

What if Kyriai Doxai was NOT a list?

Post by “Don” of August 18, 2023 at 11:13 PM

I decided to correlate the Kyriai Doxai excerpts from Diogenes of Oenoanda's inscription to see what order they appear there as far as we can tell.

The excerpts from Kyriai Doxai that appear in the inscription appear to be in the following order:

PD1

PD2

PD6 & PD8 (combined)

[PD10](#)

PD3

[PD13](#)

PD5

[PD29](#)

[PD25](#)

[PD32](#)

PD4

[PD16](#)

In trying to see any parallels with the Vatican Sayings, here is the correlated list again from there:

VS = KD

1 = 1

2 = 2

3 = 4

5 = 5

6 = 25

8 = 15

12 = 17

13 = 27

20 = 29

22 = 19

49 = 12

50 = 8

72 = 13

Note that PD1 and PD2 are ALWAYS first!

PD4, [PD13](#), [PD25](#), [PD29](#) are separated in each list, so they must be considered separate sayings.

Interesting that PD6 & PD8 are combined in Oenoanda but separate in Vatican Sayings.

One must also keep in mind that not all the Oenoanda fragments have been found, too!

Without further ado...

The Kyriai Doxai excerpts currently known in the inscription of Diogenes of Oenoanda

The following format is:

1. PD covered (ex. * PD1)

2. Text as it appears in the inscription translation at http://www.english.enoanda.cat/the_inscription.html

3. Greek text as it appears from <https://papyri.info/dclp/865216>

4. Hicks' Greek transcription (and a couple translations) from Perseus at <http://www.perseus.tufts.edu/hopper/text?do...0%3Achapter%3D1>

* PD1

Fr. 29 lower margin (Epic. Sent. 1)

[The blessed and imperishable being] neither experiences troubles itself nor causes it to another, [so that it is not affected by feelings either anger or of favour; for it is to the weak that such emotions belong.]

fragment 29NF207 column margin

[τὸ μακάριον καὶ ἀφθαρ]τον οὔτε αὐτὸ πράγματα ἔχει οὔτε ἄλλῳ παρέχ[ει], ὥστε οὔτ' ὀργαῖς vac. 1 οὔτε χάρισιν συνέχεται· ἐν ἀσθεν[εῖ γὰρ πᾶν τὸ τοιοῦτον]

Hicks

Τὸ μακάριον καὶ ἀφθαρτον οὔτε αὐτὸ πράγματα ἔχει οὔτε ἄλλῳ παρέχει, ὥστε οὔτε ὀργαῖς οὔτε χάρισι συνέχεται: ἐν ἀσθενεῖ γὰρ πᾶν τὸ τοιοῦτον.

NOTE: No scholion in Diogenens O's inscription (or one that survives)

* PD2

Fr. 30 lower margin (Epic. Sent. 2)

[Death] is nothing to us; for what has been dissolved is without sensation, [and what is without sensation is nothing to us.]

fragment 146 column 1

[ὁ θάνατος οὐδὲν]

[πρὸς ἡμᾶς· ἡ ψυχὴ γάρ,]

[ἐμεῖ τάχιστα ἤκομεν]

[εἰς τὰ τέρματα ἀμετα-]

5[κείνητα βέβ]αιά θ' ἄ εσ-

[τιν τὸ πέρ]ας φυσικοῦ

[βίου, διαλύε]ται. vac. 1

□ vac. 1

HICKS

Ὁ θάνατος οὐδὲν πρὸς ἡμᾶς: τὸ γὰρ διαλυθὲν ἀναισθητεῖ: τὸ δ' ἀναισθητοῦν οὐδὲν πρὸς ἡμᾶς.

* PD6 & PD8

Fr. 32 lower margin (Epic. Sent. 6, 😎)

[For the purpose of gaining security from men government and kingship are a natural good, so long as] this end can be procured [from them].

No pleasure is intrinsically bad; but the] means for achieving some pleasures [involve disturbances] that are far, [outweigh the pleasures.]

fragment 38 column margin

[ἔνεκα τοῦ θαρρεῖν ἐξ ἀνθρώπων ἦν κατὰ φύσιν ἀρχῆς καὶ βασιλείας ἀγαθόν, ἐξ ὧν ἂν ποτε οἴός τ' ἦ τοῦτο παρασκευ[άζε]σθαι. vac. 1 [οὐδεμία ἡδ]ονὴ καθ' ἑαυτὴν κα[κόν· ἀλλὰ τὰ] ποιητικὰ ἐνίων ἡδονῶν πολλ[α]πλ[α]σί[ους] ὀχλήσεις ἐπιφέρει τῶν ἡδονῶν].

HICKS

[fl.] Ἐνεκα τοῦ θαρρεῖν ἐξ ἀνθρώπων, ἦν κατὰ φύσιν [ἀρχῆς καὶ βασιλείας] ἀγαθόν, ἐξ ὧν ἂν ποτε τοῦθ' οἴός τ' ἦ παρασκευάζεσθαι.

[flil.] Οὐδεμία ἡδονὴ καθ' ἑαυτὸ κακόν: ἀλλὰ τὰ τινῶν ἡδονῶν ποιητικὰ πολλαπλασίου ἐπιφέρει τὰς ὀχλήσεις τῶν ἡδονῶν.

* [PD10](#)

Fr. 33 lower margin (Epic. Sent. 10)

[If the things which are productive of pleasures for debauchees dispelled the minds' fears about celestial phenomena and death and pains, and moreover taught the limit of desires] and of pains, we should have no reason to [censure such people], since they would be seated [with pleasures from every side] and [would] not [experience either mental] or physical pain —[pain which is the evil.]

fragment 33NF128 column margin

[εἰ τὰ ποιητικὰ τῶν περὶ τοὺς ἀσώτους ἡδονῶν ἔλυε τοὺς φόβους τῆς διανοίας τούς τε περὶ μετεώρων καὶ θανάτου καὶ ἀλγηδόνων, ἔτι τε τὸ πέρας τῶν ἐπιθυμιῶν καὶ] τῶν ἀλγηδόνων ἐδίδασκε, οὐκ ἂν ποτε εἴχομεν ὅ τι [μεμψαίμεθα αὐτοῖς], παντα[χό]θεν ἐκπληρ[ο]υμέν[οις] τῶ[ν] ἡδο[ν]ῶν καὶ οὔτε τὸ λυπούμεν[ο]ν οἴ[ε]ται τὸ ἀλγοῦ[ν] ἔχουσιν, ὅπερ ἐστὶ τὸ κακόν.]

HICKS

[χ.] Εἰ τὰ ποιητικὰ τῶν περὶ τοὺς ἀσώτους ἡδονῶν ἔλυε τοὺς φόβους τῆς διανοίας τούς τε περὶ μετεώρων καὶ θανάτου καὶ ἀλγηδόνων, ἔτι τε τὸ πέρας τῶν ἐπιθυμιῶν ἐδίδασκεν, οὐκ ἂν ποτε εἴχομεν ὅ τι ἐμεμψάμεθα αὐτοῖς, πανταχόθεν εἰσπληρουμένοις τῶν ἡδονῶν καὶ οὐδαμόθεν οὔτε τὸ ἀλγοῦν οὔτε τὸ λυπούμενον ἔχουσιν, ὅπερ ἐστὶ τὸ κακόν.

* PD3

Fr. 34 lower margin (Epic. Sent. 3)

[The quantitative limit of pleasure is the] removal of all pain. [Whoever experiences pleasure, so long as it continues, cannot ever be troubled] by pain of body or of mind or [of both together].

fragment 40 column margin

[ὄρος τοῦ μεγέθους τῶν ἡδονῶν ἢ τοῦ ἀλγ]οῦντος ἅπαντος ὑπεξαίρεσις. [οἷς δ' ἂν τὸ ἡδόμενον ἐνῆ, καθ' ὃν ἂν χρόνον ῆ, οὐκ ἂν ἔτι ὀχλοῖν]το τῷ ἀλγοῦντι ἢ λυπούμενῳ ἢ συ[ναμφοτέρῳ.]

HICKS

[ιι.] Ὅρος τοῦ μεγέθους τῶν ἡδονῶν ἢ παντὸς τοῦ ἀλγοῦντος ὑπεξαίρεσις. ὅπου δ' ἂν τὸ ἡδόμενον ἐνῆ, καθ' ὃν ἂν χρόνον ῆ, οὐκ ἔστι τὸ ἀλγοῦν ἢ τὸ λυπούμενον ἢ τὸ συναμφοτέρον.

* [PD13](#)

Fr. 35 lower margin (Epic. Sent. 3)

There would be [no] advantage [in securing protection against our fellow-men so long as phenomena above and below the earth and in general whatever happens in the boundless universe were matters of suspicion].

fragment 41 column margin

[οὐθὲ]ν ῆν ὄφελο[ς τὴν κατὰ ἀνθρώπους ἀσφάλειαν κατασκευάζεσθαι τῶν ἄνωθεν ὑπόπτων καθεστῶτων καὶ τῶν ὑπὸ γῆς καὶ ἀπλῶς τῶν ἐν τῷ ἀπείρω].

HICKS

[χιι.] Οὐθὲν ὄφελος ῆν τὴν κατ' ἀνθρώπους ἀσφάλειαν κατασκευάζεσθαι τῶν ἄνωθεν ὑπόπτων καθεστῶτων καὶ τῶν ὑπὸ γῆς καὶ ἀπλῶς τῶν ἐν τῷ ἀπείρω.

* PD5

Fr. 37 lower margin (Epic. Sent. 5)

[It is impossible to live pleasantly without living prudently] and honourably and justly, and it is impossible to live prudently and honourably and justly [without living pleasantly. If a man lacks these qualities, it is impossible for him to live pleasantly].

fragment 43 column margin

[οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμ]ως καὶ καλῶς καὶ δικαίως, □ vac. 1□ οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως ἄνευ τοῦ ἡδέως. ὅτω δὲ τοῦτο· μὴ ὑπάρχει, οὐκ ἔστι τοῦτον ἡδέως ζῆν.]

HICKS

[f.] Οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ καλῶς καὶ δικαίως, <οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως> ἄνευ τοῦ ἡδέως. ὅτω δὲ τοῦτο μὴ ὑπάρχει ἐξ οὗ ζῆν φρονίμως, καὶ καλῶς καὶ δικαίως ὑπάρχει, οὐκ ἔστι τοῦτον ἡδέως ζῆν.

* [PD29](#)

Fr. 39 lower margin (Epic. Sent. 29 = Sent. Vat. 20)

[Of the desires, some are natural and necessary; others] natural, but [not necessary]; and others neither natural nor [necessary, but the products of idle fancy.]

fragment 45 column margin

[τῶν ἐπιθυμιῶν αἱ μὲν εἰσι φυσικαὶ καὶ ἀνανκαῖαι· αἱ δὲ φυσικαὶ καὶ γὰρ [οὐκ ἀνανκαῖαι] δέ· □ vac. 1□ αἱ δὲ οὔτε φυσικαὶ οὔτ' ἀνανκαῖαι, παρὰ δὲ κενὴν δόξαν γινόμεναι.]

HICKS

[χχιχ.] Τῶν ἐπιθυμιῶν αἱ μὲν εἰσι φυσικαὶ <καὶ ἀναγκαῖαι: αἱ δὲ φυσικαὶ> καὶ οὐκ ἀναγκαῖαι: αἱ δὲ οὔτε φυσικαὶ οὔτ' ἀναγκαῖαι ἀλλὰ παρὰ κενὴν δόξαν γινόμεναι. NOTE: No scholion on Diogenes' inscription

* [PD25](#)

Fr. 40 lower margin (Epic. Sent. 25)

[If you do not at all the times refer each of your actions to the natural end, but instead, when making a choice or avoidance, turn aside to adopt some other criterion, your actions will not be in conformity with your principles].

fragment 46 column margin

[εἰ μὴ παρὰ πάντα καιρὸν ἐπαν]όσεις ἕκαστον τῶν πραττομένων ἐπὶ τὸ τέλος τῆς φύσεως, ἀλλὰ προκαταστρέψεις εἴτε φυγὴν εἴτε δίωξιν ποιούμενος εἰς ἄλλο τι, οὐκ ἔσονταί σοι τοῖς λόγοις αἱ πράξεις ἀκόλουθοι.]

HICKS

[χχf.] Εἰ μὴ παρὰ πάντα καιρὸν ἐπανοίσεις ἕκαστον τῶν πραττομένων ἐπὶ τὸ τέλος τῆς φύσεως, ἀλλὰ προκαταστρέψεις εἴτε φυγὴν εἴτε δίωξιν ποιούμενος εἰς ἄλλο τι, οὐκ ἔσονταί σοι τοῖς λόγοις αἱ πράξεις ἀκόλουθοι.

* [PD32](#)

Fr. 43 lower margin (Epic. Sent. 32)

For [all those animals which could not make compacts not to harm one another or] be harmed, nothing is either [just or indeed unjust. And the same is true of all those peoples which could not or would not to make compacts not to harm or not to be harmed].

fragment 50 column margin

[ὅσα τῶν ζώων μὴ ἐδύνατο συνθήκας ποιεῖσθαι τὰς ὑπὲρ τοῦ μὴ βλάπτειν ἄλληλα μηδὲ βλάπτεσθαι, □ vac. 1□ πρὸς [τα]ῦτ' οὐθὲν ἐστὶν οὔτ' εἰ δίκαιον οὐδὲ ἀδικον. ὡσαύτως δὲ καὶ τῶν ἐθνῶν ὅσα μὴ ἐδύνατο ἢ μὴ ἐβούλετο τὰς συνθήκας ποιεῖσθαι τὰς ὑπὲρ τοῦ μὴ βλάπτειν μηδὲ βλάπτεσθαι].

HICKS

[χχχι.] Ὅσα τῶν ζῶων μὴ ἡδύνατο συνθήκας ποιεῖσθαι τὰς ὑπὲρ τοῦ μὴ βλάπτειν ἄλλα μηδὲ βλάπτεσθαι, πρὸς ταῦτα οὐθὲν ἦν δίκαιον οὐδὲ ἄδικον. ὡσαύτως δὲ καὶ τῶν ἐθνῶν ὅσα μὴ ἡδύνατο ἢ μὴ ἐβούλετο τὰς συνθήκας ποιεῖσθαι τὰς ὑπὲρ τοῦ μὴ βλάπτειν μηδὲ βλάπτεσθαι.

* PD4

Fr. 44 lower margin (Epic. Sent. 4)

[Pain in the flesh does not last continuously: extreme pain is present a very short time; pain which only just outweighs pleasure in the flesh does not last many days; and chronic illnesses] permit a preponderance of pleasure over pain in the flesh.

fragment 51 column margin

[οὐ χρονίζει τὸ ἀλγοῦν συνεχῶς ἐν τῇ σαρκί, ἀλλὰ τὸ μὲν ἄκρον τὸν ἐλάχιστον χρόνον πάρεστι, τὸ δὲ μόνον ὑπερτεῖνον τὸ ἡδόμενον κατὰ σάρκα οὐ πολλὰς ἡμέρας συμβαίνει. αἱ δὲ πολυχρόνιοι τῶν ἀρρωστιῶν πλεονάζον ἔχουσι τὸ ἡδόμενον ἐν τῇ σαρκὶ ἤπερ τὸ ἀλγ[οῦν].

HICKS

[If.] Οὐ χρονίζει τὸ ἀλγοῦν συνεχῶς ἐν τῇ σαρκί, ἀλλὰ τὸ μὲν ἄκρον τὸν ἐλάχιστον χρόνον πάρεστι, τὸ δὲ μόνον ὑπερτεῖνον τὸ ἡδόμενον κατὰ σάρκα οὐ πολλὰς ἡμέρας συμμένει. 212 αἱ δὲ πολυχρόνιοι τῶν ἀρρωστιῶν πλεονάζον ἔχουσι τὸ ἡδόμενον ἐν τῇ σαρκὶ ἢ περ τὸ ἀλγοῦν.

HICKS

4. Continuous pain does not last long in the flesh ; on the contrary, pain, if extreme, is present a very short time, and even that degree of pain which barely outweighs pleasure in the flesh does not last for many days together. Illnesses of long duration even permit of an excess of pleasure over pain in the flesh.

* [PD16](#)

Fr. 49 lower margin (Epic. Sent. 16, cf. Fr. 71.II.9-13)

[It is seldom that chance impedes a wise man: it is] reason [which has controlled the] greatest and most important matters, [and which controls and will control them throughout the whole course of life.]

fragment 56 column margin

[βραχεὰ σοφῶ τύχη παρενπέπτει, τὰ δὲ] μέγιστα καὶ κυριώτατα ὁ λογισμὸς [διώκηκε καὶ κατὰ τὸν συνεχῆ χρόνον τοῦ βίου διοικεῖ καὶ διοικήσει.]

HICKS

[χφι.] Βραχέα σοφῶ τύχη παρεμπίπτει, τὰ δὲ μέγιστα καὶ κυριώτατα ὁ λογισμὸς διώκηκε καὶ κατὰ τὸν συνεχῆ χρόνον τοῦ βίου διοικεῖ καὶ διοικῆσει.

Fr. 50 lower margin (from Epic. Sent. 37?)

.... and whether not

NOTE: I'm not convinced with this one but include it here for further research.