

# Diogenes of Oinoanda Inscription - NEW Complete Translation By MFS - March 2026

Post by "Don" of May 9, 2026 at 10:34 PM

Yes, [Titus](#) . Agreed.

For the record, [here's the Greek](#) for that section emphasis added):

Quote

ἡμ[εῖς δὲ ζη]τῶμεν ἤδη πῶς ὁ βίος ἡμεῖν ἡδὺς γένηται καὶ ἐν τοῖς καταστήμασι καὶ ἐν ταῖς πράξεσιν. περὶ δὲ τῶν καταστημάτων πρῶτον εἴπωμεν, ἐκεῖνο τηροῦντες, τὸ δὴ ὅτι τῶν ὀχλούντων τὴν ψυχὴν παθῶν ὑπεξαίρεθέντων τὰ ἡδοντα αὐτὴν ἀντιπαρέρχεται. □ vac. 1□ τὰ οὖν ὀχλοῦντα τίνα [έστ]ίν; □ vac. 1□ φόβοι μέγ [εἰσιν] [ὁ] μὲν ἐκ θεῶν, □ vac. 1□ ὁ [δ' ἀπὸ] [θ]ανάτου, □ vac. 1□ ὁ δ' ἀπ' [ἀλγη-]...

I want to note that where Martin Ferguson Smith gives "states" in the translation, the Greek is *καταστήμασι* and *καταστημάτων*, that is *katastēmasi* and *katastēmatōn*. Diogenes is talking about the good old *katastematic* and *kinetic* pleasures here. He doesn't use *kinetic* but instead *πράξεσιν* *praxesin* from **πρᾶξις** (*prâxis*): "act; action; activity; deed; doing" The word used by Epicurus *κίνησις* *kinēsis* is motion, opposed to "rest" (*στάσις*). I would say opposed to "states."

This goes along with my contention that the *katastematic* pleasure of *ataraxia* and maybe *aponia* is achieved by rooting out these "fears —of the gods, of death, and of [pains]— and, besides [these], desires that [outrun] the limits fixed by nature." These are what gives humans dread and anxiety about the big picture of their life. Will they still have some anxiety about everyday things? Sure, I think so, but ripping out those fundamental existential disturbing fears provides a solid foundation upon which to build one's life.