

Episode One Hundred Thirty-Three - Letter to Pythocles 07 - Conclusion Of The Letter

Post by “Don” of July 30, 2022 at 10:49 AM

The only difference between the Greek of Hicks and Bailey appears to be αν:

[116] οὐδὲ γὰρ εἰς τὸ τυχὸν ζῶον, κἂν (εἰ) μικρὸν χαριέστερον εἴη, ἢ τοιαύτη μωρία ἐμπέσοι, μὴ ὅτι εἰς παντελεῖν εὐδαιμονίαν κεκτημένον.

Hicks

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Bailey

Here's Bailey's commentary on those lines:

and thus bringing the prediction to pass. The irony of the passage is in rather marked distinction to the general matter-of-fact style of the letter, and reminds us of passages in Lucretius. In his amused scorn the writer seems to have forgotten the explanation that it is the approach of a new season which causes the animals to appear.

9 ἐπισημασίαι, 'signs of the weather' cf § 98, where in dealing with the signs given by the stars, the writer says that some of them are due to chance coincidence, καθάπερ ἐν τοῖς ἐμφανέσι παρ' ἡμῖν ζῴοις.

κατὰ συγκύρημα τοῦ καιροῦ. cf. § 98 9 κατὰ συγκυρήσεις καιρῶν.

§ 116. 2 κἄν (εἰ). the addition of Usener seems necessary, as is Cobet's ἄν just before

μικρὸν χαριέστερον εἶη. obviously an allusion to a proverb, 'the smaller the trifle, the greater the joy'.

3. ἐμπέσοι: another certain correction for the MS. ἐκπέση.

Conclusion. § 116. 4-12. The letter ends with a conclusion based more or less closely on the corresponding conclusion of the first letter. These main principles, and especially the doctrine of the origin of things and the infinity of the atoms and space, must be thoroughly grasped, together with the fundamental reason for their knowledge, the true pleasure of life: from them an understanding of the details will naturally follow.

5. τοῦ μύθου ἐκβήση, the avowed object all through this second letter, and one of the chief sources of ἀταραξία.

6. τῶν ἀρχῶν, 'the origins' of things, i.e. the atoms and space.

7 ἀπειρίας: i.e. the infinity of the two ἀρχαί and of the κόσμοι.

8. κριτηρίων here must be the criteria of truth on the intellectual side, i.e. αἴσθησις and πρόληψις.

παθῶν. the criteria of rightness on the moral side: they are usually included with the other two under the general head of κριτήρια (e.g. *D. L.* x. 31), but the separation here is quite natural, and there is no reason, with Kochalsky, to suspect the text.

οὐ ἔνεκεν i.e. the ἀταραξία, freedom for the disturbance of theological beliefs, which is the greater part of the true philosopher's ἡδονή.

9. τῶν κατὰ μέρος the detailed phenomena of nature and their explanation

10 καταγαπήσαντες: not merely understood but accepted them as a creed Bignone renders 'studied with the utmost care', which is hardly strong enough

11. ῥ: Kuhn's necessary correction for ῥ

(ἄν) an inevitable addition of Usener's.

12. περιεποιήσαντο, 'made it their own' they have not otherwise attained ἀταραξία.

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