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θος ὧν ἔχομεν ἀγαθῶν
καὶ παρέχουσιν αὐτοῦς
κάκε[ι]νοι διορθοῦσθαι.
ταῦτ', ἀλλ[λ'] οὐδ' ἐπὶ τού-
10 των ἢ παρρησία γίνεταί

76 κ]αὶ τοῖς κ[αθη-
γούμενοις ἀγ[άπτ]ου[σιν],
οἷς †ἐχθήσουσιν οἱ † κατασ[κευ-
αζόμενοις μετὰ παρρη[σί-
5 ας, τὰ ἑαυτῶν ἀμαρτή[μα-
τα καὶ [ἄλλω]ν δ' ὑπο[θή-
κονται]

77=78 A.H. ἔνια τῶν ἐν τις[ι]
τρόποις ἐπιδεικνυ[μένων π]ρὸ
ὀ[μ]μάτων. * παρὰ δὲ τῶν ζών-
των οὐδενὶ τὸ ἴσον <πρ>ορα-
5 ναθετόν ἀμαρτημ' ἢ τοῦ-
τό γε τῶν διὰ νουθετήσε-
ω]ς

78=80 A.H. τὸ δ' ἐπὶ πᾶσι χωρὶς τοῦ
π]εριέχειν ἄφιλον ἀσφα[λ]εί-
ας] καὶ δριμύ μωρόν ἔστιν·

fr. 75, 9 TA 1 L pap.
fr. 76 idem hic, quod superiore fragmento, argumentum persequi Philod. videtur 2 supplevi 3 ἐχθήσουσιν οἱ corrupta
fr. 77, 3 sqq. hoc Philod. adumbrare videtur sapientem, cum de graviore peccato discipulum admoneat, ne is pudore et moerore afficiatur, factum omnibus adiunctis spoliare, e quibus suspicari possint aequales, illud aliquem discipulum admisisse (A. H.) 1—3, 4 supplevi 5 ἀμαρτημ' scripsi AMAPTAN pap.
fr. 78, 1 τὸ δ' ἐπὶ πᾶσι sc. ἐπιτιμᾶν

ἐκ]άστο[υ] γὰρ λογιζομένου,
5 το]ῦτο συνβήσεται τὰ μη-
δε]γός <ἄξια> εἶδέναι τὸν σώ<ι>ζον-
τα

79=81 A.H. δύνηται [δ'] αὐτὸς ἢ
δι' ἡμῶν ἢ δι' ἄλλου τῶν
ς[υ]σχολαζόντων [θ]ε[ρ]απευ-
θῆναι, * μηδὲ συγχῶς αὐ-
5 τὸ ποιεῖν, μηδὲ κατὰ πάν-
των, * μηδὲ πᾶν ἀμαρτη-
μα καὶ τὸ τυχόν, μηδ' ὧν
οὐ χρῆ παρόντων, μηδὲ
μετὰ διαχύσεως, ἀλλὰ συν-
10 παθῶ[ς] τ[ᾶς ἀμαρ]τίας ὑπο-
λαμβάνειν καὶ μὴ] καθυ-
βρίζειν μηδὲ λοιδορεῖ]ν ἐπὶ

80=82 A.H. διαφέρε[iv] δὴ
αὐτῶν καὶ πρὸς καθ[ηρη]-

fr. 78, 4, 6 supplevi
fr. 79, 3 θε[ρ]απευθῆναι supplevi 4 αὐτὸ sc. argue-
discipulos 10 (α τ[ᾶς]—12 supplevi
fr. 80, 1—5 cf. fr. 75, 76.

fr. 79, 4—5 cf. Plutarch. o. l. 35 [73B]: αὐτὸς μὲν οὖν σφόδρα φυλάζεται τὸ συνεχὲς καὶ φιλαίτιον. . . . [C] ὁ δ' ἐγκείμενος αἰεὶ καὶ πανταχοῦ πικρὸς καὶ ἀτερπής etc. 5 sqq. cf. ib. [A]: τῷ δὲ φίλῳ προσίκει τὸ ἐκ τοῦ νουθετεῖν ἐπαχθεῖς ὑπὲρ μεγάλων ἀναδέχεσθαι καὶ σφόδρα διαφερόντων. ἀν δ' ἐπὶ πᾶσι καὶ πρὸς πάντα δυσκολαίην καὶ μὴ φιλικῶς, ἀλλὰ παιδαγωγικῶς προσφέρηται τοῖς συνήθεσιν, ἀμβλύς ἐν τοῖς μεγίστοις νουθετῶν ἔσται καὶ ἀπρακτος etc. 7—8 cf. ib. 32 [71C]: εἴστανται γὰρ ὑπὸ λύπης καὶ ὀργῆς ἐλεγχόμενοι παρ' οἷς εὐδοκιμεῖν ἀξιοῦσιν etc. 8—9 cf. ib. 33 [72B]: ἐνδύεται γὰρ ἠθικῶς τὰ τοιαῦτα, καὶ μάλ-
λον εἰκοῦσι τοῖς ὁμοιοπαθεῖν, ἀλλὰ μὴ περιφρονεῖν δοκοῦσιν.

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THE HISTORY OF THE
CITY OF BOSTON

The first settlement in Boston was made in 1630 by a group of Puritan settlers from England. They were led by John Winthrop, who named the city "Boston" in honor of Boston, Lincolnshire, England. The city grew rapidly and became a major center of commerce and industry in the New England region. In 1773, the Boston Tea Party took place, leading to the American Revolution. The city was the site of the Battle of Boston in 1775 and the signing of the Declaration of Independence in 1776. Boston is now one of the most important cities in the United States.

THE HISTORY OF THE
CITY OF BOSTON

The city of Boston has a rich and varied history. It was founded in 1630 and has since become one of the most important cities in the United States. The city has been the site of many significant events, including the Boston Tea Party, the American Revolution, and the signing of the Declaration of Independence. Boston is now a major center of commerce and industry, and is home to many of the most important universities and research institutions in the world.

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