

Epicurus' *Kyria Doxa* 26 and a New Fragment of Diogenes of Oinoanda

τῶν ἐπιθυμιῶν ὄσαι μὴ ἐπ' ἀλγοῦν ἐπανάγουσιν, ἐὰν μὴ συμπληρωθῶσιν, οὐκ εἰσὶν ἀναγκαῖαι, ἀλλ' εὐδιάχυτον τὴν ὄρεξιν ἔχουσιν, ὅταν δυσπόριστοι (F: δυσπόριστον BP) ἢ (ἢ B) βλάβης ἀπεργαστικαὶ δόξωσιν εἶναι.

Those desires that do not lead to pain if they are not satisfied are unnecessary, while, whenever they seem to be difficult to fulfil or damaging, the craving involved is easily dissipated.

Epicurus, *Kyria Doxa* 26

Although *δυσπόριστοι* is read by some modern editors, including Von der Muehl¹, Hicks², and Long³, it is rejected by others, presumably for the reason given by Bignone⁴: “*Δυσπόριστος* infatti, ‘difficile a procurarsi’, non può essere detto *dei desiderii*, τῶν ἐπιθυμιῶν, bensì delle *cose desiderate*; ciò che, del resto, è confermato da tutti i passi paralleli epicurei”⁵. According to Bignone⁶, “l’unica lezione possibile è *δυσπορίστων*.” His conjecture is adopted by Arrighetti⁷, who translates “quando appaiono rivolti a cose difficili a ottenersi o tali da procurare danno”, and by Krautz⁸. However, *δυσπορίστων*, far from being the

¹ P. Von der Muehl, *Epicuri epistulae tres et ratae sententiae. Accedit Gnomologium Epicureum Vaticanum* (Leipzig 1922; repr. Stuttgart 1966) 56.

² R. D. Hicks, *Diogenes Laertius: Lives of Eminent Philosophers* (London–N.Y. 1925; repr. London–Cambridge, Mass. several times) II 672.

³ H. S. Long, *Diogenes Laertii vitae philosophorum* (Oxford 1964) II 563.

⁴ E. Bignone, “Studi critici sul testo di Epicuro”, *SIFC* n. s. 10 (1932) 71. Cf. his *L’Aristotele perduto e la formazione filosofica di Epicuro* (Firenze 1936) I 394 n. 1; 2nd ed. (Firenze 1973) I 360 n. 70.

⁵ Bignone, “Studi critici...” (see n. 4) 71–72, refers to *Sent. Vat.* 8; *K.D.* 15, 21; Usener fr. 456 p. 296. 10 f.; fr. 466 p. 299. 27 f., 30; *Men.* 130.

⁶ “Studi critici...” (see n. 4) 72.

⁷ G. Arrighetti, *Epicuro: Opere* (Torino ¹1960; ²1973) 130–131.

⁸ H.-W. Krautz, *Epikur: Briefe; Sprüche; Werkfragmente* (Stuttgart 1980; repr. 1982, 1985, 1993, 1997) 74. I thank Professor Dominic O’Meara for sending me Krautz’s text.

only possible reading, is a highly improbable one: the Greek hardly yields the sense which its champions want. Diano⁹, realising this, conjectures *δυσπόριστων <ἐφετικαί>*, but his assumption that a word has dropped out is as unconvincing as it is unnecessary.

Usener¹⁰, evidently anticipating Bignone's objection to *δυσπόριστοι*, reads *ὅταν δυσπόριστον ἦ <ἦ>*, which involves the improbable assumption that *δυσπόριστον* refers to a subject which is not expressed. Thus, in following Usener's text, Bailey¹¹ translates "when the object is hard to procure or they seem likely to produce harm" and Boyancé¹² "lorsque la chose est difficile à se procurer ou qu'ils paraissent de nature à causer un dommage". At least equally implausible is Bollack's¹³ reading of *ὅταν δυσπόριστον ἦ*: he supposes that *δυσπόριστον* refers to *ὄρεξις* and that *ἔχουσιν* is to be supplied from *ἔχουσιν*, but this is very awkward.

δυσπόριστοι, unlike the other readings adopted by modern editors, is syntactically easy and natural. But what about the sense? If it can mean "difficult to fulfil", as I have translated it above, or "difficult to satisfy", the sense is fine. But can it have this meaning? The answer is that it definitely can. Irrefutable proof of this came to light on 2 November 1997 with the excavation at Oinoanda of a new fragment of the inscription set up by the Epicurean Diogenes¹⁴. The fragment (inventory number YF 189), not yet published, is a maxim whose author is probably Diogenes himself, though he may be closely following the wording of an earlier Epicurean, perhaps Epicurus¹⁵. The maxim begins (lines 1–6) as follows:

⁹ C. Diano, *Epicuri Ethica et Epistulae* (Firenze 1946; repr. 1974) 16.

¹⁰ H. Usener, *Epicurea* (Leipzig 1887; repr. Roma 1963, Stuttgart 1966) 77.

¹¹ C. Bailey, *Epicurus: The Extant Remains* (Oxford 1926) 101.

¹² P. Boyancé, *Épicure* (Paris 1969) 87. Likewise M. Conche, *Épicure: lettres et maximes* (Villers-sur-Mer 1977; repr. Paris 1987): "lorsque la chose désirée est difficile à se procurer..."

¹³ J. Bollack, *La pensée du plaisir: Épicure: textes moraux, commentaires* (Paris 1975) 339–340.

¹⁴ The excavation at Oinoanda is a collaborative project between the British Institute of Archaeology at Ankara (BIAA) and the Fethiye Museum. I warmly thank the Directorate-General of Monuments and Museums, Ministry of Culture, Ankara, for the permit to excavate; Mr İbrahim Malkoç, Director of the Fethiye Museum, and his colleagues; my archaeologist colleagues Mr Andrew Goldman and Dr Julian Bennett; the officers and staff of BIAA, including Dr Roger Matthews (Director) and Professor Stephen Mitchell (Honorary Secretary) for their support; and BIAA, the Charlotte Bonham Carter Trust, the Russell Trust, and Mr John Fraser for funding the work.

¹⁵ On the authorship of the maxims, see M. F. Smith, *Diogenes of Oinoanda: The Epicurean Inscription* (Napoli 1993) 533–534.

αἱ κεναὶ τῶν ἐπιθυμιῶν, ὥσπερ αἱ δόξης καὶ τῶν ὁμοίων, οὐ μόνον εἶσιν κεναί, πρὸς δὲ τῷ κεναί, καὶ δυσπόριστοι.

Vain desires, like those for fame and such things, are not only vain, but, as well as being vain, also difficult to fulfil.

So much for Bignone's assertions that *δυσπόριστοι* cannot be applied to desires, only to things desired, and that all the parallel Epicurean passages prove this. Of course Bignone cannot be blamed for not having foreknowledge of the new passage from Oinoanda, but he should have been less dogmatic in view of another Epicurean passage, which he and other objectors to *δυσπόριστοι* in *K. D.* 26 appear to have overlooked. Philodemus, *Rhet.* II 150 fr. VII. 7–10 Sudhaus, can only be referring to desires (*ἐπιθυμίαι*) when he writes:

αἱ δ' ἀναγκαῖαι καὶ φυσικαὶ πᾶσι τοῖς καθαρευτέροις ἀνθρώποις εὐπόριστοι ... [εἰσ]ίν.

The necessary and natural ones are easily fulfilled by all decent people.

So Epicurean writers sometimes used *δυσπόριστος* and *εὐπόριστος* to mean not "difficult to obtain" and "easy to obtain"¹⁶, but "difficult to fulfil" and "easy to fulfil", as synonyms for *δυσ(εκ)πλήρωτος* and *εὐεκπλήρωτος* or *εὐσυμπλήρωτος*¹⁷. The new passage from Oinoanda not only proves that *δυσπόριστοι* is possible in *K. D.* 26, but also strongly suggests that it is right.

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Только что обнаруженный фрагмент надписи Диогена из Эноанды (II в. н. э.) подтверждает правильность чтения *δυσπόρισται* (sc. *ἐπιθυμίαι*) в изречении Эпикура (Κυρία δόξα 26). Это прилагательное употребляется Эпикуром и его последователями не в значении 'труднодостижимый', как полагали издатели, прибегавшие к исправлениям текста, но в менее очевидном – (страсти), 'которые трудно удовлетворить'.

¹⁶ Diogenes of Oinoanda uses the words in these senses in fr. 2. I. 10, II. 1 Smith.

¹⁷ In Epic., *Men.* 133 we have τὸ... τῶν ἀγαθῶν πέρασ... εὐσυμπλήρωτόν τε καὶ εὐπόριστον.