

ITH_Box_05_Notebook_08

Professor Murray

Epic

Stoics and Epicureans

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Professor Murray - Greek Epic.

I

Duty of those of us in Eng. to keep up
v standard of civilization. Must
not let it fall below what has been
handed down to us.

All mod lit^r are national, in
them we go back to something
earlier than the $\frac{1}{2}$ of nations - a
common factor had over with us
our present enemies (He got
this from Willamowitz) Scholars have
felt hearts beating in sympathy -

A partic. diff. problem for many
raised in them

It. most successful epic ever
written. What are v qualities?

Could it produce it again if we
discovered what made it.

Keep Milton in mind - consist.
some obvious & superf. diff.
Defects too much dwell on
1. Discrepancies in plot
2. Existence of words & phrases not-
understood by poet himself
3. Descriptions too 'vivid' & exciting,
are hardly ever exact. - Shield, eg.
description seems to hedge-
Language, in M find a sort of
scholarly exactness. - Ridiculous
rhymes Moses, Abraham, Africa-
metre condit. language - ^{many} Forms
can be expl. only by the suit-
metre.

Word exactly chosen to describe
a partic. situation? No, do not
use flexible language but a
great abundance of fine fixed

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formulas. See similes (66 Ep)
Not hundreds of them stored
away in his mind ready for use.
Variation in text of St., not one
word for another like it, always
one formula that does nearly as
well. Not miracle of recitation.
As we examine text. evid. of text
of poem as found at its most-
alive time of recitation there
are great variations. Varr. p. 10
(66 Ep). Recent papyri show that at
abt. 150 BC text was uniform, before
150 vary and are "wild papyri".
This means that v. st. qual. of
them do not depend on verbal
reciters, detail on surface,
or any sort of completeness
in poem as a whole.

It depends on something different.
These are points of technique
wh. have been mentioned. What
we want is to get into contact
with a great mind -
A poem wh. grows & adapts itself
to changing audiences - You
never come to anyone who has
invented or shaped it w. def.
authority - A bard who
heats it as something gr. than
himself wh. he is saying -
Sometimes - a mere reciter, ^{of verses} learnt;
at other pole = definitely inspired
by & moves themselves, & fount.
of inspiration -
Bard must know his epic, its
style & lang, then recite, if
his right sort of bard then

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This will grow within him & will
make it better & better as within
his powers - Changes acc. to
audience - Most actors will say
understanding & part varies. This kind
of poem - take the Istat. w. and -
Bards hadn't fixed printed text,
practically speaking - Still a
plastic thing -

Best comp. w. Iliad is Nibelung Lied
Poem partly myth, partly hist.
Destr. of Burgundians 436, about 6th
cent in Frank country were pres.
prob. Earliest are Edda 9th,
separate, broken not continuous.
Most complete version - Norse
saga in Iceland (12th). In Germ.
or first same story in verse in
Mss of 14th cent. All differ.

Same story but told by diff. bands.
Niv. level is strange to us or
may know about it but don't
feel about it \therefore won't use it to ill.
Will save story for Gospels.

Then trad. poems whose shape
varies - wh. gen. has slight
discrep. - not def. sharp perfect.
of form, gen. stands at highest
point of lit. to wh. they belong.
What lit. seems to have most
mystic^{ism} & authority. beauty &
strongest appeal to emotions -
4 vers. of Gospel, divergences -
each of composite origin - un-
certain authorship, (cf poems)
By ordinary cautious style of
Gospel not specially good but
produces ^{remembrance} effect of verbal

beauty. Even in quite ordinary
parts. Get atmosphere - thrill.
Atmosphere takes you away at
once into a different world.
When language of ord. world comes
in w. a shock, in some way
better, purer, more elegant, often
rich but full of spiritual
beauty, simplicity & magic
thrill. Things that are precious
in a way wh. reduce or draw
ordinary things of life. Is it
due to tradition, or association?

Must have subj. worthy of all
care about it. Innocent
gent, suffering, martyrdom -
most tremendous of subj (merely
as lit.)

This idea is conveyed by a style

In main a uniform style (tho' exp. parts vary). Style you can't possibly use for any other subj. Rep. a partic. age of world wh. is what we call the Asp. Age - writers look back to it as some how str, more radiant-w.

Saintliness. Char. have some quite wonderful qual. wh. made later generations ^{surround} rub their heads w. halo -

How does writer look back to that age? With a sort of adoration, admit-crit, ^{or} assess himself, needs something greater than himself ready to smile himself in - express it.

4 qualities

1. Assoc. - Tradition
2. Marked style suited for nothing else but for that story
3. Conception of str. age, people holier - finer
4. That age in a sense idealized with utmost veneration.
See how these apply to Homer

1. Style - Modern prejudice that poet must use same lang. as prose, str. might - dom. style marked & unmistakable. Might take out a line of M & hide it in prose, not so in dom. Only for expr. of heroic legend.

Take first part of M. & find can use all words, first 15 of 30 in dom. can't be in prose -

Specific vocab. & cadence,
simple syntax - makes clear.
Anyone writing in this style
seems to be speaking same lang.
Of course this style as good
as genuine.

The age - "A real age wh. they
develop it.

↳ not a golden age hobby
" ab. age sanctity.

But this age, "the mighty-
dead" - heroes dwell in sacred
anc. tomb, looked up to as
greater by smaller generations
coming after & ready to worship
them. Never made fabulous,
full of mild impossibilities
tho' has miracle atmosphere.
Men greater, taller, finer, better,

not preposterous, but men at
their best - or would abt. them is
"full of things at their best (cf
Norse sagas) - no cubs, cubs,
trochaches, paper die, but -
suddenly.

All eating & feasting with gr. re-
joicing. "Unspeakeable beef" etc.
Houses, well built, strong - Man
who describes them lives in a
little mud house even a dog
can't get through - Low your
helmet & shield, your ship
is swift, clears the sea etc -
All that makes you thrill -
Women all beautiful, some young
some old (none middle aged!) a
few rather wicked, not sick,
vain, fat, shrunken etc.

"revelent parlour maid" - no woman
ever mocked at or impudently treated.
Men never know bad manners
or do mean things, with all their
faults.

Yet not a golden age, but of
suffering, death, wounds, mental
anguish somehow forced on.
But of central heart of courage -
Achilles' anger, Priam kissing
hand that has slain son,
Andromache like one mad -
Always faced w. courage, life
high hearted - vital at centre -
Never some grapes, disappoint-
ment, languid or without
appetite.

Blue sea, fields, high adams
like steel remain.

This is the idealization.

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Can we get idea of real world
out of wh. this grew?

Miserable credit. as buying of st.
Re Becant des Phen. Gt 110
from hist. of pirates in 17th
cent.

What sort of age in hist. was it?
True - brave - high spirits -

Age of ~~many~~ migrations, down-
fall of min. empire - Chastriest
"the age" when barb. were
beating up an old civiliz.

A semi-civ + juvenile nat.

opposed to beating decaying
empire. World lies before

them as loot + plunder - ad-
venturers w. their bands of
followers for plunder, fame
+ glory. Old ties of civility
broken.

Left country, left tombs of
heroes, left own laws, only
so much relig. - law as you
can count on. Carry on raiding,
spies - lost prejudices, esp.
of race - Individ. prowess
of Troy is what counts -
As break up of Min. Camp by
Ach. or Nostomen. Gen.
lang. of poems bears this out.
Amid gr. palace etc it is the
splendor of waste, Take Ag.
spies to Ach. (IX) plunder,
cattle, gold, tripods etc. &
7 cities known in -
Lydians tell same story, all
end in twilight - de adis.
Cyane -, & battles haunted by
madness, in beggary, with

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sword ready to lie like Ag -
Ach. but world has changed -
couldn't do it any more -
Achill. ^{alone} has sacked 23 cities
∴ couldn't be much left =
Dark Age, no gr. cities no gr
kings, peasants cowering
behind walls where they can
be safe. First beginning of being
due to crowding & poverty &
thence to a growth wh. ends
in class. gr.
Values of poetry like values
of relig. are quite diff. from
values of life.
That would have of glorious
life would any ant. of time
that has no glory in it.
Her age destroyed by them

but fair back a treasure
almost gtr. than what it
destroyed -

On Iliad in Tr. W who
accepts

"Has he not turned us in his
hand"

Almost all & higher Akpaly^{is}
laid in this time further
life of destruction, evil
w. for intense demand it
made on hum. nature - Its
quest had gained by & fact
wh. one faces again again
in hist. mind of man can
rise superior to worst
disaster which fate can
put upon him -

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II Notice that the eps had its scene
set in the Age. In reality it was a
real time of war & work, crime &
murder. It had qualities of being full
of adventure & highest human effort.
Looked back to this long vista &
idealized. As ideals of generations
changed the idealiz. of heroic age
changed too, Expiration.

2 quest. to consider today

1. How much of epic had. can we
suppose to be true or historical?
2. What is attitude of poet towards
hist. he imagines he is repeating?
Schliemann. Troy, not today, was
told it was seen might, cities.
Myc. enormous walls, castle etc.
Ident. corpse of Agamemnon, fem. skeletons
Cassandra, royal family etc.

That is one side, run mad.

Other side = Usener's view, who discovered ritual myths everywhere, found details in caps. of Troy imitated ritual at Aeg. & Delphi.

What & back gives is the tradition - an age practically without books.

What do you remember? The inkling, this. Cf. bodiless teacher on desert island telling. Dates fishing, events kept, anachron. See extract.

fusion of elements in Gk. prose writers, why tie self to one subject?

See beginnings in Hecat., Hdt. (who sets this forth in order)

1. Truest histor. evidence - Troy, big city, myth important, streets reaching beyond & outposts commanding mt. passes - a center temp. or civ.

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Ach. seems like a tribe, used equally w. other terms. Conquering tribe - II. catal. of forces in detail, pretty certainly false, surely from another source - 20 might be an histor. doc. or a piece of fiction (see deep.)

Rather meagre cat. of Troy. to wh. little attention has been paid, & it is prob. a list of people on trade routes that can't have been known to people of class. times.

Not the faintest inkling of the Cretan empire, only mentioned fr. pt. of view of later age in wh. Cretan was of no importance - cf. present Serb. peasants who didn't think there was a war on w. other people.

2 Folk lore, Cyclops etc.

Scylla on Cretan gem long under,
to any possible date for Hom.
∴ fresh loan, tricks of Od. too.

3. Fiction, doesn't care about exact
facts, not deliver. lies but makes
story as good as he can make it,
invented names. In Od. has 1st
person narrative of Od. wanderings
∴ arranges scene in Alc. palace,
leads up to it by fiction.

Briaris a fiction "girl from B"
(see ep). Becomes Cressida in Med A.

Whole matter of woods, stumps or
sprigs. Get in & feats of many
heroes, since A is far best he
must be got out of the way till
he is wanted. A mythic matter
4 Myths, the part most strange to
us, we have lost it or perhaps it

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has taken a different shape.

Idlen at center of Ill. saga - Chad-
wick thinks it perfectly credible,
gives northern H. Of course it is
cred., why would god part invent
it otherwise? H. in myth. dict.
find she was worshipped & had cult,
has moon char. As such has
two brothers. The stars, morning & evening.
H. always being carried off & brought
back by twins. Always carried in
eastward direction & brought back w
Troy & brought back by 2 Abriidae,
Egypt & " " twin brothers
Dullea by Thes.

Mr Pannon (who?)

Truth & myth mixed, nothing in
Ill. makes you suspect H. a myth.

Man is unable to think or to talk
w/o. in a certain scheme which
he has in his mind - language,
ideas - Use an idea that is already
there & people take it easily -

Jonah O.T. in scheme of disobed.
punishment -

Ok. hist. scheme, doing well, raising
hands, sin & then fall.

Romantic play or novel scheme -
hero, villain, heroine.

Ok. myth has at center idea
rather diff. to understand.

General. ago was "sun myth"
but it got ridiculed.

Sun god revived in idea of year
god or year king, vegetation.
Grows, is cut down, reborn for -
born again -

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Prod year commits sin & is
killed by winter, then a danger
comes & slays old year -

(Cain, Corb, Thompson, Om.
Fry, interpreted w. a plash of
genius by Jett) - Vegetation:
life or death, at center of
many gr. stories -

Achilles has qual. like Adonis
& Osiris, young, beautiful
soft, will die young, doomed -
Must kill enemy & then die
"after Hector comes his fate"

Great lament fall down of
sea at his death. Rises again
in island Euehi, the bright, in
eastern waters -

North motif - Year god al-
ways stirs vs. old & then

is a battle, summer vs. winter
etc. Ach. always in $\mu\eta\tau\rho\iota\varsigma$.

Always quarrels with King - an
older man - Agam, Od, Theseus,
Agam, ^{3 times} our Palamedes, booty,
too late to dinner.

Od. we know has often been
traced. Leaf shows kingdom
of Od. is sea. Perfectly possible
Bérad shows his travels & ad-
ventures are compat. with
early med civ. Has sun like
epithets is worshipped or.

Penel. as sun god, goes down
in W, passes kingdom of dead
& rises in east. Comes home
just as ^{sun} ~~sun~~ does in magic
legend in ship, darkness, goes
to end of world & back in 24 hrs.

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Generally find him in island
of far n. w. goddess who has
something of veil about her:
Calypso, Circe always making
a web, at home his wife makes
a big web. Facts abt. Ithaca
are surprising - Found this in
Ithaca, Elis, Leukas, some
pretty def. geo data. One clear
fact abt. Ithaca which doesn't
suit any other of these but an
island in v. west. Ith. lies
low down on v. sea further
of all towards v. darkness.
Time of Od. return, & points
about places & heads.

Returns just after morning
star - Od XIII 93

Return in v. Penel, exact date

on day of winter solstice wh. was
meeting of sun & moon. On the
day wh. belongs $\frac{1}{2}$ to one month $\frac{1}{2}$
to next - line. astron. tries to fit
lunar & solar - loc know in can
near get them yearly. Ok
astron. tried what they called 5
(us 4) year cycle, & 9 yr (8)
was nearer still. Meton in-
vented it first in 19 (he said 20),
is right next a few seconds.
Od. was 1 yr. with Cicle, 7 yr.
Calybes 8 yr. cycle, in Od.
comes back on day of new
moon, winter solstice, end
of 19 years just where Meton
would have put it.

Flocks. Seen always kept flocks
Cleobulus riddle, 1 factor w.

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12 children each of whom have
Lx30 children, 30 miles, 20th
fall die.

Open for sun, 7x50 cows, 7x50
sheep. 350 = lunar year. Why
7? finds Kiptre. $\frac{1}{2}$ year into 7
seasons of 50 days each.

Od. has 360 boats & one dies
every day. Shows queer sort
of stuff that is interwoven w.

Od. see xiv. ^{mainland} but some

cows sheep, 12x50 in each

In island had goats 11x50.

Remember just short of 3000.

Not only unmerciful but delib
semi-scient sun nights
worked into v Od.

For hist. method results not
very accurate.

Must use all evid. we can,
such as well, geog. studies,
then taking saga as whole must
analyse. - set aside as suspicious
all that can be myths
frenche - superstition -
Remainder - hard little
myths of real fact not
assimilated - Not in full
stream of story, look in little
backwaters where poet
doesn't feel gtr. interest -
Troj. catalogue. In backgr.
in Od XIV, maid servant
who kidnaps child obvious
fiction but background
show a great deal about
habits - customs -
What concl. about psych. of

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poet - method he followed?
Quintus - started w. real
man, nucleus of real fact -
memory not enforced (cf
Virgil & Alex in MA). O.M.
doesn't think it will hold.
Alex. was real person, in
med. romance quite he rode
on ell with Elijah to re-
vitalize of life - Alex. has been
added to myth in Babylon
epic, story then before Alex.
were telling stories from v
very begin. of world & folk.
forgot name of person. Then
attributed to "Jack", then
to r devil, then to some
hist. char. perhaps -
Story seems to be frail tree.

unreal, but is intr. to the.

St Geo & dragon, 1st St Geo
a person who was sploded, 2^d
St Geo a bad person also splod.
In 5th cent. Pope Gelasius,
classes him among those whose
actions are known only to God.
At place where St Geo lived
was a bas relief said by Gals
to be Perseus & medusa -
Story then just, want a key
to fit it in. Myth & trad.
are tougher than fact. If you
forget the story it turns into
another & myth. elements.
Why did poet tell these
stories instead of history
about real persons? Why
all these sea myths?

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Extr. unity gr. than that of
a mod. work of art inspires
& st. unity but poet & ^{his} ~~the~~
audience, like child wanting
some story (just so) - In
hum. race something like that
seems to go on. Poet must
appeal to memories, frag.
of knowledge that he can
really work on. Reads from
"Homer & Ovid". Emotional
charm wh. certain famous
names arouse even if we
do not know of people. Something
in us leaps at the sight
of them, a cry for old which
tells us we have known them
always -

III. So far have seen that v basis for H.

poems is v actual Her Age, but
idealized & read not as his: is
(important things in order of emphy.)
kept alive by remembering things
most remembering, memoranda.

Facts phit, folk law, ritual
blend into myth, invention all
fused together. The image of his
world is always kept above and
attribute of life, changes ideas -
form of expr, ^{but} no revolution -
Same spirit 1000 yrs, gradually
developing.

Form canonize talent arts keep.
tally in a lecture. Take a bit of
dram. 20 lines or so, understand
it, learn by heart & get full
singing p v metre -

Form really is spirit; the thing that
matters, a spirit of poetry which works
out only in a form of writing,
where writing is master of form.

One point of form can be got this
haus = constructional archaic.

Always there in the lit. as in art,
unity, detail subs. to whole.

(Got purple patches like below)

It seems quite by themselves even
in the epic. These & other epics
miles below him are. They don't
tell their story so well.

In Od. you are kept waiting about
1st app. of Od, comes in I.

In II. 9th shall for opening, after
10 lines you are plunged into
a stirring & beautiful episode.

Skillful use of delay & retardation

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Before climax, tension increases
& climax comes in ^{XXII} crash &
this is near the end.

Lang. a quiet precise lang.
you couldn't see elsewhere.
What makes l. poet. or otherwise
delicate points liable to im-
pact, effects of association.
Can get an effect (like Keats) but
this is embryonic, beauty behind
appar. ugliness -

Itreat. has atmosphere of
the age, transports us to that
world -

Comp. our style in poetry,
diff. from modern speech, but
can't make up lang. like
that of Homer. for a poet. dis-
poe. to Morris treat one did

not succeed. Icelandic saga,
mod. peasants often know
saga & tells them in old lang
etc. archaic words whi. can
be expl. Mod. Icel. has not
been degraded, life rather near
that of saga. Suppose indus-
tr. must to Iceland, sagas kept
in old l. - right by us.

Old. heavers understand old lang,
that is strange. Almost part
of a ritual in sk. and. still
partakes & shows. Poet speaks
lang. They upbet. Spoke in court
of recitation, stood up & took
staff to show he was rep. his
community

epic seems descended fr. from f
let. out sk. is v. oldest thing f

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sk. m have read, a $\mu\omicron\lambda\iota\tau\eta$
song - dance, communal for
a class (old men, gods etc.)
whole class song. in same activ.
gathered in sacred place, thresh
floor or sacred tomb. At least
3 people reaches this conclusion.
all at once abt 15 yrs. ago -
This suggests how sp. form arose
Aek. across sea in migs.
left behind them what they
needed for communal molpe
village life, grain, plow etc.
All on same shed, not just
same liquid & dialects, &
instead of stiff communal
dance, got someone good at
it to stand up & recite v
liquid -

Low participation of whole group, but
gain freedom, flex. & professional
skill. Midway but ^{oldest} ritual
forms who ~~oldest~~ members of
Com. could share, & present
when person of specific gifts
had. what he best can -
Freedom for genres but kept
some aroma of old community
& movement of whole body -
Old malpi was found when
H. returned to Br. from India
(pains of Corinna) -
Kind of ^{harmony} unity but. part & audience
or group.

Group very imp. in antiq.
all art need artist + audience.
Idea of part meeting all alone
doesn't seem to come off.

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Seems to need his aud. Has
group with him & spoke to it
Mod. time - dislocat. but part
& aud. Group large & loosely
articulated. Person who reaches
1/50 of pop would be fin. success.
Mod. artist = persons & isolated
life of his own, can't adjust
himself to this pt. of view &
he gets irritated. First night
aud. of "chimpanzees". Causes:
highly specialized life, rich &
poor, noble & professions -
In antiq. was common basis
of undifferentiated life for all.
Almost no privacy, if want to see
prime minister call him out (O.T.)
he compose a book alone, special
study, out of a library & print it.

Then it stays unexpected by people
who read it. Ant. verbal recit.
changes this.

Compar. absence of irony & disap.
or particular cleverness or satire.
Dimple, remate, man of candid
men appeared to.

Plato says one good musician
will not try to surpass another
only a bad one will try to
out-do (do things harder or
stranger) a good one. Pl. had
idea there was a right way of
doing things. Inst. - demand
for originality, new, different.
In how many books, more effect
more by jaded nerves. Dangerous
tendency that destroys art as it
goes. Infl. of mechan. imitation

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& great wealth. False analogies.
In how far & present terribly
lost unity of bard w. aud.
Unity of bard w. his subj.
Do Hom. (Rigved, Roland) have
part after part generation after
gen. on same subj. in same
spirit & manner. Changes
more rebellious & revolt.
Enor. conceit. of art. effort on
one big thing (Poet. fully & life).
Scotch peasants 2 or 3 gen. ago
read Bible & knew one other,
Icelandic knew saga & little more.
Contract club who reads millions
of papers. Would think Icelandic
ext. ignorant, but I. 's mind
formed on st. simple lines,
grander & finer, lit. & imag.

upher. in grand fine blocks; others
all small change - Hebrew all
out of one bk, magnificent in
part. or part. uper., Arabs got it
out of Koran (GM thinks it was
well written) - Emotional experience
in it - Certain spirit of ^{excess} revolt
towards poetry (one bk.), particu-
lars of Homer. Seems now to be
not of idea that one must assert
self vs. tradition, & rebel-
lions of it. Look relat. of subord.
to st. poet, poetry or service
and. to gods or elders.
We hardly know names of Homeric
men of extra powers, intense
poet. feeling & they gave up all
that was in them for building
up higher style & poem etc.

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seemed to them & st. thing in
world, didn't ask their names
remembered. That spirit implies
certain attitude toward life:
unusual act. of love & em-
tent. Perh. don't produce
progress (GM not sure of this).
Anal. of dom poets & med-
cated ideal builders, but new
builders only added, didn't
remodel, new ones kept re-
mod. & whole thing - Analogy
more as if keepers of some old
garden. Merlin's garden being
kept till Arthur comes again
You must love it & keep it &
not make new thing in own name
& style -

Gentle progress, don't fight
vs.

what you don't like, but "I didn't
say it."

Spirit of going in life, loving things
as they are, taking them as they
come & living them as a whole
Heart dancers not only w. daff
but w. rd. processes of life &
fact of being alive. I could
get over to life of that sort,
just in every side of living
- of careful (in spite of
underground, creating letters, bills) life
as a whole was a thing we
could ^{we} might have one ^{fundamental} of fund.
condit. of building up nothing
like them -

In summing up analysis of
speech qual. & its style:
at work on extr. hist. per =

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See a, maximum of effort
& advent, " of freedom for
custom, tribal life, religion,
set free to use own brain &
aim & achieve.

Time (real or idealized) clearing
of foggy or unclearness,
these whom & age for its
evils, only & this remembered
that you couldn't help " ,
no distinct act. fact space,
rit. night, folk line & actual
after; all fused in effort
of constructive ^{memories}. Because
you care for them & earnest,
is bound up in them. Subj.
is the logos, "all there is to
say."

2. Sp. in the. This age is pres.
Spirit presented.

Self-deriv. rather than self-expr
emotional ^{group} due to unity
bet. band & his group, band &
his subj (don't look down
for me), subj. Then & his
purpose to serve & express it -
unity bet. ind. man & -
world he moves in -
Equip (at discord w. world)
"any man whatever song he
hears should hear rejoicing."
Presence of long hair, hair
back into past, dept contin.
alive, long, & manner kept
alive fr. gen to gen, tho'
no one used long, then for
ord. life it was a long,
understand of people.

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No part's secret can ever be
discov. but main fact -
presents up. accum. element.
of spirit on a pt. theme by
a nation that were secret.
a nation of artists.

Stoics & Epicureans.

Habit's publ. St. Philo, ∴ must
 cheat or skillfully avoid chief points.

The 2 syst. belong together, 2 ans. to
 a partic. quest. wh. was facing
 man. at 1 partic. period of hist.

2 classes of hist. religion

1. Those wh. hope to be sat. w. world
2. They regard as evil
 1. Take good w. bad & make best you
 can out of life
 2. Horror at evil & cruelty makes
 man fall back on own soul
 Every succ. relig. has both St & ^{Ep}
 St. acted best for man who took
 courage in hand & met out-
 to-come world -
 Ep world - terror & evil -
 Almost exactly contemp. S.D.

Zeno came from Cilicia to Athens 320
 Ep. b. Socrates son of Ariston, views
 complete when came to A 306

Z = st model of virtue

Z = liberator of mankind

Z = Semite more feeling & unconf.

Ep: GK lived much in Ion, w.
 gentleness & practicality of spirit.

Time when landmarks had collapsed
 man seemed to have no guide -

Earlier guides to conduct -

1. Welfare of city
2. Laws of relig. & nat. of ancient -
 1. Relig. of public service, CS
 high ideal & supreme power,
 310 well known habits, but
 ideal too narrow - Community
 must be larger than CS.
 2. When Jer. was dead, Jews cd

fall back on sacred bk. & law
 GK could not, relig already
 riddled by crit. Failed not be
 GK degenerate, but was too good
 for their relig.

Work too great

1. New publ spirit devoted to
 something gr. than city
2. Rebuild relig or syst. of
 that to be safe guide -

Questions were:

1. What to believe
2. How to live, they cared
 for 2 but had to settle 1 first.

Sceptical school had been very
 active at this time, amusing,
 & absurd arg. No reason to
 believe in ext. world, success,
 valid of human reason & laws
 of logic.

2 & 4 is extreme scepticism -

Assented (perfect validity of outside world)
truth of senses

Uncompr. materialists, real =
solid & material - God? virtue?
justice rule of 3 abstr. solid -
If said this - not solid people
wd. think this not real -
Followers expl. solid as only
solid in mt. of bodies -

Ep. took over Ion. sc. theory =
atomic, all atoms or void,
matter cd. be reduced to minimum
parts not further reducible.

What abt. v. sense. Both took up
strong line based on Ion. ph. sc.
Qua impression, expr. taken
from Ion. philos. Mistake
due to wrong interp. of impression.

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World is (1) real (2) knowable
How can get to work on acct. of
ethics & conduct. May be put
question: what is *To agathon*.
The end of all life or activity.
2 adopt simple principle, took
Gr. wd. for virtue (goodness)
"nothing but goodness is good,"
That doesn't take us far. dash out!
What is goodness or good? ^{What is} Off.
of life sh. makes them worth
having - nothing worth living for
but goodness, only good for men
- to be good in ultimate day
of judgment. sense. Clean
sweep of old. content, sense
wealth, pleasure, class barriers
etc. Only good matters, what
you are.

...
This that really matters depends on
you. You :i. poss. all that's
out while, god is yours if
you will it. They have troubles
but they don't matter, no earthly
power can make you forget yourself.
Common sense rebels at this,
all sane healthy people agree
on this. He thinks judges
who give this judg. are all
bribed by pleasure. You think
this god yourself, what do others
think? But, don't praise
health, long life etc. what
this is man's virtue & heroism.
I ask man would you like
to be rich & corrupt. Didn't
dare say no to him.
Harm - An. praise as worthy

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act. Learn under torture but
not tongue. Rather how early life
of a or his last hours? People
had diff. in saying they'd have
liked first

St. redeemed for danger of being
cast iron systems. What is
goodness? I got annoyed if
you asked, ment. & carb. virt.
conv, temp, wisdom, righteousness
Followers said let's see what is
good, bootmaker, farmer, miller,
house, child each has some
special work to do & does it
well - will fulfill or doing will
some partic work. What is
doing it well? Falls back on
science: inscription per. ni. ^{no}
we call evolution. They call forces
nature, fulfill growth)

This tries to shape living thing into
better form (shapes seed, dog,
savage) towards full. of its
own funct. or good. Sometimes
fails. Evolution came to life
(la vie as Bergs. uses it).
Goodness is living or acting acc.
to gods, we live well if we
work with her. Live acc. to
nature means much more than
"simple life". A law which
is alive, indisting. from a pur-
pose means this' whole purpose
of world (like Rom providence
foreseeing, for thing :: God)
Remark. except. part of parents
all world works together, &
working, one living thing w. 1
soul, no part rej. or suffer

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without affecting whole. Leads
to gr. det = sympathy for
whole of existing things -

If ϕ (will of god) means this'
all, how can you help acting
with it? God in all we.

days of bad men, bee. They
are free. Any god knows it!

2 say he can't say why or how
it happens. God prefers free
men, might - has taken slan-
2 whips (1) for ascetic saints -
who utters fr. world, you
will in harm. w. will of God
you will & will of god & you
rejoice in it.

(2) then do who lay more
stress on def. of what goodness
is. God helps whole world, you

can help fraction in same
skins: Ideal, might really
them to preach sermons, save
humanity - become a star.

Plin. takes phrases fr. Gr. God
is v helping f man.

All knits after 2 were st.

like to think f selves helping
humanity. M Am typical,
med only, work 16 hrs. a day
at foot foot f R.E. What
good working at welfare f R.E.
if it is worthless?

Good boots in day f judy, are
no better than bad boots, but
WB good bootmaker working
with ϕ . towards perfection
f his, even if his in them,
elses have no value.

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Game with counters, they don't
matter, game shd be played acc.
to rules - God v elin. dramat.
Costs you v part to play, good
actor can play conqueror or slave.
You may have few or many
counters, you may have accident
if lose same what diff?
if it is played right - what
interests him is action f
you free v conscious will v
one thing wh. he can't determine.
Ep. says that last doct. is
red at ab. f phil, all this
labor for worthless end.
^{These virtues}
a newly form habitus - acc. to
 ϕ ? what mag? what wid.
f symp. f v whole? labor. w.
God but He is blessed - why

sh. be labor & make others labor.
Mistake of St in saying nothing
but g. is g. Uses good in 2
senses, means & end. Red
text This is good acc. to
whether we want it or not.

↳ says nature really confesses
what real good, real end is -
says it is pleasure, all simple
try it with food - One guide:
pleas. v pain - What is good
of this - if it makes him
happy that's v one test.

People pursue pleas. blindly,
grab at every pleasure.

↳ saw men not turning back
to live good life

↳ saw men making slaves &
others miserable

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1. False beliefs

2. Unnecess. desires & fears
Acc. with f life compar.

That, fears mostly unnecess.

Fear of v gods (his day, &
that of Lucret show) real gloom
& terror ant. anc. relig. - Based
to antiq. or MA (Bunyan,
Lucret on hum. sacrifice)

Strange & sinister book, smaller
& hammer of widows, text
of Aug. on witchcraft - State
of terror ingenious & slav.
cruelly dictated by terror -

Ep. would some st. emancip.

The gods are blessed beings
with no suffer nor causes
suffering to others. These seemed
words of liberation - Did he

believe in the gods. Why shouldn't
there be? Oh yes there seem
them in visions! Refuse to dis-
cuss -

Fear of death, but it is nothing
to us, we - death never met
when we are then death is not
or vice versa - Aristotle - strong
irrational instinct. Must

think it out & get over it
Fear of pain - look pain in
face, if violent not long, if
long not violent. Like you
to show pain he couldn't bear.
Cures self in time of pain
by thinking of pleasures of life
(old love affairs) - (the peak
of delight it is to be alive,
friends, things he admires & loves.

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Fate gave him chance to test
it, died of painful illness,
little on death but serene &
cheerful, thinking of others. He
ends life with cry of triumph.

Desires, some nat. & necessary
& those you satisfy. Some
nat. but not necessary (nice
food & nice drink). Masochists
of them neither nat. nor necess
are things which wreck people's
lives.

Own method - diet of bread, veg &
fruit, water, live in garden
w. friends about him. Luxury
makes you discontented. To
be alive is a delight, freedom
is bodily pleas. must get
body right - but get. growth

f pleasure v mind.

What is source f this

Diff. from St who held friends
etc. as deus, made no diff
at judgm. sent -

I say sweet source f delight
in life is friendship, not as
strong as love but ϕ idea -
Appet. familiar letters, all
stories attest his kindness

Dem. tristem fecit.

3. Domin. f false ideas, suspect
+ delusion lurk in every dark
place to master people, esp.
philosophers - To avoid that
you must learn some phys
science, atoms, void, causes -
Mustn't be led astray by
fables + mediums etc.

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Can getting belief in values
f anything wh. cannot be
measured by happenings f mankind
Get to pt. of view, try to achieve
sal. f world by any thing
simple + having no delusions,
suspect sensible knowledge.
Other philo. despised his style
knives of grammarians or
stylists made more happy -
Run worshippers on verge f
superstition, sensible ppl. fall.
Don't bother your head + get
into intricate entanglements.
Too intense really to achieve
it. Illusion or reality

1. Exact. f friendships, welfare
f friend matters more than
your own, can we get -

Then in pursuit of pleasure -
Purposes friend's welfare to yours.
2. Freedom for soul - Pindar v.
which set self to conquer
world.

Haphy in v. rock - ^{to} can't
quite kept illusion & transc.
values got of this mind -
Essece - to find comfort in
an evil world of despair.
was & transcendent milit: adv.
Cic cut Ep. for saying purposes
friend & nature in garden
~~to~~ emp. - lib. of gods.
St milit: filibuster went
for crowns but purposes they
were seeking lib. of Gods
Plato desc. wise man sheltered
by wall n. storm. Must -

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stand in shelter, E. stands
with friends in his little
garden. Curious intensely
mottles

"Escape notice being lived"
dida B. His trouble
no one; but it be said "The
bused need etc"

Dem. tristem fecit.

St. should must love whole
human race

Ep. friendship: real emotion
someone to whom you have
affection & draw him into garden
No any no suffering of other
purposes, not. desires of friends.
& gentleness. Courage &
thought of happenings of life
itself.

No feeling in death, there is
 nothing to fear from God, &
 good of man can be easily
 attained, pain terrible
 May you can endure with
 courage.

Cont. Steve M. Ann, working
 in room up. summer, affection
 kept steadily down, looking
 for refuge of R. E., a world
 worth nothing, but that was
 only way w. w. his spirit
 ch. be one with god.

All holy to post, none
 fully ans. quest. we
 want to know -