

Toward A Better Understanding of Epicurean Justice And Injustice (With Examples of "Just" and "Unjust")

Post by "Don" of November 2, 2021 at 10:47 PM

[Quote from Godfrey](#)

Reading Matt's post #101 brings to mind [PD14](#) and how that might relate to this discussion. I'm not sure how that might be, just putting it out there 🤔

One reason I'm posting here is to bump this back up the list of active threads. I don't think we're anywhere near exhausting this issue. I also wanted to refer back to my own interpretation/translation of [PD14](#) to reply to [Godfrey](#)'s post above. [Here's the link to the thread and my translation \(click the phrase\).](#)

If you look at Nathan's translation compilation, you'll see DeWitt uses "dynastic protection" but I think that is just incorrect (Sorry, Norman). The Greek is [δυνάμει](#) but dynastic seems to be more related to [δυνάστης](#) with a sigma after the alpha (noted). I have great respect for DeWitt's scholarship, but I'm not convinced of his "dynastic protection" here. It seems to be more related to an individual's power to repel aggression/harm. Which, I agree with Godfrey, related to the idea of "neither harm nor be harmed" in some way... and that is related to the idea of what it means to be "just" in Epicurean philosophy. We really have to wrestle with [PD31](#) through maybe the end and [PD40](#). There a LOT to sift through there!!