

# PD14 - Alternate Translations

Post by "Don" of September 1, 2021 at 8:40 AM

My translation and interpretation are my own, informed by all the scholarly materials referenced above as well as Bailey's commentary on this Principal Doctrine in his Extant Remains.

I want to first look at several individual words.

ἀσφαλείας

"assurance from danger, personal safety"

ἀσφαλείας is about personal, individual safety from danger, one's own personal safety from harm. It's not an abstract concept of "Safety" or "Security" writ large. It asks, "How do I keep myself free from harm?"

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

ἐξερειστικῆ & δυνάμει

Epicurus Wikis "the ability to repel" through one's own power/strength δυνάμει (dynamei, compare English dynamo, dynamite) is good.

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

ἐκχωρήσεως τῶν πολλῶν

Epicurus Wiki has just "of withdrawal from the many." τῶν πολλῶν is simply the genitive plural of hoi polloi, the many, the rabble, colloquially the mass of average people out on the street. This is the exact phrase Epicurus uses to describe those who hold erroneous views about the gods in the Letter to Menoikeus.

ἐκχωρήσεως I found interesting after digging in. LSJ gives "retirement, withdrawal from" and even cites PD 14. But I tried to break it down further. ἐκ is the prefix for "out of, away from, etc." So if we take that off, we get χωρήσεως, which has to be a form of χωρέω "go, make way, make room, withdraw, etc." This verb is related to χώρα and χώρος (χώρος (khôros, "place") + -έω (-έō)) that mean, as one of their senses, "land, country as opposed to the city; field, farm, estate."

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=xw%3dros1>

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, X χ, , χωλός , χώρα](#)

This would relate right back to the characteristic of the sage in that they are fond of the country as opposed to the city. That uses a different word for "country" but the connotation is exactly the same. In deference to [Cassius](#), it's not a cave! It doesn't convey the mountains or wastelands. I'm seeing this more as connoting a country villa or retreat, maybe think Villa of the Papyri outside Herculaneum or The Garden. I would also note that the original Garden was not some remote location. It was just outside the city walls directly along the road to the Academy.

ἡσυχίας From Strong's: "descriptive of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others," 2 Thessalonians 3:12 Thessalonians wasn't written until the mid-late 1st century CE, but the connotation would be there earlier, just maybe less emphatic. The LSJ has stillness, ease, leisure, rest, quiet.

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

I could see this as also referring to our being a synonym for ataraxia.

[NOTE: Aristophanes personifies Hesykhias Ἠσυχίας in line 1321 of The Birds, glossed here as "gentle peace." <http://www.perseus.tufts.edu/hopper/text?do...1&lang=original> ]

εἰλικρινεστάτη superlative, "most unmixed, purest"

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

This aligns with the characteristics I included in my translation of the characteristics of the sage under the heading Living Unknown <https://sites.google.com/view/epicurean...nown?authuser=0>

In my opinion then, Bailey and Saint-Andre get closest to a literal translation adhering to the original Greek. I will say it can't be solitude [PD14](#) is talking about since Epicurus stressed the importance of friendship. There's going to be people around you. But this PD seems to stress the quiet life, not being troubled by the hustle and bustle of the hoi polloi.