

Do Pigs Value Katastematic Pleasure? (Summer 2022 K / K Discussion)

Post by "Don" of July 3, 2022 at 6:39 AM

Have we brought up Fragment 68 yet?

68. To those who are able to reason it out, the highest and surest joy is found in the stable health of the body and a firm confidence in keeping it. (Saint-Andre)

τὸ γὰρ εὐσταθὲς σαρκὸς κατάστημα (katastēma) καὶ τὸ περὶ ταύτης πιστὸν ἔλπισμα τὴν ἀκροτάτην χαρὰν καὶ βεβαιοτάτην ἔχει τοῖς ἐπιλογίζεσθαι δυναμένοις.

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, κατάστημα](#)

εὐσταθὲς = "well based, standing firm, stable (relatively unchanging)"

σαρκὸς (sarkos, genitive) = "of the material which covers the bones of a creature; of the flesh; of the body (as opposed to the mind/soul/spirit"

κατάστημα = "bodily or mental condition" So, Saint-Andre's "health" is a translation decision. The phrase at its most basic is "the stable condition of the body" which to me, again, implies homeostasis, a stable, well-balanced, body in good c working condition.

Saint-Andre notes VS33 as a complement:

33. The body cries out (σαρκὸς φωνή) to not be hungry, not be thirsty, not be cold. Anyone who has these things, and who is confident of continuing to have them, can rival the gods for happiness (εὐδαιμονίας eudaimonias).

σαρκὸς φωνή τὸ μὴ πεινῆν, τὸ μὴ διψῆν, τὸ μὴ ῥιγοῦν· ταῦτα γὰρ ἔχων τις καὶ ἐλπίζων ἔξειν κἄν <δι> ὑπὲρ εὐδαιμονίας μαχέσαιο.

LSJ also gives some references to Diogenes of Oenoanda, so I dug those up for our discussion here:

[DCLP/Trismegistos 865216 = LDAB 865216](#)

[The inscription](#)

And so the [are] If [prudence.]

Let us now [investigate] how life is to be made pleasant for us both in states and in actions.

Let us first discuss states, keeping an eye on the point that, when the emotions which disturb the soul are removed, those which produce pleasure enter into it to take their place.

[- ca.7 -] εισαν τὰ φρόν[ιμα].

ἡμ[εῖς δὲ ζη]τῶμεν ἤδη

πῶς ὁ βίος ἡμεῖν ἡδὺς

γένηται καὶ ἐν τοῖς κα-

ταστήμασι καὶ ἐν ταῖς

πράξεσιν. περὶ δὲ τῶν

καταστημάτων πρῶ-

τον εἶπωμεν, ἐκεῖνο

τηροῦντες, τὸ δὴ ὅτι τῶν

ἰοχλούντων τὴν ψυχὴν

παθῶν ὑπεξαιρεθέν-

των τὰ ἡδοντα αὐτὴν

ἀντιπαρέρχεται. □ vac. 1□

τὰ οὖν ὀχλοῦντα τίνα

Can't find a translation of this one:

column 3

σι(*)ν, □ vac. 1□ οὐκ ἐκεῖνας, □ vac. 1□ οὐκ ἐ-

κεῖνας, □ vac. 1□ ὧ Ζήνων καὶ Κλε-

άνθη, □ vac. 1□ καὶ σὺ Χρύσιππε, □ vac. 1□, καὶ (*)

ἄσοι τὴν αὐτὴν ὑμεῖν ἄ-

5[γ]ο[υ]σιν, □ vac. 1□ οὐκ ἐκεῖνας ἀπο(*)-

φαινόμεθα τὰς ἡδονὰς

ὑπάρχειν τ[έ]λος τὰς τῶν

πολλῶν, ἀλλὰ ταύτας ἄσ

ἀρτίως εἰρήκαμεν, □ vac. 2□ τέ-
10[λο]ς. μόνας. □ vac. 1□ εἰ γὰρ ἀρέσ(*)-
κεῖ. γ' ὑμεῖν τὸ τῆς φύσεως(*)
ἀγαθὸν κατάστημά τι καὶ(*)
[οἰκ]εῖον τοῦτ' εἶναι τέ(*)-
λος κατὰ τὸν ἡμεῖν σύν -

Or this one:

column 4

φωνον λόγον, □ vac. 1□ τὸ δὲ τ[ῆς ἡ-]
δονῆς ὄνομα μεισε[ῖτε,]
τί οὐ πάλαι ἡμεῖν ἐλέξ[εα-]
τε; -τὸ μὲν δόγμα ὑμῶ[ν ἄ-]
5ληθές, ἄνδρες, τῷ δὲ [τῆς]
ἡδονῆς ὀνόματι φα[ύλως]
κέχρησθε, ἵνα πρὸς [τοῦ-]
το ὑμεῖν εἶπαμεν· □ vac. 1□ [καί-]
νὸν μὲν οὐδαμῶς ν[ῦν]
10τάττομεν τόνδε τὸν [λό-]
γον κατὰ τοῦ προειρη[μέ-]
νου καταστήματος, [ἀλ-]
λ' ἄνωθεν ὠμειλη[μέ-]
νον πᾶσιν Ἑλλησιν [..]

Working on those last two, butt putting here for future reference. LSJ also cites Metrodorus, Fragment 5. Looking for that, too.