

# PD07 - Best Translation of PD07 To Feature At EpicureanFriends.com

Post by “Cassius” of August 15, 2023 at 5:56 PM

The following post is one of a series so that we can get our collection of [the main list of Principal Doctrines under the "Texts" section](#) in better shape. Although this thread will include a "poll" in the next post, what we are really looking for is the "best" combination of faithfulness to the original combined with clarity in modern English. I will get with a collection of the Level 3 participants here to work on editing the final list, but the full discussion should be open to everyone to consider, so that's what we will do here. The results of the poll won't control what is featured on the text page but will definitely influence in and probably at least result in a footnote to this thread.

The English translation of [PD07](#) currently featured here in our Texts section is our normal Cyril Bailey from his [Extant Remains](#):

[PD07](#). Some men wished to become famous and conspicuous, thinking that they would thus win for themselves safety from other men. Wherefore if the life of such men is safe, they have obtained the good which nature craves; but if it is not safe, they do not possess that for which they strove at first by the instinct of nature.

We have access ([thanks to Nate's full collection](#)) to many different variations including:

\*\*ΕΝΔΟΞΟΙ \*\*\*\*ΚΑΙ ΠΕΡΙΒΛΕΠΤΟΙ \*\*\*\*ΤΙΝΕΣ ΕΒΟΥΛΗΘΗΣΑΝ\*\*  
\*\*ΓΕΝΕΣΘΑΙ \*\*\*\*ΤΗΝ ΕΞ ΑΝΘΡΩΠΩΝ ΑΣΦΑΛΕΙΑΝ \*\*\*\*ΟΥΤΩ\*\*  
\*\*ΝΟΜΙΖΟΝΤΕΣ ΠΕΡΙΠΟΙΗΣΕΣΘΑΙ \*\*\*\*ΩΣΤΕ ΕΙ ΜΕΝ ΑΣΦΑΛΗΣ \*\*\*\*Ο\*\*  
\*\*ΤΩΝ ΤΟΙΟΥΤΩΝ ΒΙΟΣ ΑΠΕΛΑΒΟΝ \*\*\*\*ΤΟ ΤΗΣ ΦΥΣΕΩΣ ΑΓΑΘΟΝ.\*\*  
\*\*ΕΙ ΔΕ ΜΗ ΑΣΦΑΛΗΣ \*\*\*\*ΟΥΚ ΕΧΟΥΣΙΝ \*\*\*\*ΟΥ ΕΝΕΚΑ ΕΞ ΑΡΧΗΣ\*\*  
\*\*ΚΑΤΑ ΤΟ ΤΗΣ ΦΥΣΕΩΣ ΟΙΚΕΙΟΝ ΩΡΕΧΘΗΣΑΝ. \*\*

“Some men have wished to be eminent and powerful, thinking that so they would secure safety as far as men are concerned. So that if the life of such men is safe, they have attained to the nature of good; but if it is not safe, then they have failed in obtaining that for the sake of which they originally desired power according to the order of nature.” Yonge (1853)

“Some men sought to become famous and renowned, thinking that thus they would make themselves secure against their fellow-men. If, then, the life of such persons really was secure, they attained natural good; if, however, it was insecure, they have not attained the end which by nature's own promptings they originally sought.” Hicks (1910)

“Some men have sought to become famous and renowned, thinking that thus they would make themselves secure against their fellow-men. If, then, the life of such persons really was secure, they attained natural good ; if, however, it was insecure, they have not attained the end which by nature's own prompting they originally sought.” Hicks (1925)

“Some men wished to become famous and conspicuous thinking that they would thus win for themselves safety from other men. Wherefore if the life of such men is safe, they have obtained the good which nature craves; but if it is not safe, they do not possess that for which they strove at the first by the instinct of nature.” Bailey (1926)

“Some men have chosen to become celebrities and to be in the public eye, thinking thus to achieve security from the attacks of men. Consequently, if the lives of such men are safe, they have reaped the end of Nature, but if their lives are not safe, they lack that for the sake of which at the outset they reached out by the instinct of Nature. ” DeWitt, Epicurus and His Philosophy 189 (1954)

“Some men wish to gain reputation and to be in the public eye, thinking by this means to win security from the attacks of men. Consequently, if the lives of these men are safe they have achieved the end ordained by Nature; if, on the contrary, their lives are not safe they lack that for which at the outset they reached out in obedience to an instinct of Nature.” DeWitt, St. Paul and Epicurus 187 (1954)

“Some, thinking thus to make themselves safe from men, wished to become famous and renowned. They won a natural good if they made their lives secure; but if their lives were not secure, they did not have that for which, following the rule of nature, they first sought.” Geer (1964)

“Certain people wanted to become famous and admired, thinking that they would thus acquire security from other men. Consequently, if such people's life was secure, they did obtain nature's good; but if it was not secure, they are not in possession of the objective which they originally sought after on the basis of nature's affinity.” Long, The Hellenistic Philosophers 126 (1987)

“Some men wished to become esteemed and admired by everyone, thinking that in this way they would procure for themselves safety from others. Therefore, if the life of such men is safe, they have received the good that comes from nature. If it is not safe, they do not have that for which they struggled at first by natural instinct.” O'Connor (1993)

“Some men want to become famous and respected, believing that this is the way to acquire security against [other] men. Thus if the life of such men is secure, they acquire the natural good; but if it is not secure, they do not have that for the sake of which they strove from the

beginning according to what is naturally congenial.” Inwood & Gerson (1994)

“Some seek fame and status, thinking that they could thereby protect themselves against other men. If their lives really are secure, then they have attained a natural good; if, however, they're insecure, they still lack what they originally sought by natural instinct.” Anderson (2004)

“Some have wished to become famous and enviable, thinking that they would in this way procure for themselves security from other human beings. In that case: if their life is secure, they have indeed enjoyed what is the good by nature; if, however, they are not safe, they still lack that naturally familiar good for the sake of which our appetites have striven from the very first stirrings of human nature and in accordance with natural principles.” Makridis (2005)

“Some people want to be well esteemed and widely admired, believing that in this way they will be safe from others; if the life of such people is secure then they have gained its natural benefit, but if not then they have not gained what they sought from the beginning in accordance with what is naturally appropriate.” Saint-Andre (2008)

“Some men have desired to gain reputation and to be well regarded, thinking in this way to gain protection from other people. If the lives of such men are secure, they have acquired a natural blessing; but if they are not, they do not possess what they originally reached for by natural instinct.” Strodach (2012)

“Some have longed to become famous and celebrated, thinking that they would thereby obtain security against other men. If the lives of such persons were secure, they attained what is naturally good; but if insecure, they did not attain the object that they were originally prompted by nature to seek.” Mensch (2018)

“Some people wanted to become famous and admired, supposing they would in this way achieve security from other people. Hence, if the life of such people is secure, they obtained their nature’s good; but if it is not secure, they do not have the goal they initially desired in the way congenial to their nature.” White (2021)

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Which of the above, or which with changes you would suggest, should be featured here in the main list? In the interest of space the poll will not include every option, so please add a comment in the thread if you would suggest a variation not listed.