

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

Post by “Don” of July 3, 2022 at 8:28 AM

## [Quote from Don](#)

column 3

σι(\*)ν, □ vac. 1□ οὐκ ἐκείνας, □ vac. 1□ οὐκ ἐ-  
κειίνας, □ vac. 1□ ὧ̃ Ζήνων καὶ Κλε-  
άνθη, □ vac. 1□ καὶ σὺ Χρύσιππε, □ vac. 1□, καὶ (\*)  
ὅσοι τὴν αὐτὴν ὑμεῖν ἄ-  
5[γ]ο[υ]σιν, □ vac. 1□ οὐκ ἐκειίνας 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(\*)-  
κει. γ' ὑμεῖν τὸ τῆς φύσεως(\*)  
ἀγαθὸν κατὰσθημά 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 μεισεῖτε,  
τί οὐ πάλαι ἡμεῖν ἐλέξα-  
τε; -τὸ μὲν δόγμα ὑμῶν ἄ-  
5ληθές, ἄνδρες, τῷ δὲ [τῆς]  
ἡδονῆς ὀνόματι φαύλως]  
κέχρησθε, ἵνα πρὸς [τοῦ-]  
το ὑμεῖν εἶπαμεν· □ vac. 1□ [και-]  
νὸν μὲν οὐδαμῶς ἔχον]  
10τάττομεν τόνδε τὸν [λό-]  
γον κατὰ τοῦ προειρη[μέ-]  
νου καταστήματος, [ἀλ-]  
λ' ἄνωθεν ὠμειλη[μέ-]  
νον πᾶσιν Ἑλλησιν [..]

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Ah! Now I see why there was no translation on the inscription website! These columns are from NF192 ("new fragment 192") first described in 2011 and then expanded on in this 2014 paper in JSTOR:

Diogenes of Oinoanda on the Meaning of 'Pleasure' (NF 192)

Author(s): Barnaby Taylor

Source: *Zeitschrift für Papyrologie und Epigraphik* , 2014, Bd. 191 (2014), pp. 84-89

Published by: Dr. Rudolf Habelt GmbH

Stable URL: <https://www.jstor.org/stable/43909587>

Here are two selections:

"Diogenes begins the first column by drawing a distinction between two types of pleasure, the 'pleasures of the many' (III.6-8) and the 'aforementioned pleasures' (III.8-9). In a forcefully-expressed sentence<sup>3</sup> addressed to Zeno, Cleanthes, Chrysippus and all their followers (III. 1-10), Diogenes states that only the 'aforementioned pleasures' constitute the moral end (ὑπάρχειν τ[έ]λος). As the editors suggest, Diogenes' 'pleasures of the many' must be equivalent to the 'pleasures of the profligate' listed by Epicurus at Men. 131-2: drinking, party-

<http://www.epicureanfriends.com/thread/2586-do-pigs-value-katastematic-pleasure-summer-2022-k-k-discussion/?postID=18694#post18694>

ing, fish-eating, feasting, sexual enjoyment of boys and women.<sup>5</sup> The 'aforementioned pleasures' are to be identified with the two forms of static pleasure adduced by Epicurus in the very same passage: freedom from bodily pain (aponia) and freedom from mental disturbance (ataraxia). The identification of static

pleasure with the moral end is standard Epicurean ethical theory: while all pleasures are good per se, any pleasure which is likely to be followed by pain, and thus threatens the stability of the state of painless tranquillity, ought to be avoided.<sup>6</sup> As such, not all pleasures are to be included in the moral end."

" The final sentence of Diogenes NF 192 constitutes important new evidence in this regard. There, as we have seen, Diogenes justifies the Epicurean use of the term 'pleasure' to refer to the experience of the state of tranquillity that constitutes the moral end by stating that such usage is in line with the term's ordinary meaning. Crucially, however, he does not do so simply by appealing to contemporary ομιλία (as does Epicurus at Hdt. 67), but makes an explicitly historical claim, stating that the Epicurean use of the term 'pleasure', far from being a recent development, is in fact in line with what has been that term's ordinary meaning for all Greeks from the beginning. NF 192 thus provides uniquely valuable evidence concerning the Epicurean attitude to the value of ordinary language. Diogenes' defense of the Epicurean use of the term 'pleasure' to refer to tranquillity combines the issues of colloquialism and language history, connecting what he claims to be the contemporary colloquial usage of 'pleasure' with what he claims to have been the ordinary meaning of the same term from the beginning."

There's not a full complete translation of 3 & 4 in the paper, but there's enough I think for me to puzzle a literal one out later.