλον καιρὸν ἡμεῖς ὑπ(ε)ρβαλλόμεθα.

This promise appears to be fulfilled in Coll. Alt. IX. p. 48 (pap. 408, fr. 18)=Coll. Alt. XI. p. 93 (pap. 1580, fr. 1), one of the rolls connected by duplicate passages with Book II. (b).

The last col. ends thus:—

ἃ δὲ Γοργίας εἰσηῆται λέγων ὁ πα(ρ)ὰ Πλάτῳνι περὶ τοῦ τὸν ῥητορικὸν ἅπαντος τεχνεῖτον τεχνικώτερον εἶναι δόξειν, ἐν τοῖς ὕστερον γραφησομένοις λόγοις ἀποθεωρήσομεν.

References to Plato's *Gorgias*, which may be connected with the fulfilment of this promise, occur in 1580 (b), Coll. Alt. XI. 93–109, fr. 4; and in an anonymous roll on rhetoric, 1612 (not in Ox.), Coll. Alt. XI. 112–118, fr. 4, 8. Compare also 1004, Coll. Alt. III. 110–209, col. 60.

(e) 1426. Φιλοδήμου περὶ ῥητορικῆς.

Title in Ox., ΦΙΛΟΔΗΛ . . || ΠΕΡΙΡΗΤΟΡΙΚ . . || ΑΡΙΘΜΟΧΧΧ || Ε.

Title in Nap., ΦΙΛΟΔΗΛ . . || ΠΕΡΙΡΗΤΟΡΙΚ . . || ΑΡΙΘΜΟCΧΕ.

Ox., 16 pages and title. (An independent facsimile of col. 13 is wrongly bound up in Ox. as p. 32 of pap. 1497.)

Nap., title and 16 cols., published, with restored text and commentary by Scotti, in Coll. Prior. IV. (2), 1832.

The cols. are given in the same order in Nap. and Ox.

At the bottom of the last page is a note, containing perhaps the name of the bookseller. It is given in Ox. as

ΠΟΚΕΙΔΩΝ (AK?) ΤΕΟ || ΤΟΥΟΙΤΩΝ'ΙC || CΕΝΖΔ ;

and in Nap. as

ΠΟΚΕΙΔΩΝΑΥΤΟC || ΤΟΥΒΙΤΩΝ·C || CΕΛ-CΔ.

The writing is smaller than that of the text, and some of the letters are differently formed. The last line is the usual note *σελίδες* ∞, giving the number of pages in the roll. The preceding words are read by Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1867, p. 672, n.) as *Ποσειδώνακτος τοῦ Βίτωνος*.

Compare the note at the end of pap. 993, Epic. *περὶ φυσ.* Bk. II.

The Nap. text and translation are reprinted in Gros, *Philodemi Rhetorica*, Paris, 184c, pp. 209-220.

Pap. 1506. *Φιλοδήμου περὶ ῥητορικῆς ὑπομνηματικόν.*

Title in Ox., ΦΙΛΟΔ. ΜΟΥ || .. ΡΙ ΡΗ .. ΡΙΚΗC || ΥΠΟΜΝΗ-
ΜΑΤΙΚΟΝ || ΑΡΙΘΧΧΧΗΗΗ.

Title in Nap., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΡΗΤΟΡΙΚΗC || ΥΠΟΜΝΗ-
ΜΑΤΙΚΟΝ || ΑΡΙΘΧΧΧΗJ.

Ox., 50 pages and title.

Nap. (title, 16 frs., 58 cols.), engraved and published in Coll. Alt. III. 1-71.

Ox., p. 1 and 2, a few letters only, apparently written on the *outer side* of the papyrus.

Nap. frs. 1-17, not in Ox.

Nap. cols. 1 to 24=Ox. pp. 3 to 26, T. a. to A 2, D.

" " 25 to 31, not in Ox.

" " 32 to 35=Ox. pp. 27 to 30, C 2, c. to D 2, b.

" " 36 to 44= " " 32 to 40, D 2, c. to F 2, c.

" " 45 = " " 31, F 2, d.

" " 46, 47 = " " 41, 42, G 2, a. b.

" " 48, not in Ox.

" " 42 to 52=Ox. pp. 43 to 46, G 2, d. to H 2, c.

" " 53, 54, not in Ox.

" " 55 to 68=Ox. pp. 47 to 50, I 2, b. to K 2, b.

Gomperz has pointed out that 1426 and 1406 are duplicates. The correspondences between them are as follows:—

1426. col. 2, =1506. Nap. col. 49=Ox. p. 43. l. 21 sq.

" " 2, l. 18 to 3, l. 20= " " 50= " " 44.

" " 3, l. 20 to 4, fin. = " " 51= " " 45.

" " 5, l. 1 to 6, l. 15= " " 52= " " 46.

" " 6, l. 18 to 8, l. 16= " " 53.

1426. col. 8, l. 17 to 9, l. 31 = 1506. Nap. col. 54.

" " 9, l. 32 to 11, l. 23 = " " " 55 = Ox. p. 47.

" " 11, l. 25 to 13, l. 20 = " " " 56 = " " 48.

" " 13, l. 24 to 15, l. 10 = " " " 57 = " " 49.

" " 15, l. 11 to 16, fin. " " " 58 = " " 50.

The *variations* between the two duplicate copies are noteworthy. Most of them are due to mere errors; e.g. in 1506 the last word is given as *ἀνοίας* instead of *ἀγχινοίας*. But in one instance at least, 1506, col. 56, Nap. = 1426, col. 12, there is a real difference of reading, 1426 giving *διατριβ(κ)ὸν ῥήτορα*, and 1506 *σχολαστι(κὸν ῥήτο ?)ρα*. This appears to show that the second of the two papyri must be a recension made by the author, and not a mere transcript of the other.

Duplicates of one or two frs. occur also in pap. 240 (not in Ox., Nap. Coll. Alt. VIII. pp. 82-100; last fr. only of orig. preserved).

1506, Nap. fr. 6, l. 2 sq. *probably* = 240, fr. 23 b, l. 3 sq.

" " " 13, l. 1 sq. = 240, fr. 7, l. 4 sq.

Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1865, pp. 818-828) gives an account of 1506 = 1426, with a restoration, founded on Ox. and Nap., of the better preserved parts of the text, especially the last three cols.

Ox. is decidedly better than Nap., and in several pages preserves considerable pieces lost in the later copy.

This book discusses the question how far the art of rhetoric is valuable as a training for the statesman. Philodemus' answer is, that it is not indispensable, the essential qualification for a statesman being not study of rhetoric, but moral excellence.

In col. 32 to the end is contained a *summary* or *recapitulation* (whether of the contents of the book itself or of some other does not appear), introduced by the words *τῶν δ' ἐ(γ)κειμένων κ(εφ)αλαίων ἑκάστου ὑπο(μ)νήσκε(ιν) π(ε)ρασό(μ)εθα*.

The earlier part of 1506 resembles in subject part of 409, Coll. Alt. IX. 53-62 = 425, Coll. Alt. IX. 91-112 (two of the series connected with Bk. II. (b),) and the same names occur repeatedly in both.

(f) 1669. Φιλοδήμου περὶ ῥητορικῆς.

Title in Ox., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΡΗΤΟΡΙΚΗΣ.

Title in Nap., ΦΙΛΟΔΗΜΟΥ || ΠΕΡΙ ΡΗΤΟΡ

Ox., 34 pages and title.

Nap., title, 32 cols, 5 frs., published, with restored text and commentary by Ottaviani, in Coll. Prior, V. (1), 1835.

Nap. fr. 1-5, not in Ox.

Nap. col. 1, not in Ox.

" " 2, 3 = Ox. p. 7, 8.

Nap. col. 4, 5, 6 = Ox. p. 1, 2, 3.

" " 7 to 32 = " " 9 to 34.

Not in Nap., Ox. p. 4, 5, 6.

The pages in Ox. are headed col. 1, etc. to col. 34 in their present order. It is possible, therefore, that in this case the right order is preserved in Ox. and not in Nap.

The text of the Nap. ed. may be much improved by the use of Ox.

The question discussed is, whether rhetoric or philosophy contributes most towards a happy life? The answer is unfavourable to rhetoric.

With this should be placed three anonymous papyri, in which the same question is discussed, viz. **1078-1080**, C. A. VII. 161-185; **455**, C. A. IX. 121-132; and **467**=C. A. X. 14-38. ('Scorze;' a few pages only of the originals exist.) The writing and appearance of the three are similar; and it is not impossible that they are parts of a single roll. Of 455, a single fr. (not identical with any of those in Nap.) is given in Ox., Vol. VI. fin. p. 7; the other two numbers are not given in Ox.

(g) **1015**. Φιλοδήμου περὶ ρητορικῆς.

Ox., . . . ΔΙ . ΟΥ || ΠΕΡΙΡΗΤΟΡΙΚΗΣ.

Nap., Φ . . . ΗΜΟΥ || ΠΕΡΙΡΗΤΟΡΙΚΗΣ.

Ox., 76 pages and title.

Nap., title, 28 frs., 58 cols., engraved and published in Coll. Alt. V. pp. 77-152.

Nap. fr.	1=5	} not in Ox.
" "	2	
" "	3	
" "	4	
" "	6	= Ox. p. 1, B. d.
" "	7, not in Ox.	
" "	8	= " " 4, C. d.
" "	9, not in Ox.	
" "	10	= " " 5, C. f.
" "	11	= " " 10, D. a.
" "	12	= " " 7, D. b.
" "	13	= " " 9, D. c.
" "	14, 15, not in Ox.	
" "	16	= " " 8, D. f.
" "	17, 18, 19	= " " 11, 12, 13, E. a. b. c.
" "	20	= " " 48, E. d.
" "	21	= " " 18, E. e.

Nap. fr. 22, not in Ox.

" " 23 = Ox. p. 17, F. b.
 " " 24 = " " 16, F. d.
 " " 25 = " " 14, F. d.
 " " 26 = " " 15, G. a.
 " " 27 = " " 46, G. c.

" " 28, not in Ox.

Nap. col. 1 = " " 47, G. e.
 " " 2 = " " 45, H. a.
 " " 3 = " " 42, H. b.
 " " 4 = " " 44, H. d.
 " " 5 = " " 43, H. e.
 " " 6 = " " 41, H. f.
 " " 7 = " " 50, I. a.
 " " 8 = " " 40, I. b.
 " " 9 = " " 37, I. c.

Not in Nap., Ox. p. 2, 3, 6.

Nap. col. 10 = " " 49, I. d.
 " " 11 = " " 53, K. a.
 " " 12 = " " 30, K. b.
 " " 13 = " " 19, K. c.
 " " 14 = " " 38, K. d.
 " " 15, 16 = " " 27, 28, L. a. b.
 " " 17 = " " 35, L. c.
 " " 18 = " " 51, L. d.
 " " 19 = " " 36, M. a.
 " " 20 = " " 32, M. b.
 " " 21 = " " 34, M. c.
 " " 22 = " " 26, M. d.
 " " 23 = " " 33, N. a.
 " " 24 = " " 52, N. b.
 " " 25 = " " 54, N. c.
 " " 26 = " " 20, N. d.
 " " 27 = " " 39, N. e.
 " " 28 = " " 24, O. a.
 " " 29 = " " 31, O. b.
 " " 30 not in Ox.
 " " 31 = " " 23, O. d.
 " " 32 = " " 25, P. a.
 " " 33 = " " 55, P. b.
 " " 34 not in Ox.
 " " 35 = " " 58, Q. a.
 " " 36 = " " 57, Q. b.
 " " 37 = " " 56, Q. c.

Nap. col. 38	= Ox. p. 29, Q. d.
" " 39	= " " 64, R. a.
" " 40	= " " 61, R. b.
" " 41	= " " 22, R. c.
" " 42	= " " 21, R. d.
" " 43	= " " 59, R. e.
" " 44	= " " 65, S. a.
" " 45	= " " 76, S. b.
" " 46, 47	= " " 62, 63, S. c. d.
" " 48	= " " 60, S. e.
" " 49	= " " 68, T. a.
" " 50	= " " 71, T. b.
" " 51	= " " 67, T. c.
" " 52	= " " 66, T. d.
" " 53	= " " 70, T. e.
" " 54	= " " 69, V. a.
" " 55	= " " 75, V. b.
" " 56	= " " 74, V. c.
" " 57	= " " 73, V. d.
" " 58	= " " 72, V. e.

This papyrus (Ox. only) is mentioned by Gomperz, *Zeitschr. f. d. Oesterr. Gymnas.* 1865, p. 816, as 'sowohl durch Gedankengehalt wie durch anziehendes Detail hoher Beachtung werth.' Considerable parts of it admit of partial restoration.

Subject,—rhetoric compared with philosophy, *φυσιολογία*, and *πολιτική*, as regards its bearing on happiness (?). The contents, to a certain extent, resemble those of 1669 (*f*) and the three connected numbers.

With 1015 should be placed the anonymous roll 832. (Orig. preserved at Naples. Not in Ox.: Nap. Coll. Alt. VII. 44–67. Text very fairly preserved and intelligible.)

The two rolls are very similar in subject and treatment, though I have failed to find any duplicate cols.

The connection between them has been pointed out by Gomperz (*Zeitschr. f. d. Oesterr. Gymn.* 1872, pp. 24 sq.), who restores and explains some passages of each, showing that they contain an attack on Aristotle.

(h) OTHER ANONYMOUS ROLLS.

1004. Title lost; probably *Φιλοδήμου περὶ ῥητορικῆς*. (This title is given in Nap., but is due to mere conjecture.)

Ox., 9 pages.

Nap. dis., 8 frs., 95 cols., published in Coll. Alt. III. 110-209.

Nap. col. 3=Ox. p. 5, C. a. Nap. col. 17=Ox. p. 7, E. 1.

 " 6= " 9, C. b. " 18= " 8, E. 2.

 " 9= " 1, C. c. " 19= " 3, E. 3.

 " 15= " 6, E. a. " 20= " 2, E. 4.

Not in Nap., " " 4, E. b.

Gomperz (*Zeitschr. f. d. Oesterr. Gymnas.* 1866, pp. 695-705) has restored the better preserved passages (including Ox. p. 3, 4, 6, 7, 8) from Nap. and Ox.; but much more might be done.

Subject,—the function and utility of the art of rhetoric.

SCORZE.

In Ox., Vol. VI. fin. p. 9, one small fr. numbered 435.

In Ox., Vol. VI. fin. p. 11, two small frs. numbered 238.

The writing of both is similar to that of 455 (*f*).

Not in Ox.:—

220, Coll. Alt. VI. 188-199.

Intelligible in parts. Subject,—What is the use of rhetoric (?) ? For the sense fr. 13 may be compared with 468, C. A. X. 63-66, fr. 6, and perhaps with 1674 (*b*), col. 13.

1573, C. A. VIII. 42-52¹. Subject,—Is the study of rhetoric necessary to make a good speaker?

On rhetoric; special subject doubtful:—

1095, C. A. VII. 41-43. See Gomperz, *Zeitschr. f. d. Oesterr. Gymnas.* 1872, p. 24.

(Σαρδανάπαλλος, mentioned here in fr. 3, occurs again in 240 (*e*), fr. 18.)

1086, C. A. VII. 136-139.

224, " " " 140-156.

1601, " " VIII. 36-41.

228, " " " 163-165. (? May be either *περὶ ῥήτ.* or *περὶ ποιημ.*)

250, " " " 170-172.

398, " " IX. 21-24.

426, " " " 113-116.

437, " " " 117-120.

469, " " X. 39-41.

468, " " " 63-66. See 220 above.

¹ Gomperz (*Wiener Stud.* II. 1880, p. 142) connected this roll with 409=425 (*b*). (The numbers there given are apparently misprints.)

- 473, C. A. X. 67-70.
 1079, " " " 146-154.
 1099, " " " 176-178.
 1101, " " " 179-181.
 1114, " " XI. 11-19. (For the sense cf. fr. 7 with 1506 (e), col. 21.)
 1608, " " " 110-111.
 1619, " " " 124-125.
 1633, " " " 126-132.
 1646, " " " 141-142.
 1693, " " " 183-190. 'Extant reliquiae.'

The authorship of this large mass of anonymous rolls is uncertain ; but there is little doubt that the greater part of them at least is to be referred to Philodemus. Of his work on rhetoric we know that duplicate copies, probably several in number, existed in the collection ; and from the relations between the different rolls preserved, and the variation in the titles, it appears that the author occasionally rewrote and amplified parts of his work. Moreover, as the end of Book IV. contains a promise of more books to come, the whole treatise must have been of considerable length. It is easy, therefore, to account for the existence of a large number of rolls containing portions of it ; and there is nothing in any one of those preserved inconsistent with the authorship of Philodemus. On the other hand, it must be remembered that Philodemus was by no means an original writer. He would probably prepare for the composition of a work on rhetoric by collecting any books he could find by other authors on the same subject ; and similarity between the contents of two rolls (e. g. 1015 and 832) may be accounted for by supposing plagiarism on the part of Philodemus, as well as by the assumption that he was the author of both.

PAPYRUS { 157 } { 152 }.

Φιλοδήμου περὶ Θεῶν διαγωγῆς.

THE treatise of Philodemus, *On the Mode of Life of the Gods*, formed the contents of a papyrus-roll broken into two pieces, which were opened at different times. The larger piece (No. 152), containing the lower part of each column, was unrolled in 1802, under the superintendence of Hayter. The smaller piece (No. 157), containing the first 8 or 9 lines of each column, was unrolled in 1809, after Hayter had left Naples.

The *originals* of both parts of the roll are preserved at Naples. Hayter brought back with him to England the *lead-pencil facsimile* of pap. 152, made under his direction.

After pap. 157 had been unrolled in 1809, a new copy of the original of pap. 152 was made to accompany it; and an engraved facsimile of the two parts together was published in Coll. Prior, VI. 1839, with a restored text, translation, and commentary by Scotti.

The text of pap. 152, therefore, exists in three forms: in the original, in Hayter's copy, and in the Naples engraved facsimile; that of pap. 157 in the original and the Naples facsimile only. The original, though now more defective in many places than either of the copies, is still sufficiently well preserved to decide the question in numerous cases where the copies differ, and sometimes gives the true reading where both are wrong. Of the copies, Hayter's (Ox.) has the advantage of having been taken immediately after the unrolling, and before the papyrus had suffered much from exposure. This copy is, therefore, more complete than either the original in its present state, or the Naples published facsimile. It probably gives correctly the impressions of a

draughtsman ignorant of Greek. It is full of mistakes which could not have been made by any one acquainted with the language; but the very existence of these mistakes is in one respect a security, as it proves that the facsimile has not been tampered with by other hands.

The Naples published facsimile was not made till seven years later, and it is evident that the original had suffered much in the interval. While for this reason more defective than Ox., the Naples facsimile contains fewer *obvious* mistakes, and has probably therefore been revised by some one with a knowledge of Greek. It is valuable as a check on Ox., and where both agree, the text may usually be considered certain; while of the heads of cols. (pap. 157), Nap. is the only copy in existence.

Some notion of the extent to which the two copies differ may be formed from the fact that in a single col. of pap. 152 (Nap. col. 5 = Ox. p. 13), containing when perfect 25 lines of about 34 letters each, of which about half is lost, I have found (reckoning each letter as one, and counting omissions) 128 differences. Large as this number seems, the draughtsmen are hardly to be blamed for inaccuracy. The writing of this papyrus is exceptionally small and close; and the black letters on their dark ground are so difficult to distinguish, and cracks, creases, and other accidental surface-marks are so easily mistaken for ink-strokes, that, except where the words are continuous and the sense gives a clue, two persons would rarely read a line of the original alike; so that a copyist ignorant of Greek, and therefore forced to take each letter on its own merits, would necessarily make constant mistakes. On the other hand, knowledge of the language gives rise to errors of an opposite kind; for the reader has a dangerous tendency to see what he expects to see. Still, by comparing the original and the two copies, it is possible to put together a text which, though certainly not free from errors, is nearer correctness than any which could be obtained by the use of one or two of the three sources alone.

The originals at Naples are preserved in the form of 89 'fragments' and 15 'columns.' The 15 columns, and three of the fragments, are given in both copies; 8 fragments in

Ox. alone; and 13 fragments in Nap. alone. The other 65 fragments are omitted as useless, both in Ox. and in the Naples published facsimiles; but subsequently to the publication of the Naples edition, *these fragments also* were copied and engraved in the Naples Museum, though not published, and the old facsimiles of the *published* fragments were at the same time corrected.

I had worked through the fragments in the original, and extracted all the significant words I could find, before I discovered the existence of this unpublished Naples facsimile (referred to as N. dis.); but I have subsequently examined it, and corrected my results with its help. The conclusion at which I have arrived is that it is impossible to find any continuous sense in the fragments not given in one or both of the earlier copies, and the most that can be attempted is to form a probable guess as to their subject-matter.

TITLE.

The title by which the treatise has hitherto been known is that given in the Naples edition, viz. *Φιλοδήμου περὶ τῆς τῶν θεῶν εὐστοχομένης διαγωγῆς κατὰ Ζήνωνα*. Of this, *Φιλοδήμου περὶ* is certainly, and *διαγωγῆς* probably, right; and there must have been some mention of the gods. The rest is due, like much else, to the imagination of the Naples editor. The true form will be discussed in its place at the end of the text. Without attempting to give the full title, which there is little hope of recovering, I propose to call the treatise *Φιλοδήμου περὶ θεῶν διαγωγῆς*, a name which sufficiently describes the contents of the portion preserved.

ARRANGEMENT.

With regard to the arrangement of the pages, all that can be clearly ascertained is that the 15 'columns,' which form the end of the treatise, stand in their right order. The arrangement of the 'fragments' is much more doubtful. It is to be presumed that *most* of them are numbered and mounted in their original order (frs. 1 to 50, from pap. 152, being the lower parts of cols., and the rest, from pap. 157, the upper

parts of cols.); and in many cases this is put beyond a doubt by the fact that the papyrus on which successive fragments are written is continuous. But there are two obvious exceptions to this arrangement, in the case of frs. 87 and 89, which, being *bottoms* of cols., must belong to pap. 152, but yet are placed at the end of the fragments of pap. 157; and there may, therefore, be other exceptions which are not obvious.

The connection between the upper parts (157) and the lower parts (152) of the roll can be traced with certainty from the end backwards, as far as both parts are continuous, i. e. to col. 5, but no farther; so that in the case of cols. 1 to 4, and all the fragments, the connection cannot be discovered except by internal evidence. Scotti has chosen to arrange the fragments published in the Naples edition in the following way:—

Pap. 157 } - 65 } - 80 } - 75 } - 84 } - 85 } - 77 }
 Pap. 152 } 3 - } 24 - } 78 - } 23 - } 87 - } 89 - }

That is, he treats fr. 65 of pap. 157 as the top of the next page to that of which fr. 3 of pap. 152 forms the bottom, and so on. But, as he candidly admits that he has no grounds for doing so¹, it is needless to discuss his arrangement.

I have succeeded in finding a connection between the upper and lower parts of a page in one case only—that of 152, col. 1, and 157, fr. 85. Classifying the fragments according to their subject-matter, we find that the subject of *friendship* is discussed in frs. 82 (p. 6), 83, 84, 85, of pap. 157, and in frs. 87 and 89 (?), and cols. 1 and 2, of pap. 152. The four frs. of pap. 157 are apparently consecutive; of pap. 152, cols. 1 and 2 are certainly so; and from the present position of frs. 87 and 89, and their comparatively good state of preservation, it is natural to suppose that they immediately

¹ 'Eadem [fragmenta] utique in Tabulis ita disposuimus, ut quae videbantur inter se connecti, nos potius *conjecturis indulgentes*, quam aliqua evidētia permoti, alterum alteri subjungeremus; ideoque ex ipsa Tabulae inspectione recte procedentem sermonis contextum lector inspiceret. Quod quidem in XII fragmentis contigit.' *Voll. Herc. Coll.* I. tom. VI. p. 3. The 'recte procedens sermonis contextus' is, it need hardly be said, of the Neapolitan editor's own composition.

precede the columns. Thus we have one subject discussed in four probably consecutive pages of each part of the roll ; and this alone affords a strong presumption that these pages are in some way connected. Now col. 1, the third of the four pages in pap. 152, ends with the words ὥστε βέλτιον αὐτὰ τὰ πρᾶγμα —, from which it is evident that the next page must have begun with the letters ΤΑ, and that an infinitive must have followed. Turning to the fourth of the four pages of pap. 157, we find the first letters to be ΤΑ . . . (· ?) ΕΙΝ. This can hardly be a mere coincidence ; and the probability of the connection is increased to certainty when we read at the end of the same line μὴ παραβιάζεσθαι : for the complaint of the writer against his opponents in 152, col. 1, was that they applied the language of friendship in a *forced* or unnatural sense to the relations between men and gods ; and that is precisely what is expressed by the word παραβιάζεσθαι. (Cf. μύθους παραβιάζεσθαι καὶ διαστρέφειν, given in L. and S. from Plut. 2. 19. e.) Therefore, 157, fr. 85, is the top of the next page to that of which 152, col. 1, is the bottom ; and as 152, cols. 1 and 2 are continuous, it follows that 152, col. 2, is the lower part of the same page of which 157, fr. 85, is the upper part.

As it is doubtful how far the 'fragments' are consecutive, we cannot from this determine with certainty the position of the rest. I have placed those which treat of the subject of friendship, and the following ones (as far as col. 5, where the connection becomes certain), in the order which they would take supposing them to be consecutive ; that is,—

Pap. 157	}	fr. 82	}	fr. 83	}	fr. 84	}	fr. 85	}	fr. 86	}	fr. 88	}	col. 5, etc.
Pap. 152		fr. 87		fr. 89		col. 1		col. 2		col. 3		col. 4		

In this arrangement, the combination $\left. \begin{array}{l} \text{col. 1} \\ \text{col. 2} \end{array} \right\} \begin{array}{l} \text{fr. 85} \\ \text{fr. 86} \end{array}$ is almost certainly right ; the rest may or may not be right, but none of the frs. probably are *far* out of place. No room is here left for the detached fragment, three pages wide, which I have called 86 b : but it is very likely that this may have come from a different part of the roll from the preceding fragments, as 87 and 89 certainly do, and that all these together may have been stuck on the last 'tavola' of frag-

ments merely because their true position was lost. (The position of 88, which forms part of the same group, is also doubtful.)

The arrangement of the fragments 1 to 81 is so uncertain, that I have left them in the order in which they now stand in the original. Most of the frs. of 157, no doubt, belonged to the same pages with corresponding fragments of pap. 152¹; but the connections between them cannot now be traced.

PALAEOGRAPHY.

The writing of this roll differs in some respects from that of most of the Herculanean Papyri. The letters are exceptionally small (especially in the last columns), and the lines are of 'normal' (or hexameter) length², i. e. of about 36 letters³. In these peculiarities it resembles pap. 26. But it differs from almost all⁴ the other rolls in the fact that *abbreviations* are used in it. These are as follows:—

κ = καί, passim.

π̣ = πρὸς, passim⁵.

ζ̣ = τρῶπο-⁶, fr. 1, l. 17; fr. 30, c; fr. 34, l. 4; fr. 55, l. 1; fr. 56 b; fr. 65, l. 8.

χ̣ = χρῶνο-⁷, fr. 30, c; fr. 35 (twice); fr. 42; fr. 56, a and c.

γ̣ = γὰρ⁸, col. 5, l. 23.

τ̣ = -των⁹, col. 9, l. 39 and 41.

¹ A connection may be suspected, for instance, between 157, fr. 68 and 152, fr. 37, both of which seem to treat of 'analogous motion.'

² See Birt, *Das antike Buchwesen*, Berlin, 1882, pp. 197 and 204.

³ The average length of the lines in the last complete col. is 36 letters; in fr. 1, approximately 32 letters.

⁴ But see pap. 831.

⁵ Common in uncial MSS.; cf. Gardthausen, *Griechische Palaeographie*, Leipz. 1879, p. 256.

⁶ Cf. Gardthausen, *ib.* p. 257.

⁷ Cf. Gardthausen, *ib.* p. 258.

⁸ Cf. Lehmann, *Tachygraphische Abkürzungen der Griech. Handschr.* Leipz. 1880, § 50: the nearest parallel given by him is from the Venetian Codex of Aristotle, A.D. 954.

⁹ Cf. Lehmann, § 41. In later MSS. this mark (a sloping stroke like a grave accent) stands regularly for -ov, but is sometimes used where -ων is required.

[Since, however, we have apparently the same mark in the three abbreviations for καί, γὰρ, and -των, it is more natural to explain it in each case as a

/ or \int = $\epsilon\sigma\tau\iota$, passim.

\ or \backslash = $\epsilon\iota\upsilon\alpha\iota$ ¹, fr. 1, l. 10 (?) and 15 (?) ; fr. 65, l. 8 (?) ;
fr. 69, l. 3 ; fr. 75, l. 6 ; fr. 80, l. 54.

Also, possibly,

Θ = $-\theta\alpha\iota$, in the small writing below fr. 28².

For the abbreviation of $\kappa\alpha\iota$ I have found no exact parallel. But Lehmann, § 19, gives instances of the use in uncial writing (the London Codex of Nonnus, A. D. 972) of the 'tachygraphic' sign for $\alpha\iota$, viz. \vee , written *above* the line, instead of the commoner curved stroke below the line: and it is possible that the cross-stroke of the κ represents this sign³. The abbreviation for $\theta\alpha\iota$ (if that is the meaning of the sign) may be similarly explained.

The signs for $\epsilon\sigma\tau\iota$ and $\epsilon\iota\upsilon\alpha\iota$ are also, as far as I can find,

mere sign of abbreviation. The ordinary abbreviation sign in later Greek MSS. is a sloping stroke like an acute accent placed under the last written letter of the word, e. g. $\alpha\rho\int = \alpha\rho\gamma\upsilon\pi\omicron\upsilon\nu$. In the old MSS. we find sometimes a horizontal stroke over the last written letter, e. g. $\Lambda\overline{\rho}\overline{\Gamma} = \alpha\rho\gamma\upsilon\pi\omicron\upsilon\nu$ (*Notices et Extraits* 18, 2, p. 231); sometimes a curved line at the right-hand top corner of the letter, e. g. $\Upsilon^3 = \iota\pi\acute{\epsilon}\gamma\gamma\alpha\psi\alpha$ (*Not. et Extr.* 18, 2, p. 393, n. 1); sometimes a sign like S in the same place, as in the Codex Alexandrinus, and in the Cureton Iliad Palimpsest. (Cureton, *Fragments of the Iliad of Homer from a Syriac Palimpsest*. Lond. 1851, p. xv.)—W. M. L.]

¹ The Nap. ed. is wrong in taking this, as well as the preceding mark, to stand for $\epsilon\sigma\tau\iota$.

² Nap. ed. gives, in addition, $\Psi = \Lambda\Lambda\text{H}$; and Wattenbach (*Anleitung zur Griech. Palaeogr.* Leipz. 1867, p. 26 of lithographed matter) accepts this (or rather an incorrect copy of it) as one of the abbreviations of the *Voll. Herc.* It is taken from the Naples facsimile of col. 14, l. 12, where it is given by a mere blunder. The Oxford facsimile shows the word $\epsilon\Lambda\Lambda\text{H}\text{H}\text{N}\text{I}\Delta\text{I}$ written in full, without abbreviation.

³ In a marginal note on pap. 1148, col. 5, a similar abbreviation of $\kappa\alpha\iota$ occurs, but with the cross-stroke *separated* by a small space from the arm of the κ .

⁴ Wattenbach (*Anleitung zur Griech. Palaeogr.* pp. 8 and 26 of lithographed matter) gives, as an abbreviation for $\epsilon\sigma\tau\iota$ used in the *Voll. Herc.*, a sign ς , like the Latin S; and this is accepted as genuine and commented on by Lehmann, § 57 init. I can only suppose that Wattenbach's sign is an incorrect copy of \int as given in the Nap. ed. of this roll; especially as his imaginary sign for $\Lambda\Lambda\text{H}$, which accompanies it, can have no other origin, and is equally incorrectly copied.

without any exact parallel; but they differ from the well-known tachygraphic signs \cdot/\cdot or $\cdot f \cdot = \epsilon\sigma\tau\acute{\iota}$, and λ or $\chi = \epsilon\lambda\upsilon\alpha\iota$ ¹, only in the absence of the two dots (which, according to Lehmann, l. c., symbolise τ , and in the sign for $\epsilon\lambda\upsilon\alpha\iota$ are merely due to false analogy).

Doubtful or unexplained abbreviations occur in fr. 32, l. 3; col. 7, l. 16; col. 9, l. 43.

In this, as in most of the Herculanean rolls, the words are not separated; there are no accents or breathings². The larger pauses, or ends of paragraphs, are indicated by a space of about one letter left blank, a larger letter at the beginning of the following word, a horizontal stroke, or a $>$, below the beginning of the line in which the pause occurs, and sometimes a character, resembling a ψ with flourishes, on the left margin. These indications are represented in the printed text by ¶.

This mode of punctuation closely resembles that of the British Museum Hyperides Papyrus CXV³, of the same century, the writing of which is in all respects very similar to that of the Voll. Herc. In that papyrus, 'in col. 3, l. 9, instead of the horizontal stroke, a 7-shaped mark is used, as also in col. 27, l. 22; but in the latter case a horizontal stroke has afterwards been drawn through it. The same mark is

¹ Lehmann, § 57; Gardthausen, p. 259; Bast, *Comm. Palaeogr.* (2nd vol. of *Gregorius Corinthus de Dialectis Gr. L.* ed. Schaefer), pp. 809, 810. The sign for $\epsilon\sigma\tau\acute{\iota}$ occurs e.g. in the fragm. Math. Bob. l. 23.

² In col. 13, l. 24, there is a mark like C, but smaller, between the words $\tau\omicron\upsilon$ and $\tilde{\upsilon}\delta\alpha\tau\omicron\varsigma$, which *perhaps* represents the rough breathing; but if so, it is a rare exception.

A single parallel may perhaps be found in pap. 154 N. a. Ox. (wrongly bound up as 1149, p. 11), where the reading . . . YCHΛΙΟΥ occurs, the duplicate 1042, Ox. col. 8, giving in the corresponding place $\pi\epsilon\rho(i)$ ΤΟΥ. ΨΛΙΟΥ.

In Coll. Alt. IV. 109-208 (as far as I know, the only roll in which accents are marked), col. 48, a rough breathing is indicated in a different way, by \vdash above the vowel.

In fr. 65, l. 3, 4 $\mathbf{\Lambda}$, (i.e. $\mathbf{\Lambda}$ with a cross-stroke through the right leg,) occurs twice. This is taken by the Nap. ed. to mean $\mathbf{\Lambda}$ elided. (In both cases another $\mathbf{\Lambda}$ follows.) [In the fragm. Math. Bob. it means $\acute{\alpha}\rho\alpha$. W.M.L.]

³ Described, with a facsimile, in Catalogue of Anc. MSS. in the British Museum (Thompson and Warner), Pt. 1, Greek, 1881.

at the end of each oration, to the right of the side-ornament.' As to the side-ornament here mentioned (a device with the letter χ in the centre, shown in the published facsimile of the Hyperides-papyrus), it is suggested that it may have been the private device or notarial mark of the scribe. A similar device occurs at the end of the Iliad papyrus, Brit. Mus. CVII, also of the first cent. B. C.

The flourish at the end of our roll, and those in the margin where a paragraph ends, seem to consist similarly of a γ combined with a mark of unknown meaning, based on a ψ , as that in the Hyperides is based on a χ ; and the explanation of the Brit. Mus. catalogue will apply equally well to both. There is no ground for taking this flourish, as the Nap. ed. does, to signify $\Phi\lambdaοδῆμον$.

The roll contains notes, written in smaller characters than the text, at the foot of some of the columns. The remains of these are shown in the facsimiles (Ox.) of cols. 4, 5, and 6; and similar writing appears at the foot of frs. 28, 31, 35 b, 36 b, 47, 48, and 50 b. It is almost completely illegible; but enough remains to show that the subject was the same as that of the text (in fr. 28 $\delta\chi\lambda\eta\sigma\iota\nu$ occurs in the text, and $\delta\chi\lambda\eta\sigma\epsilon\omega\varsigma$ in the notes below); and that similar abbreviations to those in the text are employed¹.

ARGUMENT.

Pap. 152, fr. 1, 2: the slightest liability to pain would spoil the perfect happiness of the gods.

„ „ fr. 5-13: the peculiar corporeal nature of the gods, and their immortality as depending on it.

„ „ fr. 23-27: the *senses* in relation to happiness.

„ „ fr. 40-41: the power of selection and rejection.

Pap. 157, fr. 65: can a cause be sought for what is eternal? Yes.

„ „ fr. 73-4: fear of the gods, the result of ignorance.

„ „ fr. 76: unseemly indulgence of the appetites destructive of happiness.

„ „ fr. 77: (god?) observes due measure in enjoyment(?).

„ „ fr. 78: god *could* choose the evil, but *does* choose the good.

¹ On the inference from these notes suggested by Comparetti see Introduction, p. 13.

Pap. 157, fr. 82-85.

„ 152, fr. 87, 89, col. 1, 2. } Does *friendship* exist among the gods?

Yes, though not the kind of friendship which depends on the mutual relief of wants.

(The relation between the gods and wise men cannot properly be called friendship.)

Col. 4. Is *knowledge of the future* necessary to happiness? No.

Col. 5, 6. There is no greater or less in the happiness of the gods.

Col. 7 to col. 8, l. 5. Are the gods *omnipotent*? No; but they have power over everything *that concerns themselves*.

(The Stoic doctrine that God is at once omnipotent and beneficent is self-contradictory.)

Col. 8, l. 16 to col. 10, l. 6. *In what region* do the gods reside?

They must be placed beyond the reach of everything that in our world tends to produce decay.

Hence it is an error to regard them as residing in the heavenly bodies.

Col. 10, l. 6 to col. 11, l. 23. On the *motion* of the gods.

The gods are not motionless; but on the other hand they do not move in fixed orbits, with the heavenly bodies.

Col. 11, l. 37 to 42. Do the gods need *furniture* and *instruments*? No (?).

Col. 11, l. 42 to col. 13, l. 20. Do the gods *sleep*?

No; or at most, only a sort of repose *analogous* to sleep can be ascribed to them.

Col. 13, l. 20 to 36. Do the gods *breathe*? Yes (?).

Col. 13, l. 36 to col. 14, l. 13. Do the gods *speak*?

Yes; they talk Greek, or something like it.

Col. 14, l. 19 to col. 15, l. 2. How much can we expect to know about the gods? Only the general outlines, not the details of their life.

Col. 15, l. 2 to end. Conclusion: the gods are eternal, and are eternally supplied with what they need (?).

PAPYRUS $\left\{ \begin{smallmatrix} 157 \\ 152 \end{smallmatrix} \right\}.$

TEXT.

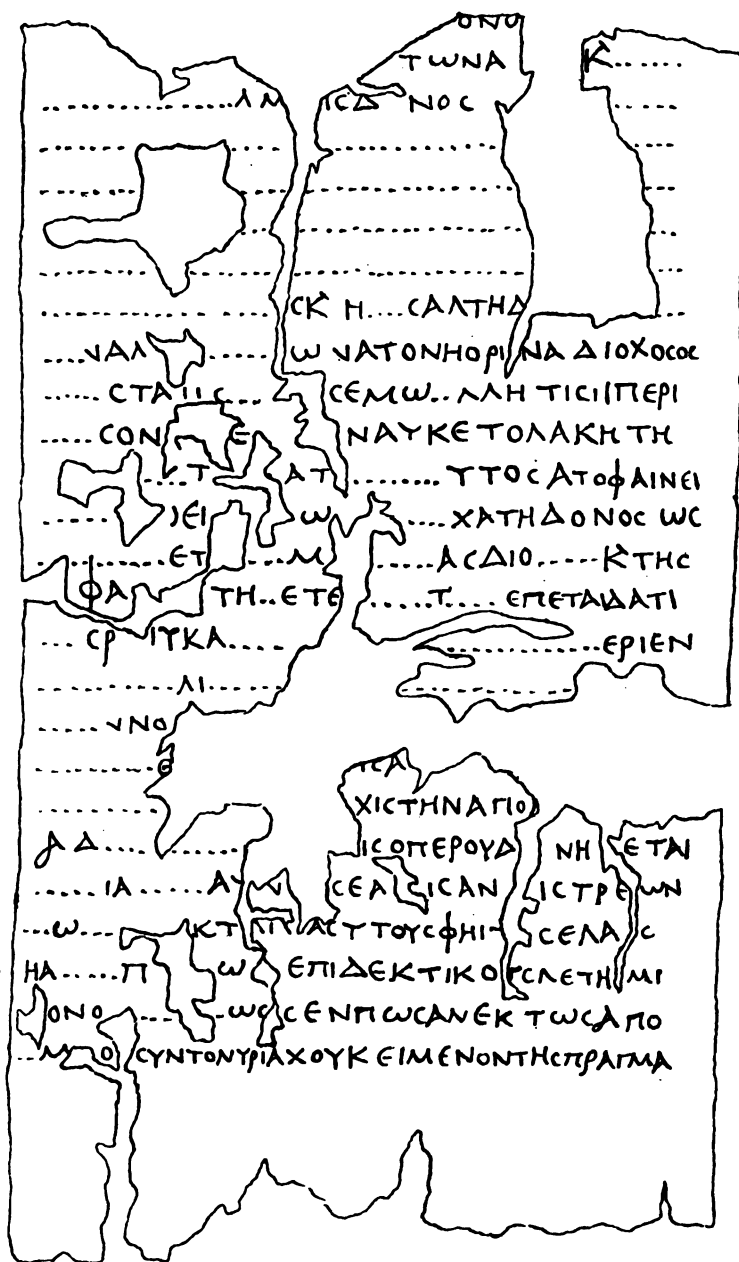
Pap. 152.

Ox. p. 2

ΔΡΟΤ.....
ΧΙ.....
Ω.....
ΑΙΑ.....
ΓΙ.....
ΤΟΡΑΣ
 ΙΜ.....ΟΝΟΝΤΩΝΑΠΟΤΑΚΤΩΣ
ΥΣΕΑΙΤΟΠΟΙΗ.....ΙΣ
ΝΑΜΕΡΟΣΑΜΑΔΕΡΟΜΟΙΣ
 ΔΙΠΟΙΕΠΑΙΠΑΣΙΤΟΙΣΑΝΑ.....ΩΣ...
 ...ΑΛΗΣΚΤΗΣΜΕΣΙΣΤΗΣΑΚΤΙΑ...
ΠΑΝΤΑΓΙΝΕΣΘΑΙΦΘΟ...ΔΕ...
 ...ΣΕΙΚΑΘΟ...ΔΑΝΤΡΟΗ...
 ...ΣΤΗΣΔΕΚΤΙΚΟΝΤ...
ΛΛΟΤΡΙΩΣΙΝ...ΑΧΙ...
ΙΣΣΥ...ΕΔΥΕΙΝΠΑΘΩΝ...
ΠΑΝ
 ...ΑΡΙΩΝ...
 ...ΑΜΕΔΟΝ...
 ...ΔΟΛΩΠΕΡΙ...
 ...ΗΝΔΙΟΝΗΝΑΝΕΣΙΝΕΛΑΧΙΣΤΙΝ...
 ...ΝΕΙΝΩΣΠΕΡΧΡΟΑΤΗΣΑΚΙΟΤ...
 ...ΣΤΟΝΑΝΕΜΕΝΗΛΕΥ...ΩΝΕ...
 ...ΣΤΟΝΜΟΡΙΣΝΕΧΕΙΜΕΛΑΝΤΑ...Λ...
 ΑΛΕΥΚΟΤΑΤΑΛΜΗΣΥΝΟΛΗΤΗΣΑΚΡΑ...

Pap. 152

Ox. p. 1.



152, fr. 2 = Ox. p. 1.

1. 8. — — — — C καὶ Η . . C ἀλγηδ(όν-) — — —
 9. . . ΝΑΛ ΩΝΑΤΟΝ μόριον ΑΔΙΟΧΟCOC
 10. . ΥΤΑΙIC CEMΩ . ΛΛΗ τις ἡ (?) περι
 11. . . CON . . . Ε ΝΑΥΧΕΤ ἐλαχίστη .
 12. — — — — Τ . . . ΑΤ ΥΤOC ἀποφαίνει
 13. — — — — ΕΙ Ω ἀλγηδόνος ὡς
 14. — — — — ΕΤ Μ ΑCΔΙΟΔ . . καὶ τῆς
 15. . ΦΑ . . . ΤΗ . ΕΤΕ Τ . . ΕΠΕΤΑΙΔΑΤΙ
 16. . CΡ . ΙΥΚΑ — — — — — ΕΡΙΕΝ
 17. — — — — ΛΙ — — —
 18. — — — — ΝΝΟ
 19. — — — — Ε — — — — — ΙCΑ
 20. — — — — — — — (ἐλα)χίστην ΑΠΗ — — —
 21. ΑΔ — — — — — — — ΙC ὅπερ οὐ δυνήσεται
 22. . . ΙΑ . . . ΑΥΝ . . C ἐάν (τ)is ἀντιστρέ(φ?)ων
 23. . Ω ΚΤΑΙC αὐτοὺς φῆ τ(ῆ?)s ἐλαχ(ίστ?)—
 24. -ης (?) . . . Π . . Ω . ἐπιδεκτικὸς δὲ τῆς ΜΙ
 25. . ΟΝΟ ΚΕ . . ΙCEN πῶς ἀνεκτῶς ἀπο—
 26. Μ . Ο . CΥΝ τὸ μυριαχοῦ κείμενον τῆς πραγμα—
 (-τείας?)

1. 9. Pap. ΜΟΡΙC. ib. fin. N. dis. ΑCΙΟΜ — — —.
 10. init. Pap. .ΥΤΑ. ib. fin. N. dis. ΜΗΓΑΛΗ . ΤΙC . ΠΕ — —.
 11. fin. Pap. ΥΧΕΤΕΛΑΧΙCΤ . . : (first X dub.): N. dis. ΝΥΚΕΤ.
 13. Pap. ΑΛ . ΙΙΑ . ΝΟC.
 14. Pap. ΔΙΟΔ (last letter dub.) 15. fin. N. dis. ΔΑΤΑC.
 20. fin. Pap. Η dub. 21. fin. Pap. Δ'ΝΗCΕC.
 22. Pap. ΕΑΝ . ΙCΑΝC.
 23. Pap. ΚΤΑΙCΑΥΤΟΥC. ib. fin. Pap. ΕΛΑΧ, apparently.
 24. fin. Pap. ΔΕΤΗCΜΙ (clearly ΜΙ, not ΑΛΓ.)
 25. Pap. ΚΕ . . ΙCEN (first Ε dub.): N. dis. <C . . CΕΙΝ.
 26. Pap. ΜΥ for Ox. ΝΥ.

152, fr. 3 = Nap. fr. 1.

1. 5. — — τὴν ἀλγηδ(όνα) — — —
 7. (δ)μοειδε- (?) — — —
 10. — — φύσεως — — —
 16. — — — — — ΔΑ δ(?) Ζήνων(?) ἑκαστον
 17. — — — — — ΔΗΤΑΕΥΕ
 19. — — — — — ΝCΥΝΑΚΟ . . .
 20. — — — — — τῶν αἰών(ίων ?) καὶ ἀξ(ι)οῦται(?) δια . ΘΙ

152, fr. 4.

— — — (ἐπι ?)θυμίαν — — —
 μικρόν ἐστι(?) — — —
 (τυγ)χάνει κλήσεως — — —
 οὐδ' ἡ μικρὰ — — —

152, fr. 5.

— — — (σ)αρκίνης — — — | — — — ἕτερον — — —
 — — — — — | — — — θεοὺς — — —

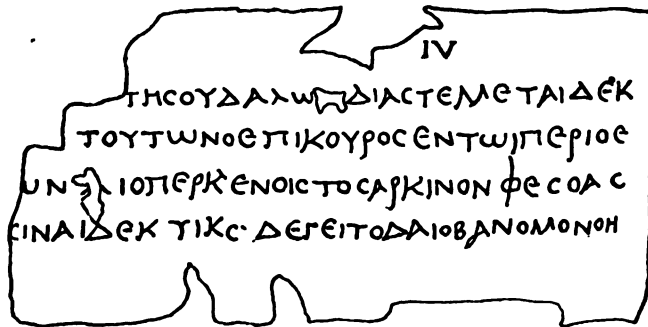
152, fr. 6.

1. — — — Μ . . . ΗΝΤΗC — — —
 2. — — — ΙΑΙ . . ΛΕΝΩ — — —
 3. ΟΜΕΝΟΙCΕΙΝΑ . . ΑΙ . . ΑΝ . . . ΕCΤ
 4. μαχόμενον οὐδὲν, οὐδ' ἐν τῷ περὶ (δ)-
 5. -(σιδ)τητος (?) ἀποφαινομένου τὸ θεῖ(ο)ν μήτε
 6. (σάρκι ?)νον εἶνα(ι ? κα)τ' ἀναλογίαν (ἐ)χον τι (?)
 7. ΗΝΓΑΙ (ἀ)ναλογ- ΝΥ . Γ . ΡΙ
 8. — — — Γ . Ν πρὸς τὸ σάρκιν(ον) Α . ΞΗ
 9. — — — ΔΙ ἐστι ζε(υ)κτὰ (?) ΤΗΝ — — —

152, fr. 7.

1. 1. — — — κοινῶς — — —
5. — — — φθαρ(τ-) — — —
7. — — — ΚΑΙΑC κóπτ(ε?)ι σαρκ(κ)ι Κ — — —
9. — — — ΕΝΑΙΑ . (π?)αρ' ἡμῖν ὅσα τῶν
10. ΟΙCΝΟΥ . . Ε . ΕΤΑΙ πάσας ἐ(λ)λείποντα
11. ΤΟ τοῦτο φαίνεται . ΝΩΝ ἀγαθῶν
13. — — — — πεπληρωμέν(ο?)ν (π)ᾱσι τ(οῖς) ἀγαθοῖς
14. . . . κατ(ὰ) παντὸς ἀδεκ(τ-?) — — —
15. — — — CΔΕ . ΕΙ ἀνθρωπ- . ΜΕ — — —
16. — — — — — αἰσθησ- — — —

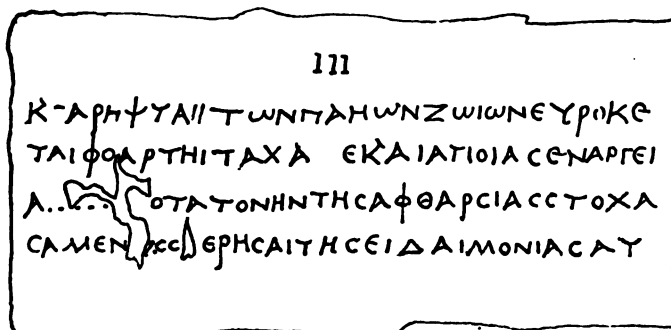
152, fr. 8 = Ox. p. 3, IV, = Nap. fr. 5.



1. 3. — — — ΟΜΕΝΕΚΕΙΝ . C
4. — — — υΙ δεκτικὸν το-
5. -(ιαὺ)της (?) οὐδαμῶ(ς). διαστέλλεται δὲ καὶ
6. (πε)ρὶ τούτων ὁ Ἐπίκουρος ἐν τῷ περὶ θε-
7. -ῶν διόπερ καὶ ἐν οἷς τὸ σάρκινον φθορᾶς
8. εἶναι δεκτικὸν λέγει, τὸ λαμβανόμενον — — —

1. 3. Nap. 4. Nap. : ib. fin. Pap. ΤΟ.
5. Pap. ΔΑΜΩ. ib. fin. Nap. Κ.
6. init. Nap. . . ΡΙΤΟΥ. ib. fin. Nap. ΘΕ.
7. fin. Nap. ΦΘΟΡΑC : Pap. ΦΘΓ ΡΑC.
8. Nap. as above. Pap. apparently ΔΑΝ ΠΑΝΟ.

152, fr. 13 = Ox. p. 3, III.



1. καὶ γὰρ ἡ φυχή τῶν πάν(τ)ων ζώων εὐρ(ί)σκε-
2. -ται φθαρτῆ[ι]. τάχα δὲ καὶ διὰ ποιᾶς ἐναργεί-
3. -ας δῆ(λ)ότατον, ἦν(?) τῆς ἀφθαρσίας στοχα-
4. -σάμεν(ος? τ)οῦ (στ)ερῆσαι, τῆς εὐδαιμονίας αὐ-
(-τοὺς στερεῖ?)

1. Pap. ΓΑΡΙ . . ΧΙ. ib. Pap. ΠΑ . . ΩΝ. ib. fin. Pap. ΚΚΕ.
2. Pap. ΤΗΙ. N. dis. also gives I, but slightly curved, (Υ). Possibly
a mark meant to indicate a stop? ib. Pap. ΔΕ.
3. init. N. dis. ΑΣΑΙ . . ΟΤ.
4. Pap. CAMEN . . . ΣΥ . . ΕΡΗΣΑΙ. ib. Pap. ΕΥΔ.

152, fr. 14.

3. ΧΕΙΝ λέγουσιν οὐ(χ) ὅμοι-(?) - - - (έ?)-
4. -νότητα δὲ ποιάν τινα - - -
5. Γ^ΝΑΝ κεκτῆ(σθ)αι ΤΑ - - -

152, fr. 15.

3. τὴν προσηγορίαν - - -
4. - - - ΜΑCΙΝ ὑπαρχ- - - -

152, fr. 16.

2. - - - ΤΙ τῆς ἰσχύος ταύ(της) - - -
3. - - - (δ)ύναται . καὶ δὴ γὰρ πειρα- - - -
4. - - - ΤΑ τῶ(ν) ἄλλων, οὕτω[Ι] καὶ τὰ - - -
5. - - - τῷ θεῷ παρα(σκε?)ναζον-
6. - - - - β(ο)ύλεται τε ΔΥ.

152, fr. 25 : 2 cols. wide.

----- συμβε(βηκ-?) --	ΔΕ φύσι- ----- (καθ' ἡ?)-
----- ἀκοήν -----	-συχίαν λ(ε)γομένας ἡδονὰς καὶ ΑΙ --
----- (αἴ?)σθησις -----	κἄλλως γίνεσθαι συμβέβηκεν --
----- πρὸς ξέν-(?) -----	
----- μορφ- ----- (κα?)-	
-θαρώ -----	

152, fr. 26.

3. ----- (φαν?)ταστικῶς νοοῦ-
 4. -μεν- . ζῶον ΟΥΔΕ ΥΝΑΛΓC \ . . (λ)αβεῖν <ἐ>
 5. -στερημένον ὅλως αὐτῶν καὶ -----

Π

(In l. 4, N. dis. has ΔΥΝΑΜ . . ΛΑΒΕΝ : and in l. 5, ΑΛΛΑ above K.)

152, fr. 27.

3. ----- (ἀ?)κοήν ----- αἰσθη-

 5. ----- CEIN τοὺς (δ?)λως διαιροῦν-
 6. -τας αὐτῶν τὰς (σ)ωματικὰς αἰσθήσεις HTI

152, fr. 28 : 2½ cols. wide.

----- (γν?)ώσεως -----	----- (γν?)ώσεως -----
----- γνω(σ-?) -----	----- ..
----- (τ?)αὐτὸ πᾶθος -----	----- ΤΟΝ ἀγαθὸν -----
----- συν ἐμφαι-	
-(ν-) ----- ὁχλήσιν περιστη-	
----- ----- (κ)ωλύειν	----- ζῶα -----

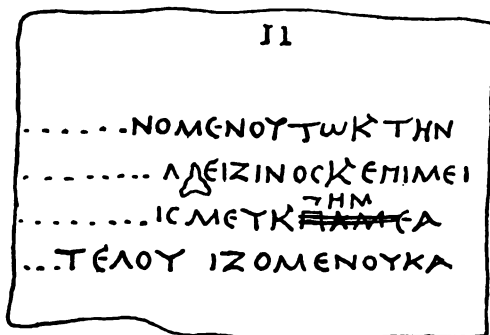
Small writing below the cols., as in fr. 21 :—

----- ON . ΕΚΤΟΝΦΟΙΝΕCΕΤΛ . . ΕΜΕΤΕΧΟΥ . . Ν	
----- CPHM . C ΤΗCΤΟΧΛΗCΕΩCΑΛΛ . . ΚΕΧΩ	
-----	----- ΤΜΗ
-----	----- ΤΟΥΤΩΝ
MAYTON . ΔΕΝ . ΤΗ -----	----- ΝΕΚΤΟC
-----	----- ΤΗΝ . . CΙΝΕΚΕΙ
.COMANT . . ΚΤΗC -----	

152, fr. 29.

2. — — αὐτῶ(ν) ἀποτετε(λ)εσμέν(ων)
 3. — Ν . . ΓΛΟΙΨ ξσται προῖέμ(ε)νος θάτε(ρον?)
 5. (τα)ῦτα διαμένει ἐνκατέλ(ι)πεν

152, fr. 30 = OX. p. 3. II. A mass of sopraposti, 3 cols. wide.



1. — — ΝΟΜΕΝ οὕτω καὶ τὴν
 2. — μείζονος(?) καὶ ἐπὶ ΜΕΙ
 3. — (λογ)ισμοῦ καὶ ΠΗΜΑ
 4. — — — λογισμοῦ καὶ — —
 5. ΤΕΛΟΥ ὁριζομένου ΚΑ

- | | | | | | | |
|----|---|-------|---|---|-----------------|---------------------------|
| 1. | | | | | | |
| 2. | — | ἔχειν | — | — | (στερ)εμνι— (?) | — — — — χρόνο — καὶ — — — |
| 3. | — | — | — | — | (ἀ)πειρω — (?) | — — — — |
| 4. | — | — | — | — | — | — |
| 5. | — | — | — | — | — | (κ)ινητικὸν — — — |
| | | | | | — | — — — (ἔμε)λλε τρόπο — |

1. 3. Pap. ΙCΜΟΥ. 4. Pap. ΛΟΓΙCΜΟΥΚ, (MO dub.)
 5. Pap. ΕΡΙΖΟΜΕΝ, (first Ε dub.)

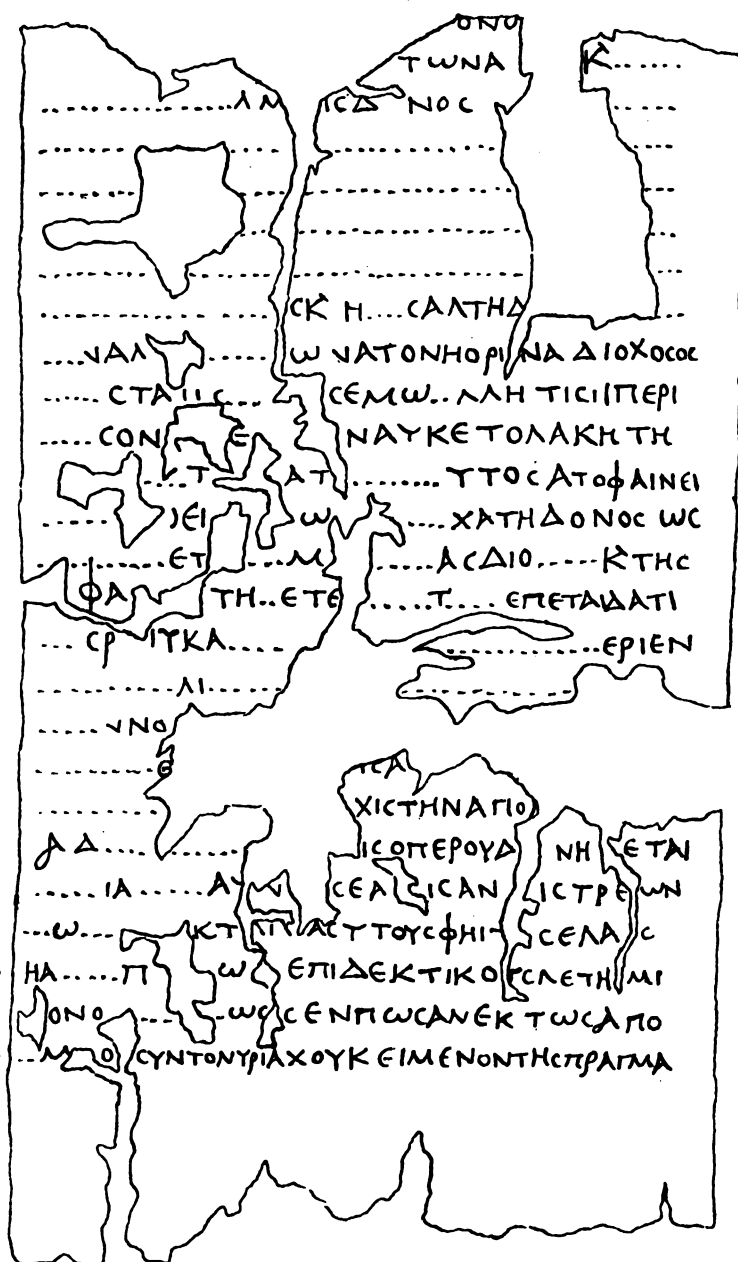
152, fr. 31.

1. — — — — ἀπονέμει — — —
 2. — — — — τὴν θεωρο(υμένην?) — — —
 4. — — — — ἐγλογὴν (?) — — —
 7. — — — — υΞΟΥ μηκιστ — (?) — — —
 8. — — — — (ἀφθα)ρσίαν — — —
 9. — — — — συνεργο(υ-) — — —
 10. — — — — καθάπερ — — —
 11. — — — — (ἐ)πὶ παραλλα(γὴν?) — — —

Below, two lines of writing, smaller than the text, but not so small as that below frs., 21 etc. The only letters legible are ΙΚΗCΤΟΙΔ.

Pap. 152

Ox. p. 1.



152, fr. 2 = Ox. p. 1.

1. 8. — — — — C καὶ Η . . C ἀλγῆδ(όν-) — — —
9. . . ΝΑΛ ΩΝΑΤΟΝ μόριον ΑΔΙΟΧΟCOC
10. . ΥΤΑΙIC CEMΩ . ΛΛΗ τις ἡ (?) περι
11. . . CON . . . Ε ΝΑΥΧΕΤ ἐλαχίστη .
12. — — — — Τ . . . ΑΤ ΥΤΟC ἀποφαίνει
13. — — — — ΕΙ Ω ἀλγῆδόνος ὡς
14. — — — — ΕΤ Μ ΑCΔΙΟΔ . . καὶ τῆς
15. . ΦΑ . . . ΤΗ . ΕΤΕ Τ . . ΕΠΕΤΑΙΔΑΤΙ
16. . CP . ΙΥΚΑ — — — — — — — — — ΕΡΙΕΝ
17. — — — — ΛΙ — — — —
18. — — — — ΝΝΟ
19. — — — — Ε — — — — — ΙCΑ
20. — — — — — — — — — (ἐλα)χίστην ΑΠΗ — — —
21. ΑΔ — — — — — — — — — ΙC ὅπερ οὐ δυνήσεται
22. . . ΙΑ . . . ΑΥΝ . . C ἐάν (τ)is ἀντιστρέ(φ?)ων
23. . Ω ΚΤΑIC αὐτοὺς φῆ τ(ῆ?)s ἐλαχ(ίστ?)—
24. -ης (?) . . . Π . . Ω . ἐπιδεκτικούς δὲ τῆς ΜΙ
25. . ΟΝΟ ΚΕ . , CEN πως ἀνεκτῶς ἀπο—
26. Μ . Ο . CYN τὸ μυριαχοῦ κείμενον τῆς πραγμα—
(-τέας?)

1. 9. Pap. ΜΟΠIC. ib. fin. N. dis. ΑCΙΟΜ — — —.
10. init. Pap. .ΥΤΑ. ib. fin. N. dis. ΜΗΓΑΛΗ . TIC . ΠΕ — —.
11. fin. Pap. ΥΧΕΤΕΛΑΧICT . . : (first X dub.): N. dis. ΝΥΚΕΤ.
13. Pap. ΑΛ . ΙΙΑ . ΝΟC.
14. Pap. ΔΙΟΔ (last letter dub.) 15. fin. N. dis. ΔΑΤΑ —.
20. fin. Pap. Η dub. 21. fin. Pap. Δ'ΝΗCΕ —.
22. Pap. ΕΑΒ . ΙCΑΝ —.
23. Pap. ΚΤΑICΑΥΤΟΥC. ib. fin. Pap. ΕΛΑΧ, apparently.
24. fin. Pap. ΔΕΤΗC ΜΙ (clearly ΜΙ, not ΑΛΓ.)
25. Pap. ΚΕ . , CEN (first Ε dub.): N. dis. <C . . CΕIN.
26. Pap. ΜΥ for Ox. ΝΥ.

152, fr. 39 = Ox. p. 4: 3 cols. wide.

- - - (ἀν)θρῶπο-	- - - ἀκολασία - - -
	- - - φιλο- -
	ὁμοιότητα -

= Ox. p. 4.

- | | |
|---|----------------|
| 1. - - - καὶ τῇ μακα(ριότητι?) - - | |
| 2. ΗΝ . (δ?) εἰξωμεν ΟΜ ΔΕΜΙΑΝΥC | |
| 3. ΑC αἰρήσει ΓΟ πρὸς | |
| 4. περὶ τοὺς θε(οὺς?) ¶. (ἐ)π(ει)δὴ τοίνυν(ν) | |
| 5. οὗτ' ἀφθαρτον οὕ(τως?) ΤΕΖΙ θεὸν ἐπεβ(λέ)- | |
| 6. ψαμεν ὡς τὰς ἀτ(ό)μ(ου)ς(?) οὗτ' ἐ(ὕδ)αίμο- | οὗπ (εὕ)δαίμο- |
| 7. -νας οὕτως οὕτε ἀπ(α)ντ' ἔχειν | |
| 8. τὰγαθά, καθάπερ - - - | |
| 18. τρ(ό?)πον - - - | |
| 19. ἀνδρεῖ(α?) - - - | |

1. Pap. KTHI.

3. fin. Pap. Ifi.

5. fin. Pap. IOECNEΠEB.

6. init. Pap. ΨΑΥΕΝ (Ψ and Υ dub.)

ib. Pap. AT . N . COYT (N dub., and may be M : C faint).

7. Pap. O / TE : N. dis. ΩITE.

8. Pap. TAΓΛΘA (A dub.)

Pap. 152.

Ox. p. 5.

...
 ...
 ...
 ...
 ...
 ΚΕΙΤΑΙΑ.....ΝΕΙΔ.....
 ΛΕΘΑΙΤΑΓΛΘΟΝ.....ΘΙΝΑΙΔΕ.....
 ΤΑΓΛΘΟΝΜΕΝ.....ΗΤΟΔΕΚΑ.....
 ΛΑΤΟΚΔΙΑΤΟΥ.....ΟΔΑΙ.....ΥΘ.....Τ.....
 ΕΥΔΑΙΜΙ.....ΙΑ.....ΚΑ.....ΟΙΑ.....Α.....
 ΝΑΤΑΙ.....ΓΑΝ.....
 ...ΑΝ...ΑΔΙΑΚΡ.....ΟΧ...Ν.....
 ΚΕΙΚΔ.ΝΑΥΑ.....
 ...ΙΛΕΝΤ.....
 ΑΤΗΟΛ.....
 ...ΛΔΙΑΤΑ.....ΤΕΓ.....
 ΓΟΥΣΙ.....
 ΔΙΑΤΟΔ
 Ϛ.....ΑΛΛΩ.....
 ΤΟΤΑΛΛΟΓΑ.....
 ΤΑΣΕΧΕΙΝΦΑΣ.....
 ΝΟΝ...ΑΓΛΘΟΝΔΙΔΟ.....

152, fr. 40 = Ox. p. 5.

1. — — — — — (βού?)-
 2. -λεσθαι τάγαθόν ΕΙΝΑΙ ΔΕ
 3. τάγαθόν μὲν ΗΤΟ ΔΕ ΚΑ
 4. ΛΑΤΟ καὶ διὰ τοῦ ΟΔΑΙΛ . . ΥΘ . Τ .
 5. εὐδαίμ(ο)να — — — — — (δύ?)-
 6. -ναι — — — — —
 7. (π)άν(τ)α(?) διακρ(ι-?) — — —
 8. — — καὶ δ(ύ)ναται(ι ?) — — —
 14. — — — ἀλλω(ν) — — — — — NOOY
 15. ΤΟ . τὰ ἀλογα — — — — — NO
 16. ΤΑC ἔχειν φασ(ι ?) — — — — — καὶ (?)
 17. NON . — ἀγαθόν διδο — — —

5. Ox. NA.

14. NOOY in l. 14, and καὶ in l. 16, perhaps belong to a different col.; but N. dis. gives them as part of the same.

17. Pap. as above.

152, fr. 41.

18. — — — διὰ τὴν Α
 19. — — — ΑΝ τὰ μὲν ὑπερβαίνη(ι) τ(οῖ)ς δ' ἐγκύ-
 20. -(ρη? . ἐπει ?) δὴ γὰρ ἀπειρία καὶ τῶν οἰκείων (?) καὶ τῶν
 21. (ἀ)λλοφύλων ἐστὶν αὐτῷ ΠΑΛ — — — — — C
 22. τὰ μὲν ὠκείω(μένα?) ἀδιαλ(είπτ?)ω(ς??)

1. 20. Pap. ΟΙΚΕΙ / N, perfectly clear.

152, fr. 42.

— — — χρόνο- — — —
 — — — — —
 — — — — —

ΘΟΥΤΩΝ, J . CAYT^ κακῷ πε-
 -ριπέση, καὶ διὰ τοῦτ' ἐστὶν >Ι> Α ?
 πρὸς τὸν αἰῶνα διαμένω(ν?) . . ΤΑΥΤΑΠΟΙ
 CΙΑ . οὐκ ἐπὶ τῶν κακῶν ἐστὶν ΑΤ . . ΔΕΚΤΟΣ

Last l., init., N. dis. ΘΙΧΟΥΚ.

152, fr. 43.

5. — — — — — ὙΜΑΝ φύσας (?) δι' αἰῶν-
6. -(ος) — — — — — ἈΡΑ . . σοφία- — — — —
7. — — — — — ἐξαναφορὰν .

17. — — — — τὰ παρόντα τῶν
18. — — — — Α ταραχῆς ὥστ' Α
19. — — — — — — — ἡμεῖ(ς?)
20. — — — — — (κ)ατα(?)νοεῖν

ഒരു.പു.പ.

Cap. 152.

ΥΤΟΝΑ
ΝΚ
ΚΣΕΚΔΕΤΩ
ΕΤΕΡΟΥ

ΟΥΤΙΤΑ

...ΥΠΕ... ΚΑΚΤΙΝΑΝΟΜΙΖΕ...
...ΤΑΥΤΑ ΦΥΛΑΤΤΕΘΑΚ ΤΟ...
...ΣΤΕΜΗ ΠΕΡΙΠΗΤΕΙΝΑΥΤΟΙΣ ΜΕ... Ο...
ΥΠΟΥΔΕΝΟΣ... ΩΔ... ΤΑΙΔΙΝΩ
ΝΟΣΤΟΥΤ... ΡΑΤΤΕΙΝΚΤΕΛΕΙΟΥΠΕΙΩ
ΤΟΣΟΤΙΤ ΔΥΝΑΜΙΝ ΤΑΥΤΗΝ ΕΧΕΙ Κ' ΔΑ
ΣΗΩΣΕΩΙ ΤΙΤΑΛΓΕΙΝΑΚΑΚΑΜΕ

152, fr. 44 = Ox. p. 6.

1. — — — — — ΥΤΟΝΑ
2. — — — — — ΝΚ
3. — — — — — ΗC ἐκ δὲ τῶν
4. — — — — — ἐτέρου
5. — — —
6. — — —
7. — — — — — ΟΥ πρὸς
8. — — — — — ΤΑΙ καὶ . Ε — —
9. — — —
10. — — —
11. — — —
12. — — —
13. .. ΥΠC ... ΚΑ καὶ τίνα νομίζε- — — —
14. — — — — — ταῦτα φυλάττεσθαι .. ΤΟ ..
15. (ᾧ ?)στε μὴ περιπίπτειν α(΄) ὑτοῖς(?) ΜΕ . CΥ
16. Ο ... ΗΝ ὑπ' οὐδενὸς (κ)ωλ(ύε)ται(?) δι' αἰῶ-
17. -νος τοῦ τ(α)ράττειν καὶ τελείου Π(?)ΕΙΩ
18. ΤΟC διτι τ(ήν) δύναμιν ταύτην ἔχει καὶ δ(ι)α
19. γνώσεως (δ)τι τάλλγεινὰ κακὰ ΜΕ — — —

3. fin. N. dis. TWN.

8. So Pap.

15. init. N. dis. OT . MH. ib. N. dis. AYTOICMEN.

16. Pap. H¹ ΥΠΟΥΔ. ib. Pap. om. ΩΔ. ib. fin. Pap. ΔΙΑΙ.

17. fin. Pap. . C1ω : N. dis. ΠE1ω. 18. init. N. dis. TOC.

18. Pap. OTIT . . ΔYN.

152, fr. 45.

2. — — — (ἀ)ναγαγὼν πως — — —
 5. — — — μέντοι — — —
 — — —
 — — —
 9. — — — τὸ προειρημ(ένον) — — —
 10. — — — (τῇ)ν ἡδονήν — — —
 — — — ΗΔC — — —
 11. — — — ἀκολουθούση(ι) — — —
 — — —
 15. —ΩCκακω— . . Ν . . ἀπαντα — — —
 16. — — — Ν περίμ(ε ?)ν(ο)ν ΤC . . ΑΝΗΡ — — —
 17. τούτω(ν ?) . . Γ . . ΩC καὶ C — — —
 18. — — — κάκ τούτων π(ολ ?)ὸ κάκ τοῦ Ἐπικού(ρου)
 19. — — — ΙΝ ὀδύνῃς . . γράφειν ΚΑΝ — — —

18. ΚΑΚΤΟΥΩΝΕΠΙΚΟΥ, with Γ . . ΥΚΑΚΤΟΥ, added in smaller writing above the line.

152, fr. 46.

- — — μηδὲν — — —
 — — —
 — — —
 — — — ἡμῖν οὐκ — — —
 — — — ΤΕΡΟΝ εἰάν μῆ . τῶ(ν ?) με(ν ?) ὀχ(λησέων ? ?)
 — — — (π)επλεγμένη- . ΜΙΟ
 — — — (πλ ?)εων τῷ δ' ἐλάτ(τ)ων
 — — — C ἀπορήσας καὶ πῶς(?) εἰ περιπίπτων ὁ θε(ὸς ?) — —

The right and left half of last l. perhaps belong to different cols. ; but N. dia. gives them as one line.

152, fr. 47.

- - - (τ)ὸν θεδν - - -
 - - - κακου - - -
 - - - (νο ?)ητέοι - - -
 - - -
 - - - καὶ φθορα- - -
 - - - -ουσαν εὐρίσκω - - -

Small writing below on the right.

152, fr. 48.

- - - (εὐ ?)δαιμ- - -
 - - - CN ἀγεται πολὺ ΠΡ - - -
 - - - αἰσθήσεταιί τις ἐπιλογισ(μ-) - - - ΟΝΤΩΝ - - -
 - - -
 - - - παρ' ἐπαισθη- - -

Small writing below.

152, fr. 49.

4. - - - (ἐ ?)μπίπτει Δ - - -
 τὰς εἰς ἑαυτὸ καὶ Γ - - -
 5. - - - MMC ξωιον(?) ΩΙΠΡ - - -
 7. - - - ΑΦΥ \ ΑΠΕΡ . ΤΟ - - -

152, fr. 50 : 2 cols. wide.

- - - ἡμεῖς - - -		- - - (ἐπὶ)τασιν <u>λάβη</u> (ι) - - -
- - - (γ)εγεν(η)μ(ἐ)νη - - -		- - - τῶν τοιούτω(ν) - - -

Small writing below.

157, fr. 51 : 2 cols. wide.

- - - διαφερ- - -		- - - ΟΥΚΕΝ ΤΑ . . ΑΝΑ παρέχονται
- - - τὸν <u>θεδ</u> (ν) - - -		- - - Ν ὥσπερ . . (ἀναγ ?)κάζε(ι)ΤΟ
		- - - λειποντα- - - - - - - - -
		- - - -ματιζοντ- - - - - - - - -

157, fr. 52 : 2 cols. wide.

2. --- (π)εριπιπτόν(τω)ν ἀλγηδ(όνι?) ---	---
3. --- προσφερ(όμε?)νοι τροφή(ν) τινα ---	N . ἀγαθο- ---
4. -ΑΔΗ.. ΑΛ. ᾄ(π)αντα(ς)ῶα(?) θεωρουμ- ---	--- -απτει-
5. - CTEP θεδν ἐπιν(οοῦ)μεν ἐὰν μῆ ---	ΛΟΜΕΝΟΥC ---
6. - διόπερ . ΔΕ . . ΕΟΝ ---	-(ᾄ?)λλων μέρο(ς?)---

157, fr. 53.

2. --- ἄλλοτριω- ---
3. --- ΙΕ \ ΑΦΗ ---
4. --- τὰ δὲ φεύγει ---
5. --- (σ?)υνεργ- . . . ταυτ- ---
6. --- N φύσιν αὐτ- ---

8. --- N ἐστι(?) ΤΟ ---

1. 2, 3, N. dis. gives ΔΗΜCΤΡΙΩ --- ΑΙΕΑΦΗ, in the same line.

157, fr. 54.

---	1. --- \ΑΣ οίητέ(ον) ---
--- (ἄλλο)φύλων(?) Μ ---	2. --- συνήθειά τις ---
--- ΚΟC ποιεί C ---	3. --- ΑΝΤΟΝΩCΤΕΝΟΠΙ ---
--- καὶ δεκτικδν ---	4. --- ΩCΦΗΙΑΕΙ ---
--- CΟΥΧΕΟΝΤΟΘΕ(?) ---	5. --- Η καὶ τδν σοφδν ---
---	6. --- ΕΙΝ ἐατέον χαίρ(ειν) ---

N. dis. gives the two parts as belonging to the same col., but places the left side one line lower. Thus l. 6 becomes \ΟΥΛΕΟΝΤΟΘΕ . ΕΙΝΕΑΤΕΟΝΧΑΙC.
l. 3, rt. half, is the same in N. dis.

157, fr. 55 : 2 cols. wide, but left half wholly illegible.

--- C τρόπο- Α ---	---
--- ἀπασα- ---	C ἐχόντων ---
--- ΝΕΓΟΘΥ ---	τῇ προορά(σ)ει ---
--- Ν βιάζεται ---	---
--- ἀγορευ- ---	---
--- (π)ροθυμεισ- ---	---
-(θαι?) ---	---

N. dis. gives both sides as belonging to the same col.

157, fr. 56 : 2 cols. wide.

---		χρονο-		-(ἀπο?)λείσθαι φησ(ι?)	---
				--- ΤΗΝ φυλα(ττ-?)	--- τὸν θεὸν ---
				--- ἐπιφερομ(εν-?)	--- Ν δὲ χρόνο- ---
				--- ΑΡ τρόπο- ΚΥΔΙ	--- ΟΖΟΝΤΑΛΘΕ-
				--- -περ ἐπειδὰ(ν?)	--- τῶν ὁμο- ---

b. and c. may or may not belong to the same col. N. dis. gives them as part of the same.

157, fr. 57.

3. --- ΤΟC ἔτεραι ---
4. --- ΥΤΩΝ κινη- ---
5. --- ΟΤΗΣ εἰ μὴ Ν ---
6. --- ΤΟC ἐστὶν αὐτῷ διὰ τὸ ---
7. --- ἀλλὰ καὶ ---
8. --- ὁ θεὸς ---

157, fr. 58 : over 2 cols. wide.

2. --- δυνά(μ)εις ---		---
5. --- ΤΟC πράγματος ΕΙ . ΑΛΛΟΥΜ		---
6. --- κίνησις Α		--- Υ κωλύεται ---

157, fr. 59 : over 2 cols. wide.

--- κόπον(-?) ---		---		(ἀ)λ(γ)ηδον-(?) ---
-(δε)κτ(ι)κὸς(?) οὐκ ἐστὶν ΗΤ		-μει(ον-?)		---
--- (ὁμ?)οειδ- ---				(τ)ῶν ἀλγῆ(δόνων)-(σύ?)
				-στασίν φησιν --- (ἀλ)-
				-γῆδόνας αὐτα- ---
				ποητικὰ ΑΤ ---

				--- αἰτίων ---

157, fr. 60.

---		---		εἶναι καὶ ---
3. --- πανταχῇ συμ-				---
5. --- (τ)ήν(?) κρίσιν τῶν ΑΝ				--- ἀναλογίας τῆς ---
				--- δεῖ λέγειν ΤΟΙ-

All 'one col. in N. dis.

157, fr. 61.

3. ----- ἀγαθὰ παν-
 4. ----- 71 καὶ ΔΕΟΝΗΤΟΙ |
 5. --- ΟΥΔΑΝΑΚΑ . ΕΝΟΥΤ (?)

1. 5. N. dis. --- ΟΤ . ΑΝΑΚΑ . ΟΝΟΥΤ.

157, fr. 62.

2. ----- ΑΠ . . . ΘΟΥΑ . ΝΚΟ . Ε αὐ-
 3. -τῶν ἔσχηκε(ν ?) εἴ τινες . . ΥΔ . . ΖΗΤΟΝΦΑ
 4. . ΣΕΙΝ ἀρχη- . ΚΑ . ΑΩΝΙ . . . ΝΤΩΝ ὡς τὰς δλ-
 5. -λας οὕτως καὶ τὰς τῶν κακῶν νοήσεις Ο
 6. . . ΕΝ . . Ι πολὺς(?) κάν ἐκγελάσειε ΤΩΣΕΙΨΙΝ
 7. ----- ΟΙ θυ(ν)ατὸν(?) ΟΜΕΝΟΣ . . ΑΥΘ -
 8. --- ΑΝΕΥΠΕ . ΙΤΩΣ ---

157, fr. 63.

(Last line:) --- ἀναλογίαν ---

157, fr. 64.

3. ----- ΥΝ ἀγαθῶ- . ΝΑΤ . . .
 4. ----- ΝΦΗCΑΝ
 6. ----- ζώων ἢ τῶν ἀψύχων-
 7. -(ν) --- ἀλλῶν --- ΑΝ νοε(ῖν ?) ἐλατ-
 8. -(τον-) --- ἐστηκ- --- τοῦ κακοῦ ΤΟ
 9. δι(α)νοια- . . . (ἐ)νάρκησε (?) πρὸς τὸ πᾶν

157, fr. 65 = Nap. fr. 2.

1. CAME ME C θεας. ¶ οἱ δὲ
2. αἰων- (οὐ ?) κ ἐὼντες ἀρχὴν ἀπα(ιτεῖ)ν
3. (ἀ)γνοοῦ(σιν ὦ ?)ς οὐκ ἀρχὴν (?) (ἀ)-
4. -παιτοῦμ(ε)ν & (?) ἀλλ' αἰωνίων τῶν αἰων- . .
5. νοήσεων τρόπον· ἡ χαρίεν εἰ Η (?) περὶ μηδέ-
6. -νος τῶν ἀιδίων (?) δε(ῖ ?) ἐπιζητεῖν μηδ' ἀποδ(ιδδ)-
7. -(ν)αι. Νικασικράτης δὲ καὶ τούτων τι πρὸς ε . . .
8. Ρ (ἀνα)γκαῖον ᾤ || τὸν τρόπον ΠΡΟΗΓ . . .

3. Pap. ΟΥΚΑΡΧΙ^ΩΝΟΥΔΑΡΧΙΚ —: but ΟΥΔΑΡΧΙΚ is cancelled by a horizontal line. Nap. ΟΥΚΑΡΧΗΝΟΥΚΑΡΧΙΚΑ. N. dis., a faint horizontal line through ΥΔΑΡΧΙΚΑ.

6. Pap. ΤΩΝ ΞΔΙ'ΟΝ'ΕΠΙ: Nap. ΤΩΝΙΔΙΩΝ . . ΕΠΙ.

7. Pap. ΝΙΚΑΙΚΑ-ΗCΔΕ: Nap. ΝΙΚΟCΤ . . . CΔΕ.

8. Pap. ΚΑΙΟΝ' ΤΟΝ^Ρ: apparently a break before ΤΟΝ^Ρ. (Perhaps what follows the break is a supraposto.)

Note to 7. Nicasicrates is quoted again in 182 (Philodemus *περὶ ὑγῆς*), cols. 37, 38. Coll. Alt. I. pp. 60, 61.

157, fr. 66.

2. — — — ΙΟΙΝΑΥΤ. ΤΕΛΗΙ καθάπερ οὐδὲ
3. ΩC ΕΔΗ τοῖς πικροῖς καὶ δριμέ(σιν) — —
4. ΓΥΕ . . . Ν ἐμφερεῖς καὶ παντελῶς παρακεῖσθα(ι?)
5. — ΟΡΟΝ ἐπιφέροντας ΜΗ . . . ΝΙΘΩΙ(?) ὅτι — —
6. . . ΔΙ αὐτὴν ἔχωσι ΗΔΕΓΙ καὶ ΜΝ — —
7. — — — παντ — — —

157, fr. 67.

— — — προσδεο(μ-) — — —
 — — — ΙΝΗΤ^ρ — — —
 — — — αὐτὴν — — —
 — — — ΟΥΤΗΝ — — —

157, fr. 68.

3.	CIN τὴν ψυχ(ήν) .	-- καὶ σωμάτων
	ANE	ΕΥΘΕΝΤ' ἰ ----	-- κινήμάτων
		ΘΕΝΤΩΝ ----	-- (ἀ)νάλογον ΕΜ
		---- ἰC ἰδιο ----	---- -Ε περι . . .

	Κ	ὥστ' ἀνάλογον Α --	

All one col. in N. dis.

157, fr. 69 = Nap. fr. 16.

1. παρα ΤΙ καὶ ἀπηνές του Δ . . (?) ιδιώμα-
2. -τος αὐτο(ῦ ?) τὸ περὶ τὴν ἀλγηδόνα διηρθρω-
3. -(μέν)ην ἐ(πί)νοιαν οὐκ εἶναι (?) πιθανὸν ἔχειν
4. . . ΕΙΔΗ . . καὶ οὐκ ἔστιν εἰπεῖν πῶς ἔνεκα τῆς
5. ΟΓΓ . ΓΗC ἐκ τῶν προειρημέν(ων) Α
6. . ΑC ΤΟ συμπεσεῖται χάριν μὲν Τ . .
7. . . ΤΩΝ οὐδὲ(ν ?) ΠΑ . . Ν οὐκ ἔστι CY ON
8. ΤΑΟ ἀλγηδόνο_ς . . Μ . (Τ ?)Ο -- --

1. fin. Pap. ΤΟΥΔ . . ΙΔΙΩΜΑ : but with ΙΔΕ (prob. from a different page) partly on and partly above the Δ . . Nap. ΤΟΥΔΕΙΔΙΩΜΑ.

6. fin. Pap. ΜΕΝΤ . . (N faint) : Nap. ΜΕ

7. Nap. ΟΥΧ/ΣΥ.

8. Pap. ΑΛΓΗΔΟΝΟ' : Nap. ΑΛΓΗΔΩΝΦ. ib. fin. Pap. ΤΟ,
T dub.) : Nap. ΠΟ.

157, fr. 70.

1. -- -- -- -- ἔφευγ- -- -- -- -- χάρις (?)
2. Ε . . . καὶ ΔΙΑΙC . . . C ¶ ἀλλὰ μὴν δτε (?) δια
3. ΒΑ . . . καὶ ΤΟΙ . . . (ἐ)ννοίαν ἔσχεν -- --
4. Κ . . . ἀποδίδομεν καὶ τὰ περὶ τα ΙΙΙ . .
5. -- -- -- Ν Ο κ(ι ?)ν(η ?)μάτων(?) καταΚ . ΙΟΜ
6. -- -- -- -- οὐδ' ἔχει . ΕΛΩCΤ -- -- -- --
7. -- -- -- -- ἰC ἀλλὰ τὰς ἀνα- -- -- --
8. -- -- C ἄνδρες ἀκό(λ)α(στοι ?) -- -- --

157, fr. 75 = Nap. fr. 6.

1. — — — ΟΤΑΣ — — — — ΑΣ κοινῶν γάρ ἐστι
2. ΩΣΗΜΙ (ο)ύκ (?) ἔχει δὲ ταῦτα
3. (Στ)ωικοὺς (?) ΕΠΑΝΑΚΤΙΝ . ΛΟΙΩΝ τὸ τῶν ΑΝ
4. -(τι?) ΦΑΝ . . (Ε?)ΩΝ δόγμα ΤΙΣ . . . ΕΣΘΑΙ τῶν
5. . ΠΡΑ . . ΡΕΤΩΝ πλεῖο(ν) . . . ΟΠ . . ΤΟΤΕΡΩΣ
6. δοκούντων κενοῖς Ι . . . ἐστίν (?) οὐκ (?) εἶναι (?) τάγαθόν
7. που ἀλλ' οὐκ ἀπὸ τῶν ΕΝ ΩΝΟΙ \ ΕΡ .
8. . ΕΝΟΙΣ οἶον τοῖς ΑΝ . . . ΕΙΣ^ο
9. — — — θεῶν — — —

-
1. Pap. ΟΙΑΣ : Nap. . ΤΑΣ.
 2. Pap. ΗΜΙ : Nap. ΗΜΗ.
 3. Pap. ΑΝΑΚΤΙΝ . ΛΟΙ : Nap. ΑΝΑΚΤ . . .
 4. init. Pap. . . ΦΑΝ . . ΕΩΝ (Ε dub.) : Nap. . . ΦΑΝ . ΩΝ.
 5. init. Pap. ΠΡΑ . . Ρ : Nap. ΠΡΟ . Ρ. ib. fin. Pap. ΟΠ . . ΤΟΤΕΡ . Σ :
 - Nap. ΩΝ . ΤΟΥΔ . ΩΣ.
 6. Pap. ΝΟΙΣΙ . . . /ΟΥ . . \ : Nap. ΝΟΙΣ ΟΥΚ \.
 7. fin. Pap. ΩΝΟΙΕΡ : Nap. ΩΝΟΥ.

157, fr. 76.

1. — — — — — (συ)μποτική-
2. ΤΟΣ — — — — — ΩΣ καὶ πίνειν πολὺ
3. καὶ ΚΑ — — — — — Σ ὀρχεῖσθαι καὶ
4. τοιαῦτ' ἄλλα π(οιεῖν ? ἀμο ?)υσα τὴν δ' ἐρωτι-
5. -κὴν οὐδ' ὁσίαν (ἀ ?)ρετὴν, αὐτόθεν
6. τοῦ ἐρᾶν βλαβ(ερωτάτ)ου (?) καὶ ταραχῶδες-
7. -τάτου καθεστ(ῶτος ?) . . (ἀ)λλὰ γὰρ ἔρως (?) ΥΝ
8. . . ΥΣ ἐστι (?) ΤΗ ΠΑ — — — — ΑΓΝΑ — — — (κα ?)-
- 9 -τηγορουντ- — — —

7. fin. N. dis. ΕΠΕΙCYN.

157, fr. 77 = Nap. fr. 12.

1. καὶ κατὰ ΥΠ — — — — — (τ)ροφήν(?) ὀν(ομα)-
2. -ζομένην(?) ἑᾶν(?) ὁμοιον εἰπεῖν· ὦν προσα-
3. -γομένων οἰκιοῦται τε καὶ διατηρεῖται
4. τὸν καιρὸν(?) ἐν ᾧ πονεῖ μὲν οὐδὲν οὐδ' ἐ-
5. -π' ἐλάχιστον, παρέστηκεν δὲ πρὸς τὴν ἀ-
6. -πόλυσιν παρὰ . . . ΤΩΙ κὰν ἐπὶ πο(λ)ῷ
7. μείνη<ι> δια ΛΘΗ . Π . . παραπ(λή)σιο- . .
8. . . CΕΤΑΙΚΑΝΤΑΓ . Κ — — —

1. fin. Pap. ΟΝ : Pap. CN.
4. Pap. ΠΟΝ (ν, certainly) : Nap. ΠΟΛ : N. dis. ΠΟΝΕΙΜΕΝ. ib. orig. ΚΡΟΝ.
5. N. dis. ΠΑΡΕΣΤΗΚΕΝ.
6. N. dis. ΡΑ . . ΙΔΤΓΩΚΑΝ (room for a small letter between Γ and Γ.)
7. Pap. ΔΙΑΛΛ : Nap. ΔΙΑΛΤΘΗ . Π . . . : N. dis. ΛΘΗCΕΧΗΤΤΓΑΡΑ.

157, fr. 78 = Nap. fr. 15.

1. ΩΤ C οὐδ' ὡς λίθο(s) (τοῦ ?)
2. μοιχε(ύ)ε(ιν) ἄδεκτος Λ . . . ΩΙ καὶ θ(έ)λ(ω)ν
3. ἐμοίχευεν ἄν· οὐκ ἄν ποτε(?) μέντοι θε-
4. -λήσειεν, ὡς οὐδὲ λίθος. οὕτω(?) καὶ ὁ θεός, εἰ-
5. -περ ἐβούλετο τάγαθὰ μὴ λ(αμ)βάνειν τὰ
6. δὲ κακὰ (λα)μβάνειν, κὰν ἐπ(ο)ίει ταῦτα.
7. νῦν δὲ πῶ(ς ?) αὐτὸς . . τὴν ἐξουσί-
8. -α(ν) ἔχων ΟΥ ΟΝΟΥΧΩ . . ΝΤΟ . . .
9. ΗΤΑΜΗ . Ε — — —

2. Pap. after ΔΕΚΤΟΣ, trace of Δ. ib. fin. Pap. ΘΕ . . Λ : Nap. Θ . Λ . .
3. Pap. ΟΥΚΑΝΓΟΙC (last two letters very faint and doubtful) : Nap. ΟΥΚΑΝ . . Ε .
4. Pap. ΛΙΘΟΣ . Υ . Κ : Nap. ΛΙΘΟCΟΥΤ . Κ (Hardly room for Ω in either.)
6. Pap. ΚΑΝΕΙ . ΙΕΙ : Nap. ΚΑΝΟΝΙCΘΕΙ.

157, fr. 79.

1. — — — — — ΤΟΝ ἀνευ τῆς ἐπι — — —
2. Ν . . . ΦΡΑΓ (?) εἶδος τόδ' εἰ ἔγνω(?) διὰ τῶ[ι]ν(?) . .
3. ∪ . . . ε(ἰδ ?)ος ἐλλείπεσθ' ΟC ἀκροτάτη(ν ?) εἰδῶτα(?) . .
4. — — — (οὐ ?)τως ἔχον ἐπιστάμενος εἰς ΤΟΠΑ (?)
5. ΡΙ . ΉΛΙΟΡΙΤΙ (?) συγκλείει παραπλήσιον πᾶν
6. ΗΝ . . . προσεγγενέσθαι χρόνον τιν' ἐλάχισ-
7. -τον ΟC — — —

1. 2. N. dis. has ΤΟΔΕΓΕΓΟΝΟΔΙΑ : (possibly τὸ δὲ γεγονό<ς>.)

157, fr. 80 = Nap. fr. 4.

1. . . μηδὲν ἐξ οὐ (?) ΚΟΝ . ΕΕ . . CΕΝΙ — — —
2. (μ)εταβάλλειν τὸ πᾶν ἄλλως ΝΥΝΟ . . . ΜC .
3. Ν . Ι τάγαθὸν ἔτοιμον ἔσεσθαι ΚΑ . . ΙΔΕΜ .
4. τ(ο)ῖς μὲν θνητοῖς μὴ πολυχρόνιον- ἐαυ(τ- ?)
5. . . . ΕΝ διὰ τὸ τοῖς μὲν οὐκ εἶναι (?) δυνα(τὸν ?)
6. . . ΤΙΚΑC τηλικούτων ἐαυτῶ (?) Λ — — —
7. — — — C μήτε(?) . . . (σ ?)ωμάτων(?) μή(τε ?) — — —

1. fin. Pap. as above : Nap. ΚΟΝ . . C . CΘΑΙ. 2. fin. N. dis. ΜC .
3. fin. Pap. ΙΔΕ : Nap. blank : N. dis. ΙΔΕΜ.
4. fin. Pap. ΕΛΥ : Nap. ΕΙΥ.
5. init. Pap. ΕΝ : Nap. ΟΝ : N. dis. ΔΕΝ. ib. Nap. under ΟΥ, five horizontal strokes (not in N. dis.).
6. fin. Pap. ΕΑΥΤΟ . Λ : Nap. ΕΑΥΤΩΝ.
7. fin. Pap. ΩΜΑΤ(ι) \ . ΜΗ : Nap. ΩΜΑΤΩC — — —

157, fr. 81.

1. ΘΥΕΝΚΑΝ . . ΡΗΤ ἀδεκτ-(?) ΤΙΚΟΙC
2. ΤΟΙC τὸ δ' ἰδ(ι)ῶμα τοῦτο π(ροσ?)φερόμενο(ν) [. .]
3. ἀκαταπλ(η)ξίαν ἔχει πρὸς τὰ δεινὰ τῇ(ν τε)-
4. -λειοτάτην, (ῆ)τις εὐοδώτατα τῶ(ι) τῆς (ἀν)-
5. -δρείας ὄν(δ)ματι προσαγορεύ(εται) — — —
6. οὐδὲ δι' ἄλ(λ)ο τι τῶν ἀπὸ τῆ(ς?) . . . ΑC . . .
7. ΚΩΝ ἔξω ΙC . . ἔστηκεν ΗΤΩΙΠΙ . . ΪΤΗΚ . . .
8. τῇ(ν?) ἰδ(ι)αν εὐλογιστί(αν? ἀ?)πέχε(ι) ΜΗ

1. 5. Pap. ΔΡΕΙΑCΟΝΔΙΑΤΙ.

157, fr. 82 = Nap. fr. 13.

1. ἔλαχι(στ-) . . . ΤΩΙ δύσκολον ΑΙ . . .
2. CIIHI διά τι τούτων ἐπεὶ δὲ (τοῦ? ποι?)κί-
3. -λου τρόπου δεδειγμένου βλέπεται καὶ τῶν
4. ἑλικωτέρων ἀρετῶν Ι . . ΑΝ . . . Ν θεὸν Ε .
5. Α . . ΝΟΥ σύστασις ὑπὲρ(ρ? τ?)ῆς ΜΙΥ . . ΗC(?) μόνον
6. τ(ι)θέντε(ς, ἐ)πειδὴ . . Ο . . CΟΥΑΕΤ . ΥΤ ^{HN}συνήθ-
7. -ειαν Ε C ὑπάρχειν ἐπι Τ . Ι — — — — Ο
8. ΦΕΥ — — — — — ΡΕΝΙΟ . Μ — — — —

4. Pap. Ι . . ΑΝ . . . ΝΘΕΟΝ : Nap. ΪΠΕΡΙΤΟΝΘΕΟΝ : (of which ΠΕ is confirmed by a different hand in N. dis.)

5. init. Pap. Α . . ΝΟΥ : Nap. ΑΙΔΙΟΥ, confirmed by N. dis. ib. fin. Pap. ΜΙ . . ΗCΜΟΝΟΝ : Nap. and N. dis. ΙΔΙΚΗCΜΟΝΟΝ.

6. Pap. and N. dis. ΠΕΙΔΗ : Nap. ΠΕΙΛΗ. ^{HN}ib. Pap. Α ΪΝ : ^{HN}Nap. >ΕΤ . ΥΤCYN : N. dis. ΕCΟΥΔΕΤ . ΥΤΩΙΗΘΗ.

7. init. N. dis. C ΑΝΕΙ.

8. init. ΦΕΥCΟΜ.

152, fr. 87 = Ox. p. 8 = Nap. fr. 9.

1. — — — — — ΙΤΑ — — — — — ΝΟΙ . ΕΙ . .
2. — — — — — (ἄ)λλοις(?) COTITANOI .
3. γίνεσθα(ι π ?)ορείας καὶ καθόλο-
4. -(υ ?) ΠΟΙ ἄπα(ν)τος(?) ΑΛ
5. — — — — — ΡΟΠ
6. — — — — — ΗΝ ΚΑ
7. — — — — — ΟΙC . . Κ / Υ — — —
8. — — — — —
9. — — — — —
10. — — — — —
11. — — — — —
12. — — — — — ξέω-
13. (θ)εν(?) χρειωδῶν ἢ συμφυλία π(ρὸς τὴν ?) συνανα-
14. -(σ)τσοφὴν ἀπη(?), τὰ πάθη παρ(αδί)δωσιν· οὐ
15. γὰρ δυνατὸν ἔχειν τὴν συμφυλίαν ἀνε(ν)
16. πάσης ἐπιμειξίας ὄντας. ἀμέλει δὲ καὶ ἐ-
17. -φ' ἡμῶν τῶν ἀσθενῶν καὶ προσδε[γ]ομένων πρ(ὸς τ)ὰ
18. χ(ρ)ειώδη(?) τ(ῆς) φιλίας οὐκέτι ΦΤΩ-ΟΛΟΙ . .
19. ΠΟΒΛ . ΙC . . ΤΑCΕ . . ΧΟ ΥΤΟCΟ

-
3. Pap. $\text{C}^{\circ}\text{C}^{\circ}\text{A}$. . . ΠΕΙACK. 12. fin. Pap. ΞΩ.
 14. Pap. ΑΠΗΙ (last 3 letters dub.): Nap. ΑΠ . .
 15. init. Pap. ΓΑΡΔΥΝΑΤΟΝ. ib. Nap. ΕΧΕΙΝ. ib. Nap. ΦΥΛΙΑΝ.
 16. Nap. ΑΜΕΛΕΙ.
 17. init. Pap. ΦΙΜ: Nap. ΦΗΜ. ib. fin. Pap. ΠΡ . . . Α: Nap. ΠΡ . . .
 18. init. Pap. ' ^Η: Nap. . . . ΔΗ.
 19. fin. Pap. ΥΤΟ — — —: Nap. ΥΤΩC.

Pap. 152.

Ox. p. 7.

ΩΝ ΑΝΚΛΗΘΕΝ
 ΛΗΛΩΝΕ...ΡΟΝ

 ---ΙΟΣ---
 ---ΥΕΣ---
 ---ΕΝΩ---
 ---Ω---
 ---ΙΗΝ
 ---ΝΟΧΕΙΝΕΠΙΘ---
 ---ΘΧΩΝΗΤΑΘΚΤΩΝΠΡΑΓΜΑΤ
 ---ΣΟΥΚΑΦΕΤΩΣΑΠΟΛΛΥΕΙΠΑΡΑ
 ---ΚΑΙΡΙΔΕΚΤΛΗΕΓΥΣΚΤΟΙΣΤΗ
 Α...ΡΟΧΑΣΤΩΝΗΛΕΙΔΡΑΝΚΚΑΤΕΣΤΕΦΙ
 ΟΥΤΩΣΑΝΑΣΤΟΕΦΟΜΕΝΟΣΑΛΛΕΠΙΓΑΝ
ΕΙΛΣΕΛΛΥΝΕΙΚΑΤΑΤΗΝΑΙΑΣΤΡΟΜΗΣ.

157, fr. 83 = Nap. fr. 14.

1. Τ \ΟΙΩ . Ε ΣΣΜΟCΕ . . .
2. τῆς ἀκρας ΩCΕΩC . . ἔχει καὶ τὰς ἄλλας
3. μέντοι χρείας ἀπολαμβάν(ο)υσιν παρ' ἄλλῃ-
4. -λων, εἰ καὶ δύνανται δι' αὐτῶν παρασκευάζεσ-
5. -(θαι), καθάπερ ἡμεῖς ἐνίστε παρὰ τῶν ταύτ' ἐχόν-
6. -(τω)ν· καὶ γὰρ ΦΗC καὶ τῶν πρὸς τὴν ἀφ(ῆ)ν καὶ τὴν
7. . . . ΗΝ καὶ πα(ρὰ τ ?)ῶν δλων (τῶ)ν (?) πρὸς τὴ(ν) φύσιν
8. (ἐ)ξωθεν εἰ Ν ΔΙΛ — — —

1. Pap. as above: Nap. \ΟΙΩ — — — — — ΟCΕ: N. dis. ΛΟΙΩ
MACMOGE.

3. Pap. X ↓ CΙΛC: Nap. . . . ΙAC. 5. init. Pap. (ΑΘ: Nap. . ΑΘ.
8. Pap. — — ΘΕΝΕΙΔ \` . . . ΔΙΛ: Nap. ΘΕΝΕΙ Ν — — —.

152, fr. 89 = Ox. p. 7 = Nap. fr. 11.

1. — — — ΩΝ ἂν καὶ μηθὲν
2. — — — (ἀλ)λήλων ἔ(τε?)ρον
3. — — —
4. — — — — ΙΟC — — —
5. — — — — ΥΕ\ — — —
6. — — — \ΕΝΩ — — —
7. — — — — Ω — — — — — ΙΗΝ — — —
8. — — — Ν ἔχειν ἐπιθυ(μίας ?) — — —
9. . . . ἔχων πρὸς τὰ ἐκ τῶν πραγμάτ(ων) .
10. . . C οὐκ ἀφέτως ἀπολαύει παρὰ π(ἀ)ντ(α ?)
11. τῆς ε(ὐ)καιρίας, καὶ πλήθους καὶ ποιότητ(ος)
12. ἀ(σ)τοχαστῶν· ἡλγει γὰρ ἂν καὶ κατέστ(ρ)εφε(ν)
13. οὕτως ἀναστρεφόμενος· ἀλλ' ἐπὶ πάν-
14. -(των ?) χρείας ἐλαύνει κατὰ τὴν διαστάθμησιν

8. Pap. ΕΠ . ΘΥ, apparently. 10. fin. Pap. ΠΑΡΑΓ . ΝΤ. (τ dub.)
11. init. Nap. ΤΗCΕ . ΚΑΙΡ. ib. Pap. ΗΘ . ΥC: Nap. ΗΘΟΥC. ib. fin.
Pap. ΠΟΙΟΤΗ.
12. Pap. ΟΧΑCΤΩΝ-ΙΑΓΕΙ. ib. fin. Pap. ΕCΤ . ΕΦ — — . (Between τ
and ε there is a rub, with room for a small ρ.)
13. Pap. ΤΩC: not, as Nap., ΠΩC. ib. Pap. CΤⁿΕΦ: not, as Nap., CΤΕΦ.
14. fin. Pap. ΔΙΑCΤΑΘΜΗⁿ — — : Nap. ΔΙΑCΤΑΘΜΗCΙΝ.

φ. 152.

Ο. 2. 9. 9.

ΔΙΑ ΝΑ ΥΤΙΝΗΝΑΛ ΕΓ
 ΒΟΒΗΚΕΝΑΪΝΟΥΣΕΧΕΙΝΑΦ ΝΩ Υ
 ΠΕΙΣΑΜ...ΕΥΑ ΜΙΟΙΔΙΑΙΟ Υ
 ΜΗΝΑΠΑΝΤΑ..Ε...ΩΝΟΙΗΤΕΟΝ Υ
 ΗΚΑΤΑΤΟΣΥΡΕΥΕΟΓΕΙΛΟΙΧΑΛΟΥΝΤΑΙ
 ΤΟΥΣΓΑΠΕΙΡΟΥΣ..ΥΔΥΝΑΤΟΝΑΛΜΗΛΟ..
ΟΥΝΩΣΙΝΑΦΙΚΝΕΙΣΘΑΙΔΙΟΠΕΡΟΥ. Δ
 ΤΩΝΕ..ΙΗ.....ΙΩΝΦΛΟΥΣΑΝΤΙΣΕΙΛΕΙ
Υ.....Ω...ΕΙΤΙΟ Ι
ΙΗΝΣΕΙΛ ΩΝ
ΠΑ ΣΤΟΝΦ C

 ΟΙΣΘΕΟΙΣΚΘΑΥΜΑΖΕΙΤΗΝ ΣΥΣΙΝ
 ΙΤΗΝΔΙΑΘΕΣΙΝΚΠΕΙΡΑΤΑΙΣΥΝΕΓΓΙ
 ΝΑΤΤΗΚΚΑΕΑΠΕΡΕΓΛΙΧΕΤΑΙΘΙΓΕΡΥ
 ΝΕΙΝΑΙΚΑΛΕΙΤΩΚΙΤΟΥΣΣΟΦΟΥΣΤΩΝ
 ΗΦΙΛΟΥΣΚΤΟΥΣΕΕΟΥΣΤΩΝΣΟΦΩΝ
 ΤΚΕΟΙΚΑΜΕ ΤΑΤΟΙΛΥΤΑΤΗΝΦΙ
 ΕΡΕΙΝΩΟΤΕΒΕΛΤΕ ΝΑΥΤΑΤΑΠΡΑΜΑ

(For 157, fr. 84 = Nap. fr. 8, *see* p. 145.)

152, col. 1 = Ox. p. 9.

1. ΔΙΑ ΝΑ . . ΥΤΙΝΗΝΑΛ . ΕΝ . . . (συμ ?)-
2. -βέβηκεν ἀειδίους(?) ἔχειν ΑΦ . . ΝΩ . (ἀ)λύ-
3. -πεις(?) ἀλλ . . ΕΥΑ ΛΙΟΙ δι' αἰῶ(νος ? ο)ύ
4. μὴν ἀπαντα(ς) ἐ(ξ αὐ ?)τῶν οἰητέον φ(ίλ ?)ους,
5. ἥ κατὰ τὸ συνφνέ(ς ?) γε φίλοι(?)καλοῦνται
6. τοὺς γὰρ(ρ) ἀπειροὺς (ο)ὐ δυνατὸν ἀλλήλω(ν)
7. (εἰ)ς γνώσιν ἀφικνεῖσθαι . διόπερ ΟΥ . Δ(. . ?)
8. ΤΩΝΕ . ΙΗ . . . (σο)φῶν φ(ί)λους ἄν τις εἴποι
9. . . Υ Α Ω . ΕΙΤΙC Ι
10. — — — — — — — — — — (φ)ιλήσει Λ ΩΝ
11. — — — — — — — — — — ΠΑ . CΤΟΝΦ Ο
12. — — — — — — — — — —
13. — — — — — — — — — — ΚΑΠ — — — — —
14. . . τοῖς θεοῖς, καὶ θαυμάζει τὴν φύσιν
15. (κα)ὶ τὴν διάθεσιν, καὶ πειρᾶται συνεγγί-
16. -(ζει)ν αὐτῇ . καὶ καθάπερ εἰ γλίχεται θιγε(ῖ)ν
17. (καὶ σύ)νειναι, καλεῖτω καὶ τοὺς σοφοὺς τῶν
18. (θεῶ)ν φίλους, καὶ τοὺς θεοὺς τῶν σοφῶν.
19. (ἀλλ' ο)ὐκ εἰκάμε(ν πρὸς ?) τὰ τοιαῦτα τὴν φι-
20. -(λίαν) ἐρεῖν, ὥστε βέλτε(ρο)ν αὐτὰ τὰ πράγμα-

2. ΒΕΒΗΚΕΝ : Pap. confirms Ox. against Nap. ΔC . . ΚΕΝ. ib. Pap. Α . ΙΝΙC. Letter *perhaps* lost between Α and Ι : part of Δ or Ν : faint traces of Ι and the top of Ο : ΥC certain. Nap. gives ΑΙΝ . . C. ib. fin. Pap. \Υ.

4. ΤΩΝ Nap.

5. Pap. CΥΝ . . ΥΕΟΓΕΦΙΛΟΙ : all the letters clear ; but the tail of a letter, prob. Φ, beneath the right of the second Ε. There would just be room for the body of a small φ between Ε and Ι ; but the tail must have slanted to the left. Nap. gives CΥ . . ΥΕΡΓΕΙΛΟΙ. ib. Pap. ΚΑΛ.

9. Α : Nap.

13. ΚΑΠ : Nap.

14. ΟΙC : Nap.

16. Pap. and Nap. ΚΑΘΑΠΕΡΕΓΛΙΧΕΤΑΙ. Yet Nap. ed. reads καθάπερ εἰλίχεται (sic), and translates 'velut si eo provocatur, ut illos adtingat'!

17. Pap. confirms Ox. ΚΑΛΕΙΤΩ against Nap. ΚΑΛΕΙΤ. ib. Pap. ΚΤΟΥC : no trace of Ι.

20. ΩCΤΕ Nap. ib. ΠΡΑΓΜΑ Nap.

Pap. 152

Pap. 10.

ΙΜ.....ΛΛΠΕΣΕΙΜΗΚ-----
 ΑΤΟΥΝΤΑ-----ΩΝΤΑ
 ΡΕΤΑΙΤΑΧΑΔΕΚΑΤΑΣΙΟΜΝΗΘΕΙ
 ΣΙΔΟΚΑ ΣΥΜΕΝΗΣΤΙ ΛΗΛΕΙΩΝ
 ΠΑΡΑΣΚΕΨΕΜΕΤΕΥΚΤΕ..ΕΙΝ...Κ
 ΟΥΟΙΚΕΙΩΣΕΩΣΤΩΜΕΠΑΛΑΛΗ...ΟΝΤΙΚ
 -----ΕΥΧ...ΟΙΣΤΙΛΣΥΗΙΛΤΟΔΕΧΗΣ..ΠΡΟΣ
 -----ΓΩΜΕΤΑ-----
 -----ΤΕΡΨΕ-----
 -----ΠΑΥΤΑΤΩΑ-----
 -----ΟΤΟΙ-----

 ΚΑΤΕΛΛΕΙΜΑΤ.....ΣΙΝΔΕΥ
 ΔΟΚΕΙΚΗΟΙΚΕΙΟΥΤΑΙΚΜΕΓΑΛΩΣΟΠΕΡΟΥ
 ΚΑΣΥΝΗΘΕΣΟΝΟΜΑΖΕΑΝ--ΞΙΩΤΕΟΜΕΛΔΙ
 ΔΕΙΠΤΩΣΕΤΟΥΤΟΠΟΙΕΙΝΚΚΑ...ΕΝΥ
 ΔΕΤΕΟΝΤΟΥΤΟΔΙΩΝΕΙΩΘΑΛΛΕΝΤΟΤΗΝ
 ΣΤΝΕΚΕΣΤΑΤΗΝΕΠΒΟΛΗΝΕΜΙΤΑΓΕΘΝΘ..Α
 ΚΠΑΡΥΤΑΕΛΛΟΝ...ΕΘΑΛΕΟΙΚΑΝ

157, fr. 85 = Nap. fr. 10.

1. -τα (σκοπ?) εἰν ΤΑ . ΔΡ ΗCΤΩC μὴ παρα-
2. -βιάζεσθαι . καὶ χαρίζεσθαι τοιγαροῦν ἀλλήλοις
3. τοὺς θεοὺς τὴν μὲν ὥς ἐνλείπουσι με-
4. -τάδοσιν τινων οἰκείων ποιουμένους, οὐ
5. ῥητέον· ἀπαντε(ς γ)ὰ(ρ καὶ ?) αὐταρκῶς ἑαυτοῖς
6. παρασκευαστικοὶ τῆς τελειστάτης ἡδο-
7. -(νῆ)ς εἰ(σὶν ?) ΑΛΛΕΙ . . . \ΚΟΙ
8. ΛΟΥΑΠΤ ΩCΕΩCΤΗΙ . . ΑΛ — — —

152, Ox. p. 10 = Nap. col. 2.

9. ΙΠ . . . Μ πεσεῖν ΗΚ — — — — — (τδ?)-
10. -ν (ἀδν?) νατοῦντα ΩΝΠΑ
11. Ω ΡΕΤΑΙ τάχα δὲ κατὰ C . . ΙΟΝ συνηθεί-
12. -(ας ? καὶ ?) CΙΑC κα(λ)ουμένης τῆ(ς) ἀγαθῶν
13. παρασκε(υ)ῆς μετ' ἐκτε(λ)είας τε καὶ
14. προσοικειώσεως τῷ μεταλαμβ(ά)νοντι καὶ
15. (πά)λιν εὐχαριστίας τε καὶ ἀποδοχῆς . πρὸς
16. ΓΩΙΜCΤΕΝ — — —
17. — — — — — τέρψε(ως ?) — — —
18. — — — — ΠΑΥΤΑΤΩΑ — — —
19. — — — — — ΟΤΟΙ — — —
20. — — — — —
21. κατ' ἐλλείμματ CΙΝ δ' εὐ-
22. -δοκεῖ καὶ προσοικειοῦται καὶ μεγάλως, ὅπερ οὐ-
23. -κ ἀσύνηθες ὀνομάζεται(?) ἀξιοτέον δ' (?) ἀδι-
24. -αλείπτως γε τοῦτο ποιεῖν, καὶ κα(τα)σκευ(?) -
25. -αστέον τοῦτο δι' ὧν εἰώθαμεν τὰ(?) τὴν
26. συνεχεστάτην ἐπιβολὴν ἐπὶ τὰ γεγονό(τ)α
27. καὶ παρ(δ)ντα (καὶ μ)έλλοντα ἀγ(α)θὰ μεθ' ἱκαν-

l. 1. init. Pap. ΤΑ : then space for one or two letters : then marks which may be the bottom of an O and of one leg of a Π : then ΕΙΝ. There is probably just enough room for CK after ΤΑ. ib. Pap. ΤΑ, then *perhaps* a letter gone, then Δ (not Α, as Nap.), and top of Ρ.

2. init. Pap. prob. B : Nap. Δ.
3. Pap. THΛ : Nap. TH .
9. Pap. ΠΕΣΕΙΝ.
10. init. Pap. N . . . N.
11. init. Pap. Ω (= ω ?). ib. fin. Pap. ION . ὠNHΘΕΙ : Nap. ΩN-CYNHΘΕΙ.
12. Pap. and Nap. CIACKA . . ib. fin. Pap. TI . λ πθεων : i. e. A certain, then *perhaps* Γ followed by a tall A : then traces of Θ and Ω. Nap. gives T . NΘΕΩN.
13. Pap. with Ox. ΕΥΚΤ : dot clearly over the Y, not the K. Nap. ΕΥΚΤ. ib. fin. ΕΙΑΚΤΕΚ.
14. Nap. ΜΕΤΑΛΑΜΒ.
15. init. Nap. . . ΑΙΝΕΥΧΑΡ. ib. Ox. THC : Nap. ΤΕΚ : Pap. ΤΕΚ (ΕΚ faint, but prob. right). ib. Nap. ΟΔΟΧ.
16. Nap. ΤΕ.
21. Nap. ΛΕΙΜΛΑ.
23. Pap. ΖΕΙΛ. : Nap. ΖΕΙΝΑ. Probably the N of Ox. and Nap. stands for ΑΙ, and the Ι is Τ with the horizontal stroke lost. The Α of Ox. must be simply a blunder. ib. fin. Pap. ὶΑΔΙ : Nap. ΕΟΝ . ΑΔΙ.
24. fin. Pap. and Nap. ΚΑ . . . Υ. Ox. ΕΝ prob. stands for CK and back of Ε.
25. Ox. ΤΟ : Nap. ΤΑ : Pap. Τῶ. ib. Nap. ΕΧ. ib. Nap. ΕΠΙΒ.
27. Nap. ΑΑΓ. ib. Pap. ΜΕΘ.

157, fr. 86.

2. σύνε(σι ?)ν εὐδαιμονίας ΑΙ CK . ΕΙ .
3. τ(ι)μᾶσθαι δ(εῖν ?) τοὺς θεοῦ(ς) ΠΑΛΛΗΝΚ . Υ. .
4. ὁδὸν λέγειν· τὸ γὰρ θαυμάζειν τὸ μέγ(ε)θ(ος ? ἐκ)-
5. -πλήξεως καὶ μακαρισμοῦ καὶ (?) . / (?) οἰκίω Δε . . .
6. COCΔΡΑΣ ^ ΛΕΓ . ΤΑ . θαυμάζει δὲ καὶ κα-
7. -ταΠΛΕΤΤΕ . . . μα(κ ?)αρ- οὐδὲν οὐ-
8. -τως ὡς θε(οὺς ?) — — — — — ἐφ' οἷς Ε

4. fin. N. dis. ΜΕΤΑΛΙC . . .

5. fin. N. dis. ΙCΜΩΝΔ . ΟΙΚΕΙΩ

157, fr. 86 b., 3 cols. wide.

--βλε-	---	---	[τη(τ-) -
-(π-?) -- νοου- -- ὁμο-	- τὸ δὲ βρα(χὺ?) -	- ἐναργη	- μακ(αρ)ιδ-
-τ(ο)ῦ αὐτοῦ - ΕCΤΗΙ δια	---	---	---
---	- ἐκπιπτ ---	---	---

(Last l., K, above M erased.)

157, fr. 84 = Nap. fr. 8.

1. αὐτοῦ ἀλλήλων (κ)α-
2. θ' ὅσον (τ)ὰς ἀπ' ἀλλήλων κομίζ(ον)ται χρε-
3. -ας, ἀς εἰ μὴ ἀπελάμβανον, οὐκ ἂν ᾔσαν
4. τέλειοι κατ' εὐδαιμονίαν, ε(ἰ ἔ?)ξεστιν λέ-
5. -γειν, καὶ μὴδὲ κατὰ τοῦτ' ἐμποδίζεσθαι πρὸς
6. τὴν τῆς φιλίας ἐν αὐτοῖς ἀπόλ(η?)ψιν . οὐ-
7. -δὲ γὰρ οἱ α(ἰῶ?)νες προφερόμενοι τὴν
8. τελείαν . . . ιε- παρασκε(υά)-
9. -(ζουσι?) - - -

-
1. init. N. dis. ΑΥΤΟΥCΛΕ.
 2. Pap. ΘΟΥC(+ ?) , L' ΙΑΛΛ(?): Nap. ΘΟΥC . ΙΙ . .
CΑΠΑΛΛ: N. dis. ΘΟΥCΗ . \CΑΠΑΛΛ.
 4. Pap. ΝΙΑΝΕ | . ΞΕ | ΤΙΝ: (after each Ε, the edges of the papyrus-
strips *overlap*, so that there was probably room for at least one letter between
Ε and Ξ, and room for one letter between Ε and Τ:) Nap. and N. dis.
ΝΙΑΝΕΞΕCΤΙΝ. 5. Pap. ΖΕCΘΑ (ζ quite plain :) Nap. CΕCΘΑ.
 6. fin. N. dis. ΛΕΙΨΙΝΟΥ. 7. fin. N. dis. ΤΗΝΑΛΛ ..
 8. fin. Pap. 'Α'ΑCΚΕ: Nap. . . . ΑCΚΕ: N. dis. ΔΑCΚΕ.

152, col. 3 = Ox. p. 11 = Nap. col. 3.

1. — — — — — ΠΑ — — —
2. — — — — — ΥΤΟΥ — — —
3. — — —
4. — — — — — ΤΩ — — —
5. — — — — — CICK — — —
6. Ι — — — — — Α . . Υ . . Υ — — —
7. Ν CAC καθ' ἣν φορὰν ΟΠ . . .
8. ΤΟ ΑCΜΕΝΕΜΕ λέγεται, πάντες . .
9. εἰσὶν ἴσοι . (καὶ) τῶν μ(έν) δὴ τοιοῦτο(τ)ρόπ(ων)
10. ἀλλῆς σκεμ(μ)άτων. ¶ ζητηθέντο(ς δὲ)
11. παρὰ τ(ῶ)ν ΤΕΡΩΝ εἰ τῶν Κ . . .
12. ΕΧΟ οἱ θεοὶ, καὶ τίνα τ(ρόπ)ον(?)
13. — — — — — ΓΑ — — —
14. — — —
15. — — — — — Ω — — —
16. — — —
17. — — — — — CΔ — — —
18. ΟΛ ΧΕ ΓΑ — — —
19. κα(τ' ? α)ὐτῶν, ᾧ(?) καὶ τ(ῶν) ἐναντίων ἔδε(ι ?) τη .
20. ἐννοι(α-) — — — — — ΚΑ καὶ
21. -ληψιν ἔχοντος ἐξ ᾧ(?) εἴπαμεν, καὶ κατὰ
22. συναύξησιν τ(οῦ) μεγίστου περὶ ἀμφότη(ε)-
23. -ρα τὰ μέρη καὶ παρὰ τοὺς ἄλλους βίᾳ ποιούμε-
24. -νοι τούτων μὲν ΤΑΟΕΚΚ . . . μετὰ CΛΕ

1-6. Nap.

7. fin. Pap. ΟΠ.

8. Pap. ΝΕΜ (or ΛΛ) Ε (dub.) \; ib. fin. C dub. The rest of the line as in Ox., and the letters unmistakable.

9. Nap. ΤΩΝΜ.

10. Nap. ΑΛΙC. ib. Nap. ΑΤC.

11. init. Nap. ΠΑΡ' . . Ι.

12. init. Pap. ΕΥΟ (=εχο) : Nap. ΕΧΟ. ib. Pap. ΘΕΟΙΚ. (Under ΙΚ appears the lower half of ΙΑ, from a 'sopraposto.' The mark under Κ in Nap. is an attempt to copy this.)

13-18. Nap.

19. init. Pap. gives the bottom of four letters, which may be ΚΑΤΑ : then the greater part of Υ. The letter or mark between ΤΩΝ and Κ is gone. ib. Nap. CΝΑΝΤΙΩΝCΔC.

21. Nap. ΛΗΨ. ib. Nap. ΕΞ . . ib. Pap. ΕΙΠ. ib. Nap. ΚΑΤΑ.

24. fin. Nap. ΜΕΤΑ.

157 (?), fr. 88.

- (λ)ογισμο- | 2. — — — θανείν — — —
 3. — — — (ο)ύκ ἀθανάτοις . . \AKA . . YC
 4. ΕΙCΕC— Cχρήσιμον, ἀλλ' ἀνθρώπο(ις ?) . C \ C
 5. διὰ τὴν (ἀσθέ ?)νειαν· τὸ δ' ἰσχύε(ι)ν KAH— . . Ε
 6. ΤΟΝ ἀφθ[ι]αρτον καὶ ΠΑΝ — — —
 7. ΗΝ . . ΤΟ συνεχῶς οὐ προσδέ(ομεν- ?) — — —

152, col. 4 = Ox. p. 12.

1. — ΟΙΩΙΑ ΧΕ — — —
 2. ΔΟΚΑ CΤΛ — — —
 3. AC . . εἰδότη(α ?)ς· οὐδὲ γὰρ ὁ θνητ(ὸς ἦ)τ-
 4. -τον εὐδαίμων(?) παρ' ὅσον οὕτως ἔχει πρὸς
 5. τὰ τοιαῦτα, παρ' ὅσον δ' ἔνια τῇ(ν) γυνῶσιν
 6. αὐτοῦ δ(ια)φεύγει ΤΑ . ΕΝΤΗNC . ΩCΤΑ
 7. . ΟΗΤΙ καὶ ΚΑ . . ΤΙ . . ΙΝΕΙΟΜΟΙΠΕΙ . . ΝΩΝΑΔΗ
 8. Δ . . ΝΗ . . ΑΡΙCΤΕΟΙC γυνωστὰ(?) ΟΠΕΙΝ
 9. . καὶ ἀνία(??) π̄ερί(?) τ̄ού(?) (π)ρ̄ό(τ)ερον(?) Ε ΔΕ . Ο
 10. — — —
 11. — — — — — ΚΟΝΤΩΝΑ . . ΑΤΙ Ε . ΝΑΙ
 12. ΝΟΦΗΜΑΝΩΝ οὐδ' ἐάν(?) Ν . ΟΥ
 13. ΩΝ συνεστ(ὼς ? κ)ινηθῇ(?) — — —
 17. — — — — — ΚΑ — — —
 18. — — — — — ΝΥΟ — — —
 19. CΑ γ καὶ π̄α(ν ? τ ?)δ̄ μά(λα ?) χρή(σ)ιμον
 20. αὐτοῖς (γ)ένοιτ' ἂν διὰ τῆς γνώσεω(ς, ταύ ?)-
 21. -της. ὅσα γὰρ ἀποτελεῖ τι τῶν δεόντων
 22. ἄνευ μαντικ(ῆς ἔχ ?)ουσι· τὰ δὲ λοιπὰ τίς χρεῖα

1. Nap. XC.

4. Pap. apparently has H . HBΛIMΩN : B is especially clear. How did both Ox. and Nap. get Δ ? ib. Pap. EXEI. 6. fin. Pap. ΩCT/.

7. Pap. and Nap. TIKK. The X of Ox. must be a mistake.

7—10. Writing very dim in Pap. : almost entirely omitted in Nap. Perhaps partly sopraposti.

9. Pap. ANIAN(?) very faint and doubtful. ib. Π, top faint (might be IT) ? then top of a round letter : then ∇ . 2O, (i. e. top of Y : blank : right top of P : O.)

12. Pap. NO(φ dub.) HM . N (O dub.) . (perh. = ε(ι)ρημ(ε)ων ?).

17, 18. Nap.

18. Pap. and Nap. ΓΚΠΑ (Π dub. in Pap.)

21. fin. Pap. Δ . . ITΩN .

22. Pap. T I \ (= half K) : Nap. TIK.

col. 5.

1. — — — ΑΡΑΛ
 2. — — — ΥΗCTEO
 3. — — — (άφ)θαρσία-
 4. — — — Ε . (τ)οῖς θε(οῖς ?)
 5. — — — ΝΙ

Ox. p. 13 = Nap. col. 5.

6. Γ ΕΙΝΗ καὶ ΠΟ ΗΛ . . ΥΧ . . ΤΕΑ
 7. ΚΥΧΟΝΤΟΓΑΙ ΟΝΟΝΑ Η
 8. ΤΩΝ — — — — — ΔΙΑ
 9. Μ — — —
 13. ΜΟΥCΕΧ ΤΟΥC προσ(?)
 14. -δεῖσθαι . (δ)ύνανται(?) (φά)σκε(ι)ν(?) πρὸς τὸ
 15. μηδὲν βλαβερὸν πάσχειν. δει(κ)τέον δ' οὐ-
 16. -τως ὡς πρότερον εἴπαμεν λέ(γ)εσθαι τα(ῦ)-
 17. -τα Δ . . . ΔΟ . Δ ἀνθρώπων Χ . . ΜΑΤΕΙ
 18. C Ν . ΤΕ μηδὲ προσδε(ῖσθ)αί τινος ΤΟ
 19. Α Ω (σύ?)λληψιν λόγον ΠΑ — — —
 20. — — —
 21. — — — ΝΕCΘΑΕΔ — — — — — ΠΙCΗ . . Ν
 22. . . . ΝΟΥ γὰρ ΑΜ . . C — — —
 23. — — — ΠΑΝ . Υ — — —
 24. Δ ΔΗ — — — — — ΙΟ — — —
 25. ΜΕ — — — — — Ν οὐδ' οἱ μὲν ἐλ(λεί)-
 26. -που(σιν οἱ δ' ὑπερέχου(σιν,) ἀλλὰ πάντε(ς)
 27. καὶ πᾶ(σ)αι τὴν ἀνυπερε(κ)τὸν ἀκρότητ' ἔ-
 28. -χουσιν· οὐ γὰρ ἐν μὲν σοφ(οῖς) οὐκ ἔστι κατὰ τὸ
 29. κ(ρ)εῖττον ἐν τοῖς τῆς ψυχῆς ἀγαθοῖς δι-
 30. -(αφ)ορὰ τοῖς δλοῖς, ἐν δὲ ταῖς ἀφθα(ρτο)ῖς καὶ μα-
 —————
 -(καρίαις φύσεσιν ἔστι ?)

1—5. Pap. no. 157.

7. Pap. confirms Ox. ΥΧΟΝ against Nap. ΠΑΝ.

9, 12. Nap.

14. Pap. gives top of Α in δεισθαι, followed by Ι . . ΙΙ . ΑΝΤΑΙ . . .
 CΚΕ . Ν ; (Κ quite clear : C not quite.)

15. Pap. as Ox., ΔΕΙ . ΤΕΟΝ : Nap. ΛΕ . ΤΕΟΝ.

16. Pap. apparently ΛΕ . CΕΘΑΙ.

17. Pap. Δ . . . Δα, (last letter an O with two projections, like a cursive α.)

18. Pap. clearly Π, not Π.

19. fin. Pap. ΛΟΓΟΓ.

24. ΙΟ, Nap.

26. fin. Nap. ΠΑΝΤΕ .

27. Nap. ΠΑ . ΑΙ.

28. Nap. ΜΕΝ.

ib. Pap. confirms Ox. ΟΥΓ and ΟΥΚ /.

Pap. 152. Oxy. p. 13.
 ΕΙΝΗΚΤΟ
 ΚΥΧΟΝΤΟΓΑ
 ΤΩΝ
ΔΙΑ...

 ΜΟΥΣΕΑ...ΤΟΥΣ...ΕΡΟΣ
 ΔΕΙΣΘ...Ι...Ν...ΑΝΤΑΙ...ΟΚΕΝΠΡΟΣΤΟ
 ΛΗΔΕΝΒΛΑΒΕΡΟΝΠΑΣΧΕΙΝΔΕΙ ΤΕΟΝΔΟΥ
 ΤΩΣΩΣΠΡΟΤΕΡΟΝΕΙΠΑΜΕΝΛΕ...ΣΥΒΑΙΤΑ
 ΤΑΔ...ΔΟ...ΔΑΝΕΡΩΠΩΝΧ...ΝΜΑΤΕΙ
 Ν...ΓΕΛΗΔΕΠΔΕ...ΙΤΙΝΟΣΤΙ

 ...ΝΕΣΘΑΕΔ...ΠΙΣΗ...
 ...ΝΟΥΓΑΡΑΜ...
 ΠΑΝ...
 Δ...ΔΗ...
 ΜΕ...ΝΟΥΔΟΙΜΕΝΕΛ...
 ΠΟ...ΠΕΡΕΚΟΥ...ΑΛΛΑΠΑΝΤΕ...
 ΚΠΑ...ΤΗΝΑΥΠΕΡΕ ΤΟΝΑΚΡΟΤΗΤΕ...
 ΧΟΥΣΝΟΥΜΕΝΜΟΝΣΟΦ...ΤΚ/ΚΑΤΑΤΟ
 Κ...ΕΙΤΤΟΝΕΝΤΟΙΣΤΗΣΤΥΧΗΣΑ...ΘΟΙΣΔΙ
 ΟΡΑΤΟΙΣΟΛΟΙΣΕΝΔΕΤΑΙΣΑΦΘ...ΙΣΚΜΑ
 ...ΟΣΟΥΕΝΟΥΣΩΙ ΟΤΙΔΟΥΝΩΣΤΟ
 ...ΣΗΚΠΡΟ...ΚΟΥ...ΤΤΟΤΟΦ...
 ...ΠΟΝΑΙΕΡ...ΝΟΛΛΟΧ...
 ...ΑΜΟ...

157, col. 6 = Nap. col. 6.

1. — — — — — NM — — — — — — — — — — — A
2. TO . . . ΑΠΤΕΟΝ καὶ Δ ANTOCAI
3. Μ(ΑΙ ?)C ΝΟΥΠΑΝ πᾶ(ν ?) σύμπτωμα
4. κατ(ᾶ τὸ)ν Μητρόδωρον (ᾶ ?)φράζειν, ὃν τοσοῦ-
5. -το, . . (μη)δέποτ' ἐγκυρῆσον αἰτίοις φθο-
6. -ρ(ᾶς ?) (τῆς ψ ?)υχῆς. φασὶ δ(ἐ) ?) . φεῦ ἀπὸ τ(ῆ)σδε (?)
7. πᾶν δλωσ βού(λη ?)μα πᾶν καὶ (ΤΥCCTY ?)

152, col. 6 = Ox. p. 14.

8. ? — — —
9. **AN** — — — — — *αὐτοῖς εἰ κοπήν τινα.*
10. **AC** — — — — — *(μ)ακαριότητος ἔλλε(ιψιν ?)*
11. — — — — — *(διά ?)λυσιν οὐ μὴ τὰ κο(πήs ?)*
12. — — — — — **ANT TATOI** — — —
13. — — —
14. . . **Π AL . A N** καὶ **TC** — — —
15. — — — — — **Ω** — — —
16. — — — — — *καὶ ΔΙ . TONT* — — —
17. — — — — — *πυνθανόμενοι* — — —
18. **Θ . . Ε** — — — — — **N** καὶ βουλητὸν / — — —
19. — — — — — **ΩN** τοιούτ(ω ?)ν **A** — — —
20. — — — — — **AT . . ΕΙ** γὰρ **TI**
21. — — — — — **CEICYMPA**
22. — — — — — — *(π ?)ολλὰ* — — —
23. — — — — — — **A**
24. — — — — — — **PC** —
25. — — — — — — **ΔΕ** — — —
26. — — —
27. — — —
28. — — — — **ANON** — . . **AI EXONTΩN**
29. **A CΔΕ** τῶν *(σ)υστάσεων*
30. *διὰ* **T . . ΗΠ . . ἔλλε(ιψιν ?)** *(ΧΟΤ ?)* **A** δι-
31. *-αμενουσῶν, ἀλλ' οὐχ* **ΟΠΗ . . ΚΤ . . C** *δθεν*
32. *ἐπὶ τε τῷ μὴ τελέως ἀπὸ* **ΚΟΛΗΣ . . N**
33. **ΠΟ** δι(σ)τάζε(ι)ν, καὶ ἐπὶ τῷ ἡττον(?) **A . . .**
34. **ΚΑΘΗ . ΕΜ . CI** φανερά συντελεῖν· *πᾶσα γὰρ ἔλ(λ)ε(ιψιs ?)*

P. 152.

Ox. p. 15.

CN IOY TΩN
 VIXPEID...IMINMEGI
 TΩNEITEPETHNENΔEXO
 TANTINA.....EIASWΦE.....

THCΔOPE=Ε ΤΩΝΑΦΙCΤΑΜΕ ΠΙC
 ΤΩΝ ΤΗCΘΕCΑΙΤΟΙCΔΕΘΕC ΑCΝ
 ΑΓΑΘCΝΠΕΡΙΤΑΤΩΝΤΟΙΟΥΤΩΝΚΗΓΑΡΧΩΡΙCΑΥ
 ΩΝΑΝΑΝΤΕΧΟΥCΙΝΕΝΕCΟΥCΙΑΠΑΡΗΙΤΑΙCΑΥΤΟΥC
 ΔΗΜΕΙCΜΕΝΤΟΙΚΑΘΕΚΑCΤΟΝΗΜΙΝΑΔΥΝΑΤΟΝ
 ΛΕΙΠΟΜΕΝΩCΠΕΡΟΔΕΠΑΡΟCΟΝΑΠΗΔΕΥΚΑΛ
 ΟCΟCΑΚΥΜΑΤΑΤΩΙC...ΝΙΩΤΗCΕΠΕCΕΝΑΔΥΝΑ
ΙΕΠ ΝΩΝΑΙΒΛΟΤΕΤΟΥΝΩCΟΥΔΕΜΑΧΕ
 ΤΟΛΕΙΤΕ ΘΕΟCΗCΙCΙΝΤΩΝΑΝΑ

ΛΟΝΑΥΤΩ ΕΙΚΑΙΤΑΥΕ
 ΝΑΤΟΤΗΝΔΥΝΑ CΥCΚΤΟΥΠΑΝΤ
 ΠΟΙΗCΑΙCΟΦΟΥCΑΜΑΚΑΡΙΟΥCΚΜΗΔΕΝΚΑΚΟΝΤΟ
 ΔΕΤΟΙΟΥΤΟΝΑCΘΕΝΕΙΚΤΙΝΕΛΛΕΙCΙΝΟΤΝΑΠΤΕΙ
 ΤΩΙΚΡΑΤΙCΤΩΙΠΟΛΛΑΚΙCΔΕCΑΥΤΟCΠΑΝΑΤΡΟΠΗ
 ΤΗCΝΟΗCΕΩCΤΟΥΘΕΟΥCΥΓΧΩΡΟΥCΙΚΑΘΑΠΕΡΟ
 ΧΡΥCΙΝΗCΕΝΤΟΙCΠΡΙΜΕΝΤΙΚΗCΛΕΓΗΜΗCΑΥ
 ΤΟΝΘΕΟΝΕΙ ΔΙΔΑΤΟΜΗΔΕΧΕΙΝ

23. N
 24. TH
 25. N
 26. — — —
 27. — — —
 28. ΛΟΝ αὐτῷ . λ — — — — — εἰ καὶ ταῦ(τ') ἐ(δύ?-) fin.
 29. -νατο, τὴν δύνα(μιν) ΩΣ καὶ τοῦ πάντ(ας)
 30. ποιῆσαι σοφούς καὶ μακαρίους καὶ μηδὲν κακόν. τὸ
 31. δὲ τοιοῦτον ἀσθένειαν καὶ τιν' ἔλλειψιν συνάπτει
 32. τῷ κρατίστῳ. πολλάκις δὲ αὐτὸ ἐπ' ἀνατροπῇ(,) fin.
 33. τῆς νοήσεως τοῦ Θεοῦ συγχωροῦσι· καθάπερ ὁ
 34. (μὲν) Χρῦσιππος ἐν τοῖς π(ε)ρὶ μαντικῆς λέγει μὴ δύ-
 35. -(νασθαι) τὸν θεὸν εἰ(πεῖν πάντ ?)α, διὰ τὸ μὴδ' ἔχειν.

2. fin. Pap. NIA N : Nap. N H.

3. Pap. EXIIK : Nap. EX . K.

6. Pap. ΔΙΟΤ . Υ ΙΦ : Nap. ΔΙΟΤ ΙΦ. fin.
 Pap. ΟΥΤ.

7. Pap. ΝΟCΟC : Nap. ΝΟCΟ- .

8—12. Sopraposto over right half: the only legible words in which are, l. 9, ΜΗΔΕΤC : l. 10, ΕΙ καὶ : l. 12, ἐπιτηδε(-).

14, 15. The ΠIC and ACN, in smaller writing, at the end of these lines in Ox., do not appear in Pap. or Nap. From 16 onwards the writing becomes suddenly smaller.

15. Pap. ΙΙΙ . ϚΕ (dub.)C . AI.

16. Pap. ΓCPII . ΔΙΑ : Nap. ΠΕΡΙΓ . ΔΙΑ.

17. Pap. and Nap. ΠΑ . HI.

19. Nap. ΑΠΟΔΕΥΚ.

20. Pap. ΤΩΙC . . ΝΙΩΙ.

21. init. Nap. . . Υ.

22. init. Pap. ΤΟΛΕΓC (last letter dub.)

Pap. ΘΕOC.

23—25. Nap.

30. Pap. CΟΦΟΥCΚ.

AN

31. Pap. and Nap. ACΘΕΝΕΙΚ.

32. Pap. ΑΥΤΟΕΠ : (no trace of I). Nap. ΑΥΤΟΙΕΠ.

34. Nap. MANT. ib. Pap., as Ox., ΛΕΓΗ apparently. Nap. ΛΕΓΕΙ
 (which must be meant, if not written).

157, col. 8.

1. καὶ κατὰ τὴν (τοῦ θε)οῦ (δια)φορὰ(ν ἰ)διωτικῶς (ἄπαν ?)-
2. -τος αὐτῷ δύναμιν ἀναθέντες, (δ)ταν ὑπὸ τῶν ἐ-
3. -λέγχων πιέζονται, τότε καταφεύγουσιν ἐπὶ τὸ
4. διὰ τοῦτο φάσκειν τὰ συναπτόμενα μὴ ποιεῖν,
5. ὅτι οὐ πάντα δύναται. ¶ τοῦτο μὲν οὖν, τάχα δὲ
6. καὶ τὰ προκείμενα δύο σκέμματα, εἰ καὶ τισιν δόξει
7. τοῦ συνεχοῦς ὑπομνήματος οἰκειοτέραν ἔχειν
8. τὴν διάληψιν, ὡ(ι)κονομήσθω [1], διὰ τ(δ ?) καὶ τῇ ν(ῦν ?)
9. προσθέ(σει ? π ?)ῶς συνῆφθ(αι ?) . . . Ρ — — —

152, col. 8 = OX. p. 16.

10. — — — — — ΕΙΝΩ καὶ ΕΦΑ ΩΝCYNEP
11. ΦΘΕΝΤΑ ποιῶμεν(?). οἱ(?) δ' (ἀπ ?)δ τούτων
12. τύπους ἔνθεσιν ΕΙΘΕΟ . . . ΦΑ λίπωμεν
13. ΧΕ τὸ μέρος ἀποδόσεω(ς τι ?)νὸς Ε — — —
14. — — — — — περὶ ΤΗ . . . Α — — —
15. — — — — — — — — — (ἀ)φ(θα)ρσίαν καὶ . . NN (παντα ?)-
16. -χόθεν εὐποροῦ(σι)ν(?), εἴ γε δεῖ τεκμηριουῖσθαι τ(οῖς)
17. φαινομένοις, ἅπερ ἔδειξ(εν) ἄλλους ἄλλαις φύσεσιν
18. οἰκειοῦσθαι, καὶ τοῖς μὲν ὑγρά, τοῖς δ' ἀέρα καὶ γῆν, (το)ῦ-
19. -το μὲν ζώων, τοῦτο δὲ φυτῶν καὶ τῶν ὁμ(οί)ων. μάλιστα
20. δὲ τοῖς θεοῖς δεῖ, διὰ τὸ τοῖς μὲν ἄλλοις πρὸς ποσὸν χρόνον
21. εἶναι τὰς διαμονὰς, τοῖς δὲ πρὸς τὸν αἰῶνιον· οἷς(?)
22. χρὴ ἂν ἐ(ξ)ῆ(?) μὴδὲν ἀλλὰ μὴδ' ἐλάχιστον ἐντρ(έ)χειν
23. λύμης α(ἴτ)ιον. ὥς γὰρ τὰ ἀ(λλ ?)α Τ διαμονὴν καὶ
24. ῥαστώνην σ(υ)νεργοῦντ(α ?) . ΝΕ ΕΟΝΕΩ . Α(?)
25. . . . ΤΗΤΟΣ ἐπὶ ταῖς κρατ(ί)σ(ταις ?) καὶ τα(ῖς) . . .
26. καὶ . (κρ ?)ατίσ(ταις ?) ΡΑΚΑΙ χορη(γί)-
27. -(αῖς ?) — — — — — Μ . . . ΟΥCINMEN
28. — — — — — — — — — — — ΛΛΟΙCACYM
29. — — — — — — — — — — — (σ)υμφύλου διαστή-
30. (-ματ-?) — — — — — — — — — — — ΜΕΤΑ . . ΜΙΟΝ

Pap. 152.

Ox. p. 16.

ΕΙΝΩ ΚΕΦΑ
 ΦΘΕΝΤΑ ΓΕΙΩ ΜΕΝΟΙΔ
 ΤΟ ΠΟΥ ΣΕΝΘΕΣΙΝ ΕΙΘΕΟ
 ΧΕΤΟ ΜΕΡΟΣ ΑΝ ΔΟΣΕΕ
 ΤΕΡΙΤΗ.....Α

ΟΥ ΜΕΝΕΥ...ΘΕΛ...ΕΙΤΕ ΚΛΗΡΙΟΥΣΘΑΙΤ
 ΦΑΙΝΟΜΕΝΟ ΚΑΠΕΡΕΔΕΙΞ ΑΛΛΟΥΣ ΑΛΛΙΣΦΥΣΕΙΝ
 ΟΙΚΕΙΟΥΣ ΚΑΙ ΤΟΙΣ ΑΙΕΝΥΠΟΤΟΙΣ ΔΕΡΑΚΛΙΗΝ...Υ
 ΤΟ ΜΕΝ ΤΦΡΙΩΝ ΤΟΥΤΟ ΔΕ ΦΥΤΩΝ ΚΤΩΝ ΩΝ ΜΑΛΙΣΤΑ
 ΔΕ ΤΟΙΣ ΘΕΤΙΣ ΔΕΙΔΑ ΤΟΤΟΙΣ ΜΕΝ ΑΛΛΟΙΣ ΤΡΟΣΟΝ
 ΕΙΝΑΙ ΤΑΣ ΔΙΑΔΟΝΑΣ ΤΟΙΣ ΔΕ ΤΡΟΣΟΝ ΑΙΩΝΙΟΝ
 ΧΡΗΑΝΕ.. ΕΙΜΗ ΔΕ ΝΑΛΛΑ ΜΗΔΕΛΑΧΙΣ ΤΟΝ ΕΝΤΡ. ΧΕΙΝ
 ΛΥΜΗΣΑ ΙΟΝΩΣ ΓΑΡ ΤΑ... ΑΤ... ΣΤΑΜΟΝΗΝ Κ
 ΡΑΙΣ ΤΩΝ ΗΝΟΝ ΕΡΓΟΤΗΤ... Ε... ΕΟΝΕΩ
 ΤΗΤΟΣ ΕΠΙΤΑΙΣ ΚΕΑ... ΚΤΑ
 ...ΚΑΙ... ΑΤΙ... ΠΑΚΑΙ ΧΟΡΗ
 ...Λ... ΟΥΣΙΝ ΜΕΝ
 ...ΛΛΟΙΣ ΑΥΤΩ
 ...ΥΜΦΥΛΟΥ ΔΙΑΣΤΗ
 ...ΜΕΤΑ... ΜΙΟΝ
 ...ΟΙΣ ΤΟΜ... ΡΑΦΟ
 ...ΝΟΗΣ...
 ...ΔΙΩΣΚΑΛΙΣΤΑ ΡΑΙΒΑΝΕΙΤΑ... ΤΜΠΛ
 ...ΑΙΣ ΤΥΠΕΝΙΧ... Ε... ΕΝ
 ...ΤΟΥΣΙΝ ΚΑΚΕΡΑΙΟΥΣ
 ...ΠΑΡΕΧΟΝΤΕΣ ΑΙΤΑΣ ΦΑΝ... ΣΙΑΣΟΙΔΕ ΠΟΡΙΤΗΝ ΓΗΝ
 ...ΠΑΡΕΠΙΜΟΛ ΝΟΝΕΝ ΤΙΝΩΝ ΑΝΟΙΚΕΙΟΤΕΡΩΝ ΕΠΙ
 ...ΝΟΙΣ ΚΕΠΙΤΩΝ ΑΥΤΩΝ ΜΕΝΤΟΙΔΙΣΤ. ΜΑΤΩΝ
 ...ΟΡΩΠ... ΚΕΤΕΡΟΙΣ ΤΩ ΑΠΟΤΘΕΩΜΕΝΩΝ ΑΝ
 ...ΟΣΩΝΤΑΙ ΚΣΥΜΠΑ.. ΚΟΝΤΩ ΤΟΥ. ΣΙΣΟΜΩ

31. — — — — — ΡΑΦΟ
 32. — — — — — ΟΙCΤΟΠ . . . ΝΟΗC . .
 33. . ΩΝ εὐ(δ)δως(?) καὶ μάλιστα (λ)αμβάνει ΤΑ . . ΥΜΠΛ . .
 34. θεδν(?) αὐτδν(?) καὶ τὰ(?) ΟΠ . . . ΑΙ καὶ οὐ πενιχ(ρ ?-) . Ε . . . ΕΝ
 35. νοήσεις καθαρεΝΙΓΑΡΠ . . . ΕΤΟΥCΙΝ καὶ ἀκεραίους
 36. παρέχοντες ἀεὶ τὰς φαντ(α)σίας· οἱ δὲ περὶ τὴν γῆν
 37. παρεπιμολ(ύ)νονταί τινων ἀνοικειστέρων ἐπι-
 38. -νοίαις, καὶ ἐπὶ τῶν αὐτῶν μέντοι διαστ(η)μάτων ἀ-
 39. -στρ(οις τισ ?)ῖν καὶ ἐτέροις τῶ(ν) ἀποτεθεωμένων ἀν-
 40. -θρώπ(ων) νοοῦνται(?), καὶ συμπλ(έ)κονται τοῦ(τ)οῖς ὁμῶ(ν)-

-
8. Pap. CΘΩΙ. ib. fin. Pap. HIN . ̄Ι : Nap. HNT . .
 9. Pap. CΥΜ-Φ (no doubt about Φ) : Nap. CΥNHΘΕ.
 11. Nap. ΓΕ . ΜΕΝ. 12. fin. ΟΑΛΙΠΩΜΕΝ (Ο and λ dub.).
 13. Pap. Α-ΔΟ : Nap. ΑΝΟΛΟCΕΩ.
 15. Pap. CIANK . . Ν (after K, faint traces of a letter that might be P).
 16. Pap. ΕΥ CΙΓΕΔΕΙ : Nap. ΕΥ . Ο ΓΕΛΕΙ.
 18. Pap. ΕΝΥ-̄ . ̄ΟΙC : Nap. ΕΝΥ . . ΤΟΙC.
 20. Pap. Θ . ΟΙC.
 21. Nap. ΔΙΑΜΟΝΑC. ib. fin. Pap. Ο (no sign of IC, and the surface seems perfect). Nap. ΟΙC.
 22. Pap. ΑΝΕ . ΕΙ, (Ε certain.) Nap. ΑΝΦ . ΕΙ.
 23. Nap. ΙΑΜΟΝΗΝ.
 24. init. Pap. confirms Ox., giving . ΑΙCΤΩ . ΗΝC (last 3 letters quite plain. Nap. has . \ΙCΤΩ . ΕΠΙC.
 25. med. Nap. CΙΑΤC.
 33. init. Pap. ΩΝΕΥ . ΔΩC (no trace of Ι). ib. Pap. ΑΜΒΑΝΕΙ (M and Ι dub.) : Nap. . ΜΒΑΝΟ .
 34. init. Pap. CΘCΝΑΥΤ . Ν : Nap. ΘΕΟΝΑΥΤΟΝ. ib. Nap. ΚΤΑ . .
 ib. Nap. ΚΟΥΓ.
 35. init. Nap. ΝΟΗC. ib. Pap. CΙΓΑΡΠ . . . : Nap. ΙΙΓΑΡΠ.
 ib. Nap. ΕΓΟΥCΙΝ.
 37. Nap. ΑΕΙ. 37. init. ΙΑΡΕΠ : Nap. ΠΑΡΑΜΟΛ . ΝΟΝΤΑΙ.
 39. fin. Pap. Α, with no sign of a letter after it. Nap. ΑΙ.
 40. init. Nap. ΤΙΩΝ. ib. Pap. ΟΟΥΝΤΑΙ. (The second Ο and Υ dub.).
 ib. Pap. ΚΟΝΤΑΙ (ΑΙ quite clear).

157, col. 9.

1. -(υμ)ο(ι ?) φύσεις(?) ἐπὶ τα(ύ)του τοῖς θεωρουμένοις
2. ἡλίω(,) καὶ σελήνῃ διαστήματος ἥλιος εἶναι καὶ σε-
3. -λήνῃ· καθ' ὃν τρόπον ἐπὶ τῆς αὐτῆς ἐπιφανείας
4. χρόαι πλείους διάφορ(οι ὑπε)ρπίπτουσιν, ὥς αὐ[το ?]
5. τὰ το(ῦ) κατόπτρου καὶ τῆς ἐμφάσεως, τοῦ μὲν κα-
6. -τόπτρου τελέως μικροῦ φαινομένου, τῆς δ' ἐμ-
7. -φάσεως μεγάλης, ἐπὶ δὲ ταύτου. κατὰ τοῦτο λέ-
8. -γομεν ὅτι διελεῖν οὐκ (ἐν) ἀριθμῷ τὸ διάστημά
9. που δεῖ Π . . . , ὅτι τὸ μὲν ἐπὶ τοῦδ(ε), τὸ δ' (ἐπὶ) τοῦδε.

152, col. 9 = Ox. p. 17.

10. (ἐ)πειδὴ(?) χά(ρ ? νοο)ῦμεν θε(οῦ ? μορ ?)φῆν, νοοῦ(με)ν δὲ καὶ
11. χρόαν τοῦ (κ)ατὰ μέρος ἀ(σ)τρον, καὶ νοεῖται τὰ
12. χρώματ(α τῇ ? ἐ)πιφανείᾳ, δῆλον ὥς ἐπὶ τα(ύ)του
13. νοοῦμεν ἀμφοτέρω· καὶ ἀπὸ μέρους δ' ἐστὶν(?) εἰ-
14. -πεῖν(?) (τ)ὰς ἐπὶ ταύ(του) διαστήματος νοήσεις(?) . . .
15. ἔχομεν- . . . αὐτ-
16. — — — ΤΠΕΡ — — —
17. ΤΕΙ . . . ΗΤΙΝ — — — — — (πα)-
18. -ραβέβλησθαι τὴν . Ο . . . , οὐκ ὀρθὸν λέγειν πα-
19. ραβέβλησθαι τούτοις οὕτω σμικ(ροῖ ?)ς, ὑπάρχει(ν ? δ ?)-
20. -ξ, . καὶ κατὰ (τῇ)ν ὑπ(έρ)βα(σιν ?) . . δε τῇ(?) μεταξὺ ΤΟCΝ . .
21. ἀποδοτέον τὰς συμπλοκ(ὰς), καὶ μάλιστα (κ)ατὰ
22. τοῦτον. οὐ γὰρ ἀχωριστεῖν καὶ συμπεριπολε(ῖν)
23. τοῖς ἀστροῖς ὑπολη(π)τέον τοὺς θεοὺς, ἀλλὰ κ(ᾶν ?)[.]
24. ὁπόσον βούλεται τις ἀπέχη(,) τὰ (γ)εννητικά, τῆς (μ)ε-
25. -ταξὺ διαστάσεως ὑπερβαινο- . . . ΗΟCΥΝΗΜ . . .
26. . ΟΥCΠΡΟΠΙCΥΕΝ(Ι ?). ὅθεν καὶ τὸν Ἐπίκ(ο)υ(ρον ?)
27. . . ἔΝ ὅτε μὲν ΕΥ· τῶν αὐτ(ῶν) — — —
28. ΤΩ . Π . Υ . ΦΟΝ — — —
29. — — — — ΕΙ . ΕΡΑΗΤ — — —

Pap. 152.

Οε. ρ. 17.

ΕΙΔΗ... ΜΕΝΘΕ... ΦΗΝΟ... ΚΔΕΚ
 ΧΡΕΑΝΤΟ... ΑΤΑΜΕΡΟ... ΤΡΟΥΚΝΟΕΙΤΑΙ...
 ΧΡΩΜΑΤ... ΠΙΦΑΝΓΙΑΙΔΗΧΟΝΩΣΕΠΙΤΑΟΥ
 ΝΟΟΥΝΕΝΑΜΦΟΤΕΡΑΚΑΠΟΜΕΡΟΥΣΔΕΕΤΙΝΕΙ
 ΜΕΙΝΑΣΕΠΤΑΥ... ΔΙΑΣΤΗΜΑΤΟΣΝΟΗΣΕΠ
 ΕΧΟΜΕΝ... Υ...
 ΠΕΡ...
 ΓΕΙ... ΗΤΙΝ...
 ΡΑΒΕΒΛΗΣΘΑΙΤΗ... Ο... ΣΥΚΟΡΕΟΝΛΕΓΕΙΝΤΙΑΝ
 ΡΑΒΕΛΛΗΣΘΑΙΤΟΥΤΟΙΣΟΥΤΩΣΜΙΚ... ΟΥΠΑΡΧΕ...
 ΘΚΑΙΚΑΤΑ... ΝΤΠ... ΒΑ... ΔΕ^{ΤΗ}ΜΕΤΑΖΥΤΟΣΝ...
 ΑΠΟΔΟΤΕΟΝΤΑΣ... ΜΠΛΟΚ... ΚΜΑΛΙΣΤΑ... ΑΤΑ...
 ΤΟΥΤΟΝΟΥΓΛΑΧΩ... ΙΣΤΕΙΝΚΟΥΜΠΕΡΙΠΟΛΕ...
 ΤΟΙΣΑΣΤΡΟΙΣΥΠΟΛΗ... ΤΕΟΝΤΟΥΣΘΕΟΥΣΑΛΛΑΙ...
 ΟΠΟΣΟΝΒΟΥΛΕΤΑ... ΗΣΑΠΕΧΗΤΑ... ΕΝΝΗΤΙΚΑΤΗΣ... Ε
 ΓΑΞΥΔΙΛΟΤΑΣΕΩΣΥΠΕΡΒΑΙΝΟ... ΜΟΣΥΝΗ...
 ΥΣΜΡΟΜΙΣΤΕΝΟΘΕΝΚΤΟΝΕΝΙΚ... Υ...
 ΕΝΟΥΕΜΕΝΕΥ... ΤΩΝΑΥΤ...
 ΤΩ... ΠΥ... ΦΟΝ...
 ΕΙ... ΕΡΑΝΤ...
 ΟΣΔΟΔΕΠΙΤΗΦΟ... Η... ΝΟΥ...
 ΛΙΣΩΜΕΓΑΣΩΝΔΙΑ... ΟΥΣΑΙΝΕ...
 ΤΗΝΜΟΡΦΑΝΟΛΚ... ΝΤΟ... ΙΑΣΝΗΛΛΟΣ...
 ΓΓΑΠΛΕΓ... ΤΑΙΥΓΙ... ΕΝΙΟ... ΔΟΗΔ...
 ΝΟΕΙΝΕΠ... ΑΥΤ... ΤΝ... ΑΤ...
 ΠΙΤΩΝΑΛΛΩΝΤΩΝΚΑΙ... ΕΙΩΜΕΝΩΝ...
 ΤΟΝΟΙΤΑΝ... ΑΡΑΦΟΒΕΙΣΟΛΙΓΕΙΤΙΝΟΠ...
 ΠΟΛΛΟΔΩΡ... ΑΣΓΩΝΜΑΚΡΑΔΕΙΝ...
 ΓΩΝΠΑΡΗΜΑ... ΠΑΝΗΤΙΑΚΑΙΛΥΤΤΑ... Ρ...
 ΧΟΝΤΙΝΑΜΗΤΟΤΤΟΙΣΣΥΝΑΝΑΜΗΝΤΠΕΝΑΗΡΟΣ...
 ΤΑΝΑΦΘΑΡΣΙΑΝΕΜΠΟΔΙΣΗΤΑΙΤΩΝ... ΑΡΚΑΤΑΛ
 ΛΗΛΑΜΠΤΟΝΤΕΜΠΟΔΙΣΤΙΚΩΝΜΑΚΡΑ... ΔΕΙΠΟΙ
 ΕΙΝΕΠΙΔΕΤΑΥΟΥ... ΙΑΣΤΗΜΑΤΟΣΚΟΙΝΩΣΓΕΝΙΤΟΙΣ
 ΚΔΙΑΛΥΤΩ... ΚΣΕΙΠΑΜΕΝΤΡΟΠΟΥΝΟΥΔΟΝ

30. . . . ΟΣΘΟΔΕΠΙΤΗΦΟ Η ΝΟΥ — — —
 31. . . . ΑΙΣΩΜΕΓΑΣΩΝΔΙΔ ΟΥΣΑΙΝΕΣ — — —
 32. . . . τὴν μορφὴν ΟΛΚ . ΝΤΟ ΙΑΣΝΗΙΛΟΣ . .
 33. ΓΓΑΠΛΕΙ(ΟΝ ?)ΤΑΙΤΕΥ . ΕΝΙΟ . ΔΟΗΔ
 34. . . νοεῖν ἐπὶ (τ)αὐτ(οῦ ?) . ΤΝ . ΑΤ — — —
 35. .(ἐ)πὶ τῶν ἄλλων τῶν κατ(φκ)ειωμένων
 36. γένοιτ' ἄν. (ο)ὐ γὰρ ἀ(ν) φοβεῖσθαι γ' εἴ τι ΝΟΠ . . . ('Α)-
 37. -πολλόδωρο(ς εἶπε ?)ν, λέγων μακρὰν δεῖν (ποιεῖν ?)
 38. τῶν παρ' ἡμᾶ(ς) τὰ γεννητικὰ καὶ διαλυτ(ικ ?)ὰ π(α)ρ(ε)-
 39. -χόντ(ων ?), ἵνα μὴ τούτοις συναναμιγνύμενα πρὸς
 40. τὴν ἀφθαρσίαν ἐμποδίζεται τῶν (γ)ὰρ κατ' ἄλ-
 41. -ληλα πιπτόντ(ων ?) ἐμποδιστικῶν μακρὰ(ν) δεῖ ποι-
 42. -εῖν. ἐπὶ δὲ ταύτου διαστήματος κοινῶς γενήτοις
 43. καὶ διαλύτοι(ς ?) Λ(ς ?)ΟΙ . Υς εἴπαμεν ΤΡΟΠΟΥΝΟΥΔΟΝ

2. Nap. after ΗΛΙ, Ω, above ΟC erased. ib. after ΣΕΛΗΝΗ, I above
 U erased.

4. Pap. before ΠΙΠΤ, a small loop, apparently right top of P. ib. fin. Nap.
 ΑΥΤΟΤΑ.

12. Pap. ΦΑΝΕΙΑC or ΦΑΝΕΙΑΙ (dub.). Nap. ΦΑΝΕΙΑC. ib.
 fin. Nap. ΤΑ . ΤΟΥ.

13. Nap. ΝΟΟΥΜΕΝ. ib. fin. Nap. ΕCΤΙΝΕΙ.

14. init. Pap. and Nap. . ΕΙΝ. ib. Nap. . . ΣΕΠΙΤΑΥ.

15. Nap. ΑΥ⁻.

18. Nap. ΟΥΚΟΡΘΟΝ. ib. fin. Nap. ΠΑ.

19. init. Nap. ΡΑΒΕΒ.

20. init. Pap. CΚΑΙ (first letter dub., rest clear): not . ΝΑΙ, as Nap.

22. init. Nap. ΤΟΥΤΩΝ. Pap. might be either ΟΝ or ΩΝ. ib. Pap.
 ΟΥΓ¹ (i. e. οὐ γάρ). Nap. ΟΥΔ wrong. ib. Pap. ΑΧΩΡΙCΤΕΙΝ. Nap.
 -CΤΩΝ wrong.

24. Pap. ΕΤΑ . ΤΙC: Nap. ΕΤΑΙΤΙC.

25. fin. Nap. ΗΜ.

26. Pap. Ε . . ΟΘΕΝ: Nap. . . . ΙCΘΕΝ. ib. fin. Pap. Ε⁻Ι' . Υ.

27. Pap. ΟΤΕΜΕΝ.

31. fin. Nap. ΕC.

32. Pap. ΜΟΡΦΗΝ (Η quite clear). ib. fin. Pap. \CΝΗΙ: Nap.
 \ΕΝΗΙΝ.

33. Pap. ΠΛΕΙΟΝ (last two letters dub.).

35. Nap. fin. ΕΙΟ . . . ΩΝ.

36. init. Nap. ΓΕ.

37. fin. Pap. ΛΕΓΩΝΜΑΚΡΑΝ . ΕΙ, (first two letters dub.). Nap.
 ΙΚΤΩΝ for ΛΕΓΩΝ.

38. init. Nap. T. ib. Pap. ΓΕΝΝΗΤΙΚΑ (NN dub.). ib. fin. Nap.
ΔΙΑ . . . ΤΙ : [i. e. δια(λυ)τι (κα παρε)? If so, IK has been dropped
out by a blunder in Ox.]

39. init. Pap. and Nap. ΧΟΝΤ'. ib. Pap. ΜΙΓΝ . . ΕΝΑ. ib. fin.
Nap. ΠΡΟΣ.

40. init. Pap. ΤΗΝ, clearly. 41. Pap. and Nap. ΤΟΝΤ', as Ox.

42. Nap. ΤΟΥ . . \CT. (Smaller space than Ox.). ib. fin. Nap.

ΕΝ . ΤΟΙC : (space for a large letter, or two small ones between N and T.)

43. Pap. ΛΥΤ . . . Λ(C?)ΟΙ . ΥC. (The letter between Λ and Ο seems
to be a large C, with C joined to its top on the right. Possibly the letters are
not CO, but CΩ.)

157, col. 10.

1. . ΡΩΔ . . . προσήκεν, ἀλλὰ καὶ γεν(ν?)ᾶν ἔκ τινων
2. ζῶν(?)· κάκεῖν(ο) διὰ δὴ τὰ προειρημένα καὶ καλῶς ἔ-
3. -χει τιμᾶν καὶ σέβεσθαι, καὶ ταῦτα (κ)αὶ μᾶλλο(ν) ἢ τὰ
4. κατασκευαζόμενα πρὸς ἡμῶν ἔδη καὶ τοὺς νέο(ν)ς θεοὺς, ὅ(τι) τὰ
5. μὲν αἰεὶ συνάπτεται τοῖς(?) σεβασμοῦ τοῦ παντὸς
6. ἀξίοις, τὰ δ' οὐχ ὁμοίως. ¶ περὶ τοίνυν κινήσεως
7. θεῶν ὧδε χρητὴ γινώσκειν· οὔτε γὰρ οἰητέον ἔργον(?)
8. μηθὲν ἕτερον ἔχειν αὐτοὺς ἢ διὰ τῆς ἀπειρί-
9. -ας (τ?)ῶν ὁδῶ(ν?) . . ΙΙΟ — — —

Pap. 152

Ox. p. 18.

ΤΟΝ ΒΙΟΝ ΑΚΙΝΗΤΟΥ ΜΒΟΝΩΜ ΟΣΑΤΑΝ
 ΡΕΤΙΖΕ ΗΝΟΣΙΤΑΙ ΤΟΙΟΥΤΟΝ ΑΜΑΔΕΚ
 ...ΝΑΩ Η ΗΔΕΙΑ ΠΡΟΠΕΙΚ...ΑΤΛΕΝ
 ...ΥΝ... ΗΣ... ΤΑΡΕ... ΤΩΝ
 ...ΑΤΑΙΩΝ ΟΥΠΑ ΗΚΑΙ ΕΙΤΑ ΚΑΘΟΝΤ
 ΑΙ...ΦΑΣΕΙΣ ΧΑΙΦ...ΟΣ...Ν ΠΗΝΩΝ
 ...ΑΣΕΝ ΑΛΛΟΙΣ ΚΑΛΛ...ΑΛΩ...ΚΑΩΝΤ
 ΓΙΝΟΜΕΝΩΝ ΟΥΤ ΛΟΓΩ ΘΕΩΡΟΥ...Μ
 ΑΙΤΙΩΝ ΕΤΕΡΑ ΚΑΘΕΚΟΝΤΟΝ...ΣΘΗΤΟΝ...
 ΤΩ ΣΙΕΝΝΗΩΜΕΝΟΝ ΟΥΧ...ΗΚΤΑΥΤΟ ΚΑ...ΡΙΘΜΟΝ
 ΗΤΟΝ ΑΙΩΝΑ...ΣΑΠΕΡΟΜΕΙΟΝ...ΟΝ ΒΙΟ...
 ΟΠΕΡ ΚΧΩ...
 ΒΟΥΛ...
 ...ΝΟΙΑΝ...ΝΤΟΣ...
 ...ΔΙΛΙΟ...ΦΑΜΑ ΝΟΜΟ...
 Ο...ΔΕΙΦΑ...ΡΟΓΙΝΟΜΕΝΗΣ ΕΠ...
 Τ...ΣΟΥΔΗΛΟΙΔΙΟΤΚ...
 ΥΠΙΡΞΙΝΑΝ ΑΡΟΥ...ΟΝ ΤΩΝ ΚΙΝΗΟΝΤΩΝ
 ΘΕΩΝ ΕΝΤΑΡΕΙΝΑΙ ΧΕΙΤΟΚΙΝΟΥΜΕΝΟΝ ΑΜΟΥΠΟΡΑ
 ΕΓΟΥΩΝ ΕΞΗΣΤΟ ΠΩΝ ΚΤΟΖΩΝΑΙ ΕΙΤΑΥΤΟΝ
 ΑΛΛΟΤΧΟΜΟΙΑ ΠΟΛΛΑ ΟΥ ΜΗΝ ΑΛΛΑ ΤΟΝΕ...ΗΜΕ
 ΝΟΝ ΦΟΤΟΙΟΥΤΟΣ ΑΜΕΙΡΙΘΒΟΣ...ΤΩΝ
 ΑΥΤΩΝ ΣΥΝΟΣΤΗΚΩΣ ΜΕΤΑ ΜΜΕΙΔΟ...ΩΝ

4. Nap. $\epsilon\Delta\eta$. No trace of λ in Pap. ib. after κ , Nap. has NAOY erased, then $\text{CO} \dots \text{TA}$: and above the erasure, $\text{TOYCNEC} \cdot \text{ΕΘΕΟΥC}$.

5. Pap. $\text{TOY}\phi \cdot \text{CEBACMOY}$ (probably TOIC altered to TOY . The fork of the γ is above the line, and in lighter ink).

6. Nap. OMOI , then a letter (probably A) erased then ωC .

7. Pap. $\text{H}\eta\text{HTEON}$, with $\text{H}\eta$ *perhaps* erased, and a hole above. Nap. gives III erased, with OI above it, then HTEON . ib. fin. Pap. looks like ΕΡΙHN : Nap. gives ΕΡΓΩN .

10—13. The piece containing about the first 8 letters of these four lines, and now lost, is placed in Nap. a line higher than in Ox., so that $\text{BION} - - \text{ΕΥ-ΤΥΧHC}$, etc., are in the same line.

10. Nap. ΕΥΤΥΧHC .

11. Nap. 'ΠΟΛΗΠΤ .

12. Nap. NOEI .

16. init. Nap. A .

17. init. Pap. ΑΠΑΙΩNO . (Π and I dub.) Next, Pap. gives $\cdot \text{ΠΕ}$ (dub.): Nap. $\cdot \cdot \text{Ε}$, for Ox. ΥΠΑ .

18. init. Pap. $\text{A}^- \cdot \cdot \text{AC}$: Nap. $\text{A}^- \omega \text{NAC}$. ib. Pap., as Ox., $\text{ΕΙC}\chi\alpha\text{I}\phi$:
 ΩN ΩN

Nap. $\text{ΕICTON}\phi$. ib. fin. Pap. $\text{ΑΠ} \cdot \text{N}$ (A dub.): Nap. $\text{ΠΑΙ} \cdot \cdot \text{ΠC}$.

19. fin. Nap. $\cdot \cdot \text{V}\omega\text{NT}$.

20. Pap. $\text{N}\omega\text{NOY}$, clear. ib. Nap. $\text{ΛOΓ}\omega\text{I}$.

21. Nap. ΕKACT .

22. init. Nap. $\text{TE}^- \text{ΕΓΕNNHMEON}$. ib. Pap. $\cdot \text{NKTA}$ (the last letter O altered to A .)

23. Pap. apparently $\text{AI}\omega\text{NA}$, as Ox., not $\text{A}\Gamma\omega\text{NA}$, as Nap.: but not clear. ib. Nap. ΘAΠEP . ib. Nap. $\text{HMEIC} \cdot \text{ῆ}\text{I}$. ib. Nap. TONBION .

24. Nap. KIN for Ox. $\text{X}\omega$.

26—32. Nap. leaves space for two lines less than Ox.

28. Nap.

33. init. Nap. O^γ . ib. Nap. ϕAN .

35. init. Nap. ΥΠΑΡΞ . ib. Pap. POY (O certain; γ prob.).

ib.

Pap. ONTHN (H certain). ib. fin. Nap. $\cdot \text{IKHCINT}$.

36. fin. Pap. ΠOΛΛ (indistinct).

37. init. Nap. $\text{ΕΠIT}\omega\text{N}$. ib. Pap. AIEI or AEI , dub.

39. Pap. $\text{AMEIBEI}\theta\text{E}$. ib. Pap. before $\text{T}\omega\text{N}$, part of a letter, probably

K . Certainly not $\text{IT}\omega\text{N}$, as Nap.

40. Nap. ECTHK . ib. Pap. ΛAMB : Nap. ΛAMBAN .

157, col. 11.

1. ἐτέρω(ν) ∪ . Ὁ . (φ?)ύσει(ς) ἐπὶ τοῖς χρόνοις τῶν γεν-
2. -νητικῶν. ἔστιν μὲν γὰρ τις ὠρισμένος τόπος, δν
3. οὐκ ἐκβαίνει τὸν αἰῶνα τὰ στοιχεῖα· τῶν δὲ κατὰ
4. μέρος ἐν τούτῳ τόπων, ἀνὰ μέρος ὅτε μὲν
5. τούτους πέφυκεν μεταλαμβάνει(ν, δ)τε δὲ τού-
6. -τους, ὥστε καὶ τὰς ἐξ αὐτῶν ἐνόητας εὐόδως
7. νοεῖσθαι κινουμένα(ς). οὐδὲ γὰρ τὸ μὴ πύ(κν)ωμα
8. τοῖς θεο(ῖ)ς(?) ΜΝΙΟΝΗΑΛΛΑ ὑ(πό)κεισθαι ΔΥΣΚ ΕΝ

152, col. 11 = Ox. p. 19.

9. . . . Ω ΟΥΜΕ ΛΝΕ (ο)ύδὲ(?) (νοη?)-
10. -τέον αὐτοὺς οὐδ' ὅλως μένειν· ἀλλ' ἡμεῖς μὲν,
11. ὄντες στερέμνιοι, μὴ στερεμνίου τινὸς ἡμῖν
12. ὑπό(ν)τος, οὗτ' ἂν μένειν ο(ῦ)τε κινεῖσθαι δυναίμε-
13. θα· τοῦ(ς?) δὲ Λ ἐπ(ι?) στ)ερεῶν(?) οὐ(?) . . . νοητέ(ον) — — —
14. — — — — — Α — — —
15. — — — — — Χ — — —
16. στερ(εμ)ν(ι-) — — — — — ΤΕ — — —
17. ΟΙΟΝ . . . ΟΣ ΜΑΓ . . . Υ κατασμ(ικρύ?)νειν . .
18. ΣΕΤΑΙ καὶ τὰς ΚΑ (ο?)ὑ δυσχερ(ῶς) ἂν ἡ φύσις(?) φέ-
19. -ροι σύγκριμα ν(ση)τὸν ἔχο(ν) πυκνότητα νοη-
20. -τήν· εἰ δὲ τοῦ(ς?) θεοὺς? φ)θαρτο(ὺς) ὥσ(πε)ρ καὶ αὐ-
21. -τός ἐστι νοή(σει?) καὶ) ἐμ πυκνότητι, (καὶ) διάνοιαν
22. οὐδ' (ἔξει?) ὥς συν?)εστήκασιν ΕΚΔ ΤΩΝ
23. . Ι ΙΩΝ Σ κωλύονται ΤΗΝ . ΡΑΛΟ
24. — — — — — καὶ πρὸς . . . ΟΡ . . . Ν ἐκ τοιούτων
25. ΟΛ — — —
33. ΚΕ — — — — — CK . . . ΝΕΙ καὶ — — —
34. — — —
35. ΛΕ . ΝΑΠ . ΑΙΤ . . Ε . ΥΝ . . CHCE καὶ ΟΥΣ . ΩΝΟ^τ
36. . . χάριν ΟΛΛΗΤΙΣ . Σ . ΠΤΕ
37. φαίνειν νομ(ιζό?)ντων, εἰ δίφρο(υς) θ_εὸς ἔχει καὶ
38. κλίνας, καὶ τὰ λοιπὰ τῶν ἡμῖν παρεχόντων τὰς χρεῖ-
39. -ας, ὥς ἡμῖν μὲν εὐπ(ορ)ουμένων, τοῖς δὲ τὴν ἀπει-

40. -ρίαν ἀνειμένη(ν) ἐπὶ σ(ω)τήρια κεκτημένοις (ἐχ?)δν-
 41. -των ἐν δυνατῷ δι' αἰῶνος ὑπάρχειν. ἀλλὰ γὰρ ὑ-
 42. -πὲρ τοῦ(τω)ν ἤδη τι καὶ πρότερον εἶρ(η)ται. ¶ νῦν δ' εἰ νο-

1. Pap. Ὡ . . before ΥCΕΙ : Nap. omits O.
 3. Pap. ΑΙΩΝΑ : Nap. (as read by Nap. Ed.) ΑΓΩΝΑ.
 8. init. Pap. ΤΟΙCΘΕ NH : Nap. ΤΟCCTE'EMNIONH.
 10. init. Nap. ΤΕΟΝΑΥ.
 11. fin. HMIN.
 12. Nap. ΟΥΤΑΝΜΕΝΕΙΝ. ib. fin. Nap. ΑΙΜΕ.
 13. Pap. as Ox. ΕΡΕΩΝΟΥ. ib. fin. Nap. ΤΕ.
 17. fin. Nap. ΥΚΑΤΑCΑ . . . ΝΕΙΝ.
 18. init. Pap. CΕΤΑΙ : Nap. ΙCΕΤΑΙ. ib. Nap. ΦΥCΙC.
 19. Nap. CΥΓΚΡ. ib. Pap. ΕΧΟ . ΠΥΚ (very faint trace of part of N before Π) : Nap. ΕΧΟ . CΠΥΚ. ib. fin. Nap. . ΕΙ.
 20. Nap. ΕΙΔΕΤΟ. ib. Pap. CΑΡΤΟ (clearly T, and not Γ, as Nap.).
 22. fin. Nap. ΤΩΝ.
 23. Pap. ΚΩ . ΥΟΝΤΑΙ : Nap. CΚΩΠΤΟΝΤΑΙ. ib. fin. Nap. ΡΑΛΟ.
 24. fin. Nap. ΤΟΙΟΥΤΩΝ.
 37. init. Pap. ΦΑΙΝΕΙΝ. ib. Pap. ΔΙΦΙΟ (Φ and O dub.). ib. Pap. ΕΧΕΙ.
 38. init. Pap. ΚΑ or ΚΑ, dub. Nap. Κ \. ib. fin. Nap. ΟΧΟΝΤΩΝ-ΤΑCΧΡΕΙ, with Ε written above the first O. Pap. fin. ΧΡΕΙ.
 40. fin. Nap. ΜΕΝCΝ
 42. init. Nap. ΠΕΡΤΟΥ. ib. fin. Pap. ΕΙΝΟ (not ΕΝΟ. as Nap.).

157, col. 12.

1. -μιστ(έο)ν ἐγκύρειν ὑπ[ε]νω(,) (το)υδ θ(ε)οὺς διαλά-
 2. -βωμεν. ἄτοπον μὲν γὰρ εἶναι δοκεῖ προ-
 3. -χείρως, διὰ τὸ μετακόσμησιν νεανικὴν ἐν ταῖς
 4. τοιαύταις καταστάσεσι γίνεσθαι περὶ τὰ ζῶα,
 5. καὶ πολλὴν ἔχουσιν θανάτῳ προσεμφέρειαν·
 6. δι' ἣν αἰτίαν καὶ περὶ τοῦ φθίρεσθαι τὴν ψυχὴν
 7. οὐκ ἀπίθανος συντίθεται λόγος, ὁ μεταβαίνων
 8. ἀπὸ τοῦ . . (?) πίπτει(ιν ?) ΛΥ . . . ΟΙΛCΝ . . Ε

Pap. 152.

Ox. p. 19.

ΤΒΟΝΑ ΤΟΥΣΟΥΔΟΛΩΣΜΕΝΕΙΝΑΛΛΗΛΗΜΕΙΣΜΕΝ
 ΟΝΤΕΣΙΤΕΡΕΜΝΙΟΙΜΗΟΤΕΡΟΜΝΙΟΤΤΙΝΟΣΧΩΝ
 ΥΠΟ ΤΟΣΟΥΓΑΝΜΝΕΙΝΟ.. ΠΕΚΙΝΕΙΣΟΛΙΔΥΝΝΜΕ
 ΤΟΙΔΕΛΕΠ... ΕΡΕΩΝΟΥ... ΝΟΗΤ...
 ...
 ΣΤΕΙ... Ν... ΤΕ...
 ΟΙΟΝ... ΟΣ... ΜΑΓ... ΚΑ ΓΑ... ΟΙΝ
 ΣΕΤΑΙΚΤΑΣΚΑ... ΥΔΥΣΧΕΡ... ΑΝΗΦΑΣΙΣΦΕ
 ΡΟΙΣΥΓΧΡΙΜΑΝ ΤΟΝΕΧΟ ΠΥΚΝΟΤΗΤΑ ΙΟ
 ΠΗΝΕΙΔΕ. Ο... ΑΡΤΟ... ΩΣ... ΡΚΛΥ
 ΤΟΣΣΤΙΝΟΗ... ΜΠΥΚΝΟΤΗΤΗ... ΔΙΑΝΟΙΑΝ
 ΟΥΔ... ΣΤΗΚΑΣΙΝΕΚΔ... ΩΝ
 ... ΙΩΝ... ΚΩΛΤΟΝΤΑΙΤΗΝΟ... ΑΛΟ...
 ... ΚΡ... ΟΡ... ΝΕΚΤΟ ΥΤΩΝ
 ΟΛ...
 ...
 ΚΕ... ΣΚ... ΝΕΙΚ...
 ...
 ΛΕ.ΝΑΠ ΝΤ Ε ΥΝ ΣΗΣΕΚΟΥΣ ΩΝΟ...
 ... ΧΑΡΙ... ΟΛΛΗΤΙΣ ΣΠΤΕ
 ΦΛΟΝΕΙΝΝΟΜ ΝΤΩΝΕΙΔΙΦΡΟ ΘΕΟΣΕΚΕΙΚΑΙ
 ΚΑΙΝΑΣΚΤΑΛΟΙΠΑΤΩΝΗΜΙΝΠΛΟΧΟΝΤΩΝΤΛΟΧΑΣΙ
 ΛΣΩΣΗΜΙΝΜΕΝΟΥΠ... ΟΥΜΕΝΩΝΤΟΙΣΔΕΤΗΝΑΠΕΙ
 ΡΙΑΝΑΝΕΙΜΕΝΗ.. ΕΠΙΣ... ΤΗΡΙΛΚΕΚΤΗΜΕΝΟΙΩ... ΟΝ
 ΤΩΝΕΝΔΥΝΑΤΩΙΔΙΑΙΩΝΟΣΤΠΑΡΧΕΙΝ ΑΛΛΑΓΑΥ
 ΠΙΣΤΟ ΝΗΔΗΤΙΚΜ ΟΤΕΡΟΝΕΙ... ΤΑΙ ΝΥΝΔΕΙΝΟ

152, col. 12 = Ox. p. 20.

9. (τὸ?)ν θεὸν παρρ(ωτ)άτω Κο . . . JANEIN (τῶν)
 10. ἐπὶ διάλυσιν ἀγωγῶν. εἰ δὲ καὶ κ(α)θεύδοντι
 11. προσθετέον ὀνείρους, ὥς καὶ δὴ φαίνοιτ' ἂν εὖλο-
 12. (γ)ον, φόβος μὴ καὶ τῆς διανοίας ἀν(α)λόγως τῇ
 13. τοῦ σοφοῦ (διεφθαρ?)μένης ταραχα(ι) παρα-
 14. -κολουθῶ(σι) . . ICT . ΑΙΤΗΣ - - - - - Τ .
 15. - - - - -
 16. - - - - -
 17. ἀσθ(έν)ειαν(?) εἶναι θεῶ φά(σ?)κει(?) . ΜΙ ΗC
 18. ο(ύ) γὰρ κοπιᾶν αὐτὸν οὐδὲν(??) εὐλογον(?) . . ΤΕΙ . .
 19. ἀλλὰ συνεχῶς ἐγρηγορέναι δι' αἰῶνο(ς) C . ΔΙΑ
 20. καὶ(?) . . C ΝΧΡΩ ON ΔΕΙΝΑΙC
 21. ἀλλ' (ο)ύχι(?) καὶ (δ)ιαγωγῆς ἐ(τ)έρας ΝΕ . . Η . .
 22. καὶ ἀφθάρτων καὶ δεχομ(έ)νων Α ζῶων
 23. ἐπεὶ καὶ ὕπνος οὐ δείκνυτα(ι) δι(ὰ?) τί θεοῖς οὐ-
 24. -κ ἂν παρεμπίπτει καὶ ΠΡΟΠ ΠΙCΤΟΝ εἶναι
 25. τοιαῦτα(?) . . . Λ - - - - - - - - - μὲν οὖν
 26. . \Ι . . ΤΟΙ ΑΚΙCΛΕ . Α - - - -
 27. - - - - -
 28. ΠΑ . ΑΤΗ ΛΥΤΗΝ - - - -
 29. μέγα δια(φέρ?)ει . C . C . (τ?)δ μὴ δέχε(σθαι?) . . . (τοῦ δέ?)-
 30. -χεσθαι ΤΟ . ΕΙ . . Τ(Α?)ΜΗΠΑ ΑΠΩ . . ΠΕC
 31. - - - - - - - - - ΟΥ - - - - - - - - -
 32. - - - - - - - - - δὲ καὶ τῶν ΔΙ ΝΑΙΑ . ΡΙ
 33. ΟΝ δέχεσθαι μὴ ΤΟΥΘΥ . . ΤΟ περι-
 34. -ἀ(πτειν? ὕπνο)ν(?) οὐ μέγα διαφέρει πρὸς (τὸ) δέχεσθαι
 35. φθορὰν(?) ἢ μὴ δέχεσθα(ι), καὶ τὸ μὴ περιάπτειν οὐ
 36. μέγα διαφέρει πρὸς ἑκάτερον. ἀλλὰ τὸ διαφέρει(ν) (?)
 37. πρὸς ἀφθαρσίαν τὴν ἀφαίρεσιν, οὐ μὴ(ν) μέγα, πρὸς δὲ
 38. τὴν φθορὰν τὴν συναφήν, οὐ μέγα δ' οὐδὲ ταύτην
 39. τοῦτο δ' αὐτὸ δυσπειθὲς ἀναφαίνεται, τὸ μ(ῆ)
 40. μέγα διαφέρειν τὸ (μὲν πρὸς ἀ)φθαρσίαν, τὸ δὲ πρὸς

8. Pap. A . ΟΤΟΥ . . ΠΙΤΕ. Nap. ΑΠΟΤΟΥ . . . ΤΟΝΕ.

9. Pap. room for five letters (e.g. εἶναι) between ΘΕΟ(N) and ΠΩΡΡ. ib.
 Pap. JANEIN.

10. Nap. ΔΕΔΗΚ, with the ΔΗ erased.
11. init. Pap. same as Ox.: it must be an abbreviated *πρός* with the left half lost. Pap. after ΩC, apparently ΔΗ erased: then Κ, and ΔΗ (not ΔΙΑ, as Nap.,) above the line. I. e. the writer wrote δῆ by mistake before the καὶ in l. 10, confusing it with the καὶ in l. 11, and, having corrected this mistake, altered δῆ καὶ in l. 11. to καὶ δῆ by a second correction.
12. Nap. ΔΙΑΝΟΙΑC. ib. Pap. ΛΟΓΩC (ω dub.). Nap. ΛΟΓΟΙC.
13. Pap. ΜΕΝΗC clearly: not, as Nap., ΜΕΝΗΙ. ib. fin. Pap. ΡΑ: Nap. ΠΑΡΑ.
14. init. Pap. ΚΟ . . . ΕΩ. ib. fin. Nap. Τ . .
17. init. Pap. . . . ΕΙΑΙΙ: Nap. Α . . . ΕΙΑΝ. ib. Pap. Φ^ν-ΚΕΙ . Μ (Κ or Κ, dub.) Nap. ΦΡΙΚΗΙ . Μ.
18. Nap. ΚΟΠΙΑΝ. ib. after ΑΥΤΟΝ, Pap. CΥ_Υ . . Υ>ΟΙΟΙ (all very doubtful. All but the second Υ would agree with οὐδέν εἰλογον). Nap. Ε — — — — ΟΙ.
20. init. Pap. apparently Κ = καί. ib. fin. Pap. ΕΙΝΑΙC (not ΕΥ).
21. init. Nap. ΑΛΙ.
22. fin. Pap. ΑΖΩΙΩΝ: Nap. ΑΖΩΙΩΝ.
23. init. Pap. ΕΠΕΙΚ: (not ΕΠΕΙΔ, as Nap.). ib. Nap. ΔΕΙΚΝΥΤΑ .
28. Nap. ΑΤΗ.
29. after ΔΙ, Pap. has faint traces of Α, Λ, or Δ: and after ΕΙ, . . . ΟΜΗΔΕΧΕ.
30. init. Nap. ΧΕΘΛΙΤΟ . . . Τ/ΜΗ. 31. Nap.
32. Pap. ΔΕΚ. 33. Nap. ΜΗΤΟΥ.
34. init. Nap. Δ.
35. init. Pap. . . ΟΡΑ: (Ο dub.). Before Ο, faint trace of a letter, which looks like the left side of Α. After ΡΑ, apparently part of Ν: then the lower half of ΗΜΗ. Nap. begins Α^ν, then a blank of 8 or 9 letters. ib. Nap. ΧΕΘΑ.
36. fin. Pap. ΤΟ . . ΑΦΕΡΕΙ: Nap. Γ . . ΙΑΦΕΡΕΙ .
37. init. Nap. Η^ρ.
40. Pap. ΦΘΑΡ . . ΑΝ.

157, col. 13.

1. διάλυσιν· εἰ μὴ (π)οιδὸν ὑπνον ἐλάβανεν(ν), ἡ παρα-
2. -πλήσιόν τι πάθος ᾧ ποτε πάσχομεν ἡσυχάζον-
3. -τες μὲν, οὐπω δὲ καθεύδοντες ὁμολογουμένως,
4. ὅπερ οὐδὲ καταλείπειν ἀπέκοπτεν. ἐξέσται δ' ἐ-
5. -πὶ τὸν τόπον ἀκριβέστερον ἐπιστῆσαι. ¶. χάριν γὰρ
6. τοῦ τῇ τῆς τροφῆς ἀναδόσει τὸν ὑπνον οἰκεῖ-
7. -ον ὑπάρχειν, φασὶν οἱ περὶ τὸν Ἀντιφάνην, οὐκ ἂν
8. βιασθείμεν ἀπολείπειν, ὁρ(ῶ)ντες οὐδ(έ)να . .

152, col. 13 = Nap. col. 13 = Ox. p. 21.

9. Α . . ΛΗC δ(εὐ)μενον (ὑ)πνου (πρὸς? τ)ὰς ἀναδ(ό)σεις,
10. ὅταν δὲ ποιὰν λάβωμεν τροφήν, καὶ παντάπα-
11. -σιν. τοῖς δὲ θεοῖς τὸ προσλαμβανόμενον καὶ λεπτομε-
12. -ρὲς ἐπινοοῦντας καὶ νόστιμον πᾶν καὶ προστιθέμε-
13. ὑ(ον ἀπαύς?)τως κατα Π . Μ . ΗΛ . . βάρος
14. οὐδὲ πῶρ(ρω?) ε . . . ΑΡΑΚΕΛΕ ΟC
15. ΙΜΗΠ — — — — —
16. — — — ΑΤ . . . ΟΦ . ΠΟΙC . ΟCΕΠ . . . Υ π(αρ)α-
17. κολουθοῦντα διὰ τὴν τῆς φύσεως παραλλαγὴν
18. τίς ἀνά(γ)κη, παρὸν τὴν ποιότητα φυλάττεσθαι, μό-
19. -νον δ' ἡσυχίαν ἀναλογοῦσαν, εἴπερ ἄρα, καταλεί-
20. -πειν ; νοητέον δὲ κατὰ τὸν Ἑρμαρχὸν καὶ ἐπισπω(μ)-
21. -έ(νους? π)νεῦ(μ)α(?) καὶ πρ(οῖ?)εμένους τοὺς θεοὺς·
22. (τοῦ)του γὰρ αὐ χωρὶς οὐδ' ἔτι τοιαῦτα ζῶα νοήσο-
23. -μ(εν) οἷα προειλήφαμεν, ὥς οὐδ' ἰχθῦς ἂ προσδεῇ
24. τοῦ ὕδατος, οὐδ' ὀρνιθας πτερῶν εἰς τὴν δι' ἀέ-
25. (-ρος? φ)οράν· ο(ὐ γ)ὰρ μᾶλλον τὰ τοιαῦ(τα νοε?)ῖται
26. — — — — — τοιουτ — C — — —
27. — — — — — ΗΛΙΠ — — —
28. — — — — — ΑΠΗΡΕCΤ — — —
29. — — — — — (ἀφθα)ρσίαν ἄλλο — — — —
30. . . ΕΙΑΝ ἂ πολλὰ(?) . ΙΟΙΔ — — —
31. τοῦτο ΜΕΝΟΗΤ . . Ω — — —
32. — — — — —
33. μήτε δ' εἶναι πρόδ(ας? μ)ήτε φθ(όγ)γον (?) ΕΥ . . . Υ . ΟΝ
34. ΟΥ προσδεόμενον ἀναπνοῆς οὐ ρητέον, ὥς οὐδὲ

35. . ΤΟ(Σ?)ΕΛΧ . . . ΣΛΕ . . . ΤΗΤΟΣ ἢ πῦ(ρ?) ἀν(?) ἀνευ θερμού-
 36. -τητος. ¶ καὶ φωνῇ δὲ χρῆσθαι καὶ ὀμειλίᾳ τῇ πρὸς
 37. ἀλλήλους ῥητέον· οὐ γὰρ μᾶλλον εὐδαίμονας
 38. καὶ ἀδιαλύτους νοήσομεν, φησὶ, μὴ φωνοῦντας
 39. μὴδ' ἀλλήλοις διαλεγόμενους, ἀλλὰ τοῖς ἐνεοῖς
 40. ἀνθρώποις ὁμοίους. τῷ γὰρ ὄντι φωνῇ(,) χρωμέ-

9. init. Nap. Α. ib. Nap. ΜΕΝΟΙ. ib. Pap. ΑΝΑΛ.
 10. Nap. ΜΕΝ. 11. Nap. ΛΑΜΒ. ib. fin. Nap. ΠΤΟΜΕ.
 12. Pap. as Ox. ΟΥΝΤΑΣ (not ΤΕΣ, as Nap.).
 13. Nap. ΚΑΤΑ.
 16. Nap. — — — ΑΥ ΕΦ . . . ΟΙΣ . ΝΟΕΙ.
 17. Pap. ΟΛΟΥΘΟΥΝΤΑ : Nap. ΚΟΛΟΥΘΟΥΝΤΑ. ib. fin. Nap.
 ΠΑΡΑΛΛΑΓΗΝ.
 18. Nap. ΠΑΡΟΝΤΗΝ. ib. fin. Nap. ΜΟ.
 19. init. Nap. ΝΟΝ. ib. Pap. ΛΣ . ΟΥΣΑΝ : Nap. ΛΟΓΟΥΣΑΝ.
 ib. fin. Nap. ΚΑΤΑΛΕΙ.
 20. init. Nap. ΠΕΙΝ. ib. fin. Pap. Κ . . . ΥΠΩ (Υ and Ω dub.
 21. init. Nap. Ε. ib. Pap. (ΑΙ ?)ΟΙ . . ΑΚ (dub.). ib. fin. Nap.
 ΘΕΟΥΣ.
 22. fin. Nap. CO. 23. Pap. ΕΙΛΗΦ.
 24. init. Pap. ΤΟΥΣΥΔ (? *Rough breathing* before ΥΔΑΤΟΣ ?) ib. Nap.
 ΟΡΝΙΣΑ. ib. fin. Pap. ΤΗΝΔΙΑΕ (last Ε dub.).
 25. fin. Nap. 'ΤΑΙ. 26. Nap. 28. Nap. ΗΡΕΣΤ.
 29. Nap. ΡΣΙΑΝ. 30. Nap. ΠΟΛΙ . . ΣΚ.
 31. init. Nap. ΤΟ.
 33. init. Nap. ΜΗΤΕ : Pap. . ΗΤΣΔΕΙΝΑΙΠΣΔ. ib. Nap. ΗΤΕ-
 ΦΥ . . ΟΝ.
 34. Pap. ΨΗΤΕΟΝ (first letter clearly Ρ).
 35. Pap. . . ΕΛΧ. ib. Pap. ΗΠ . . (Δ ?) . (Α ?)ΝΣ(Υ ?) : Nap. Η . . .
 Λ . . . ΟΥ.
 37. Pap. Ρ-ΗΤΕΟΝ. ib. Nap. ΕΥΔΑΙΜ. 38. Pap. ΤΟΥΣ.
 40. Pap. ΦΩΝΗ clearly without Ι.

Pap. 152.

Ox. p. 21.

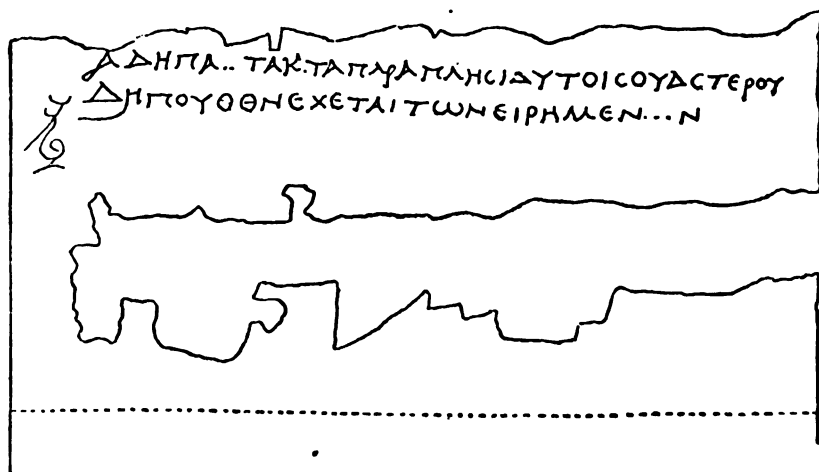
ΚΑΘΑΡΟΝ ΟΥΚ ΕΝΟΜΟΝ ΟΥΔΕ ΑΝΑΛΕΙΣ
 ΟΤΑΝ ΔΕ ΠΡΟΒΑΛΕΙ ΚΕΝΤΡΟΦΗΝ ΚΑΙ ΠΑΝΤΑ ΤΑ
 ΣΙΝ ΤΟΙΣ ΔΕ ΕΙΣ ΤΟ ΦΕΛΛΙΜΒΑΝΟΙΣ ΕΝΟΝ ΚΛΕΠΤΩΝ
 ΡΕΣΕΤΙΝΟΝ ΤΗΝ ΤΑΣΚΗΝΟΝ ΤΙΜΟΝ ΠΑΝ ΚΑΙ ΤΩ ΕΜΕ
 ΤΩ ΚΑΤΑ ΠΛΗΡΗ ΗΛ ΒΑΡΟΣ
 ... ΓΥΔΕ ΠΩΡ ΙΣ ΑΡΑΚΕΔΕ
 ... ΙΜΗΤΡ
 ΑΤ ΟΦ ΠΟΙ... ΟΣ ΕΠ ΤΗ ΚΑ
 ΡΛΟΥ ΕΦΥΝΤΑ ΔΙΑ ΤΗΝ ΤΗΣ ΦΥΣΕΩΣ ΠΛΑΛΛΑΤΙΝ
 ΠΙΣ ΑΝΑ... ΚΗΠ... ΡΟΝ ΤΑΝ ΠΟΙΟΤΗΤΑ ΦΥΛΑΤΤΘΕΣ ΑΙΜΕ
 ΟΝΔΗ ΣΥΧΙΑΝ ΑΝΑΛΕΟΥΣ ΑΝΕΙΠΕΡ ΑΡΑ ΚΑΤΛΕΙ
 ΕΙΝ ΝΟΗΤΕ ΟΝΔΕ ΚΑΤΑ ΤΟΝ ΕΡΜΑΡΧΟΝ ΚΕΤΙΟΤΩ
 ΝΟΥ... ΑΚ ΠΡ... ΕΜΕΝΟΥΣ ΤΟΥΣ ΘΕΟΤΟ
 ΤΟΥ ΓΑΡ ΑΥΧΩΡΙΣΟΥ ΑΕΤΙ ΤΟΙ ΑΥΤΑ ΖΩΙΑΝ ΟΝΟΣ
 ΑΥΤΟ ΠΡΟΕΙΔΗΦΑΜΕΝΩΣ ΟΤΑΙ ΧΟΥΣ ΑΥΤΩ ΕΝ
 ΠΟΤΕΥΔΑΤΟΣ ΟΥΔΟΣ ΝΙΕΛΣ ΠΙΤΕΡΩΝ ΕΙΣ ΤΟΝ ΘΙΑ
 ΟΡΑΝΟ... ΑΡΜΑΛΛΟΝ ΤΑΤΟΙΑΤ ΤΑΙ
 ΤΟΙΟΤΑ
 ΗΛΙΠ
 ΑΠ... ΡΕΣ
 ΡΟΙΑΝ ΑΛΛΟ
 ... ΕΙΑΝ ΑΙΚΟΛΛΑ... ΙΟΙΑ
 ΟΥ ΤΟ ΜΕΝΟΝ Τ... Ω
 ΤΗ ΤΟ ΔΕ ΙΝΑ ΠΕΔ... ΕΠΤΕΙΦΟΝ ΤΟΝ ΕΤΛΟΝ
 ΟΥΤΩ ΔΕ ΟΜΕΝΟΝ ΑΝΑΠΝΟΗΣ ΟΥΣ ΗΤΕ ΟΝΩΣ ΟΥΔΕ
 ... ΤΩ ΛΧ... ΛΕ... ΤΗ ΤΟΣΗ ΠΥ... ΑΝΑΝ ΕΡΘΕΡΜΟ
 ΤΗ ΤΟΣ ΚΑΦΩΝ ΗΙΔΕ ΧΡΗΣΘΑΙ ΚΑΙ ΣΜΕΙΝΑΙ ΤΗΤΗ ΠΡΟΣ
 ΟΛΛΗΛΟΤΣ ΡΑΤΕΟΝ ΟΥΤ ΓΑΡ ΜΑΛΛΟΝ ΕΥΑΛΜΟΝΑΣ
 ΚΑΔΙΑΛΥΤΟ ΤΟΝ ΟΝΟΜΕΝ ΦΗΣΙΜΗ ΦΩΝΟΥΝΤΑΣ
 ΜΗΔΑΛΛΗΛΟΙΣ ΔΙΑΛΘΟΜΕΝΟΥΣ ΑΛΛΑ ΤΟΙΣ ΕΝΕΟΙΣ
 ΑΝΕΡΩΠΟΙΣ ΟΜΟΙΟΥΣ ΤΩΙ ΓΑΡ ΟΝΤΙ ΦΩΝΗΧΡΩΜΕ

37. -ναδιδομένη καὶ εἰς διαχωρήσεις ἐρχομένη,
 38. καὶ κο(ι?)νῶς ἡμῶν ἐπιδειξάντων ὅτι καὶ τὰς ἐκ(με)-
 39. -μορφω(μ)ε)νας διὰ τῶν νοήσεων καθόλ(ο)υ τέρ-
 40. -ψεις ἀπολαμβάνουσ(ι)ν, (ἀ)παιτῶσι καὶ τὰ ἐπὶ μέ-

1. Nap. ΜΗΤΑ or ΑΛΗΤΑ, dub. ib. fin. Pap. ΤΟΥΘΕ . ΥC :
 Nap. ΤΟ . . . ΕΟΥC.
 2. Pap. Τ . ΟΘ. ib. fin. Pap. ΟΜΟΙ, as Nap. (Ο, not Ω).
 3. Pap. ΜΗΔΕ . . ΟΤC : the blank apparently filled by two letters, perhaps
 KC, erased. (dub.) Nap. ΜΗΔΕ . . C. ib. fin. Pap. ΕΚΚΟΠΤΟΝΤΩΝ.
 4. init. Pap. ΑΝΑ . ΘΕΓΜΑΤ . : Nap. ΑΝΑΦΘΕΙ . ΑCΑ.
 6. Nap. ΑΧΕ above ΕΧ erased. 8. Pap. Τ . CΛΟC : Nap. -ΑCΑΡΕ.
 11. Nap. ΔΙΑ. ib. Nap. CΑIC. ib. Nap. ΤΑC.
 12. Nap. ΚΜΟΝΟ . ΟΙ. ib. Pap. C . . ΟΥC. ib. fin. Nap. Εψ,
 which Scotti took for an abbreviation of ΕΛΛΗ.
 13. Pap. ΧΡΩΜ . : Nap. ΧΡΩΜΗ. ib. fin. Nap. ΛΩΝ.
 18. Nap. ΚΗΝ. ib. Pap. ΠΗΡΞΕΓΕΝ.
 19. Nap. ΕΠΙΤΕΤ. 20. Nap. ΠΕΡΙ.
 21. init Pap. ΕC . ΤΩΝ : Nap. Θ . . ΤΩΝ. ib. Pap. ΜΑΤΙΖΟ . ΜΕΝ
 (first M dub.). Nap. ΜΑΤΙΖΟΜΕΝ. 22. init. Nap. ΔΕΙ.
 24. init. Pap. Ρ . ΚΩC : then faint traces of a letter, perhaps Δ. ib. Pap.
 and Nap. CΥ . Α . . ΝΤΕC.
 26-31. Nap. 37. Nap. ΧΩΡ. ib. Nap. ΕΡΧ.
 38. Pap. ΚΟ . ΝΩC : Nap. ΚΕΝΩC.
 39. fin. Pap. ΚΑΘΟΛ . ΥΤΕ (last two letters faint). Nap. ΚΑΘΟΛ . ΥΤΕ.
 40. Nap. ΛΑΜΒ. ib. Pap., as Ox., and Nap., ΤΩCΙ (not -τούσι).

Ἰωρ. 152.

Οξ. ρ. 23.



157, col. 15.

1. -ρους ΔΙΔ . . (ΔΙ ?) τέρψεις. (πά ?)ντε(ς ?) οὖν τᾶλλα (κοι ?)-
2. -νῶς ὑπογραψάντων ὥς ἡ φύσις ΚΑΠΗΝ(?) ὑπάρ-
3. -χουσίν τε καὶ διατετήρηνται καὶ διατηρηθήσον-
4. -ται τὸν ἅπαντα χρόνον πάντως, καὶ γεγέννη-
5. -κεν αὐτοῖς τὰ πρόσφορα πάντα καὶ γεννήσει περι-
6. -ληπτὰ μὲν διανοία, τοῖς δ' αἰσθητηρίοις οὐχ ὑ-
7. -ποπίπτοντα, ἅτινα ταυτ' ἐστίν ἐπὶ ζ(φ)ων. καὶ
8. Μ - - - - - ζφ-

152, col. 15 = OX. p. 23.

9. -α δὴ πάντα καὶ τὰ παραπλήσι' αὐτοῖς οὐδετέρου
10. δὴπουθεν ἔχεται τῶν εἰρημένων.

1. Pap. ΔΙΔ(ΡΑ)ΔΙΤ(ε):ΨΕ.ϸ . ΝΤC . (letters in brackets doubtful) :
Nap. ΔΙΛΡ . ΙΤΕC ΨΕΓ . . ΝΤΕ .

2. init. Pap. ΝΩCΥΠΟΓΡΔΨ : (The letter before Ψ looks curiously like a cursive α) : Nap. ΝΩΟΥΤΩΓΡΑΨ. ib. Pap. Ι . . ΙΝ (with faint traces of something like a Τ before Ι) : Nap. ΚΑΠΗΝ.

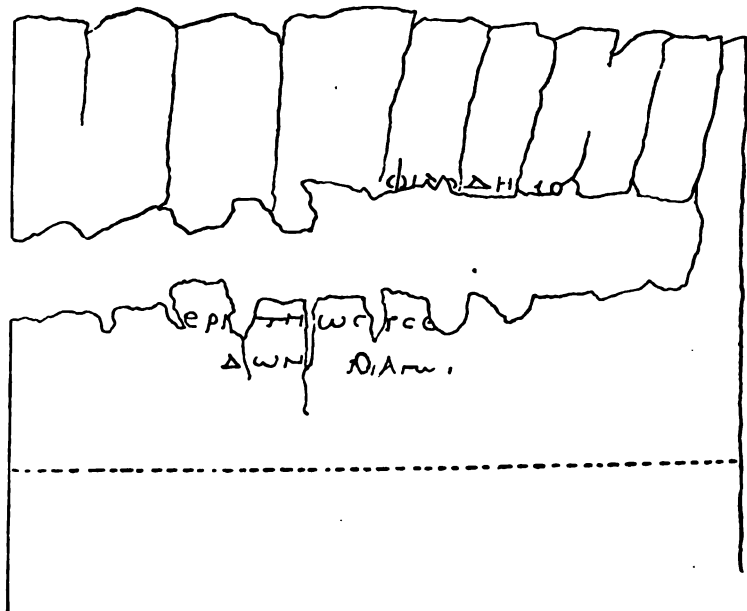
5. Pap. as Nap. ΑΥΤΟΙC, perfectly clear. ib. Pap. ΓΕΝΝΗCΕ : Nap. ΓΕΝΝΗCΟΥ.

6. fin. Pap. ΡΙΟΙϸϸ . ΨΥ (i. e. certainly -ροις) : Nap. ΡΙΟΥΟΥΧΥ.

9. fin. Pap. ΕΤCΡΟΥ : Nap. ΕΓΑΡΟΥ.

Pap. 152.

Οκτ 24



Title.

Φιλοδήμου
(π)ερί . τη . ως (. ?) γ' . υ' . γε
ΔΩΝ . . διαγωγ(ῆς)
Γ

| | | | |
|------|------------------|------|---------------------|
| Pap. | ΦΙΛ . ΔΗ . ΟΥ | Nap. | ΦΙΛ . ΔΗ . ΟΥ |
| | ΕΠ . . . ΤΗ . ΩΣ | | ΕΠΙ . ΤΗ . ΩΣ . . . |
| | Δ | | ΔΩΝ . . ΔΙΑΓΩ . Ι |
| | Γ | | Ζ |
| | Γ | | - |

PAPYRUS { 157 } { 152 }.

NOTES.

Fr. 1, l. 21 sq. Perhaps—(the perfect happiness of the Gods would be destroyed by the least slackening of their pleasure), ὥσπερ χροῖα τῆς ἀκροτ(άτης ἐλάχι)στον ἀνειμένη λευ(κότη)τος (εἰ ἐλάχι)στον μόριον ἔχει μέλαν, τὰ (δ') ἄ(λλα πάντ)α λευκότατα, ἀλλ' ἡ συνόλη τῆς ἀκρά(του [or ἄκρα(s)] λευκότητος ἀπολείπει).

Fr. 2, l. 25–6. Compare Lucretius' argument against the divine government of the universe:—'Quis regere immensi summam, quis habere profundi Indu manu validas potis est moderanter habenas?' etc., bk. 2. 1090. So Velleius in Cic. *N. D.* 1. 51: 'Sive in ipso mundo deus inest . . . qui regat, . . . nae ille est implicatus molestis negotiis et operosis.' Cf. Philod. *περὶ θεῶν* (pap. 26), col. 7, l. 1.

Fr. 3. Zeller (*Stoics*, Eng. tr. p. 165. 5) cites this fragment as asserting that 'even Zeno restricted the happy life of the Gods to certain lengthy periods of time.'

The explanation of Zeller's statement is to be found in the Naples edition. Scotti there 'restores' ll. 16 to 20 in the following way:—(αν)δρ (δ) Ζηνων ἐκαστον (τον θεον απειρα κατεχειν) δη τα ευε(τηρια) . . . (οὐκ α)ν συνακο(λουθει, ει μη τι) των αιων(ων,) και α(ξι)ονται δια(φ)θι-||σαμε(νος, ως) μετα τα)s θεας. (The last line comes from fr. 65, which Scotti is pleased to treat as a continuation of fr. 3.) His translation is as follows:—'effatur Zeno singulos Deos infinitos habere annorum utique feliciū periodos. . . . (Porro alibi adserit ad eos) non utique pertinere aliud, nisi quamdam saeculorum seriem; et dignos censerī, qui corrumpendi sint, veluti post exhibita spectacula.'

Zeller appears to have taken this gibberish seriously.

Fr. 6, l. 4 sq. Perhaps μαχόμενον οὐδὲν τῷ περὶ (δοσιό)τητος, ἀποφαινομένον τὸ θεί(ο)ν μήτε (σάρκι?)νον εἶναι, the reference being to the περὶ δοσιότητος of Epicurus. The meaning of the passage probably was, that the divine body is not composed of flesh in the proper sense (cf. σαρκὶ τῇ κυρίως λεγομένῃ) in fr. 9, l. 2), but of something analogous to it. Cf. Cic. *N. D.* 1. 18. 49: 'Nec tamen ea (sc. deorum) species corpus est, sed quasi corpus, nec habet sanguinem, sed quasi sanguinem.'

Fr. 8. The sense appears to be:—‘Where Epicurus asserts all that is of flesh to be corruptible, he means flesh in the sense in which men and beasts are of flesh, and not in the qualified sense in which the Gods themselves might be said to be of flesh.’ Cf. the very similar passage in Philod. *περὶ εὐσεβ.* p. 138, Gomperz, καὶ ὁ Μητροδώρος δὲ τὴν τοιαύτην ποιεῖ(ται) διαστολὴν (ἐν τῷ) περὶ μετα(βολῆς), καὶ φησιν (εἶναι? σύν)κρισιν τῶν (μὴ? κατ’ ἀριθμὸν οὐ μόν(ον ἀφ)θαρτον ἀλλὰ (καὶ θεῖαν ὁρθῶς (ἀ)ν (φάναί?) καὶ φιλαληθῶ(ς)¹. In both passages alike, the writer is defending the founders of his sect against the charge of attributing to the Gods properties inconsistent with their immortality; and in both cases the defence put forward is, that the property in question (in the *περὶ εὐσεβ.* a composite body, and here, a body of flesh) is attributed to the Gods in a *special sense* which makes it *not* inconsistent with their immortality. The simplest way to complete the sentence here would be to supply the term used in the other passage and read τὸ λαμβανόμενον (κατ’ ἀριθμὸν λέγει), ‘he means the fleshly understood in the way of numerical identity of matter.’ (For the meaning of κατ’ ἀριθμὸν see below, note on col. 10, l. 22.)

Fr. 18, l. 4. The sense should be something like δύναμιν περιτιθέν-
τε(ς τ)οῦ μηδὲν ἀλλόφυλον δέχεσθαι τὰ δ’ οἰκεία π(ά)ντα. See fr. 41.

Fr. 24, l. 3. Perhaps τὴν (τῶν) περιεχόντων (λυμαν)τηρίων [or δηλητη-
ρίων] ἀπειρίαν. Cf. Cic. *N. D.* i. 50: ‘Si, quae interimant, innumerabilia sint, etiam ea, quae conservent, infinita esse debere.’

Fr. 26, l. 4. Perhaps δυνάμει(ον) λαβεῖν.

Fr. 28, footnote in small writing; possibly (ψ)εκτὸν(?) φάλνεσθ(αι?)—
μετέχου(σι)ν—τῆς ὁχλήσεως—τῇν (φύ?)σιν ἐκεῖ(νο?)ς ὁ μάντ(ις?) καὶ
τῆς—

Fr. 32, l. 2 fin. If Ox. is right, there must be some obscure abbreviations in the latter half of the line.

l. 3. διεπείδεσθαι seems to be used in the sense *to reject*. The only meanings given in L. and S. are *to lean upon*, with dat., and *to set oneself, or struggle, against* a thing, with πρός. But as ἐπείδω is often used in the sense of ὠθέω, ‘to thrust,’ there is no reason why διεπείδεσθαι should not be used in the sense of διωθεῖσθαι, ‘to thrust away from oneself.’ Cf. fr. 41.

l. 3 fin. Perhaps ἀπό.

Fr. 38. Who is Antiphanes? οἱ περὶ τὸν Ἀντιφάνην occurs again in col. 13, l. 7, in a connection which seems to show that he was an Epicurean. No philosophic writer of that name is given in Smith’s *Dict. of Biography*.

¹ Reasons for believing this, or something like it, to be the true reading of that passage are given in the *Journal of Philology*, vol. xii. p. 236.

Fr. 36, l. 1. Perhaps rather *ἐπιβλεῖ(πτ)-*.

Fr. 39, ll. 5, 6. If *ἀτόμους* is right, the meaning must be that the Gods are immortal, not for the same reasons as the atoms (viz. as being solid homogeneous bodies without void: cf. Lucr. 5. 351-356), but in virtue of a peculiar structure of their own.

Fr. 40, l. 1. Perhaps *(ἐ)λέσθαι τὰγαθόν*.

Fr. 41, l. 18. Perhaps *διὰ τὴν ἀ(πειρί)αν*: and in l. 22, something like *τὰ μὲν ᾧκειω(μένα) ἀδιαι(είπτ)ως (δέχεται, τὰ δ' ἀλλόφυλα ἀπωθεῖται)*. Cf. frs. 18 and 32. The theory appears to be, that the Gods, having an infinite extent of choice, have the power of taking to themselves unceasingly all that is appropriate to their own nature, and rejecting all that is inappropriate to it (cf. *τὰ πρόσφορα* in col. 15, l. 5, etc.), and so of maintaining themselves eternally in a state of incorruptibility and happiness.

The question remains, What sort of 'appropriate things' are meant, and by what process they reach the Gods in their inter-mundial abodes?

If the view of the nature of the Epicurean Gods which I have stated elsewhere¹ is the true one, a possible answer to this question may be suggested. We may suppose that, from the innumerable 'images' given off from men and things, good and bad alike, which stream to the Gods, all that is godlike is assimilated by the Gods and goes to constitute their being, while all that is unsuitable is rejected; and in this way the perfection of the Gods is eternally sustained by an uninterrupted influx of 'things appropriate to their nature;' the balance being maintained by an equally uninterrupted efflux of matter in the form of 'images' of the divine being. In this way, the divine or perfect form would be constituted by the concretion of numberless imperfect material forms, the individual imperfections of which are eliminated in the process. This would in fact be the physical equivalent of the mental process of arriving at the idea or universal by abstraction from particulars; and given the problem which Epicurus set himself, to invent a material genesis of the ideal, it is difficult to see what other solution than this he could have attempted².

It should be noticed, however, that the word *ἀλλόφυλα* (together with its opposite *ὁμόφυλα*, occurs in a different connection in D. L. x. 154: *ὁ τὸ μάλιστα θαρρόυν ἀπὸ τῶν ἐξωθεν ἄριστα συστησάμενος, οὗτος τὰ*

¹ *Journal of Philology*, vol. xii. pp. 212 sq.: and see note on col. 10.

² The theory involved in this explanation has been suggested by Hegel (*Hist. Philos.* ed. Michelet, pt. 2, Opp. xiv. 507, commenting on D. L. x. 139). But it wants confirmation.

μὲν δυνατά, ὁμόφυλα κατεσκευάσατο, τὰ δὲ μὴ δυνατά, ἀλλόφυλα, οἷς ἀνεπίμικτος ἐγένετο, καὶ ἐξωρίσατο ὅσα τούτων μὴ λυσιτελεῖ πράττειν.

That is, the wise and happy man regards what is in his power as ὁμόφυλον, or congenial, and what is beyond his power as ἀλλόφυλον, or no concern of his; in other words, he accepts contentedly the limitations of his power.

It might seem natural to understand the words in a similar sense in the present passage; 'the Gods attend to what concerns them, and not to what does not concern them;' (cf. col. 7, l. 17: ἀπαντ' ἔχουσιν ἐν ἐξουσίᾳ πάσῃ τὰ πρὸς αὐτούς). But the verbs employed here (δέχεσθαι, fr. 18; διερείδεσθαι, fr. 32; ἀπειρία καὶ τῶν οικείων καὶ τῶν ἀλλοφύλων ἐστὶν αὐτῷ, fr. 41) tell against this explanation, as they imply the mere passive acceptance or rejection by the Gods of something *given* or *offered*, rather than *action on their own part* confined to certain limits.

Fr. 42. Possibly something like καὶ διὰ τοῦτ' ἐστὶν εὐδ(αίμων καὶ) πρὸς τὸν αἰῶνα διαμένω(ν αἰὲ) ταῦτα [or ταῦτὰ] ποιεῖ καὶ οὐκέτι(?) τῶν κακῶν ἐστὶν ἀπ(ρὸς)δεκτος—.

Fr. 62, l. 4. Possibly ἀρχή(ν) κα(ι) α(ι)ωνίω(ν ὅ)ντων.

Fr. 65, l. 1 sq. Perhaps the general sense may have been as follows:—οἱ δὲ (τῶν) αἰων(ίων οὐ)κ ἐὼντες ἀρχὴν ἀπα(ιτεῖ)ν, (ἀ)γνοοῦ(σιν ὡς οὐκ ἀρχὴν (ἀ)παιτοῦμ(ε)ν, ἀλλὰ τῶν αἰωνίων νοήσεων τρόπον(?) ἢ χαρίεν εἰ περὶ μηδένο^s τῶν αἰδίων δε(ῖ) ἐπιζητεῖν μηδ' ἀποδ(ιδόν)αι, i. e. 'those who bid us not expect to find a *beginning* of the eternal, and not aware that it is not a *beginning* we expect to find, but only a mode of the eternal conceptions(?); for it would be absurd to say that *no* questions ought to be asked and answered about the eternal.'

The passage was written wrongly and then corrected; but it is impossible completely to make out the corrections. It appears as if in ll. 3, 4, οὐκ ἀρχὴν οὐδ' ἀρχικὰ ἀπαιτούμενα was first written, and then corrected to οὐκ ἀρχὴν ἀπαιτούμεν, while some word containing ω was inserted above the cancelled ἀρχικά. (The Nap. ed. takes the cross-stroke through the Α's to be a mark of *elision*; this is possible, but not certain.) Something seems to be wrong also in the double ΑΙΩΝ-, of l. 3; possibly αἰωνίων may have been written first, and then τῶν αἰωνίων written after it as a correction.

εἰ περὶ μηδένο^s τῶν αἰδίων δεῖ ἐπιζητεῖν μηδ' ἀποδιδόναι; cf. col. 14, ll. 21–23: τὸ τὰ ποῖα δεῖ ζητεῖν καὶ ἀποδιδόναι μέντοι περὶ θεῶν, καὶ τὰ ποῖα μὴ ζητεῖν μηδ' ἀποδιδόναι. In the same col. ἀπαιτεῖν is used, as here, in the same sense, to *expect an explanation*.

l. 7. Possibly Νικασικράτης δὲ καὶ τούτων τι — — (ἐγ)ρ(αψεν ἀνα)γκαῖον εἶναι.

The name Νικασικράτης occurs also in pap. 182, *περὶ ὀργῆς*, col. 73 (Nap.), l. 5, col. 74 (Nap.), l. 28. He is there spoken of as an opponent.

Scotti gives Νικόστ(ρατο)s, which has given rise to an imaginary Stoic Nicostratus, whose date is discussed in Zeller (*Stoics*, Eng. tr., p. 52).

Fr. 69, l. 4 init. Perhaps (ἐπ)ειδή(περ).

Fr. 74, l. 4. Perhaps *προσηγορ(ας)*, with the usual abbreviation for *πρός*.

Fr. 75, l. 4. τὸ τῶν Ἀντιφανείων(?) δόγμα. Cf. οἱ περὶ τὸν Ἀντιφάνην, in fr. 38 and col. 13, l. 7. But the space in pap. seems too large for εἰ.

Fr. 76, l. 3 sq. Perhaps ὀρχεῖσθαι καὶ τοιαῦτ' ἄλλα ποιεῖν ἄμυνσα. τὴν δ' ἐρωτικὴν οὐδ' ὄσιν (λέγειν ἄ)ρετήν, αὐτόθεν τοῦ ἐρᾶν βλαβ(ερωτάτ)ου καὶ παραχωδεστάτου καθεστῶτος.

This is an attack on the Stoic catalogue of virtues, which included a συμποτική and ἐρωτικὴ ἀρετή. Stob. *Ecl.* ii. 118: (The Stoics) δογματίζουσι καὶ ὅτι ὁ κατὰ νοῦν ποιῶν καὶ διαλεκτικῶς ποιεῖ καὶ συμποτικῶς καὶ ἐρωτικῶς. τὸν δ' ἐρωτικὸν καὶ διχῇ λέγεσθαι, τὸν μὲν κατ' ἀρετήν, ποιοῦν σπουδαῖον ὄντα, τὸν δὲ κατὰ κακίαν ἐν ψόγῳ ὥς ἂν ἐρωτομανῇ τινα, — — ὁμοίως δὲ τῇ ἐρωτικῇ τὴν συμποτικὴν παραλαμβάνουσιν εἰς τὰς ἀρετάς, τὴν μὲν περὶ τὸ ἐν συμποσίῳ καθήκον ἀναστρεφομένην ἐπιστήμην οὔσαν, τὴν δὲ — — ἐπιστήμην τοῦ καλῶς ἐρᾶν. Philodemus here denies the possibility of τὸ καλῶς ἐρᾶν, and consequently the existence of the corresponding ἀρετή. Cf. D. L. x. 118: ἐρασθήσεσθαι τὸν σοφὸν οὐ δοκεῖ αὐτοῖς. Also Philod. *περὶ μουσικ.* col. 13: κακοῦ καὶ (με)γάλου τῆς ἐρωτικῆς(ς) ὀρέξ(εω)s οὔσης, — — ἀρετὴν (ἐρ)ωτικὴν εἶναι νομί(ζει)ν (καταγ)έλαστον. Ib. col. 15, 15-20. Ib. col. 16: ἀλλὰ γὰρ ἐπεὶ πρὸς ἐρωτικὴν ἀρε(τ)ὴν οὐ φαίνεθ' ἡ μουσικὴ συνεργούσα, δῆλον ὥς οὐδὲ πρὸς ἣν φησιν ο(ι)κείαν αὐτῆς εἶναι, τὴν συμποτικὴν. ἐγὼ δ' οὗτ' εἶναι τὴν καλουμένην συμποτικὴν ἀρετ(ή)ν — — ἡγούμαι.

Fr. 77, l. 2 sq. 'As these things (sc. τὰ οἰκεία) come before him, he makes them his own, (or assimilates them,) and at the same time observes the measure in which (or such measure that) he incurs not the slightest pain, but applies himself to the enjoyment,' i. e. he avoids excess, and thereby escapes pain. Cf. 152, fr. 41, of which this fr. might be the continuation: and see fr. 39.

Fr. 78. Apparently the point is, that a God and an inanimate object are both free from evil, but in different ways. 'A god is not incapable of committing adultery in the same sense as a stone; the god would do it, *supposing that he willed*. But he never would will to do it, any more than the stone would. And so in general, if God had liked to choose evil rather than good, he would have done so; but as a

fact, having the power (to choose either, he prefers to choose the good).'

The Stoic doctrine was the reverse of this. Sen. *Ep.* 95. 49: 'Errat si quis (deos) putat nocere nolle; non possunt. Nec accipere injuriam queunt nec facere.' Sen. *Dial.* 4. 27. 1: 'Quaedam sunt quae nocere non possunt, nullamque vim nisi beneficium et salutarem habent, ut di immortales, qui nec volunt obesse nec possunt.'

The particular crime of *adultery* is no doubt chosen for an illustration, as being commonly imputed to the Gods in the popular mythology. Cf. Philod. *περὶ εὐσεβ.* Gomp. pp. 10-12, and Plin. *N. H.* 2. 7: 'Super omnem impudentiam est *adulteria* inter ipsos (sc. deos) fingi.'

Scotti, with his usual ingenuity, explains the passage by a learned note upon amours *between a god and a stone*.

Fr. 80, l. 5. The strokes under οὐκ are probably meant to show that something is wrong. Is it possible that οὐκ has been written by mistake for μή?

Fr. 82, l. 2 sq. If the reading of Nap. is right, the sentence would run as follows: ἐπεὶ δέ, (τοῦ ποι)κίλου τρόπου δεδειγμένον, βλέπεται καὶ τῶν ἐλικωτέρων ἀρετῶν ἢ περὶ τὸν θεὸν ἐ(ξ) αἰδίου σύστασις,—. But my reading of the original differs.

It is difficult to say what can be meant by αἱ ἐλικώτεραι ἀρεταί. Possibly the words allude to the long Stoic catalogue of virtues, of which ἡ ἐρωτικὴ ἀρετὴ (fr. 76) is a sample. Cf. Plut. *Virt. Mor.* 2. p. 441: Χρῦσιππος . . . ἔλαθεν ἑαυτὸν . . . σμῆνος ἀρετῶν οὐ σύνηθες οὐδὲ γνώριμον ἐγείρας. (Zeller, *Stoics*, Eng. tr. p. 260.)

l. 6. Perhaps οὐδὲ τ(ο)ῦ τὴν συνήθειαν ἐ(κείνους) ὑπάρχειν—. Apparently the beginning of the subject of *friendship*.

On this subject Philod. finds himself in a dilemma. On the one hand, the Epicurean doctrine concerning friendship based it on the existence of *wants*, and the consequent interchange of services. D. L. x. 120: τὴν φιλίαν διὰ τὰς χρείας (γίνεσθαι). But the Gods have no unsatisfied wants; hence it would follow that they have no opportunity for friendship.

(Cf. the *κυρία δόξα*, D. L. x. 139: τὸ μακάριον καὶ ἀφθαρτον . . . οὔτε ὀργαῖς οὔτε χάρισι συνέχεται· ἐν ἀσθενεῖ γὰρ πᾶν τὸ τοιοῦτον. Also D. L. x. 77: οὐ γὰρ συμφωνοῦσι . . . χάριτες μακαριότητι, ἀλλ' ἀσθενεῖα . . . καὶ προσδεῖσαι τῶν πλησίον ταῦτα γίνεται.)

On the other hand, friendship is essential to perfect happiness: (D. L. x. 148: ὧν ἡ σοφία παρασκευάζεται εἰς τὴν τοῦ δλου βίου μακαριότητα, πολὺ μέγιστόν ἐστιν ἡ τῆς φιλίας κτήσις), hence a place must be found for it in the life of the Gods.

Philod. apparently escapes the dilemma by arguing that (1) congeniality (*συμφυλία*) is a sufficient basis for friendship, even without the

interchange of services, (i. e. the account of friendship which makes it rest solely on *χρεῖται* is inadequate); (2) interchange of services may go on as a matter of courtesy, even where there is no need of assistance. Therefore, friendship may and does exist among the Gods, in spite of the fact that they have no unsatisfied wants.

In Cic. *N. D.* 1. 43-4, 121-2, Cotta states the first half of the same dilemma, i. e. proves that on Epicurean principles friendship between the Gods is impossible. 'Quid melius . . . bonitate et beneficentia? Qua quum carere deum vultis, *neminem deo nec deum nec hominem carum*, neminem ab eo amari, neminem diligere vultis. Ita fit ut non modo homines a dis, sed *ipsi di inter se ab aliis alii neglegantur*. . . . Vos autem quid mali datis, cum in *imbecillitate* gratificationem et benevolentiam ponitis! Ut enim omittam vim et naturam deorum, ne homines quidem censetis, *nisi imbecilli essent*, futuros beneficos et benignos fuisse? . . . Hominum caritas et amicitia gratuita est. Quanto igitur magis deorum, qui nulla re egentes . . . inter se diligunt.' Philod. virtually accepts the conclusion of Cotta, and admits that there is a friendship not founded upon want and weakness.

The same question (viz. whether a perfect being will need friends) is raised, and the same dilemma stated, by Plato, *Lysis*, pp. 214-5, and Aristotle, *Eth. N.* 9. 9. 1 sq. Philod. in all probability borrowed the thought directly or indirectly from one of the two,—most likely from Plato, as we know that his library contained a commentary on the *Lysis* (pap. 208).

Fr. 87, l. 14. Possibly ΑΥΘΗ should be read for ΑΠΗ: in which case the meaning might be—'(where there is no need) of external utilities, (as in the case of the Gods,) the community of nature affords it (sc. the divine nature?) the emotions for its social life. For it is impossible for them to have the community of nature and yet remain entirely without intercourse. And, indeed, even among us men, who in our weakness need friendship to provide for our wants, (friendship for the mutual satisfaction of wants is not the only or the highest form of friendship).'

Fr. 83, l. 6. Perhaps καὶ γὰρ (τῆς ἀ)φῆς καὶ τῶν πρὸς τὴν ἀφ(ῆ)ν καὶ τὴν (ἀκο)ῆν καὶ παρὰ τ(ῶν) δλων (τῶ)ν πρὸς τῆ(ν) φύσιν (ἐ)ξωθεν εἰ(σπι)πτό(ν)των).

Fr. 89, l. 12. ἀστοχαστῶν must be pres. part. from ἀστοχαστέω (ἀπ. εἰρ.). The meaning is either 'not aiming at,' or 'failing to hit (the right) quantity and quality.'

Fr. 84. The sense must have been something like (εὐνοία) αὐτοῦ(ς) τῇ παρ') ἀλλήλων (δεῖ χρῆσθαι, κ)αθ' ὅσον κ.τ.λ., καὶ μηδὲ κατὰ τοῦτο ἐμποδίζεσθαι, κ.τ.λ.

Col. 1, l. 4. Perhaps ἐ(αυ)τῶν [for ἀλλήλων] οἰητέον φ(ί)λους.

ll. 6, 7. Cf. Cic. *N. D.* 1. 44. 121: 'Stoici . . . censent sapientes sapientibus *etiam ignotis* esse amicos.'

ll. 7, 8. Probably διόπερ οὐδ(ὲ) . . . (σο)φῶν φ(ι)λους ἂν τις εἴποι (το)ῦ(ς) θεοῦς).

ll. 16–18 express the attitude of the Stoics towards the Gods. Epicurus (ap. Philod. *περὶ εὐσεβ.* Gomp. p. 124) wrote *περὶ τῆς οἰκειότητος ἢ(ν) πρὸς τινὰς ὁ θεὸς ἔχ(ει) καὶ τῆς ἀλλοτρι(ότητος)*, but Philod. objects to the use of the word *φιλία* in this connection. (For the Epicurean attitude towards the Gods, see note on fr. 86.)

For the Stoic doctrine here attacked, cf. Chrysippus ap. Plut. *de Comm. Notit.* 33: ἀρετῇ οὐχ ὑπερέχειν τὸν Δία τοῦ Δίωνος, ὠφελείσθαι τε ὁμοίως ὑπ' ἀλλήλων τὸν Δία καὶ τὸν Δίωνα, σοφοὺς ὄντας. Sen. *Ep.* 31: 'Hoc est summum bonum; quod si occupas, incipis *Deorum socius* esse, non supplex.' Id. *Ep.* 92: 'Et *socii* sumus ejus, et membra.' Id. *Const. Sap.* 8: 'Sapiens *vicinus proximique diis* constitit (cf. *συνεργίζω* here,) excepta mortalitate, similis Deo.'

l. 16. Scotti almost surpasses himself here. He reads, in the face of evidence, *καθάπερ εἰλίχεται θιγεῖν*, and translates 'velut si *eo provolvatur* ut illos adtingat.'

Fr. 85. On the connection of this with the preceding fr., see above, p. 96.

l. 1. Possibly something like τὰ δὲ ῥ(ήματα) μὴ παραβιάζεσθαι.

l. 3. ἐνλείπουσι, dat. plur.

Col. 2, l. 13. ἐκτέλεια. (ἀπ. εἰρ.) should mean *perfection*; but its application here is not clear.

l. 25. If τό is right, the construction must have been something like τὸ τὴν συνεχεστάτην ἐπιβολὴν . . . (παρέχον,) in apposition to τοῦτο. The thing which so much increases happiness is no doubt friendship.

Fr. 86, l. 6. Possibly some one καταπλήττε(ται), μα(κ)άρ(ιον) ὄρων οὐδὲν οὕτως ὥς θε(όν).

For the proper attitude of the Epicurean towards the Gods, see Philod. *περὶ εὐσεβ.* (Gomperz), pp. 96 sq., and p. 128; and cf. note on col. 10, ll. 2–6.

Col. 4, l. 21: ὅσα ἀποτελεῖ τι τῶν δεόντων ἀνευ μαντικῆς ἔχουσι. Is the subject οἱ θεοί, or οἱ ἄνθρωποι? Probably οἱ ἄνθρωποι, for the God '*habet exploratum fore se semper cum in maximis, tum in aeternis voluptatibus*,' Cic. *N. D.* 1. 51.

Cf. D. L. x. 135: (Epicurus) μαντικὴν . . . ἀναιρεῖ, . . . καὶ φησι, μαντικὴ ὥς ἀνύπαρκτος· εἰ δὲ καὶ ὑπαρκτή, οὐδὲν πρὸς ἡμᾶς ἡγητέον [τὰ γινόμενα].

For the Stoic view on divination, cf. Cic. *Div.* 2. 101: 'Et Chrysippum et Diogenem et Antipatrum concludere hoc modo: "si sunt dii neque declarant hominibus quae futura sint; aut non diligunt

homines; aut quid eventurum sit ignorant; aut existimant *nihil interesse hominum scire quid sit futurum*; aut non censent esse suae majestatis praesignificare hominibus quae sint futura; aut ea ne ipsi quidem di significare possunt. At neque non diligunt nos; . . . neque ignorant; . . . *neque nostra nihil interest scire ea quae futura sint*; erimus enim cautiores, si sciemus; neque hoc alienum ducunt majestate sua; . . . neque non possunt futura praenoscerere. . . . Est igitur divinatio."

Philod. here joins issue with the Stoics on the third head, asserting '*nihil interesse hominum scire quid sit futurum*.' So Cic. *Div. 2.* 105 says: '*Magnus Dicaearchi liber est, nescire ea (quae eventura sint) melius esse quam scire.*'

But according to Philod. (col. 7, ll. 33-5), Chrysippus himself was so far inconsistent on the second or fifth head as to admit that the Gods *could not* foretell *all* future events.

Col. 5, l. 26. Πάντες καὶ πᾶσαι, 'all the gods and goddesses;' as in Dem. *de Cor.* init., τοῖς θεοῖς εὔχομαι πᾶσι καὶ πάσαις, might of itself be hardly sufficient to prove that the Epicureans recognised distinctions of sex among the Gods; but the fact is confirmed by Cic. *N. D.* 1. 94 and 95, and Philod. (περὶ εὐσεβ. Gomp. 77), calls attention to Chrysippus' refusal to admit distinctions of sex in the case of the Gods, thus himself by implication asserting their existence. According to him, Chrysippus held μὴ εἶναι θεοὺς ἄρρενας μηδὲ θηλείας, ὥς μηδὲ πόλεις μηδ' ἀρετάς, ὀνομάζεσθαι δὲ μόνον ἀρρενικῶς καὶ θηλυκῶς ταῦτα ὄντα, καθάπερ σελήνην καὶ μῆνα. But the argument of the opponent in Cic. *N. D.* 1. 95: 'Nam quod et mares deos et feminas esse dicitis quid sequatur videtis,' implies that the Epicureans themselves did *not* draw the natural conclusion.

1. 28. ἐν σοφοῖς οὐκ ἔστι κατὰ τὸ κρεῖττον ἐν τοῖς τῆς ψυχῆς ἀγαθοῖς διαφορά. Cf. Philod. περὶ θανάτ. col. 1, l. 1 (Oxford copy): νῦν (δὲ σ)οφῶ γενομένῳ καὶ ποσ(όν) χρόνο(ν) ἐπιζήσαντ(ι) τὸ μέγιστον ἀγαθὸν ἀπε(ί)ληπται. D. L. x. 135: ταῦτα . . . μελέτα, . . . καὶ . . . ζήση ὥς θεὸς ἐν ἀνθρώποις· οὐθὲν γὰρ ἔοικε θνητῷ ζῶν ἀνθρώπος ἐν ἀθανάτοις ἀγαθοῖς.

Plut. *N. P. Sua.* V. 7. 3: ἀφθάρτους καὶ ἰσοθέους ἀποκαλοῦντες αὐτούς.

These passages imply that the happiness of the wise man is perfect, or equal to that of the Gods; and consequently, that it 'admits of no degrees.' But an apparent contradiction occurs in D. L. x. 121: τὴν εὐδαιμονίαν διχῇ νοεῖσθαι· τὴν τε ἀκροτάτην, οἷα ἔστι περὶ τὸν θεόν, ἐπίτασιν οὐκ ἔχουσιν καὶ τὴν ἀνθρωπίνην, ἔχουσιν προσθήκην καὶ ἀφαίρεσιν ἡδονῶν. (With this should be compared Philod. περὶ θαν. col. 1, ll. 7-9: τῆς μὲν εὐδαιμ(ο)νίας ἀφαίρ(εσι)s οὐ γίνεται τῆς γεγονίας, κώλυσι(s) δὲ τῆς ἔτι μετουσίας αὐτῆς.)

The two statements may perhaps be reconciled in the following

way¹. Happiness, to Epicurus, means freedom from pain. (D. L. x. 139: ὁρος τοῦ μεγέθους τῶν ἡδονῶν, ἡ παντὸς τοῦ ἀλγοῦντος ὑπεξάλρεσις: ib. 128). Now man, as well as God, may (by acquiring wisdom) attain to complete exemption from pain *in the present*: and in this sense the happiness of the wise man is equal to that of the Gods, or 'admits of no degree of greater.' But the intensity of the God's happiness at each moment is increased by the certain assurance that it will *continue for ever*. (Cic. *N. D.* 1. 51: '(Deus) habet exploratum fore se semper cum in maximis, tum in aeternis voluptatibus.') Now man can never have this assurance; and therefore, when he has once reached the maximum of happiness attainable *without* it, in the extinction of pain or desire *in the present*, he has got all that nature has to give him; so that greater, or even infinite length of life, would add nothing to the intensity of his happiness (Lucr. 3. 944-49), the assurance that it *will* be infinite, which alone could do so, being wanting.

Still, Epicurus certainly lays himself open to a charge of inconsistency, when he grounds the superior happiness of the Gods on their immortality, and yet at the same time denies that the happiness of life is affected by its duration. (Cf. D. L. x. 145: ὁ ἀπειρος χρόνος ἴσην ἔχει τὴν ἡδονὴν καὶ ὁ πεπερασμένος. Cic. *Fin.* 1. 63: 'Neque majorem voluptatem ex infinito tempore aetatis percipi posse, quam ex hoc percipiatur, quod videmus esse finitum'). This point is made against him in Cic. *Fin.* 2. 87: 'Negat Epicurus nec diuturnitatem temporis ad beate vivendum aliquid afferre, nec minorem voluptatem percipi in brevitate temporis, quam si illa sit sempiterna. Haec dicuntur inconstantissime. Quum enim summum bonum in voluptate ponat, negat infinito tempore aetatis voluptatem fieri majorem, quam finito atque modico. . . . Quid est igitur, cur ita semper deum beatum Epicurus appellet et aeternum? Dempsta enim aeternitate *nihilo beatior Juppiter quam Epicurus*. Uterque enim summo bono fruitur, id est voluptate. . . . Qua igitur re a deo vincitur, si aeternitate non vincitur? In quo quid est boni praeter summam voluptatem, et eam sempiternam?'

The Stoics were more consistent, and asserted without reservation that the wise man's happiness was equal to that of the Gods. Plut. *Comm. Notit.* 33. 3; Cic. *N. D.* 2. 153.

Col. 7. It is not necessary to the perfect happiness of the Gods that they should be *omnipotent*; all that is needed is that they should have power over all that concerns themselves, and desire nothing but what is in their power.

l. 16. περιΓ must contain some abbreviation: possibly, τοῖς δὲ

¹ *Journal of Philology*, vol. xii. p. 245.

θε(οῖς οὐδέν) ἀγαθὸν περιγ(ίνεται) διὰ τῶν τοιούτων (sc. by theories which make them omnipotent?).

l. 18. 'To count the waves' was a proverbial illustration of an aimless or profitless employment. Cf. Lucian, *Hermotimus*, 84: *Λίσωπος* . . . ἔφη ἀνθρωπὸν τινα ἐπὶ τῇ ἡϊόνι καθεζόμενον ἐπὶ τὴν κυματογῆν ἀριθμεῖν τὰ κύματα, σφαλέντα δὲ καὶ ἄχθεσθαι καὶ ἀνιᾶσθαι. (The moral, as given by Lucian, is 'make a fresh start and forget the past.') Cic. *Ep. Att.* 2. 6. 1: 'Sic sum complexus otium, ut ab eo divelli non queam. Itaque aut libris me delecto, . . . aut fluctus numero.'

θίνιον ('the beach,' from *θίς*) does not occur elsewhere, though the form is implied by *ἀκροθίνιον*: but I can find no other word that would satisfy the requirements. Scotti's conjecture *σκαφίω*, 'naviculae,' is the result of an unseasonable reminiscence of Noah's Ark.

l. 29. Perhaps τὴν δύνα(μιν εἰληφ)ὼς καὶ τοῦ, etc.

ll. 29 sq. The assertion of the Stoics, that God is at once omnipotent and beneficent, is inconsistent with the existence of evil.

This inconsistency is set forth at greater length by Plut. *Comm. Notit.* 33. 4, 5: ἔστι δὲ οὗτος (the wise and happy man of the Stoics) οὐδαμοῦ γῆς, οὐδὲ γέγονεν' ἄπλετοι δὲ μυριάδες ἀνθρώπων κακοδαιμονοῦντες ἐπ' ἄκραν, ἐν τῇ τοῦ Διὸς πολιτείᾳ καὶ ἀρχῇ τὴν ἀριστὴν ἐχούσῃ διοίκησιν. καίτοι τί μᾶλλον ἂν γένοιτο παρὰ τὴν ἐννοίαν, ἣ τοῦ Διὸς ὡς ἐνὶ ἀριστα διοικούντος, ἡμᾶς ὡς ἐνὶ χείριστα πράσσειν; Ib. 34: τῶν κακῶν ἀρχὴν ἀγαθὸν ὄντα τὸν θεὸν ποιοῦσιν . . . καὶ γὰρ εἰ μὲν οἴονται τὸν Δία μὴ κρατεῖν τῶν ἑαυτοῦ μερῶν, . . . πλάττουσι ζῶον, οὗ πολλὰ τῶν μορίων ἐκφεύγει τὴν βούλησιν. . . εἰ δέ, ὥς φησι Χρύσιππος, 'οὐδὲ τοῦλάχιστον ἔστι τῶν μερῶν ἔχειν ἄλλως ἄλλ' ἢ κατὰ τὴν τοῦ Διὸς βούλησιν,' . . . 'ὅδ' αὖτ' ἐκείνου φθόγγος ἐξωλέστερος.' μυριά(κis) γὰρ ἦν ἐπιεικέστερον ἀσθενείᾳ καὶ ἀδυναμίᾳ τοῦ Διὸς ἐκβιαζόμενα τὰ μερῇ πολλὰ δρᾶν ἄτοπα παρὰ τὴν ἐκείνου φύσιν καὶ βούλησιν, ἢ μήτ' ἀκρασίαν εἶναι μήτε κακουργίαν, ἥς οὐκ ἔστιν ὁ Ζεὺς αἴτιος.

Col. 8, l. 7. τοῦ συνεχοῦς ὑπομνήματος implies a series of books or treatises, of which this is one. The question of the omnipotence of God, as well as 'the two preceding ones,' (i. e. probably all after col. 3, l. 10), is admitted here with some apology, as being 'connected with the present appendix,' or 'digression,' (προσθέσει.)

ll. 15-38. Philod. argues, 'the Gods must be placed in a region apart, to secure them from harm; (therefore, they cannot reside in the heavenly bodies).'

l. 17. ἄλλους, sc. τόπους, probably.

l. 20. τοῖς θεοῖς δεῖ, sc. οἰκειοῦσθαι ἑαυτὸν τινα τόπον.

l. 33 fin. Perhaps τὰ(ς σ)υμπλ(οκάς).

l. 38-col. 9, l. 14. A most obscure passage. The general sense is perhaps as follows. An opponent maintains that there exist a god Helios and a goddess Selene, not identical with the visible heavenly

bodies, but 'at the same interval' with them. Philod. first states this view, and then, in col. 9, l. 7 sq., proceeds to criticise it.

What is meant by διάστημα? The word properly signifies the *interval* between two objects both at a distance from the observer; and accordingly, it should mean here either the space between two of the heavenly bodies, or the *space covered*, i. e. the *angle subtended*, by one of them. The illustration of the mirror and the reflection seen in it, which is given in the next sentence, rather tells in favour of taking ἐπὶ ταῦτοῦ διαστήματος to mean *subtending the same angle*. But it is possible that διάστημα is here used in the sense properly belonging to ἀπόστημα, viz. *distance from the observer*.

The word διάστημα occurs in a similar connection in D. L. x. 91: τὸ μέγεθος ἡλίου καὶ τῶν λοιπῶν ἀστρῶν, κατὰ μὲν τὸ πρὸς ἡμᾶς, τηλικούτων ἐστὶν ἡλίκον φαίνεται . . . εἰ γάρ, φησὶ τὸ μέγεθος διὰ τὸ διάστημα ἀποβέβληκει, πολλῶ ἂν μᾶλλον τὴν χροάν. ἄλλο γὰρ τούτῳ συμμετρότερον [διάστημα] οὐθέν ἐστι. (Cf. the paraphrase of Lucr. 5. 564-591.) (The second διάστημα makes nonsense of the passage, and should be cancelled; for the sense required is οὐθέν ἄλλο ἐστὶ συμμετρότερον τούτῳ (sc. τῷ διαστήματι) ἢ ἡ χροά: the vividness of colour of an object varies in exact proportion with its 'interval,' i. e. probably its distance.)

The theory here stated appears to be that there is a sun-god, not *identical with* the visible sun, but *at the same distance* as the visible sun, (or *possibly covering the same space* as the visible sun, i. e. behind and above, but covered by it, as the reflection in the mirror is covered by the surface of the mirror.)

Col. 9, l. 4 fin. Perhaps ὡς ἀντὶ(κ)α).

Col. 9, ll. 7-22, apparently contains Philod.'s refutation of the star-god theory: but I cannot understand it.

We should perhaps read δεῖ τι(νος) in l. 9, and translate, 'concerning this point, we maintain that one ought not to distinguish numerically (?) the interval of a thing, (and say) that one (part of it) is at one interval, and another at another; for . . . it is evident that we conceive both (the God and the star) as being at the same interval.' But if this is the meaning, οὐκ is strangely displaced.

l. 18. Probably τὴν (ν)ό(ησιν).

l. 19. Probably τούτοις οὕτω μικρ(οί)s [sc. τοῖς ἀστροῖς, which according to Epic. (D. L. x. 91) are 'not much larger than they appear.'] I. e. 'it is not right to say that the Gods are placed over against objects so small as the sun, moon, and stars, (as they would be according to the theory stated above,) but (we must say) that they exist independently (?).

l. 20. Probably καὶ begins a fresh sentence, containing a statement of the *true* relation between the Gods and the visible universe. It may have taken something like the following form καὶ κατὰ (τῇ)ν

ὑπ(έρ)βα(σιν τῆς)δε τῆς μεταξὺ (διαστάσεως ??) ἀποδοτέον τὰς συμπλοκάς.
 'And we must assign (to the Gods) their connections (with the world) by way of the traversing (sc. by images) of this intervening space; (and not by direct attachment of the Gods themselves to visible bodies;) especially so according to this writer (?).'

The sense of ll. 23-6 may perhaps be given thus: ἀλλὰ κ(ἂν) ὅποσον βούλεται τις ἀπέχη τὰ (γ)εννητικά, τῆς (μ)εταξὺ διαστάσεως ὑπερβαίνε(ιν, ἢ μ)ὴ [O] συνημ(μέν)ους προπ(ί)τε(ί)ν. 'For we must not suppose that the Gods are inseparable from and travel with the stars; but (we must suppose) that, even if we keep the generative elements at ever so great a distance (from the Gods), they traverse the intervening space, or else the Gods, being disconnected (with the matter that generates them), perish.' Cf. Cic. *N. D.* i. 109, where the Academician objects, 'quomodo probas continenter imagines ferri?' i.e. 'how do you prove that the stream of images which constitutes the Gods is never broken?' (See note on col. 10.)

This I take to have been probably the general meaning of the passage; but it is impossible to restore the exact words with certainty.

27. Possibly ὅτε μὲν ἐκ τῶν αὐτ(ῶν).

With this passage (l. 20, τὴν ὑπέρβασιν τήν(?)δε τῆς(?) μεταξὺ—: l. 24, τῆς μεταξὺ διαστάσεως ὑπερβαίνον—: l. 27, ὅτε μὲν ἐκ(?) τῶν αὐτῶν): should be compared Philod. *περὶ εὐσεβ.* Gomperz, p. 118:—ἡ γεγεννη-(μέν)η κἂν ἐξ ὑπερβά(σεως) τῶν μεταξὺ, (καὶ τ)ῆ(ν) κατ' ἀριθμὸν (σύγκ)ρισιν ὅτε μὲν (τὴν ἐκ τῶν) αὐτῶν καλε(ί)ν, (ὅτε δ)ὲ τὴν ἐκ τῶν (ὁμοίων?). There seems to be some connection between the two passages; but both equally need explanation.

Col. 9, l. 36—col. 10, l. 6: the conclusion of the section. The Gods must be placed in a region apart, beyond the reach of anything that might interfere with their immortality; they cannot therefore be connected with bodies subject to growth and decay, such as the stars.

Col. 9, l. 42. The sense requires something like the following:—ἐπὶ δὲ ταύτου διαστήματος κοινῶς γενήτοις καὶ διαλύτοι(ς) οἷ(ο)νς εἴπαμεν τροποῦν(?) οὐ . . . προσήκειν, ἀλλὰ καὶ γεν(ν)ᾶν ἕκ τινων <ι>δ<ι>ων, i.e. 'it was not fitting to make beings such as we described (sc. the Gods) revolve [? τροποῦν can hardly be right] at the same interval as stars subject to the ordinary processes of generation and decay, but (it would be right rather) to generate them out of certain elements of a kind peculiar to themselves.'

The stars are κοινῶς γένητα, generated in the ordinary way, as opposed to the Gods, who are generated in a way peculiar to themselves (ἐκ τινων ἰδίων), viz. by streams of λόγφ θεώρητα εἰδωλα. (See below.)

The letter before O . YC in l. 43 looks like an abbreviation. Is it possible that ΑÇ here stands for ἀστροῖς (?).

l. 43-col. 10, l. 1. The words following ΤΡΟΠΟΥΝ may perhaps be οὐδ' ἐν (πυ)ρώδ(εσι), referring to the Stoic deification of the stars as founded on their *fiery* nature.

Col. 10, ll. 2-6. With the doxology with which the section ends, cf. fr. 86; and on the Epicurean worship of the Gods, see Philod. *περὶ εὐσεβ.*, e. g. (Gomperz) p. 76: πάντα γὰρ σοφὸν καθαρὰς καὶ ἀκάκους δόξας ἔχειν περὶ τοῦ θεοῦ, καὶ μεγάλην τε καὶ σεμνὴν ὑπεκληφέναι ταύτην τὴν φύσιν· ἐν δὲ ταῖς ἑορταῖς μάλιστα, etc.

Ib. pp. 101 and 110: 'Επίκουρος . . . προσεύχεσθαι . . . οἰκείον εἶναί φησιν, . . . κατὰ τὴν ἐπίνοιαν τῶν ὑπερβαλλουσῶν (δυνά)μει καὶ σπου-(δαίον)ητι φύσεων.

Cf. Seneca *de Benef.* 4. 11: Epicurus tells men to honour God, 'propter maiestatem ejus eximiam singularemque naturam.'

Cic. *N. D.* 1. 45: having stated the two fundamental attributes of the Epicurean Gods, their happiness and immortality, Velleius continues, 'si nihil aliud quaeremus, nisi ut *deos pie coleremus* et ut superstitione liberaremur, satis erat dictum: nam et *praestans deorum natura hominum pietate coleretur*, cum et aeterna esset et beatissima, (*habet enim venerationem justam quidquid excellit*) et metus omnis a vi atque ira deorum pulsus esset.' Ib. 115 (Cotta loq.): 'At etiam de *sanc-titate*, de *pietate adversus deos* libros scripsit Epicurus. At quomodo in his loquitur? Ut Ti. Coruncanium aut P. Scaevolam, pontifices maximos, te audire dicas, non eum qui sustulerit omnem funditus religionem, etc. . . . "At est eorum *eximia quaedam praestansque natura* ut ea debeat ipsa per se ad se colendam allicere sapientem."'

For the opposite side of the contrast between the Epicurean and the popular religion, cf. Epic. ap. D. L. x. 123: ἀσεβῆς δὲ οὐχ ὁ τοὺς τῶν πολλῶν θεοὺς ἀναιρῶν, ἀλλ' ὁ τὰς τῶν πολλῶν δόξας θεοῖς προσάπτων.

Of τοὺς νέους θεούς in l. 4 I can give no satisfactory explanation. Perhaps foreign and recently imported worships, such as that of Isis, are meant. See Mayor, note on Cic. *N. D.* 2. 71. It should be noticed that the words are introduced as a correction, τοὺς νέους having first been written instead.

Col. 10, l. 6-col. 11, l. 42. On the *motion* of the Gods. A most obscure section.

ll. 6-13. 'The Gods do not move in fixed orbits, for that would be inconsistent with their happiness. On the other hand, they are not motionless; for that would be inconsistent with their nature as living beings.'

In the first part of the sentence, Philodemus is still opposing the theory of star-gods maintained by the Stoics, who held that the regu-

larity of the motion of the stars was in itself a proof of their divine nature (cf. Cic. *N. D.* 2. 43 and 55). An answer similar to that of Philodemus is given by Lactantius, 2. 5: 'Si deos idcirco esse opinantur quia certos cursus habent, errant. Ex hoc enim apparet deos non esse quod exorbitare illis a praestitutis itineribus non licet. Ceterum si di essent, huc atque illuc passim sine nulla necessitate ferrentur, sicut animantes in terra.'

1. 10. οὐ γὰρ εὐτυχὴς ὁ ῥυμβονώμενος ἅπαντα τὸν βίον. Scotti deserves credit for restoring ῥυμβονώμενος, 'whirled round;' but his next word is ἀπαναριστήτως, 'without his breakfast!'

For the thought, cf. Arist. *de Caelo* 2. 1, p. 284 a: ἀλλὰ μὴν οὐδ' ὑπὸ ψυχῆς εὐλογον ἀναγκαζούσης μένειν αἰδίου (sc. τὸν οὐρανόν). οὐδὲ γὰρ τῆς ψυχῆς οἶόν τ' εἶναι τὴν τοιαύτην ζωὴν ἄλυπον καὶ μακαρίαν· ἀνάγκη γὰρ καὶ τὴν κίνησιν μετὰ βίας οὔσαν . . . ἀσכולον εἶναι καὶ πάσης ἀπηλλαγμένην ῥαστώνης ἔμφρονος, εἰ γε μὴδ' ὥσπερ τῇ ψυχῇ τῇ τῶν θνητῶν ζώων ἐστὶν ἀνάπανσις ἢ περὶ τὸν ὕπνον γνωμένη τοῦ σώματος ἄνεσις, ἀλλ' ἀναγκαῖον Ἰξίονός τινος μοῖραν κατέχειν αὐτὴν αἰδίου καὶ ἄτρυτον.

11. 16-24. Enough of these lines is presented to show that they contained a description of the peculiar material constitution of the Epicurean Gods, as in some way affecting the question of their motion; but there is little hope of fully restoring the passage.

The Epicurean account of the divine body is contained in the much discussed passages, Cic. *N. D.* 1. 49: 'Epicurus . . . docet eam esse vim et naturam deorum, ut primum non sensu, sed mente cernatur, nec soliditate quadam, nec ad numerum, ut illa quae ille propter firmitatem στερέμνια appellat; sed, imaginibus similitudine et transitione perceptis, cum infinita simillimarum imaginum species ex innumerabilibus individuis existat et ad deos [or *ad eos*] affluat, cum maximis voluptatibus in eas imagines mentem intentam infixamque nostram intellegentiam capere, quae sit et beata natura et aeterna.' With this must be compared Cotta's repetition and criticism of the passage in §§ 105 and 109; and the parallel passage in D. L. x. 139: ἐν ἄλλοις δέ φησι (sc. Ἐπίκουρος) τοὺς θεοὺς λόγῳ θεωρητοὺς εἶναι· οὐς μὲν, κατ' ἀριθμὸν ὑφεστῶτας· οὐς δέ, κατὰ ὁμοειδ(ε)ίαν, ἐκ τῆς συνεχοῦς ἐπιρρύσεως τῶν ὁμοίων εἰδώλων ἐπὶ τὸ αὐτὸ ἀποτετελεσμένων, ἀνθρωποειδεῖς¹.

A satisfactory explanation of these passages was first given by Lachelier (*Revue de Philologie*, 1877, p. 264 sq.). Adopting his view, we may paraphrase the passage in Cic. *N. D.* as follows²: 'The gods, though material, are not firm and solid, like the gross bodies of men and

¹ Mr. Bywater defends the last word as it stands. It has usually been altered to ἀνθρωποειδῶς.

² The question is discussed at greater length in an article in the *Journal of Philology*, vol. xii. 1884, pp. 212 sq., of which what follows here is a summary.

tangible things, but of a far finer texture. They have not *numerical* or *material* identity, but only *formal* identity: in other words, the matter of which they are composed, instead of remaining fixed and identically the same through a finite space of time, as is the case with visible and tangible objects, is *perpetually passing away*, to be *perpetually replaced by fresh matter*; the *form*, or *arrangement* of matter, alone remaining unchanged. They are formed by perpetual successions of "images," or material films, of precisely similar form, which, having arisen (in some way here unexplained) out of the infinite abundance of atoms dispersed throughout the universe, stream to a sort of focus, and there, by their meeting and coalescence, constitute for a moment the being of the Gods; then, streaming away again in all directions, these same images pass into the (material) mind of man, bringing with them the notion of the blessed and eternal being whose body they had for a moment helped to compose, and whose form they still bear¹.

The same subject is discussed in Philod. *περὶ εὐσεβ.* p. 80 (Gomperz, p. 110); *ib.* pp. 118 and 123.

In the present passage, *λόγῳ θεωρουμένων αἰτίων*, l. 20, appears to answer to 'sensu, non mente cernatur,' in Cic. *N. D.* 1. 49: 'percipi cogitatione, non sensu,' *ib.* 105; and *λόγῳ θεωρητοῦς* in *D. L.* x. 139. (Cf. *περιληπτὰ μὲν διανοίᾳ, τοῖς δ' αἰσθητηρίοις οὐχ ὑποπίπτοντα*, col. 15, l. 5). Similarly, *οὐχ ἐν καὶ ταὐτὸ κατ' ἀριθμόν*, l. 22, corresponds to 'nec ad numerum,' and 'neque eandem ad numerum permanere,' in Cic. *l. c.*, and *κατ' ἀριθμόν ὕφεστῶτας* in *D. L. l. c.*: and *ἐξ ἄλλων καὶ ἄλλων*, l. 19, must be compared with *οὐχ ἦττον ἐκ τῶν αὐτῶν ἢ τῶν ὁμοίων στοιχείων ἐνόητες ἀποτελεῖσθαι δύνανται*, and *ἐκ τῆς ὁμοίων ἄλλων κάλλων . . . συνχρίσεως*, in Philod. *περὶ εὐσεβ.* p. 80.

l. 17. Perhaps *ἀπ' αἰῶνο(ς) ἔπη(ρχε)ν καὶ ἔσται*.

l. 19. *ἐν ἄλλοις καὶ ἄλλοις* (sc. *χρόνοις*) probably; and in l. 21, *ἕτερα καθ' ἕκαστον (αἰ)σθητὸν (χρόνον καὶ) τό*, etc.; i. e. 'the elements of which the divine body is composed are *different at each perceptible time*,' or after each finite interval of time.

l. 22. 'The thing generated (by the process described in the previous lines, i. e. the *divine body*), is not one and the same *numerically*, (i. e. *materially*), to all time, as we men are for the space of our lives, (but retains *only formal identity*).'

The O in line 23 needs explanation.

Col. 10, l. 34—col. 11, l. 7, seems to contain the application of the preceding account of the divine body to the question of the motion of the Gods. Without professing to offer a satisfactory solution of the difficulties of the passage, I would propose the following as a partial

¹ 'De corpore quae sancto simulacra feruntur | in mentes hominum divinae nuntia formae,' Lucr. 6. 76.

explanation. '(Those who hold a certain view as to) the motion of the Gods, (those, namely, who identify them with stars moving in fixed orbits), destroy their very being. For (according to that view) the moving body must be *one*, and not *many* in its successive positions, and the living being must be always *the same*, and not *many like things*.' (But this view is contrary to the true account of the divine body just given, according to which it is *not* (materially) *one*, but *many* at successive moments; and so, those who maintain this theory 'destroy the being of the gods').

Then follows a parenthesis, to correct an over-statement of the sameness of matter in the moving body. 'Not but that such a God (as they describe) *does* change in the aforesaid way; for while consisting of *the same* elements (from moment to moment), he takes in turn the being of the *different* elements suited to generate him, at the successive periods of time.' That is, the moving star *does* from time to time lose *some* of its elements and take in *some* fresh ones, in the ordinary processes of nutrition and decay (cf. Lucr.: 'aether sidera pascit'); although *taken as a whole*, it consists of *the same* matter from moment to moment, and therefore cannot be identified with a God consisting wholly of *different* matter at each successive moment.

Then follows a sentence, the connection of which with what precedes it is difficult to explain. 'For there is a certain definite course, or orbit, which the elements (sc. those composing the stars) do not quit for all time [we should rather expect $\pi\rho\delta\varsigma\ \tau\acute{o}\nu\ \alpha\lambda\acute{\omega}\nu\alpha$, as in l. 23]; but of the particular positions in this orbit, they occupy in turn, by the course of nature, first one and then another, so that the wholes (viz. the stars) composed of them are easily conceived as moving.

If this is right, Philod.'s argument may be summed up as follows: 'A star, while changing in position, remains for a finite time (mainly at least) the same in matter. Now the Gods do *not* remain, even for the smallest finite time, the same in matter. Therefore the gods cannot be identified with stars moving in orbits¹.'

The sense *course* or *tenour* for $\tau\acute{o}\nu\alpha\varsigma$ is sufficiently supported by the instances given in L. and S.

In lines 7-22 the question is whether a God can be said to *reside in* or *be supported by* a solid body such as a star.

ll. 10-13. 'We men, being solid bodies, (or possessing 'numerical identity,') could not exist, whether at rest or in motion, without some solid body as a base to support us;' (but it would be a mistake to infer that the same is true of the Gods, who are *not* solid bodies.)

$\sigma\tau\epsilon\rho\acute{\epsilon}\mu\iota\alpha\varsigma$ is the word technically used by Epicurus to describe

¹ In the *Journal of Philology*, l. c., I suggested a different explanation, which I now see to be unsatisfactory.

solid bodies as opposed to the *imagines* given off by them, (e. g. in Epic. *περὶ φύσεως*, bk. ii. pap. 1149-998, and D. L. x. 46,) and by consequence, also to describe the visible and tangible bodies of men as opposed to the *quasi-corpus* of the Gods composed of streams of images (Cic. *N. D.* i. 49).

ll. 17-23. (If the Gods are *not* dense or materially permanent bodies), nature(?) would easily admit of a composite being apprehended only by thought (*νοητόν*, = *λόγῳ θεωρητόν*), and having a density apprehended only by thought (such as is the Epicurean god): but if a man conceives the Gods as mortal like himself, and dwelling in a region of density, and has no notion of their true nature (for possibly *ὡς διεστῆκασιν*, of the way in which they differ from *στερέμνια* like himself,) (he will necessarily think that they and their habitations must be objects of sense, such as the stars).

l. 18. *φύσις* (Nap.), and *φάσις* (Ox.), are both awkward. Possibly the right reading may be *ἡ φράσις*, 'the expression,' referring to some term used by Epicurus in connection with the divine body, which may have been introduced in the lost lines.

ll. 37-40. The question raised is whether the Gods use *furniture*. The sentence is incomplete; but the last clause makes it probable that Philodemus answered in the negative. *ὡς ἡμῖν μὲν*, etc., should mean 'on the ground that they (sc. the satisfactions of our wants?) are (continually) being *provided* for us men, (and hence the need, for us of instruments with which to provide them,) but are able to be *ready at hand* through all time, (and so make instruments superfluous,) for those beings who possess infinity unchecked(?) for furnishing things tending to their preservation.'

Col. 11, l. 42-col. 13, l. 70. Do the gods *sleep*?

ll. 7-10. Though a large part of the sentence is lost, the argument is clear. 'Sleep is like death; so much so, that the fact that the soul sleeps may be used as an argument to prove that it will perish. Therefore sleep is a thing tending to dissolution. But the Gods must be kept free from all things tending to dissolution; therefore, the Gods do not sleep.'

ll. 17-19. Probably, 'sleep is the result of weariness; but the Gods can never be weary.'

ll. 33-col. 13, l. 4. The meaning seems to be as follows: '(An opponent argues?) that if we attribute sleep to the Gods, it becomes at most only *slightly* more difficult to attribute to them immortality. But in reality it makes more than a slight difference,—unless, indeed, he merely meant a sort of repose not amounting to real sleep; for to the statement so modified there is no objection.'

It is a curiously clumsy sentence, and the right punctuation is doubtful.

Col. 13, l. 4. Perhaps οὐδέ<ν> should be read for οὐδέ.

Col. 13, ll. 5-13. Is sleep necessary to the Gods for the proper digestion of food? No.

ll. 8, 9. The sense must be, 'Since we see that no one needs sleep in all cases to assist digestion, though we certainly do need it after certain kinds of food. But the nutriment of the Gods is of the kind which does not make sleep necessary.'

The description of the τροφή of the Gods given here is not inconsistent with the view that their nutriment takes the form of an uninterrupted stream of images (see col. 10). By τροφή we need not understand food in the ordinary sense (as Zeller, Eng. tr. p. 468, appears to do; cf. Prof. Wallace's *Epicureanism*, p. 204). The Stoics, whose theology was not anthropomorphic, spoke equally of the τροφή of the Gods, meaning by it the conversion of other forms of matter into the divine fire-element (Plut. *Stoic. Rep.* 39). For the word λεπτομερές in this connection, cf. Plut. *Plac. Phil.* 1. 7. 18: 'Επίκουρος, ἀνθρωποειδής μὲν πάντας τοὺς θεούς, λόγῳ δὲ πάντας τούτους θεωρητούς, διὰ τὴν λεπτομέρειαν τῆς τῶν εἰδώλων φύσεως: and cols. 17 and 18 of the 'Metrodori de Sensionibus,' Voll. Herc. Coll. pr. VI. 2. In fact, τὸ λεπτομερές is simply τὸ λόγῳ θεωρητόν regarded from the material side.

Cf. D. L. x. 65: ἡ ψυχὴ σῶμά ἐστι λεπτομερές.

ll. 17-20. The conclusion: 'There is no need to ascribe sleep to the Gods; we need admit, at most, only a state of repose analogous to sleep.'

ll. 20-25. *Breathing* (?) is as inseparable from the notion of a God as water from that of a fish or wings from that of a bird. Here, as always, the ultimate proof is an appeal to the πρόληψις, or 'conception,' which is the result of a series of past impressions (in this case, produced by impacts on the human mind of 'images' of the divine form). Cf. D. L. x. 33: πρόληψιν λέγουσιν . . . καθολικὴν νόησιν ἐν-αποκειμένην, τουτέστι μνήμην τοῦ πολλάκις ἔξωθεν φανέντος: and for the appeal to this πρόληψις as the criterion of truth, cf. Cic. *N. D.* 1. 43-45, and Philod. *περὶ εὐσεβ.* Gomperz, p. 96: τῶν ἄλλων τὰναντ(α κατ)α-γνώσκου(σ)ιν, ὥς ἂν ὑπεναντ(α) τῇ προλήψει δογματιζόντων.

l. 20. The restoration ἐπισπωμένους πνεῦμα καὶ προϊεμένους is probably right, as it agrees with ἀναπνοῆς in l. 34, and the subject of *breathing* forms a natural transition to that of *speaking*, which follows in l. 36.

The previous history of lines 20, 21 is worth recording. Scotti, reading in his facsimile νοητεον δε κατα τον 'Ερμαρχον και . . . Π. Ε \ \ \ . ΑΡΙ ΕΜΕΝΟΥC τους θεους, develops this in his text into νοητεον δε κατα τον 'Ερμαρχον, και (τον) Π(υ)θ(οκλη) (τα κλισι)α, και (περιθ)εμενους τους θεους: which he translates, with his

usual contempt for the niceties of grammar, 'Cogitandum est autem ex Hermarchi, et Pythoclis sententia *esse* tabernacula, et circumpositos Deos.' So far, we have nothing more than an average specimen of Scotti's scholarship. But it is more surprising that Zeller, disregarding the red ink in which Scotti's conjectures are printed, writes (*Epicureans*, Eng. tr. p. 468), 'They (the Epicurean Gods) also need dwellings,' and in a footnote, 'The *κλίσια* discussed by Hermarchus and Pythocles, cols. 13, 20, had reference to these, and not to ordinary feasts.' Thus tabernacles for the Gods have been evolved out of a single *a*. Unfortunately, this is by no means the only case in which inventions of the Naples editor have passed as authentic portions of the text.

ll. 33-36. The argument probably is, 'The Gods would not be what they are without respiration, as fire would not be what it is if wanting in heat.' It is the same argument as that used in ll. 20-25.

ll. 33-34. Perhaps *ὡς οὐδὲ* — ? *χ(ωρ)ίς λε(υκ)ότητος*, or *λε(πτό)τητος*.

l. 36, col. 14, l. 13. Do the gods *speak*? Yes, they talk Greek, or something like it.

In Cic. *N. D.* 1. 33. 92, the contrary is taken for granted: 'Habebit igitur linguam deus (sc. the God of the Epicureans) et *non loquetur*.'

In Sext. Emp. 9. 178 (from Carneades, according to Zeller, *Sceptics*, Eng. tr. p. 541, n. 1), the argument that 'if the Gods existed they would use speech,' is employed as a *reductio ad absurdum* of their existence. *Εἰ ἔστιν (ὁ θεός,) ἤτοι φωνᾶέν ἐστιν ἢ ἄφωνον. τὸ μὲν οὖν λέγειν ἄφωνον τὸν θεόν, τελέως ἄτοπον, καὶ ταῖς κοιναῖς ἐννοαῖς μαχόμενον. εἰ δὲ φωνᾶέν ἐστι, φωνῇ χρῆται, καὶ ἔχει φωνητικὰ ὄργανα, καθάπερ πνεύμονα, καὶ τραχείαν ἀρτηρίαν, γλῶσσάν τε καὶ στόμα. τοῦτο δὲ ἄτοπον, καὶ ἐγγὺς τῆς Ἐπικούρου μυθολογίας. τοῖνυν ῥητέον μὴ ὑπάρχειν τὸν θεόν. καὶ γὰρ εἰ φωνῇ χρῆται, ὁμιλεῖ· εἰ δὲ ὁμιλεῖ, πάντως κατὰ τινα διάλεκτον ὁμιλεῖ. εἰ δὲ τοῦτο, τί μᾶλλον τῇ Ἑλληνίδι ἢ τῇ βαρβάρῳ χρῆται γλώσση; καὶ εἰ τῇ Ἑλληνίδι, τί μᾶλλον τῇ Ἰάδι, ἢ τῇ Αἰολίδι ἢ τινι τῶν ἄλλων; καὶ μὴν οὐδὲ πάσαις οὐδεμιᾷ τοῖνυν . . . ῥητέον τοῖνυν μὴ χρῆσθαι φωνῇ τὸ θεῖον· διὰ δὲ τοῦτο καὶ ἀνύπαρκτον εἶναι.*

The points of contact between this and our present passage are almost too numerous to be due to mere accident.

Col. 14, ll. 6-13. The argument is, 'Greek is the language of all the wise among men, so far as we know; but the Gods (being the ideal of humanity), must resemble the wise among men; therefore, Greek, or something like it, must be the language of the Gods.'

¶ 12. Scotti's reading (accepted, e.g. by Zeller, *Epic.* Eng. tr., p. 468, n. 3), is *μόνον οἶδαμεν γεγονότας θεοὺς Ἑλληνίδι γλώττῃ χρωμένους*. This makes nonsense, as it assumes the very point to be proved. Zeller (*ib.*) is equally mistaken in taking *θεοί*, and not *σοφοί*, to be

the subject of λέγονται; and his attempted explanation shows a complete misconception of the Epicurean criteria of truth. He says, 'The first statement (λέγονται, etc.) seems to refer to the words of the divine language quoted by Homer; the second statement (μόνον οἶδαμεν, etc.) to stories of the appearances of the Gods.' But Philodemus would have regarded an appeal to the authority of the poets on such a question as ridiculous (cf. περὶ εὐσεβ. (Gomperz) pt. 1, passim, and Cic. *N. D.* 1. 16. 42); and apparitions of gods speaking to men as mere delusions. (Cf. Lucr. 5. 1173: The images of the gods which impress themselves on the minds of men during sleep are available as evidence of the true nature of the divine beings away in the *intermundia*, whose forms they bear; but to regard these apparitions as *themselves* living beings capable of space and action would, according to Lucretius, be a vulgar error.)

For the curious blunder in the Naples facsimile at the end of l. 12, and the mythical 'abbreviation' for λλη to which it has given rise, see above, p. 99.

l. 19. ἐπιτετμημένων οὖν καὶ τούτων. The previous passage (col. 13, l. 36-col. 14, l. 18) probably contains an *epitome* of some previous writer's account of the speech of the Gods. (Cf. φησί, col. 13, l. 38.) But as Philodemus leaves the subject without criticising the views expressed, it must be supposed that he agrees with them.

l. 21. ἀποχρηματίζω (ἀπ. λεγ.) should mean to *transact* or *debate* to the end, to *finish off*, or *settle*.

ll. 23-4. χαρακτηριστικῶς ἐπισυνάπτοντες probably means *ascribing* (attributes to the Gods) in accordance with their distinctive nature. For the use of συνάπτω in this sense, compare the corresponding subst. συναφή in col. 12, l. 38.

According to L. and S. χαρακτηριστικός, where it occurs in MSS., is a false reading for χαρακτηριστικός; but it is unquestionably the form given here and elsewhere in the Voll. Here.

ll. 34-5. Perhaps καθ(ά)περ ὅταν ἀποδύντων ἡμῶ(ν οὐτω) μόν(ον) (θινι [or ὅτι?] τρο)φῇ χρῶν(ται, προσαπαι)τῶ(σί τι)νες, etc.

ll. 38-40. καὶ . . . ἀπαιτῶσι depends upon καθάπερ ὅταν repeated.

τὰς ἐκμεμορφωμένας διὰ τῶν νοήσεων καθόλου τέρψεις = those delights represented vaguely (ἐκμεμορφωμένας = *informatas*) in the general by means of our conceptions (of the Gods). νόησις = πρόληψις, the sole ground and test of our knowledge of the divine nature. (Cf. D. L. x. 123: τὸν θεὸν ζῶον ἀφθαρτον καὶ μακάριον νομίζων, ὥς ἡ κοινὴ τοῦ θεοῦ νόησις ὑπεγράφη, μηθὲν μήτε τῆς ἀφθαρσίας ἀλλότριον, μήτε τῆς μακαριότητος ἀνοίκειον αὐτῷ πρόσαπτε· πᾶν δὲ τὸ φυλάττειν αὐτοῦ δυνάμενον τὴν μετὰ ἀφθαρσίας μακαριότητα, περὶ αὐτὸν δόξαζε. I.e. the only truth concerning the attributes (other than bodily) of the Gods known *directly* to man, because included in the

νόησις or πρόληψις of God, is the fact of their *immortality* and *happiness*; and beyond this, only so much can be known about them as can be inferred from the possession of these two attributes. See note on col. 13, l. 23.

l. 40—col. 15, l. 1. The sense requires something equivalent to καὶ τὰ(ς) ἐπὶ μέρους τέρψεις.

Col. 15, l. 2: ὑπογραψάντων is presumably imperative: 'Let all sketch out (for themselves) in the general the other parts of the subject, as the nature (of the Gods suggests, or admits).' Scotti's καὶ ἀπὴν must be wrong, but I can think of nothing that could take its place without a violent alteration. (Possibly, καθ' ἥν? or καὶ μὴν? But in either case, ἐστί, or some other verb, seems wanted to go with ἡ φύσις.)

ll. 2—10. Conclusion. '(The Gods) exist, and have been and will be preserved through all time.'

The difficult sentence which follows probably contains some explanation of the immortality of the Gods. Its meaning depends on the question what is the subject of the verbs γεγέννηκεν and γεννήσει. Scotti boldly changes γεγέννηκεν into γεγεννήκασιν, and γεννησΟΥ (the Naples reading) into γεννήσουσι, and translates (aspiring αὐτοῖς), 'suppeditaverunt sibi et suppeditabunt quae commoda sunt.' But even this violent alteration of the text by no means gets rid of the difficulty; for γεννᾶν means, not *suppeditare*, but *generare*; and it is well known that the Epicurean Gods generate nothing. We must therefore look for a subject as well as an object to the verbs, among the neuter adjs., of ll. 6 and 7. A possible way of construing the lines would be to take πάντα as subj. and τὰ πρόσφορα as the obj., translating 'all things have ever generated and will ever generate for them the things appropriate to their nature, (sc. those ὁμοία εἶδωλα by the confluence of which the divine being is constituted,)—these appropriate things being comprehensible by thought [περιληπτὰ διανοία = λόγῳ θεωρητά, for which see note on col. 10, l. 20], but not subject to the organs of sense, as these organs exist in animals.' That is, images such as are needed to constitute the Gods are perpetually given off by objects throughout the worlds; and consequently, there is nothing impossible in the immortality of Gods so constituted¹.

With τὰ πρόσφορα compare τὰ οἰκεία (opposed to τὸ ἀλλόφυλον) in fr. 18; and τὰ φκειωμένα in fr. 41, l. 22.

¹ *Journal of Philology*, 1884, p. 243.

I formerly thought of reading αὐτοῖς for αὐτοῖς, and translating 'all things appropriate to their nature generate *them*;' but the word in the original is unmistakably ΑΥΤΟΙC and not ΑΥΤΟΥC.

TITLE.

In the second line, supposing the ω in Ox. to be a mistake for C, (π) $\epsilon\rho\iota$ $\tau\eta\varsigma$ $\phi\acute{\upsilon}\sigma\epsilon$ ($\omega\varsigma$ $\tau\acute{\omega}\nu$ $\theta\epsilon\acute{\omega}\nu$) might be suggested as a possible reading. (This would perfectly agree with the indications of Nap.) The large interval between lines 1 and 2 makes it probable that a line is lost. The mark below, which Scotti reads as Z and expanded into $\kappa\alpha\rho\acute{\alpha}$ $Z\eta\gamma\omega\nu\alpha$, but which looks more like Γ , may be stichometric.

PAPYRUS 26.

Φιλοδήμου περὶ Θεῶν α'.

THE original of this papyrus is preserved at Naples. The writing is difficult to read, being smaller than that of the other Herculanean rolls, and somewhat irregular. The lines contain about thirty letters apiece; that is, are slightly under the 'normal' or hexameter length of thirty-six letters.

Of the two copies, Ox. is by far the best. It contains a large number of errors, but many of them are such as can be easily corrected; and in several pages it completes the sense by preserving detached strips of papyrus which were lost before the Naples copy was made. Nap. (published in Coll. Att. V. 153-175) not only suffers from the loss of these fragments, but is so inaccurate as to be nearly useless; and Comparetti's description of it, 'Residui... dalle quali poco si potrà ricavare,' is fully justified as regards the facsimile taken alone, though it has a certain value for purposes of comparison when used in conjunction with Ox. and the original.

The right order of the columns is that still preserved in the original, and followed by Nap. The pages in Ox., in this as well as in many of the other rolls, have been completely disarranged.

For the title, see notes ad fin. The title-page gives simply *περὶ θεῶν*; but the contents of the portion preserved would be better described by the words used in the conclusion of the book (col. 25, l. 23), *ὑπὲρ τῆς ἐκ θεῶν ταραχῆς*. The writer insists, like Lucretius (1. 62, sq., 3. 14, 6. 49, etc.), on the pernicious effects of the popular religion; and the theory underlying the whole is, that false notions about the Gods, and the resulting fear of death, are the chief impediments to that *ἀταραξία* or

philosophic calm which the Epicureans regarded as identical with happiness.

The best preserved part of the book (cols. x. to the end) consists mainly of two sections. The first of these (cols. x. to xv.) treats of the comparative liability of men and beasts to *ταραχή*. The objection that if the miseries of men are due to false notions about the Gods, the beasts, having no such notions, must be happier than men, is raised and answered; and the conclusion of the section, as summed up in col. 15, is that beasts are liable to terrors analogous to those of men, but are not, like men, capable of being relieved from their terrors by reason.

The second section (cols. 17 to 24) discusses the question whether the fear of the Gods or the fear of death causes greater misery. The view of Philodemus seems to be that the question is unanswerable, because the two kinds of fear are inseparably connected.

Col. 25 contains the conclusion: 'Our doctrine can deliver men from the misery caused by the fear of the Gods and of death. The vulgar will not receive this doctrine, but the *εὐφύης* will be saved by it.'

Pap. 157-152 may perhaps be regarded as a later book of the same work.

Pap. 26, col. 1 = Ox. p. 19.

1. — — — — ΔΟΖΙ . ΝΑΔΕΙ — — —
2. ΕΙΜ . . . Ο χωρὶς Α . ΙΩΝΑ γ(ί)νε(σ)-
3. -θαι(?) καὶ τῶν αἰτίων Ν . . ΤΑΡΙC
4. μὴ παρακολουθεῖν καὶ ΔΙ . . Ι φιλο . . ΟΖΗΝ
5. ΤΕC ἔνιοι μὴ δοκοῦντε(ς) . . ΑΙΦ
6. τὰ τοῖς χυδαίοις ὁμοια π(ράτ ?)τοντες Ο . Ν
7. ΡΩΝ (κ)αταφαινομεν- στέλλουσ(ιν ?),
8. ἔνεκα δὲ τῶν ἔνδον οὐ(δὲ ?)ν διαφέρου(σιν.)
9. καὶ φωρ(ῶ)νται δὲ ΚΑΘΡ . (. ?) ΝΕΗ φιλοτ
10. τα παραπλήττια δρῶντε(ς) ἐπι- . Τ . ΙΝΑΝΙ
11. ΛΗΤΩΝΑΝΡΩΝ καὶ παν(τά)πασι(?)
12. καταμηνύουσιν ΟΙΔΕΙ . . . ΥCΥΠΟ
13. φρείκης οὐδ' ἐν τῷ λοιπῷ χρόνῳ(.)
14. (δ?)οκεῖν δύνανται π(ᾶ?)σι π(οε?)ῖσθαι
15. τοῖνυν ἐπέρχεται μοι Κ . ΙΝ . . C δια-
16. ΝΩΠΡ . . . ὕ(σ?)τερα δόγματ(α)
17. ἐπισημαίν(εσ)θαι τὸ μηδετ(ερο-?)
18. ΙΑΙ γνησίως αἴς(?) ἐ(σ?)χον ΥΠ
19. τις μύσας αὐτοῖς διδῶ ΗΤΙΠΑ
20. CΩΝΑ . . βίαν ἀκολουθε(ῖ?) — — —
21. . . ΙΝ ΧΘΗCΕΙ ΤΗΜ . . .
22. ΥΠΕ . . Δ . . CΔΕΤΩ . ΨΕ — — —
23. . ΚΑ . . Α Ν — — —
24. . . . ΝΚΑΙ — — —

2. fin. Ox. ΠΙΝΟ : Ν. Γ . ΝΕ .
3. init. Pap. (probably) and Ox. ΘΑΙ : Ν. ΘΑC. ib. fin. Ox. ΤΑΡΙC : Ν. ΤΑΡΤ.
4. fin. Pap. ΙΦΙΛΟ . . Ο- . . : Ox. ΙΦΙΛΟ . ΟΖΗΝ.
5. init. Pap. clearly ΤΕCΕΝΙΟΙ : Ox. ΤΕCΕΙΔΟΙ : Nap. ΤΕCΕΝ . . Ι.
6. Pap. ΧΥΔΑΙΟΙCΟ . . . Α. ib. fin. Pap. ΤΟΝΤΕCΟ : Ox. and Ν. ΓΟΝΤΕCΘ.
7. init. Pap. ΡΩΝ.
8. Pap. ΟΥ . . ΝΔΙΑΦ : Ν. ΟΥ . . ΝΔΙΑΦ : Ox. ΕΙ . . ΝΔΙΑΦ.
9. Pap. ΦΩΡ . . ΤΑΙ . (ΕΤ ?) Α . Ρ . (. ?) Ν(Ε ?)ΗΦΙΛΟ.
10. Pap. ΔΡΩΝΤΕ . ΕΠΙ . . Τ . . Ν(Λ ?).
11. init. Pap. ΛΗΤΩ . . . Ι . ΩΝ.
13. Pap. —ΙΕΙΚΗCΟΥΔ . ΝΤΩΙΛΟΙΓΩΙ.
15. Pap. ΕΠΕΡ 'ΕΤΑΙΜΟΙΚ . . Ν . . C.
19. Pap. ΤΙCΜΥCΑ-ΑΥΤΟΙCΔΙΔΩΙ.

Col. 2 = Ox. p. 17.

— — — περαινομένου — — — ταῦτόν φυσιο(λ)ογία ἴδιον(?) — — — δεικτέον
 — — φησ(ι? τ)δὲν θεδν ζῶον — — κακὰ μητ — — δεκτικὸς(?) — — (ξ?)σται
 δεκ(τι)κὸς(?) — — — πληρω — — —

Col. 3 = Ox. p. 15.

— — — τῶν ἄλλων ὅτι — — — θεδν — — —

Col. 4 = Ox. p. 18.

— — — μνησ — — — ὑπολ(ή)ψεις — — — καθ' ἑτερον(?) — — — τρόπον η διὰ
 θεῶν ΒΟ — — δυνάμεως — — τοῖς πολλ(ο)ῖς συμφοραὶ — — τὰ δ' ἀκreibῆ
 — — πάθεσιν — — διὰ τοῦτ(ο) θεο(?) — — τινα τῆς ψυχῆς — — πρώην
 ἐπελ(θ-?) — — — φυσ(ιο)λογ(ί)ας — — —

Col. 5 : not in Ox.

— — — (θ)εωρουμένου διὰ τὸ — — — κοινῶς — — — περὶ τοῦ — — — τηλικαύτας
 — — — παραχ(?) — — — (ἀ?)πεύρου — — —

Col. 6 = Ox. p. 24.

— — (φ)ύσεως — — εἶναι τῆς — — κρεῖττ(ον?) — — (β)εβαίων — — θνητ
 — — δυνάμε(ως?) — — χωρὶς — — ¶ — — (μέ?)χρη νῦν — — (τ)ὰς ὁδοὺς (?)
 ὥς — — — τὴν αὐτ(ή)ν — — — κακοὶ — — —

Col. 7 = Ox. p. 22.

1. ΔΕΝ ἀνυπερθέτως δεῖ(?) τοιούσδε(ε) πονεῖν,
 2. (καὶ μ?)ὴν τοῦ(τ') οὐχ ἕως μόνον ὠρισ(μέν)ων
 3. χρόνων(ν). ἐπεὶ καὶ τὸ (λέ)γειν(?) μετα(β)αίνον-
 4. -τας ἀπὸ τῶν παρ' ἡμῖν σπουδαί(ω)ν πεισ-
 5. -θήσεσθαι περὶ τοῦ μηδὲ τοὺς θεοὺς, ἀν φρο-
 6. -νοῦντες ὑποσ[.] ταθῶσιν(?), ἔσεσθαι τῶν ΑΙΛ
 7. (ἀ)νδρῶν βλαπ(τικοὺς?) εὐδίας ΕΙ(CI?).
- — — εἰ δὲ ταῦτα — — — εἰσάγοντα(?) — — — κακαὶ — — — ἀγόντων — — —
 (δ)μοίαν ὅς τὸ(?) ζητ(ούμενο)ν(?) τῷ παρ ντι νομι(ζ?) — — —
 (μ)ακαρισ(τέον? τ)ῶν θεῶν — — αἰτίων γείνεσθαι τῇ — — — (ἀν?)αλογίαν

μόνην δύνασθ(αι) — — — ἀγνοήσειν — — — (ἀ)ρχῆς ὥσπερ οἱ θνη(τοί) — — —
 ἔσται κατὰ γὰρ — — —

1. 1. init. Pap. ΛΕΙΙ. ib. fin. Pap. Δ . ΙΤΟΙΟΥΣΔ . ΓΟΝΕΙΝ.

2. init. Pap. and N. ΗΝΤΟ . ΟΥΧ. (Barely space for two letters after ΤΟ.)

3. Pap. -ΕΙΝΜΕΤΑ . ΑΙΝΟΝ. (i.e. either Τ or Γ before ΕΙΝ.)

6. init. Pap. ΛΟΥΝΤΕ . ΥΠΟΣ . ΤΑΘΩ . ΝΕ . ΕΣΘΑΙ. (Space for one letter at least between ΟC and ΤΑ. The first Ε of ἔ(σ)εσθαι might equally well be read Κ.) ib. fin. Pap. ΑΙ(Λ?).

7. Pap. ΨΔΡΩ . ΞΛΑΠ (the letter before ΛΑΠ might be either Β or Φ).
 ib. fin. Pap. ς(Υ?)ΔΙΑCΕΙCΙ (last two letters *probably* CΙ. No sign of ΦΙ, which is given by Ox. and N.).

Col. 8 = Ox. p. 23.

— — — ἔχοντα — — — μωρί(α?) — — — μηδ' ἀναιτίως — — — τῶν ἡθικῶ(ν?)
 ἀ(λ)λὰ δὴ — — — ἀμ(φι)σβητοῦ(σι πε)ρὶ μόνης τῆ(ς) — — — προσθεῖν(αι?)
 — — — γείν(εσ?)θαι ἡ_{χω}ρὶς (φ)υσιολογί(ας?) (θ)ύτως μὲν ἔκ τινος
 παραχ(ῆς?) ἀπο πῶς οὐ — — — δυνα(μ)ένου — — — (φ?)ύσιν — — —
 διδάσκεσθ(αι) — — — (κα?)ταλάβῃ παρα — — — ἐκπ(λ)ηττόντων — — —

Col. 9 : not in Ox.

— — — (τῶ?)ν λόγων — — — (τ?)δὲν ἀγαθὸ(ν) — — — Διονυσιο-(?) — — —

Col. 10 : not in Ox.

— — — ἀξίῳ — — — τοιοῦτος — — — σοφο — — — ἐχῇ δ(ο)ξαις(?) ἐγὼ μὲν(?)
 — — — ἡδυνήθ(η)ν ὥσπερ οὐ — — — (ο?)ῖς ἀμ μὴ μόνον ὀνομασίαν — — —
 βουλε(ν)σαι(?) διόπερ — — — σοφὸς (β?)ουλή(?)ν ἀλλὰ — — — -νωσ(ι)ν
 οἱ θ(ε?)ῶι καλοὶ — — — ἔτι κα(ι?) πρὸς τούτο(ις?) — — — ἐκ(ε)ίνου(?)
 — — — αἰτιολογίαν — — — (ἀν)ανκαίως αἰτιολο- — — — ἀνανκαῖα — — —
 (ἀ)να(ν)καῖα δυνη- — — — (τῶ?)ν ἀν(α)νκαίων — — — (τ)ῶν αὐ(τ)ῶν — — —
 διευ(κ)ρινεῖν — — — οὐχ ἕνεκα — — — (δείκ)νυται καὶ τὰ πρὸς — — —
 ἀπ(α)σαν(?) οὐκ ἀναγκα(ι-?) — — — τῶν ἀλόγων ζῶ(ων) — — —
 φιλοσοφίαν — — —

Col. 11 = Ox. p. 8.

— — — (ύ)ποπτευο — — — φωδωσ(?) ἔχον — — — αὐτῶν — — — φάσκειν
 — — — καὶ πα(ραπλη?)σίως ἡμῖν — — — τοῦτο φαῖμ(εν?) — — — (βα?)ν-
 αύσοις(?) — — — ἐπιχαιρεκα(κία)ν(?) — — — (λογ?)ισμοῦ περὶ τ(οῦ?
 ἀ)νθρ(ώπ)ου(?) (τῶ?)ν παθῶν ΚΑ . . Ο τοῦ μηδὲν Ι
 (ς)φα(?) παρα — — — ἐφ' οἷς — — — ἐλέγχει * — — — θνητου(?) ΜΕ . .
 ἀσύγκριτον Ε (ἀν)θρῶπον ὄν(τ' ? ἀνθ?)ρῶπ — — — ἐν δὲ τούτ(οι)ς
 εἰς ἰσότητα(?) — — — ΓΕΙΝ αὐτὸν ἀνάλογ(ο)ν — — — (ἐ)κ δὲ ταύτου γένους
 ὑπαρ(χ) — — — καὶ τὸ βαιδν(?) ἔχον πρὸς — — — δ' ἐκ ταύτου γένους
 — — — ΗΙΝ . αλόγω θεωρ — — — (αἰ)σθήσ(ε)ι(?) ἀνάλο(γ)ον — — —
 29. τότε δὲ Κ ἀνάλογά τινά τι-
 30. -σιν προσαγο- Υ . (ἐ?)ν δὲ τοῖς
 31. τῶν ὄντων (ς ?) κα(ι ? τοῖ)ς ἀλόγοις ζφ-
 32. -οις τὴν ἀν(άλογον ?) εἰν(αι τα)ραχῇν ἀποφαί-
 33. -νω ΜΕ — — —

31. Pap. ΤΩΝΟΝΤΩΝ (ς ?)ΚΑ ΓΟΙCZ.

32. Pap. CΤ(Η ?)ΝΑΝ ΕΙΝ (Ρ ?)ΑΧ . ΝΑΠΟΦΑΙ.

Col. 12 = Ox. p. 4.

2. — — — ΠΡΙ . ΩΙΚΑΙΜΙΖΟΥCOT . . Χ
 3. ΤΑΙ ψ(ε)υδεῖς (ύ)πολήψ(ε)ις ἔχουσιν ΠΟ
 4. Τ ΕΙΑΝ ἐν τοῖς οὖσιν εἶνα(ι ?) φύσ(ε)ι ?) μή-
 5. -τ' ἔμψυχον (μ)ήτ' ἀναίσθητον Δ
 6. ἐπιφέρειν ἀνεκκαρτέρητον (ῆ) δυσεκ-
 7. -καρτέρητ(ο)ν κακόν· οὐδὲ τάγαθόν(ν) ΤΟΙCΥCΜ
 8. ΙCΟΝΕΙCΤ . . . ΚΚΕΙ ΩΝ ἀνεκ(π)λήρω-
 9. -τον ἢ δυσεκπλήρω(τ)ον τοῦτο Γ . . αἰωρ-
 10. -συμενα(?) . ΠΟ . . τὰ μὲν ὑπολήψ(εω)ν δ(ε)-
 11. -κτικὰ ζῶ(,)α· καὶ εἰς ἀ(πε)ιρον ἐκβέ(βηκ)ε(ν)
 12. τὰ δεινά. καὶ συνάπτειν τισὶν φύ(σε)σιν
 13. τὰς τούτων ἀπεργαστικὰς δυνά(μεις)
 14. ΕΥ φριττο . . ΠΥΝ (ώ ?)ς φρίττουσ(ι)ν ΟΥ . . .
 15. ΙΤΟΙ δι' αὐτὸ τοῦτο θ'(?), ὅτι θεός(?), τοὺς θεο(ύς ?) ἔδε(ι ? ?)
 16. τι τοιοῦτο (εἰ ?)ναι ΤΗΓΑΥΤΟΥCΝΟΜ ΓΛ ΤΑC
 17. Τ . ΔΕΑΑ . . . ΚΑ — — —
 — — — τοια(ύ)τας — — — δ' οὐκ ἐλάττω ταρα(χὴν) — — — καὶ πολὺ

σφοδρι- . ΓΙΝ . . ουσια Ρ τὸν ὀρθὸν τῶν ἀγαθ(ῶν) — — — ἡ
 φύσις ἤνεγκ(εν) . . . οὐδ' ἐκείνο (δι?)αφέρει δ' οὐθὲν — — — τὸ κακ(ὸν?)
 — — — λιπ(ὸ)ντας(?) ὡς εὐεκκαρτ(έρ)ητον ΕΣ . . . παθητικὸν γὰρ — — —
 καὶ μνήμῃς — — — προσδοκίαις — — — δ(εκ?)τικὰ καθεστῶτα — — —
 (ἐκ)καρτερ(ή)τους ἀπάσας . . φύ(σει?)ς — — — παρουσίας ἐξέστα(ι?) . .
 ΚΑΙΑΝ ἀλόγῳ(?) . ΑΤ . δόξης τὰ(ς) αἰτίας(?) . . μεγίστη(?) ΩΙΟ . . Α
 ΟΙ καὶ προσδο(κί?)α — — — τὸ προστυχῶν — — —

2. Pap. ΜΙΖ.
3. Pap. ΤΑΨ ΠΟΛΗΨ . . ΣΕΧΟΥΣΙΝ.
4. Pap. (Ε?)ΙΑΝΕΝΤΟΙΣΟΥΣΙΝΕΙΝΑ.
5. Pap. ΤΕΜΨΥΧΟΝ.
6. init. Pap. . . . ΦΕΡ. ib. fin. Pap. (Δ?)ΥΣΕΚ.
7. fin. Pap. ΤΑΓΑΘΟ . ΤΟΙΣΥΜ(?) : Ν. ΤΑΓΑΘΟ . ΠΗΟΥΣΜ.
8. init. Pap. ΙΟΝΕΙΣΤ(?) : Ν. ΟΟΝΕΚ .
9. fin. Pap. ΤΟΥ . ΟΓ . . ΑΙΩ(Ρ?) : Ν. ΤΟΥΤΟΓ . . ΑΙΝΟ.
10. init. Pap. ΟΥ : Ν. ΟΥΘΕ ib. fin. Pap. and Ν. Δ.
11. init. Pap. ΚΤΙΚΑΖ . . (C?)Α : Ν. ΚΤΙΚΑΞ . . Α.
12. init. Pap. ΤΑΔΕΙΝΑ<ΑΙ. ib. fin. Pap. and Ν. CΙΝ.
13. init. Pap. ΤΑCΤΟΥΤ(Ο?)Ν : Ν. ΤΑCΤΟΥΤΩΝ.
14. Pap. ΕΥΦΡΙΤΤC IC : Ν. ΟΥΦΡ . ΤΤΟ . . ΤΥΝ . ΥC.
15. Pap. ΙΤΟΙΔΙ . ΥΤCΤΟΥ . . (Θ?)ΟΤ . (ΤΟΥ?)ΤΟΥCΘΕ : Ν.
 ΙΤΟΙΔΙΑΥΠ . ΙΟΥ-ΙΘΟΤ . ΘΕΟCΤΟΥCΘΕΙ.
16. fin. Pap. Τ . . -ΑΥΤΟΥCΝ(Ο?)Μ/ : Ν. ΤΗCΑΥΤΟΥCΝΟΜΙ . . ΤΑ.

Col. 13 = Ox. p. 9.

2. ἐπ(ι)λο(γισ?)μοῦ Τ . ΜΟΙΜΑCΑΥΤΑΠ — — —
3. Α σύμπαντα το(ῖ)ς ἀ(γ)θοῖς(?) ΙΝΡΩΔΕΥCΚΑΤ . C
4. CΙΝ πολλάκ(ις) δὲ νερκῶδεις τὰς πρὸς τ(ὸ) κα-
5. -λδν(?) ὁρμὰς . . ΘΕ . . . (π)ολὺν χαλεπωτῆ(ρα)ς(?) (συμ?)-
6. -βέβηκεν εἶναι τ(ὰ)ς περὶ τὰ μὴ χρώ(μ)εν(α) δό-
7. -ξαις ζῶα ταρ(αχ)άς· τὰ μὲν γὰρ χρώ(μ)ενα, τ(ῶ?)
8. παρεπαισθάνεσθαι ποτ(ε?) διότι καὶ ΤΑ . . ΕC
9. εὐεκκαρτέρητ(ὸ)ν ἐστι, κατὰ γὰρ(?) . ΝΟC . . .
10. τῶν ὑποκειμ(ένω)ν ἐ(ὐ)εκπλήρωτον, ἀ(να?)-
11. -πνοάς γε λαμ(β)άνει, κ(αὶ) τὰ μὲν ἦττον (τὰ)
12. δὲ μᾶλλον ΕΡΕΚ . ΑΛΛΟΝ, τὰ πολλὰ Α .
13. εἰς ἀπειρον ἐ(κά?)τερον αὐτῶν ΤΑΔΙΚΟΥΔ . .
14. ὑπονομίας ΖΟΝΤΑ π(ο)λὺν σχετλιώτερ(ον).
15. ἐν ἀμφοτέρα(ις) ἀπαλλάττει ταῖς (χω?)ρίς στάσε(σιν?).

Παπ. 26.

Θα. π. 9.

ΕΙΣΘΑΙΜ ΔΕ... ΠΑΡΩ...
 ΛΟ... ΛΟΥΤ ΜΟΙΜΑΣΑΥΤΑΠ...
 ΑΣΥΜΓΛΗΝΤΑΤΟ ΕΙ ΛΟΟΙΣΙΝΡΩΔΕΥΣΚΑΤ...
 ΣΙΝΠΟΛΛΑΚ... ΔΕΝΑΡΚΩΔΕΙΣΤΑΣΤΡΟΣ...
 ΛΟΝΟΡΜΑΣ... ΘΕ... ΛΥΧΑΛΕΓΩ...
 ΒΕΒΗΚΕΝΕΙΝΑΙΤ... ΠΕΡ... ΔΟ
 ΤΑΙΣΧΩΙΑΤΑ... ΔΣΤΑΜ... ΝΑΤ
 ΠΑΡΕΠΑΙΣΘΑΝΟΣΒΑΙΠΟΤ... ΕΙ
 ΕΥΕΚΚΑΡΤΕΡΗ... ΝΕΣΤΙΚΑ...
 ΤΩΝΥΠΟΚΕΙΜ... ΝΕ...
 ΠΙΟΛΟΓΕΛΑΝ... ΑΝΕΙΚ...
 ΔΕΜΑΛΛΟΝ... ΕΡΕΚ...
 ΕΙΣΑΠΕΙΡΟΝΘ... ΤΕΡΟΝΑΥ...
 ΥΠΟΝΟΤΑ... ΧΟΝΤΑΠ...
 ΕΝΑΜΦΟΤΕΡΑ... ΑΠΑΛΛΑΤ...
 ΠΑΝΤΟΙΓΑ... ΝΣΩ...
 ΤΗΝΔΟΡΜΗΝ... ΝΕΥΠ... ΟΡΑ... ΚΑΙΠΡ...
 ΚΙΑΣΗΤΙΝΟΣΑ... ΣΤΟΥΤΟ... ΥΚΕΣΤΙΝ...
 ΠΡΟΣΤΑΡΤΙΚΑΝ... ΗΚΥΡ... ΟΡΜΗ... ΘΕΙΤ...
 ΤΟΔΑΝΑΛΟΓΟΝ... ΟΟΣΒΙΚΕΝΑΓΔΡΙΤΟΥ...
 ...ΑΣΤΙΜΕΝΜΑΛ... ΤΟΔΗΤΤΟΝΩΣΚΑΙΕΠ...
 ΘΕΩΡΕΙΤΑΙΔΙΟΤ... ΕΡΟΤ... ΤΟΥΠΩΣΠΡΟΝΑΜ...
 ΝΟΝΤΑΙΠΕΡΟΤΩ... ΜΕΛΙ... ΗΤ... ΑΙΤΙΟΥΚΑΙ...
 ΤΑΡΑ... ΕΣΒΑΙΤ... ΕΝΕ... ΗΤΑΙΔΟΙΠ...
 ΘΕΩΣΑΜΟΤΙΑ... ΠΟΤΕΤΙ... Τ... ΝΑ...
 ΤΙΟΝΑΟΤΟ... ΝΕΤ... ΑΡΑΠΑ... ΟΥΚ...
 ΚΟΙΜΑΔΙΑ... ΥΔΗΝ... ΤΩΝΟΝΑΥΗΤΙΣ...
 ΘΕΟΟΥΔΕ... ΣΟΤ... ΠΙΛΑΛ... ΓΟ...
 Γ... ΠΟΔ... ΕΣΤ... ΕΝΟΝΕΙΣΤΩΝΑΝ...
 ΛΟΓΙΣΜΕΝΩΝ... ΕΦΑ... ΣΤΙΝΟΤΙΤΑΝΑ...
 ΛΟΤΟΥΣΑΝΑΔΕΧΕΘΑ... ΑΣΣΥΜΒΕΒΗΚ...
 ΚΑΙΚΑΘΟΟΝΤΑΙΤΟΤ... ΜΕΝ... ΑΙΤΙΣ...
 ΧΕΙΤΗΣΤΑΡΑΧΗΕΜΕΤ... ΚΑΙΨΗΛΑΦΙ... ΛΕ...
 ΙΣΚΟΥ ΚΑΙΚΑΘΟΟΝ... Α... ΥΧ...
 ΤΟΥΣΑΛΛΑΤΩΣΚΑΙ... ΛΕΙΤΑΝΑΝΕ...
 ΠΑΝ... ΠΡΙΑΧΜΕΠ... ΣΤΙΝ... ΑΡΑΧΗΣΕΙ...
 ΩΝΙΛΩΜΗΝΑΤΡΟΣ... ΩΝΓΩΝΗΚΙΚΟΝΓ...
 ... ΝΚΑΙΠΗΤΑΜΗΚ... ΑΜΟΝΟ...
 ... ΗΤΩΝΟ ΝΓΕΡΟΝ ΕΝΔΙΤ... ΜΑ...
 ... ΑΙΝΗΔΙΑΤΑΙΝ...
 ... ΟΤΙΠΑΝΤΙΔΩΣΑ...
 ... Ο... ΣΟ... ΑΓΕΣΤ...
 ... ΟΝΘ... ΜΙ...
 ...
 ...

ΤΑΜΗΧΡΩ...
 ΕΝΕΑΡΧΩΜ...
 ΔΙΟΤΙΚΑΙΤΑ...
 ΤΑΓΛΑΒΟΝ...
 ΤΑΗΡΩΤΟΝΑ...
 ΤΑΜΕΝΗΤΤΟΝ...
 ΛΟΝΤΑ ΜΟΛΛΑ...
 ΤΩΝΤΑΔΙΚΟΥΔ...
 ΕΥΧΕΤΑΙΩΤΕΡ...
 ΕΙΤΑΙΣ... ΡΙΣΣΤΑ...
 ΡΜΙ...
 ΕΩ...

ΠΑ...
 ΓΑΡ...
 ΕΙΝΟ...
 ΗΠΑ...

16. πᾶν τοιγαροῦν ζῶ(ον) (δ)ρμῆν ε . . . ,
 17. τὴν δ' ὀρμὴν ἀνευ π(ρο)ορά(σ)εως καὶ πρ(οσδο)-
 18. -κίας ἢ τινος ἀν(αλόγο)υ(?) τοῦτο(ις? ο)ῦκ ἔστι ν(οεῖν?).
 19. πρὸς γάρ τι μέλ(λον?) ἢ κυρ(ί)ως ὀρμῇ (ν)οεῖτ(αι);
 20. τὸ δ' ἀνάλογον (πά)θος ἐοικέναι(?) δῆ(?) τοῦτ(οις?),
 21. (κ)αὶ τὸ μὲν μᾶλ(λον) τὸ δ' ἥττον, ὥς καὶ ΕΠ . . Ν.
 22. θεωρεῖται. διόπερ ου . . . τ οὔτ(ως?) προλαμ(βά)-
 23. -νουνται π(ε)ρὶ το(ῦ) μέλλ(ο)ντ(ος?) αἰτίου καὶ
 24. ταράτ(τ)εσθαι ΤΕΝΕΙ ΗΤΑΙΔΟΙΠ . . .
 25. ΘΕΩΣ ἄλλ' ὅτιδήποτε ΤΙ . Τ Ν α(ί)-
 26. -τιον(?) αὐτοῦ(ς) φα(ί)νετ(αι?) . . . ΑΡΑΠΑ . . ουκ . .
 27. καὶ μὰ Δία γὰρ (ο)ὐδ' ΗΝ . . . ΤΩΝΟΝΑΥΠΤΙΣ . .
 28. θεὸς οὐδ' ἐκείνος ΟΤ . . . ΠΙΑΛΛ . . ΓΟ . . .
 29. Γ ΠΟΔ . ΗΠΑΕCCT . . . ΕΝΟΝΕΙC τῶν ἀν(αλε)-
 30. -λογισμένων (κ)εφάλ(αῖον ἐ)στιν ὅτι τὰς ἀ(να)-
 31. -λόγους ἀναδέχεσθαι(ι) ταραχ(?)ὰς συμβέβηκ(εν),
 32. καὶ καθόσον ταῦτὸ Τ ΜΕΝ . . αἵτιο(ν) ἔ-
 33. -χει τῆς ταραχῆς μετ' C καὶ ψηλαφί(ας?) ΔC
 34. ΙCΚΟΥ, καὶ καθόσον Α ΥΧ
 35. ΤΟΥC ἄλλα(ς) πω(ς?) καὶ (ἔ?)χει τῶν ἀνθ(ρ)ώ(?)
 36. -πων(?). ἐπειδὴ ΜΕΓ(Ε?) . . (ἐ?)στιν . . (τ)αραχῆς αἰ-
 37. -ῶνια δεινὰ προσδ(οκ)ώντων, ἡλίκον
 — — — γέγονεν — — — ὅτι παντελῶς — — —

4. fin. Pap. ΠΡΟΣ . . (ΙΑ?) : N. ΠΡΟC-ΙΝ.
 5. fin. Pap. ΧΑΛΕΠΩ(ΤΕ?) . . (?) : N. ΧΑΛΕΠΩΤΩ . .
 6. Pap. Τ . . ΠΕΡΙ.
 7. init. Pap. and N. Ξ. ib. Pap. ΤΑ(Ρ?) . . ΔC. Below the beginning of 7, there seems to be in Pap. a horizontal stroke crossed by a short perpendicular one: probably to mark the beginning of a fresh sentence at τὰ μὲν γάρ.
 8. Pap. ΘΑΝΕCΘΑΙ.
 12. Pap. ΕΡCΚ . . . : N. ΕΡΥΚ . Α.
 14. Pap. . ΠΟΝΟ(ι?)Α(C?) : N. ΥΠΟΝΟΙΑ.
 15. Pap. ΑΠΑΛΛΑΤ- (i.e. probably the beginning of a second Τ). ib. fin. \CΕ.
 16. Pap. ΤΟΙΓΑΡΟΥΝΖΩΙ. ib. fin. Ν Α . . .
 17. Pap. \ΝΕΥ. 18. Pap. ΑΝ CΤΟΥΤΟ.
 19. Pap. ΤΙΜΙ/ . . . Η : N. ΤΙΜΗC . . . Η.
 20. Pap. ΑΝΑΛΟΓΟΝ . . ΘΟCΕΙCΙCΕΝ(Α . ΔΗ?)ΤΟΥΤ- : N. ΑΝΑΛΟΓΟΝ . . ΘΟCΕΡΙ . ΕΝΑΙΔΟ . ΤΟΥΤ.

21. init. Pap. . (Λ?)ΤΙ : (I clear :) N. . . ΤΟ. ib. fin. Pap. perhaps ΕΠ . . (C?), but last letter very doubtful.
22. Pap. ΤΟΥ(ΤΩ?)CΠΡΟΛΑΜ : N. ΤΟΥΠΩCΠΡΟΛΑΜ.
23. Pap. ΝΟΝΤΑ . . . Ρ . Ι . ΜΕ(Λ?)Λ : N. ΝΟΝΤΑΙC . ΒΙΤΟ . ΜΕΛΛ.
24. init. Pap. ΤΑ(Ρ?)Α . ΕCΘΑΙΤΕΛΕ. ib. N. ΞΕΝΕΙ ΡΗΤΙ . ΔΟΙΙΞ.
26. init. Pap. ΤΙ(Ο?)ΝΑΥΤΟΙ.
27. init. Pap. Κ(ΑΙ?) : N. ΚΑΙ.
30. Pap. . ΕΦΑ . . ib. fin. N. ΤΑCΑ . .
31. init. Pap. ΛΟΓ. 32. Pap. and N. ΤΑΥΤΟ.
34. init. Pap. . . ΚΟΥ ΚΑΙ (blank before καί, to mark a new clause).
35. fin. N. ΕΤΩΝΑΝΘ . √ .
36. init. Pap. . . . ΕΠΕΙΔΗΜΕΓ(Ε?) : N. ΤC . Ν . ΕΠΕΙ . ΗΜΕΓΕ.
- ib. fin. Pap. ΧΗC . (Ι ?).
37. Pap. and N. ΔΕΙΝΑ.

Col. 14 = Ox. p. 13.

2. — — — Ν σχεδὸν — — — — — ζώ(,?)—
3. -οις δμοῖον τι πάσ(χουσι?) . . ΙC ρήθῃ(σετ)α(ι?)
4. καὶ οὐ τὰ μὲν ΒΡΕ δοξάζειν(?) θεοῦs . √Ν
5. καὶ ταράττεσθαι (ὡς τὰ?) ἀλογα τῶν ζώων τὰ
6. ΔΕ(?) παιδία. ¶. καὶ τ(ὰ)s δόξας ἔδει μὴ δὴ τὰς δ-
7. -μοίας τελειοῦ(σθαι), ἢ κατὰ γε τὸ γένος, ῶσ-
8. -τε καὶ τὰς ταραχάς. ¶. καὶ μὴν δ γε τέλειος ἀν-
9. -θρῶπος, ὅταν ἐπὶ τοῦς θεοῦs ἀνεπιβληθ-
10. -ῆ(?) διειλημμένως, ἀδιαλήπτως ἐπι(βάλ?)—
11. -λει πολλάκις . κάν μὴδ' οὕτως, ἀλλὰ τὴν (ἐκ?)
12. τῶν ἐπιβολῶν ἔχει ταραχὴν διαμέ(νου)σαν.
13. εἰ δὲ μὴδὲ τοῦτο συμβα(ί)νει(?), τὸ γε πέρα(s ὑπερ?)—
14. -βαίνων(?) τῆς ἀλ(γῆδó?)νος, οὐδὲ τὰς αἰτία(s) ἀ(ν)—
15. -(τ)ῆς καθορίζων(?), . . . (σ)υ(ν)έχεται κακῶ (ἴσ?)ω_(?)
16. (καὶ?) πᾶ(ι)ν(?) τὸ ζῶ(ν?) <ΑΥΤΗΙ καὶ ταρα-
17. -(χ)ῆ σύνεστιν (καὶ?) τοῦτο ΔΕΟΝΟC ἀνθρώπων
18. . . Ν . . . ΟΥCΙΝ ἐστὶ μὲν ὡς ὑπεμνήσα-
19. -μεν. ¶. οὐ μὴν ἀλλ', εἴπερ(?) μ(ἐ)ν(?) οὐκ ἐν τοῖς πε-
20. -ρὶ θεῶν μόνον, ἀλλὰ κάν τοῖς ἄλλοις εἶδε-
21. -σιν τῆς ψυχῆς, συνεγγίζων τοῖς ἀλόγοις, οἷ(α)s
22. ἐκε(ῖν)α ταραχὰς ἔχει, τοιαύταις σ(ν)νέξε(ται?)·
23. καὶ ΑC(?) τὸ(?) διαφέρων καθό(λου ψ)ηλαφᾶ περι

24. τῶν κατὰ μέρος(ς) δραστ(ικῶ?)ν αἰτίων, τα(ίς)
 25. μέν(τ)οι παραχαῖς ταῖς (ἐκ) τῶν παθῶν καὶ
 26. τῶ(ν) κακιῶν δλωσ παρακολουθούσαις ΟΥΙ
 27. συν(έχ?)εταί τισιν (δ)μοίαις ἀλογον ζῶον
 28. ΟΥ . . . ΟΙC ἐπειδ(η) ὅς αἰτίοις(?) ὅ(σο?)ν οὐχ ὥς ΕΙ
 29. ΘΕΝ . . . Ν ἀναλό(γ)ους ἔχειν (τ)α(ρ)αχὰς(?) θν(?) (πε)-
 30. -ρὶ θ(εῶ)ν, οὕτω κα(ὶ) . ΑΥΤΙ . . . γὰρ δεῖ λέγει(ν)
 31. τὸ μηδὲ παραχὰς ΕΙΠΕΙΔ . . . ΟΥCΜΗΔΑ . Α
 32. . . ΓΑC αὐταῖς ἄμα(?) φ ΑΙ ἐπιχαιρ(?)
 33. ΩC . Ε . . ΜΩΝΔΥ . . ΑΙΜΟΝ
 34. (ψευδο?)δοξίας (ἀ)πάντων(?) . . ΔΕΤΟ καὶ π(ρ)ὸς
 35. ὀργ(ὰς) καὶ θυμ(οῦ)ς καὶ - . Ο . -παθίας(?) ΕΡ
 36. ΚΑΓΡΑΙ πολλὰ
 38. - - - (ἀνα)λογίαν - - -
 39. - - - - - πάντων ἀπολείπει(ται?) - - -
 41. - - - - - (τοῦ ἀ)γαθ(ο)ῦ (κ)αὶ τοῦ κακοῦ - - -
 44. - - - - - οὐκ ἄν τις - - -

2. Pap. CXED.

3. Pap. and N. ICPHΘH.

4. Pap. TAMEBP . ib. Pap. Δ INΘE . . . JN : N. ΔΙΑ . . . NCY.

5. Pap. ΑΛΟΓΑΤΩ . ΖΩΙ . Ν (.)ΤΑ (clearly no letter after ΤΑ, as in Ox.).

6. Pap. 2nd letter dub. : perhaps Α altered into Ε by adding three strokes from left to right. N. Α. ib. Pap. space after ΠΑΙΔΙΑ ; next letter (Κ) larger than usual : and horizontal stroke above the beginning of the line : i. e. ¶. ib. Pap. Δ Ξ ΑCΕΛΕΙΑΗ(ΛΗ?).

7. Pap. ΤΕΛΕΙΟ(Υ?). ib. fin. Pap. (Υ?)C.

8. Pap. space before second ΚΑΙ, and Κ larger than usual. ib. fin. Pap. ΤΕΛΕΙ . C(Α?)N.

9. fin. Pap. apparently ΕΠΙΒΛΗ : but doubtful. N. ΕΠΙΒΑΡ . .

10. Pap. ΑΔΙΑΛΗΠΤΩC.

11. Pap. ΠΟΛΛΑΚΙ(C?)ΚΑΝΜΗΔΟΥΤ IC. ib. fin. Pap. THI.

12. Pap. CΧΕΙΤΑΡΑΧΗΝ : N. ΕΧΕΙΤΑΡΑΧΗΝ. ib. fin. Pap. ΜΕ . . . CAN. (CA doubtful, N clear.)

13. init. Pap. Ε(ΙΔ?)ΕΜΗ : N. ΕΠΕΝΗ. ib. Pap. CYMB . . ΝC . : N. CYMBA . I .

14. Pap. Β(Ρ . Τ?)ΩΝ (more like βροτῶν than βαίνων) : N. Λ . ΙΤΩΝ. ib. Pap. THCA / .

17. Pap. . . ΝΝCΑΝΘΡΩΠΩΝ : N. . . . NOCΑΝΘΡΩΙ . ΝΝ.

19. Pap. after space, (Ο?)ΥΜΗΝΑ \ (Λ?)

20. Pap. ΜΟΝΟΝ \Λ / .

21. Pap. THCΨΥΧ. ib. Pap. CΥNEΓΓΙΖ . N.
 22. Pap. ΤΟΙ(Α ?) . . ΔΙC. 23. init. Pap. ΙΑΙΑ . ΙΖΟ.
 24. init. Pap. ΤΩΝ : N. ΤΩΝ. ib. Pap. ΑΙΤΙΩΝ.
 25. Pap. ΤΑΡ . ΧΑΙC. ib. fin. Pap. ΠΑCΩΝΚΑΙ.
 26. Pap. Ακ(Ο ?)ΛΟΥΘ. 27. init. Pap. CΥ(Ν ?) . . (Ε ?)ΤΑΙ.
 28. init. N. ΟΥC . . ΙC. ib. Pap. as Ox. ΕΠΕΙΔ . ΥC. ib. fin. Pap.
 Ο . . ΝΟΥΚΩCΕ .
 29. init. Pap. ΘΕΝ . . N. ib. fin. Pap. .(ΑΡ ?)ΛΧΛCΥΝ.
 30. init. Pap. . . . N(Ο ?)ΥΓΩ : N. ΡΙΟ . . ΝΑΥΓΩ. fin. Pap.
 ΔΕΙΛΕΓΕ.
 31. Pap. ΤΑΡΑΧ. 32. init. Pap. ΓΑCΑΥ.

Col. 15 = Ox. p. 3.

1. — — — ΑΛΕΓΟ
 2. ΩΝ οὖν ἀξιοῦμε(ν ?) ἀπα(ντα ?) . . ΟΟΓ
 3. τῶν μ(ορί ?)ων ἐστ- CΕΝ . . -τόμεθα — . Α .
 4. Κούδ(ε ?) ταῦτα ΜΕC . . . ΗΤΩC(?) ἐπικεκοφ(τ ?)ων
 5. (μ)ῆδὲ τοῦ μηδὲ . . . Νεῖναι ΜΑΧΕΙΝ τότ(ε) μὲ(ν ?)
 6. τοὺς βίους συ(γ ?)κρ(ινό)ν(τ)ων(?) τότε δ' ἀσυγκρ(ί)του(ς)
 7. εἶναι(?) λεγόντων, ἐ(π)ειδήπερ οὐδὲν εἰς τὸ προ-
 8. -κείμ(ε)νον ἔοικ(ε τοῦ ?)τ' ἐπείγειν, ἐν ἄλλο(ι)ς ἐπι-
 9. -λογισθήσεται τ(ό)ποις ἐπιτ(ηδ)ειοτέροις ὥσ-
 10. -τ' ἐπεί τινες ζητ(οῦσι)ν(?) ἐναντ(ία ?), χ(ρ)ήσιμον
 11. ἡμῖν ἐκ τοῦ λόγου(ν) περιγίγνεται τούτου (οὔ ?)-
 12. -θέν, ἐ(κ) τοῦ καὶ τὰ ζῶα ταραττεσθαι ΚΟ .
 13. ΖΟΜΕΙCΟΙC κα(ὶ δ)ιατί μάλλ(ον) εἴ τι τῆς περὶ
 14. (θεῶν ? ἐπ ?)ίνο(ι)αν(?) ἐπιστάμε(θ)α(?) ταραχῆς, ὑ-
 15. πὲρ μὲν τοῦ προτέρου λέγ(εται ?) ἐκείνο Τ . Μ
 16. . . . ΚΑΓΗΡ . ΑΜΕΘΑ, χρῆ(ι) δὴ τι(?) πολλῶν
 17. ζῶα (μα)καριζ(όν)των ἐπὶ τάλαιπ(ω)ρισ-
 18. -μῷ τοῦ παντὸς αὐτῶν βίου κατὰ τ' (ἀ)λ-
 19. -λα καὶ κατὰ τὸ μηδὲ γεινώσκειν θεο(ύ)ς,
 20. ὑπὲρ ὧν ἡμ(εῖ)ς τοσαύταις πεφύκαμεν
 21. συνέχεσθαι φ(ρ)εικης(?), ὁ διαλογισμὸς οὗτος
 22. ἀναιρ(εῖ ?) τε τὸ προσ(ε)πισωρευόμενον βά-
 23. -ρος, ἐμφανίζων ὅτι ταῖς ἀναλόγοις, κάκε(ῖ)-
 24. -να συζῆ(ι), καὶ προσέτ(ι ? ἀποφ)αίνων(?) ὅτι καὶ
 25. μείζουσιν κατὰ τ(ι)να τρόπ(ο)ν. ¶. ἀλλὰ δὴ καὶ
 26. τὸ μακάριον, ὅτι τοῖς (μ)ὲν ἀθεράπευτός
 27. ἐστὶν ἢ (τα)ραχῇ (μ)έχρι ἀν τὴν τοιαύτην

P. 26.

Οκ. ρ. 3.

----- ΑΛΕΓΟ
 ΩΝΟΥΝΑΧΙΟΥΜΕ ΠΑ ----- ΟΟΓ
 ΤΩΝΜ...ΩΝΕΣΤ ΚΕΝ...ΤΩΜΕΟΑ
 ΚΟΥΜ ΤΑΥΤΑΜΕΟ ΗΤΩΣΕΓΙΚΕΚΟΦΕ
 ΙΔΕΤΟΥΜΗΔΕ... ΝΙΝΔΙΜΑΧΕΙΝΤΟΥ
 ΤΟΥΣΒΙΟΥΣΟΥΚΡ... ΝΗΤΟΥΕΔΑΥΓΚΗ ΤΟΥ
 ΘΗΜΑΙΛΕΓΟΝΤΩΝΕ ΕΙΔΗΤΕΡΟΥΔΕΝΕΙΣΤΟ ΤΡΟ
 ΧΕΙΜ...ΝΟΝ ΕΟΙΚ --- ΤΕΠΕΙΤΕΙΝ ΕΝΑΛΛΟ ΕΠΙ
 ΛΟΓΙΣΘΗΣΕΤΑΙΤ...ΠΟΙΣΕΠΙΤ... ΕΙΟΤΕΡΟΝ
 ΤΕΠΕΙΤΙΝΕ ΕΖΗΤ... ΝΕΝΑΝΤ Χ. Η ΣΙΜΟΝ
 ΗΜΙΝΕΚΤΟΥΛΟΓ... ΠΕΡΙΓΚΙΝΟΡΑΙΤΟΥΤΟΥ...
 ΘΕΝΕ...ΤΟΥΚΑΙΤΑ...ΖΩΙΑΤΑΡΑΤΤΕΣΘΑΙΚΟ...
 ΖΟΜΕΙΚΟΙΣΚΑ... ΑΤΙΜΑΛΛ... ΕΠΙΤΗΣΠΕΡΙ
 ----- Ν... ΝΟΣΑΝ ΗΣΙΣΤΑΜΕ... ΑΤΑΡΑΧΗ...
 ΤΕΡΜΕΝΤΟΥΠΡΟΤ... ΡΟΥΛΕΓ... ΕΚΕΙΝΟΥ... Μ...
 ----- ΚΑΤΗΡ... ΑΜΘ... ΧΡΗΔΗΤΙΠΟΛΛΩΝ
 ΠΩΙΑ... ΚΑΡΙ... ΤΩΝΕΠΙΤΑΛΑΙΤ... ΡΙΣ
 ΜΩΙΤΟΥΠΑΝΤΙΝΑΥΤΩΝΒΙΟΥΚΑΤΑΤ... Λ
 ΛΑΚΑΙΝΑΤΑΤΟΜΗΔΕΤΕΙΝΩΣΚΕΙΝΘΕΘ... ΕΝ
 ΥΠΕΡΩΝΗΜΑΤ... ΑΥΤΑΙΣΤΕ ΦΥΚΑΜΕ...
 ΟΥΝΕΧΕΣΘΑΙΦ... ΙΚΗΟΔΙΑΛΟΓΙΣΜΟΣΟΥΤΟΣ
 ΦΑΙΡ... ΤΕΤΟΠΡΟΣ... ΠΙΣΩΡΕΥΟΜΕΝΟΝΒΑ
 ΡΟΓΕΝΦΑΝΙΖΩΝΕΤΙΤΑΙΣΑΝΑΛΟΓΙΣΚΑΚΕ
 ΝΛΟΥΣΙΝΚΑΙΠΡΟΓΕΤ... ΑΚΩΝΟΤΙΚΑΙ
 ΜΕΙΣΟCΙΝΚΑΤΑΤ... ΝΑ... Ν ΑΜΑΔΗΚΑ
 ΤΟΜΑΧΑΡΙΟΝΟΤΙΤΟΙC... ΜΕΡΑΠΕΥΤΟΣ
 ΕCΤΙΝΕ... ΘΑΧΗ... Ω... ΝΤΗΝΤΟΙΛΥΤΗΝ
 ΦΥCΙΝΕ... ΤΟΙCΔΑΝ... ΤΟΙCΟΛΟΓΙCΜΟC
 ΩCΠΕΡΙΟCΤΗΝΕΙCΑ...
 ΚΑΙΤ... ΩΝΟΝΚΑΙΤΩ...
 ΝΑΤΑΙ... Α... ΠΛΘΗΚΑ
 ΠΛΑΞΙΝΚΑΤΑΝΟΗC...
 ΦΡ... ΝΜΟΝΗΓΗCΑCΘ...
 ΤΟΝΚΑΙΠΡΟCΤΟ... ΤΟ...
 ΛΟΠ... ΘΑ... ΗΝΚΟΙΝΟΤΑ... ΑΙΤΙΑΝΚΑ
 ΙCΟΔ... ΜΟΝΤΑΙCΥΝΑΜΑ... ΑΥΤΩΝΑΥ
 ΠΑΝ... ΟΝΤΕΝΩΜΕΘΑΠΕΡΙΑΥΤΗΝ...
 ----- ΑΥΤΗΠΕΚΛΑΤΟCΑΓΑ... Ν...
 ----- CΕΝΚΑΤΕΦΑΝΗΠΑΡΑΚ...
 ----- ΑCΚΑΙΤΟΙCΑΔΟ... Α...
 ----- ΔΙΑΤΟΥΤΟ... ΟΜΟ...

ΤΡΟΠ
 --ΕΝ
 ΡΙΑ
 ΘΡΩ
 ΠΗΡΟ
 -ΛΑΦΑΥΔΟΝΟΥΤΩΔ
 --ΙΝΤΩΝΟΛΩΝΤ
 ΑCΤΟΙΜΕΝΕΥΚΑΤΑ
 ΝΤΙΔΕΥΠΟΡΙCΤΟΥ

28. φύσιν $\xi(\chi\eta?)$ τοῖς δ' ἀνθρώποις δ λογισμός,
 29. ὥσπερ οἶδος τ' ἦν εἰς ἀπηρο(ν) — — —
 30. ΚΑΙΤ . . ΑΙΝΟΝΚΑΙΤΩ . ΛΑ φαῦλον, οὕτω $\delta(\acute{\upsilon}?)$ -
 31. -νεται (τ)ά(τε?) πάθη κα(ι τ?) ἦν τῶν δλων ὅ-
 32. -παρξιν κατανοήσας τοῖς(?) μὲν εὖ κατὰ <τδ(?)>
 33. φρ(δ)νιμον ἡγήσασθαι(?), τδ(?) δ' εὐποριστότ(α?)>-
 34. -τον καὶ πρὸς το(ύ)τοις(?) ΙΑ — — —
 35. ΛΟΠ . . . ΘΑ (τ)ῆν κοινοτάτ(ην) αἰτίαν κα-
 36. -ὶ εὐδ(αι)μονίας οὖν ἄμα (με)τὰ(?) φυτῶν αὖ
 37. πάν(τ)ων γενώμεθα περὶ αὐτῆν . . .
 38. . . . ΑΥΤΗΠΕΙΑΤΟΣ ἀγα(θδ?)ν — — — $\Sigma\epsilon\eta$ κατεφάνη
 παρα Κ — — — ΑΣ καὶ τοῖς ΑΔΟ . Α — — — διὰ τοῦτο . ΟΜΟ — — —

3. Pap. ΟΜΕΘΑ.
 4. init. Pap. ΙΟΥ(Δ?) . ib. fin. Pap. $\epsilon\kappa\omicron\phi$. ΩΝ.
 5. init. Pap. ΙΔΕ. ib. fin. Pap. ΜΑΧ . (.)ΝΤΟΤ—: Ν. Ν . . ΝΑΙ-
 ΜΑΧΟΝΤΟΤ . ΝΙ .
 6. Pap. ΎΟΥΣΒΙΟΥΣΟΥΚΡ: Ν. ΤΟΥΣΑΙΟΥΣΟΥΚΡ. ib. fin. Pap.
 ΚΡ . ΤΟΎ.
 7. init. Pap. Η(Α?) . ΛΙΓΟΝΤΩΝ: Ν. ΤΗΝΛΟΓΟΝΤΩΝ. ib. Pap.
 apparently (Ε?) . . ΥΔΗΠΛ . . Ν. Ξ . ΕΔΗΠΛ . . for Οχ. Ε . ΕΙΔΗΠΕΡ.
 8. init. Pap. ΚΕΙΜ.
 10. Pap. \cup ΎΑΝΤ(.?)Χ . ΞΙΜΟΝ: Ν. . ΝΑΝΤΧ . ΙΣΙΜ . Ο.
 11. Pap. Π . . ΙΓΙΓ(Ν?) . -ΑΙ. 12. fin. Pap. Κ' (?)
 13. init. Pap. ΖΟΎΕ(Ι?)ΣΟΙΣ, with \cup above the Ζ. ib. Pap. and Ν.
 ΕΙΤΙΤΗΣ, not, as Οχ., ΕΠΙΤΗΣ.
 14. Pap. (Ι?)ΝΟ(Ι?)ΑΝ(.?) \cup -ΙΣΤ: Ν. ΝΟΙΑ . . . ΣΙΣΤ.
 15. Pap. ΠΡΟΤΕΡΟΥ. ib. Pap. Ν ΚΕΙΝΟΤ . \cup Ι(.?): Ν. ΕΚΕΙΝΟΤ . ΜΟ.
 16. Pap. ΙΗ . . . ΑΜΕΘΧ ΧΡΗΙΔΗ. 17. init. Pap. Ξ ΩΙΑ.
 18. Pap. ΠΑΝΤΟΣ.
 19. Pap. and Ν. ΚΑΤΑ. ib. fin. Pap. ΘΕΟ . Σ: Ν. ΘΕ . Σ .
 20. Pap. and Ν. ΗΜ . ΣΤ . . ΑΥΤΑΣ. ib. fin. Pap. ΜΣΝ.
 21. init. Pap. ΣΥΝ. ib. Pap. Φ . (Ε?) . ΚΗΣ: Ν. Φ . . ΚΗΣ.
 22. init. Pap. (Α?)Ν(ΑΙ?)Ρ . . ΤΕ: Ν. ΦΑΙ . . . ΤΕ.
 23. init. Pap. ΡΟC. ib. Pap. ΖΩΝ . ΤΙ.
 24. init. Pap. ΝΑ . . (Π?)ΗΚΑΙ: Ν. ΝΑΣΥ Ξ ΗΚΑΙ. ib. Pap.
 ΠΡ(Ο- \cup Π?): Ν. ΡΤΟ-ΟΙ. ib. Pap. (ε?) . ΙΩΝΟΤΙ: Ν. ΣΑΧΩΝΟΤΗ.
 25. fin. Pap. ΚΙ (Ι?). 26. fin. Pap. \cup (\cup ?)ΕΡΑΠΕΥΤCΣ.
 27. Pap. ΕCΤΙΝ . . . ΑΧΗ . . ΕΥ: Ν. ΕCΤΙΝΙ . . . ΑΧΗ . . \cup Ι.
 30. Pap. ΚΑΙΤ . . (Α?)ΙΝΟΝ: Ν. ΚΑΙΤ . . ΕΙΝΟΝ.
 33. Pap. (β ?) . . \cup ΙΝΟΝ. 34. Pap. ΤΟ . ΤΟΙ.
 36. Pap. Ε . . . Λ(Ο?)ΝΙΑC \cup (.?)Ν.
 38. Pap. ΕΙΑΤΟΣ (not $\xi\kappa\alpha\sigma\tau\omicron\varsigma$).

Col. 16 = Ox. p. 7.

1. — — — — — ἐπιζητηματ-(?) — — —
 3. ἀλ(γ)ηδόνω(ν?) ΗCΤΟ . . . ἀπλή(στοι?)
 4. εἰώθαμεν ΠΟ . Α . . . , ἐπειδ(ῆ σ)χέδον . . .
 5. τὸ τὰ τρία ΚΑ υΕΙΕΤΑ. ¶. (κ)αὶ δὴ καὶ π(ε?)-
 6. -ρὶ τῆς ἀναπολαυστίας ΩΝ τὰ πρά(γ)μα-
 7. -(τ'?) ἤνεγκεν ΑΙΤΙΝΩΝ Ρ μέγιστα καὶ
 8. κοινότατα ζῶης(?) ταύτην τὰ ὑ(?) -
 9. -πὲρ τῶν κατὰ μέρο(ς ἀπ)άντων(?) Ν . . Ν
 10. ΟΥ . ΗΡΜΟΥΤΕ . ΔΙΑΤ ΛΕΩC ἀπ(ἀ)τη-
 11. -σιν ὡ(ς?) ἀν ὑπὸ δοξῶν . . . πολυπλόκων(?)
 12. ἐπιγεννωμένων τιν(ῶ)ν, τό τ' ἐπὶ τῇ(ν)
 13. κοινοτάτην (ἀ)νατρέχον αἰτίαν ἀ(ν)τὶ(?)
 14. ἀν(ω)τάτης(?) ἀ(π?)ολεσο- . . . C ἀχρηστον (δ?)ν.
 15. καὶ δὴ καὶ τὸ παραπλή(σιο)ν εἶδος . ΤΕ
 16. . ΧΑ . . ΤΗCΕΦΑΡΜ περὶ μὲν οὖν
 17. . . . ΑΝΟΥΚΟΔ . ΑΤΙΑΝ . . . CΤΙ πλείω ἅΕΤΟΙ
 18. περ(ὶ γ)ὰρ τοῦ ποτέραν δ(εῖ?) — — —
 19. τὴν ἐκ ψευδ(οδο)ξίας ΠΕΙ . . ΩΝ ταρα(χῇ)ν
 22. τῶν[ι] γ' ἀκρ(εῖβ)ῶν(?) προ(βλ)ημάτων(?) Ω . . .
 23. ΠΕΡ . . . ΤΗΤ . . . Ν καὶ παντάπασιν Υ
 25. — — — — — ΟΝ φαντασίαν ὡς μέρου-
 26. -ς(?) ὀν(ος?) (ἐλ?)έσθαι θάτερόν τινες . ΟΥ
 27. ΤΕΤ ΤΟCΙΝΟΥC κατεφρόνη(σ)αν
 28. ΟΥ — — — Ν ἀκρότ(η)τ' ἔχειν — — — (εἰ?)λέχθαι — — —
- ΔΕΛΙC καὶ τὸν θάνατ(ον) — — —

-
1. N. ΗΜΑ΄.
 3. Pap. ΑΛ . ΗΔΟΝΩ.
 4. Pap. ΕΙΩΘΑΜΕΝ
 5. Pap. and N. ΤΑΤΡΙΑ. ib. Pap. υΕΙΕΤΑ. ib. Pap. and N. horizontal stroke below beginning of line.
 6. Pap. ΛΛ'CTIACΩΝ.
 7. Pap. ΗΝΕΓΚΕΝΑ(ε? . Ν?)ΩΝ Ρ : N. ΗΝΕΚΕΝΑΤ . ΩΝ Ρ.
 8. Pap. Ζ(Ο?) . ΗC : N. ΞΟ . ΗC. ib. fin. Pap. ΤΑΥΤΗΝΤΑ : N. ΥΤΗΝ . Α . .

9. init. Pap. ΠΕΡΤΩΝ (not περί.) ib. fin. Pap. ΝΤΩΝΝ.
 10. Pap. and N. Υ . ΗΡΜΟΥΤΕ.
 11. Pap. ΥΠΟΔΟΖΩΝ . . . (Τ?)ΟΛΥ(Π?)ΛΥΚ . . (Η?): N. Υ⁻ . . .
 ΖΩΝ . . . ΤΟΛΥΠ . ΟΚ . Ν .
 13. fin. Pap. Α . (Τ?)Ι : N. Α . . .
 15. init. Pap. . (Α?)ΙΔΗ(Κ?)ΑΙ : N. . . ΧΑΔΕΙΛΑΣ.
 16. Pap. and N. ΠΕΡΙΜΕΝ.
 18. Pap. ΠΕΡ . . Α(Ρ?): N. ΠΕΡΙ . . ib. Pap. Π(ΟΤ?)ΕΡΑΝ : N.
 ΠΟΤΕΡΑΝ.
 19. Pap. ΨΕΥ⁻. ib. Pap. ΠΕΙ . . ΩΝ.
 20, 21. Two lines in Pap. and N. (no legible words) omitted in Ox.
 23. Pap. and N. ΠΑCΙ.

Col. 17 = Ox. p. 6.

1. ΘΕΩ — — — — — (πε)-
2. -ρί θανάτου — — — — — έ-
3. -νύτητα προδ(εικν?)υομεν- (τα)-
4. -ραχῆν ὡς ΤΟ ΕΩΝΑΙΩC ΟΥ
5. παρασ[ι]κευα(στι?)κῶν ΜΙΖΩΤΗΛ . . ΙΑ
6. ΤΟΥΤΗΝΔΕΑ . . ΟΤΩΝΚΑ . ΑΜΕΙCΘ . . Ι
7. ΟΝ 'Απόλλωνος ἢ 'Αθηνᾶς . . ΤΩ . . Υ
8. ΜΕΝ παραιτη(τ)οὺς νομίζειν ΤΑ . . .
9. C τοὺς ἄλλο(υς?) τῷ μὲν Υ . . CCTH(?) . . . ΝΩΙ
10. τοὺς θε(ο)ὺς ἐν (τ?)ῷ ζῆν μόνον (IC?)
11. ἀργαλεωτέρ(αν) εἶναι τὴν περὶ το(ῦ θ)ανά-
12. -του ταραχῆ(ν), ὡς ἀν αἰωνίους ἐν α(ῦ)τῷ (συμ?)-
13. -φορὰς προ(?)βά(λ)λοντι, τῷ δὲ καὶ
14. . . Ν τὴν περὶ θεῶν, ἄτε (κ?)αὶ ΤΑ
15. ΗΝΤΑΙ ἐπ(ε)ιδαν(?) τελ(ευ?)τῆς . Π . . ΓΙΘΕΝ
16. ΤΙ τῶν δ' ἀπλῶς τὴν ἐτέραν (χ)είρω(?) ΚΕΙ
17. ΤΟΝΤΩΝ οἱ μ(ε)ν τὴν περὶ θεῶν φασίν(?) ο(ί)
18. δὲ τ(ῇ)ν περὶ (τ)ῆς τελευτῆ(ς). ὑπομιμ(νήσ)-
19. -κουσι δ' οἱ μ(ε)ν(?) πρότεροι τὸ δοκ(οῦ?)ν εἶς τιν(ας?)
20. λέγεσθαι κατὰ τὴν πραγμ(ατ)εῖ(α)ν(?) . . .
21. ΗΝΗΝΑ . καὶ ἀν ἐπλήγη(?) (εἰ? τῇ)ν πε-
22. -ρί θεῶν ταρα(χ)ὴν τοῖς ἀφροσιν(?) ΟΥ μέ-
23. -ρος ἀδρότατ(ο?)ν καὶ κυριώτατ(ον?) καὶ ΤΕ
24. . ΟC ΠΘΕΝ φυσιολ(ογί)ας(?) — — —

25. — — — Τ ἀκυκήτους ἔχειν — — —
 26. — — — σοφία — — —

2. Pap. ΘΑ . . ΤΟΥ.
 5. Pap. ᾠΑΡΑCΙΚ' Υ/ (IK quite clear). ib. N. ΚΑΝΜΙΖΟ . ΤΗΣ.
 6. Pap. and N. ΤΟΥΤΗΝΔΕΑ . . (·?) ΤΩΝ. ib. Pap. ΚΑ . (ΛΜΕΙC·?) :
 N. ΚΑ . . ΜΕΙC.
 8. Pap. ΠΑΡΑΙΤΗ . ΟΥC.
 9. init. Pap. CΤΟΥC. ib. Pap. Υ . . CCT.
 10. Pap. ΩΙΖΗΝ. ib. Pap. ΜΟΝΟΝ(ΙC·?) : N. ΜΟΝΟΝΚ.
 11. N. ΠΕΡΙ. 12. fin. Pap. (Ε·?) Ν(Α·?) : N. . Ν . . ΗΝ . .
 13. Pap. ΒΑ . ΛΟΝΤΙ (space) ΤΩΙΔΕ.
 14. Pap. ΠΕΡΙ. ib. Pap. ΑΤΕ . ΑΙΤΑ.
 15. Pap. Π . ΔΑΝ : N. Π . ΙΔΑΝ. ib. fin. Pap. . Π . . ΓΙΘ(Ε·?) Ι :
 N. . Π . ΙΤΙΘΕΝ.
 16. init. Pap. Τ or Π : N. Τ. ib. Pap. ΔΑΤ . ΛΩC (not διατ-). ib. Pap.
 ΕΤ(Ε·?) ΡΑΝ : N. ΕΤΕΡΑΝ. ib. fin. Pap. . ΕΙΡΩ . : N. . ΕΙΡΩΝ .
 17. fin. Pap. ΘΕ . . . ΑCΙNC : N. ΘΕΩΝ . ΑCΙΝ . .
 19. Pap. ΠΡΟΤΕΡΟΙ. ib. Pap. and N. ΕΙCΤ (not ΕΚΤ).
 20. N. ΛΕΓΕCΘΑΙΚΑΤΑ. ib. Pap. ΓΡ(ΑΓΜ·?).
 21. Pap. ΗΝΗΝΑ : N. ΗΝΕΙΝΑΙ. ib. Pap. ΕΠΛ(ΗΓ·?) Η : N. ΕΠΛΗΙΤ .
 22. Pap. . . ΕΩΝ : N. ΡΙΘΕΩΝ. ib. Pap. Α . ΡΟΝ(Ι·?) : N.
 Α . ΡΟCΙΝ.
 23. Pap. ΚΥΡ(ΙC·?) -(Α·?) Τ . .
 24. Pap. ΠΘΕΝΦΥC(ΙC·?) Λ . . . ΑC : N. ΗCΕΝΦΥCΙ ΑC.
 25. Pap. ΑΚΥΚ(Η·?) ΤΟΥC : (all except H clear).

Col. 18 = OX. p. 10.

ὑπομ(ένε·?)ιν — — — καὶ πάλιν — — — αἰσθή(σεσ·?)θαι — — — μηδα-
 μῶς — — — ταραχὴν — — — τὰ πλείω τῶν εἰρημένων ἀντιστρέφουσιν
 εἰ μὴ — — — λέγουσιν γὰρ ΤΑΓ . . ἄφθα(ρτο·?)ν — — — τὸν θάνατον
 ἀνθρώπους — — — φοβοῦνται διὰ — — — -ασθαι καὶ τὸ τοῦ — — —
 (φο)βεροῦ <κ·?>αὶ τὸν θάνατ(ον) — — — των . ΦΕΙ . . ΡΩΜΕΝΩΝ
 — — — ἀπέχεσθαι καὶ τοῖς — — — εὐδαιμονία(·?) καὶ τοῖς ἀγάλμασι
 . ΔΥΡΟΙC προσφέρειν — — — πάντας — — — νομίζειν . (θ·?)ρεπτοῦς
 — — — καὶ ἀδάμαστο- . ΚΑΤΟ τινα τῶν ἐθνῶν — — — δὲ πρὸ(ς) τὴν
 τελ(ευτῇ·?)ν — — — λ(υ·?)πεῖσ(θ)αι τοὺς ἀνθρώπους ἀν μὲν . . τις
 (ἄ)λογ' (?) ἐπ' ἀνάγκης ΑΠ . Ν τελευ(τῇ·?) ΚΑΝΤΩ . ΗΝ ἐνίοις κακοῖς
 συ(γ)κυρήσει — — — πᾶσιν ἔσεσθα(ι) — — — (μ)έγιστον (ἄ)γαθὸν — — —

Col. 19 = Ox. p. 12.

3. (έκατ?)έραν εἶν(αι?) (ταρ)αχὴν, ἐν ιδίῳ(?) . .
4. ΩΙ τὴν ἐτέρα(ν κ)α(ί?) πάλιν ἐν ιδίῳ(?) τ(ήν)
5. (έτ)έ(ρ)αν(?) καὶ ΑΔΙΑΖΕ . . Τ . . ἀλλήλων οὐ(τῶ?)s
6. (ἀν?) κατηγεῖσθαι ΤΗ ἄλλοτε ΑΗ
7. Χ . . . ἐκατέρας καὶ CYN ἰ ἀλλήλαι(s)
8. ΤΙΤΑ . . ΕΧΕΙΤ ΑΝΕΥΠ .
9. . . . εἶναι. Π. τ(οὺς) μὲν γὰρ θ(ε)οὺς ἀνθρώπους
10. (ήγο?)ῦνται Κ . . ΑΤΙΟΥΣΑ . . Ν . . Ν κυρίῳ(s?)
11. Σ αἰώνων συμ(φορ?)ῶν ὄντας τε κ(αὶ)
12. γεννησομένους ποιητικούς ἐν τῷ(,) . . . (Χ?)
13. . (χ)ρόνῳ, δῆλον ὅτι καὶ τὸν μετὰ τὴν τ(ε)-
14. -λ(ευ)τὴν συμπεριλαμβάνοντες . . ΟΣΕΙ . .
15. Η . . . ΤΟΝCYNΗΠΤΑΤ οὐκ ἀν αὐτοὺς ἐφ(ο)-
16. -(β)οῦντο μᾶλλον τυράννων· τὸν δὲ θά-
17. -(να)τον (αὐ λ?)έγουσιν(?) ὡς ἐν τῷ(,) (Α?) - . . . Π . .
18. ΑΜΤΑ (συ)ζῆν ταῖς αἰ(ω)νί(αις?) ΑΜ . . ΡΑΙC .
19. θεησόμενοι(?) πρὸς τῶν θεῶν ΧΙ . . .
20. . . . μὲν θεοὺς ὡς δραστικούς (τῶ?)ν κακ(ῶν?)
21. ε(ὐλ?)αβεῖσθαι ΤΩΝ ΝΤΟΝΘΕ θάνα(τ)-
22. -(ον) . . ΙΓΕΝΤΟΥΤΩΝ ΘΗC ΟΥCΑΝ.
23. . . καθάπερ ἐφοβούν(ο) τ(ύ)πτον(τα?) ΕΝΦΑ .
24. . . . ΩC ἐν τῷ(,) ταύρω(,) κατοπτήσονται . .
25. . . (Ο?)ΔΕΤΑ . . . ΩC ἐν αὐτῷ τῆς κατόψε-
26. -ως(?) Ε . Ν . . . ΑΡΝΗC . . ΑΙ καθ' ὃν τ(ρῶ)πον . .
27. - - - - - (τα)-
28. -ραχὴν ἴσῃν ἐπ'(?) ἀμφοτέρων - - -
- - - ἀλλ' οὐχ ἥ(τ)τω - - - ὑπ(ὸ) κακῶν(?) - - - τὸ παρα-
- (σ)κευα(ς?) - - - προσβαλόντες - - - τὰ χεῖριστα - - - (τὸ)ν
- θάνατον κακὸν - - -

3. fin. Pap. ΕΝΙΔΙΩΙ: Ν. ΕΝ . ΑΙΩΝ .

4. init. Pap. ΩΙΤΗΝ. ib. Pap. ΑΛΙΝΕΝΙΔΙΩ(Ι?)Τ.

5. Pap. ΔΙΑΖΕ, perfectly clear. ib. Pap. (Α?)Λ . ΗΛΩΝΟΥ . . C :
N. ΑΑΛΗΛΩΝΟΥ.

6. Pap. ΕΙCΘΑΙΤΗ. ib. fin. Pap. ΟΤΕΑΗ.

7. init. Pap. Χ. ib. Pap. ΚΑΙC.

8. Pap. and N. ΕΧΕΙΤ.

9. Pap. after ΕΙΝΑΙ, space and large Τ. ib. Pap. ΜΕΝ . . ΡΘ .
ΟΥΣΑΝΘΡΩΠΟ(Υ?): Ν. ΜΕΝΠΑΡΑΤΟΥΣΑΝΘΡΩΠΟΥΣ.
10. Pap. Κ . . ΑΤ . Ο` (no trace of Ι between Α and Τ). ib. fin. after
ΡΙ a half-erased letter, which may be Ω.
11. Pap. ΣΑΙΩΝΙΩΝCYN.
12. init. Pap. ΓΙ . . (might equally well be Π or ΓΕ): Ν. ΠΟΙΗΣ. ib. Nap.
ΠΟΙΗΤΙΚΟΥΣ. ib. fin. Pap. ΕΝΤ(Ω?) . . . (Χ?).
13. Pap. ΟΤΙΚ . . Ν. ΟΤΙΚΑΙ.
14. init. Pap. Λ. ib. Pap. ΣΥΜΠΕΡΙΛΑΜ . . . ΟΝΤΕΣ: Ν. ΣΥΜΠΕΡΙ-
ΛΑΜΒΑΝΟΝΤΕΣ. ib. fin. Pap. ΣΕΙ . .
15. Pap. (C?)ΥΝΗΠ.
17. fin. Pap. ΕΝΤΩ(Α?)⁻ . . . Π.
18. Pap. ΤΑ . . ΖΗΝΤΑΙC. ib. Pap. Α . . ΝΙ: Ν. ΑΙ . . ΝΙ. ib. fin.
Pap. ΡΑΙC^L.
19. Pap. Θ(Ε?)ΗΣ: Ν. ΘΗΣ. ib. Pap. Π . Ο . ΤΩΝ: Ν. ΠΡΟCΤΩΝ.
ib. fin. Pap. ΛΙ: Ν. ΧΙ.
20. Pap. ΜΕΝΘ: Ν. ΜΕΝΘ. ib. Pap. (dim) and Ν. ΩCΔΡΑCΤΙΚΟΥC.
21. Pap. Α , ΕΙCΘΑΙ: Ν. ΑΒΕΙCΘΑΙ.
22. Ν. ΤΟΥΤΩΝ. ib. Ν. ΟΥCΑΝ.
23. Pap. ΕΦΩΡΟ(Υ?)ΝΙ . Τ . ΠΤΟΝ: Ν. ΕΦΟΡΩΝ . . Τ . ΠΤΟΝ.
24. Pap. ΤΑΥΩ (ΡΑΤΟΠΤΗCΟΝ(Τ?): Ν. ΤΑΥΡΩ . . ΑΤΟΠΤΗCΟΝΙΙ.
25. init. Pap. (Ο?)Δ(Ε?). ib. Pap. ΑΥΤΩ.ΤΗCΚΑ(Τ?)(CΥΕC??).
26. fin. Pap. Τ . . ΠΟΝ.
28. Pap. ΕΙ⁻ΑΜΦΟΤΕΡΩΝ: Ν. ΕΙ^ς [sic] ΑΜΦΟΤΕΡΩΝ.

Col. 20 = Ox. p. 16.

1. ΧΕΙ λέγεσ(θαι?) — — — — — (ά)-
2. -νάνκης(?) Α ταὐτὸ παραΚ
3. δθεν(?) δῆλο(ν) ὡς καὶ ἐφ' ὅσον τῇ(ν) . ΙΤΡ(. . ?) (αἰ)-
4. -τιον τῆς συμφορᾶς ταραχ(ῇν?) ,
5. ἐπὶ τοσοῦτ(ο)ν καὶ τὴν πρὸς
6. ΝΩΙ δρῶ, κα(ὶ) ἐφ' ὅσον τὴν πρὸς ,
7. ἐπὶ τοσοῦτ(ον) καὶ τὴν πρὸς τὸν
8. ἐστιν ἀβξη(σι)ν τὰ τὴν πρὸς
9. CΟΥΜΕΝΕΚΓΑ . ΗΔΙΝΑΜΕΛΕCΠ
10. ΘΑΙ τὸν χρόνον ἐν ϕ πά(σχ?)ειν
11. ΜΕΝ οὐδὲ ΤΟΝΤΟΝΕΥ . . . ΔΕΝ
12. ΤΑC ὁμοίως (ὑπο?)μένειν ἐπὶ ΤΟ
13. πρὸς τὸ δρῶ(ν?) . . καὶ πρὶν ἐπι
14. . . ΜΜΕΝΩΝ . . τούτων(?) ἤδη (ἐ)-

15. -πιβλέψω(?) τὴν περί τινος ΑΝ . . . (ὕσ?)-
 16. -τερον δ' ἴσως τὸ χαρὶν τ(ίνο?)ς ΕΙ
 17. ἐ(?)χόμεθ' ἡ ταύτην(?) ἀπο . . ΤΕΣ (ἐ?)-
 18. -στι (λ?)έγειν ὁ(νομ?)άζοντες (πε)-
 19. -ριπατητικο(ι?) ΔΙΑ . ΤΑ(ς?) εὖ λέγον(ται?) . .
 20. ΤΑ περὶ ὧν (ἐ)ν ἄλλοις ἔξακ(ριβ-?)
 21. ΠΙΝΔΕΝΟΦ - - -
 - - - εἰπεῖν ὅτι - - - κέρδος - - - τὰ μὴ δεχόμενα σύγκρισιν
 - - - καθ' ὃ δέχεται παρα - - - ἀκροτη(τ?) - - - σύγκρι(σι) .
 (τ)ῶν κακῶν - - - (οὐ?)δέτερον - - - παραβαλλ- - - - (ἀ?)ξιω-
 μάτων συγκριν- - - - λόγων δεινот- - - - ἐὰν(?) ποιεῖν - - -
 καὶ χρησιμ- - - - ἀγαθῶν - - -

1. N. ΛΕΓΕΣ. 3. N. ΟΘΕΝ. ib. N. ΕΦΟCON.
 4. Pap. CYN ΦΟΡΑΣ. 6. Pap. ΝΩΙΔΡΑΙΚΑ.
 9. Pap. ΕΚ(Γ?) . (Υ?)ΗΔΙΝ.
 11. Pap. ΟΥΔΕ(Τ?)Ο . ΤΟΝ(Α?)Υ. 13. Pap. ΠΡΟΣ(Ο?)ΔΡΩ.
 14. Pap. . ΥΤΩΝ : N. ΠΥΤΩΝ.
 15. Pap. Τ(Ι?)ΝΑΣ : N. ΤΙΝΑΣ. 18. N. ΑΖΟΝΤΕΣ.
 19. Pap. (Π?)ΑΤΗΤΙΚ(Α? . ?)ΔΙΑ : N. ΠΑΤΗΤΙΚΟΔΙΑ. ib. Pap.
 Λ . ΓΟ(Υ?) : N. ΛΕΓΟΥ.
 20. N. ΕΞΑΚ.

Col. 21 = Oх. p. 21.

- - - καὶ πάθη - - - πραγ(μα?) - - - πραγμα - - - συγ-
 κρε(ί)νειν ἐπιχειρ- - - - ἐκείνω περὶ τὴν - - - ἐκείνω . (μ?)ἄλλον
 . . πρότερον - - - ποιεῖν - - - συναυξ(α-) - - - πάντας σχέδον
 εἰδ(έν?)αι τῶν (κ)αιρῶν(?) οἱ δὲ (σ)υγκρίτους εἰπ(ό)ντες εἶν(?)αι τ(οῦ)ς
 φόβου(ς) ἐπειδὴ - - - ἀπο(?)λελοίπασι - - - ταύτου (λ)έγοντες
 οὐκ - - - τὴν (ἐ)ξεστη(κυῖαν?) μὲν ἀποτυχεῖν - - - ἀντιλογίζων(?)
 δὲ καὶ - - - κάμηλ(ο)ν - - - (το?)ῦτο μᾶλλον . . . οὗτ' αἴτιον ἀλλὰ
 δὴ καὶ - - - φοβ- - - - θά(να)τον - - - πεφ(ύ)καμεν - - -

(Pap. confirms ΚΑΜΗΛ : N.)

Col. 22 = Ox. p. 20.

— — — *ταραχὰς* — — — *δόξα* — — — *τὴν ἀ(π)ιστίαν οὔτε τὴν δια-*
φορὰν(?) τῶν αἰτ(ί)ων(?) οὔτε καθ' ὃ συμβλη- — — — *τὰ δέματα*
διασ(τ)ᾶσα(?) καθόλου τῶν ὑποδεδειγμέν(ω)ν οὐδὲ μέλλει τὰ μάλλον
 — — — *παρασ[σ?]τήσασα ταῦτα* — — — *(ο)υδέτερα* — — — *ὕπ' ἀλλ(ή)-*
λων — — — *καὶ πρ(ο)σέτι(?) κατὰ πᾶν ἀχωρίσ(τ)ας(?) καὶ διὰ ταύ(τ)ο*
τέλος ἐκότερον ἐξέσ(τιν) α(ί)τιον(?) δυνα(τ)ὸν — — — *μάλλον ἢ τὸν*
χρόνο(ν) — — — *πέισετα(ι?) . . Ν φοβείσθαι τὸν δὲ . . CON ἤπερ(?)*
ἐκείνη — — — *δτε μὲν* — — — *πότερον(?) φοβούμενοι (τ)ὸν κακὸν*
ἔχουσιν ἐπιζητηθήσεσ(θαι?)

27. — — — *(τ)ὴν κατὰ κοινότη-*
 28. *-τα π(ερὶ) θεῶν ταραχὴν μείζω δ(ιστ)άζον-*
 29. *-τος(?) ἐ(ἵναι?), καὶ ταύτην πρὸς ἕτερόν τι μάλ-*
 30. *-λον (ὁ)φείλω(?) εἰ(σ)φέρε(ι)ν(?) τὴν (δι)αστολήν*
 31. *ΕΙΠΟ . . . νυν εἰ τὸ ζ(η)τούμενον ἔδε(ι?) μὴ*
 32. *ΤΕ ΥΠΕ . (τ)ῶν (κατὰ?) μέρος*
 33. *θε(ῶν? φῶ)βου μείζω χρῆν(?) περὶ τῆς*
 34. *τελε(ν)τῆς(?) τοῦ δὲ κατὰ κοινότητα μηδα-*
 35. *-μῶς. ἐ(ν?) μέντοι γὰρ τοῖς ΕΙΡΗ . . . ΝΩΣ*
 36. *ΑΝΥ . Ο . . ΗΓΗΤΑΙ . . οὔτω καὶ τοὺς φόβους(?)*
 37. *ΗΜ . . ΟΥ Τ . . ΕΛΛ . ΠΟΥΣ παρα-*
 38. *-κολουθεῖν (ἀν?) θαυμάσειεν οὐ γὰρ*
 39. *ΥΠ . . ΕΣ ἐξετάζο(μ)εν . . ΕΝΗΤΟΥΣΑΙ*
 40. *Λ . . . Ρ . ΟΙΣ ἔχει ζητ(ου)μένου. οὐκ ἔστι δ' ΟΥ — — —*

Ox. gives a detached vertical strip, about 10 letters wide, filling the gap in Pap. and N. from l. 3 to 32. The strip to the left of this gap, containing the first letter or two of each line from 5 to 20, is perhaps mounted a line too low in the Papyrus. By raising it a line, we obtain δι-α in ll. 6-7, τῶν ὑποδεδειγμέ-ν(ω)-ν in ll. 9-10, μεί-ζω in ll. 13-14, ἀχώ-ρισ-(τ)ας in ll. 16-17, τὸν χρό-νο- in ll. 19-20. For the displacement compare col. 25.

27. Pap. ΚΑΤΑ . ΟΙΝΟΘΗ.
 28. fin. Pap. Δ . . . ΑΖΟΝ : Ν. Δ . . ΑΖΟΝ.
 29. Ν. ΠΡΟCΕΤΕΡΟΝ.
 30. Pap. Τ ΑCΤΟΛΗΝ.
 31. fin. Pap. ΕΔΕΜΗ (no I after ΕΔΕ).
 33. Pap. ΒΟΥΜΕΙΖΟΧΕ . . (apparently not ΧΡ) : Ν. ΡΟΥΜΕΙΖΟΝΧΡΗΝ.

34. init. Pap. ΤΕΛ. 35. Pap. ΕΙΡΗ . . . ΝΩΣ.
37. Pap. ΕΛΛ. ΠΟΥΣΠΑΡΑ (no 1 after παρα).
38. Pap. ΚΟ(Λ?) . . . ΕΙΝ : N. ΚΟΛΟΥΘΕΙΝ . . ΘΑΥΜΑCΕΙΝ.
39. Pap. ΕΞΕΤ.
40. Pap. ΕΝΟΥ. ib. fin. Pap. ΕCΤΙΔΟΥ.

Col. 23 = Ox. p. 2.

1. — — — ἐκαστος — — —
6. — — — — — ὁποτε(ρ)ανουν τῶ(ν)
7. τα(ραχῶ?)ν ΜΕ . . . Ν ἀμαρ(τ)άνειν το(ῦ)
8. Κ(?) . . . Σ συμβέβ(η)κεν, οὐ μόνον ὅτι πά(ν)-
9. -τα παρῆκαν ΙΟ . Ν οὐδὲν ἐ(χρ?)ῆν, ἀλλὰ κ(αί)
10. διδοτι τήν ἰστορεῖν ΠΑΣ . Ν . Α . ΤΟΚΕΦΑ· Α(?) .
11. θθ(ε)ν εἰκότως . ΥΤΗΣ(?) τοῦ ἐκας(?) τὰς ἀπ(ο)-
12. δεῖξις ἰστορεῖν(?), ἐμ μὲν τ(ῶ), πρᾶξα(ι?)
13. ΕΜΙΤΙ . Γ . ἐκατέρας . ΓΟΜΑ
14. π(ολλ)άκις δ' ἴσων ἀμφοτέρων ΕΤ . Α . .
15. -θεμένων, ἐν οὐκ ὀλίγοις δ' ἐχ(ο)μένου(?) .
16. παρ' αὐτοῖς ὥς οὐδ' ἐστιν ἀνεμος(?) Ε . ΤΙΚΑΙ
17. Τ . ΜΙ . . . ΩΣ θρα(σ)τ(ι)κν(?) τοῦ φ(όβ)ου(?) ταράτ-
18. -τ(ει? ο)ὑδὲν(?) ᾧ(?) παρέσται τὸ (κ)ακν κατ(ά?)
19. κυριώτατον μέρος, ὁμοίως ἀν λέγοιτ(ο?)
20. ΦΥ . . . ΠΑΣΗ πρὸς τὸν θάνατον ἀφο(β?)α
24. τήν αὐτήν αἰτί(α)ν. ῥῆθείη δ' ἀν καί τὸ
25. πᾶ(ν?) ὅσα φοβοῦνται με ἀ(λω)ς(?) διὰ τὸν
26. περὶ θεῶν φόβον ἀνε(σ)τ(η)κέναι(?)· μῆ
27. γὰρ ποιοῦντω(ν?) κάν τῷ θανάτω(· τι?) κα-
28. -κὸν αὐτῶν, οὐδ' . . . ΘΑΝΟΥ . τήν φρίκ(ην)
29. ἀπ(λ?)ῶς δὲ παν-
31. — — — φοβοῦντα(ι) — — —
33. — — — καί πρὸς ᾗ(π)αν-
34. -τα τήν ταραχ(ήν ἴ?)σην ἔχουσι καί περὶ
35. — — — (τ)ῶν ἀλλῶν ὑπομνησ- — — —

1. Pap. T(G : N. TOC.
7. fin. Pap. AN(Ε?)INTO ,
6. Pap. ΟΠΟΤ.

8. init. Pap. (Κ?) . . C : N. Λ . . C. ib. Pap. C(H?)MBE(B?) . <EN.
 ib. N. MONON
 9. Pap. ΠΑΡΗΚΑΝ . . .
 10. Pap. ΔΙ . Τ . (Τ?)ΗΝ : N. ΔΙΟΤΙΤΗΝ. ib. Pap. ΠΑΣ . . . Α .
 ΓΟ(Κ?)ΕΦΑ / Α : N. ΠΑΣ . Ν . . . ΤΟΝΕΦΑΣΑ .
 11. Pap. ΕΚ . . ΤΑΣ : N. ΣΚΑΙΤΑΣ.
 12. Pap. Δ . . ΞΕΙΣΙ . ΤΟΡ . . (Υ?) : N. Δ . ΤΕΙΣΙΠΟΡ . Ο . Ν.
 ib. fin. Pap. (Π?)ΡΑ⁻ : N. ΠΡΑ⁻Α.
 13. Pap. ΕΚΑΤΕΡΑΣ.
 14. Pap. Γ . . . (ΑΚ?)ΙC. ib. fin. N. ΕΤ . Α.
 15. Pap. Δ(Ε?)< . (Μ?) . ΝΟ(Υ?).
 16. init. Pap. ΠΑΡΑΥ. ib. Pap. ΩC(ΟΥ?)ΔΕCΤΙΝΑΝ . ΜΟ(C?) : N.
 ΩCΟΥΔΕCΤΙΝΑ . . ΜΟ .
 17. Pap. ΔΡΑ . (<?)ΚΟΝΤΟΥΗ. 18. fin. N. ΚΑΙ.
 19. N. ΚΥΡΙΟΤΑΤΟΝ.
 24. Pap. space before ΡΗΘΕΙΗ.
 25. Pap. ΦΟΒΟ^ν . ΤΑΙ : N. ΦΟΒΟΥΝΤΑΙ. ib. Pap. Μ(Ε?)ΤΑ . . (ΙC?).
 26. Pap. ΦΟΒ . Ν . Γ . Ε . Τ .
 27. Pap. (Δ?)ΟΙ . Υ(Υ?)Τ(Ω?).
 28. fin. Pap. ΦΡΙΚ.
 29. N. Α⁻ . ΩCΔΕ.
 31. N. ΦΟΒΟΥΝΤΑ.
 34. Pap. ΤΑΤΗΝΤΑΡΑΧ. ib. N. ΕΧΟΥCΙΚΑΙ.

Col. 24 = OX. p. 11.

1. θα(ν)ατ- - - -
2. - - - περὶ θ(εω?)ν ὀνομά(ζ)ε(ι)ν(?) ω
3. τοὺς μὲν οἶμαι(?) κενῶς περὶ τῶν ΧΧ
4. ὑπονοουμένων (δ)υνάμεων αἰώνια
5. δε(ι)νὰ παρασ[C]κε(υάζ)ειν, τοὺς δὲ περὶ
6. τῶν μακαρίων (ζώ?)ων κα(ὶ) τὸν πρό-
7. -τερον . . . οὐδέ(ν)α(?) τῶν δι(ει)λημμέ-
8. -ν(ων) . . ΕΙΝΕΥΠΑΡ . . ΕΚΠΤΕ . ὅν ^{ΙΟC}εἶναι(?)
9. ὅϋ περὶ θανάτου Δ . . ΑΙΠΑΣΑ . ΤΙΑΝΕΛΟ
10. Γ . . ΜΕΝΑ τοῦ δ' (ἀ)κρου(?) λέγομεν(?) ἀν-
11. -(θ)ρώπ(ου?) - - - οὐδὲ τὸν - - -
13. - - - (ν)ομί(ζο)νται(?) ταὐτὸν δὲ τοῦ-
14. -τφ Τ . ΕΝΤΙCΑΤΙ . . ΤΤΟΝΕΝ . περὶ

15. τῶν (μα)καρ(ί)ων(ν? ἐ)ν(ν)οουμένων(?) ζῳ-
 16. -(ω)ν ω . . . ΑΣΠΡΑ . . . Ν ἀνθ(ρω)πο-
 17. Γ . . ΤΑΝΑΓΙΝΕ . . ΝΗ περὶ τ(οῦ μηδὲν?)
 18. εἶναι τ(ὸν θ)ἀνατον πρὸς ἡμ(ās)
 19. Θ . ΤΟΣ ἐφ' (δ)σον τὸν εἰς ἐκατ(ερ)- . . .
 20. ΑΙΔΑΙ καταμαθεῖν(?) προς - - -
 22. - - - (μα)-
 23. -καρίων ζώ(ιον) - - -
 24. διειλημμένος (ἀ)νίστατα(ι?) ΑΣ δ
 25. δὲ περὶ θανάτου κ(ατ)ὰ τὸ πλε(ῖστο)ν(?) ἐξ(?) ὑ-
 26. -πούλως ἔρχεται . Ν . Α διαρθ(ρ)ωτοτέρων
 27. εὐ(θ)εραπευτοτερ- . ΔΕΚΚ . . ΟΝ (.)ΑΥΤΑΙ
 28. χα επὸν γὰρ δντως(?) τὸ τ(αρα)χῆς ὑπου-
 29. -(λο?)ν καὶ τυφλόν . κ(αὶ ο?)ὐ δυνάμενον βα-
 30. -(στάς)ε(ι)ν (??) - - -
 33. ἄνθρωποι - - - (κ)αθόλο(ν) - - -
 34. - - - ΑΝ αἰσθησιολογ(ί)αν(?) - - -

2. Pap. ΠΕΡΙ. ib. fin. Pap. (Ν?)ΑΙ : Ν. ΗΝ.
 3. fin. Pap. ΩΝΧΧ, quite clear.
 4. Pap. ΝΟ . ΥΜΕΝΩΝ : Ν. ΝΟΟΥΜΕΝΩΝ.
 5. Pap. ΠΑΡΑΣΚΕ. 7. Ν. ΤΕΡΟΝ 8. fin. Ν. ΕΙΝΑΙ.
 9. Pap. ΙΑΛΑΤΟΥ. ib. fin. ΤΙΑΝΕΛΟ, with ΙΥC above the ΙΑ.
 14. Ν. ΝΤ . ΣΟΤΙ.
 15. Ν. ΤΩΝΙ . . . Τ . Ω . Ν . ΡΟΥ.
 16. Pap. ΑΝΘ . . Π. 20. Ν. ΚΑΤΑΜΑΘΕΙΝΠΡΟΣ.
 23. Pap. ΖΩ. 24. Ν. ΛΗΜΜΕΝΑΣ.
 25. Pap. Θ(Α?)ΝΑΤΟΥ.
 26. Pap. ΠΟΥΛΩΣΕΡΧΕ-ΑΙ . Ν(. ?)ΑΔΙΑΡΘ.
 27. Pap. ΕΥ . ΕΡΑ. 28. Pap. Χ⁴ ΙΕΠΟΝΓΑΡ. 29. Ν. ΤΥΦ.
 33. Ν. ΘΡΩΠ. 34. Ν. ΑΙC . ΗCΙΟΛΟΝΑ.

Pap. 26.

Oxy. p. 11.

ΘΑ ΑΤ ΟΣΤΗΜ
 ΕΩ... ΔΕΝΓΓΡΙΘ...
 ΤΟΥΣ ΜΕΝΕΙΜΑΙ ΚΕ
 ΥΠΟΝΙ ΥΜΕΝΩΝ
 ΔΙΝΑΓΛΑΡΑ ΣΕΚΕ
 ΤΩΝ ΜΑΚΑΡΙΩΝ...
 ΤΕΡΟ... ΟΥΔΕ
 Λ... ΕΙΝΕΥΠΑ
 ΝΥΜΦΙΘΑΚΑΤΟΥΔ
 Γ... ΜΕΝΑΤΟΥΔ
 ... ΤΩΠ... ΣΙΝ
 ... ΤΕΛΗ...
 ... ΓΕ... ΟΜΙ... ΝΤΑΙ ΤΑΥΤΟΝ ΑΤΟΥ
 ΤΩΙΤ... ΕΝΤΙΣΑΤΙ... ΤΤΟΝ ΕΝ... Τ... ΕΡΙ
 Τ... Ν... ΚΑΡΟ... Ν... ΡΟΥΛΕΝ... ΝΣΩ
 ... ΝΩ... ΑΣΠΡΑ... ΝΑΝΘ... ΤΟ
 Γ... ΤΑΝΑΓΙΝ... ΝΗΠΕΡΙΤ...
 ΕΙΝΑΙΤ... ΑΝΑΤΙΝ ΠΡΟΣΗΜ
 Θ... ΤΟΣΕΦ... ΣΟΝΤΟΝ... ΣΕΚΑΤ
 ΧΑΙΔΑΙ... ΑΙΤ... ΜΘΕΙΝ ΠΡΟΑ
 ΦΙ... ΤΟ... ΠΑΙΓΧΕ... ΝΕΙΣΙΝΟ
 ΤΟ... Ν... ΑΦ...
 ΚΑΡΙΩΝ ΣΩ... Φ... ΟΣΥΑΠΟ
 ΔΙΕΙΛΗΜΜΕΚΑΣ... ΝΙΣΤΑΤΑ
 ΔΕΠΕΡΙΣ... ΚΑΤΟΥΚ... ΑΤΟΤΙΛΕ
 ΠΟΥΛΩΣ... ΕΡΚΕΙΣΑΙ... ΝΑΔΙΑΡΕ... ΩΤ
 (Υ ΕΟΑΠΕΥΤΟΤΕΡ... ΔΕΚ... ΝΝ
 ΛΕΛΟΠΟΝ ΣΑΡΟΝΤΙΣ ΤΟΤ... ΧΗ
 ... ΝΚΑΙ... ΥΦΛΟΝ... ΥΔΥΝΑΜΕ
 ... ΥΝΟΦ... ΑΝΑΙ... ΑΣΤΙ Α
 ... Ν... ΟΣΕΝΟΥΛ... ΟΥΧΟΙΔΙΤ
 ... ΔΙΩ... ΟΥΝ
 ΔΝΟΡΩΠΟΙΚΑ... ΔΘΟΛΟ... ΙΤ
 ΝΑΙΣ ΚΑΝΓΑΡ... ΙΛΝΑΙΣ ΗΣΙΟΚΟΝΑΝ
 ΕΙΔ... ΙΣΥΝΑ Α...
 ΒΟΤ... ΑΥΤΗΙΚΑΣΑΤΟΡΕ...
 Λ... ΥΜΗΤΑ... ΤΟΝΤΕΣ
 ... ΝΤΑΚΑ...

ΝΟΝΟΜΑ
 ΝΩΣΠΕΡΙΤ
 ΥΝΑΜΕΩ
 ΕΙΝΤΟΥΣ
 ΙΩΝΚΑ
 ΑΤΩΝΔΙ
 ΕΚΠΤΕ
 ΔΙΠΑΣΑ
 ΕΡΟΥΛΕΓΟΝ
 ΙΝΟΥΔ

ΑΣΟ
 ΝΕΧΥ
 ΟΤΕΡΩΝ
 ΑΥΤΑΙ
 ΕΥΠΟΥ
 ΝΟΝΒΑ
 ΟΥΤΟΙΣ
 ΔΙΑΙ
 ΥΤΟΝ

Παρ. 26.

Θα. ρ. 5.

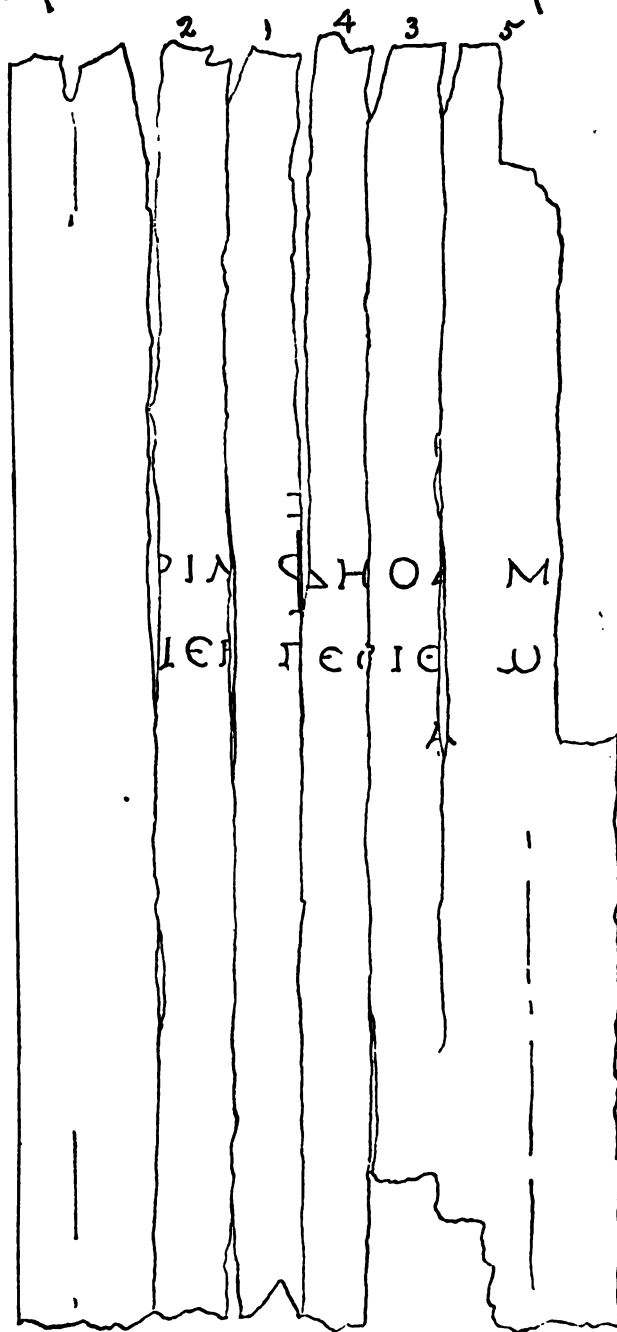
ΥΓΟΝΘΟΥΜΕΝΙΑ.....ΛΕΙ...
 Δ..ΚΝΥΝ...ΤΟ.....ΣΡΙΑ...
 ΡΑΙΜΕΠΑΤΑΤΕΛΕ.....ΑΝΩΣΕΙΝΑΙ...
 ΘΕΩΡΗΤ..ΜΙΛΙΧΥ..Χ...ΗΝΦΙΚΑΙΤΑ...
 ΔΕΔΟΜΕ..ΑΤ.....ΙΣΝΥΤΕΡ...
 ΘΕΙΩΝ...ΤΑΙΤΑ...ΣΑ...ΚΑ...
 ΤΑΚΛΑ...ΕΡΤΑΠΑ...ΓΚΑΙ...
 ΟΥΓΩΛΕ..ΦΑΝΕΣ...Ε...ΗΜΩ...
 ΡΕΧΕΙΠ...ΘΑΝΑ...ΕΛΩΤΑ...
 ΜΑΝΤΙ...ΡΟΦΙΠ...ΑΣΥΛ...ΤΙΣ...
 ΜΑΙ...Σ.ΠΟΡ...Κ...ΤΑΠΛΕΙ...ΓΑΤΩΝ...
 ΝΙΑ...ΑΝΤΙΑ...Ν...ΝΑΠΟ...
 Τ..ΤΑ...Τ...ΠΘΕΝ...
 ΣΜΑΤ...ΦΟΡ...ΙΝΦΑΝ...
 ΕΜΟΝ...Ο...ΥΘΕ...ΕΣΤΙΤΩ...ΕΙΝ...
 ΟΥΦΥΤ...ΓΩ...ΝΓ...ΑΚΟΛΟΥ...
 ΟΜΙΣΙΜΕΝΩ...ΟΥ...ΠΟΥΤ...ΜΕΝ...
 ΚΕΡ...ΛΙΣΚΕ...ΤΡ...ΠΩΙΔ...ΛΟΝ...
 ΥΣΑΦΩΣΙΔΕΝ...ΠΟΛΟΙΜΑΓΙΣΙ...
 ΙΣΕΠΡΟΥΜΙΑΙΣ...ΥΤΙΚΟΥ...ΗΗΤΟ...
 ΙΣΠ...ΔΔΕΤΟΝΤΑ...ΛΟΡΟΥΣΕΝΙΟΠΑ...
 ΡΕΑΣΥ...ΦΑ...ΤΑ...ΑΝΟΣΕΤΗΤΟΣΑ...ΛΙΣΟΙ...
 ΥΠΕΡΤ...ΕΚ...ΕΩΝΓΑΡΑΧΗΣΙΚΑΡ...ΑΙΤΟΝ...
 ΜΑΙΜΟ...ΕΛΕΧΘΑ...ΑΙΠΡΟΤΕΤΡΑΦ...ΔΙΩ...
 ΕΥΣΥΣΕ...ΑΤΟΝΕΙΣΥΡ...ΩΜΕΣΗΝΑ...
 ΟΥΛΥ...ΩΣΑΠΑΛΛΑΓΗ...ΜΕΝΟΝ...
 ΝΙ...ΕΠΟΤΩ...ΠΕ...ΠΟΙ...ΣΟΜΙΝ...ΤΟΝ...
 ΑΤΑΣΥ...ΧΟΝΤΟΚΑΙΜΟΝΟΝΕΑ...ΑΤΑ...
 ΡΑΝΟΜΙΣΥ...ΤΑΤ...ΛΛΩ...
 ΝΗΣΟΝΤΑΙ...ΛΝΤΩΝ...ΕΡΦ...
 ΝΟΥΤΩΝΤ...ΤΕΙ...ΟΤΕΡΗΝΑΛΛΩΚΑ...
 ΝΑΥΜΟΤΙΣ...ΑΧΡΗΜΑ...ΣΚΕΚ...
 Ν...ΔΙΩΤΩ...ΚΑΤΩΝΕΠΙΦΑΝΕΣΤΑ...
 ΝΑΥΝΑ...Ε...ΟΛ...ΤΙΚΑΙΣ...ΑΙΤΩΝ...
 ΤΗ...ΣΟΥΛΟΚΑ...ΚΑ...ΝΤΩ...ΤΑΝ...
 ΟΡΑΠΕΡΕΘΑΜΕΝΟΥΣΥΦΕΝΟΣ...ΝΤΗΝΙ...
 ΟΥ...ΡΑ...Δ...ΤΑΣ...ΥΤΟΥΣΝΑΝ...
 ΟΥ...ΤΗ...
 ΚΥ...
 ΕΜ...

Η
 ΑΠΟΤΕ
 ΙΣΚΟΥ
 Δ

Τ
 Π
 Α
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 Τ

Παρ. 26.

Οξ. ψ. 1.



PAPYRUS 26.

NOTES.

Col. 1, l. 2. Possibly χωρὶς α(ιτ)ῶν.

3 fin. Perhaps γὰρ τὸ μὴ παρακολουθεῖν.

9 fin. Perhaps ἐκ φιλοσ(ιμίας?); or καθρ(οῦν)ται φιλοσ(ιμία?).

10. παραπλήτια. Is this a mistake, or is the word intentionally so spelt?

19. '(If) a man shuts his eyes and grants them (blindly all that they ask)' (?).

21. (ταρ)αχθήσετ(αι?).

The argument of ll. 1 to 14 may perhaps be the same as that of Lucr. 3. 41-58: 'Nam quod saepe homines morbos magis esse timendos | infamemque ferunt vitam quam Tartara leti, | ... nec (se) prosum quidquam nostrae rationis egere, | hinc licet advertas animum magis omnia laudis | jactari causa quam quod res ipsa probetur. | Extorres idem patria,' etc. I.e. men sometimes boast that they can free themselves from fear of the gods and of death without the help of the Epicurean doctrine; but the falsity of their pretensions is proved when they are tried by adversity.

Col. 2. The few legible words suggest a sense something like that of Lucr. 2. 649: '(Divom natura) privata dolore omni, privata periclis, | ipsa suis pollens opibus, nil indiga nostri, | nec bene promeritis capitur neque tangitur ira.'

Col. 7, ll. 1 to 3. The argument appears to be the same as that of Lucr. 2. 1090 sq.: 'Quis regere immensi summam, quis habere profundum | indu manu validas potis est moderanter habenas?' etc.: that is, those who ascribe to the gods the government of the universe condemn them to an infinity of painful labour. The same argument seems to be used in Philod. περὶ θεῶν διαγ. fr. 2, l. 25.

Col. 7, l. 3. Good men avoid inflicting injuries; and the gods must be like them. For the argument by analogy from good men to the gods, as the ideal of humanity, compare Philod. περὶ θεῶν διαγ. col. 14, l. 4 (good men take pleasure in conversation, therefore the gods converse); and ib. l. 10 (wise men talk Greek, therefore the gods talk Greek).

l. 6. If *ὑποσταθῶσιν* is right it must be in sense the passive of the middle *ὑφίστασθαι*, to conceive,—‘if they be conceived as prudent.’

Col. 10. *τῶν ἀλόγων ζώων*: the beginning of the comparison between the position of men and that of the lower animals as regards liability to *ταραχή* and consequent unhappiness.

Col. 12. If fright is the result of false notions about the gods, and beasts have no notions at all, how can they be subject to fright?

l. 6. *ἀνεκκατέρητον ἢ δυσεκκατέρητον κακόν*, an evil wholly or almost unendurable. To the wise man, Epicurus taught that there could be no such evil. D. L. X. 140: *οὐ χρονίζει τὸ ἀλγὺν συνεχῶς ἐν τῇ σαρκί· ἀλλὰ τὸ μὲν ἄκρον τὸν ἐλάχιστον χρόνον πάρεστι· τὸ δὲ μόνον ὑπερτεῖνον τὸ ἡδόμενον κατὰ σάρκα, οὐ πολλὰς ἡμέρας συμβαίνει*. Hence the wise man can be happy even if tortured (D. L. X. 118, and 22). Pain becomes unendurable only through the mistaken belief that it may last for an indefinite time,—that is, through a belief in a life after death. It is this doctrine that is referred to in l. 11, *καὶ εἰς ἀπειρον ἐκβέβηκεν τὰ δεινὰ*, and in col. 13, l. 36, *αἰώνια δεινὰ προσδοκῶντων*. Col. 17, l. 11: *ἀργαλεωτέραν εἶναι τὴν περὶ τοῦ θανάτου ταραχὴν, ὥς ἂν αἰώνιους ἐν αὐτῷ συμφορὰς προβάλλοντι*. Cf. D. L. X. 148, *θαρρεῖν ἐποίησεν ὑπὲρ τοῦ μηθὲν αἰώνιον εἶναι δεινόν, μηδὲ πολυχρόνιον*. Lucr. 1. 107: ‘Si certam finem esse viderent | aeternarum homines, aliqua ratione valerent | religionibus atque minis obsistere vatum. | Nunc ratio nulla est restandi, nulla potestas, | aeternas quoniam poenas in morte timendum est.’

l. 8. *ἀνεκπλήρωτον ἢ δυσεκπλήρωτον* probably refers to the mental state of the many or unwise as regards goods, as *ἀνεκκατέρητον ἢ δυσεκκατέρητον* refers to their mental state as regards evils. False notions about death, while they remove the limit to men's fears, at the same time make them insatiable in their desires. Cf. Lucr. 3. 59 sq.: ‘Avarities et honorum caeca cupido | . . . non minimam partem mortis formidine aluntur,’ etc. The simile implied in the word *ἀνεκπλήρωτον* is worked out by Lucr. in his application of the myth of the Danaids, 3. 1003: ‘Animi ingrata naturam pascere semper | atque explere bonis rebus satiareque nunquam, | . . . hoc, ut opinor, id est, aevo florente puellas | quod memorant laticem pertusum congerere in vas, | quod tamen *expleri nulla ratione potestur*.’

l. 10. *τὰ μὲν ὑπολήψεων δεκτικὰ ζῶα*, animals capable of forming an opinion; i. e. probably men, as opposed to *τὰ ἄλογα ζῶα*. As to the construction of the sentence, I can form no conjecture.

l. 12. *καὶ συνάπτειν τισὶν φύσεσιν τὰς τοῦτων ἀπεργαστικὰς δυνάμεις*: to ascribe to certain natures the faculties capable of producing these (sc. capable of producing fears extending to eternity). The notion

throughout is that the fear of the gods and of death is due to a misuse of the peculiarly human faculty of thought.

Col. 13, l. 2. After T . M, perhaps *ὁρμάς*.

l. 4. *πολλάκις δὲ ναρκώδεις τὰς πρὸς τὸ καλὸν ὁρμάς*. (Men (?) are affected by impulses of all kinds), but their impulses towards the noble are often dull. Then follows what is probably a fresh sentence: *(ὅ)θεν? καὶ? πολλὸν χαλεπώτερος συμβέβηκεν εἶναι τὰς περὶ τὰ μὴ χρώμενα δόξαις ζῷα ταραχάς*: 'whence it follows that the terrors of animals incapable of forming opinions are much more severe (than those of men)'. The connection of this with the preceding sentence is obscure. Possibly the argument is that men have at least the *capacity* of being moved by impulses towards what is noble, (and thereby escaping irrational terrors,) though such impulses are often dormant; but beasts have not even the possibility of escape, and so are in a worse position.

The next passage may be translated as follows, (*κατὰ γὰρ—εὐεκη-πλήρωτον* in ll. 9-10 being taken as a parenthesis:)—'For those animals which form opinions (*viz.* men) get relief (from their terrors), some less and some more, by partially perceiving at times that (pain?) is easy to bear, because (the want?) is easily satisfied in one of the ways laid down (?); but most animals, (extending their apprehensions on both sides?) to infinity, come off much worse in both the separate states (?). Every animal then (is affected by some) impulse; and it is impossible to conceive impulse unaccompanied by foresight and expectation, or something analogous; for impulse, in the proper sense of the word, is conceived as relative to something in the future. And the analogous state (*i.e.* the mental state in animals which corresponds to foresight and expectation in men) must resemble these, more or less as the case may be, as is seen in other matters also (?).' In l. 20, *δη*, if the right reading, must have been written for *δεῖ*, by an etacism such as is very common in the Voll. Herc. In l. 21 fin., *ἐπ'* (*ἀλ*)*λ(ων)* may be suggested.

The argument appears to be, that animals are capable of *ὁρμή*: therefore, of *προόρασις* or something analogous: therefore also, of fear or *ταραχή*.

ll. 24 to 28: perhaps the sense is 'anything and everything may serve as an object of terror to animals; for it is not a god that they are afraid of, (as men are).'

ll. 29 to 36: 'our arguments amount to this;—the inference is that animals are liable to terrors analogous to those of men; both inasmuch as they have the same causes for their terror (?),—and inasmuch as —(?).'

Col. 14, l. 4. Perhaps *τὰ μὲν βρέ(τη) . . . δοξάζειν θεοὺς (εἶναι?)*. But *μὲν* in l. 4 and *δὲ* in l. 6 seem equally out of place.

The meaning appears to be that some men, in their fear of the gods, are as irrational as children or beasts. The mention of *παιδία* in this connection (with *ὁ γε τέλειος ἄνθρωπος* in l. 8) suggests a comparison with *Lucr.* 2. 55: 'Nam veluti pueri trepidant atque omnia caecis | in tenebris metuunt, sic nos in luce timemus | interdum, nilo quae sunt metuenda magis quam | quae pueri in tenebris pavitant finguntque futura.'

l. 6. The meaning probably is, that the opinions of beasts, so far as they are capable of having any, and therefore also their terrors, ought not to be regarded as similar to those of men, or at most, only as *generically* similar. But the exact construction is doubtful.

ll. 8 to 11. 'The adult man (as well as the child), when he has thought of the gods with the proper distinctions, often thinks of them without making distinctions; and even if not, he suffers permanently from the terror caused by these thoughts.' This use of *ἐπιβάλλει* (sc. *τὸν νοῦν*) and the corresponding subst. *ἐπιβολή* (l. 12) is well authenticated; but the use of the compound *ἀνεπιβληθῇ* (*ἀπ. λεγ.*) in the passive, apparently in the same sense, is curious. I do not understand the force of *διειλημμένως* and *ἀδιαλήπτως*. It would give more point to *διαμένουσιν*, the emphatic word of the next line, if we could take these adverbs in the sense 'at intervals' and 'without intermission;' so that the meaning would be 'even though a man's thoughts are not continuously fixed on the gods, the terrors *resulting* from such thoughts are permanent.' *ἀδιαλήπτως* may have been written by etacism for *ἀδιαλείπτως*; but it is impossible to give the corresponding sense to *διειλημμένως*, except by supposing that it has been written for *διαλελειμμένως* by an actual blunder, which might easily arise from the ambiguity of the other word.

l. 14. *τὸ πέρας ὑπερβαίνων τῆς ἀληθείας* (?); see note on col. 12, l. 6.

ll. 19 sq. In proportion as a man resembles the beasts, he becomes liable to mental disturbances analogous to theirs, disturbances arising not from fears of the gods alone, but from evil passions of all kinds. This appears to be the general sense, but the construction of the sentence is doubtful.

l. 32: perhaps *δύ(σδ)αιμον*.

Col. 15, ll. 5 to 8. (The inconsistency?) of those who at one time compare the lives (of men and beasts), and at another time say that there is no comparison between them, shall be considered in its proper place, as there is no hurry for it at present.

The next passage, ll. 9 to 16, is unintelligible; but in ll. 16 (*πολλῶν ζῶα μακαρίζοντων*, etc.) to 24 we have a complete sentence containing a summary of the argument.

l. 21: *φρέκης* seems to be written by error for *φρέκεις*.

l. 22: τὸ προσεπισωρευόμενον βάρος: the 'additional burden' is the thought that the beasts are happier than ourselves; and similarly in l. 26 τὸ μακάριον expresses the blessedness of knowing that they are more unhappy;—an application of the 'suave mari magno' principle.

l. 29. ἄπηρον, etacism for ἄπειρον. Perhaps ὥσπερ οἷός τ' ἦν εἰς ἄπειρον(ν) ἐκτείνειν καὶ τ(ὸ δ)εῖνδν καὶ τὸ μ(ά)λα(?) φαῦλον, οὕτω δύναται, etc. I.e. the faculty of reasoning, while it makes it possible for man to increase his terrors indefinitely, also makes it possible for him to escape them altogether by learning the truth and mastering his passions (τοῖς μὲν, in l. 32, refers to τὰ πάθη).

Col. 15, l. 38: possibly πέρας ἀγα(θῶ)ν.

Col. 16: no continuous sense.

l. 10. init.: possibly οὐ(χ) ἤρμωσσε(ν).

Col. 17: a comparison between the fear of the gods and the fear of death.

l. 9: perhaps τῷ μὲν ὑποστη(σάμε)ν, 'to the man who has supposed that the gods are (—?) in life alone, the fear of death is more painful (than that of the gods).'

ὥς ἂν αἰώνιος ἐν αὐτῷ συμφορὰς προβάλλονται: Lucr. I. 111, 'Aeternas quoniam poenas in morte timendum est.' See note on col. 12, l. 6.

l. 13. In order to make the second part of the sentence balance the first, we must supply τῷ δὲ καὶ (ἀργαλεωτέρα)ν τὴν περὶ θεῶν (sc. εἶναι ταραχήν), or something similar. In l. 15, the word after τελευτῆς appears to be a participle (ἐπιτιθέντι?) corresponding to προβάλλονται in l. 13. ἐπειδὴν can hardly be right.

l. 16, 17, the word before οἱ μὲν is evidently a participle in agreement with τῶν in l. 16. Perhaps τῶν δ' ἀπλῶς τὴν ἑτέραν (sc. ταραχήν) χεῖρῳ [κ?] εἰπόντων (or κρινόντων) οἱ μὲν, etc.

l. 21. ἂν ἐπλήγη can hardly be right, though confirmed by the indications of Pap. The context requires a reference to some authority in support of the view that the fear of the gods is worse than the fear of death.

l. 22. The sense requires (τοῦ κακ)οῦ μέρος ἀδρότατον, or something similar.

Col. 18: no continuous sense.

Col. 19, ll. 1 to 9: evidently a continuation of the comparison between the two kinds of ταραχή.

ll. 9 to 16. Some of the words of this sentence are doubtful, but the sense may be given as follows:—τ(οὺς) μὲν γὰρ θ(ε)οὺς ἀνθρώποις (ἡγο)ῦνται καὶ α(ί)τίους ἀ(πά)ν(τω)ν κυρίως(ς κακῶν, κα)ὶ αἰώνιον συμ(φορ)ῶν ὄντας τε κ(αὶ) γενησομένους ποιητικοὺς ἐν τῷ (ἀπείρῳ) χρόνῳ, δηλονότι καὶ τὸν μετὰ τὴν τ(ε)λ(ευ)τὴν συμπεριλαμβάνοντες· ὥς εἰ (μ)ὴ (τοῦ)τον (sc. τὸν μετὰ τὴν τελευτὴν χρόνον) συνήπτου, οὐκ ἂν αὐτοὺς ἐφ(οβ)οῦντο μᾶλλον

τυράννων. That is, the peculiar intensity of men's fear of the gods is due to the belief that they can continue to inflict harm after death; for otherwise, there would be no reason to fear them any more than earthly tyrants, whose power ends with the death of their victims.

ll. 16 sq., a sentence about the fear of death, corresponding to the preceding sentence about the fear of the gods.

l. 18. AM . . PAIC is probably a mistake for συμ(φο)ραῖς.

ll. 23-24: the fear of tyrants, mentioned in general terms in l. 16, is illustrated by the instance of the bull of Phalaris. Possibly καθάπερ ἐφοβοῦντ(ο) . . . Φά(λαριν) ὥς ἐν τῷ ταύρῳ καταπτήσονται—.

l. 26. ἀρνήσ(ετ)αι(?).

Col. 20, ll. 1 to 13, unintelligible. In ll. 13, 14, a transition to a new section seems to be indicated, by some such words as (διειλη)μμένων δὲ τούτων ἥδη . . . ἐπιβλέψω, etc.: but the detached words in the lower part of the col. (ll. 21 sq.) and in col. 22 (e.g. in col. 22, οἱ δὲ συγκρίτους εἰπόντες εἶναι τοὺς φόβους), show that the subject under discussion is still a *comparison* between different kinds of fears. Philod.'s solution of the problem seems to be that implied in the words κατὰ πᾶν ἀχωρίστας (εἶναι τὰς παραχὰς) in col. 22; viz. that it is impossible to compare and contrast the intensity of the two kinds of fear, because they always occur in combination, each necessarily involving the other.

Col. 22, ll. 27 sq. A new distinction is introduced, viz. the distinction between the fear of the gods *in general*, and the fear of *particular* gods (as Apollo or Athene).

ll. 32 to 35: perhaps (τοῦ) περὶ τῶν (κατὰ) μέρος θε(ῶν) φόβου μέζω χρῆν (εἶναι τὸν?) περὶ τῆς τελε(υ)τήs, τοῦ δὲ κατὰ κοινότητα μηδαμῶς. 'The fear of death ought (on a certain theory) to be greater than the fear of the *particular* gods, but *not* greater than that of the gods *in general*.' Philodemus himself, however, disapproves of the introduction of the distinction in this connection (ll. 29, 30).

l. 35: probably τοῖς εἰρη(μέ)νοῖς.

Col. 23, ll. 1 to 20. I can make no sense of this. Probably the meaning of ll. 6 to 8 is that it is a mistake to call either of the two παραχαῖ greater than the other.

l. 20: perhaps φύ(σει) πάση.

ll. 24 to 28: all men's fears are due to their fear of the gods.

l. 26: μὴ γὰρ ποιοῦντων κἂν τῷ θανάτῳ τι κακὸν αὐτῶν: see note on col. 12, l. 6.

Col. 24, l. 3. There is no doubt about the reading τῶν ΧΧ, i.e. τῶν δισχιλιῶν. Is there any authority for this estimate of the number of the popular gods?

l. 6: τῶν μακαρίων ζώων appears to mean the Epicurean gods

(defined as ζῶα ἄφθαρτα καὶ μακάρια, D. L. X. 123, etc.) as opposed to the 'supposed two thousand powers' of the popular religion.

l. 6, 7: perhaps τὸν πρότερον (τρόπον).

l. 14: possibly something like πάντες οἱ τᾶ(ρα)ττόμεν(οι).

l. 17: περὶ τοῦ μηδὲν εἶναι τὸν θάνατον πρὸς ἡμᾶς. Taken from κυρ. δοξ. β'. (D. L. X. 139) ὁ θάνατος οὐδὲν πρὸς ἡμᾶς· τὸ γὰρ διαλυθὲν ἀναισθητεῖ, τὸ δὲ ἀναισθητοῦν οὐδὲν πρὸς ἡμᾶς. Lucr. 3. 830: 'Nil igitur mors est ad nos, neque pertinet hilum.'

The same expression must be restored in Philod. περὶ ῥητ. pap. 1669, Ox. col. 33, = Nap. C. P. V. (1) col. 31. (The philosopher may meet with the fate of Socrates); οὐ μέντοι διατελεῖ μὴ περιπέσει ταραττόμενος· οὐδὲ γὰρ τοὺς ἡ(λ)ιθίους τὰ παράλογά γ' (ἔοι)κε(ν) ταραττεῖν· ἄλλω(s) τε καὶ τὰ μετὰ τὴν τελ(ε)ντὴν οὐδὲν ἔσεσθαι πρὸ(s) αὐτὸν πεπεισμένον. The Naples editor has restored the sentence wrongly.

l. 24: probably (ταραχ)άς.

ll. 26, 27. It is impossible to reconstruct the sentence: but the sense required is διαθρωτοτέρων εὐθεραπευτότερ(ός ἐστι φόβος), 'fear is curable in proportion as its objects are clearly defined.'

Col. 25, ll. 1 to 18: the doctrines of Epicurus free us from our fears.

l. 9: either (κατα)έλωτα or (τὸν γ)έλωτα.

ll. 20, 21. It would be natural to expect either ὑπείξουσιν . . . παραδέξονται, or ὑπείκουσιν . . . παραδέχονται. The many are slaves to their desires, and do not accept the true doctrine; 'and on some men they produce the (false) impression of piety (by their refusal to hear the truth about the gods).' Cf. Lucr. 1. 80: 'Illud in his rebus vereor, ne forte rearis | impia te rationis inire elementa viamque | indugredi sceleris.'

ll. 22 to end: 'what I have said about the fear of the gods is enough to save from misery those who are well disposed by nature to receive the truth.'

l. 25. The sense requires something like προτετράφθαι τὸν γ' εὐφνέστατον εἰς τὸ θρασύνεσθαι.

With the two treatises on the gods bearing the name Philodemus should be compared an anonymous roll, no. 1055. This papyrus, which does not occur among the Oxford facsimiles, was published in the Naples edition (Coll. Prior, VI. 2.) under the name *Metrodori de Sensationibus Commentarius*¹. This title is a mere guess of Scotti, the Naples editor, and an erroneous guess. The authorship of Metrodorus

¹ The error has been recently repeated in the publications of the Palaeographical Society (Plate 152), in which 2 cols. (16 and 18) of this papyrus are reproduced under the name Metrodorus περὶ αἰσθήσεων.

has been disproved by Duening¹, who shows that col. 15 contains a quotation from Eratosthenes, who was not born till two years after Metrodorus died. The title *περὶ αλσθήσεων* is equally groundless; and if we may judge from the contents of the portion preserved, the book is a treatise *on the nature of the gods*. The legible remains consist of 21 cols., of which the first six are much mutilated, while the remaining fifteen contain from 5 to 12 lines apiece² of perfectly legible Greek³. Of these the last 12 cols. (col. 10, l. 3 to col. 21) discuss the bodily form and nature of the gods. The first 9 cols. at first sight appear to deal with an entirely different subject, and might be described as *περὶ μνήμης*: but I believe that this part also may be shown to connect itself naturally with the same problem. From the wording of col. 10, and the introduction of a question about the gods without preface at the beginning of the new paragraph in col. 10, l. 2, it seems evident that the nature of the gods is the principal subject of the treatise, and that the section on memory is a digression. What, then, is the connection of this digression with the main subject?

If the account of the Epicurean gods which I have given elsewhere⁴ is correct, they were described as formed by the confluence of never-ceasing streams of *εἶδωλα*, and consequently, as consisting at successive points of time of entirely different matter. A trace of this theory may perhaps be found in col. 4, where the words *τῶν μὲν* (sc. *ἐνοτήτων*) *εἰς τὸν αἰῶνα διαμενουσῶν τε καὶ ἀλλαττομένων* would accurately describe the divine nature thus conceived. The preceding words *τῶν αλσθητῶν ἐνοτήτων* probably indicate a contrast between the gods, as *λόγῳ θεωρηταὶ ἐνόητες*, and the *αλσθηταὶ ἐνόητες* of the visible world.

One of the most obvious objections to which such a theory is open is the difficulty of explaining, from the materialistic point of view of the Epicureans, the permanence of the god's personal identity while his material substance continually changes. Col. 5 appears to contain a statement of this objection, in the words *μὴ διαμερόντων τῶν τὰς μνήμας ποιούντων, οὐδ' αἱ μνήμαι (?) σωθήσονται*. If we imagine a being composed of matter continually changing, he can have no permanent

¹ *De Metrodori Epicurei Vita et Scriptis*, Lips. 1870, pp. 32-33.

² The part preserved is the *upper half* of a roll. It is not impossible that in this case, as in several others, the lower half of the same roll may exist in the collection under a different number. Its discovery might throw considerable light on the obscure subject of the Epicurean theology.

³ The original papyrus, which I have examined at Naples, has, unlike that of the Herculanean rolls in general, almost retained its original colour, and the writing, where preserved, can be read as easily as modern print.

⁴ See note on 157-152 (*Philod. περὶ θεῶν διαγ.*), col. 10, 11.

mind, or memory; for the particles in the arrangement of which memory, like all mental processes, consists, are in his case changed from moment to moment.

To this the Epicurean answer should be, that though the individual atom-groups pass away and are replaced by other like atom-groups, the arrangement of the new atoms is the same as that of those they have replaced, and so the mental state, of which these atom-groupings are the material side, may very well be permanent.

Some traces of such an argument may perhaps be found in the few intelligible words of col. 5, ἀλλὰ προσ(φύ?)σεις τῶν ὁμοίων γ(εί)νονται.

The possibility of permanent identity of personality in spite of change of matter, which this argument assumes, may be proved by the known facts of human growth. The body of the grown-up man (and therefore presumably also his material mind) is not identical in matter with that of the boy, as the difference of size is enough to show; and yet the man retains the memory of his boyhood. Thus it is proved that personal identity may survive the loss of material identity. And this is precisely the argument indicated by the intelligible remains of cols. 7, 8, 9.

The text may be read as follows:

Col. 1. — — — ψυχ(ή?)ν — — —

Col. 2. — — — τὸ γὰρ ἄδηλον οὐδαμ(ῶ)ς φαινόμενον — — — τὸ φαινόμενον(?)

Col. 3. — — — λύεσθ(αι) λ(ύ)σιν σὺν ἄ(λ)λοις π(ρὸς?) αἴ(σ)θησιν μὴ — — —
τῷ φαιν(ομένῳ) — — —

Col. 4. (π)αραλλαγῇ(?) παραλλάξει τῶν αἰσθητῶν ἐνο(τ)ήτ(ων), (τ)ῶν
μ(εν? εἰς?) τὸν αἰ(ὶ)ῶ(να?) διαμενουσῶν τε καὶ ἄλλαττομένῳ(ν), τῶν
(δ'?) — — —

Col. 5. — — — δια δὲ ταύ(τη)ν τ(ήν) αἰ(ὶ)τίαν, μὴ διαμενόντων τῶν τὰς
μνήμας π(οιο)ύντων, οὐδ' αἱ (μνήμαι? σωθή?)σονται.

Col. 6. ΝΑC κατ(αλε?)ιπο(μένα?)ς ἔχει τὰς . . . ἀνταποκρίσεις, ἀ(λλὰ?)
προσ . . . CΕIC τῶν ὁμοίων γ(εί)νονται — — — τηρεῖν τὰς — — —

Col. 7. (ἄν)δρες τη(ρ)οῦ(σι)ν τὰς τῶν ἐν παισὶν ἀναληφθέντων μνήμας.
ἐπεὶ γὰρ ἡ ψυχὴ με(ι)κ(ρ)ῷ σώματι παρατείνουσα κατὰ τὴν πα(ι)δικὴν
(ἡλικίαν? συ)ναύξετ(α)ι — — —

Col. 8. — — — σωματών, (κ)αὶ ἄδηλον ὥς αἱ μνή(μα)ι καὶ ἐπὶ τοῦ(τω?)ν
φυλάττονται τῶν οὐχ ὑπαρχουσῶν κεινήςε(ω)ν Π . . . \ τ(ᾶ)ς δια-
ν(οί?)ας — — —

Col. 9. — — — τὰς μνήμας φυλάττεσθ(αι). καθόλου θ' ὅσον ἐπὶ τούτοις
ἐξουσίαν εἶχομεν λέγειν καὶ τῆς ὕλης καὶ ἅπαξ ἀλλαττομένης τῶν τὸν
νοῦν ἀποτελούντων τὰς μν(ήμ)ας σωθήσεσ(θαι) τ(ῶν) ἐ(νοτήτων) — — —

- Col. 10. τοῦτο δ' ὁμοίωv ἔχει κατάληψιν. ¶. καὶ τούτων δ' οὖν περ(ι)ω-
δευμένων, σὺ δύσκολον προσapoδοῦναι κ(α)ὶ διὰ τινας ἐπ(ει)κασμοὺς (?)
ἀνθρωπόμο(ρ)φον καταλείπομεν (τὸ)ν θεόν. δῆλον δ' ὥς — —
- Col. 11. ΜΕΝ ἐν ἄλλῃ μορφῇ δίχα τῆς ἀνθρώπου, φανερόν ὥς καὶ τὸν θεόν
ἀνθρωπόμορφον χρῆ καταλείπειν, ἵνα καὶ σὺν λο(γι)σμῷ τὴν ὑπόστασιν
ἔχῃ. διόπερ ἀνθρωπό(μορ)φον λέγομεν . . ΤC θεὸν ΥΠ
ΕΙC . . ἀνάγκης ΝC . . . καὶ δῆλο(ν) — —
- Col. 12. ΝC I τὸν ἡμέτερον ἐπισπασμὸν καὶ πρὸς τοῦτ' ἄγοντα. φασὶν γὰρ
ὥς εἰ διὰ τὸ λογισμὸν ἔχειν ἀνθρωπόμορφός ἐστιν, καὶ τῆς ζφότητος
κοινῇ(s) οὔσης, συνάπτωμεν αὐτῷ καὶ πολλὰς ἄ(λλας κοι)νότητας μορ-
(φῶ)ν, ὥσπερ κα(ὶ) — —
- Col. 13. -ψυχίαν ἔχει κοινήν. ὅθεν οὐκ, εἰ τιν(α) ζῶα μορφὴν τοιαύτην
ἔχει, καὶ τὸν θεὸν εἶναι δεῖ τοιοῦτον. τὸ δὲ λο(γί)ζόμενον, καὶ ἄκρως
γε(?), σὺν ταύταις ταῖς κοινότησ(ι)ν καὶ ἄ(λλ)α(s) πολλ(ὰ)s — —
- Col. 14. εἰ γὰρ ἀνθρώπου, φησὶν, μορφὴν ἔξε(ι), δῆλον ὥς ἔξει καὶ ὀφ(θ)αλ-
μοὺς οὕτως καὶ ὀφθαλμιάσει. τὸ δ' αὐτὸ καὶ ἐπὶ τῶν λοιπῶν αἰσθήσεων
πίσεται. τοῦτο δὲ καὶ αὐτὸ λῆρον (ἐ)χει π(α)ραπ(λ)ήσιον. — — ἀκο-
λο(ν)θο — —
- Col. 15. AIC . . . V πιθανὸν . . N ἐστιν . . CAN Βίωνος¹ τοῦ κατὰ
Θ(ε)όφραστον π(ρῶ)του φιλοσοφίαν ἀνθινοῖς κοσμήσαντος AC . NΘC
. ET ἀκ(ο)λούθου διὰ τὴν τῆς φύσεως τῶν ὄντων ἀγνωσίαν. τὸ
μὲν γὰρ ἐπιχείρημα τοῦτο πᾶν γένος Z — — ἔξε(ι).
- Col. 16. — — κόσμον θεόν, οὐδ' 'Ἡελίον τ' ἀκάμαντα σελήνην τε
πλήθουσιν². Στωϊκῷ δὲ καὶ Περιπατητικῷ τοῦτ' ἔξεστιν λέγειν πῶς
(γ)ὰρ ἰδίαν ἔχει μορφὴν τὸ σφαιροειδές³; ἄλλως θ' (?) οἱ τοῦτο λέγον-
τες οὐ βλέπουσιν διότι τῆς φύσεως ΔΙΟΝΤΩΝΟΝ — —
- Col. 17. Ἡ πλήων τε καὶ ἐλάττων μέχρι τούτου παραλλάττει, μέχρι τοῦ τὸ
μὲν ἐκ πλήνων συνεστάναι, τὸ δ' ἐξ ἐλαττόνων. καὶ διὰ τοῦτο τὸ μὲν
παχυμερέστερον καὶ κεινεῖν αἰσθησιν δυνάμενον ἀποτελεῖ, τὸ δὲ λεπτο-

¹ Cf. Duening, *De Metrodori*, etc., pp. 32, 33.

² Hom. II. xviii. 484.

³ Here the Naples editor is inimitable. He reads Στωϊκῷ δε, καὶ Περιπατη-
τικῷ τοῦτ' ἔξεστιν λεγειν, ὅπως Παριδι ἀνεχει μορφὴν το σφαιροειδες. Translation:—
'Stoico autem, et Peripatetico id dicere fas est; perinde ac si Paridi formam
sphaerae similem adtribuat.' Commentary:—'Paridem, seu Alexandrum, non
abs re memorat, quia ipsum forma pulcherrimum, Deisque similem effinxerunt
Poetae. [In support of this statement, references are given to numerous
authorities, from Homer to Tzetzes.] Itaque heic dicere videtur N. A. ex
Stoicorum, et Peripateticorum sententia, qui Mundum Deum putabant, Paridem
non modo fuisse theοειδη, sed etiam σφαιροειδη,' etc.

μερέστερον καὶ τὴν μὲν αἴσθησιν οὐ ΚΑ^Τ . . C N . INT

— — —

Col. 18. διὰ τῶν φαινομένων εἰργόμενα καταλείπεσθαι. διὰ τοῦτο γὰρ οὐδὲν αἰσθητὸν ἀθάνατον· ἡ πυκνότης γὰρ ἀντικόπτει¹ πρὸς τοῦτο, δεχομένη πληγὰς ἰσχυράς. πάλιν τε οὐδὲν διφυὲς² αἰσθητόν· τὰ γὰρ σὺν βάρει μεγάλῃ μεγάλας ἀντι(ρ)ροπὰς(?)³ ποιοῦντα περὶ τὰ αἰσθητὰ ΠΟ

— — —

Col. 19. — — — (τ)οῦτον ἐχόντων (τ)ὸν τρόπον ἐπὶ τοῦ λόγου τοῦ βίων ἡ οὐ, (?) τοῦτο μὲν θήσω, διότι γένος ἕκαστον ζῶων ἰδίαν ἔχει μορφὴν ἐν τῷ ἰδίῳ γένει· πάντως δ' οὐ καθάπαξ ἵνα (κ)ατ(α)συμβαίῃ (κ)αὶ ἐν τοῖς αἰσθητοῖς καὶ ἐν τοῖς λόγῳ θεωρητοῖς ΚΑ — — —

Col. 20. — — — τῶν τοῖς λόγῳ θεωρητοῖς διαπροεκτεθήκαμεν ἔνθα μή τι τῶν φαινομένων ἀντιπραττῇ⁻ [sic]. διὸ καὶ τοῦτ' ε(ὐ)απόλυτον· καὶ τὰ τότε σχολασθέντα περιώδευται. περὶ τούτων δ' ἐπεσπάσθην φιλ(ον)εικεῖν γε μεγάλως, ἐ(ξεί?)ργων πανοίκιον(?) ἢ τότε(ε δι?)ήλθον ὑπομνημα(τι)-σάμενος — — —

Col. 21. — — — αὐτὴν οἶαν οἱ λοιποὶ φιλόσοφοι συνάπτουσιν. πάντως γὰρ ἂν εἶδαν [sic] τὸ μὴ σφαιρῶν ἔχειν μορφάς, μηδὲ κρίσεις καὶ διαθέσει(ς) ὀργ(ί)λας καὶ μεικραιτίους, ἀλλὰ καὶ μορφὰς διανεστηκυίας εἰς ὕψος, κα(ι) διαθέσεις παντὸς τοῦ ταπεινοῦ περιφρονούσας, ὅλας δὲ στρεφομέ(νας) — — —

¹ Nap. gives **ΑΝΤΕΙΚΟΠΤΕΙ**; but Pap. has **ΑΝΤΙ**, and there is hardly room for a lost **Ε** between the **Τ** and **Ι**.

² The reading **ΔΙΦΥΕΣ** is certain, as all the letters are perfectly clear in Pap. The context seems to show that the word applies in some way to the divine nature; but what is meant by it, I have no idea.

³ Nap. gives **ΑΝΤΡΟΠΑΣ**: but Pap. has **ΑΝΤΙΡΟΠΑΣ** (the **P** faint).

PAPYRUS { ¹⁹ / ₆₉₈ }.

(Περὶ αἰσθήσεως?).

PAP. 19 is preserved in the Naples museum in the form of three 'tavole' of fragments, and 31 columns divided among 9 pieces of papyrus in the following way :—

Col. 1, 2. 3, 4, 5. 6, 7. 8, 9, 10, 11, 12, 13. 14, 15, 16, 17, 18.
19, 20, 21, 22. 23, 24, 25, 26. 27, 28, 29, 30. 31.

The part preserved gives at most from 16 to 18 lines in each col.

Pap. 698 consists of one 'tavola' of unnumbered fragments, and 26 numbered fragments divided among six pieces of papyrus as follows :—

1, 2, 4. 5, 6. 7, 8, 9, 10. 11, 22,—13, 14, 15. 17, 18, 19, 20, 21, 22.
23, 24, 25, 26, 27, 28.

The part preserved gives at most 10 lines in each col. Thus assuming a complete column to have contained 40 lines, the number of lines lost at the top and bottom and at the point of breakage must together have amounted to twelve or more.

The similarities of language and grammatical construction in 19 and 698 (especially the long series of clauses beginning with *καὶ ὅταν* in 698, fr. 22 sq. and 19, col. 28 sq.), first led me to suspect a connection between them; and a closer examination made it evident that in several instances corresponding columns of the two papyri not only dealt with the same subject, but contained different parts of the same sentence or paragraph. (Compare, for instance, *ὁ τοῦ χρώματος σχηματισμὸς . . . τὴν ἀρθρωσιν* in 698, fr. 18 with *τὴν ἀρθρωσιν πρὸς τὸν τοῦ χρώματος σχηματισμόν* in 19, col. 24 : *ἡ μὲν δρασις . . . χωρὶς τῆς*

etc. in 19, col. 25 with ἡ δ' ὁσφρησις χωρὶς τῆς etc. in 698, fr. 20 ; and καθ' ἀπλὴν προσβολήν in 698, fr. 21 with the same words in 19, col. 27 ; as well as the series of καὶ ὅταν clauses referred to above.)

It might still be asked whether the two papyri formed parts of one and the same roll, or belonged to different copies of the same treatise ; but as their height agrees with the probable height of the two pieces of a single roll broken across near the middle, as the writing in both is to all appearance identical, and as there is no trace of any sentence or part of a sentence appearing in duplicate in the two portions, all the probabilities are strongly in favour of the first alternative.

The relative position of the pages of 19 and 698 may be determined by a comparison of 19, cols. 25, 26 with 698, frs. 19, 20. It is evident that ἡ δ' ὁσφρησις etc. in 698, fr. 20, like ἡ δὲ ἀφή etc. in 19, col. 26, answers to ἡ μὲν δρασις etc. in 19, col. 25, and must be placed in immediate connection with it ; and it only remains to determine whether ὁσφρησις is to be put before or after ἀφή,—that is, whether 698, fr. 20 immediately *precedes* or immediately *follows* 19, col. 26. A comparison of the two preceding pages, 19, col. 25 and 698, fr. 19, settles this question. The sentences beginning ἡ μὲν δρασις etc. give what is *peculiar* to the several senses, and are introduced (19, col. 25) by the words ὥστε τῶν αἰσθήσεων προσυπομνήσωμεν δ προσφέρεται ἴδιον ἐκάστη. But 698, fr. 19 contains an opposition between what the different senses have in common and what is peculiar to each. It is impossible that this can have been interposed between two parallel clauses defining the *peculiar* provinces of two different senses ; that is, 698, fr. 19 cannot have come between 19, cols. 25 and 26. We must therefore adopt the other alternative, and place 698, fr. 20 in that position. Starting from this, and assuming 19, cols. 22–23 and 26–27, and 698, frs. 22–23 respectively to be continuous, we get the following series of combinations, the breaks in the papyrus being represented by || :—

$$\begin{array}{l} \text{Pap. 19} \{ 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | \} (31?) \\ \text{Pap. 698} \{ 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 \} \end{array}$$

(The uncertainty as to the amount lost between frs. 15 and

17 of 698 makes it impossible to carry back the correspondence further.)

If the successive pages are examined in detail, it will be found that by this arrangement everything falls into its natural place ; for instance, in the long *καὶ ὅταν* paragraph, the subject of *hearing* is begun in 698, fr. 23, l. 8, and continued through 19, col. 29 and 698, fr. 24 down to 19, col. 30, l. 9 ; and the subject of *smell*, begun in the following line, ends in 698, fr. 25, l. 6, where it is followed by that of taste ; so that the

combination $\begin{matrix} 19 \\ 698 \end{matrix} \left\{ \begin{matrix} 30 \\ 25 \end{matrix} \right.$ is certainly right. (The existence of three frs. of 698 to correspond to the single col. 31 of 19 makes it necessary to assume the loss of two cols. at least either before or after 19, col. 31.)

This conclusion may be further tested by actual measurements. If the arrangement given above is correct the width of the columns, and of the spaces between them, should tally in the two parts wherever the papyrus in both is continuous ;

i. e. in the case of $\begin{matrix} 19 \\ 698 \end{matrix} \left\{ \begin{matrix} 23|24|25|26 \\ 18|19|20|21 \end{matrix} \right.$ and $\left\{ \begin{matrix} 28|29|30 \\ 23|24|25 \end{matrix} \right.$.

I have measured these columns and spaces in the original papyrus with as much accuracy as the wrinkled state of the surface admits of, and found that in one case the correspondence between the two parts was exact, and in the other the divergence was at most not more than might easily be accounted for by a very slight deviation from the perpendicular in one or two of the column-edges.

The text is preserved in three forms,—in the original papyrus at Naples, the Oxford copy made under Hayter's superintendence before 1806, and unpublished 'disegni' at Naples made at some later date.

The writing is large and regular, so that I have thought it sufficient to give a single page in facsimile, in order to show the form of the letters, and the similarity of the writing in the two parts of the roll. The surface has been much injured, and has evidently suffered some rough treatment since the Oxford facsimile was made. This fact partly accounts for the unusually large amount of variation between the two copies ; but an examination of the original even in its present state

shows that the Naples copy is full of errors which are due to mere carelessness ; and the results are such that in several passages (e. g. col. 1) it is at first sight difficult to believe that Nap. and Ox. can be meant for the same original. The text of this roll, therefore, rests mainly on Ox. In the present edition the reading of Ox. is given at the foot of the page in all cases where it differs from the printed text ; while the reading of Nap. dis. (i. e. the lead-pencil 'disegni,' which the kindness of Sig. de Petra, the Director of the Museo Nazionale, enabled me to collate in 1883), are given when they differ from that of Ox., and the reading of the original papyrus (collated by me at the same time) in all cases where Ox. and Nap. differ.

The book treats of the functions and provinces of the different senses, and may have borne some such title as *περὶ αἰσθητικῶν*. The author's name, as well as the title, is lost ; but the authorities named show the writer to be an Epicurean, and the style (or the want of style) is suggestive of Philodemus.

The few legible words contained in the detached fragments of the two rolls are given at the beginning of the notes. Of these, 698, fr. 14 appears to deal with the question discussed in 19, col. 1 to 3 ; but it is impossible to fix its exact place.

Col. 1 = O_x. p. 1.

| | |
|---|---|
| 1. --- | O _x . |
| 2. --- διαλλαττ- --- | ON HI . |
| 3. --- | . . CAΦHCΔΙΑΛΛΑΤΤO _ρ |
| 4. --- δυσκινησίαν | . CΓENECINK . TEYN . (.)? |
| 5. ΕΝΑΛΛΗΝ <u>περ</u> (i?) <u>τὴν</u> <u>π</u> (αρ?)- | . ANHΔYEKINHCIAN (.)? |
| 6. -αλλ(αγ?) <u>ἤν</u> <u>δθε</u> (ν? αi?) <u>τού</u> - | ΕΝΑΛΛΗΝ [~] O _ρ . THNT (.)? |
| 7. -μεθα καὶ μὶδν (εἰ) <u>ν</u> αι <u>π</u> (ε)- | ΑΛΛ . . HIOΘE . . [~] OY (.)? |
| 8. -ρὶ τὴν δρα(σιν) . . . M . . | ΜΕΘΑΚΑΙΜΙΑΝ . . ΙΑΙΓ (.)? |
| 9. καὶ δύναμιν κ(αἰ) κατασ- | ΡΙΤΗΝΟΡΑ M . . |
| 10. -κευήν, ἀλλ' οὐ ΚΑΛ --- | ΚΑΙΔΥΝΑΜΙΝΚ . . ΚΑΤΑC |
| 11. --- | ΚΕΥΗΝΑΛΛΟΥΚ _ε |
| 12. --- | ΜΕΝΚΑΘΗΝ [~] IN |
| 13. --- | B . NET . . . ΩM |
| 14. --- | ΑΛΛΗΝ ΘIC --- |
| 15. --- | . . . N . [~] AICY --- |
| | --- ΩΛ --- |

| | |
|-------------------------------|--|
| N. dis. | Pap. |
| 1. . AT . NΔΙΑ . . ΘΗΝ . . | ON |
| 2. . ΚΑΤΑΙ . . . ΤΟΝ . . . | A |
| 3. . . ΤΕΟCΟ . K . KYOC . . . | [~] E . E . C [~] YK . . (.) Y [~] IN |
| 4. . ANHMEHOK . XΙΛΛA | . N . AY [~] C [~] IN . . (.) AN |
| 5. . NMAHN . . CTIN . . AT | C [~] NAΛΛ [~] (.) TIN |
| 6. ΑΛΛ . HNOΘ . . EYN . . . | ΑΛΛ OΘC . . [~] (O?)Y |
| 7. ΜΕΘΑΚΑΙΝ . Λ . ΝΑΙΤΕ | ΛΕΘ . [~] A(I?)MIAN . . ΙΑΙΤ |
| 8. ΤΗΝΟΝ . . ΑΙC ΤΑΙ | PI . HNO(P?) [~] |
| 9. ΚΑΙΔΥΝ . ΩNK . ΚΑΤΑC | ΚΑ . ΔΥΝ . AIYK . ΚΑΤΑC |
| 10. ΘΕΡΗΝ . ΜΟ . ΚΑΛ . . ΓΟ | [~] Ε(Y?)HN IΛΛC [~] KAA |
| 11. ΜΕΝΚΑΘΗΝ . IT . . AC | MENKA |
| 12. B . NET . . ΩNMEN . . . | B . NET (hardly room for βαi.) |
| 13. A . NTAY . . ΗΛ . ΘΕΡΟ . | I I I [~] ΘC (not ΘIC). |
| 14. NA . NE . AIC . ΕΤΕΛ | |

Col. 2 = Ox. p. 4.

| | Ox. |
|---------------------------------|----------------------------|
| 1. --- | ΕΙC |
| 2. --- | ΘΟC |
| 3. προσεχε- --- | ΠΡΟCΕΧΕ < . |
| 4. φέρηται δια (ἀ)δια- | ΦΕΡΗΤΑΙ ΔΙΑ ΔΙΑ |
| 5. -ληψίαν ἐπι ὕΔΗC | ΛΗΨΙΑΝ ΕΠΙ ὙΔΗC |
| 6. κατ' ἀριθμὸν . . . ΕΙΝ Κ(α)- | Κ / ΤΑΡΙΘΜΟΝ . . . ΕΙΝΚ . |
| 7. -τασκευάς. ¶ ἀμέλει γὰρ | ΤΑΣΚΕΥΑΣ ΑΜΕΛΕΙ - ΑΡ |
| 8. ἔνιοι καὶ τῶν ἄλλοδ(ό)- | ΕΝΙΟΙ ΚΑΙ Τ' ὙΝΑΛΛΟΔ . |
| 9. -ξων τὸ εἶδος εἶνα(ι φ)άσ- | ΞΩΝΤΟ ΕΙΔΟC ΕΙΝΑ . . ΑC |
| 10. -κοντες γένος καὶ ἔτι | ΚΟΝΤΕC ΓΕΝΟC ΚΑΙ ΕΤΙ |
| 11. ΠΑ ΩC (ἐ)οίκασιν | ΠΑ ΩC . ΟΙΚΑCΙΝ |
| 12. Γ ἐμπίπτ(ειν?) --- | ΓΕΜΠΠΤΕΛΟ |
| 13. --- | . . < Α . ΠΕΡ . . . - ΕΙCΗ |
| 14. --- | . ΙΝC --- ΜΕ . . |
| 15. --- | ΛΟΥ |
| 16. --- | ΒΗ |

| N. dis. | Pap. |
|--------------------------------|-------------------------------|
| ΤΗ | |
| 1. CH | ΠΡΟCΕΧΕ |
| 2. ΝΟC --- --- --- --- --- --- | ΦΕΡΗΤΑΙ |
| 3. ΠΟC . ΧΟ --- --- ΑΙC | Λ . . ΙΝC ΤΙ ὙΔ |
| 4. ΓΟΥΡ . . ΤΑΙΑ . . . ΕΔΙΑ | (Α ?) . . Ρ . ΘΜΟΝ . . . ΕΙΝΚ |
| 5. ΑΤΑ . . ΝΩC ΙΔΥ | ΤΑΣΚΕΥΑΣ ΑΜΕ |
| 6. Α . ΤΡΙΜΟΝ . . ΑΙΝΗ | ΕΝΙΟΙ ΚΑΙ Τ' ὙΝΑΛΛΟΔ |
| 7. ΤΟ . CΚΕΥΑC . . ΜΕΛΕ | ΞΩΝΤΟ ΕΙ - Ο . ΕΙΝΑ . . ΛC |
| 8. . ΟΙC . ΑΙΤ . . ΠΑΛΟΔ | ΚΟΝΤΕC - Ε . ΟC ΚΑΙ ΕΤ |
| 9. ΤΟ . ΕΜΡΟΕ . ΛΟ . ΕΙΝΑ | (ΩC ?) . ΟΚΑCΙΝ |
| 10. ΚΕΙ . ΤΕ . Ε . ΘΕΚΑ . ΤΙ | ΓΕΜΠΠΤΕΛCΙ |
| 11. Ν . . . ΜΗΩΚΑΕΙΝ . Ω | - ΕΙ |
| 12. ΓΕΜΠΠΠΡΕΛΟ | |
| 13. ΓΕΡ . . ΘΕΙC . ΛΑ | |

Col. 3 = Ox. p. 5.

| | Ox. |
|--------------------------------------|-----------------------------|
| 1. --- | ΛΕΓΕΙ . Ι ----- ΝΩ |
| 2. --- ἀκο- | ... ΤΑΥΤΗ ΑΚΟ |
| 3. -λουθεῖ τούσδε(?) (ποεῖν? δ)ύ(ο?) | Λ . ΥΘΕΙΤΟΥΣΔ Υ . |
| 4. (κ)ατ' ἀρ(ι)θμὸν κατασκευ- | . ΙΤΑΡ . ΣΜΟΝ |
| 5. -άς, (οἱ) δὲ μίαν μὲν κατ' ἀ- | --- |
| 6. -ριθμὸν τὴν δύναμιν | --- |
| 7. πο(ιο)ῦσιν, δύο δ' αὐτὰς | --- |
| 8. προσαγορεύουσι, καθ' ὃ | ΠΡΟ . ΑΓ |
| 9. δυ(σὶ) κέχρηται συμβε- | Δ . . . |
| 10. -βηκόσιν· ὧν καθ' ὃ μὲν | --- |
| 11. ὡς αἰσθη- | ὡς αἰσθη . . ὡ |
| 12. (δ)υναταῖς(?) ἐστὶν --- | . ΥΝ ΙΤΑΙΣΕΣΤΙΝΚΑ . |
| 13. --- | ΙΕΙΕΥΕΤΙΚΗΔΥΝΑ |
| 14. --- πραγμα- | (?) . ΙΔ ΚΑΤΑΠΡΑΓΜΑ (. ?) |
| 15. --- | ΙΕΕΝΑΜΑ . (?)ΑΝΙ |
| 16. (κ)αταφέρου(σι) --- | . ΙΤΑ ΦΕΡΟΥ . . Δ |

| N. dis. | Pap. |
|-------------------------------|---------------------------------|
| 1. ΛΕΓΟΝ ----- ΝΩ | |
| 2. ΗΤΑΙΣΦ ----- ΑΚΟ | |
| 3. ΛΟΥΘΕΙΤΟΥΣΔ ΥΝ | |
| 4. . . ΠΑΡΕΜΟΝΚΑΤΑΚΕΥ | ΚΑΤΑΚΕΥ |
| 5. ΑΣ . ΔΕ . ΑΝΜΕΝΚΑΤΑ | ΑΣ . Δ(Ε?)Ν . ΑΝΙΙΣΝ . . ΓΑ |
| 6. ΡΙΘ . ΟΝΤΩΝΔΥΝΑΜΙΝ | (Ρ?)ΙΣ, ΟΝΤ . ΝΔΥΝΑΜ . Ν |
| 7. ΠΟ . ΥΣΙΝΔΥΣΔΑΥΤΑΣ | ΤΟ . Ι . . . ΔΥΟ ΑΥΤΑΣ |
| 8. ΠΡΟΣΑΠ . ΕΥΟΥΣΙΚΑΘΟ | ΠΡΟ . ΑΓΟΕΥΟΥΣΙΚΑΘΟ |
| 9. ΔΥ . ΚΕΚΡΗΤΑΧΙΜΒΕ | ΔΥ . (?)ΚΕΚΡΗΤΑΙΣ Μ(Β?)Ε |
| 10. ΒΗΝ . ΣΙΝΩΝΚΑΘΟΜΕΝ | ΒΗΚΟΣΙΝΩΝΚΑΘΟΜΕΝ |
| 11. . ΟΙΤΟΝΑΙΣΘΑ ΗΣ | (?)ΟΑ . . Σ(Λ?)Σ(Θ?) |
| 12. . ΥΝ . (?)ΣΕΣΤΙΝΚΑ . . ΤΟ | . (ΥΝ?) . . . ΙΣΕΣΤΙΝΚΑ(. . ?) |
| 13. . Ε . ΘΥ . ΗΚΗΔΥΝΑ . . ΟΥ | . Ε ΚΗΔΥΝ . . Υ |
| 14. . ΑΚΑΤΑΠΡΑΓΜΑ . . (?) | (Τ?) / (Υ?)ΤΑΠΡΑΓΜ |
| 15. . . Ε . ΝΑΜΑ . ΑΝ | |
| 16. . . ΤΑΦΕΡΟΥ . Δ --- | |

Col. 4 = Ox. p. 2.

| | Ox. |
|--------------------------------|-----------------------------|
| 1. — — — αἰσθ(ή)σε(ις? προσ?)- | ΑΙΣΕ . (?)ΣΕ(. . .?) |
| 2. -α(γ)ορεύομεν(?) — — — | Λ . ΟΡΕΥΟΜΕΝ . . Π(. . .?) |
| 3. μῶριον καὶ αἰσ(θη)τη(ρι-?) | Λ ΟΡΙΟΝΚΑΙΑΙΟ . Ή . . |
| 4. — — — | Φ . ΜΕΝΑΣΤΙΚΣ . . ΕΙΛ . . |
| 5. — — — τῷ γένει — — — | . ΙΕΘΑΙΤΩΙΓΕΝΕΙ . . |
| 6. — — — οὐ(?) τὴν δύναμ(ιν) | Λ ΤΗΝΟΤΙ ΉΝΔΥΝΑΥ . . |
| 7. οὐδὲ τὸ πάθος — — — | ΣΥΛΕΤΟΠΑΘΟΣΤ . ΥΣΔΟ . |
| 8. — — — | ΚΑΙΚΕΣΘΕΝΤΑΣΤΟΥΤΩ |
| 9. μᾶλλον δὲ τῷ ἰδ(ί)φ προσ- | — — — |
| 10. -ελεύσεσθαι νομίζον- | — — — |
| 11. -τας — — — — — καθ' (δ?)- | ΤΑΣΑΝΕΓΗΩΣ . <ΑΘ . |
| 12. -σον — — — | CONΓ ΑΣΑΠΟΙΑΣ / (?) - . |
| 13. — — — κα(ὶ ὁ Μη)- | ΤΙΝΕ(?) ΤΕΙΔΗΚΑ |
| 14. -τρόδωρος ἔθηκε τοῦ- | — — — |
| 15. -(το) — — — | . . . ΚΥ . . ΕΣΑΠ |
| 16. — — — | ΛΙΝΩΝ |

| N. dis. | Pap. |
|-----------------------------|------------------------------|
| 1. ΑΙΣΕ . ΕΣ | Ο(ΡΟ?)ΥΟ . (?)ΕΛ . . Π |
| 2. . ΟΡΕΣΟ . ΕΛΗ . ΠΕ . ΡΘΕ | ΟΝΥ ^ . ΑΙΣ |
| 3. . ΑΡΙΟΝΚΑΙΑΙΣ . . . ΙΣΕ | Ο ΙΑ . ΤΙΚΣ |
| 4. Φ . ΕΝΑΤΗΚΕ . (?)ΕΙΝΑ . | ΕΣΘ(Α?)ΙΤΩΙΓ . ΝΕΙ |
| 5. . . ΕΣΘΑΙΤΩΙΓΕΝΕΜ . | ΗΝΟΥ . ΉΝΔΥ . ΑΛ |
| 6. ΑΤΗΝΟΥΤΗΝΔΥΝΑ . . | Ο / \ . ΤΟΠΑ(ΘΟ?) (Λ?) ^ |
| 7. ΟΥΔΕΤΟΠΑΕΘΕΣΤ . ΥΣΔΟ | ΚΑ(Ι?) . . ΕΣΘΕΝΤΑΣ (?) ^ΥΤΩ |
| 8. ΚΑΙΚΕΣΘΕΝΤΑΣ . ΥΤΩ | ΛΑΛΛΟΝΔΣΤΩ(ΙΙ?) . . Ο(Π?)ΡΟ |
| 9. ΜΑΛΛΟΝΔΕΤΩΙΚΑ . ΠΡΟΣ | ΛΣΥΣ . ΘΘΑΙΝΟ . ΙΖΟΝ |
| 10. ΕΛΟΥΣΕΣΘΑΙΝΟ . ΖΟΝ | ΤΑΣΑΝ . Π(Τ?)ΩΣ . Λ^ |
| 11. Τ . ΑΝΕΠΤΩΣ . ΚΑ . . | Σ(Ο ^?)Γ Λ ΑΠΟΙΑΣ / |
| 12. ΣΟΝΠΑΣΑΠΟΙΑΣΑ . . . | ΝΕ . ΕΙΔΗΚΑ |
| 13. ΤΙΝΕΙΣΕΙΜΗΚΑΤ | ΤΡΟΔΩΡΟΣΕΘΗΚΕΤΟΥ |
| 14. ΤΡΟΔΩΡΟΣΕΘΗΚΕΤΟΥ | ΣΑ |
| 15. ΟΕΣΑΠ . ΟΤ . . | ΑΙΝ |
| 16. ΑΙΝ . ΤΑΙ . . | |

l. 1. Λ, not N, apparently. 12. Γ clearly not T.

Col. 5 = Ox. p. 6.

| | Ox. |
|-------------------------------------|---------------------------------|
| 1. παρατιθ(ε)μεν- | ΠΑΡΑΤΙΘ . ΜΕΝ . |
| 2. — — — ερειδό(ν)των ἡ | .. ΥΝΕΡΕΙΔΟ . ΤΩΝΗ |
| 3. — — — -τόντων — — — | ... ΗΡΙCΤΟΝ-ΥΝΟΠΕΡ |
| 4. -μάτων. ¶ ἀλλὰ μ(ήν ?) — — — | . Ι . ΜΑΤΩΝΑ . . ΑΙ . . . |
| 5. — — — | Τ . ΝΕC . ΥΙΝΩΝΟΜ . . |
| 6. τὴν κατακεχωρ(ισμέ)- | ΤΗΝΚΑΤΑΚΕΧΕΩΡ |
| 7. -ν(ην) — — — | Ν ΝΥΝΠΑΡ |
| 8. — — — ζήτησιν — — — | ΕΕΙΞΙΤΗCΙΝΟΥΜΕ (. ?) |
| 9. — — — αἰσθησ- | ... ΚΕCΕΙCΙΝΑΙCΘΗC (. ?) |
| 10. (κ)ατασκευαί ποιαί τ(ιν)- | ... ΟΓΑCΧΕΥΑΙΠΟΙΑΙΤ . |
| 11. -(εc ?) . . . μόρια ψυχῆς — — — | ... ΜΟΡΙΑΨΥΧΗC . . |
| 12. — — — ἐστηκ- — — — μό- | ΙC . . . ΕCΤΗΚΤ . C(Ι ?)ΜΩ(. ?) |
| 13. -ριον — — — κα(ὶ σα)ρκὸς(?) | ΡΙΟΝΕ . ΝΗCΚΑ . . ΡΚΟ . (. ?) |
| 14. ἡ τι παρὰ ταῦτα — — — | ΗΤΙΠΑΡ . ΤΑΥΤΑΜΟCΥ (. ?) |
| 15. — — — | ΒΘΕ ΑΔΙC |
| 16. — — — | ΗΝ |
| 17. — — — | ΗΦ |

| | Nap. | Pap. |
|--------------------------------|-------------------------------|------|
| 1. ΠΑΝΥ . ΕΡΜΕΝΔΙ . | ΠΑΡΑΤΙΘ . ΜΕΝ | |
| 2. . . . ΝΦΕΙΔΟ . ΤΩΝΟ . . | (C ?)Ε . Ε(. ?)ΔΟ . ΤΩΝ | |
| 3. . . . ΤΗΤΟΝΤΩΝΠΕΡΗ | ΤΟΝ . ΥΝΤΕΡ | |
| 4. . . . ΝΕΤΩΝΑΛΛΑΝ . | ΜΑΤΩΝΑ . . ΑΙ | |
| 5. ΕΙΝ . ΑΤΕΝΟΝ . ΜΕ . . | Ι . Ι . (Α ?)C . . ΙΝΩ . . Μ | |
| 6. . ΔΕΚΑΤΑΚΕΧΟ . . . | ... Ν ΚΑΤΑΚΕΧΩ(P ?) | |
| 7. ΤΩ . . ΟΝΥΝΠΑΡΗ . . . (. ?) | Ν ΥΝΠΛ | |
| 8. ΕΝ . . (. ?)ΤΕΙΝΟΥΠ | ΕΕΖΙΤ-ΙΝΟΥC | |
| 9. . . . ΔΑ . . CΙΝΑΙCΘΗC | ΥΕCΕ(Ι ?)CΙΝΑ . ΑΘΗC | |
| 10. . . . Κ . ΕΥΑΙΠ . ΑΙΤΟ | ΙC ΕΥΑΙΠΟΙΑΙ | |
| 11. ΡΙΑΨ . ΗCΘΙΑ | ΡΙΑΨ . ΧΗC | |
| 12. ΤΩ . (. ?)ΥΤΗΚΟ . ΝΟΝ . | ΙΩ . . . ΕCΤΗΚC ΜΟ | |
| 13. ΡΙΟΝ . (. ?)ΝΗCΚΑΙ . ΚΟΝ | ΡΙΟΝC . Ν . (C ?)ΚΑΙ . . . ΚΟ | |
| 14. ΗΝ . . . ΜΤΑΛΟΥC . | ΗΤ Γ ΑΥΤΑΝ | |
| 15. ΒΕ . . ΠΑΔΙΟ . ΑΘΟ . | Β(P ?) ΑΔΙC | |
| 16. ΗΝΡΟC | — — — | |
| 17. ΝΕΙΠΟ | — — — | |

The stroke above the first letter of l. 5 probably marks a new paragraph.

Col. 6 = Ox. p. 7.

| | Ox. |
|-------------------------------|---------------------|
| 1. ἀντιλαμβάνεσθαι τῶν | — — — |
| 2. ποιότητων, ὅτι δ' αὐτῶν | ΠΟΙCΤ |
| 3. ἀντιλαμβάνονται, μὴ | ΛΛΜ . ΑΝ |
| 4. καταλαμβάνειν. ἡμεῖς | — — — |
| 5. δὲ τῷ μὴ ἐφ' ἀπλοῦν | 11ΗΘΦ |
| 6. καταφέρειν τὰς διαλέκ- | ΦΕ . ΕΙΝ ΔΙΑΛΕΙ |
| 7. -του(ς) διαστέλλεσθαι δο- | — — — |
| 8. -κιμάζομεν, καὶ παραι- | — — — |
| 9. -νέσαντες προκατέχειν | — — — |
| 10. ὅτι τὸ ζητούμενόν(?) ἐσ- | ΟΤΙΤC . ΗΤΟΥ-ΕΝΟΝΕC |
| 11. -τιν ἐ(ι?)τ' αἰσθητήρια | ΤΙΝΕ . . ΑΙCΗ |
| 12. καὶ το(ύ)των ἀντιλαμ- | . ΝΤΙΛΑΝ |
| 13. -βάνονται, καὶ διότι ταῦ- | ΒΑΝΟΝΙΝ |
| 14. -τα τῶν ὑφεστηκότων | — — — |
| 15. ἀντι(λαμβάν)ετ(αι?) Μ | — — — |
| 16. — — — | — — — |

A few letters of a preceding col. occur to the left of col. 6, on the same piece of papyrus. This shows that one col. at least must be lost between cols. 5 and 6.

| N. dis. | Pap. |
|---------------------------------|------------------------------|
| 1. ΑΝΩΛΑΜΒΑΝΟΘΑΙΩΝ | Τ . Λ Ε ΘΑΙΤΩΝ |
| 2. ΠΟΝΤΗΤΩΝ | ΠΟ . ΟΤ |
| 3. ΑΝ . ΜΜ . ΑΠΟΝΤΑ . | ΑΝ . . ΛΛΜΛ ΑΝΟΝΤΑ . |
| 4. ΚΑ . ΛΑΜ ΗΜΗC | ΚΑΤ . Λ Ε . C |
| 5. ΤΩ . ΜΠΕΦ | ΜΗΕΦ |
| 6. ΡΕ . ΕΙΝ ΛΕΙ | . Ε(Ρ?)Ε . Ν ΛΕΚ |
| 7. CΤΕΜΕΙCΘΑΙ | ΕΛΛΕCΘ |
| 8. ΠΑΡΑ | ΠΑΡΑΙ |
| 9. ΕΚΕΙΝ | ΕΧΕ |
| 10. ΟΤΙΤ . ΗΤΟΥ . ΕΝΟΝΕC | ΟΤΙΤ . . (C?)ΗΤΟ(Υ?)-ΕΝΟΝΕ . |
| 11. ΤΙΝΕ . ΑCΚΕ . ΓΗΡΙΑ . . Ν | ΤΙΝΕ . (ΑΙ?) . . Θ . ΓΗΡΙΑ |
| 12. ΤΩ . ΑΝΤΙΛΑΜ | ΤΩ . (ΔΙ?)ΝΤΙΛΑ . |
| 13. ΒΑΝΟ . ΥΝΚΑΙΔΟΤΙΤΑ | ΒΑΝΟΝΙ \ΚΑΙΔ(ΟΟ?)ΤΙΤΑΙ |
| 14. — — — | — — — |
| 15. ΑΝΤΙ ΟΤ . . (?)ΤΟΝΟ | ΑΝΤΙ Τ . . ΙΟ |
| 16. ΝΗC | — — — |

Col. 7 = Ox. p. 8.

| | | | |
|-----|------------------------------|-----|---------------------------|
| 1. | -φασις γάρ ἐσ- | Ox. | CEW ΦACIC |
| 2. | τιν --- | | TIN A . NOYIECHOI |
| 3. | --- κ(ατα)λαμ(β)άνουσιν | | CΛHK . . . AM . ANEYCIN |
| 4. | α(ι) αἰσ(θήσ)εις ποιδτ(η)τας | | ΠΟICT |
| 5. | τὰς μέντοι ποιδτη(τ)ας | --- | |
| 6. | ὑπ' αὐτῶν καταλαμβά- | --- | |
| 7. | -νεσθαι λέγομεν· δ(ιδ?) | --- | |
| 8. | κατάληψιν (πρὸ?)ς ἕτερα | --- | |
| 9. | λέγει γίνεσθ(αι) περ(ι) | --- | |
| 10. | αἰσθήσεις χω(ρὶς τῆς) | --- | |
| 11. | τῶν ποιοτήτ(ων κα)- | --- | |
| 12. | -ταλήψεως, ἧ κατ(αλαμ)- | --- | |
| 13. | -βάνεσθαι πρὸς αὐτ(ήν?) | | ΠΡΟC \ΥΓ |
| 14. | τὴν τῶν ποιοτήτ(ων) --- | | ΤΟΙΟ . CT |
| 15. | --- | | NAN |

| | | | |
|-----|------------------------|-----------|-----------|
| | N. dis. | | Pap. |
| 1. | CIΩ | Ε | . . N |
| 2. | EMI NOYMECHO | . . N | NOYKECHO |
| 3. | KAIΘ IAM . ANTEIN | Λ . HK | AN . ICIN |
| 4. | ALIT ΓΟICTITAC | A \: ϑ | |
| 5. | T . NENTOIP . NOΠ . AC | T \ M | Π . IOT |
| 6. | YT | --- | |
| 7. | MEC MENA | N | Δ |
| 8. | ΛHXIN . CETAC | | ΕΤCPΛ |
| 9. | ΛΕ . ΕΙΠ . ICEΘ | | ΓINECΘ |
| 10. | AN . ΘHEICXO . | AICΘ | XU |
| 11. | ΠΟICTHC | | ΟΤΗ |
| 12. | ΛΗΨΕΩCHΛAM | | ΨΕΩCHII |
| 13. | --- | | ΠΡΟC . T |
| 14. | PHNTONTIOIOI | ΤΗΝ~ω . T | |
| 15. | NAM | --- | |

Col. 8 = Ox. p. 3.

| | Ox. |
|------------------------------------|---------------|
| 1. καὶ κατάληψ- | . ΔΟΥΣΚΑΙ |
| 2. -(ιν?) καταλήψ(ε)ως, ἄλλο δ(έ?) | ΑΛΛΕΝ (.?) |
| 3. (τι?) καὶ κατ' αὐτὸν τῷ κα- | ΑΥΤΩΝ |
| 4. -ταλαμβάνει(ν?) παρὸν, παρ(ὰ?) | ΠΑΡΟΝΓΑ (.?) |
| 5. τὸ πάθος, ἐν ἐπαισθή- | --- |
| 6. -(σ)ει γίνετ' αὐτῇ, ἐπειδὴ | --- |
| 7. (αὐ)τῆς ἐστὶν πάθος, καὶ | --- |
| 8. (έ?)ν αὐτῇ(?) καταλαμβά- | . ΝΑΥΤ. ' |
| 9. -(ν)ετ', ἀλλ' οὐχ ὥς, δταν πά- | --- |
| 10. -(θ)η τὸ χρῶμα, τῆς ἐπαισ- | --- |
| 11. -(θή)σεως γίνε(τ)αι προσ- | --- |
| 12. -δεῆς ἵνα καταληφθῇ(.). | -ΕΗC |
| 13. λέγων δέ τις ἡ(μ?)ᾶς φάσ- | --- |
| 14. -κοντας τὰ π(ά)θη καὶ ἐαν- | ΤΑΤ . ΘΗ |
| 15. -τῶν εἶν(αι?) --- | ΕΙΝ . . . ΛΤ' |
| 16. --- | ΠΙΓ |

| N. dis. | Pap. |
|----------------------------|-------------------|
| 1. ΘΟΥC | --- |
| 2. ΚΑΤΑ . ΟΜΩCΑΛΛΟΝ | ΑΛΛΕC\ (.?) |
| 3. ΑΥΤΟΝ | ΑΥΤΟΝ |
| 4. ΛΑΜΒΑΝΕΙΠΑΡΟΝΓΑΡ | Ε . ΤΑΡΟΝΙ |
| 6. ΤΟΠΑΩC | ΠΑΘΟC |
| 5. ΓΙΝΟΤΑΥΤΗΤ | Γ(Ι?)Ν(Ε?)ΤΑΥΤΙΙΙ |
| 7. ΠΛΩCΚΑ | ΠΑΘΟC |
| 8. ΝΑΥΤΑC | . ΑΥΤ(???) |
| 9. --- | --- |
| 10. ΠΙΤΕΧΡΩΜΑ | ΤΙΤC |
| 11. ΩCΕΙΝ . (.)ΑΙΤΟCΔΕΗCΙΝ | ΕΩC . ΙΝC . ΙΠΡΟC |
| 12. ΔΕΗCΙΝΑ | --- |
| 13. ΛΕΩΝΔΕΤΙΘ | ^ . (Γ?)ΩΝ |
| 14. ΙΑΙ . . ΘΗ | ΤΑΙ . (Ο?)Η |
| 15. ΕΙΝ . . Λ | --- |
| 16. ΠΙΠ | --- |

In line 11, ΠΡΟC clearly ends the line ; the ΔΕΗCΙΝ which follows in N. dis. must have been introduced from the next line by a blunder.

Col. 9 = Ox. p. 14.

| | | |
|--------------------------------------|-----|---------------------------------|
| 1. <i>ἐαυτά. δ(ι)όπερ οὐδ' δ[]</i> | --- | Ox. |
| 2. <i>-ταν φῶμεν τ(οῖ)ς πᾶ-</i> | --- | |
| 3. <i>-θεσι καταλαμβάνεσ-</i> | | ΛΑΜ . . ΝΕC |
| 4. <i>-θαι τὰς ποιότητας, αὐτοῖς</i> | --- | |
| 5. <i>ἀποδίδομεν τοῖς πάθε-</i> | --- | |
| 6. <i>-σιν ἰδίας καταλήψεις, ἀλ-</i> | --- | |
| 7. <i>-λὰ τοῖς αἰσθητηρίοις</i> | | ΡΙC' . |
| 8. <i>διὰ τῶν παθῶν· οὐδ' δ-</i> | --- | |
| 9. <i>-ταν ἐαυτῶν ἐπαισθή-</i> | --- | |
| 10. <i>-σεις εἶναι τὰ πάθη, καὶ</i> | | Ε . ΝΑΙΤ |
| 11. <i>κατα --- ἐαυτῶν, (?)</i> | | ΚΑΤΑΤΗ . . . ΟCΑΥΤΩΝ |
| 12. <i>ἐπαισθήσεις αὐτοῖς ἀ-</i> | --- | |
| 13. <i>-πολε(ί)πομεν, κὰν τὰς</i> | | ΛΕ . ΠCΜΕΝΚΑΥ |
| 14. <i>ἐπαισθήσεις ἐπαισθά-</i> | --- | |
| 15. <i>-(ν)εσθαι λέγομε(ν) ---</i> | | . ΕC' ΟΙΛΕΓΟΜ' . . . Υ
ΕΙΝΕΙ |

| | | |
|----------------------|-----|-----------------------|
| N. dis. | | Pap. |
| 1. ΕΑΥΤΑCΕΤΟΠΕΡΟΥΝ | --- | |
| 2. ΦΩΜΕΝΠ . ΕΤ . Α | --- | |
| 3. ΛΑΜΒΑΝΕC | --- | |
| 4. ΤΑΕΠΙΟΙΟΙΠΑC | | ΑC . ΟΙ' (-Η?) ΑC |
| 5. ΤΟCΠΑΕC | | ΤC . CΠΑΘΕ |
| 6. CΙΝΚ . ΑC | | CΙΝΑ ΑC |
| 7. --- | | |
| 8. ΠΑΘΩΝΥΔ | --- | ΡΙΟ . C |
| 9. --- | --- | |
| 10. ΕΙΝΑΙΤ . ΠΑΘ . | | CΕΙCΕ . ΝΑ(Ι?)Τ . ΠΑC |
| 11. ΚΑΤΑΤ | --- | |
| 12. ΑΙCΦΗCΕΙC | | Θ [not Φ] |
| 13. ΛΕΠΟΜΕΝΚΑ | | ΛΕ ΓΟΜ |
| 14. ΕΠΑΙC . . . ΕΥCΕ | --- | |
| 15. . CΘΑΙΕΓΟΜΕ | | ΛΕΓ |

Col. 10 = Ox. p. 20.

| | Ox. |
|-----------------------------------|--------------------------|
| 1. παρουσία. καὶ τῷ τὴν | --- |
| 2. ἐπαίσθησιν αὐτὰ παρ- | ΠΑ |
| 3. -(ἐ)χειν τοῖς αἰσθητηρί- | P . ΧΕΙΝ ΘΗΤΗΝ |
| 4. -οις τῶν ποιότητων, κ' | --- |
| 5. αὐτὰ εἶναι τοῖς αἰσθη- | ΛΥΤΑ |
| 6. -τηρί(οις?) ἐπαισθήσεις ὥσ- | ΤΗ . ΕΠΑΙC |
| 7. -τε τὸ κεφαλαιωδέ(στ)α- | ΤΕΙΟ ΔΕ . . . |
| 8. -τον(?), οὐ λέγομεν εἶναι τοι- | ΛΕΙCΜΕΝ |
| 9. -οὔτ' ὅν τι(?) τὸ αἰσθητή(ρ)ι- | ΑΙCΘΗΤΗΝ |
| 10. -ον --- καὶ δι(?) | ΟΝΤ . . . CΙC . (.)ΚΑΙΛΙ |
| 11. -ὰ τοῦτ' (?) οὐ(?) --- | ΑΤΟΥΤΟΥ |
| 12. ποιό(τη)τα κ(ατα)λαμβάν- | --- |
| 13. -νει, τὰ δὲ παρ(ὰ τ)οῦτο πάν- | --- |
| 14. -τα θετέ(ον). διδ(κ)αί --- | ΔΙC . ΑΙΤΟΛΕ |
| 15. --- | = ΝΥΦ . ΝΕΙΤ |
| 16. --- | --- |

| N. dis. | Pap. |
|----------------------------|--------------------|
| 1. ΚΑΡΟΥCΙΑΚΑΛ . . . ΟΝ | Γ(Α?) |
| 2. ΠΑ . | ΠΑ(Ρ?) |
| 3. Η . ΧΕΙΝ ΘΗΤΗ | (Ε?)ΧΕΙΝ ΤΗ(Ρ?) |
| 4. --- | --- |
| 5. ΛΥΤΑ | (Λ?)ΥΤΑ |
| 6. ΠΕΡΙΕΠΑΙC | ΕΠ |
| 7. ΔΕ . Α | --- |
| 8. ΘΙΝ . (.)Ι | ΛΕΙCΜ . ΝΕΝ |
| 9. ΟΥΤΟΝ . ΤΟΑΙC . . ΤΗC . | Ν(Ρ?)ΙΤΟ |
| 10. ΑΛΛΑΙ | ΛΙΛΙ |
| 11. --- | --- |
| 12. --- | --- |
| 13. ΠΑΡΤΟΥCΟΠΑΝ | ΟΥΤΟ |
| 14. ΝΤΩC | ΤΟΝC |
| 15. Τ ΝΥΠ . . ΝΕΠ | Ν(Υ?)Ι . . ΝΕ(Ι?)Τ |
| 16. ΟΝΟΝ | --- |

Col. 11 = OX. p. 21.

| (πε)- | Ox. |
|------------------------------------|------------------------|
| 1. -ρι (τ?)ε αὐτὰς παθῶν(?) κρ(ί)- | PI(.?)ΕΑΥΤΑΣΠΑΘΩΙΚΡ . |
| 2. -σιν μὴ προσφέρε(σθαι?) | ΦΕΙ |
| 3. διὰ τὸ μηδεμίαν --- | ΔΙΑΓΟ ΜΙΑΝ . . ΤΟΙ |
| 4. --- τῶν | ΘΑΙΚΑΙΟΙΤΑΝΕΙΝΤΩΝ |
| 5. παθῶν· ὥς γὰρ ἡμῶν, | --- |
| 6. ὅταν ὑπο τῶν αἰσθητη- | ΑΙΣΘΗΙΤ |
| 7. -ρίων τὰ πάθη κρίνεσ- | --- |
| 8. -θαι νομίζωμεν, ἐξω | ΖΟΜΕΝ |
| 9. τε αὐτὰ φασκόντων ὑ- | ΦΟСК |
| 10. -ποπίπτειν --- | Π' ΠΙΠΤΕΙΝΚΑ Ω |
| 11. --- | ΤΙ ΤΑΤΑСО |
| 12. --- αἰσθησιν γίνε(σ)- | ΤΑΙ . ΑΙСΘ |
| 13. -θαι, καθάπερ ἐπὶ χ(υλὸ)ν | --- |
| 14. καὶ ὁσμήν ταῦτα --- | ΤΑΥΤΑΛΕ |
| 15. --- | ΤΑМЕ |

| N. dis. | Pap. |
|------------------------|----------------------|
| 1. ΛΕΠΑΘΩСТ | ΑΣΠΑΘΩΙ . (P?) |
| 2. ΦΕΙC | ΦΕΡ' |
| 3. ΔΙΑΝ ΜΙΑΝ . Κ | ΔΙΑΤ ΜΙΑΝ . . C |
| 4. ΕΙΑΙΧΑΙ . ΤΑΝΕΙΡΤΩΝ | Ε(N?)ΚΑΙΥ(Ι Τ?)ΑΝΕΙΝ |
| 5. --- | --- |
| 6. ΥΠΟΙΩΝΛΙΩC | ΤΩΝ(ΑΙCΘΗΤΗ?) |
| 7. ΝΩΝ | PI |
| 8. ΝΟΝΙΖΩΜΕΝ | ΖΩ |
| 9. ΦΑCΚ | ΦΑC |
| 10. --- | --- |
| 11. ΤΙΝ . . . ΤΑΤΑСО | --- |
| 12. ΤΑΙΑΙCΘΗCΙΝΠΙCΦ . | ΤΑΙ(.?)Α ΓΙΝ |
| 13. ΠΟΡΕΠΩ . . | ΠCΡΕΠΙΧ |
| 14. ΚΑΙΑCΜ | --- |

1. 4 init., may be ΕΝ or ΕΑΙ : and there would be room for I after the Ε. ib. ΑΝΕΙΝ certain.

Col. 12 = Ox. p. 22.

| | Ox. |
|--|-------------------------|
| 1. τὴν <u>δ</u> ψ(ιν), ἀλλὰ καὶ τοῦ | — — — |
| 2. ὁρᾶν ἐ(π)αισ(θ)άνεσθαι | . ΝΕCΘΑΙ |
| 3. παρα — — — οὐδ' ἐφ(ή)- | ΠΑΡΑ ΙCΔΟΥΔΕC |
| 4. -δεσθα(ι? <u>μ</u> δ)νο(ν) ὑπὸ τῆς | ΔΕCΕΑ . . Ν . . ΥΠΟ |
| 5. εὐχρ <u>ο</u> ίας, ἀλλ(ὰ κ)αὶ κατ' αὐ- | — — — |
| 6. -τὴν παρ <u>ο</u> (υσία)ν(?) τῆς ἡ- | — — — |
| 7. -δον <u>ῆ</u> ς(?) ἐπ(αισθ)άνεσθαι | ΔΟΛ . ΤΕΓ |
| 8. τ(ῆς ἡ)δον <u>ῆ</u> ς(?), καὶ οὐχ ἐ- | ΔΟΝΤΕΚΑΙ |
| 9. -τέρ <u>ω</u> πάθει. τὸ δ' ἀνα- | ΤΕΡΩΤΟΛΟΝΑ |
| 10. -λογ <u>οῦ</u> (ν ἄ)κουστέον | — — — |
| 11. (κ)αὶ ἐπ(ι) τ(ῶ)ν ἀλ(λ)ων αἰσ- | ΑΛCΩΝ |
| 12. -θ <u>η</u> τ(η)ρί <u>ω</u> (ν). τοῦτου δ <u>η</u> - | CH . |
| 13. -π(ο)ν λεγο <u>μ</u> (ἐ)νου πρὸς | — — — |
| 14. ἡ <u>μ</u> ῶν δ <u>ν</u> τω <u>ς</u> , δταν φ <u>ῶ</u> - | . Μ |
| 15. -μ <u>ε</u> ν καὶ τ(ὰ) πά <u>θ</u> η καὶ | — — — |
| 16. (τ)ὰ <u>ς</u> — — — | blank. |

| N. dis. | Pap. |
|---------------------------|--------------------------------|
| 1. ΚΑΠΟΥ | ΚΑΙΤΟΥ |
| 2. ΙΕCΑΝΕCΘΑΙ . . | Ε . \ ' O . Α ΝΕCΘΑΙ |
| 3. . CΔΟΥΚΕΦ | ΔΟΥΔΕC |
| 4. ΝΟ . ΥΠΟΠΕ | ΔΕCΘΑ . . ΝC |
| 5. ΕΥΧΡΕΑC . Μ . ΑΙ | ΧΡΟΙΑC / \ \ |
| 6. ΠΑΝ . . . ΙΤΗCΑ . | ΠΑΡC — HCH |
| 7. ΔΟΛ . (.) ΤΟΝ . . ΑΝΕC | ΔΟΝΤCΕΓ |
| 8. ΤΑ . . (.) ΔΕ . . ΕΚΑΙ | ΔC \ . C |
| 9. ΤΕΙΩ . ΗΤΑΘΕ . ΟΕΑΝΑ | ΤΕΡΩ . ΤΑΘΕ . (.) J (Α Α ?) ΝΑ |
| 10. ΛΟΠΕ . . ΟΥΤΕΟΝ . . | ΛΟΓ [nothing after N] |
| 11. ΑΛ . ΩΝΛΙC | Α \ . ΩΝΑΙC |
| 12. ΕΙCΤ . (.) ΙC ΔΗ . | JH — . ' IC |
| 13. . ΥΛΕΤ ΠΡΟC . | Ι . ΥΛΕΓ |
| 14. ΜΩΝΟΝΓΟC | ΙΜΩΝ |
| 15. — — — | — — — |
| 16. . ΑCΓ (.) ΤΕC | — — — |

The fourth letter from end of line 9 (which should be Δ, but looks more like Α) seems to have a very small O close above it on the right.

Col. 13 = Ox. p. 23.

| (αἰσ)- | Ox. |
|---------------------------------------|---------|
| 1. -θητῶν κρισ- - - - | - - - - |
| 2. λέγομεν ἐχ- - - - | - - - - |
| 3. . . ΤΙΚΟΝ- - - - (αἰσθά?)- | - - - - |
| 4. -νεσθαι δοξάζ- - - - | - - - - |
| 5. ΔΗΤΑΠΑ - - - - | - - - - |
| 6. τῶν αἰσθήσε(ων ?) - - - - | ΑΙΣΕΠΟΛ |
| 7. κατάληψιν - - - - | - - - - |
| 8. τοῦ ποιοῦν(τος?) - - - - | ΠΟΙΣΥΝ |
| 9. καὶ ὑφεστηκ- - - - (ἀ?)- | ὑΦΕΣΤΗ |
| 10. -πλοῦν ἐστι(?) - - - - | . ΛΕΥΝ |
| 11. Π . . . αἰσθ- - - - | - - - - |
| 12. Η(?)ΤΩΝ α(ὕ)ταῖς - - - - | ΝΤ ΟΝ |
| 13. ΘΟΥΣ γίνεσθαι (ἐπαισ?)- | - - - - |
| 14. -θητον. οὐ γὰρ Δ - - - - | - - - - |
| 15. . γεῦσις ἀντι(λαμβά)- - - - | ΓΕΥΕΙΣ |
| 16. -(ν)ε(τα)ι(?) τοῦ χυλ(οῦ) - - - - | - - - - |
| 17. - - - - ἀλλὰ - - - - | - - - - |

| N. dis. | Pap. |
|----------------|---------------|
| 1. ΧΡΙΣ | Κ |
| 2. . ΑΣΜΕΝ | ΛΖ . ΣΜΕΝ |
| 3. . . ΝΩΝΤ | ΤΙΚΟΝ |
| 4. ΔΕΞ | - - - - |
| 5. ΔΗΠΑ | ΤΑ |
| 6. ΑΙΣΘΗΣΕ | ΑΙΣΕ(Η?)Σ(Ε?) |
| 7. ΤΑΗΥ | ΤΑΛΗΥ |
| 8. ΠΟΙΟΥΝ | - - - - |
| 9. ΥΦΕΣΤΙΝ | ΦΕΣΤΗ |
| 10. ΠΛΟΥΝ | ΛΣΥΝ |
| 1. 11 omitted. | - - - - |
| 12. . Η . ΟΝ | Τ . ΟΝ |
| 13. ΘΗΥ | ΘΟΥ |
| 14. ΤΑΡ | ΓΑΡ |
| 15. ΤΕΥΕΙΓΕΝΗ | ΓΕΥΣΙ(Σ?)ΛΝΤ |
| 16. ΧΥΔ | - - - - |
| 17. ΑΛΛΩ | - - - - |

Col. 14 = Ox. p. 9.

| | | Ox. |
|---------------------------------|-------|-------------|
| 1. — — — Ν τὸ γεγῶς(?) ΕΣ | | ΝΤΟΓΕΓ ΔΕΕΣ |
| 2. ΑΙ τὸ φράζειν | — — — | |
| 3. \ΩCOMHΨΙΟΔΩ | — — — | |
| 4. — — — ΝΤΟΙ . προς | — — — | |
| 5. ΤΟΝΟCΟ . ΔΑΝΑΙ | — — — | |
| 6. λέγομεν· ὁθεν | | CΘΕΝ |
| 7. αἰτίου(?) νοήσ(ει?)ς | | |
| 8. ἀναιροῦσιν. οὐ γὰρ | | |
| 9. ΕΝΟΘΩCΤΕΚΑΤΟ | | |
| 10. ΤΟC· αἴτιον γὰρ | | |
| 11. τινος ἐστὶ τὸ | | |
| 12. ΟΝΨΩΝΟΝ | | |
| 13. ΩΝΤΑΔΑΥ . | | |
| 14. ΙC δύναμιν ΟΥ | | |
| 15. CΙ καταλαμβα- | | |
| 16. αἰσθήσεις Δ | | |
| 17. Ι δύναμις . . | | |
| 18. ἐπὶ σώματο(ς) . | | |
| 19. — — — ΩCΟ | | |

| | N. dis. | Pap. |
|------------------------|---------|--------------|
| 1. ΟΥΟΓΕ . ΟCΕC . | | ΔC(Ε?)C |
| 2. — — — ΖΕΝ . | | ΕΙΝ |
| 3. ΟΛΛ . ΟCΟΔΟ | | ΟΔ(Ω?) |
| 4. ΤΟΝΠΡ | — — — | |
| 5. — — — ΑΝΑ | — — — | |
| 6. ΜΕΛΓΟΜΕΝΟΘΕΝ . | | ΛΕ(Γ?)C Μ |
| 7. ΚΑΙΤΙΟΥΝΤΕ . ΕC . . | | Ν . . C |
| 8. — — — CΙΝ ΨΠΑΡ | | ΙΝ . . (ΓΑ?) |
| 9. ΕΝΟΘΩCΤΕΚΑΤΟ | | ΕΝΟΘ |
| 10. ΑΙΤΑCΓΑΡ . .(?) | — — — | |
| 11. ΝΟCΟΤΙΤΟ . .(?) | | CCTI |
| 12. ΚΩ . ΝΟΝ . . . | — — — | |
| 13. Ι . ΩΝΤΑΔΑΥΤΑ | — — — | |
| 14. CΑΥ | | CΔ |
| 15. ΟΙΚΑΤΑ | — — — | |
| 16. ΑΙΟΘΗCΕΙΩΝ . . | | ΕΙCΔ |
| 17. — — — | — — — | |
| 18. ΤΟCΩΜΑ | | ΕΠΙC |
| 19. ΑΥ | — — — | |

Col. 15 = Ox. p. 10.

| | Ox. |
|--|----------------------------------|
| 1. --- χρόνοις, τὴν δ' αἴσθη- | ΧΩΝ |
| 2. -σιν τὰ καθ' ἑνα(?) κ(ρι)νεῖν | --- |
| 3. ἡ(?) μνήμη _ς μ(ε)θέξειν, | ΜΝΗΜΜ [~] Μ . ΘΕΞΕΙ Ι |
| 4. Ἀπολλοφάν(η)ς, ὑπὸ τοῦ | --- |
| 5. πιθανοῦ δυνηθείς, τὸ | ΑΥΝΗΘΕΙC |
| 6. μὲν καὶ μνήμην αὐ- | ΜΗΝΑΥ |
| 7. -ταῖς(?) περιάπτειν κατη(,)- | --- |
| 8. -δέσθη, τὸ δ' ἀναλογίας | --- |
| 9. μετέχειν προσ(ε)δέξα- | ΠΡΟCΔΕΞΑ |
| 10. -σθ', ὅπως καὶ τοῦ μηκέ- | --- |
| 11. -τ' ὄντος ἀποδοῖ δι' αἴσ- | Α . C |
| 12. -θησιν(?) ΑΥΤ . . , (ὦ)σπερ, ἵνα | ΘΗΩΝΑΥ [~] |
| 13. σώσωμεν ἐνάργειαν, | --- |
| 14. ἄλλας δέον ἐγβάλλειν | --- |
| 15. ἐναργείας, ἡ διαφερον- | ΕΝΛΕΓΕΙΑ [~] . ΛΙΑΦΕΡΟΝ |
| 16. --- | ΤΓ . . ΝΔΕΤΙΝ . . ΗΝΙΑ |
| 17. --- (κ)αθάπερ οὐ | . . . ΡΕΙΝ . . ΑΘΑΠΕΡΟΥ |
| 18. --- ἀνα(ι)ρουσων- --- | --- |

| N. dis. | Pap. |
|--------------------------|---------------------|
| 1. ΧΡΟΝ ΑCΘΗ . | (Χ ?) . ΟΝ |
| 2. ΤΑΚΘΕ | --- |
| 3. ΜΝΗΜ . Γ . . . ΕΞΕΜ | ΕΙ(Ν ?) |
| 4. --- | ΑΠΟΛΛΟΦΑ |
| 5. ΑΥΝΗΘΕΙC | Ι . Ν |
| 6. ΜΗΝΔΥ . . | ΗΝΔ [~] |
| 7. ΤΑΙΕ | ΤΑΙC |
| 8. --- | --- |
| 9. ΠΡΟCΔΕΚΑ | Π . ΟCΔΕ . Α |
| 10. ΟΤΩC | --- |
| 11. ΤΟΝΙCΕ ΑΓΕ | Α' C |
| 12. ΘΗΩΝΑΥΤ ΠΕΡΙΑΝ | ΘΗ [~] . Ν |
| 13. --- | --- |
| 14. ΕΓΒ | --- |
| 15. ΕΝΛΕΓΕΙΑ . ΚΑΙΑΦΕΡΕΝ | ΕΝΑ . . Ε ΦΕΡΕΝ |
| 16. Μ . ΗΝΔΕΤΗΝ ΒΑ | ΤΙ . (Η ?) ΝΔΕ |
| 17. ΡΕΗΝ . ΑΘΑ | --- |

Col 15 = Ox. p. 11.

Ox.

| | |
|----------------------------------|---------------------------|
| 1. --- ἐὰν μνήμης ἀνελο- | --- |
| 2. -γίας μετέχουσ(ι) --- | ΕΧΩ(.?) . IC . . . |
| 3. --- δῆ- | ΔΗΣΥΝΕΔΕΣ . ΜΛ(.?)ΙΔΗ |
| 4. -λων ὡς ἡ μνήμη λογισ- | --- |
| 5. -μοῦ, καὶ πάντα πράγμα- | --- |
| 6. -τα συνταράττειν. ἐπ(σι?) | --- |
| 7. γὰρ ὅτι . . . τὸν λόγον (εὐ?) | --- |
| 8. -χερὲς ἦν ἀποδιαικύν | --- |
| 9. τὸν κατὰ τῆς αἰσθητῆς | --- |
| 10. κινήσ(ε)ως ἐξω καθεσ- | --- |
| 11. -τῶτα ----- αὐτῆς | ΤΩΤΑΘΟΥ . . Λ . . ΑΥΤΗΣ |
| 12. --- | ΑΠΕΛ . . . CE |
| 13. --- ἐν Ἀριστο(βό)υλου | ΝΕΣΕΛΑ |
| 14. τινὶ γράμματι προσεύ- | ΠΡΟΣΘ |
| 15. -ρημεν- | ΡΗΜΕΝ . . (.?)ΧΕ . . ΑΙΦΑ |
| 16. --- μνήμην | . ΙΤΟΚΑ . . . ΕΜΝΗΜΗΝΕ |
| 17. --- | Γ . . . ΙCΤΩ |
| 18. --- τεκμη(ριο-) | ᾽ΤΕΚΜΗ |

| N. dis. | Pap. |
|------------------------------|------------------------|
| 1. ΕΑΝΜΗΘΑ . ΠΙ | ΜΝΗΜΗ |
| 2. ΕΧΗ | --- |
| 3. ΔΗΣΥΝΕΔΕ . Λ | (Δ?)ΗC . ΝΕΛΕ |
| 4. ΜΝΗΔ . Ε . (.?) | ΗΛC . . C |
| 5. ΠΑΡΑΡΑΓ | --- |
| 6. ΓΑΡΑΤ . ΝΕΩ . | ΡΑΤ . . . ΝΕC |
| 7. ΟΤ . Ν . ΤΟΝ | --- |
| 8. --- | --- |
| 9. --- | --- |
| 10. ΚΙΝΠΟ . ΕΞΩΚΑΘΕΟ . . | Λ . ΝΗC . C . ΕΞΩΚΑΘΕC |
| 11. ΤΩΤΑΤΟC . . ΑΥΤΗC . . | ΤΩΤ(Α?)ΘC I |
| 12. ΑΠΕΛ | --- |
| 13. ΝΕCΘΑ . Α | ΙΕCΕΛ |
| 14. ΠΡΟΣΕΥ | ΠΡΟΣCΥ |
| 15. ΡΗΜΕΝ . Ε . ΑΙΦΑ | ΑΙΦΑ |
| 16. ΤΗCΚΑ . . . ΕΜ . ΗΜΗΝΕ | ΤΟΚ |
| 17. ΙCΤΩ . . | --- |
| 18. ΟΤΕΚΜΗ | --- |

Col. 18 = Ox. p. 13.

| | Ox. |
|-----------------------------------|------------------|
| 1. -τυπον εἴ(ωθ?)ε, καὶ πο(λλά)- | ΕΙ . . . ΚΑΙ . . |
| 2. -κίς οὐδὲ αὐ(τὸ) τοῦτο. (εἴ)- | ΑΥ . . ΓΟΥ |
| 3. -περ οὖν οὐθὲν ἔτερό(ν) | ΟΥΡΕΝΕΤΟΡC |
| 4. ἐστι τὸ σχῆμα τὸ ὄρα(τὸν) | --- |
| 5. ἡ τῶν χρωμάτων(ν) ἡ (ἐξω)- | ΤΩΙ Γ |
| 6. -τάτω θέσις, οὐδὲ τὸ μ(έ)- | ΤΟΝ |
| 7. -γεθος τὸ ὄρατὸν ἡ τῶ(ν) | ΗΠ . . |
| 8. πλειόνων χρωμάτων(ν) | --- |
| 9. ἡ κατὰ τὸ ξέ(ω) θέσις(ις), | CE . . ΘΕC |
| 10. (π)ῶ(ς) δυνατὸν τὴν α(ὕ)- | --- |
| 11. (τ)ῶν χρωμάτων οὐ- | . ΩΙΧΡΩΜΑΤΩΝ . . |
| 12. -σαν (ἀ)ντιληπτικὴν (τὴν) | --- |
| 13. ἐξωτάτω θέσιν τῶ(ν) | --- |
| 14. χρωμάτων καταλαμ(βά)- | --- |
| 15. -νειν; παραπλησί(ως δ', εἴ?)- | ΤΑΡΑΠΛ . C |
| 16. -περ ο(ὕ)θὲν ἔτε(ρον) --- | --- |
| 17. --- | ΤΟΑΓ . . ΝC |
| 18. --- | CΩ |

| N. dis. | Pap. |
|------------------------|---------------------|
| 1. ΕΔ . . ΕΚΑΙΠΑ | Ε(Γ?) . . ΚΑΙΠ(Λ?) |
| 2. Χ ΑΚ . . ΤΟΥ | (Κ?) ΑΥ |
| 3. ΟΥΚΟΥΘΕΝΕΤΟΡΟ | ΟΥΚΟΥC ΕΤ(Ε?) |
| 4. --- | --- |
| 5. ΤΩΝ | ΤΩ . (Γ?) |
| 6. ΤΟΝ | ΤΟΝ |
| 7. ΤΕΝΗΓ | ΤΟΝΗΤ |
| 8. --- | --- |
| 9. CE . CONΩ | (Ε?)Ξ . CCC |
| 10. --- | --- |
| 11. . ΟΙΧΡΩΜΑΤΩΝΑΩΝΟ , | . ΩΙ ΑΤ . . ΟΙ (Λ?) |
| 12. CΑΝΑΤΙΛΗΠΟΙΚΗΝ . . | CΑΝ . ΝΤΙΛΗΠΤ(Ι?)Κ |
| 13. ΩCΑΤΩ | --- |
| 14. ΚΑΙ ΑΛΛΑ | ΚΑΤΑΛΑΝ |
| 15. ΠΑΡΑΠΛΗΣΙ . . (.)? | --- |
| 16. ΠΕΡΟΘΕΝ | ... CN |
| 17. ΤΟΑΠ | --- |
| 18. CΩ | --- |

Col. 19 = Ox. p. 24.

| | | | |
|-----|---------------------------------|-----------------|--|
| 1. | — — — δοκούντων | Ox. | |
| 2. | παρῆν(?) μή τι | Δ < | |
| 3. | ΓΟΡΑ(1?) Πολυαίνω(,) | ΠΑΡ | |
| 4. | πολὺ πρότερον | ΤΟΡΑ(·?)ΠΟΛΥΛΙΝ | |
| 5. | (ῆ?) Ἐπικούρῳ συνκατα- | — — — | |
| 6. | -τίθεται· κὰν εἰ πάν- | ... ΚΣ ΓΡΩΙ | |
| 7. | -τως δὲ ἐπεθυμοῦμεν | ΤΙΣΕΣ | |
| 8. | μάχεσθ' αὐτῷ, ταύτῃ <ᾰ>- | ΔΕΕΠΕΘΥΜΟΥΜΕ | |
| 9. | -κόλουθo(?)ν, ἥ σφετερίζο- | — — — | |
| 10. | -μενος τὰ τῶν ἀνδρῶν | ΛΟΥΘΩΝ | |
| 11. | ὥς ἐπ' ἰδ(ί)οις εὐρήμα- | ΝΟΣΤΑΤΩΝ | |
| 12. | -σιν σεμνύνεται, π(ερί?) | MC . | |
| 13. | τε ἄλλω(ν? κ)αὶ δῆτ' αὐ(?) τοῦ- | ΣΕΜΙ ἸΝ | |
| 14. | -τφ τήν (τ') ὀργήν καὶ | ἌΛΛΟ . . Ἰ | |
| 15. | τ(ῆ)ν ἀχάρι(ι)στον ἀλαζο- | ΤΗΝ . . ΟΤΙΗΝ | |
| 16. | -νείαν ἐπιδεικνύντας — — — | ΧΑΡ . ΣΤΟΝ | |
| | | — — — | |

| | | | |
|-----|-------------------------|-------|--------------------------------|
| | N. dis. | | Pap. |
| 1. | ΔΕΚ | — — — | |
| 2. | ΠΑΡ | — — — | |
| 3. | ΓΟΡΑΙΠΟΛΥΛΙΝ | | ΑΙΝ |
| 4. | — — — | — — — | |
| 5. | ΠΡΟΣΤΡΩΙ | | Λ . ΓΡ(Ω?) |
| 6. | . ΙΘΕΣ | — — — | |
| 7. | ΔΕΠΕΟΥΜΟΥΜΕΝ | | ΕΘ |
| 8. | — — — | — — — | |
| 9. | — — — | — — — | |
| 10. | ΝΟΣΤΑΝΟΝ | | ΤΑΤΩΝ |
| 11. | ΕΤΕΙΔ . ΙΣΟΥΡΗΝ . . . | | ΤΙΔ . Ε . ΣΥΡ(Η?)Ν |
| 12. | . . ΝΕΜ . ΥΝΕΤΑΙΤ . . . | | ΙΝ |
| 13. | ἌΛΛΟ . . ΝΔΕΙΠΟΥ . | | Λ ΛΟ . . . Λ(Η?) . . Υ . . . Υ |
| 14. | ΤΗΝ . (·?)ΩΧΗΝ | | . ἸΝ Ρ(·?)ΗΝ |
| 15. | ΧΑΡΕΤΟΝ | | ΧΑ . . ΣΤ |
| 16. | — — — | | ΤΑC |

Col. 20 = Ox. p. 25.

| | Ox. |
|------------------------------------|------------------|
| 1. --- τῶν πραγμάτων πε- | ΠΡΑ - |
| 2. -πτωκότων, ὥς καὶ κα- | --- |
| 3. -τ' ἀρ(χήν) ἐπ(ε)σημαινό- | --- |
| 4. -μεθα τοῦ περὶ τῶν ὀρά- | --- |
| 5. -σεων λόγου. ¶. καὶ τὸ πα- | . ΟΓ |
| 6. -ρ' Ἀπολλοδώρῳ ΜΕΝ . . | ΙΔΩΡ |
| 7. ΜΕΤΡΗΝ ἔστιν ΛΕΓΟΝΗ | --- |
| 8. γε(γ)εννημένου τοῦ | ΓΕ . ΕΝΤ |
| 9. σώ(μ)ατ(ο)ς ἐκ μυρίων ὀ- | ΜΥΝΩΝ |
| 10. -μοίω(?)ν . . . ΕΙΝ ἀτόμ(ων?), | ΜΟΙΟΝ |
| 11. τῆς δὲ χ(ρδ)ας, ἣν ἐπι(πο)- | Χ . . ΙC |
| 12. -λῆς εἶν(αι σ)υμβέβηκε(ν), | . ΜΒ |
| 13. ἐκ χ . . , (τὴν? ξξ)ωθεν(?) ἀ- | ΩCΕΝ |
| 14. -φῆν καὶ τῶν ἐνακισχι- | - Ν |
| 15. -λίων ἀντ(ι)λαμβάνεσ- | --- |
| 16. -(θαι), καὶ --- | ΚΑΙ ΤC |

| N. dis. | Pap. |
|--------------------|-------------------|
| 1. ΠΡΑΓ | --- |
| 2. ΤΙΤ | ΠΤ |
| 3. --- | --- |
| 4. ΤΟΝ | ΤΩΝ |
| 5. ΛΟΓ | --- |
| 6. ΔΩΝΩΙΜΟ | ΔΩ'ΩΙΜΕ |
| 7. ΛΕ . ΟΛΗ | ΛΕΙΟΝΙ |
| 8. Τ . ΕΝΝ ΤΟΥ . . | --- |
| 9. ΕΙC . . ΝΩΝΟ . | Ε(Κ?) . . (Ν?)ΙΩΝ |
| 10. ΜΟΙΟΝ | ΜΟΙC |
| 11. --- | --- |
| 12. ΥΜΒ | --- |
| 13. ΕΚΧ | --- |
| 14. ΟΝ | Ν |
| 15. ΝΩΝΑΙΤ . . ΑΜΟ | ΛΙΩΝΑΙΤ |

Col. 21 = Ox. p. 26.

| | Ox. |
|------------------------------------|-------------|
| 1. --- ἀ(ντι)τυπίαν(σ)υν- | CI-ΟΥΝ |
| 2. -αποτελουσών ταῖς ἀλ- | ΕΛΕΙΩΝ ΑΙ |
| 3. -λαις, καθὸ δὲ σχήμασι | MACI |
| 4. τοιούτοις κέχρηται | ΤΟΙΣ . ΤΟΙΣ |
| 5. καὶ μεγέθεσι καὶ τάξ(ε)- | Μ . Γ |
| 6. -σι καὶ θέσεσι, τὴν χροά(ν) | ΧΡΟΙ |
| 7. CICEI, λέγωμεν οὕτω | --- |
| 8. καὶ χυλοῦ καὶ ὁσμῆς | ΧΥΙ |
| 9. κριτικὴν εἶναι τὴν | --- |
| 10. ἀφήν, (δ)τι συμβέβηκ(ε) | ΑΦ |
| 11. καὶ τὰς τούτων γε(ννη)- | ΓΟΥΤΩΝΠ |
| 12. -τικὰς (σ)υναποτελε(ῖν) | --- |
| 13. τὴν ἀν(τί)τυπον ἐνδ- | ΑΝ |
| 14. -τητα· εἰ (δ)ὲ μή, καθὸ σ(ώ?)- | --- |
| 15. -ματα ἀν(τί)υ(πα? τ)ὰς | --- |
| 16. ποιότη(ητας) --- | --- |

Horizontal strokes below first letters of
ll. 3, 4, and 6.

| N. dis. | Pap. |
|--------------------|----------|
| 1. CI . ΟΥΝ | --- |
| 2. ΕΛΟΥΣΩΝ ΑΛ | ΕΛΣ . |
| 3. --- | MACI |
| 4. ΤΟΙΟΥΤΟΙΣ | . ΟΙΣ' - |
| 5. ΜΕΓ | --- |
| 6. ΧΡΟΛ | --- |
| 7. . ICEI . ΕΠΟΜΕΝ | ΕΓΙ' . Ε |
| 8. ΧΥΛ | --- |
| 9. --- | --- |
| 10. ΑΦ | ΓΕ |
| 11. ΤΟΥΤΩΝΓΕ . (.) | ΚΑΣ . ΥΝ |
| 12. ΚΑΣΙΝΑΠΟ | --- |
| 13. ΑΝ | ΤΑΕΙ |
| 14. ΤΑΘΙ | --- |
| 15. --- | --- |
| 16. ΟΤΙΟΤ | --- |

Horizontal stroke below first letter of l. 6.

Col. 22 = Ox. p. 27.

| | Ox. |
|---|---------------------|
| (καταλαμβάνει)- | |
| 1. -νειν τὸ χρώμα· ὥστε | --- |
| 2. κατ' αὐτήν(?) ἀναλογίαν | --- |
| 3. κοινὰ κρίματ' εἶναι | ΕΙΝ . Ν |
| 4. τῶν αἰσθήσεων τοῦ- | ΙΔΙCΘHC |
| 5. -(των) τὸ σχῆμα καὶ τὸ με- | CKH |
| 6. -(γέθ) ^{ος} ων, δν λόγον ἔχει | ^{ος} ΥΝ ON |
| 7. τ(ὸ τοῦ) χρώματος π(ρ)ὸς | ΤΟCΓ . . C |
| 8. τὸ χρώμα, τοῦτον ἔχον- | --- |
| 9. -των (τ)ῶν τοῦ σώματος | ΩΝΓΟΥ |
| 10. πρὸς τὸ σῶμα, καὶ δν | --- |
| 11. λόγον ἔχει τὸ χρώμ(α) | --- |
| 12. πρὸς τὴν διὰ τῆς ὁρά- | --- |
| 13. -σεως (κατ)άληψιν, τοῦ- | --- |
| 14. -τον το(ῦ σ)ώματος π(ρ)ὸς | --- |
| 15. τὴν δ(ιὰ) τῆς ἀφῆς. --- | ^Φ-IC . . |
| 16. --- | ΔΟΜC |

| N. dis. | Pap. |
|--------------------------|-----------------------|
| 1. NANT MA | N . IN MA |
| 2. AYHCN | AYTHN |
| 3. ΕΙΝ . . N | ΕΙΝΝ |
| 4. ΓΑΘHC | ΙΑΙCΘ |
| 5. CKH | CX |
| 6. ΕΝ ΕΚΑΙ | ^{ος} ΥΝ ΕΧΕΙ |
| 7. ΤΟΥ . ΩC | ΤΟC . . OC |
| 8. ΧΡΟΜΑΤΟΥΩΝΟΥΝ | ΧΡΩ ΤΟΝΕΧΟΝ |
| 9. . . ΤΟΥ | --- |
| 10. ΤΕΡΟC . . ΟΛΛΑC | ΠΡΟC JMA |
| 11. ΛΟΝ . . ΧΕΤΟΧΡΩΝ . C | ΩΓΟΝ . ΧΕΙ ΩΝ |
| 12. ΔΙΑΥΤΙC | ΔΙΑΤΗC |
| 13. --- | --- |
| 14. ΩΝΑ | ΩΜΑ |
| 15. ΤΗΝΑΛ . . ΤΑ | ΤΗΝΔ . . ΤΗC^Φ |
| 16. ΔΕΜ | Δ(Ο?)M |

Col. 23 = OX. p. 28.

| | | | |
|-----|---------------------------|--------|--------|
| | | | Ox. |
| --- | (ἀ)- | | |
| 1. | -κοῆς, χωρὶς τῶν ἀνω- | --- | |
| 2. | -τάτω καὶ κοινοτάτων | . ΑΤΩ | |
| 3. | ἀ προδιήλθομεν, κρίμα | --- | |
| 4. | κοινὸν οὐκ οἶμέθα | --- | |
| 5. | κατὰ τὸν πρόχειρον | --- | |
| 6. | τρόπον εἶναι· κατὰ δὲ | ΤΙΟΠΩΝ | |
| 7. | τὸν οὐ πρόχειρόν μεν, | --- | |
| 8. | κοινότητα δὲ προσφε- | --- | |
| 9. | -ρόμενον, ὥστ' ἀναλο- | --- | |
| 10. | -γίαν εὐδόως ἀν ἔχειν | | ΕΥΩΞΩC |
| 11. | ρήθηναι, φήσα(ι)μεν | --- | |
| 12. | ἀν κοινὸν αὐτῶν εἶ- | ΑΝ . Ο | |
| 13. | -ναι κρίμα τὸ σχῆμα· | --- | |
| 14. | πρὸς γὰρ τὸ τῇ(ς) χ(ρ)όας | --- | |
| 15. | ἡ(?) τ(δ?) ἐνγραμμά τοῦ | ΗΤ | |
| 16. | φω(ν?)- --- | ΦΩ | ΧΕΙΝ |
| 17. | --- | ΤΙΝ | |
| 18. | --- | ΤΗ | |

| | | | |
|-----|----------------------|-----------------|----------|
| | N. dis. | | Pap. |
| 1. | PIO | | PIC |
| 2. | ΤΑΤΩ | --- | |
| 3. | --- | --- | |
| 4. | --- | --- | |
| 5. | --- | --- | |
| 6. | ΤΩΓΩΝ | Γ(Ι?)ΟΓC(Ο?)Ν | |
| 7. | --- | --- | |
| 8. | ΔΟ . Ρ | | ΔΕ . Ρ |
| 9. | --- | --- | |
| 10. | Δ . . ΝΕΥ . . ΛCΑΝΗΧ | (ΓΙ?)ΑΝΕΥCΔ(Ι)C | |
| 11. | ΡΗΤΗ | | CN |
| 12. | ΑΝ'Ο | ΑΝ'Ο | |
| 13. | CXH . ΜΕ | | CXHMA |
| 14. | ΠΡΟCΤΑ | | Χ(Ι?)ΔΑC |
| 15. | ΚΟ | (ΙΙΤ?) | |
| 16. | ΦΩ | | ΧΕΙΝ |
| 17. | ΤΙΑ | --- | |
| 18. | ΤΗ | --- | |

Pap. 698, fr. 18 = Ox. p. 1. b.

| | | | |
|-------------------------------------|-----|----------------|---------|
| | | Ox. | |
| 1. --- (ἐ)νεστ(ιν?) ὁ τοῦ(?) (χρῶ)- | | νεστ . (.?)οΓ | |
| 2. -ματος σχηματισμός, | --- | | |
| 3. ἐν τούτῳ τὴν ἄρ(θ)ρω- | --- | | |
| 4. -σιν (εἶ)ναι πρὸς τὴν | --- | | |
| 5. τῆς φωνῆς ποιότη- | | | CTH |
| 6. -τα· καὶ κατὰ τοῦτο σχή- | --- | | |
| 7. -ματος οὐκ ἄλλοτρ(ίαν) | --- | | |
| 8. εἶποιμεν ἂν ἐκ(α)τέ- | | ΠΟΙΑ | ΕΚ . ΠΕ |
| 9. -ραν εἶν(αι) τῶν αἰσ(θ)ή- | ΓΑΝ | | |
| 10. -(σεων) --- | --- | | |

| | | | |
|--------|---------------|-----|---------------------|
| | N. dis. | | Pap. |
| 1. --- | ΝΕΓ . (.?)οΓ | | νεστ ¹ / |
| 2. --- | | --- | |
| 3. --- | ΑΡ . ΡΩ | | ΑΡ . ΡΩ |
| 4. CYN | | CIN | |
| 5. --- | ΟΤΗ | --- | |
| 6. --- | | --- | |
| 7. --- | ΑΜΟΤΑ | | ΑΜΟΤ . |
| 8. --- | ΠΟΙΑ ΕΚ(.?)ΤΕ | | ΕΚ . ΤΕ |
| 9. ΡΛΝ | | ΡΛΝ | |

Col. 24 = Ox. p. 30.

| | | |
|-------------------------------|---------------|-----------|
| 1. -- -- τοῖς κατὰ τοῦτο φάσ- | --- | Ox. |
| 2. -κουσι τὴν φωνὴν σχῆ- | ΚΟΥΟΙ | |
| 3. -μα ἔχειν, εἰ μὲν ἡγείτ(ο) | --- | |
| 4. μηδ' ἔχειν τινα ἀναλ(ο)- | --- | |
| 5. -γίαν τὴν ἀρθρωσιν πρὸς | --- | |
| 6. τὸν τοῦ σχήματος σχη- | --- | |
| 7. -ματισμόν, ἐβιάζετο | --- | |
| 8. προφανῶς τὴν ἐνάρ- | --- | |
| 9. -γειαν· εἰ δὲ τοῦτο τι- * | ΤΕ | * |
| 10. -θείς κατ'ὸ(ε)ι(?) παραλ- | --- | |
| 11. λαγὴν εἶναι, τὸ τοῦ σχή- | ΛΑ | |
| 12. -ματος ΑΦ -- ὄνο- | ΑΦΗΙ . . ΤΟΝΟ | |
| 13. -μα ἐφωνομάχει πρὸς | --- | |
| 14. τοὺς κατὰ τὸν(?) ἐπόμε- | | ΤΟΜΕΠ |
| 15. -νον οὐκ ἐπὶ τῆς ΑΠΑ | | ΕΠΙΤΗΣΑΠΑ |
| 16. ΤΗΣ | | ΤΗΣ |
| 17. -- -- (κοι?) νοτη- | | ΝΟΤΗ |
| 18. -(τ)- ΝΠΡ | | ΝΠΡ |

| | | | |
|---------------------|---------|------------------|------|
| | N. dis. | | Pap. |
| 1. | ΦΑ . C | --- | |
| 2. ΚΟΥCH | | (ΥCΙ?) | |
| 3. --- | | --- | |
| 4. ΤCΥΑΛ | | ΤΙΥΑΑ | |
| 5. ΠΙΑ ΑΡΘΩC | | ΤΙΑ ΘΩ | |
| 6. --- | | --- | |
| 7. ΙΕΜ | | ICM | |
| 8. ΦΑΝΩΦ ΑΙ | | ΦΑΝ(ωC ΑΡ | |
| 9. ΤΕ | | ΤΕ * | |
| 10. . ΕΙCΚΑΚΟΥΚΑΙ | | ΔΕΙCΚΑΙΩ . Κ . Ι | |
| 11. ΛΑ | | --- | |
| 12. ΑΦΡΟ . . . ΤΙΝΟ | | ΑΦΗΤ . . ΤΟΝΟ | |
| 13. ΔΙΑ | | ΛΙΑ | |
| 14. ΤΟΜΕΠ | | ΜΕ | |
| 15. ΕΠΤΗΣΑΠΑ | | ΕΠΙΤ | |
| 16. --- | | --- | |
| 17. --- | | --- | |
| 18. ΝΠΡC | | --- | |

Fr. 19 = Ox. p. 6. c.

| | | Ox. |
|-------------------------------------|-----|-----------|
| (κρί?)- | | |
| 1. -ματα δὲ λέγ(ο?)μεν ἀ(π)α- | | ΔΕΛΕΓΜΕΝΑ |
| 2. σῶν εἶναι κοινά, τῶν | --- | |
| 3. δὲ ποιότητων ἀπά- | --- | |
| 4. -σαις ἂν λέγοιτ(ο) κοινήν | --- | |
| 5. τὴν κρίσιν ἔχειν, κα- | | ΧΗΝ |
| 6. -θ' ὅσον τὰ μὲν ὅμοια | --- | |
| 7. τὰ δ' (ἴδι?)α ἐκείν(η? κα)τα- | --- | |
| 8. -λαμ(β)άνει· τὰ δ' (ἴ?)δια Ν --- | ΔΑ | |

| | N. dis. | | Pap. |
|--------|-----------|------|-----------|
| 1. | ΔΕΛΕΓΜΕΝΑ | | ΔΕΛΕΓΜΕΝΑ |
| 2. --- | | --- | |
| 3. | ΤΩC | | ΤΩΝ |
| 4. CΑΗ | | CΑIC | |
| 5. ΧΡΙ | ΧΗΝΚΑΙ | ΚΡ | ΧΕΙΝΚΑ |
| 6. --- | | --- | |
| 7. | Π | --- | |
| 8. ΛΑ | ΑΙΑ | | ΔΙΑ . |

Col. 25 = Ox. p. 29.

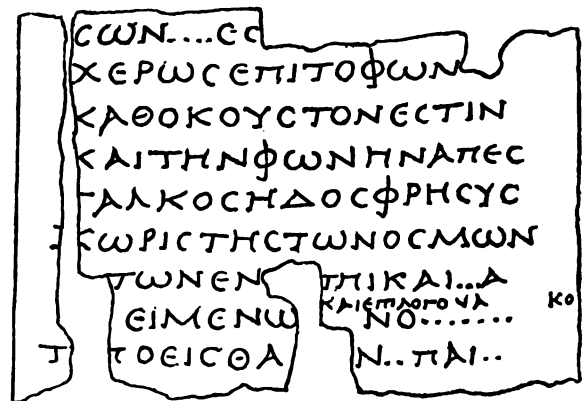
| | Ox. |
|---------------------------------|----------|
| 1. --- ἐξακριβοῦμεν. ¶ ὥστε | --- |
| 2. τῶν αἰσ(θ)ήσεων προσ- | --- |
| 3. -υπομνήσωμεν δ προσ- | MN > CC |
| 4. -φέρεται ἴδιον ἐκάστη χω- | --- |
| 5. -ρὶς τῆς τῶν κρινομέ- | PIE |
| 6. -νων ἐπ(α)ισθήσεως. ἡ | ET |
| 7. μὲν τοίνυν δρασὶς ἰδιώ- | --- |
| 8. -τατον εἰ(χ)εὶ παρὰ τὰς ἀλ- | E . . I |
| 9. -λας, χωρὶς τῆς τῶν (χ)ρω- | --- |
| 10. -μάτων καὶ τῶν πρ(δς? αὐ?)- | PI . . . |
| 11. -τὰ κρίσεως, τὸ ἐν ἀποσ- | --- |
| 12. -τάσει κα(τ)αλαμβάνειν | N . IN |
| 13. τὰς μορφάς, ἐπαισθα- | --- |
| 14. -νομένην καὶ τοῦ με- | --- |
| 15. -ταξὺ ἐαυ(τ)ῆς τε καὶ | --- |
| 16. -(νων δια?)στ(ή)ματ(ος) | --- |
| 17. (ἡ δ' ἀκοή?), χωρὶς τῆ(ς) | --- |
| 18. (τῶν φων?)ῶν καὶ τῶ(ν) --- | --- |

| N. dis. | Pap. |
|----------------------|--------------------|
| 1. KPIΞΟΥ | --- |
| 2. AX . H | AIC . H |
| 3. MN . EC | MNI C |
| 4. ΤΑΙΝΥΟΝΕΚΑCΥΤ . Ω | I<ΙΟΝΕΚΑC . (H?)<Ω |
| 5. PIC KIN | KPIN |
| 6. --- | ET |
| 7. ΤΟΝ CΙΝΔΙΩ | ΤΟΙΝ CΙ<ΙΔΙΩ |
| 8. E . CI | --- |
| 9. ΧΩΝΤΗC | ICTHC |
| 10. Π> . . . | ΠΙ' |
| 11. --- | --- |
| 12. N-IN | C \ |
| 13. ΜΟC | ΜΟΡ |
| 14. ΕΝC | ΕΝ- |
| 15. ΚΑΚΑΙ | K<I |
| 16. --- | --- |
| 17. CΩΡΙCΠC | <ΩΡΙCΠCΗ |
| 18. ΟΝ | ΟΝ |

There is a flourish on the left margin of ll. 1 to 3, and a space between N and Ω in line 1, to mark the beginning of a fresh paragraph at ὥστε. Also, a horizontal stroke below first letter of l. 6, to mark the full stop before ἡ.

Pap. 698.

Ox. p. 6d.



d

Fr. 20 = Ox. p. 6. d.

| | | Ox. |
|-----------------------------------|--------|-----------|
| 1. CΩN . . EC --- (εύ?)- | --- | |
| 2. -χερῶς ἐπὶ τὸ φων(οὖν), | --- | |
| 3. καθὸ ἀκουστόν ἐστιν | KATHOK | |
| 4. καὶ τὴν φωνὴν ἀπεσ- | --- | |
| 5. -ταλκός· ἡ δ' ὁσφρησις, | | CYC |
| 6. χωρὶς τῆς τῶν ὁσμῶν | --- | |
| 7. (καί?) τῶν ἐν (αὐ?)τῇ KAI . A | --- | |
| KAI EΠIΛOΓON A K(P?) | --- | |
| 8. . . . -ειμένω(ν?) . NO | | |
| 9. T . ποείσθα(ι τῇ?)ν ἐπαί(σ)- | | N . ΠAI . |
| 10. -(θησιν?) --- | --- | |

| | N. dis. | | Pap. |
|----|--------------|-----|----------|
| 1. | --- | | --- |
| 2. | --- | | --- |
| 3. | KATHOK | | KATHOK |
| 4. | --- | | --- |
| 5. | | CIC | --- |
| 6. | --- | | --- |
| 7. | .. ΠON | | TΩN |
| | KAI EΠIΛOΓON | | ΛOΓON K° |
| 8. | NOC . . . | | NO . |
| 9. | NOΠA | | NCTA |

Col. 26 = Ox. p. 31.

| | | | |
|------------------------------------|----------------------------------|-----|--------|
| 1. — — — τῶν ἐν αὐτῇ(.) μόνο(ν) | | Ox. | |
| 2. π(ρ)οσφέρεσθ(ι) τὴν κ(ρί)- | — — — | | MONE . |
| 3. -σ(ι?)ν· ἡ δὲ ἀφ(ή), κατὰ μὲ(ν) | . . v | | |
| 4. τὸ (ἴ)διον, τὸ μηδεμιᾶς | — — — | | |
| 5. ἀντιλαμβάνεσθαι ποι- | — — — | | |
| 6. -ότητος· κατ(ὰ) δὲ τὸ κοινόν, | | | KWNON |
| 7. ἡ ποῖα σάρξ ἐστιν ὁ πα(ρ)- | H ⁺ OIA | | |
| 8. -ακ(ο)λουθεῖ καὶ ταῖς ἄλ- | MI . ΛΟΥΘ | | |
| 9. -λαις αἰσθήσεσιν, τὸ ἐτε- | ΛΑΤC | | |
| 10. -ρογενῶν ποιότητων | | ΠCI | |
| 11. ἀντιλαμβάνεσθαι· (π)λη- | AN ⁺ I | | |
| 12. -ρῶν γὰρ καὶ μ(α)λακῶ(ν) | — — — | | |
| 13. οὖσ(α) κριτική, καταλαμ- | ΘΥ . . vPI | | |
| 14. -βάνει καὶ θερμὰ καὶ | — — — | | |
| 15. ψυχρά, τά τε ἐν ἑαυτῇ | ΨΥ> 2A | ΤΗN | |
| 16. καὶ παρ' ἑαυτῇ(.) — — — | ΚΑΙ ⁺ ΑΡΕΑΥΤΗ . ΙΥΠΕΡ | | |
| 17. — — — | . . . ΟΥΝΩΝΚ | | |
| 18. — — — | . . . ΤΑCΑΙΤΕΚ | | |
| 19. — — — | C ⁺ AC | | |

| | | | |
|---------------------------|---------|--|----------------------------|
| | N. dis. | | Pap. |
| 1. ΤΟΝΕΝΑΘΗ . ΩΝΤ . . | | | . ΩΝΕΝΑΥ . Ε(Μ?)ΟΝ(ς?) |
| 2. ΦΕΡΕΙΟ . ΠΟΝΚ . . | | | ΦΕΡΕΛΛ . -(Η?)ΝΚ |
| 3. φ . v | | | (C . v?) |
| 4. ΤΟΝΗΔΕΝΙΑΤΑ | | | ΛΗΔ ΙΑ . |
| 5. ΝΕΙ . ΑΙΠΟΛΛ | | | ΝΕ . ΑΙΠΟ |
| 6. ΟΝ(?)ΠΟΣΚΑΙ . ΑΤΟΚΩΝΟΝ | | | Ο . CΤΟΣΚΑΤ . ΔΕΤΟΚΟ(?)ΝΟΝ |
| 7. Η . ΟΙΑCΑΡΔΕΞΕ . Ν | | | Η . ΟΙΑCΑΡ=ΕC . ΙΝ |
| 8. Μ . ΛΟΥΘΕΙ . . ΝΤΑΙC | | | ΛΙ . ΛΟΥΘΕΙ) ΛΙ |
| 9. ΧΑΙ . CΤΕ | | | ΙΑ . C ΕΤΕ |
| 10. ΡΟΡ ΠΟΙ | | | ΡΟΓ |
| 11. ΑΝΤΙΛΑΝ ΔΗ | | | ΛΗ |
| 12. ΡΕΙΝ . ΤΑΡ ΔΑΚ | | | ΡΩ . ΓΛΡ ΛΑΚ |
| 13. ΟΥC . ΝΡΙΤΙΚΗ ΑΝ | | | ΟΥC . . ΡΙ |
| 14. ΒΑΝ . ΕC ΝΛΙ | | | ΒΑΝΕΙ Κ ΛΙ |
| 15. ΨΥΧ . . Α CΝΥΛΥΓ | | | ΕΝΕΑΥΤΙ(|
| 16. ΚΑΙ . ΠΑΡΕΑΥΠ | | | — — — |
| 17. . . . ΟΥΝΩΝΚ | | | — — — |
| 18. . . . ΤΑCΑΙΤΕΚ | | | — — — |

Fr. 21 = Ox. p. 2. e.

| | | Ox. | |
|-----|------------------------------|---------|---------|
| 1. | — — — (κατ)αψεύ- | — — — | |
| 2. | -δον(τ)α(ί τιν)ες καὶ κρί- | . ON | ΚΑΡΚΡΙ |
| 3. | -νειν λέγουσι. τῆς ὁρά- | — — — | |
| 4. | -σεως τοίνυν στερεμνι- | — — — | |
| 5. | -ότητα μὴ κρινούσης, | CT | |
| 6. | καταψεύδονται τ(ι)νες | — — — | |
| 7. | κρίνειν νομίζοντες· | KHN | |
| 8. | ὑποβ(ά)λλειν γὰρ αὐτήν | ΥΓΩΛ ΛΛ | |
| 9. | καθ' ἀπλῆν προσβο(λ)ήν | — — — | |
| 10. | ὅταν π(ἐ)τρας ὁρῶμ(ε)ν — — — | ΕΤ | ΤΡΑΩΡΩΛ |

| | N. dis. | | Pap. |
|-----|------------|---------|--------------|
| 1 | ΥΕΥ | | ΥΕΥ |
| 2. | ΝΩΝ | ΚΑΙΚΡΙ | ΛΟΥ (Ι?)ΚΡΙ |
| 3. | — — — | | — — — |
| 4. | — — — | | — — — |
| 5. | CT | | ΟΤ |
| 6. | ΤΑΥ | | Ψ |
| 7. | Κ . . ΝΕΙΗ | | Κ . . ΝΕ . Ν |
| 8. | ΥΠΟΒ . Μ | | ΥΠΟΒ . ΛΛ |
| 9. | — — — | | — — — |
| 10. | CT | ΤΡΑΟΡΩΝ | ΟΤ |
| | | | ΤΡΑΟΡΩΝ . ΛΙ |

Col. 27 = Ox. p. 19.

| | | |
|---|------------------------------|-------|
| 1. — — — κα(θ' ἀπλῆ?) <u>ν</u> προσβο- | Ox. | ΙΠΡΟΣ |
| 2. -λῆ(ν κατ)αλαμβάνειν, | ΛΙ | |
| 3. καὶ ἀ(ναί?)σθητον καὶ αἰσ- | — — — | |
| 4. θα(νόμε?) <u>νο</u> (ν?) καὶ ζῶον | ΝΙ . < ΑΙ | |
| 5. κρ(είνειν?), τὸν δέ τινα | ΚΟ | |
| 6. ἀνθ(ρωπ)ον καὶ το(ιό?) <u>ν</u> - | ΤΟ | |
| 7. -δε (ζ?) <u>ῶ</u> ιον καὶ μᾶλλον· | ΤΟ . (?) ΛΙ | |
| 8. καὶ τ(ὸ) παραπλήσι(ο)ν πᾶν | ΚΑΤ . | |
| 9. τ(οίνυ)ν(?) τούτων(?) (κρ)εί- | Τ . . . ΝΕΟΥΤΩΝ . . (?) ΕΣ | |
| 10. -νουσιν(?) καθ' ἀπλῆ <u>ν</u> προσ- | ΝΟΥΣΙ . ΣΚ ΛΗ(?) ΣΠΡΟΣ | |
| 11. -βολήν, καὶ σχῆμα καὶ | Ν' ΑΙ | |
| 12. μέγ(ε)θος ἀπτόν ΕΙ | ΜΕ' . ΘΕΣ | |
| 13. μόνον· κρίνουσ(ι δέ?) καὶ | ΟΝ | < ΑΙ |
| 14. δυσωδ(ί)αν ἐκ τοῦ τ(οι?)- | ΔΥΓΩΔ(?) ΔΙ ΕΚΤΟΥΣ | |
| 15. -όνδε χρῶ(μ)α πρ(οσπί)- | ΙΝΔΕΧΡΩ . . (?) ΠΡ | |
| 16. -πτειν Β — — — | ΤΙΤΕΙΝΕ . . Λ . . ΗΚ | |
| — — — | ΚΛΙΕΠΕ | |
| — — — | ΘΕΩΡΗ> | ΛΜ |
| — — — | ΤΑΞΤΟ | |

| | | |
|--------------------------------|------------------------|-----------------|
| | N. dis. | Pap. |
| 1. | ΝΕCΡΟ . ΒΟ | — — — |
| 2. ΔΙ | ΑΚΑΝΕΑΝ | (ΙΝ?) ΑΛΑΜΒΑ |
| 3. — — — | | — — — |
| 4. | ΤΑΡΑΤΟΙΟΝ | ΚΑ . ΛΩΙΟΝ |
| 5. ΚΟ | ΤΟΝ . ΩΝΑ | ΛΣ-(Ι?) ΝΑ |
| 6. | ΤΟ . ΣΑΙ | — — — |
| 7. | ΜΗΝΟΝ | Μ(Ι?) . ΙΝ |
| 8. ΚΑΠ . | | — — — |
| 9. | ΝΤΟΥΤΩΝΗ | Ν(Τ?) ΟΥ(Τ?) ΩΝ |
| 10. ΝΟΥΣΙ(?) ΣΖΑΘΑΙΑΣΙΕΠΡΟΣ | ΝΟΥΣΙ . ΚΑΘΛ(Π?) Ι(Ι?) | |
| 11. ΘΟΛΕΙΝΤΑΝΧΗΣ . | ΛΗΝ' Ι . . ΧΙ | |
| 12. ΜΕ . (?) Χ . ΑΠΤΟΜΙ | ΘΙ . ΑΠ . ΟΝ | |
| 13. ΟΣΥΩΝΑ . (?) ΟΥΣ . (?) ΚΑΙ | ΟΝΟ(Ν?) ΚΡΙ | |
| 14. . ΤΩΝΑΝΕΚΑΙ | ΩΔ' Α | |
| 15. ΗΔΟΧΩ . ΑΠΑ | ΣΝΔΣΧΡΣ | |
| 16. ΤΙΤΕΙΝΗ . ΜΕΣΗΚΑ | ΠΤ | |
| 17. . ΣΥΣΕ | — — — | |
| 18. ΘΕΩΡΗΥ | — — — | |
| 19. ΤΑΤΤΟ | — — — | |

Fr. 22 = Ox. p. 2. f.

| | Ox. |
|---------------------------------------|---------------------|
| 1. — — — | ON . . |
| 2. — — — κα(ι) τὰς ἄλλας | ΛΟ Ψ . . . ΚΑ . |
| 3. φάσεις ὁρᾶν· καὶ ὅτα(ν) | ΡΑΞΕΙΩΡΑΝ |
| 4. μὴ (τὸ) (?) κατὰ τὸν πα- | — — — |
| 5. -ρόντα μόνον χρόνον(ν) | — — — |
| 6. (ὕ)ποπ(ίπτο ?)ν κρί(ν)εσ- | ΥΚΡΙ . ΘΟ |
| 7. θ(α)ι(?) λέγωσ(ι) , | Ε . . |
| 8. (ἀ)λλὰ καὶ τὸ C . IO μετὰ | ΤΟC . IO |
| 9. ταῦθ' (?) (ἐ)σ(ὲ)μενο(ν ?) | ΤΑΥC ΜΕΝΟ |
| 10. ἔτι δ' ὅταν . . . ΑΙ — — — | ΟΓΑΝ ΑΙ |

| N. dis. | Pap. |
|----------------------------|-------------------------|
| 1. — — — | — — — |
| 2. ΩΙ | ΛΕ |
| 3. ΡΑΞΕΠΟΡΑΝ | ΡΑΞΕΙC |
| 4. — — — | — — — |
| 5. — — — | — — — |
| 6. . ΠΟΠ . . ΩΝΚΡΙ . . ΘΟΙ | ΩΥΚΡΙ . (.)ΕC |
| 7. C . . | Ε . . |
| 8. . ΟΝΑΚΑΙΤΟC . IO | . ΛΛΑΚΑΙΤΟC . IO |
| 9. ΤΑΥC . . Π . . Ο . ΜΕΝΟ | ΤΑΥC C . ΜΕΝΟ |
| 10. ΟΤΑΝ ΑΙC | ΟΤΑΝ |

1. 3 init. prob. φ, not P. Horizontal stroke under first three letters of l. 3, and space after ὁρᾶν, to mark a stop.

Col. 28 = Ox. p. 18.

| | | Ox. |
|---|----------------------------|--------|
| 1. — — — διὰ παρατηρήσεω(ς ὑ?)- | — — — | |
| 2. -πο(λ)αμβάνοντες, κ(αί) | — — — | |
| 3. ὅταν σωμάτων ὡς (σ)ω- | — — — | |
| 4. -μάτων κ(ρ)ιτικήν, (καί) | — — — | |
| 5. ὅταν τὰ παλαιὰ καὶ τὰ | — — — | |
| 6. κ(α)ινὰ δοκ(ι)μάζειν, κα(ι) | Κ . ΙΝΑ | |
| 7. ὅταν πολυπραγμονεῖν | | Λ |
| 8. ὅλως περὶ τῶν ἄλλαις α(ί)σ- | | ΛΑΙΘΑΣ |
| 9. -θήσεσιν κρ(ιν)ομένων | — — — | |
| 10. τὴν μηδ' ε(ί) τοῖς ὄλοις | ᾠΗΝ | |
| 11. ἐστὶ(ν) αἰσθησις ἑτέρα | | CTEIA |
| 12. γινώ(σ)κουσ(αν)· καὶ ὅταν | — — — | |
| 13. ᾠΑΜ . (.)ΑΛ . . . ὑπερβό- | | ΥΠΕΡΔΟ |
| 14. -λήν(?) . C ⁻ . . . (.)ΑΙ σχή- | — — — | |
| 15. -ματα καὶ . . . ἐτι τὰ(. ?) | — — — | |
| 16. -μείζου(ς?) — — — | ΜΕΙΖΟΥ . . . (.)ΥΓΕΙCΑ(.?) | |
| 17. — — — κρινει — — — | Γ ΝΚΡΙΝΕΙ . | |
| 18. — — — (εὐ?)χυλίας — — — | Κ ΧΥΛΙΑC . | |
| 19. — — — | Τ ΜΗΜC | |

| | N. dis. | | Pap. |
|-----|---------------------------------|---------------------------------------|------------------|
| 1. | ΠΑΝ . ΤΡΗΣΕΩ . . Η | — — — | |
| 2. | ΒΑ . ΩΝΤ | | ON |
| 3. | CΩΑΜΤ | | ΜΑΤ |
| 4. | ΑΠΩ ΚΗΝΕ . (.) | Α ⁻ Ω | |
| 5. | . CΤΑΗ . ΝΑΚΑΙΑΚΑΤΑ | Ο ⁻ ΑΝ . . . ΤΑ . ΑΙΑΚΑΙΤΑ | |
| 6. | ΑΙ . ΙΝ . ΖΕΝ | | ΖΕΙΝ |
| 7. | ΠΟΛΥC . ΡΑΓ Ν | | ΠΟΛΥΠ |
| 8. | ΠΕΡΙ . (.)ΝΑΛΑΙΟ . C | | (Τ?) . ΝΑΛΛΑΙCΑC |
| 9. | ΘΗΣΕΩΝΚ . ΟΜΕΝΟΝ . | — — — | |
| 10. | ΤΗΝ | — — — | |
| 11. | ΕΙΤΙ ΕΤΕ . Α | ΕCΤΙ | |
| 12. | ΤΙΝΩ . ΚΟΥCΟ . (.)ΝΟΥ . ΚΑ | — — — | |
| 13. | . ΑΜ . ΑΛ ΕΡΕΝ . | | (V?) ΓΕΡ |
| 14. | . ΟΝ . ΠΕ . . ΑΙCΧΗ . . . | ΗΝ | |
| 15. | . ΝΤ . ΚΑΙ . . . ΟΝΤΗ . Ν | ΜΑΤ | ΤΙΤΑ |
| 16. | (Λ?)ΕΙΥΟ . . Λ . . ΗCΕΙCΟ . . . | Ν | ΗCΙCΙC |
| 17. | ΕΡΙΝΕΙ | — — — | |
| 18. | CΕΥΔΙΑ | | ΛΙΑ |

Horizontal stroke under first letter of l. 17 in Ox.

U

Fr. 23 = Ox. p. 3 g.

| | Ox. |
|---------------------------------|-----------------------|
| 1. — — — | A ΑΙΑ |
| 2. — — — διαφέ- | ΓΑ . ΛΟΜΟ . . ΑΙΔΙΑΦΕ |
| 3. -ροντα, καὶ ὅταν χρόνον | ΡΟΚ . Α |
| 4. εἴθ' ἀ(π)λῶς ἐλάχιστον | ΕΜΧΙC |
| 5. εἴτε (τ)ὸν καθ' αὐτόν, κα(ι) | ΕΙΤΕ |
| 6. ὅταν (ἀ)λγῆδόν(α) κατὰ | ΟΤΑ . . . ΓΗΔ |
| 7. τὸ ὀρ(ιστ)ικὸν(?) (χ)ρῶμα. | ΤΟΟΡ . . ΙΚΟΝ . . ΩΜΑ |
| 8. τῆ(ς δ' ?) ἀκοῆς καταψεύ- | Τ . . . ΑΚ ΨΟΥ |
| 9. -δο(νταί τιν)εῖ(?) καὶ δ- | ΕΙΚΑΙC |
| 10. (-ταν?) — — — | — — — |

| N. dis. | Pap. |
|-----------------------------|----------------------|
| 1. ΑΙ ΑΙΑ . . . Ν | — — — |
| 2. ΤΑ . ΟΛΟΜΟ . (?)ΚΑΙΔΙΑΦΕ | Α ΜΟ ΑΙ |
| 3. ΡΟΝΤΑ | ΡΟΝ(= ?) |
| 4. ΛΑΧΙC | — — — |
| 5. ΕΙΤΕ | — — — |
| 6. ΟΤΑ . . ΤΗΔ | ΟΤΑΝ . ΙΓΗΔ |
| 7. ΤΟΟΡ . . ΙΚΟΛ . . (?)ΩΜΑ | ΤΟΟΡ . . ΙΚΟ" . ΨΩΜΑ |
| 8. ΤΙ . . . ΑΚ ΨΕΥ | — ΑΚ |
| 9. ΤΕΚΑΙΟ | Ε(?)ΚΑΙC |

Col. 29 = Ox. p. 17.

| | Ox |
|-----------------------------------|------------------------|
| 1. --- | ΕΩCAN |
| 2. --- ΥΝΟC άν- | ΟΛ ... ΥΝΟCAN |
| 3. -τιλαμβάν(ε)σθαι, και ού- | --- |
| 4. -χ η συμβ(έβ)ηκε τούτων | СΥΜΗ ... ΥΚΕΤΟΥΤΩΝ |
| 5. είναι, κα(ι ? κα)θδ(?) τουδε η | ΧΙΤΟΥΔΕΗ |
| 6. τουδε άν(θρώ)που, και δ- | --- |
| 7. -ταν Ελλη(νο)ς η βαρβά- | --- |
| 8. -ρου, και δτα(ν τ)ραγωδοϋ | ΔΟΥ |
| 9. η κωμωδ(ο)ϋ, και δταν | --- |
| 10. ζέοντος(?) χ --- | ΖΕΟΝΤΟΕΧ . Λ |
| 11. | ΤΛ ΑCΤΟΙ . ΝΗ |
| 12. άντιλήψ(ει ?)ς, και δταν | ΑΝ ΤΙΔΗΥ |
| 13. τας τών έμπείρων ά- | ΤΑ . Τ ΡΩΝ . |
| 14. -κριβεστέρα(ς) είναι(ι τω) | ΚΡΙΒΕΙΠΕΡΑ(.?)ΕΙΝΑ ... |
| 15. τετρίφθαι, και δταν .. | --- |
| 16. 7 ... (?) C και 1 | --- |
| 17. ... ΙΗC κριτ(ι)κ(ην ?) --- | --- |
| 18. --- | ΑΙΗΔΕ |

| N. dis. | Pap. |
|------------------------------------|----------------------------------|
| 1. Α ΔΙΑ ΟΙCΔΙ | ΛΩCAN |
| 2. Κ ΟΥC ... CΥΝΟCAN | ΔΟ ΥΝΟCΛΝ |
| 3. ΠΛ Ν . ΘΘΑΙ | --- |
| 4. CΥΜΕ ... ΥΚΟΤΟΥΤΟΝ | ΣΥΜΕ ... ΥΚΕΤΟΥΓΩΝ |
| 5. ΘΙΝ ΝΤΟΥΔΕΠΑ | ΕΙΝ (J?)ΟΤΟΥΔΕΗ |
| 6. ΤΟCΔΕΩ ... ΤΟΥ | ΥΔΕΑΝ ΤΟΥ |
| 7. ΗΔΑΡΩΛ | ΒΑΡΒΑ |
| 8. ΟC . ΚΑΙΕΤ . (?)ΝΑΓΩΔΟΥ | ΡΟ ΟΤ ΡΑΓ |
| 9. ΚΑΟΤΑΙ | ΚΑΙΟΤΑΝ |
| 10. ΖΕΟΝΤΟCΧ . Λ . ΟΥCΘΑ | ΖΕΟΝΤΟCΧ . (Υ . ^v?) |
| 11. Π . Α . Ω ... ΝΜΗΙΔΟΝ | Τ . (Α . Ε?) . 11 . Υ . Ο [dub.] |
| 12. ΑΝ . ΙΑΗΤΟ . (?)CΚΑΙΘΩ | CΚΑ(Ι?)Ο(Τ?) . Ν |
| 13. ΠΕΤΩΝΕΝΜΕΙΡΙΟΝ . C | Τ(Α?) ΤΩΝΕΜΤCΙ(ΡΟ?)Ν |
| 14. ΚΑΙ . ΕΤ . Α . ΕΙΝΑΡΜ . | ΚΡΙΒC . (Τ?) . Α(C?)ΕΙΝΑ |
| 15. ΤΕ . (?)CΚΑΙΚ . ΙΟΤΑΝΟ . | ΦΘΑΙ |
| 16. ΚΑΙ | --- |
| 17. ... ΗCΚΡΙ . (?)ΗΔ . ΚΑΙ (. ?) | CΚΡΙ . Ν |
| 18. ... ΝΗΛΕ | --- |

Fr. 24 = Ox. p. 3 h.

| | Ox. |
|--|---------------------------|
| 1. — — — AC <u>α</u> (ντι?)- | NHC ACI |
| 2. -(λ)αμβάνεσθαι, καὶ <u>δταν</u> (?) | KAICHN |
| 3. πάντας τῆς αὐτῆς ἀ- | ΠΑΝΤΑΣΠΙC |
| 4. -κούειν ἢ τῆς ὁμοίας, | — — — |
| 5. οὐδ' εἴ τις δ(λω?)ς ἔτε- | . ΥΔΕΙΤΗΣ . . (.)CETE |
| 6. -ρος ἀκούει κατα(λ)αμβα- | — — — |
| 7. -νούσης· καὶ ὁ(τα)ν τὴν | — — — |
| 8. αὐτὴν κατα . . BON | — — — |
| 9. ΔΙC — — — | — — — |

| | N. dis. | | Pap. |
|--------------------------------|---------|-----------------------|---------------|
| 1. NHC . . EC . . CAY . (.)ACI | | NHC EC | ΓAC(A . . .?) |
| 2. AMEAN KAIC | | | KAIC(H?)N |
| 3. ΠΑΝΤΑΣΤΗΣ | | THC | |
| 4. ΚΟΥC | | KOYE | |
| 5. . ΥΔΗΙΤΙCΟ . . . CETE | | ΥΔΕΙΤ(ICO?) . . .CETE | |
| 6. — — — | | — — — | |
| 7. — — — | | — — — | |
| 8. ΚΑΤΑ . . . ON | | | 3ON |
| 9. ΔΙΟ | | ΔΙC | |

Horizontal stroke under first letter of
l. 7, and space before καὶ to mark a
stop.

Col. 30 = Ox. p. 16.

| | Ox. |
|-----------------------------------|--------------------------|
| 1. — — — | ΝΗCΤΙΓΕΡ . . ΕΥΤΟΥ |
| 2. ψεύδους τε(?) ὄντος, διὰ(?) | ΤΟΥΔΟΥCΤΕΟΝΤΟC . . Α |
| 3. τὸ τὴν προενεχθ(εῖ)σαν | — — — |
| 4. εὐθέως φθείρεσθ(α)ι, καὶ | . ΚΑΙ |
| 5. ὅταν μέλος καὶ ρυ(θ)μ(όν) | — — — |
| 6. καὶ μέτρον κρίνειν καὶ | — — — |
| 7. πόημ(α) κα(ι) λέξιν κα(ι) | ΠΟΠΜ |
| 8. λῆμ(α ? κ)αὶ ὥραν(?) καὶ πρέ- | ΛΗΛ . . ΑΙC . ΡΑΝΚΑΙ ΙΡΕ |
| 9. -π(ο)υσαν καὶ ἀπρεπή(?) | ΑΠΡΕΠΕΙ |
| 10. ¶. τῆς δ' ὁσφρήσε(ως, δ)ταν | — ΑΝ |
| 11. ὁμοιον εἰπ(όντες ?), (κ)ρ(ι)- | Ρ |
| 12. ν(ο)υ(?) ἢ λιβα(νωτοῦ ?) π)ε- | Ν . C Ε |
| 13. -ριτίθωσιν κ(ρίσιν ?) . . . | — — — |
| 14. ΟΥΤΟΝ, καὶ ὅ(ταν ?) | ΟΥ . ΟΝΚΑΙC |
| 15. ταῖς ἄλλαις Ο — — — | ΤΑΙC . ΛΛΑΙCΟ |
| 16. — — — | ΤΑC(.?)ΤΑΡ |
| 17. — — — | ΜΑ |
| 18. — — — | ΤΗ |

Mark of new paragraph (>) below first letter of l. 10 : and stroke, to mark stop, below first letter of l. 14.

| N. dis. | Pap. |
|-------------------------------------|--------------------------|
| 1. ΝΗΞΙΠΕΡΙ . ΕΥΤΟΥ . . | ΝΗCΤΙ(Η?)ΕΡΙ . C(Υ?) . ^ |
| 2. ΥΕΥΔΟΥCΤΕΟΝΤΟ . ΝΑ | ΥΕΥΔΟΥCΤΕΟΝΤΟ . . . Α |
| 3. ΞΑΝ | — — — C . Ν |
| 4. ΙΚΑC | — — — |
| 5. ΕΙΑΝΜΕΔΟCΚ . . . Α . . | CΤΛΗΜΕΛ |
| 6. ΜΕΙΡΩ | ΜΕΤΡΟ |
| 7. ΠΟΠΑ | ΠΟΤΙΜ |
| 8. ΛΗΝ . . ΑΙΕ . ΡΑΝΚΑΙ . . ΘΕ | Λ . Λ . . Α(Ι?)C . ΡΑ |
| 9. ΑΠΡ . ΕΠΗ | ΠΡ . Π . (/ ?) |
| 10. ΦΡΗΣΘ . . ΤΑΝ | — — — |
| 11. ΨΗ | — — — |
| 12. Ν . C ΕΙΝ | — — — |
| 13. ΘΩCΙΝΚΕΙC ΤΟΙ | — — — |
| 14. ΟΥΤΟΝΚΑΙ ΟΙΝ | ΟΥ(Τ?) |
| 15. ΤΑΙCΑΛΛΑΙCΟ ΝΟC | — — — |
| 16. ΤΑ . (?)ΠΑΡ . ΤΑΙ ΕΝΑ | — — — |
| 17. ΘΑC . . CΑΙ | (Υ?)Α |
| 18. ΤΗΝΠ | — — — |

Fr. 25 = Ox. p. 4 i.

| | Ox. |
|---------------------------------|-------------------------|
| 1. — — — τὸ δζον πῶρρ(ω)θεν | — — — |
| 2. ἔλκεσθαι, καὶ δτ(αν τ)οὺς | ΚΑΟ . . ΟΥC |
| 3. χρῆ(σ)τοὺς οἶνους καὶ | — — — |
| 4. μοχθηροὺς (δια)κρίνειν | — — — |
| 5. κα(ὶ τὰς) συμφέ(ρ)ουσας | CYMOY . (.)ΟΥCΑC |
| 6. καὶ ἀσυμφόρ(ους δ)σμάς | ΑΟΥ . . CΡ . . . (.)MAC |
| 7. ¶. τῆς δε γε(ύσε)ως, νομί- | ΤΗCΔΟΓΕ . . (.)ΩCΝΟΜΙ |
| 8. -ζοντ(ες?) . . . ΝΑΡΕΙ — — — | — — — |

| N. dis. | Pap. |
|------------------------------|-------------------------|
| 1. ΠCΕΡΡ | ΠΩΡ |
| 2. ΚΑΙΘ . . . ΟΥC | ΚΑΙΘΙ . . (.)ΟΥC |
| 3. ΧΡΗΤ | ΧΡΗ . Τ |
| 4. ΜΟΧΟ | — — — |
| 5. CYMΦ . . (.)ΟΥCΑC | CYMΦ . . ΟΥCΑC |
| 6. ΑCΥ . . ΟΓ . . . MAC | ΑCΥΙ 'ΟΡ . . . ΎMAC |
| 7. ΤΗCΔ(.)Η(.)Θ . . Ω . ΝΟΜΙ | ΤΗCΔ . ΓΕ . . (.)ΩCΝΟΜΙ |
| 8. ΚΟΝΤ Ν . . ΡΕΙ | ΖΟΝΤ Ν . . ΡΕΙ |

Mark of new paragraph (>) below first letter of l. 6.

Col. 31 = Ox. p. 15.

| | |
|-----------------------------------|---------------------------------|
| 1. --- | . Ox. |
| 2. τοῦ σώματος ΕΙCIN --- | ΝΥΙΔ . Α . \ ΑΞ |
| 3. --- | ΤΟΥCΩΜΛ ΤΟCΕΙCIN . . |
| 4. --- | ΜΕΝ . ΗΙΧΟΥΩΧ |
| 5. (τ?)ῶν ἄλλων, κα(ι) τῶν(?) | ... ΝC(?)ΔΙ . . ΞΧΡΕΩΝ . |
| 6. θερμῶν καὶ ψυχρῶ(ν) | ΤΙΙ . ΩΝΑΛΛΩΝΚ Λ . . . |
| 7. χυλῶν κατὰ τὸ ἰδ(ιο)ν(?) ἀ(ν)- | ΙΑΙΟΥΧΙΩ . (?) |
| 8. -(τι)λαμβάνεται . . ΟΥ . | ΤΟΙΔ . ΛΛ . |
| 9. (π)άσαις τα(ι)ς γεύσε(σι)ν ὁ | --- |
| 10. αὐτὸς κατὰ θερμὸν(?) ΥΓ | --- |
| 11. Τ . ΤC (?) - Ι χυλὸς --- | ΘΗΙΜC ΝΥΓ |
| 12. --- | Τ.ΤC(?)ΤΙΧ . ΛΟC . . (?)Θ . Ν . |
| 13. --- | ΠΑΡΚΑΙΛ |
| 14. --- | ΕΙΚ ΑΙ |
| 15. --- | ΤΟΝC Α . . C |
| 16. --- | ΙΚΑ |
| 17. --- | CINE |
| 18. --- | ΔΥ |
| | -ΕΥ |

| | |
|----------------------------|--------------------------------|
| N. dis. | Pap. |
| 1. ΝΟΝΩΙΝΑCΓΕΝΩ | --- |
| 2. ΙCΤΟ . ΓΕCΕΙCΙΝΩΝ | --- |
| 3. C . (?)ΜΕΝ . ΤΑΧΟΧΩC | --- |
| 4. ΜΕΝ . ΔΕΝΩΧΩΘΙC | ... Γ. \ ΙΛΙΩΝΚ |
| 5. . ΩΝΑΛΛΩΝΚΑΤΟΥ | (P?)Ν . Ν |
| 6. ΕΡΜΩΝ . ΔΥΚΟΝΩΑΙC | ΥΙΩΝ |
| 7. ΥΛΩΝ . . ΑCΙΝΔΩΝΑ | --- |
| 8. ΛΑΜΒΑΝΕΤΑΙΝ . (?)ΕΥΝ | CΑ . . ΤΑ . C(Γ?) . C C . . ΝC |
| 9. ΑCΑΙΠΑCΙ . CΕ . ΝΩC . . | CCKA . Α Y |
| 10. omitted. | Χ' ΛΟ |
| 11. ΠΟ . ΧΡ . ΑCΠΟΤΕ . ΝΑ | --- |
| 12. ΡΚΑ . . ΝΕΜ . ΝΑΙ . . | --- |
| 13. . . (?)ΙCΙΚΑΙΜΕΝΟC . . | --- |
| 14. ΑΥΤΟΝΚΑ . . ΟC | --- |
| 15. CΟCΚΑΤΟΥC | --- |
| 16. CΙΝΩ . ΑΥΤ | --- |
| 17. ΕΥ | --- |

Fr. 26 = Ox. p. 4 k.

| | Ox. |
|----------------------------------|----------------------------|
| 1. --- | ΝΕΙΠΕΙΝΗ |
| 2. --- | Μ ΑΤΙΛΑΝ |
| 3. --- ΟΝΑΙ | Τ . . . ΝΕΜΗ . . ΟΝΑΙ |
| 4. γεύ(σ)εις. ¶ (?) ἀκριβεστέραν | ΓΕ . . ΕΙΣΑΚΡΙΒΕΣΤΕΡΑΙ |
| 5. ΤΗ . . . φήσο(με?)ν φ --- | ΤΗ . . . ΦΗΣΟ . . ΝΦ . . . |
| 6. --- | ΤΩ . (?)ΥΝΟ |
| 7. --- | ΚΑΙΜ ΓΟΙCCYN |
| 8. --- | . ΟΙC . . ΙΜ . . . ΝΟΝ . |

| | N. dis. | Pap. |
|-------------------------------------|------------|----------------------|
| 1. | ΝΕ(?)ΠΕΙΝΗ | ΝΕ Π |
| 2. Μ | ΤΕΑΝΡ | Ι(Λ)ΑΝ |
| 3. ΤΑ Μ ΔΕ | | --- |
| 4. ΓΕΥ . ΔΗΣΑΚΡΙΒΕΣΤΕΡΑΝ | | ΓΕΥ . (ΕΙ?)CΑΚ Ρ / Ν |
| 5. ΤΗ . . . ΦΙ . . CΟ . (?)ΝΦ . . . | | CΟ . . Ν |
| 6. ΤΩΝΟC | | --- |
| 7. ΚΑΙΜ ΟΙCΟΙΝ . . | | ---ΟΙCΟ(Ι?) . |
| 8. . . ΝΗ ΝΟΝ | | --- |

Mark of new paragraph (>) below
first letter of l. 4: but no space after
γεύσεις.

Fr. 27 = Ox. p. 5 l.

| | Ox. |
|--------------------------------|------|
| 1. --- | --- |
| 2. -φα(ν)οὔμεν(?) ΟΠΟ . . -εσ- | --- |
| 3. -θαι, καὶ λευκαίνεσθαι | ΛΟΥΚ |
| 4. μὲν καὶ μαλαίνεσθαι | --- |
| 5. ΛΕ . . . CΤΗΝΟΥ . . λευ- | --- |
| 6. -κδ(ν?) δὲ καὶ μέλα(ν?) . . | --- |
| 7. . . . ΗΤΙΝΜ . (ν?)οεῖσ- | --- |
| 8. -θαι, τὸ δ' ἀνάλογον (κ)αὶ | --- |
| 9. ἐ(πὶ ?) τῶν ἄλλων αἰσθή- | --- |
| - (σεων?) --- | --- |

| N. dis. | Pap. |
|---------------------------|--------------------------------|
| 1. ΑC . Α | Φ λ . ΟΥΜΕΝΟΠΟ . . (.)ΕC |
| 2. ΟΠC . (.)ΝΕC | --- |
| 3. ΛΟΥΚ | ΛΕΥ |
| 4. --- | --- |
| 5. ΛΕ . . . ΗCΤΗΝΟΥ . ΜΕΥ | ΛΕ . . . (C?)ΤΗΝΟΥ . . (Λ ?)ΕΥ |
| 6. ΜΕΛΑ . ΤΟΥ | --- |
| 7. . . . ΗΤΙΝΜC . (.)ΟΕΙC | Η(? Ι ?)ΝΜ |
| 8. ΘΑ(?)ΙCΟΔ | ΘΑΙ(Τ ?)ΟΔ |

Fr. 28 = Ox. p. 5 m.

--- αἴτιον(?) --- (ἐσ)τηκότω(ν ?) ---

PAP. 19. DETACHED FRAGMENTS.

Pap. Three 'Tavole,' marked 12, 14, and 22.

Tav. '12 : ' (about 6 cols.).

--- τοῦ χρόνου(ν) ---

Tav. '14 : ' (about 10 cols.).

--- διάνοια --- (ἐ)λάττον --- (ἐ)νάργεια --- καθ' ὃν χωρὶς
λόγου(?) --- λαμβανο ---

Also, between the last col. on this Tav. and the last but one, a marginal note in small writing, thus :—

N ΤΟΥΤΑ ΟΤ
ΤΑΛΑΜ ΝΕΙ
ΒΑΝΟΝ

i. e. -τος καταλαμβανον-.

Tav. ' 22 : ' (about 11 cols.).

— — — χρο(νο-) — — — (τ)ον ἡκριβω(μένον?) — — — -άνοιαν — — — πίπ-
τειν — — — χρο νο-?) — — — Ν χρο(νο-?) — — — σχημ(α-?) — — — λογι-
σαμε(ν-) — — — λογισμὸν — — — Ν χρο(νο-?) — — — καταλαμ(βαν-)
— — — (φ?)ησι χρο(νο-?) — — —

PAP. 698. DETACHED FRAGMENTS.

Frag. 1. *Nil.*

Frag. 2. — — — ζητεῖ — — —

Frag. 3. N. dis. 'No esiste l' Originale.' *Nil.*

Frag. 4 and 5. *Nil.*

Frag. 6. — — — φερόντων οἱ δ' εἰκόασιν — — —

Frag. 7 = Ox. p. 7 Γ.

— — — τῆς ἡδ(ονῆς?) — — — (ἡ)δονή(?) (λα)μβάνεσθαι νομίζει(?),
δ(ι)όπ(ερ?) οὐδὲν διαφ(έρει?) — — — τὴν ἡδονήν — — —

(It is doubtful whether the right and left half belong to the same column.)

Frag. 8. — — — ἐαυτῶν — — — πρὸς τὸ γένεσθα(ι) — — — ἐπαι-
σθήσει — — —

Frag. 9. *Nil.*

Frag. 10. — — — (μ?)ορίου — — — ὑπὸ τοῦ . . . αἰσθητὰς — — —
ἀλλα . . . περὶ αὐτὸ τὸ αἰσθη(τή)ρῃον(?) ὑπάρχον — — — ἐαυτῶν — — —

Fr. 11 = Ox. p. 7 Χ.

— — — μετέχειν μητ' ἀνα(λο)γίας μητ' εἶδους(?) ἀλλὰ μηδ ΟΛΑΡ(?) οὐκ
ἐναργέ(ς) ὁμοί(ως) ἐστ(ι) — — — ἄλλως — — —

Fr. 12. — — — ἐκατέραν προπίπτει — — — φερων — — — οὐσίας
οὐδὲ — — —

Fr. 13. — — — καὶ διὰ τοῦτο — — — τούναντί(ον) — — —

Fr. 14. — — — ἐστι — — — ΗΣΕΙΣ κατ' ἀριθμὸν τὸν Α. (.)? ὩΓΕΙΝ
οὐθὲν παράλογόν ἐστιν, δπε(ρ) καὶ φα(ί)νεται συμπεφρονηκέναι(?)
ΤΟΥΥΥΣ τῇ(?) ὀρ(ασιν?) καὶ — — — σχῆμα. κα(ί? ἔ?)τερα (κατ'?)
ἀριθμὸν — — —

Fr. 15. — — — γεννη — — — σχῆ(μα-?) — — —

Fr. 16. Lost.

Fr. 17 = N. dis. fr. 16 = Ox. p. 1 a.

— — — ΒΑΝΕ — — — ΑΝΩΤΕΡΟ (ἀ)ναλογί(α)ν ΙΩΝΝΕΣΤ
. . . (τ)ῆς ὀράσεως, ὁ δὲ ΔΗ . . (τ)ῆς φύσεως ΑΚΑ(Μ?) . . . (ἀ)ντιτύ.
που ΑΘΗΝ . ΟΥ καὶ τῶν (Τ?)ΩΝ (τῇ?)ν κρίσιν — — —

PAPYRUS { 19 } 698

NOTES.

In Col. 1-3, the question appears to be whether *one* or *more than one* faculty and system of organs (? κατασκευή=apparatus or machinery) is involved in the action of a given sense, e. g. sight ; (possibly, one to perceive the object, and another to perceive the act of perception ? See below, col. 6 sq.).

Col. 2, ll. 5-7 : probably δύο κατ' ἀριθμὸν (ποι ?) εἰν κατασκευάς.

l. 9. What is meant by τὸ εἶδος εἶναι φάσκοντες γένος ?

l. 12. The letters after ΕΜΠΙΠΤ are evidently due to a *sopraposto*.

Cols. 4 and 5 : unintelligible. The subject appears to be the relation between the mind and the bodily organs of sense.

Col. 6, ll. 1-4 : the sense was probably something of this kind : (τὸ τὰς αἰσθήσεις ἀντιλαμβάνεσθαι τῶν ποιότητων, ὅτι δ' αὐτῶν ἀντιλαμβάνονται, μὴ καταλαμβάνειν : 'that the senses perceive the qualities of objects, but do not apprehend the fact that they perceive them.' I see, but I do not *see that I see*.)

l. 4 sq. 'We, on the other hand, approve of distinguishing the expressions (what expressions ? ἀντιλαμβάνεσθαι and καταλαμβάνειν ?) by the fact of their not applying to a single process' (?) : i. e. the process of seeing, and the process of perceiving that we see, are two and not one, and should therefore be described by two different forms of speech.

l. 8 sq. 'And having advised (our readers) to understand to begin with (?) that the question before us is whether the sense-organs perceive these (viz. *qualities*), and also that these organs perceive the objects, (or the subjects of these qualities) ——.' The opposition is between the ποιότητες, qualities or attributes, and the ὑφεισηκότα, or subjects to which the qualities belong. The word at the end of l. 15 is perhaps μένων. The plural verb after τὰ αἰσθητήρια is strange ; but there seems to be no other possible subject.

Col. 7, l. 3 sq. ; 'the senses (themselves do not really(?)) apprehend qualities ; yet we speak of the qualities as apprehended by

them:’ i. e. this is a common form of speech, but not, strictly speaking, an accurate one.

l. 8. *πρὸς ἕτερα*: to what does this refer?

Col. 8, ll. 2–6. In sensation, besides the feeling itself, a second process takes place simultaneously, (viz. the apprehension of the fact that sensation is present). I am doubtful as to the meaning of *αὐτῆς ἐστὶ πάθος* in l. 7. The subject of *καταλαμβάνεται* in l. 8 is probably the *ἄλλο τι* of l. 2.

Does *ἐπαίσθησις* differ in meaning from *αἴσθησις*?

ll. 9–12 need explanation.

ll. 14, 15: perhaps *τὰ πάθη καὶ ἑαυτῶν εἶναι (καταληπτικά)* or (*ἐπαισθήσεις*), as in col. 9, l. 9.

Col. 9. The meaning of this col. is clear, and partly explains what precedes.

l. 11: the indications of Ox. suggest *κατατηρήσεις*,—a possible word which might naturally be coupled to *ἐπαισθήσεις* in the sense *observations*, though it does not occur elsewhere.

Col. 10, ll. 2 and 5: *αὐτὰ* = *τὰ πάθη*.

Col. 13, l. 14: perhaps *οὐ γὰρ ἀ(πλῶς ἢ) γεῦσις ἀντιλαμβάνεται τοῦ χυλοῦ*.

Col. 15. Hitherto Philodemus has been discussing the question ‘does the power of apprehending present facts belong to the sense-organs?’ He here raises the kindred question, ‘does the power of remembering past facts belong to them?’ Apollophanes’ answer to this question was a qualified *yes*; Philodemus’ is a decided *no*.

ll. 11, 12. Possibly the reading of Ox. and Nap., *αἰσθηῶν*, is right, and stands for *αἰσθη(τηρ)ῶν*. As to the following word, represented in Ox. by *ΑΥ* . . ., I can offer no conjecture. The context seems to require some such word as *κατάληψιν*.

ll. 12–15. ‘Just as though, in order to preserve one obvious truth, (viz. the truth that memory exists,) it were necessary to reject other obvious truths (such as the truth that the organs of sense are not the organs of memory).’

l. 18: *ἀναιρουσῶν* corrected to *ἀναιρουμένων*.

Col. 16, ll. 1–6: a *reductio ad absurdum* of the view of Apollophanes. If the senses have a kind of memory, they must also have a kind of reasoning-power, which is absurd.

Col. 17. Probably the beginning of a fresh section, on the distinction between the provinces of the different senses. Sight apprehends colour alone: touch apprehends body alone.

Col. 18. Sight does not apprehend the properties of body, shape, and size.

Col. 19, l. 9: perhaps ἀκολουθεῖ(ι)ν, coupled to συνκατατίθεσθαι.

l. 12: who is the subject of σεμνύνεται?

Col. 20, ll. 2-5: τοῦ περὶ τῶν δράσεων λόγου: the reference may be either to an earlier part of the present book, or to a separate book.

ll. 9, 10. Possibly ὁμοιομ(όρφ)ων, or some similar compound.

l. 13. χ = χιλίων.

l. 16. The sense requires ἀδύνατον ἂν εἴη or something equivalent for the predicate.

Col. 21. The first half of the sentence must have begun εἰ μὲν γάρ, to balance εἰ δὲ μὴ in l. 14.

l. 1. Probably (τῶν ξυδον ἀτόμων τὴν) ἀντιτυπίαν συναποτελουσῶν ταῖς ἄλλαις. An opponent is supposed to object that as the atoms within a solid body combine with those on the surface to produce the resistance or hardness of the body, the sense of touch may be said to perceive those within as well as those on the surface. The apodosis begins at λέγωμεν οὕτω in l. 7: 'if that is the case, we may as well say that the sense of touch judges of taste and smell also, because the (atoms) which give rise to taste and smell go to make up the whole resisting body:' a reductio ad absurdum of the opponent's position.

The first five letters of l. 7 must represent some verb; possibly (ν)ορήσει(?).

Col. 22 sq.: the question is asked, what qualities are apprehended in common by different senses?

Col. 22. *Shape* and *size* are determined by sight and by touch in common. This appears to contradict col. 18; but there is nothing to show whether the view expressed is that of the writer himself or that of an opponent.

Col. 23 init. Either τῆς δράσεως καὶ τῆς ἀκοῆς, or τῆς ἀφῆς καὶ τῆς ἀκοῆς.

l. 5. κατὰ τὸν πρόχειρον τρόπον appears to mean *in the primary sense*, as opposed to 'that which exhibits community in such a way that an analogy might easily be said to exist,'—a curiously clumsy expression for τὸν κατ' ἀναλογίαν τρόπον.

Form may be said to be apprehended in common by (touch?) and hearing in this secondary sense, because sounds have a quality analogous to form in bodies.

l. 15: possibly τ(ῆς) ἐνγραμμαμάτου φω(νῆς).

Col. 24, l. 1. Perhaps (ἀμφισβητῶν γὰρ) τοῖς, etc.

l. 6. σχήματος corrected to χρώματος.

l. 9. What is the significance of the asterisk here?

l. 12. Some participle seems wanted. ἀφικώς, for ἀφεικώς, perf.

part. of ἀφήμι, comes nearer to the indications of Ox. and Pap. than any other that I can suggest.

Fr. 19, l. 1. Perhaps λεγόμενα πασῶν. The substantive must be (αἰσθήσεων).

Col. 25, l. 1. The beginning of a fresh section. 'What are the properties, the apprehension of which is *peculiar* to each of the senses, in addition to that property which is the immediate object of each sense?'

l. 13. ἐπαισθανομένην τοῦ μεταξὺ αὐτῆς τε καὶ κείνων διαστήματος. The theory of Epicurus as to the process by which the distance of objects is perceived is given in detail in Lucr. iv. 244-253.

l. 17. On the analogy of the preceding sentence, we may complete the sense as follows:—(ἡ δ' ἀκοή), χωρὶς τῆς τῶν φωνῶν καὶ τῶν πρὸς αὐτὰς κρίσεως, ἴδιον ἔχει τὸ [infinitive] εὐχέρως ἐπὶ τὸ φωνεῖν).

Fr. 20, l. 7: καὶ (π)α(ρα)κειμένων (?). There is hardly room for καὶ (π)α(ρ' αὐτῇ κ)ειμένων, which might have been expected.

Col. 26, l. 1: ἡ δὲ γεῦσις is probably to be supplied as the subject.

l. 3 sq.: the grammatical construction appears to be ἡ δὲ ἀφή, κατὰ μὲν τὸ ἴδιον, (ἴδιον ἔχει) τὸ μηδεμιᾶς ἀντιλαμβάνεσθαι ποιότητος: an instance of the writer's carelessness of composition. I do not understand the distinction here drawn between κατὰ τὸ ἴδιον and κατὰ τὸ κοινόν.

Fr. 21. Having given a list of the qualities truly apprehended by the different senses, the writer now proceeds to give a list of the qualities falsely supposed to be apprehended, going through the five senses in the same order as before.

l. 8. The sense is, νομίζουσιν (τὴν ὄρασιν) ὑποβάλλειν αὐτὴν (sc. στερεμνιότητα) καθ' ἀπλὴν προσβολήν: i. e. 'they think that sight suggests the notion of solidity by way of simple application (?), meaning *on being simply applied to or fixed on* the object, as opposed to knowledge obtained by *inference* from the data of sense [?], when we see rocks, etc.'

ll. 9 and 13: κρίνουσι is difficult to explain, as the context seems to require καταψεύδονται νομίζοντες τὴν ὄρασιν κρίνειν.

Fr. 22, ll. 1, 2: perhaps (καταψεύδονται? ὅταν τὴν ὄρασιν) λέγ(ωσι) καὶ τὰς ἄλλας φάσεις ὁρᾶν.

l. 7: probably κρίνεσθαι λέγωσι τῇ ὁράσει).

l. 8: perhaps (ἀ)λλὰ καὶ τὸ ἐ(ν) τῷ μετὰ ταῦθ'.

Col. 28, l. 3: καὶ ὅταν (λέγωσι τὴν ὄρασιν) must still be supplied.

l. 13: probably τὰ μ(εγ)άλ(α καθ') ὑπερβολὴν [infinitive] σχήματα.

l. 15: possibly καὶ (ὅταν) ἔτι τὰς μείζου(ς αἰσθ)ήσεις λ(έ)γ(ωσι) . . . N κρίνει(ν). Sight and hearing might be described as the 'greater' senses in opposition to taste or smell, though I know of no authority for the expression.

Fr. 23, ll. 1, 2 : perhaps (καὶ δ)τα(ν) δ' ὁμο(ια κ)αὶ διαφέροντα.

Col. 29, l. 2 : possibly (φθόγγου) κυνὸς ἀντιλαμβάνεσθαι.

l. 10 : ζέοντος can hardly be right.

l. 11 : perhaps τὰς τοῶν ἢ (τοῶν) ἀντιλήψεις.

Fr. 42, l. 6 : καταλαμβάνουσας (sc. τῆς ἀκοῆς).

Col. 30, l. 8. Can λῆμα mean the *spirit* or *tone* of a composition ?

ὤραν πρέπουσαν καὶ ἀπρεπή seems to mean physical beauty and ugliness, which are here spoken of as if they could be inferred from the sound of the voice.

l. 10 : τῆς δ' ὁσφρήσεως (καταψεύδονται).

l. 13 : after κρίσιν, perhaps (ἢ τοι)ούτων, καὶ δ(ταν δμ)οῖα ταῖς ἄλλαις.

PAPYRUS 1013.

(περὶ φαινομένων?).

Fr. 1 = Ox. p. 3. B a.

-- -- -- πρὸς τοὺς ΚΑΘΕ . . . τύπους, κα̣πειτα -- -- -- τῶν δι(αστη)μά-
των -- -- --

Fr. 2 (not in Ox.) ὁ μ(ὲ)ν ἡλι(ος?).

Fr. 3, 4 (not in Ox.), nothing intelligible.

Fr. 5 = Ox. p. 1. C a.

| | | Ox. |
|-----------------------------------|------------------------|-------|
| 1. Α -- -- | ΙΓΡ | -- -- |
| 2. ΕΙ -- -- | ΔΕΥΟΥΤ | -- -- |
| 3. C I | ΙΝ τῶν δοξῶν | -- -- |
| 4. γένε(σ)ιν. ¶. ἐπεὶ γὰρ αἰεὶ | | -- -- |
| 5. τὰ μὲν ἐνγειον προπεί- | | -- -- |
| 6. -πτοντα (τ)ρανότερα βλέ- | | -- -- |
| 7. -πεται, τὰ δὲ πορρώτερα | ΠΕΤΩΤΑ | |
| 8. ΑΤ. Ν(ΑΙ?)ΤΡ . . . ΑΝ . ω (ά)- | ΑΤ . ΝΩ ⁻ τ | |
| 9. -κολουθ C- τοῖς ζφ- | | -- -- |
| 10. -γράφους ΤΗΡΗ | | -- -- |
| 11. . . . ΠΙ ΔΙΟΤ | -- -- | -- -- |

| | N. dis. | | Pap. |
|----------------|---------|---------------------|-------------|
| 3. ΕΙ | ΟΖΩΝ | C I | ΟΞΩ or ΟΖΩ |
| 4. | ΑΙΕΙ | | ΑΙΕΙ or ΝΕΙ |
| 6. | ΤΕΡΑΙΧΕ | | ΕΡΑΙΛΕΙ |
| 7. ΠΕΤΝΤΑ | ΤΕ . Υ | ΠΕΤΛ ⁻ Ι | ΤΕΡ(Α?) |
| 8. ΑΤ . ΝΩΤΡ | | ΑΤ . Υ(ΑΙ?)ΤΡ(Α?) | |
| 9. ΚΟΛ . . ΙΟC | ΟΙΕΖΩ | | ΟΙCΖΩ |

Fr. 6 = Ox. p. 8. D a.

| | Ox. |
|-----------------------------------|-----|
| 1. --- I --- ΛC . | |
| 2. . . διδ καὶ τοῦτ' ἀπολε(ίπε?). | |
| 3. -τα(ι) τὰ πόρημα. | |
| 4. (τ)ῶν δ' οὖν καταΔΙΕΤ | |
| 5. . . ΝΑ . Τ(ομ?)ένων ΚΑ . . | |
| 6. . . . Α ΞΕΙ . ΝΓ . . . | |
| 7. . . ΜΕΝ . Ν . ΗΔ --- | |
| 8. ΚΑΤΑ --- | |

| N. dis. | Pap. |
|-------------------|-----------------|
| 3. ΓΤΑΓ . ΑΠΟΙΗΜΑ | ΓΤΑ . -ΑΠΟ(Ρ?)Η |
| 4. ΞΝΔΟΤΗΚΑΤΑΔΥΕΛ | ΙΝΔ ΔΙΕΛ |

Nap. dis. adds some letters at the right bottom corner, which probably come from a different col.

The Γ at the beginning of l. 3 in N. dis. and Pap. is probably part of a marginal mark indicating a new paragraph at l. 4.

Fr. 7 = Ox. p. 4. D b.

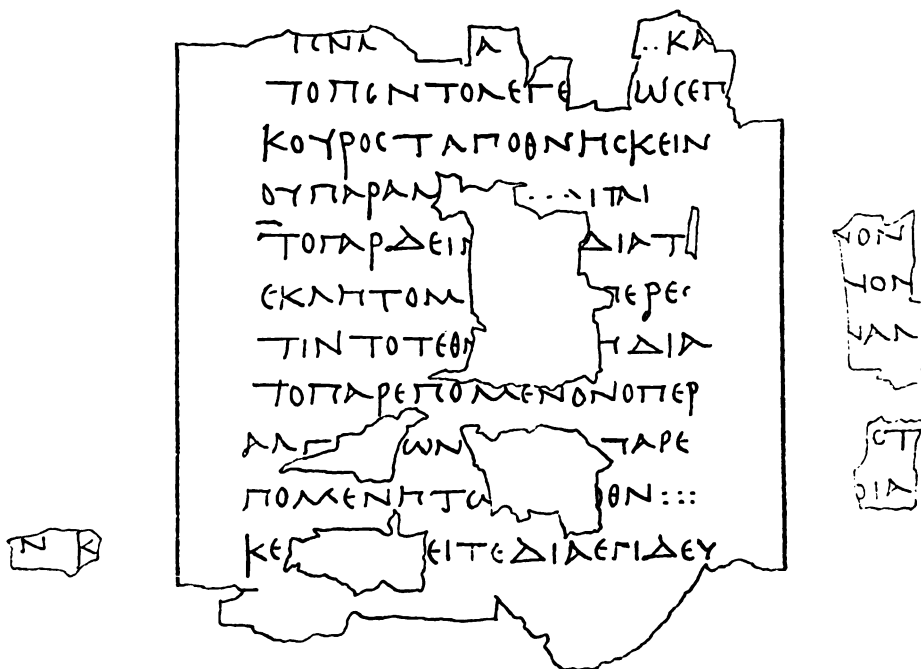
| | Ox. |
|------------------------------------|--------------|
| 1. --- ON --- | --- |
| 2. καθ' ἡμᾶς τὸ παρεπαίς- | ΚΑΘΗΜΑΙΤΟΓΑΡ |
| 3. -θημα(?) (κα?)λεῖ ἀν δέ τις | . . ΞΕΙΑΝ |
| 4. ΑΓΛΝ . . τῶν ΕΙΔΙΩΝΑ | ΑΓΛΝ |
| 5. λέγομεν . . . (τ)οσοῦτον | --- |
| 6. ἡμαρτ(ηκέν?)αι βλε- | ΗΜΑΡ- |
| 7. -π(έ)τω Ι (έ)ν τῷ αὐ- | --- |
| 8. -τ(ῶ), βυβλειδ(ι)φ καὶ ἐ(ν) | --- |
| 9. (τῷ γ)ραφομ(έν)φ ἐνχει- | --- |
| 10. -ριδίφ Τ . . . -ΩΝ οὐχ ἦτ- | - . . . /ΩΝ |
| -(τον) --- | |

1. 3. Possibly ἀν δέ τις(ιν) ἀπαν(τῇ) τῶν εἰδ[Ι]ῶν ἃ λέγομεν (ἐπὶ τ)οσοῦτον ἡμαρ-τ(ηκέν)αι (?)

| N. dis. | Pap. |
|-----------------------------|-------------|
| 2. ΚΑΘΗΜ . Ι . ΤΟΙ . ΑΡΕΠΑΣ | ΗΜΑ ΓΑΡ |
| 3. . (Μ?)ΕΙΑΝ | . (Μ?)ΕΙΛΑΝ |
| 4. ΑΓΛΝ | --- |
| 5. ΛΕΓΟΜΕΑ | ΜΕΝ |
| 6. ΗΜΑΡΤ | --- |
| 9. ΧΕΙC | ΞΕΙ |
| 10. Τ . . . ΩΙΝ | -ΩΝ |

Παπ. 1013.

Θα. ρ. 2.



Fr. 8 = OX. p. 2. D c.

| | Ox. |
|----------------------------------|----------------------|
| 1. ΠΙΝΜ . . . Α ΚΑ | --- |
| 2. ΤΟΠΟΝ τὸ λέγε(ιν) ὡς' Ἐπ(ι)- | --- |
| 3. -κουρος τὰ ποθήσκειν | --- |
| 4. οὐ παρὰ Α ΙΤΑΙ | --- |
| 5. ¶ τὸ γὰρ δεινὸν (ῆ?) διὰ τ(ὸ) | --- |
| 6. ΕΚΛΗΤΟΜ . ΝΟΝ, (δ)περ ἐσ- | ΕΚΛΗΤΟΜΝΟΝ . . ΤΕΡΕC |
| 7. -τὴν τὸ τεθνάν(αι,) ἡ διὰ | --- |
| 8. τὸ παρεπόμενον, ὅπερ | --- |
| 9. ἀλγ(ηδ)ῶν (ἐ)στ(ι) παρε- | --- |
| 10. -πομένη τῷ ἀ(π)οθν(ήσ)- | --- |
| 11. -κεῖν. Κ. ΕΙΤΕΔΙΑΕΤ--- | ΔΙΑΕΓΙΔΕΥ |

1. 5. Perhaps τὸ γὰρ δεινὸν (ῆ) διὰ τ(ὸ) ἐκλήγον (μό)νον, etc. But the letter in Pap. seems to be clearly Τ, and not Γ.

| N. dis. | Pap. |
|--------------------------------|-----------------|
| 2. ΤΟΝΕΓ | ΛΕΓ |
| 4. ΠΑΡ. ΧΜ | Α(Ρ?) . ΙΜ ΝΤΑΙ |
| 6. ΕΚΛΗΤΟΝ | ΕΚΛΗΤΟΜ |
| 10. ΓΩΜΕΝ | --- |
| 11. ΚΕ ΕΟ . ΔΙΑΕΠΔΕΥ | ΔΙ(Λ?)ΕΓΓΔΕΥ |

(The last four letters probably come from a different col.)

Fr. 9. Nothing legible.

Fr. 10 = Ox. p. 6. E b.

Ox.

The middle strip, containing about letters 3 to 12 of each line, is lost in Pap. and N. dis., and is placed a line too high in Ox.

| | | |
|----|---------------------------------------|------------|
| 1. | — — — τὸ φαί(νδ)- | — — — |
| 2. | -με(νον) , φαίνε <u>ται</u> | ΦΑΙΝΕΙ . . |
| 3. | δ' ὁ ἥλι(ος) ἐσ(τηκ)ώς, ἐστὶν | ΔΙ ΕCΤΙΝ |
| 4. | ἄρα ὁ ἥλιος ἐστ(η)κώς. ¶ φή- | — — — |
| 5. | -σομεν γ(ὰ)ρ ἐπὶ (τ)ούτου τ(ὸ) | — — — |
| 6. | κα(ὶ) πρότερον (ρή)θέν, (ἔτι) | — — — |
| 5. | ο'(ὗ) φαίνεται μ(ὲ)ν ὁ ἥλιο(ς) Α | ΝΟΠΑΙC . Α |
| 6. | ἐσ(τ)ηκώς, δοκεῖ δὲ φαί (. .?) | ΔΟΚΙ |
| 7. | Ν . ΕΠΙΔΙΑΤ | — — — |
| 8. | . . ΑΥΤΗ — — — | — — — |

| | | |
|----|------------|----------------|
| | N. dis. | Pap. |
| 2. | ΤΑΙΝΕ . ΑΙ | ΦΑΙ |
| 3. | ΔC ΕΟΥΝ | ΕC(Τ?)Ν |
| 5. | Ο ΝΟΠΝΟ . | ΝΟΗΛΙΟ . (Λ ?) |
| 6. | ΙΕΦΑΙ | — — — |
| 7. | Ν | — — — |

1. 6. Probably δοκεῖ δὲ φαί|ν(εσ)θαι, διὰ τ(ὸ?), etc. The Α at the end of l. 5 can hardly be meant to stand.

Fr. 11 = Ox. p. 7. Ec.

| | Ox. |
|---|--------------------|
| 1. Ε(?) ⁻ Ω ΗΛΗΤΙ | ΤΛΗΤΙ |
| 2. (.) [?] ΟΝ(.) [?] ΕΛΤ.ΠΑΙΗΟΤΙΚΑΙ | ΤΑΙΗΟΤΑ |
| 3. . . . ΤΟΝ τοῖς Ι / ⁻ ΛΙΣ(?) ἀπο- | --- |
| 4. -δίδοται (λ)όγοις εἰκότως, | --- |
| 5. οἶον ΑΥΤΗΝ κρίνει τὸ φάν- | ΑΥΤΗΝΚΕΙΝΕΙ |
| 6. -τασμα τὸ ἡλιακόν, τοι- | --- |
| 7. -οὔτο κα(ι?) λεί?) πεται καὶ ὑ- | ΟΥΤΟΚΙ . . . ΤΕΤΑΙ |
| 8. -ποκεῖται πρὸς τὴν ὕψιν. | ΠΟΚΕΙ . ΛΙ ΕΨΙΝ |
| 9. τὸ γὰρ ἡλια(κὸν εἰ)δωλον | ΤΟΓΑΡ . ΛΙΑ |
| 10. φερόμενο(ν εἰ)κ τῶν με- | --- |
| 11. -τεώρων (κ)αὶ προσκ(εῖμενον?) - | ΤΕΛΡΩΝ |

| N. dis. | Pap. |
|------------------------------|---|
| 1. Ω --- Τ --- ΗΛΙ . . . | ΗΛΙ |
| 2. ΤΑΙΗΟΤΙ | ΠΑΙΗΟΤΙ |
| 3. ΤΝΤΟΙΣΙ / . . ΝΙΣ | Τ(Σ?)Ν Ι, . (Ο?)Ι(Σ?) |
| 5. ΑΥΤΟΝΛΕΙΝΕΙ | (-Ι?)Ν(Κ?)ΦΙ (the letter before
I might be either Ε or Ρ.) |
| 6. ΤΑΟΜΑΤΟΗΑΙΑΚΟΝ | --- |
| 7. ΟΥΤΟΛ ΤΙΤ . . | --- |
| 8. ΠΟΚΕΤΑ . ΠΛΟΣΖ . ΝΨΙΝ | Τ ΟΣ ⁻ . Ν(Ο?)ΨΙΝ |
| 9. ΤΟΓΑΗΑ ΔΩΝΟΓ . | ΔΩΝΟΝ |
| 11. ΤΕ . ΦΑ . . ΜΙΠΡΕ . . ΚΑ | ΤΕΛ ΡΩΝ |

Fr. 12 = Ox. p. 5. Fa.

| | | Ox. |
|-----------------------------------|-----------|-----|
| 1. καὶ κατα(?)λαμβάνει. ¶. ΤΑΙ | ΚΑΙΚΑΣΤΑ | |
| 2. ΤΗΝΑΠΕΡΕΣΧΕΛΑΣΑ . C(?) | --- | |
| 3. ΘΕΝΤΟΣ μοι τοῦ συντό- | --- | |
| 4. -μως περιδεῦσαι τὴν ἀ- | --- | |
| 5. -πολογίαν τὴν πρὸς τὰ | --- | |
| 6. λεγόμενα κατὰ τῶν αὐ- | --- | |
| 7. -ξήσεων(?), (ἐ)πελήσαντο(?) | ΤΗΣΕΩΝ ΤΕ | |
| 8. δὲ σοῦ φίλ(ε?) . . . Τ εἰς πᾶν | --- | |
| 9. τό σοι (σ)ύνηθες συνΠΛ | --- | |
| 10. --- ΔΕΝΠ . | --- | |
| 11. --- ΝΩΝΕΙΝ . . Α | --- | |

| N. dis. | Pap. |
|-----------------------------|---------------------|
| 1. ΚΑΝCΝΤΑΜΙΜΑΝΕΙ | Α . ΑΤΑΛΑΙΔΙ ΑΝΕΙ |
| 2. ΤΗΝΑΠΕΡ . CΕΧΒΚΑΣΑ . Κ | ΤΗΝΑΠΕΡCΣΧΕΛΑCΗ . C |
| 6. ΑΕΠΟ ΚΑΤΧΤΩΝΑ | ΚΑΤΑ . . . Α |
| 7. . ΤCΕΩΝ . . Ε | (-?)ΤCΕΩΝ . . Ε |
| 8. ΔΕΘΟΥΦΙΑ | ΔΕ(ΟΟ?)ΥΦΙΑ |
| 9. ΤΟCΟ . ΤΝΠΟΕΘCΥΩΠΑ . . . | (C?)ΥΝΤ(Θ?)ΕC |

This is the last col. of the roll.

1. 2. Probably some form of *έρεσχελίω* or *έρεσχελία*.1. 3. Perhaps a verb in 3rd pers. plur., -θεντο *έμοί*, answered by *έπελήσαντο* *δὲ σοῦ*.

PAPYRUS 862.

(περὶ μαθήσεως?).

Nap. dis. p. 1, 2, 3, col. 1, contains nothing intelligible.

Col. 2.

1. — — — ΡΙΤΗΣΩ — — —
2. — — — ΓΗCΑ φιλοδόξως υι ΓΝ
3. . . Ι ΪCΑCΙΥ κεκραγὼς ACΓ.
4. ἔ τοῖς συνφιλοσοφοῦσιν
5. . . ἀντὶ γὰρ Ἐπικοῦρο(υ) . ΑΤΑ
6. — — — ΓΝΙΤ ΛΩΝ
7. — — — Ο
— — —
— — —
8. — — — ΑΘΗ — — —
9. πραγ(μ)ατείας το(ὺς ἀπερ)-
10. -ριμμένους(?) ἀναγαγών,
11. καὶ καθάπερ ὁ Λυγκ(ε)ὺς ἀν-
12. -θρώπο(υ?)ς ἐξετίθει (τῶ?)ν ἀλ-
13. -λων ἐπιγραφομένων
14. παντ(ο)ίας ἀγωγὰς πάλιν

| N. dis. | Pap. |
|------------|--|
| 5. — — — | ΑΝΤΙΓΑΡC . . ΚC |
| 10. — — — | . ΜΜΕΝΟΥC |
| 11. ΘΡΩΠΟC | ΟΛΥΓΚ . ΥCΑΙ |
| 12. — — — | ΠΟ C (room for a letter between O
and C). |

Col. 3.

1. — — — ΑΦΗΝ — — —
2. προσ(α)γορεύειν Ι . Γ . τὸν
3. Μητρόδωρον. ¶ ΟΔΙ . . ΡΡΕ
4. Ο . ΤΟΣΗ . ΗΤΟΥ πρὸς αὐτὸν
5. ΠΩΝΣ . καὶ τῆς φιλο(σ)οφίας
6. ΑΝ . Σ — — — — — ΑΤΡΙ
7. ΧΟΜΕΙ — — —
- — —
8. ΤΡΟΠ . ΨΑΔ — — —
9. ΤΙΝ εἰπεῖν ἐξέδωκα(?) Σ . Ν
10. διακούων καὶ ἀναγινώ(σ)-
11. -κων τὰ τάνδρὸς ὑπεμνη-
12. -ματι(σ)άμην ΕΩΣΗΝ αὐ-
13. τὸς εἶχον(?) εἴτα(?) παντοδα(π?)-

| N. dis. | Pap. |
|--------------------------------|-------------------------------------|
| 2. ΠΡΑΙΝ . ὙΟΡ | ΠΡΟ . ΑΨΟ |
| 3. — — — | ΜΗΤΡΟΔΩΡΟΝ(space)ΟΔ..(ΡΡ?). |
| 4. — — — | Ο . ΤΟΣΓ . ΗΤΟΥΠΡΟΣΪΥΤΟΝ |
| 5. — — — | ΠΩΝΣΣΚ (might be either ΠΟΝ or ΓΩΝ) |
| 9. ΕΞΕΔΩΪΚΑΣ . Ν | ΕΞΕΔΣ . ΚΑ |
| 10. ΔΙΑΚΟΥ . . . ΚΑΙΑΛ . ΑΓΙΝΟ | ΔΙΑΚΟΥΣ . . ΙΚΑΙΑΝ . ΑΓΙ . Ω . |
| 11. ΖΩΝΨΑΤΑΙ . ΡΟΣΥΠΕΜΝΗ | ΚΩΝΤΑΤΑΝΔΡΟΣ(Υ?)ΤΕΜΝΗ |
| 12. ΜΑΤΙ . ΑΜΗΝΕΩΣΗΕΝ | ΜΑΤ(Α?)ΑΜΗΝΕΩΣ ΪΣΝ |

1. 3. Perhaps, ὁ δι(α)ρρέο(ν)τος ἡ(δ)η τοῦ πρὸς αὐτὸν πόνου καί.

1. 12. Perhaps, ἕως μὲν αὐτός.

Col. 4.

1. — — — ΩΝ — — —
 2. — — — καὶ τὴν Δ . . ΣΚΑΣ . .
 3. — — — ΩΝ . . τινων καὶ ΠΑ . .
 4. — — — ΣΑΥΤΟΥΤΩΝΗ ΗΛΕΗ . .
 5. — — — ΥΣ ἀπαντας ΛΕΝ . .
 — — —
 — — —
 6. — — — ΝΤΩε — — —
 7. ΜΗ . ΓΕΝΑΙΤΟΙΣΣ . . . ΩΣΚΕ
 8. περὶ (τ)ῶν ἐν τῇ Ι . (?) δεικνυ-
 9. ΑΙΠ . ΪΛΑΔΕΑΥΤΟ . ΛΟΧΗΝΔΕ
 10. ΔΕΙ . . ΑΙ τρόπον Ε
 11. ΧΕΙ . κατηγορίας οὐκ ἐπι-
 12. -δεικτικὸν ὡς ἀπεδοκιμα-

| | N. dis. | | Pap. |
|---------------|---------|-----------|------|
| 4. — — — | | | |
| 11. ΧΕΙ . ΣΑΤ | | ΣΑΥΤΟΥΤΩΝ | |
| 12. — — — | | ΣΑΤ | |
| | | | ΑΠΛ |

1. 2. τὴν δ(ιδα)σκαλ(ίαν)(?).

1. 9. δέδει(κτ)αι(?).

Col. 5 (lower part only).

1. — — — ὙΠΑΡΑΝΕΙ — — —
2. — — — ΟΛΛΑΣ . ΣΕΓ — — —
3. — — — ΟΣΤΕΙΝΤΕΚΑ — — —
4. — — — ΥΝΑΝΕΟΜΣ — — —
5. διαπαντὸς Η ΣΑ . . .
6. χ(ρε?)ιωδεστέρων βυβλίων — — —

| | | | |
|------------|---------|--|-------|
| | N. dis. | | Pap. |
| 6. Χ . ΙΩΔ | ΕΥΒΛΙΩΝ | | ΧΡΙΩΔ |

Col. 6 (lower part only).

1. Λ . . ΛΟΠ . . . ΟΙΣΟΥΤΩ
2. ΣΙ μετὰ τῆς λιθινότητος
3. . . . ΝΕΠΑ . ΤΟΥΣ εἶναι . . Ι
4. θηριωδῶς λυμαντ(ηρ-?) . .
5. κάκειν(ο)ς καὶ τῶν ε . . .
6. ΘΩΝ ἰδ(ίω?)ς, μᾶλλον δὲ
7. καὶ πάν(τω?)ν ἀπλῶς τῶν

| | | | |
|----------|--------------------|--|--------------------------|
| | N. dis. | | Pap. |
| | | | (Upper part, παρέβαλον). |
| 2. | Τ . ΧΑΙΘΙΝΟΤΗΤΟΣ | | ΤΗΧΑΙΘΙΝΟΤΗΤΟΣ |
| 4. | ΩΔΩΓΛΥΜΑΝΤ | | ΩΔΩΓΛΥΜΑΝ |
| 6. ΘΩΝΙΖ | | | — — — |

Col. 7.

1. — — — N
 2. — — — καὶ ΚΑ — — — ΥΡΟ
 3. Α ΗΨΕΙΣΠΣ — — — ΛΕ
 4. ἐτρέπετο ΚΑ — — — ΛΕΥ
 5. ΡΟΣ τοῦ χρόνου — — — ΕΙ
 6. — — — ΥΤΟ — — — ΙΝΑΙ
 — — —
 — — —
 7. ΗΝ (ΙΛ?) ΗΣΑΝ . . ΤΗ ἐπε-
 8. -νεγκ(ε)ῖν ἀνθρώπῳ(,) ΜΗ
 9. ΤΑΜΙ . . ΙΑΣ . Υ κακίαν ΟΝ
 10. ΙΞΟΥΤΟΙΣ, οἳ γὰρ
 11. ΗΡ / Λ . ΥΘΗΣΑΝ ὅσας ᾤ-
 12. -παντες ἔσχον οἱ συνε-
 13. -λασθέντες ὑπὸ τῆς μυθο-
 -(λογίας)

| | N. dis. | | Pap. |
|-----|-----------------|--|-----------------|
| 7. | ΙΛΗΣΑ | | / . ΗΣΑ |
| 8. | ΑΝΘΑΣΤΟΥΜΗ | | ΑΝΘΡΩ . ΩΜΗ |
| 9. | — — — | | ΤΑΛΙ . . ΙΑΣΥ |
| 10. | ΟΙΟΙΠΕΡ | | ΟΥΤΟΙΣΟΙΟΙΓΑΡ |
| 11. | ΗΓ . Λ . ΥΘΗΣΑΝ | | ΗΡ / Λ . ΥΘΗΣΑΝ |

1. 11. ἡκ(ο)λ(ο)ύθησαν (?)

Col. 8.

1. τρέπ(ο)ν τοῦτον, ὥς 'Επι-
2. -κούρου τὰς ἑαυτοῦ διεξέ-
3. -(δο)υς οὐ καλοῦντ(ο)ς, οὐ μᾶλ-
4. -λον 'Επικούρου συνειπ-
5. -οῦσιν(?) ἢ τῶν ἀπασῶν ΔΙ
6. — — — διδ(π?)ερ ΟΥΜΕΝΕΙ
7. — — — ΝΑΞΙΩΝ — — —
8. — — — χρωμε — — —
— — —
— — —
9. — — — ΜΕΝΑ — — —
10. Ε . . . ΗCΝΙΠCΕ — — —
11. C . . CΕΙ | ΕΙΑCΗCΕΙ — — —
12. Κ . . ΙCΑΦΗΝΙΧΟΜΕ — — —
13. Ω . ΙCΑΙ . ΡΟΦ — — — ΛΟΙ
14. δ(ι)εξερχόμεθα, τούτω(ν?)
15. δ' (ο)ὐδὲ εἴς οὐδέποτε π(ά)-
16. -ροντός τινος τῶν ΕΙΜΗ

| N. dis. | Pap. |
|--------------------|---------------------|
| 1. — — — | ΟΥCΕΠΙ |
| 2. — — — | ΡΟ(ι?) |
| 3. ΥCΟΥΚΑΛΟΥΝΤ . C | ΥC(CΥ?)ΚΑΛΟΥC . . C |
| 4. CΙΝΕΙΤΙ | CΥΝΕΙΠ |
| 5. ΚΟΥCΝ(.?)ΝΗ | (~?)ΟΥCΙ . ΝΗ |
| 14. — — — | ΕΞΕΡΧΟΜΕΘΑ |

The mark at the beginning of l. 5, wrongly given in Nap. as Κ, is probably the top of a marginal flourish, marking a new paragraph at l. 6.

l. 4; possibly συνεργούσιν(?)

Col. 9 = Ox. p. 5. E a.

| | | |
|----------------------------------|-------------|-----|
| | | Ox. |
| 1. Η πάσης ἀνεγνόη(τοι ?) | --- | |
| 2. παιδείας συνίασι τὰ (ἐν) | --- | |
| 3. τοῖς βιβλίοις καὶ πάντα | --- | |
| 4. καὶ ἀφ' ἐαυτῶν καὶ καθ' ὃν | --- | |
| 5. ὃν χρόνον πρῶτως ἐπ(αί)- | ΧΡΟΝΟΝ | |
| 6. -(σθ?)ῶνται, καὶ τόσα δέρμα- | ΩΝ . ΑΙ | |
| 7. -(τα ?)ΟΩΝΛΑΡ --- | --- | |
| 8. --- ΚΤ --- | --- | |
| 9. --- Α --- | --- | |
| | --- | |
| | --- | |
| 10. --- ΦΗCΑΙΙΕ --- | --- | |
| 11. --- (κα)θ' ἅπαντο(ς π)ροτει- | --- | |
| 12. -νόμενον, ὅσον μὴ μύ- | --- | |
| 13. -νοῖς ἐφικτόν ἐστ(ι) τοῖς | Ε, ΙΚΤΟΝ | |
| 14. τελειωθείσιν, ἐ(ίω)θη(?) νή | Ε(. .?)ΘΗΝΗ | |
| 15. Δία χωρὶς ἀσκήσεως | --- | |
| 16. καὶ συ(γ)γυμνασίας ἀπά- | ΚΑΙΟΥ . ΤΥΜ | |
| 17. -σης ἑτοιμον ἡμῖν γί- | --- | |
| (γενεσθαι ?) | | |

| | | | |
|-----|--------------|---------------|------|
| | N. dis. | | Pap. |
| 5. | ΧΡC-ΙΝ | --- | |
| 6. | -ΑΙ ΔΕΡΛ . | ΩΝΓΑΙ ΔΕΡΛ Α | |
| 10. | ΦΗCΑΤΟΙ | --- | |
| 13. | Ε . ΙΚΤΟΝ | ΕC , ΙΚΤΟΝ | |
| 14. | Ε . . ΟΗΝΗ | Ε . . (ῶ?)ΗΝΗ | |
| 16. | ΚΑΙCΤ . . ΥΜ | ΚΑΙC Γ . -ΥΜ | |

Col. 10 = Ox. p. 4. E b.

| | Ox. |
|--|------------------------|
| 1. ΔCΝ <u>ἐξ</u> <u>οἰκονομ</u> (ίας?) | --- |
| 2. ὑπερβαίνειν ΟΙ | --- |
| 3. τῶν σπαλάκων ἦττον | --- |
| 4. βλέποντες αἰροῦνται τὰ | ΒΛΕΙΤΟΝΤ |
| 5. πάντα πῶς ποιοῦμεν ἐ- | --- |
| 6. -κάστοτε ἃ λέγω κἀν ταῖς | ΤΑΙ |
| 7. διατρι(βαῖς κ) <u>ἀν</u> <u>τοῖς</u> ὑπο- | . Ν ^ο ΙCΥΠΟ |
| 8. -μνήμ(ασι) ΜΗ | --- |
| 9. . ΥΝ --- --- ΑΜΕ | --- |
| 10. . . Π --- --- ΩCΙ | --- |
| --- | --- |
| --- | --- |
| --- | --- |
| 11. --- Ο --- ΤΟΝΗ . . ΑC | --- |
| 12. ΟΥΝ διωκομένους φα- | --- |
| 13. -σιν ὑφ' ἐαυτῶν καὶ τοῦ | --- |
| 14. καταπτάντος ἐκ τῶν 'Α- | --- |
| 15. -θηνῶν βυ(β)λίου τὴν ἄ- | ΒΥ . ΑΙΟΥ |
| 16. -φετον ἐξουσίαν τοῦ λέ- | --- |
| 17. -γειν ἢ γρ(ἀ)φε(ι)ν ἃ δὴ ποτ' εἰς | ΓΓ . ΦΕ(·?)Ν |
| (νοῦν ἔρχεται?) | |

| N. dis. | Pap. |
|--------------------------------|------------|
| 1. --- | Ξ . ΙΚ |
| 2. ΠΟΕΡΒ | ΠΕΡ |
| 3. --- ΗΠΑΙ | ΗΤΤC Ν |
| 4. ΒΛΕΠΟΝΤ | --- |
| 6. --- ΤΑΙC | ΤΑΙC |
| 7. --- ΩΝ . . . ΥΠΟ | --- |
| 9. . . ΝΑΙ | --- |
| 11. --- ΤΟΝΗ . . Α | --- |
| 12. CΥΝ | C(ι?)Ν |
| 14. ΚΑΤΑΠΥ | ΑΠΤ |
| 15. . . . ΑΙΟΥ | . . . ΑΙΟΥ |
| 17. ΩΗ --- ΤΟ ^ο ΕΙC | ΓΡ |

Col. 11 = Ox. p. 3. E c.

| | | Ox. |
|----------------------------------|-----------|----------|
| 1. ἔφαμεν . . A — — | — — — | |
| 2. ἡμῖν εἶνα(ι) καὶ λέγειν τι | — — — | |
| 3. καὶ συγγράφειν, τινὲς μὲν | — — — | |
| 4. καὶ αὐτοὶ φασιν ἕνια ποι- | — — — | |
| 5. -εῖν καὶ δύνασθαι, τινὲς | | ΟΥΓΑΣΘΑΙ |
| 6. δὲ κατ' ὀλίγον προαγ- | — — — | |
| 7. μ(ε)νο(ι?) κα(τὰ?) πάντας . . | | |
| 8. . . . ΝΠ . . . ΜΕΝΤΙ — — — | — — — | |
| 9. — — — ΕΙΠΟΙ — — — | — — — | |
| 10. — — — ΑΝΕ — — — | — — — | |
| | — — — | |
| | — — — | |
| 11. ΟΥΔ — — — | — — — | |
| 12. ΡΟΝ Ν ἀλλὰ μετα- | — — — | |
| 13. -νοούντας ἢ καὶ πρότε- | ΝΟCYN ΚΗ | |
| 14. -ρον ἔτι συμφωνούντας | — — — | |
| 15. ἡμῖν ἢ κατὰ πᾶν ἢ κατα | — — — | |
| 16. ποσὸν οὐκ ἂν ἐπιμεμ- | — — — | |
| 17. -φοίμην, οὐδ' ἐφ' ὅσον Ο | — — — | |

| | N. dis. | | Pap. |
|-----|----------------|--------|-------------|
| 2. | | TC | — — — |
| 3. | | ΛΙΕΝ | — — — ΜΕΝ |
| 5. | ΔΥCΑCΘ | | ΔΥ . AC |
| 6. | ΟΛΗΟΝ | | — — — |
| 7. | ΙΝΛ ΤΑΝΤΑC . Ε | | Ι . Ν . . |
| 8. | Δ . . ΝΠ | | — — — |
| 12. | | ΜΕΤΟ | — — — |
| 13. | ΝΟΘ . Ν ΚΑΙ | | ΝΟC / Ν ΚΑΙ |
| 15. | | ΚΑΤC | ΚΑΤΛ |
| 16. | | ΤΙΑCΕΜ | ΠΙΜ |

Col. 12 = Ox. p. 2. E d.

| | Ox. |
|---------------------------------|-----------------|
| 1. C.....ΑΙΚΑ(Κ?)ΓΠΑΡΑΙ(.)? | ΚΑ(.)?ΓΠΑΡΑ(.)? |
| 2. ΠΡΗ...ΕΝ(Α?)ΙΠΕΡ.(Ι?)ΤΩΝ | ΕΙΝΑΙΠΕΡ.ΣΤΩΝ |
| 3. ἀκηκοέναι, διότι δὲ οὐ- | --- |
| 4. -δὲν δύναν(τ)αι ποιεῖν τῶν | --- |
| 5. ἐκκειμένων· οἱ δὲ καὶ | --- |
| 6. (συ?)γγρύζοντες ἐκ τῶν | ... ΓΓΡΥΖ |
| 7. θέντω(ν)· ΤΩΣΔ | --- |
| 8. ---- ΓΙΣ ---- | --- |
| 9. ---- Α ---- | --- |
| ---- | --- |
| ---- | --- |
| 10. --- ΝΗ ΛΑΝ ---- | --- |
| 11. κατέστησε καὶ δ(ιε)κήρυ- | --- |
| 12. -ξεν ἀσεβὲς εἶναι τὸ ποιεῖν | --- |
| 13. ἄλλως, καὶ φανήσεται συγ- | --- |
| 14. -γεγραφῶς οὐδὲν ἀπλῶς | --- |
| 15. ἔξω τῶν ὑποδεδειγμέ- | --- |
| 16. -νων εἰδῶν. ἡμεῖς τε --- | --- |

| N. dis. | Pap. |
|--------------------|-------------------|
| 1. ΚΑΚΟΠΑΡΑΙ | ΚΑ(Κ?)ΓΠΑΡΑΙ |
| 2. ΥΠΕΡ...ΤΩΝ | Υ(.)?ΠΕΡ.(-Ι?)ΤΩΝ |
| 4. ΤΟΝ | ΤΩΝ |
| 5. ΝΟΙΝ | Ν(Ι)Ν |
| 6. ... ΓΓΡΥΖΣ. ΤΚΕ | ΓΓΡΥΖΟΝ Γ |
| 13. ΟΥΓ | --- |
| 14. ΤΛΩΣ | --- |
| Space before ἡμεῖς | --- |

1. 2. fin. περ(ι)ττων?

Col. 13 = Ox. p. 1. E e.

| | Ox. |
|-----------------------------------|-------------------------|
| 1. ΜΕΝ . . ΝΙΛ --- | --- |
| 2. μᾶλλον διακρι(β)ωθησ(δ)- | --- |
| 3. -μενον οὕτω κεφαλαιω- | --- |
| 4. -δὼς ἐπισεσημάνθω ¶. δι- | --- |
| 5. -ότι δὲ οὐχὶ νῦν διὰ τὰ | --- |
| 6. βάρη τῶν παπυριτῶν καὶ | ΒΑΙΗ |
| 7. τὴν γε(γ)ονυ(ῖ)αν αὐτο(ῦ? 'Ε)- | ΤΗΝΓΕ . . ΝΤΙΑΝΑΥΤΟ . . |
| 8. -πικούρ(ου?) ΑΝΓ . . ΗΝ | --- |
| 9. ΤΩΣΠΟ --- | --- |
| 10. --- ΟΝ --- | --- |
| --- | --- |
| --- | --- |
| 11. --- | --- |
| 12. ΑΣ καὶ τ(οί?)ας ἄλλας προσ- | --- |
| 13. -οίσεται διαφορὰς οὐδὲν | --- |
| 14. ἐφελκομένας τῶν ὄνει- | --- |
| 15. -διζομένων Νικάνορι | --- |
| 16. καὶ τοῖς ὁμοίοις· ὅθεν ὁ | --- |
| 17. τὰ παρὰ τοῖς ἀνδράσιν Α | --- |

| N. dis. | Pap. |
|-------------------------|-------------------------|
| 1. ΠΑ | --- |
| 2. --- | ΚΙ . . ΩΟΗΣ |
| 5. ΜΑΤΑ | ΖΙΑΤΑ |
| 6. ΒΑ . ΗΤΩΝΤΑΟΥ . ΙΤΩΝ | ΒΑ . Η ΠΑΠΥΙΤΩΝ |
| 7. ΤΗΝΤΕ . ΕΝΠΑΝΑΥΤΙ | ΤΗΝΓΕ . ΟΝ(ῖ?) . ΑΝΑΥΤΟ |
| 8. ΑΝΣ' . . ΗΣ . . . | --- |
| 11. ΩΙΟ | --- |
| 12. Τ . . (?)ΑΣ | --- |
| 15. ΛΩΝΝΙΚ' ΝΟΡΟ | ΩΝΝΙΚ(ῖ?)ΝΟΡΙ |
| 16. ΤΩΣ | ΤΟΙΣ |
| 17. ΓΩΣ | ΤΟΙΣ |

Col. 14 = Ox. p. 6. E f.

(Wanting in Pap. and N. dis.)

1. ΕΙ — — —
2. ἐπιτίμῃσιν ΑΡ
3. δὴ τῶν ἄλλων συ(να)γωγῇν
4. Τ ἐπ(επ?)ίεξε τὸ γέν(ος?) τῶν
5. ἐπιτροχασμῶν, καὶ τῶν
6. παρὰ τοῖς ἀνάρ(α)σιν ἐξη-
7. (γῆσ?)εῖς, καὶ τ(ι)νων ὕστερον
8. ἐναπο(τε)θέντω(ν) ΕΓ — — —
9. — — — ΑΜ — — — ΤΩ — — —

As the lower part of the col. is blank, this must be the last page of the roll.

A P P E N D I X.

Pap. 1050 (Philodemus *περὶ θανάτου*).

Pap. 817 (Carmen Latinum de Bello Actiaco).

NOTE.

This Appendix contains reproductions of the copperplates engraved from the lead-pencil facsimiles (Ox.) under Hayter's directions, with a view to his intended edition, but not hitherto published. (See Introduction, p. 5, and Catalogue.)

Of the 40 pages of 1050, 31 only were thus engraved. The remaining 9 pages of Ox. have now been reproduced by the same process as the other facsimiles published in the present volume, and are here inserted among the plates in their proper order. They are the pages marked A a, b; B a; C a, b, c; D a; E a; F b.

Of pap. 817, several mutilated fragments remain in addition to the eight pages engraved and here published.

Pap. 1050

Oa. p. 11

ΚΕΙΝ...
 ΜΑΔ...
 ΡΑΜΥΘΙΟΝ...
 ΟΥΤΟΛΟΙ...
 ΤΗΝΑΝΑΙ...
 ΤΩ...
 ΝΑΙΤΡΟΧΜΑ...
 ΤΟΤΗΝ...
 ΘΩΝ...
 ΠΑΡΧΟΥ...
 ΚΑΙΟΥ...
 ΖΗΝ...
 ΚΑΘ...
 ΚΕ...
 ΤΕ...
 ΤΡΙ...
 ΧΕ...
 ΑΤΗ...
 ΜΗ...
 ΚΑΤΑ...
 ΕΝ...
 ΧΕ...
 ΧΑ...
 Κ...

A. w.

Pap. 1050

Ox. p. 2

ΤΗΚΟΤΑ
 ΣΙΝΕΝΜΗ
 ΗΝΚ:.....
 ΑΙΠ: ΡΙΘΘΥΣΓΙΝ.....
 ΤΙΤΟΣΩΜΑΚΑΘΕΚ.....
 ΙΣΟΜΕΓΕΘΕΣΓΙΝΕΤΑ.....
 ΑΠΕΙΡΟΝΚΑΤΑΔΕΤΗ...Α
 ΕΙ: ΕΡΑΣΜΕΝΩΤΟΠ...
 ΝΤΑΙΚΑΙΤΟΓΕΓΟΛ...
 ΣΚΑΙΤΟΓΕ...
 ΑΛΟΓΙΖΟΝ...
 ΤΕΛΕΣΟΥ...

Η
 ΝΚ
 ΕΤΙΖΟ
 ΕΤΑΙ... ΠΛΗΘΟΣΕΠΟΙ
 ΝΕΣΤΕΡΗΤΑΙΔΙΑΛΕΥ...
 ΥΠΑΡΧΩΝ ΕΠΙΧΕΩΝ...
 ΡΗΜΕΝΟΙΣΔΙΟCΩΤΗΡ...
 ΔΟΝΗΝΟΠΟCΟCΧΡΟΝΟCΤΩΙΑ
 ΠΑΡΑCΚΕΥΑΖΕΙΝΓΕΦΥΧΕΝΟC...
 ΗCΚΑΤΑΛΑΒΗΤΟΥCΟΡΟΥCΓΕ...
 ΜΑΤΟCΑΡΚΙΝΟΝΕΥΘΥCΑΠΟΛΛ
 ΟΜΕΓΕΘΟCΤΗCΗΔΟΝΗCΟΤΕ...
 ΑΠΕΙΡΟCΧΡΟΝΟCΠΕΡΙCΠΟΙΗ...

B. a.

Pap. 1050

Ox. p. 3

ΓΕΙ:: Ε
 ΔΥΝΑΤΟΝΑΝ
 ΠΙΓΙΝΕΘΑΙΛΕΓΕΤΑ ΚΑΘΑ.
 ΔΥΝΑΤΟΝΥΠΑΡΧΕ ΝΕΙΔΩ
 ΗΑΣΘΑΙ ΚΑΘΟΥΣΑΠΟ ΔΩΣΙ
 ΗΜΓΙΣΜΕΝΟΥΝΤΟΙΣ ΕΙΡΗΜΕΝΟ
 ΜΕΘΑΠΕΡΙΤΩΝ ΠΡΟΚΕΙΜΕΝΩΝ
 ΠΛΟΥΣΙΩΣΚΑΤΕΝΧΕΙΡΟΥΣΙΤΟΙ
 ΠΑΡΑΤΙΘΕΝΤΕΣΟΤΑΝΕ::ΤΗ:ΝΕΟΝ
 ΣΙΝΩΣΜΕΘΗΔΟΝ...ΙΕΛΕΥΤΩΝ
 ΤΟΥΣΓΝΤΩΙ.ΥΝΟΥ...ΖΕΙΝΚΑΙΤΟ
 ΚΟΜ . . . ΝΑ ΚΩΣΤΙΑΣΤΟΝ
 ΙΣΜΕ . . . Ν.
 ...ΕΙΔΕΝΑΥΤΟΙΣ ΕΙΤΕΩΝ
 ...ΝΩΣΔΙΑΤΙΕΓΕ
 ΚΑΧΕΣΤΙΝΑ
 Ο·.....

C. w.

Pap. 1050

Ox. p. 4.

ΟΙΣΚΑΙΔΙΑΚΩΝΚΑ
 ΚΩΝΑΤΟΝΩΣΑΜΑΥΡΟΥΜΕΝ
 ΜΕΤΑΤΑΣΕΨΧΙΑΣΕΝΤΟΙΣΥΤ::Ν
 ΤΡΟΙΕΜ::ΝΟΥΣ ΚΑΙΤΟΥΣΕΝΤ::Ν
 ΗΣΕΓ...ΕΣΙΝΑΝΑΙΣΘΗΤΟΥΝ
 ΑΝ...ΦΕΡΟΝΤΑΣ·Α
 ΤΟΙΑ::ΤΕΧΕΤΩΣΑΝΟ
 ΤΑΙΣ::ΠΙΧΕΙΡΗΣΕΓΓΙΝ
 ΝΟ::ΕΝΓΑΡΚΟΙΝΩΣΕ
 ...ΩΝΕΓΡΗΜΕΝΩΝΚ
 ...ΣΑΛΓΗΔ::ΝΟΣΠΟΛΑ
 ...ΧΟΛΟΥΘΟΥΣΙ
 ...ΝΤΟΦΡΟΦΑΝΕΟ
 ...ΝΤΩ
 ΝΑΝ
 ΛΕΙC.

ΖΗΝ
 ΟΙΣΚΑΙ
 ΟΥΚΕ
 ΤΑΚΑΙ
 ΚΡΙΑΣ
 ΠΩΝ
 ΠΙΜΕΝ
 ΡΥ..
 ΕΓ.Α.
 ΕΡΙΤΙΝΑC
 ΕΝΟΡΑ
 ΑΙΠΡΟC

C. b.

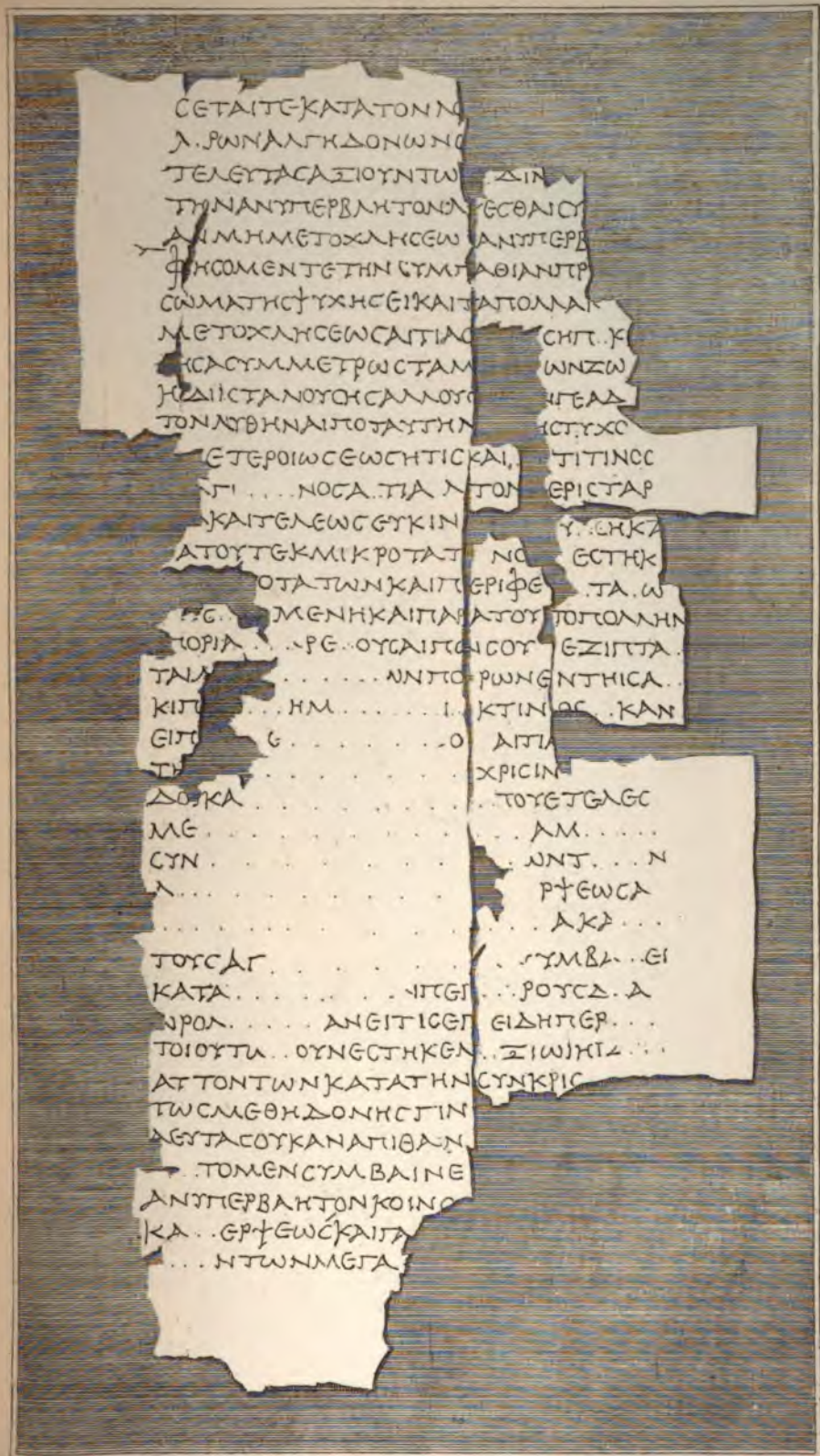
Pap. 1080.

Ox. p. 6.

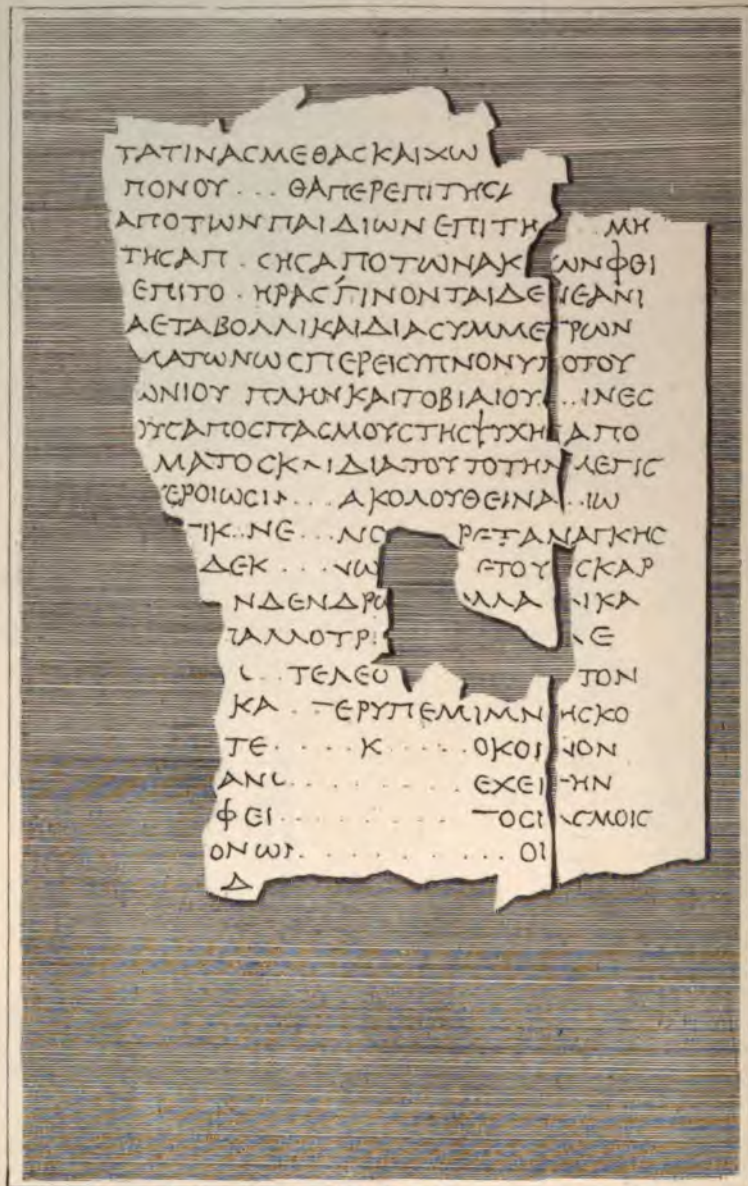
ΕΩΣ ΠΩΣΟΥΚΕΙΚΟΣΕΣ
 ΚΑΤΑΣΤΡΕΦΟΝΤΑΣΑΛΗΔΟ
 ΠΕΡΙΠΙ...ΤΕΙΝ ΟΥΔΕΚΑ
 ΚΟΥΣΟΥΣΤΗΝΥΓΡΑΣΙΑ
 ΠΕΡΜΑΤΙΚΗΝΕΥΠΟΡΟΝ
 ΤΕΚΑΙΣΚΛΗΡΟΙΣΣΥΝΕ
 ΣΑΚΑΙΠΕΡΙΤΩΝΑΠΑ
 ΤΗΝΩΝΑΥΤΩΝΑΡΜΟΤ
 ΕΜΗΝΑΠΟΚΑΡΤΕΡΟΥΝ
 ΡΗΤΩΣΑΠΟΘΗΝΕΙΝ
 ΝΕΧ:ΣΘΑΙΒΑΡΕΣΙΝ
 ΠΕΡΙ...ΤΟΥΣΕΡΓΟΝ
ΗΚΤΟΥΦΑ..
Ν...ΝΤΕΟΣ

C.c.

ONMA
 BAPYN
 MGN
 YTNW
 ΔΙΑ
 ΔΑΙΓΘΗΤ ΚΗΝΥΘ
 Ι.ΤΕΡΙΚΚΕΘΩΧΩΡ
 ΑΥΤΑΜΕΝΑΗΤΑΤ
 ΤΟΝΑΠΟΜΦΑΝΥΝ...
 ΗΜΙΝΔΟ... ΔΙΑΚΡΙΠΤ
 ΕΠΙΚΟΥΡ... ΑΚΕΧΩ
 ΝΤΑΙΔ... ΗΝ
 ...ΑΙΖ... ΤΟΑΤΟΤΤ
 ...Τ... ΤΕΔΙΧ... Δ
 ...ΘΤΙ... ΤΟΚΑΙΜΕ
 ...Ε... ΑΙΤΙ
 ...ΥΣΙΝΟ...
 ...ΗΔΟΝΟCΥΠ
 ...ΙCΗ... ΤΟΚΑΙ...
 ...ΑΓ...
 ...ΚΑΝ...
 ...ΥΝ
 ...ΛΙ...
 ...ΔΥΓ...
 ...ΤΑ...
 ...ΙCΤΟΡΗΜΕΝ...
 ...ΑΓΕΙΤΑΜΕΝ...
 ...ΑΤΤΟΝΩ... ΙΔΕΝ...
 ΠΑΤΗΝΕΓ... ΟΙ...
 ΨΥΧΗCΤΙΝΟΜΕΝΟ...
 Ι... ΤΩΝΔΕCΜΕΤ...
 ΝΟΙCΤΕΛΕΤΤΩ...
 ...ΤΟΝC
 ΗΙCΧΕΙΝΤ
 ΚΑΠΝΟΚ
 ΗCΙΙ



FRAG. 2.



Cura et Studio Joannis Hayter.

ΜΕΝΓΙΝΥΤΕΓΙΟΝΙΗΜ...Ν
 ΝΑΟΥΟΝ...ΕΜΕΝ
 ΕΙΡΑΓΜΗΤΕΔΙΑΧΗΜΕ...
 ΒΕΙΝΤΗΝΕΝΤ...ΕΓ...Ε
 ΤΗΝΠ...ΝΤΩΣΟΛΛΗΣΕΦΕ
 ΟΣΙΑΟΠΟΤΕΡΩΣ...ΧΕΙΦΙ
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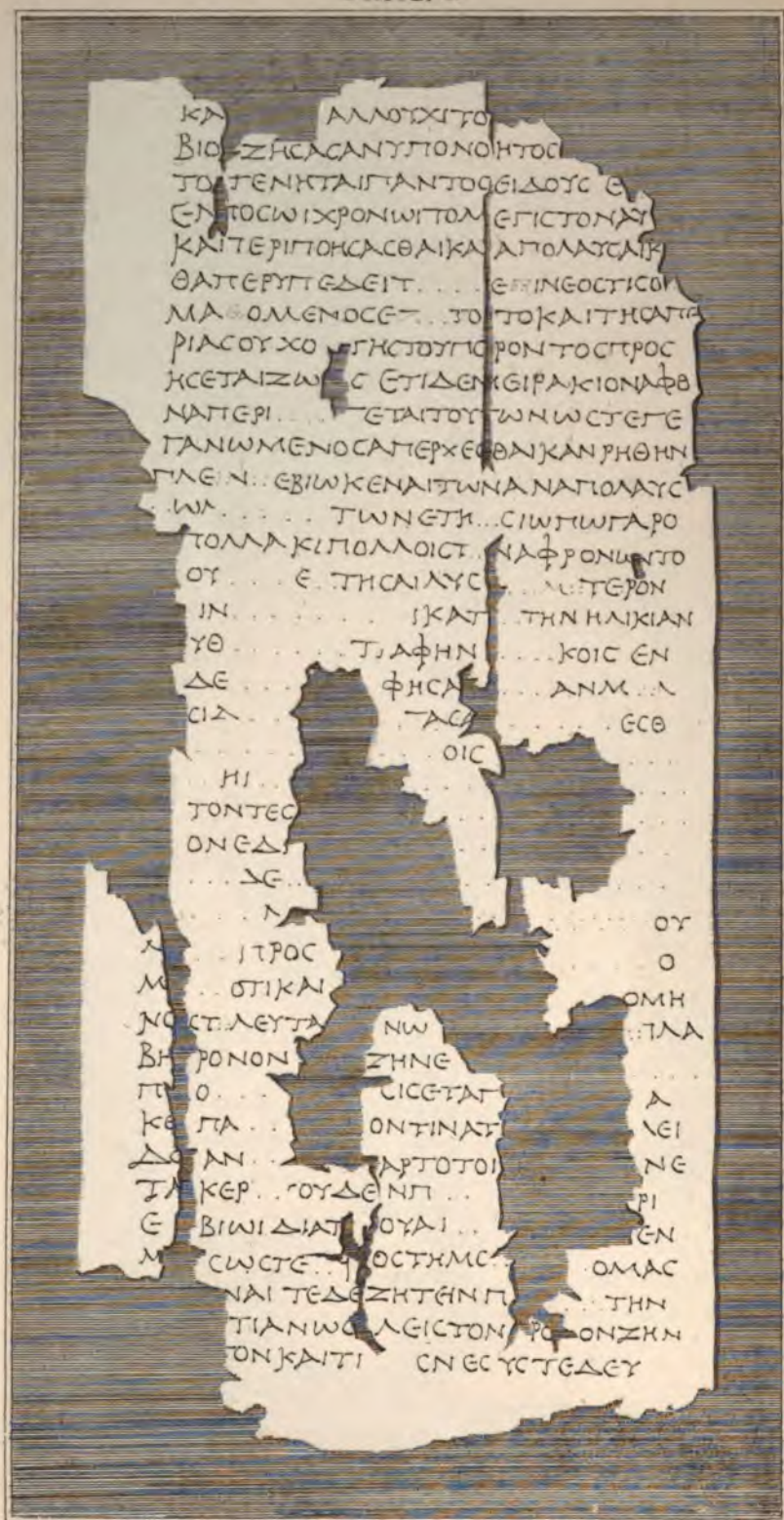
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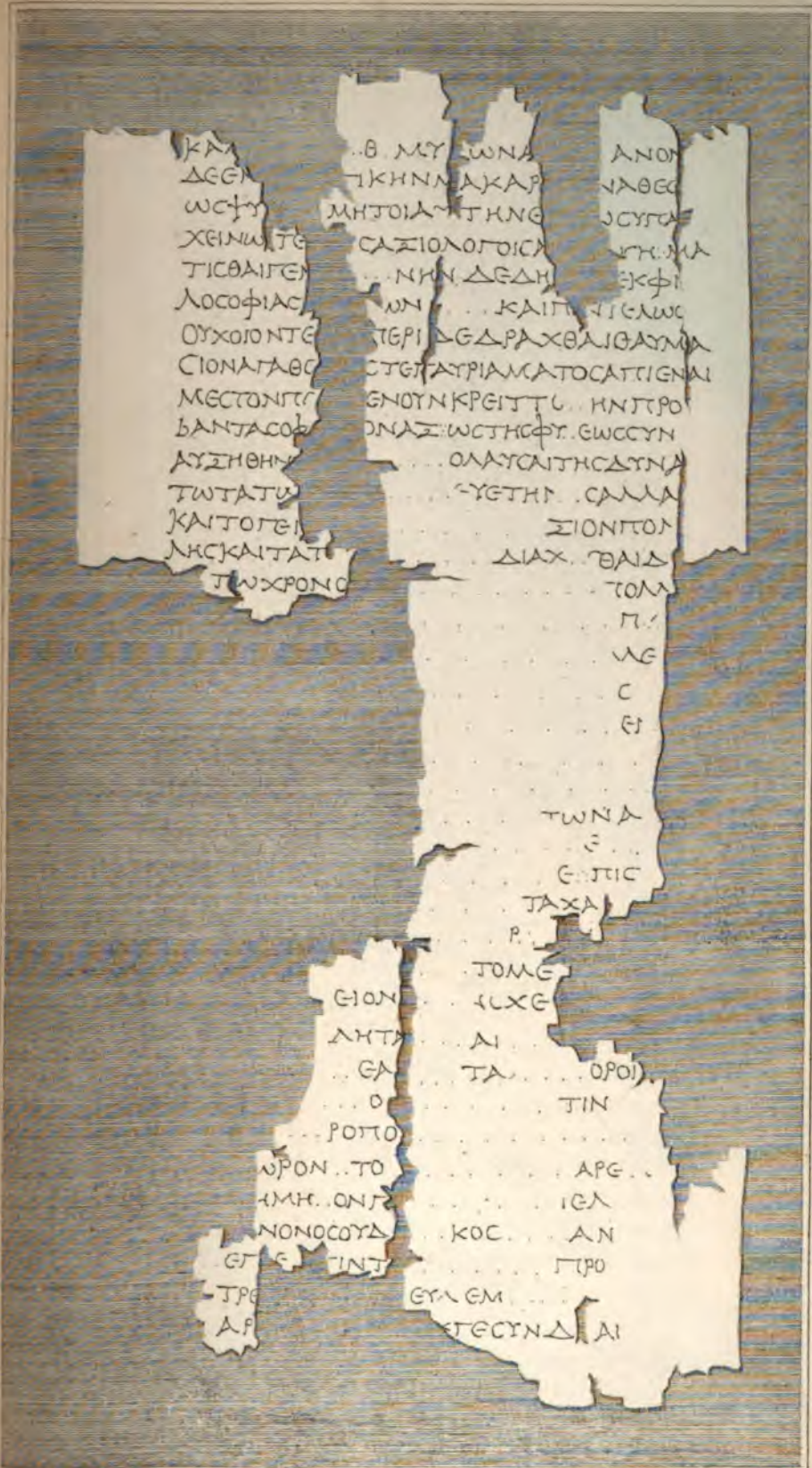
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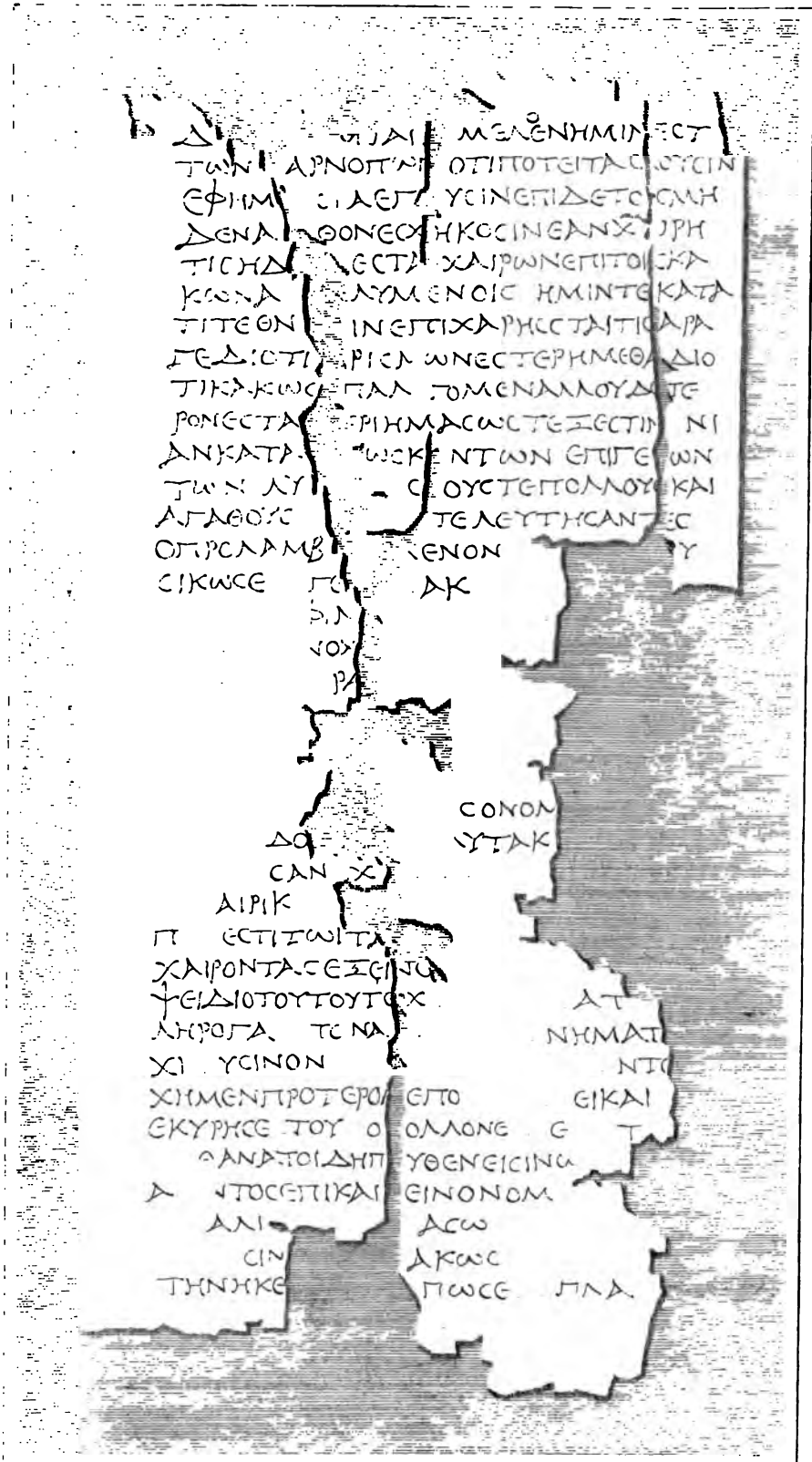


Curio et Studio Ioannis Hayter.

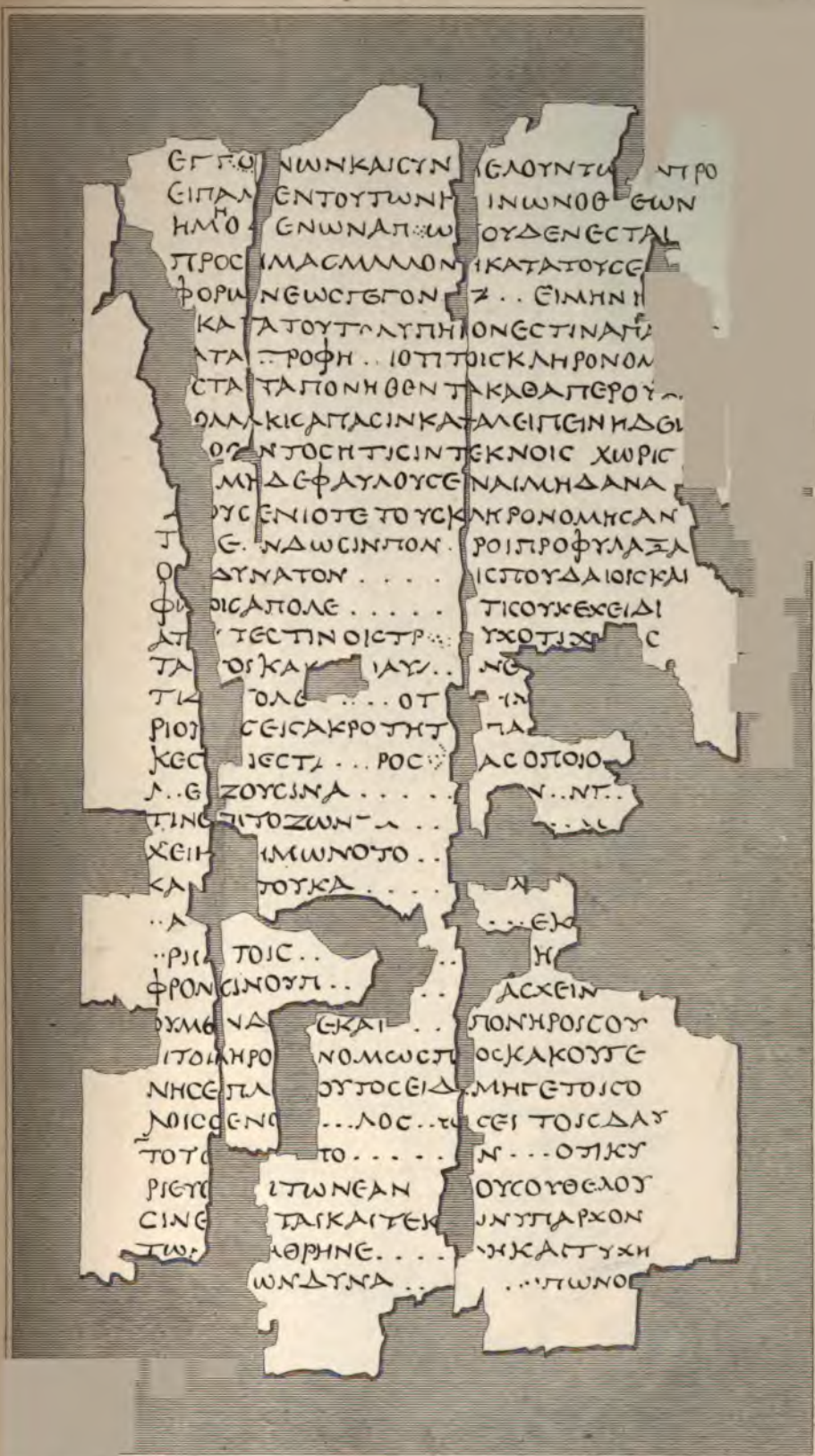
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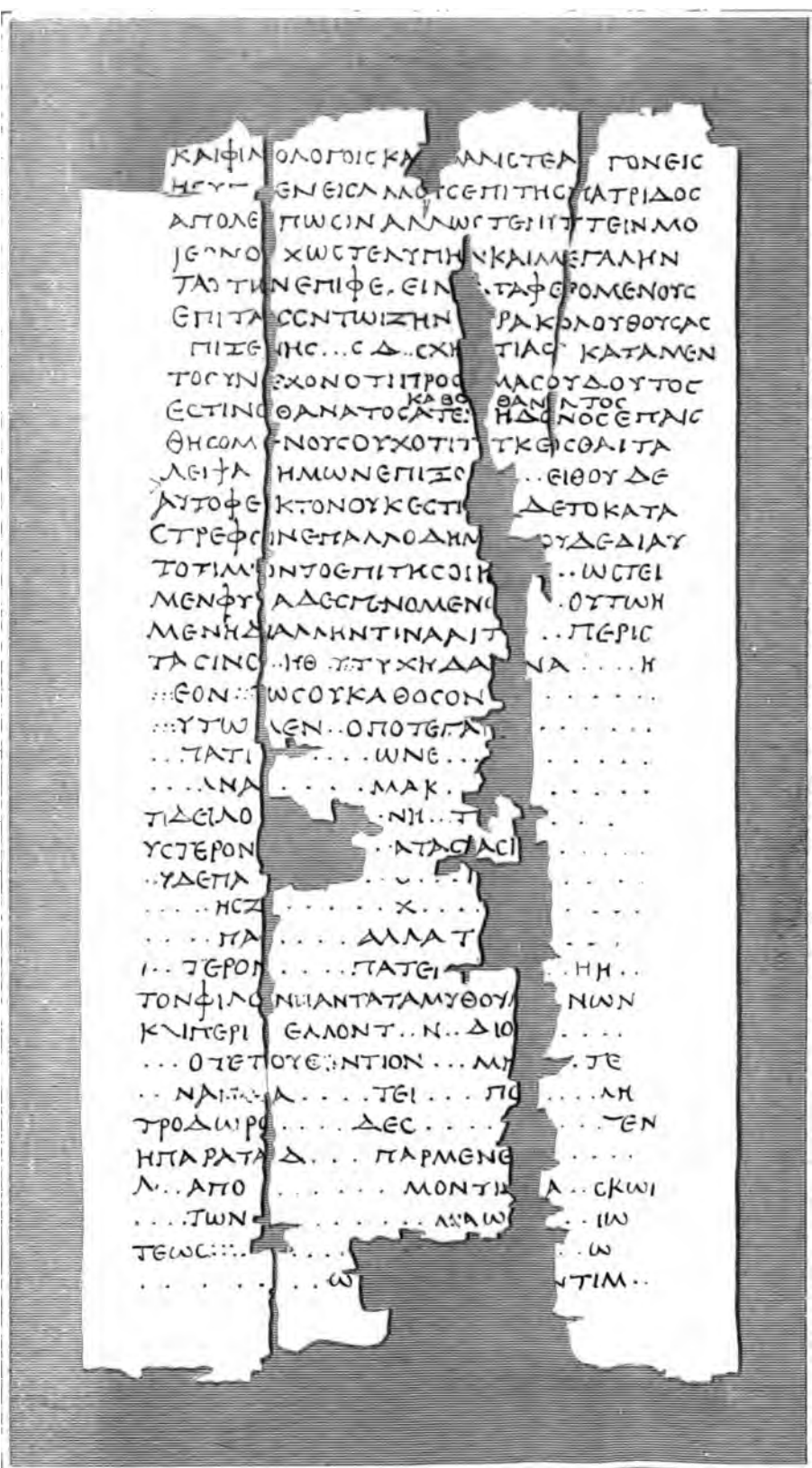


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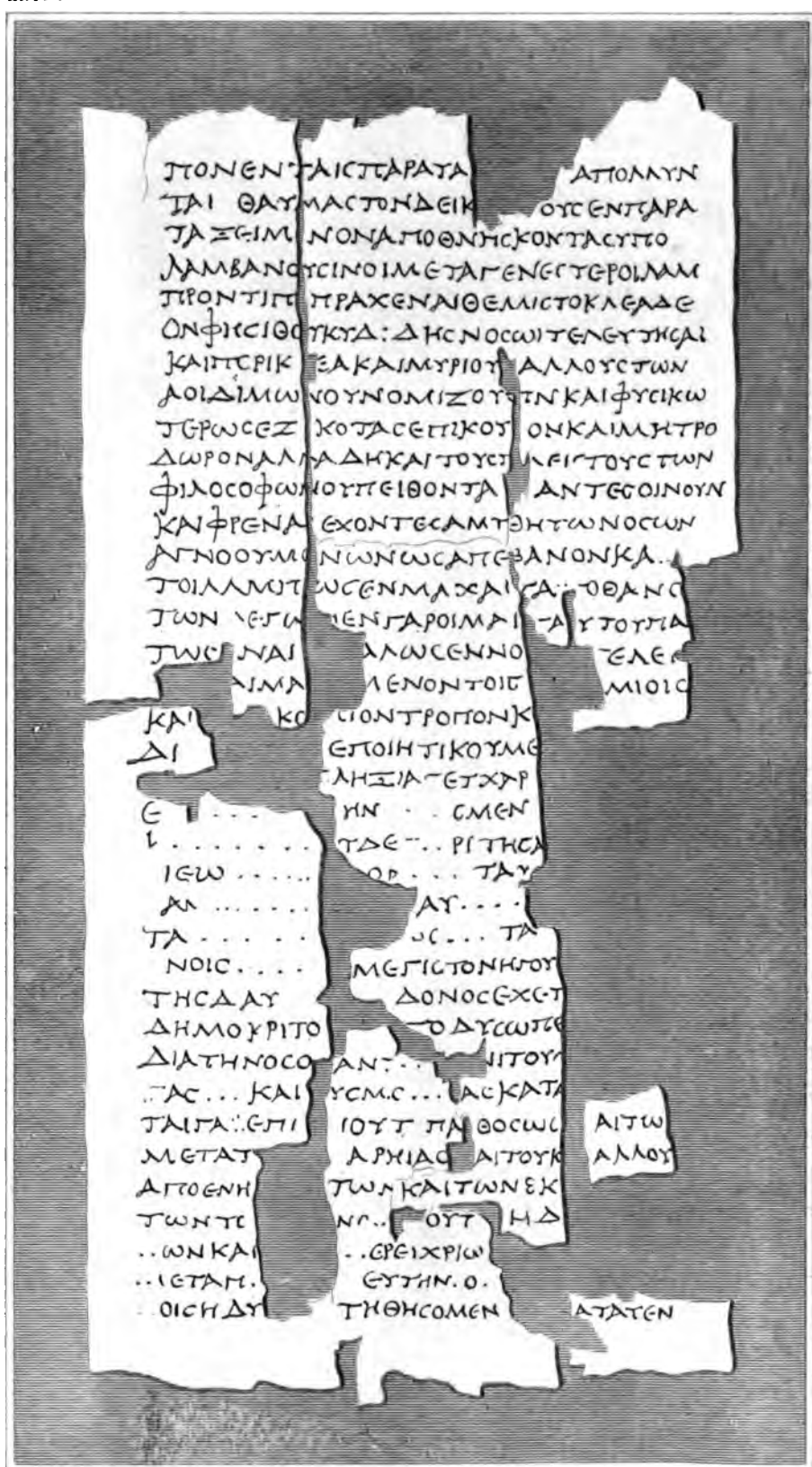








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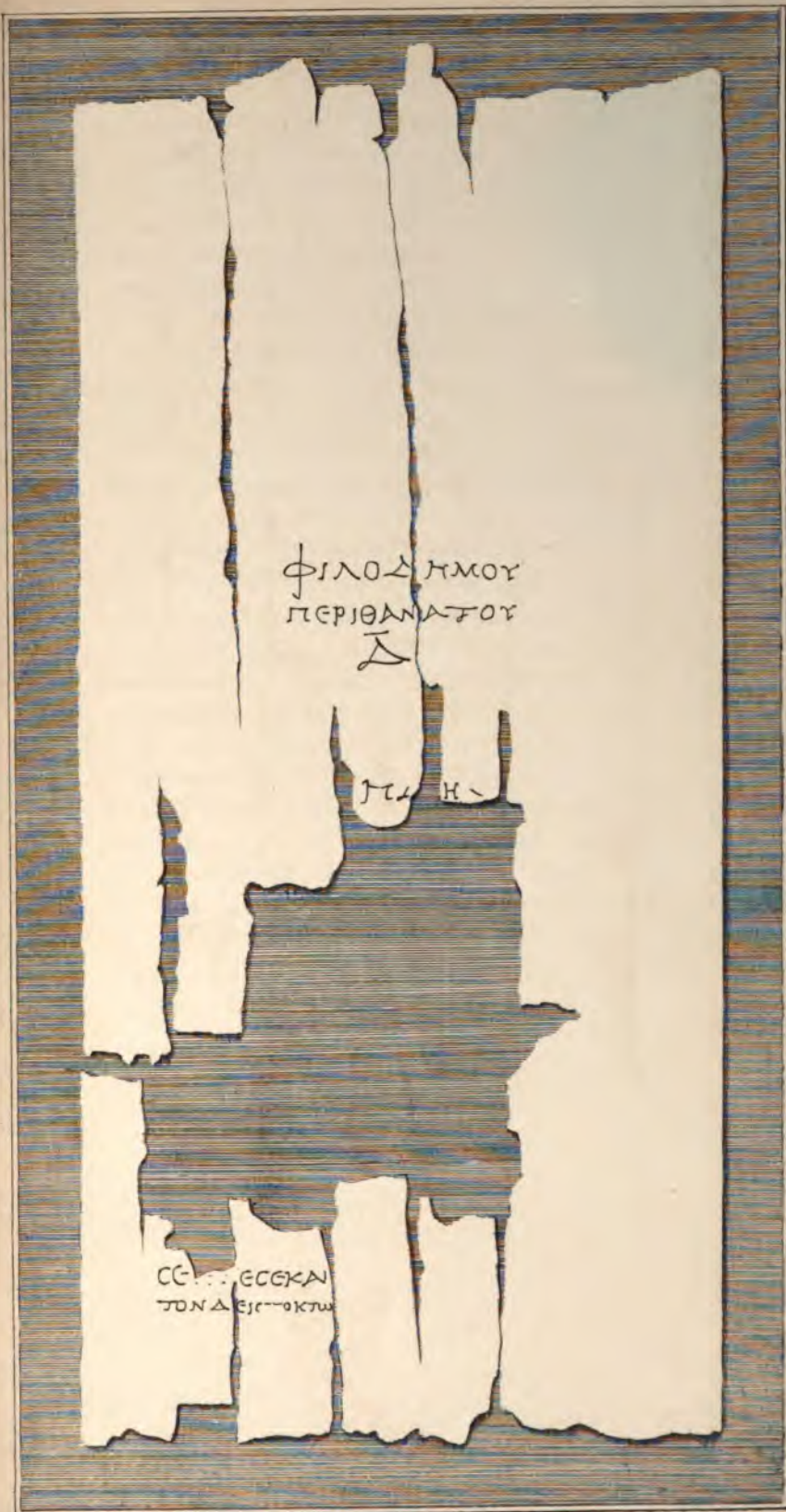
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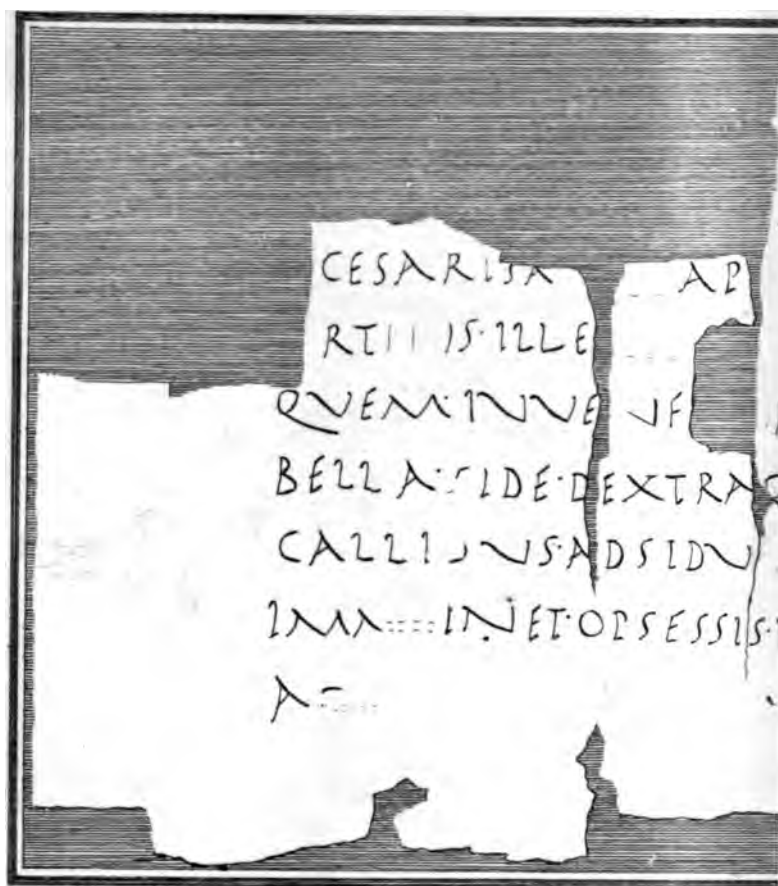


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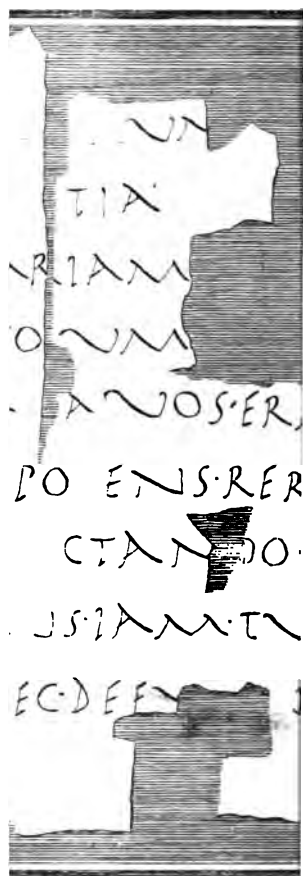


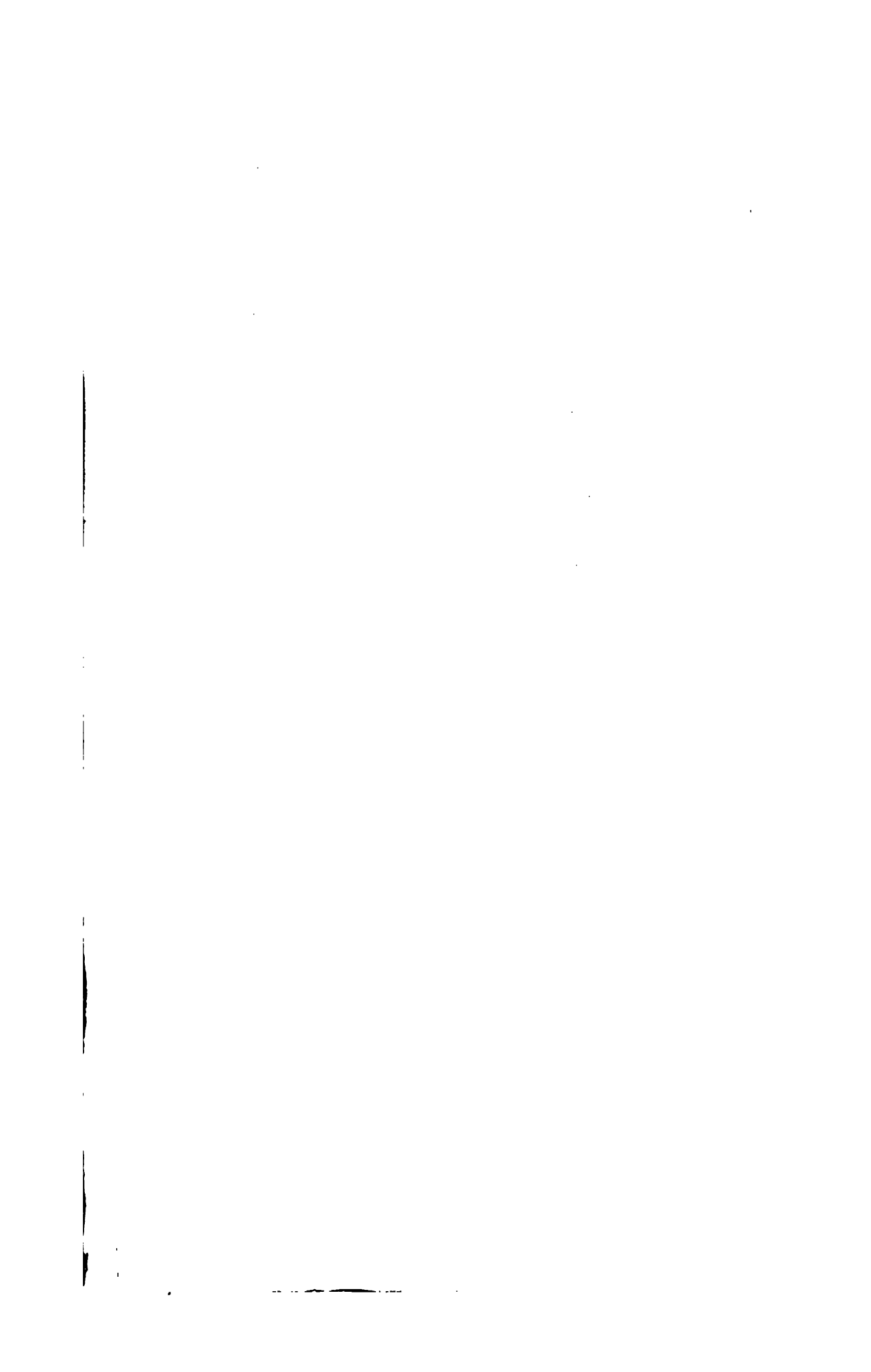
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