

# MARCUS AURELIUS

ιβ'. Παρὰ Ἀλεξάνδρου τοῦ Πλατωνικοῦ, τὸ μὴ πολλάκις μὴδὲ χωρὶς ἀνάγκης λέγειν πρὸς τινα ἢ ἐν ἐπιστολῇ γράφειν, ὅτι ἀσχολὸς εἰμι· μὴδὲ διὰ τούτου τοῦ τρόπου συνεχῶς παραιτεῖσθαι τὰ κατὰ τὰς πρὸς τοὺς συμβιούντας σχέσεις καθήκοντα προβαλλόμενον τὰ περιεστῶτα πράγματα.

ιγ'. Παρὰ Κατούλου, τὸ μὴ ὀλιγόρως ἔχειν φίλου αἰτιωμένου τι, κἂν τύχῃ ἀλόγως αἰτιώμενος, ἀλλὰ πειρᾶσθαι καὶ<sup>1</sup> ἀποκαθιστάναι ἐπὶ τὸ σύνηθες· καὶ τὸ περὶ τῶν διδασκάλων ἐκθύμως εὐφημον, οἷα τὰ περὶ Δομετίου<sup>2</sup> καὶ Ἀθηνόδοτου ἀπομνημονεύμενα· καὶ τὸ περὶ τὰ τέκνα ἀληθινῶς ἀγαπητικόν.

ιδ'. Παρὰ τοῦ ἀδελφοῦ μου Σεουήρου, τὸ φιλοῖκειον καὶ φιλάληθες καὶ φιλοδίκαιον· καὶ τὸ δι' αὐτὸν γνῶναι Θρασέαν, Ἐλβίδιον, Κάτωνα, Δίωνα, Βρυῦτον· καὶ φαντασίαν λαβεῖν πολιτείας ἰσονόμου, κατ' ἰσότητα καὶ ἰσηγορίαν διοικουμένης, καὶ βασιλείας τιμώσης πάντων μάλιστα τὴν ἐλευθερίαν τῶν ἀρχομένων· καὶ ἔτι παρὰ τοῦ αὐτοῦ τὸ ὁμαλές<sup>3</sup> καὶ ὁμότονον ἐν τῇ τιμῇ τῆς φιλοσοφίας· καὶ τὸ εὐπορητικόν, καὶ τὸ εὐμετάδοτον ἐκτενῶς, καὶ τὸ εὐελπι, καὶ τὸ πιστευτικόν περὶ τοῦ ὑπὸ τῶν φίλων φιλεῖσθαι· καὶ τὸ ἀν-ἐπὶκρυπτον πρὸς τοὺς καταγνώσεως ὑπ' αὐτοῦ τυγχάνοντας· καὶ τὸ μὴ δεῖσθαι στοχασμοῦ τοὺς φίλους αὐτοῦ περὶ τοῦ, τί θέλει ἢ τί οὐ θέλει, ἀλλὰ δῆλον εἶναι.

<sup>1</sup> This seems at first sight like our inaccurate "try and," but καὶ must mean even.

<sup>2</sup> Δομητίου PAD. For Δομετίου cp. Herodian i. 3, § 4; C.I.G. 4154, etc.

<sup>3</sup> ἀμελές PAD: ὁμαλές Cor.

# BOOK I

12. FROM ALEXANDER THE PLATONIST,<sup>1</sup> not to say to anyone often or without necessity, nor write in a letter, *I am too busy*, nor in this fashion constantly plead urgent affairs as an excuse for evading the obligations entailed upon us by our relations towards those around us.

13. FROM CATULUS,<sup>2</sup> not to disregard a friend's ex-postulation even when it is unreasonable, but to try to bring him back to his usual friendliness; and to speak with whole-hearted good-will of one's teachers, as it is recorded that Domitius<sup>3</sup> did of Athenodotus; and to be genuinely fond of one's children.

14. FROM MY 'BROTHER' SEVERUS,<sup>4</sup> love of family, love of truth, love of justice, and (thanks to him!) to know Thræsea, Helvidius, Cato, Dion, Brutus; and the conception of a state with one law for all, based upon individual equality and freedom of speech, and of a sovereignty which prizes above all things the liberty of the subject; and furthermore from him also to set a well-balanced and unvarying value on philosophy; and readiness to do others a kindness, and eager generosity, and optimism, and confidence in the love of friends; and perfect openness in the case of those that came in for his censure; and the absence of any need for his friends to surmise what he did or did not wish, so plain was it.

<sup>1</sup> See Phil. Vit. Soph. ii. 5, p. 247 Kays. He was summoned by Marcus to Pannonia about 174 and made his Greek secretary.

<sup>2</sup> A Stoic, see Capit. iii. 2.

<sup>3</sup> Domitii were among the maternal ancestors of Marcus, and an Athenodotus was Fronto's teacher (*ad Caes.* iv. 12; Nab. p. 73).

<sup>4</sup> See Index II. He was father of the son-in-law of Marcus.

ΟΒΕΛΙΟΝ  
+  
μελές