

Questions Re PD 26 - PD30 From the 10/5/22 Zoom

Post by “Eikadistes” of October 6, 2022 at 9:08 PM

[Quote from Godfrey](#)

I'm curious if anyone has a fresh take on the Greek?

XXVI (26)

ALGOUN - ΑΛΓΟΥΝ - ἄλγοῦν - /a:l.'gu:n/ the present contracted neuter infinitive participle ἄλγος (*álgos*, “pain”), meaning “suffering”, “illness”, “hardship”, “**physical** pain”.

ANAGKAIAI - ΑΝΑΓΚΑΙΑΙ - ἀναγκαῖαι - /a:nag.'kai.jai/ - the singular feminine form of ἀναγκαῖος (*anagkaîos*) from ἀνάγκη (*anánkē*, “necessity”) + -ιος (-ios) meaning “**necessary**”.

APERGASTIKAI - ΑΠΕΡΓΑΣΤΙΚΑΙ - ἀπεργαστικάι - /a:per.'gas.ti:kai/ - related to ἀπεργαστικός (*apergastikós*, “fit for finishing”) meaning “**produce**”, “cause”, “lead to”.

BLABES - ΒΛΑΒΗΣ - βλάβης - /'bla.be:s/ - the genitive singular inflection of βλάβη (*blábi*), “hurt”, “damage”) meaning “**harm**”, “injury”.

DOXOSIN - ΔΟΞΩΣΙΝ - δόξωσιν - /'dok.sɔ:si:n/ - related to δοκέω (*dokéo*, “expect”, “form an opinion”) sharing the same root δοξα (*doksa*) as *Doxai* (as in the *Kuriai Doxai*), meaning “thing desired”, “unnecessary desires”, “**object of desire**”, “desired objects”.

DYSPORISTON - ΔΥΣΠΟΡΙΣΤΩΝ - δυσπορίστων - /dy:spo.'ri:stɔ:n/ - the genitive plural inflection of δυσπόριστος (*dusporistos*, “gotten with much labor”, “hard to come by” or “procure”) meaning “**difficult to procure**”, “hard to acquire”.

EKHOUSIN - ΕΧΟΥΣΙΝ - ἔχουσιν - /'e:kʰu:si:n/ - the third-person plural present active indicative inflection of ἔχω (*ékḥō*) meaning “**possess**”, obtain”, “attain”, “have”, “gain”.

EPANAGOUSIN - ΕΠΑΝΑΓΟΥΣΙΝ - ἐπανάγουσιν - /e:pa.'na.gu:si:n/ - related to ἐπανάγω (*epanágo*, “stir up”, “excite”) meaning “**lead**”, “bring”, “create”.

EPITHYMION - ΕΠΙΘΥΜΙΩΝ - ἐπιθυμιῶν - /e:pi.'thy:mi:ɔ:n/ - the genitive plural inflection of ἐπιθυμία (*epithumía*, “desire”, “yearning”, “appetite”, “wish”, “longing”) meaning “passion”, “striving”, “interest”, “**desires**”.

EUDIAKHUTON - ΕΥΥΙΑΧΥΤΟΝ - εὐδιάχυτον - /eu.di.'a.kʰy:ton/ - from the word εὐδιάχυτος (*eudiákhtos*, “easily diffused”, “easily relieved”) meaning “easily got rid of”, “easily dispelled”, “easily thrust aside”, “easily diffused”, “**easily dissolved**”.

OREXIN - ΟΡΕΞΙΝ - ὄρεξις - /'o:rek.si:n/ - an inflection of ὄρεξις (*órexis*) from ὀρέγω (*orégō*, “I stretch”) + -σις (-*sis*) meaning “the thing **desired**”, “the craved object”.

SYMPLEROSIN - ΣΥΜΠΛΗΡΩΣΙΝ - συμπληρῶσιν - /sy:m.ple:'rɔ:si:n/ - from συν- (*syn-*, “with”, “together”) + πληρόω (*plerōō*, “to fill”, “to full”, “to finish”, “to complete”, “to fulfill”) meaning “gratified”, “**fulfilled**”, “satisfied”.

XXX (30)

ALGOUN - ΑΛΓΟΥΝ - ἄλγοῦν - /a:l.'gu:n/ the present contracted neuter infinitive participle ἄλγος (*álgos*, “pain”), meaning “suffering”, “illness”, “hardship”, “physical **pain**”.

ANTHROPOU - ΑΝΘΡΩΠΟΥ - ἀνθρώπου - /a:n.'θrɔ:pu:/ - the genitive singular form of ἄνθρωπος (*ánthropos*) “human being”, “people” “man”, “**humanity**”, “mankind”.

DIAKHEONTAI - ΔΙΑΧΕΟΝΤΑΙ - διαχέονται - /di:a.'kʰe.on.taɪ/ - an inflection of διαχέω (*diakhéō*, “to pour different ways”, “disperse”, “confound”, “run through”) meaning “**dispelled**”, “dissolved”, “defused”, “stamped out”, “dissipated”

DOXAN - ΔΟΞΑΝ - δόξαν - /'dɔk.san/ - the accusative singular of δόξα (*dóxa*) from which δόξαι (*doxai*, “doctrines”) is derived (as in the *Kuriai Doxai* or “Key Doctrines” of Epicurus), meaning “expectation”, “**opinion**”, “judgment”, and “belief”.

EPANAGOUSON - ΕΠΑΝΑΓΟΥΣΩΝ - ἐπαναγουσῶν - /e:pa.na.gu:'sɔ:n/ - related to ἐπανάγω (*epanágo*, “to stir up”) meaning “satisfied”, “gratified”, “fulfilled”, “**indulged**”.

EPITHYMION - ΕΠΙΘΥΜΙΩΝ - ἐπιθυμιῶν - /e:pi:'θy:mi:ɔ:n/- the genitive plural inflection of επιθυμία (*epithumía*, “desire”, “yearning”, “appetite”, “wish”, “longing”) meaning “passion”, “striving”, “interest”, “**desires**”.

GINONTAI - ΓΙΝΟΝΤΑΙ - γίνονται - /'gi.non.taɪ/ - related to γίγνομαι (*gígnomai*, “to come into being”, “be born”, “be produced”) meaning “**arise**”, “arising from”, “owing to”.

HYPARKHEI - ΥΠΑΡΧΕΙ - υπάρχει - /hy:'par.kʰeɪ/ - the third-person singular present inflection of the verb υπάρχω (*hupárkhō*, “to begin”) from ὑπο- (*húpo-*, “under”) + ἄρχω (*árkhō*, “to begin”) meaning “origin” or “**beginning**”.

KENEN - ΚΕΝΗΝ - κενὴν - /ke.'nɛ:n/ the singular, feminine, accusative of κενός (*kenós*) meaning “**empty**”, “vain”, “fruitless”, “exhausted”, “void”, and “destitute”. The word κενὴν (*kenén*) describes an epistemological analogue to the physical “void” of κενῶν (*kenón*).

KENODOXIAN - ΚΕΝΟΔΟΞΙΑΝ - κenoδοξίαν - /ke.no.dok.'si:an/ - from κενὴν (*kenén*) and δόξαν (*dóxan*) meaning “liability to vain imagination”, “vanity”, “**vain opinions**”, “groundless”, “illusory”, “vain fancies”, “empty imaginings”, “beliefs”, “senseless whims”.

PHYSIKON - ΦΥΣΙΚΩΝ - φυσικῶν - /pʰy:si:'kɔ:n/- the genitive plural form of φυσικός (*phusikós*, “natural”, “physical”) describing “**natural**” desires.

PHYSIN - ΦΥΣΙΝ - φύσιν - /'pʰy:si:n/ - a singular, nominative form of φύω (*phúō*, “grow”) + -σις (-*sis*) meaning “**nature**”, “origin”, “birth”, “quality”, “property”.

SPOUDE - ΣΠΟΥΔΗ - σπουδή - /sru:'dɛ:/ - from σπεύδω (*speúdō*, “to make haste”) + -η (-*ē*, verbal stem) meaning “insistent”, “**pursued**”, “effort”, “fulfilled”, “exertion”, “satisfied”.

SYNTELESTHOSIN - ΣΥΝΤΕΛΕΣΘΩΣΙΝ - συντελεσθῶσιν - /sy:n.te.les.'tʰɔ:si:n/ - from συντελέω (*sunteléō*, “bring to an end”, “complete”, “finish”, “perpetrate”, “celebrate”, “hold”, “contribute”) meaning “satisfied”, “gratified”, “**fulfilled**”, “indulged”.

SYNTONOS - ΣΥΝΤΟΝΟΣ - σύντονος - /'sy:n.to.nos/ - meaning “strained tight”, “**intense**”, “impetuous”, “eager”, “jerking”, “violent”, “vehement”, “severe”, “earnest”.