

PD06 - Best Translation of PDO6 to Feature at EpicureanFriends.com

Post by “Cassius” of August 8, 2023 at 12:17 PM

The following post is one of a series so that we can get our collection of [the main list of Principal Doctrines under the "Texts" section](#) in better shape. Although this thread will include a "poll" in the next post, what we are really looking for is the "best" combination of faithfulness to the original combined with clarity in modern English. I will get with a collection of the Level 3 participants here to work on editing the final list, but the full discussion should be open to everyone to consider, so that's what we will do here. The results of the poll won't control what is featured on the text page but will definitely influence in and probably at least result in a footnote to this thread.

The English translation of [PD06](#) currently featured here in our Texts section is not that of our normal Cyril Bailey from his [Extant Remains](#):, but this time from Eugene O'Connor:

[PD06](#). Whatever you can provide yourself with to secure protection from men is a natural good.
[2]

We have access ([thanks to Nate's full collection](#)) to many different variations including:

ENEKA TOY ΘΑΡΡΕΙΝ **ΕΞ ΑΝΘΡΩΠΩΝ ****ΗΝ ΚΑΤΑ ΦΥΣΙΝ**

[ΑΡΧΗΣ **ΚΑΙ ΒΑΣΙΛΕΙΑΣ]**** ΑΓΑΘΟΝ ****ΕΞ ΩΝ ΑΝ ΠΟΤΕ ΤΟΥΤΟ**

**ΟΙΟΣ Τ' Η ΠΑΡΑΣΚΕΥΑΖΕΣΘΑΙ. **

***Arrighetti**

“For the sake of feeling confidence and security with regard to men, anything in nature is good, if it provides the means to achieve this.” Yonge (1853)

“As far as concerns protection from other men, any means of procuring this was a natural good.” Hicks (1910)

“In order to obtain security from other men any means whatsoever of procuring this was a natural good.” Hicks (1925)

“To secure protection from men anything is a natural good, by which you may be able to attain this end.” Bailey (1926)

"As for the assurance of safety from the attacks of men, by virtue of the nature of political dominion and kingly power this is a good thing, no matter by whose aid one is able to procure it." DeWitt, Epicurus and His Philosophy 79 (1954)

"Political rule and kingly power being what they are, it is a good thing to feel secure in human relations no matter through whose agency one is able to attain this." DeWitt, St. Paul and Epicurus 187 (1954)

"Any device whatever by which one frees himself from the fear of others is a natural good." Geer (1964)

"Whatever you can provide yourself with to secure protection from men is a natural good." O'Connor (1993)

"The natural good of public office and kingship is for the sake of getting confidence from [other] men, [at least] from those from whom one is able to provide this." Inwood & Gerson (1994)

"That natural benefit of kingship and high office is (and only is) the degree to which they provide security from other men." Anderson (2004)

"This [human ability to lead a good life] originally became possible by nature and for the sake of imparting courage in human beings [who were then living in a pre-social condition.] And this is the natural origin and principle on which all authority—be it even kingship—is based. And it is from the same [natural propensities] that a human being is able also to arrange a good and pleasant life." Makridis (2005)

"It is a natural benefit of leadership and kingship to take courage from other men (or at least from the sort of men who can give one courage)." Saint-Andre (2008)

"Any means by which it is possible to procure freedom from fearing other men is a natural good." Strodach (2012)

"In order that men might not fear one another, there was a natural benefit to be had from government and kingship, provided that they are able to bring about this result." Mensch (2018)

"There was some natural good in leadership and kingship for the purpose of establishing mutual confidence among people, any time someone is thereby able to do so." White (2021)

New Greek Version: "In order to obtain security from other people, there was (always) the natural good of sovereignty and kingship, through which (someone) once could have accomplished this."

Which of the above, or which with changes you would suggest, should be featured here in the main list? In the interest of space the poll will not include every option, so please add a

comment in the thread if you would suggest a variation not listed.

Post by “Cassius” of August 8, 2023 at 12:19 PM

Which Translation of [PD06](#) Should be Featured At EpicureanFriends.com?

Post by “Don” of August 8, 2023 at 12:26 PM

Greek text: Usener edition

6

ἔνεκα τοῦ θαρρεῖν ἐξ ἀνθρώπων ἦν κατὰ φύσιν ἀρχῆς καὶ βασιλείας ἀγαθόν, ἐξ ὧν ἂν ποτε τοῦτο οἶός τ' ἦ παρασκευάζεσθαι.

- ἔνεκα
 - **ἔνεκά**
 - (with genitive)
 - on account of, for the sake of, because of
 - with regard to, as far as regards, as for
- τοῦ θαρρεῖν
 - **θαρσέω** to be of good courage, take courage; confidence, audacity
 - *θαρρεῖν* present active infinitive
 - C. inf. to believe confidently that, Soph.; also, to make bold or venture to do, Xen.
- ἀρχῆς καὶ βασιλείας
- [https://www.perseus.tufts.edu/hopper/text?do...57:entry=a\)rxh/](https://www.perseus.tufts.edu/hopper/text?do...57:entry=a)rxh/)
- <https://www.perseus.tufts.edu/hopper/text?do...ntry=basilei/a2>
- ἐξ ἀνθρώπων
 - "from humans/people/mankind"
- ἦν κατὰ φύσιν ἀγαθόν,
 - κατὰ + accusative:
 - downwards
 - along, through, in
 - towards
 - during

- for, for the purpose of
 - according to, in conformity with
 - φύσιν ἀγαθόν = "natural good (something doing good practical service to one)"
- ἐξ ὧν ἄν ποτε τοῦτο οἶός
 - ὧν masculine/feminine/neuter genitive plural of ὅς who, which, that
 - ἄν particle, expresses potentiality "in that case"
 - ποτε (adverb) at some time (or other), at one time
 - οἶός m (feminine οἶᾶ, neuter οἶον); first/second declension
 - only, single
- τ' ἢ παρασκευάζεσθαι.
 - παρασκευάζω.
 - A. to get ready, prepare, Hdt., attic
 - 2. to provide, procure, to get up, Dem.
 - 3. to make or render so and so, with a Part. or adj., π. τινὰ εὖ ἔχοντα, π. τινὰ ὅτι βέλτιστον Xen.; c. inf., π. τινὰ ὡς μὴ ποιεῖν to accustom him not to do, id=Xen.;—so, π. ὅπως ὡς βέλτισται ἔσσονται αἱ ψυχαί Plat.
 - 4. absol. to make one's friend, Dem.
 - B. Mid. and Pass.:
 - I. in proper sense of Mid., to get ready or prepare for oneself, Hdt., attic
 - 2. in Oratt. to procure witnesses and partisans, so as to obtain a false verdict (cf. παρασκευή 1. 3):—absol. to form a party, intrigue, Dem.:—so in Act., Xen.
 - II. in Mid., absol. to prepare oneself, make preparations, Hdt., attic
 - 2. perf. παρεσκεύασμαι is mostly pass. to be ready, be prepared, Hdt., attic; παρεσκευάσθαι τί to be provided with a thing, Plat.:—impers., ὡς παρεσκευάστο when preparations had been made, Thuc.
 - fut. ἄσω. Pass., perf. παρεσκεύασμαι

Post by “Eikadistes” of August 8, 2023 at 12:36 PM

Heidi-HO! HEIDI-Ho! It's time for the next KD.

I dislike almost every available translation of this. I take liberties, but it feels right to my linguistic hemisphere:

“What comes from society for the sake of confidence <for instance, “Queen and Country”> comes in accordance with Nature [and with] the Good, [and] sometimes [it is] only from that [legacy] that this [security] may be procured.”

Post by “Cassius” of August 8, 2023 at 1:24 PM

Don your breakdown by word reminds me of the "nodictionaries.com" format for Latin. I don't suppose you know of an equivalent for Greek?

Post by “Don” of August 8, 2023 at 1:29 PM

[Quote from Cassius](#)

Don your breakdown by word reminds me of the "nodictionaries.com" format for Latin. I don't suppose you know of an equivalent for Greek?

I typically defer to Wiktionary or directly to Liddell and Scott on Perseus.

PS. Perseus does something similar with its clickable words in texts but not exactly like nodictionaries. I was unaware on that site.

Post by “Godfrey” of August 8, 2023 at 2:13 PM

I'm flummoxed. There seem to be two basic versions:

- 1) anything (that provides safety/confidence/freedom from fear...) is a natural good
- 2) kingship and politics (if they provide safety/confidence/freedom from fear) are natural goods

Personally, I prefer the second version as the first opens the door to all sorts of nefarious and misguided behavior whereas the second is fairly specific. But I'm unclear as to whether the Greek might support one or the other of these versions.

Post by “Don” of August 8, 2023 at 4:12 PM

I don't see anything about kingship or politics in the Greek. Am I missing something?

EDIT: See below for where those words comes from in the manuscripts. I dug into them after posting this post.

Post by “Cassius” of August 8, 2023 at 4:30 PM

[Quote from Don](#)

I don't see anything about kingship or politics in the Greek. Am I missing something

I seem to remember that we have been down this road before and Elli had some commentary but we will have to look back.....

Post by “Don” of August 8, 2023 at 4:58 PM

[Quote from Cassius](#)

[Quote from Don](#)

I don't see anything about kingship or politics in the Greek. Am I missing something

I seem to remember that we have been down this road before and Elli had some commentary but we will have to look back.....

Thread

[PD06 - Disputes as to correct translation of PD6 - Should it refer to "sovereignty" and "kingship"?](#)

I am informed by Elli P. that there are serious issues with the standard English translation of PD6. The versions we most commonly see are:

Bailey: "To secure protection from men anything is a natural good, by which you may be able to

attain this end." (note the strangely-placed comma)

Hicks/Loeb: "In order to obtain security from other men any means whatsoever of procuring this was a natural good."

But Hicks notes a problem: epicureanfriends.com/wcf/attachment/34/

Elli cites this version...



Cassius

November 23, 2017 at 6:40 PM

Post by “Cassius” of August 8, 2023 at 5:25 PM

Yep that's the one, and we're still batting it back and forth! Thanks Don!

It's always interesting and a little scary to read what was written three years ago by the same people who may have very different thoughts now!

Post by “Eikadistes” of August 8, 2023 at 5:44 PM

[Quote from Don](#)

I don't see anything about kingship or politics in the Greek. Am I missing something?

It's text added by Arrighetti denoted with the <brackets>. I *believe* I have that version listed in my KD compilation.

Post by “Don” of August 8, 2023 at 6:46 PM

[Quote from Nate](#)

[Quote from Don](#)

I don't see anything about kingship or politics in the Greek. Am I missing something?

It's text added by Arrighetti denoted with the <brackets>. I *believe* I have that version listed in my KD compilation.

Do we know which manuscript Arrighetti says this is from?

Post by “Don” of August 8, 2023 at 7:16 PM

Ah! Bailey's commentary...

I suggest that the MS. text is right as far as it goes (with the obvious correction ζῆ for ζῆ), but that here again there has been a loss owing to parallelism of expression. τοῦτο then refers to ἡδέως ζῆν, the nearest subject in the previous sentence, and ἐκεῖνο to φρονίμως καὶ καλῶς καὶ δικαίως ζῆν. The sentence then becomes a reinforcement of the maxim by the appeal to experience: 'if in fact we see a man's life is not pleasant, then we may be sure that he is not living virtuously: if we see that he is not living virtuously, we may know that he cannot be living pleasantly'. It does not greatly add to the previous maxim, but Epicurus is fond of such repetitions to enforce important points (he uses one in the corresponding place in Ep. iii, § 132), and the correction involves very little textual change.

VI and VII go closely together. If, as is stated in V, the pleasant life involves prudence, honourable living, and justice, how is this to be secured? The first necessity is ἀταραξία from without: for a man to live his own life well, he must be protected from molestation by others. It is therefore necessary to seek for such protection, and any means which can provide it is a 'natural good' (VI). In VII he goes on to consider certain false attempts to secure protection. The general idea of these two aphorisms is referred to in XIV, XXVIII, XXXI, and XXXIX, and is implicit in much of Lucretius' description of early civilization in v 1011 ff and 1105 ff.

II θαρρεῖν ἐξ ἀνθρώπων, 'to have immunity from the attacks of men', a condensed form of expression which Epicurus affects: cf VII τὴν ἐξ ἀνθρώπων ἀσφάλειαν and XIV τῆς ἀσφαλείας τῆς ἐξ ἀνθρώπων γενομένης, and the corresponding use of θαρρεῖν in XXVIII and XXXIX.

ἦν: the inferential imperfect used often in the Κύριαι Δόξαι: cf XII οὐκ ἦν.

κατὰ φύσιν ἀγαθόν, 'a good in accordance with nature': cf VII τὸ τῆς φύσεως ἀγαθόν ἀγαθὸν ἐξ ὧν is certainly an odd construction, though not impossible for Epicurus. Usener suggests ἀγαθά, which would be easier, but possibly something like ταῦτα ζητεῖν has dropped out.

After κατὰ φύσιν the MSS. have ἀρχῆς καὶ βασιλείας, which Usener excludes as a gloss on ἐξ ὧν. I had at one time thought the words might be retained and (ὀρέγεσθαι) added after them (cf VII *ad fin* ὠρέχθησαν). The aphorism would then become an anticipation of the first part of VII 'in order to obtain ἀσφάλεια men sought rule and kingship as the means by which they might attain their end'. The

sense would be quite in accordance with Epicurus' thought, but I do not think he could speak of this mistaken idea as κατὰ φύσιν ἀγαθόν.

Post by “Cassius” of August 8, 2023 at 7:23 PM

and it is better to regard the words as an anticipatory gloss VI is the general statement and VII gives the detail. Von der Muehl retains ἀρχῆς καὶ βασιλείας, translating presumably ‘the advantage of rule and kingship is a natural blessing’, but apart from the grammatical difficulty, this is open to the same objection that Epicurus could not have spoken of such things as a κατὰ φύσιν ἀγαθόν.

As a general comment - that kind of editorial thinking can easily lead to problems. Is he really so sure what was in Epicurus' mind when the text says something else? Sounds like this is one of those situations where Dewitt prefers "less emended texts."

Add that this editorial thinking comes from Bailey and I am even more suspicious of it.

Post by “Cassius” of August 8, 2023 at 7:25 PM

[Quote from Nate](#)

It's text added by Arrighetti denoted with the <brackets>. I believe I have that version listed in my KD compilation.

And so Nate in this situation the text really is there, and is just read OUT by most, but does exist in the manuscript?

Post by “Don” of August 8, 2023 at 7:55 PM

[Quote from Cassius](#)

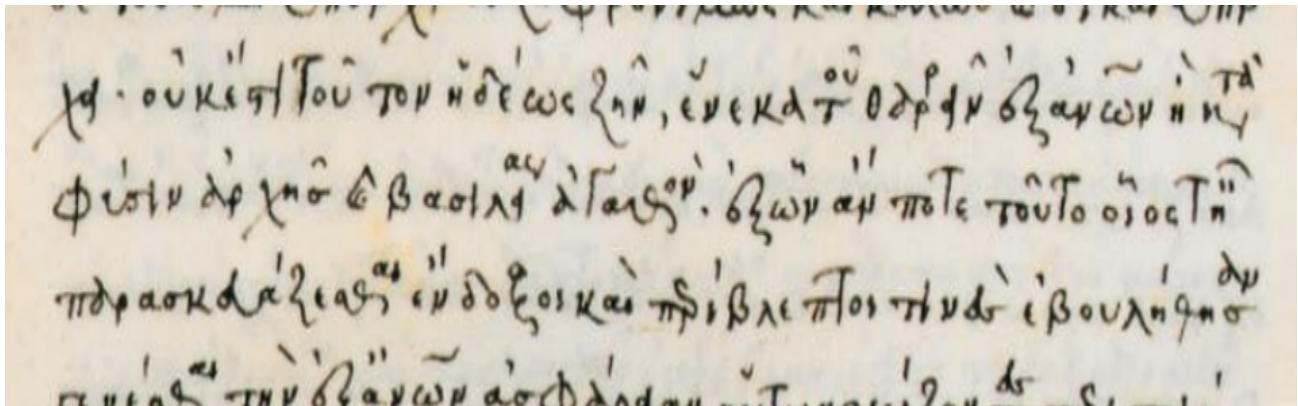
does exist in the manuscript?

I'll have to check those later. Stay tuned....

Post by "Don" of August 8, 2023 at 10:34 PM

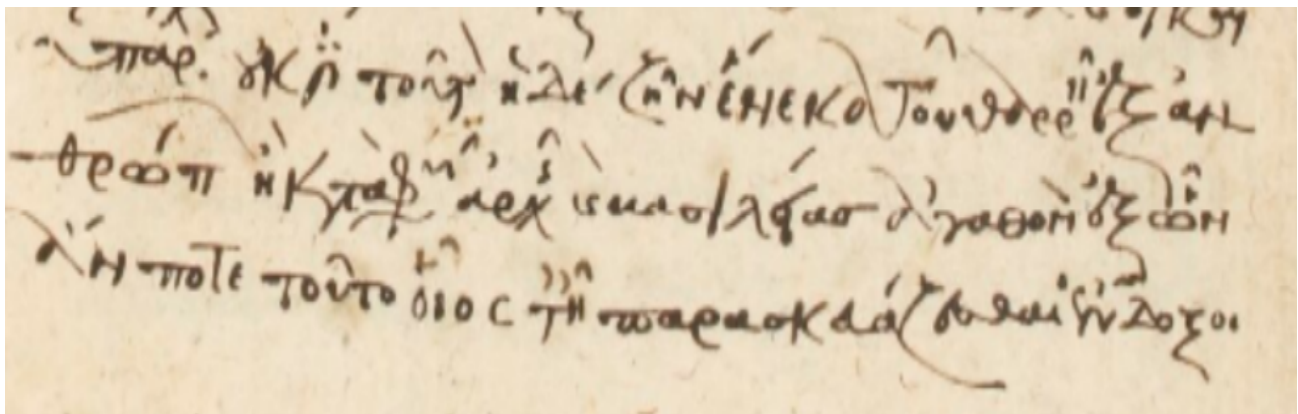
Okay, here we go...

Plut.69.35 - written 1101-1200 CE (12 century CE)



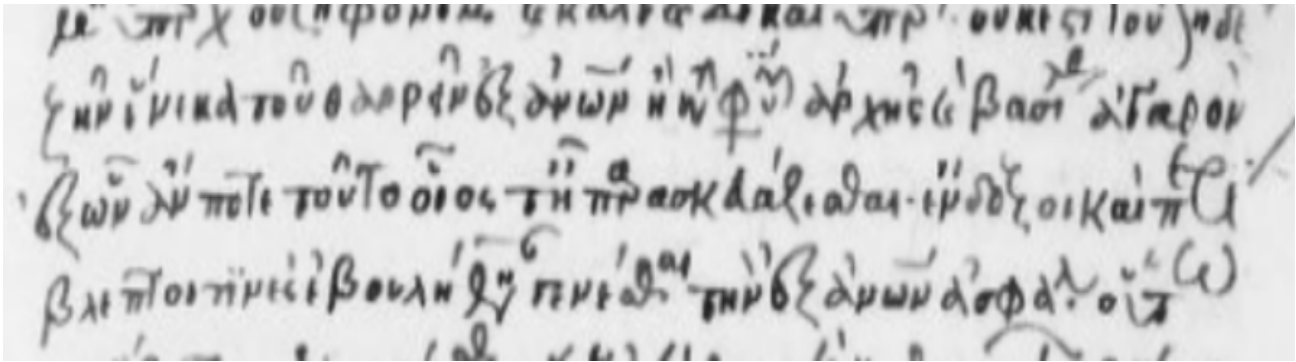
this one clearly has (2nd line φυσιν αρχησ και βασιλιασ...

codex Parisinus gr. 1759 (14th c.) known as P



Well, would you look at at that... in the middle of the second line...φυσιν αρχησ και βασιλιασ...

Grec. 1758



AND three's a charm!! at the end of the first line... φυσιν αρχησ και βασιλειασ αγαθον

So, I suppose you can editorialize and comment as much as one wants... but the phrase is *consistently* there in the manuscripts.

Post by “Cassius” of August 8, 2023 at 11:02 PM

I have never had much fix on Usener because I have never been able to read any commentary by him that may exist, but I know I don't have a good feel about Bailey's discretion. But in this case we can't pin this on Bailey, correct? I wish we had more access to Usener's general thoughts on Epicurus to see if (or how) he made similar "this can't be right" comments.

Thank you again Don for all you do.

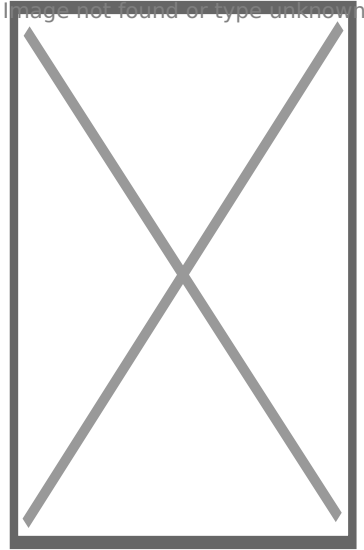
Post by “Don” of August 8, 2023 at 11:05 PM

[Quote from Cassius](#)

I have never had much fix on Usener because I have never been able to read any commentary by him that may exist, but I know I don't have a good feel about Bailey's discretion. But in this case we can't pin this on Bailey, correct? I wish we had more access to Usener's general thoughts on Epicurus to see if (or how) he made similar "this can't be right" comments.

Thank you again Don for all you do.

Usener's Epicurea is on Internet Archive....



[Hermann Usener Epicurea \(1887\) : Hermann Usener \(editor\) : Free Download, Borrow, and Streaming : Internet Archive](#)

Epicurea is a collection of texts, fragments and testimonies by Epicurus composed by Hermann Usener in 1887

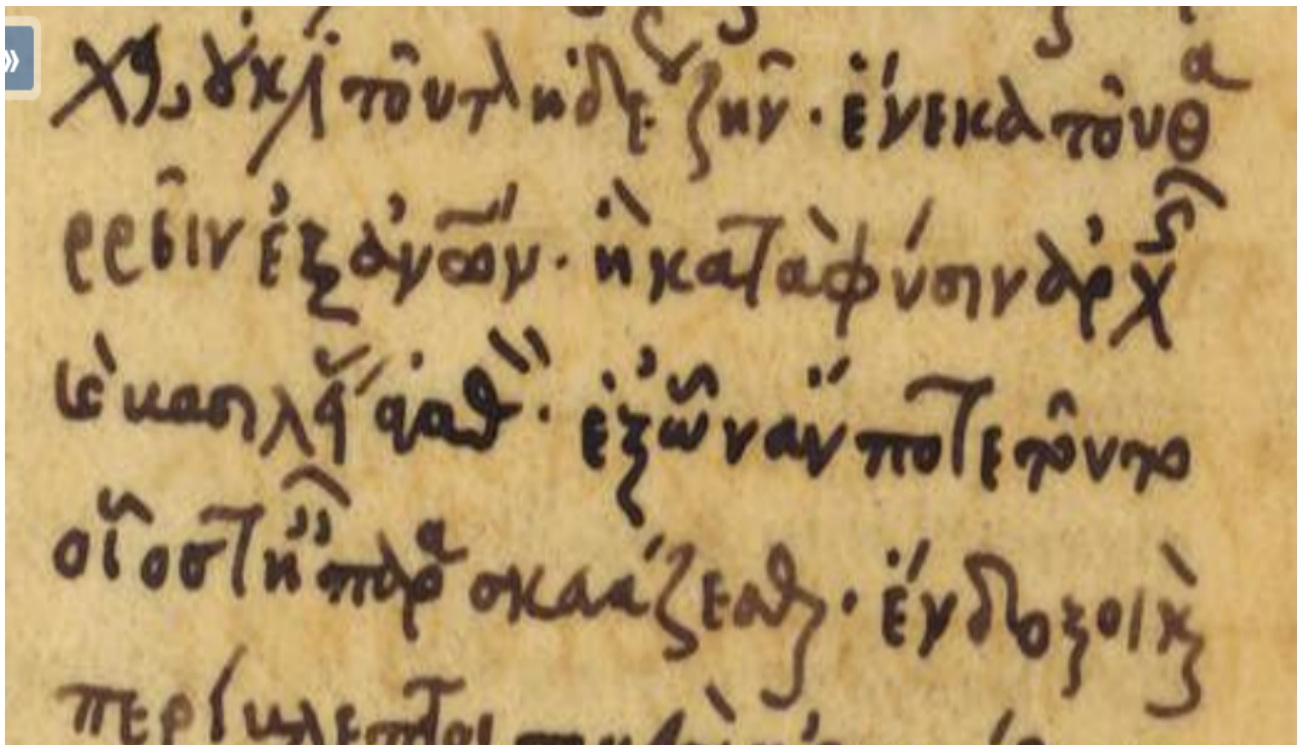
archive.org

LOL! Granted in *Latin* but it's freely available to peruse.

Post by “Don” of August 8, 2023 at 11:53 PM

By Zeus, this one took forever to track down...

This one is [Plut.69.13, also known as F](#), one of the three best manuscripts (BPF of which we have P and F digitized and available)...



And once again we clearly see ἀρχῆς καὶ βασιλείας ἀγαθόν starting at the end of the first line...

.... ἔνεκα τοῦ θ

ρεῖν ἐξ ἀνθρώπων ἢ κατὰ φύσιν ἀρχῆς

καὶ βασιλείας ἀγαθόν, ἐξ ὧν ἄν ποτε τοῦτο

οἷός τ' ἢ παρασκευάζεσθαι. and then the rest of that line.

Seems to me there is no doubt that the manuscript tradition clearly includes ἀρχῆς καὶ βασιλείας. I don't see it as a marginal note or some kind of text stuck in somewhere where there's a question as to whether or not to include it. It's right there, in every manuscript, as part of the text.

Now, the only outlier could theoretically be manuscript B, but P and F BOTH have that phrase included as part of the text. It seems to be the Bailey and possibly Usener were being too clever by half?? They knew better than every manuscript??

Here's Usener's commentary from Epicurea on KD6:

θόν, ἐξ ὧν ἂν ποτε τοῦτο οἶός τ' ἦ παρασκευάζεσθαι.

15 κατὰ φύσιν ἀρχῆς καὶ βασιλείας GLOSSEMA u. ἐξ ὧν

1 ἦ] ἦ P¹ om Macrobius | cf. Voll. Herc. coll. II t. VII f. 14 (Gomperz. *ztschr. f. d. oesterr. gymn.* 1866 p. 708) 'ἦ παν]τὸς τοῦ ἀλγοῦντος ὑπεξαίρεσις'· τ[ὸ] μὲν γὰρ παντ[ό]ς διέλκεται κατὰ τὰ ἀντί[γραφα], προστιθεμένου τοῦ παντός ἐν τισίν, ἐν δὲ τισίν μὴ προστιθεμένου· κατὰ πάντα δὲ τὰ κ[αλ]ῶς ἔχοντα ἀν[τι]-γραφα [γέ]γραπται ἢ [τ]οῦ [ἀλ]γοῦντος ἐξαίρεσις, οὐ[χ ὑ]πεξαίρεσις | τοῦ λυπούμενου Nemesius || 2 ὑπεραίρεσις f | ἰδόμενον P¹ | ἐνι P¹ || 3 ἂν FP²f: om BP¹Q post χρόνον traicit H | ἦ] ἦ P¹ | τὸ ante λυπούμενον om BP¹Q || 5 οὐ om P¹ || 7 ὑπερ-τ·νον P¹ | τὸ ἠδόμενον . . . 9 ἔχουσι om F¹Qf, in mg suppleuit F². de sententia cf. Maduigi ad Cic. de fin. I 12, 40 p. 85³ | κατὰ σάρκα] ἐν τῇ σαρκί mg H sed deletum || 8 ἀρρωσιῶν F || 9 εἶ περ f || 11 οὐδὲ . . . δικαίως suppleuit Gassendus | ἄνευ . . . 13 καλῶς om F || 12 ὅτωι P² ὅτω P¹ | δ' ἐν τούτων] δὲ τοῦτο libri | ὑπάρχ(ειν) Q | οἶον] οὐ libri | ζῆ libri: corr. Gassendus || 13 καὶ ὦ δικαίως Ff | ὑπα cum fenestra B | τοῦτο B¹ || 15 ἦν] ἦ libri | fort. ἀγαθὰ || 16 τοῦτο] τοῦτό τις Meibomius | τ' ἦ] τ' ἦν B τι P¹

It appears he's trying to say that κατὰ φύσιν ἀρχῆς καὶ βασιλείας is "simply" a gloss of what ἐξ ὧν is referring to and must be unnecessary according to his reading. ὧν is the genitive plural of ὅς (genitive because it comes after the preposition ἐξ) which simply means "who, which, that." So Usener is saying "leadership and lordship" are what "who, which, that" is referring to it seems.

I think it needs to be seen as part of the text and needs to be translated as written.

We're going to leave any actual translation work for tomorrow 😊 My work is done here for tonight!

PS:

glossēma: ātis, n., = γλώσσημα, an antiquated or foreign word needing explanation

[glossema - Ancient Greek \(LSJ\)](#)

Post by “Don” of August 9, 2023 at 8:36 AM

To me, the first part to this could be paraphrased, in the ****broadest**** terms, as "For the sake of having no fear from other people, it was a natural good to institute authority and to be ruled by a government..." Still working on literal translations and the second part.

Post by “Cassius” of August 9, 2023 at 9:52 AM

Don if you get a chance to supplement your post here that would also be helpful:

Post

[RE: PD06 - Best Translation of PDO6 to Feature at EpicureanFriends.com](#)

Greek text: Usener edition

6

ἔνεκα τοῦ θαρρεῖν ἐξ ἀνθρώπων ἦν κατὰ φύσιν ἀρχῆς καὶ βασιλείας ἀγαθόν, ἐξ ὧν ἂν ποτε τοῦτο οἴός τ' ἦ παρασκευάζεσθαι.

- Ἔνεκα
 - **ἔνεκᾶ**
 - (with genitive)
 - on account of, for the sake of, because of
 - with regard to, as far as regards, as for
- τοῦ θαρρεῖν
 - **θαρσέω** to be of good courage, take courage; confidence, audacity
 - *θαρρεῖν* present active infinitive
 - C. inf. to believe confidently that, Soph.; also, to make bold or venture to do, Xen.
- ἀρχῆς καὶ βασιλείας

... •



Don

August 8, 2023 at 12:26 PM

Post by “Don” of August 9, 2023 at 11:55 AM

[Quote from Cassius](#)

Don if you get a chance to supplement your post here that would also be helpful:

Post

[RE: PD06 - Best Translation of PDO6 to Feature at EpicureanFriends.com](#)

Greek text: Usener edition

6

ἔνεκα τοῦ θαρρεῖν ἔξ ἀνθρώπων ἦν κατὰ φύσιν ἀρχῆς καὶ βασιλείας ἀγαθόν, ἔξ ὧν ἂν ποτε τοῦτο οἶός τ' ἦ παρασκευάζεσθαι.

- ἔνεκα
 - **ἔνεκά**
 - (with genitive)
 - on account of, for the sake of, because of
 - with regard to, as far as regards, as for
 - **θαρσέω** to be of good courage, take courage; confidence, audacity
 - *θαρρεῖν* present active infinitive
 - C. inf. to believe confidently that, Soph.; also, to make bold or venture to do, Xen.
- ἀρχῆς καὶ βασιλείας

... •



Don

August 8, 2023 at 12:26 PM

Good call! Done!

Post by “Cassius” of August 9, 2023 at 2:43 PM

That link to Aristotle's politics doesn't seem to work but might be useful for comparison. At the moment it would seem to me that something generic ("kingly office") is likely to fit best in the overall context of the discussion, if we presume that 6 and 7 are both seeming to say that safety and security are so valuable that anything that does in fact **in a particular set of circumstances** produce safety and security, at least for a time, has a sanction of nature. Seems to me that Bailey's sentiment goes too far in thinking that Epicurus could not have said that. In the overall scheme of things some degree of power for protection, being desirable, would qualify at least at times as being a natural good - even at times the level of power held by a king - which can vary tremendously from the King of a small island to the King of Persia. "I'd see 'king' as potentially a very generic term and not necessarily invoking the idea that everyone resents and wants to kill the king.



LSJ basilei/a2

βασιλ-εία_, Ion. **βασιλ-ηϊη**, ἡ,

A. *kingdom, dominion*, **Hdt.1.11**, etc.; “**παιδὸς ἡ β.**” **Heraclit.52**; *hereditary monarchy*, opp. “**τυραννίς, ἐπὶ ῥητοῖς γέρασι πατρικαὶ β.**” **Th.1.13**; “**βασιλείας εἶδη τέτταρα**” **Arist.Pol.1285b20**; ἡ πρώτη πολιτεία μετὰ τὰς β. *after the age of monarchies*, **ib.1297b17**: metaph., “**ἐποίησεν ἡμᾶς β.**” **Apoc.1.6**; “**β. τῶν οὐρανῶν**” **Ev.Matt.3.2**; τοῦ θεοῦ **ib.6.33**, etc.

2. *kingly office*, “**β. καὶ στρατηγία**” **Arist.Pol.1273a37**.

3. at Athens, *the office of the archon βασιλεύς*, **Paus.1.3.1**.

4. Pass., *being ruled by a king*, “**τῆς ὑπ’ ἐκείνου βασιλείας**” **Isoc.9.43**.

II. *diadem*, **D.S.1.47**, **OGI90.43** (Rosetta).

III. *reign*, **ib.331.40** (Pergam.), **D.S.17.1**, **POxy.1257.7**(iii A. D.); so **αἱ β.** *the reigns of the Kings*, title of book of **VI**; *accession to the throne*, **BGU646.12** (ii A. D.).

IV. concrete, *His Majesty*, **LXX 4 Ki.11.1**, **1 Ma.6.47**.

Henry George Liddell. Robert Scott. A Greek-English Lexicon. revised and augmented throughout by. Sir Henry Stuart Jones. with the assistance of. Roderick McKenzie. Oxford. Clarendon Press. 1940.

The National Endowment for the Humanities provided support for entering this text.



Post by “Don” of August 9, 2023 at 6:16 PM

[Quote from Cassius](#)

That link to Aristotle's politics doesn't seem to work but might be useful for comparison.

[Aristotle, Politics, Book 3, section 1285a](#)

And

[Aristotle, Politics, Book 2, section 1273a](#)

Post by “Don” of August 9, 2023 at 10:13 PM

[Quote from Don](#)

To me, the first part to this could be paraphrased, in the ****broadest**** terms, as "For the sake of having no fear from other people, it was a natural good to institute authority and to be ruled by a government..." Still working on literal translations and the second part.

The second part, again paraphrased in the widest sense, seems to be: From this (ie, instituting authority and government), at one time, procured for oneself the confidence to have no fear of other people.

To me, Lucretius echoes this:

So next

Some wiser heads instructed men to found

The magisterial office, and did frame

Codes that they might consent to follow laws.

For humankind, o'er wearied with a life

Fostered by force, was ailing from its feuds;

And so the sooner of its own free will

Yielded to laws and strictest codes. For since

Each hand made ready in its wrath to take

A vengeance fiercer than by man's fair laws

Is now conceded, men on this account
Loathed the old life fostered by force. 'Tis thence
That fear of punishments defiles each prize
Of wicked days; for force and fraud ensnare
Each man around, and in the main recoil
On him from whence they sprung. Not easy 'tis
For one who violates by ugly deeds
The bonds of common peace to pass a life
Composed and tranquil.

5.1136

And...

Kings began

Cities to found and citadels to set,
As strongholds and asylums for themselves,
And flocks and fields to portion for each man
After the beauty, strength, and sense of each-
For beauty then imported much, and strength
Had its own rights supreme.

5.1105

Post by “Eikadistes” of August 9, 2023 at 10:23 PM

In that regard, we might view KD6 as a refutation of a divine origin story of political authority.

Post by “Don” of August 9, 2023 at 10:29 PM

[Quote from Nate](#)

In that regard, we might view KD6 as a refutation of a divine origin story of political authority.

I could see that interpretation.

There is no divine right of kings. It was more like people decided it would be good to have some kind of governing authority.