

# Table of Texts With Translation Difficulties

The purpose of this page is to present a table of major passages from the core texts for which there are translation controversies and as to the real meaning. In many or most cases, the issue involved is controversial, and the choice of words used to translate the text assumes that one among various possibilities is correct. The purpose here is to highlight the ambiguity and the various possibilities so as not to obscure the difficulty, but make it possible to explore the difficulty more deeply, in the spirit of [PD24](#).

[PD24](#). If you reject any single sensation, and fail to distinguish between the conclusion of opinion, as to the appearance awaiting confirmation, and that which is actually given by the sensation or feeling, or each intuitive apprehension of the mind, you will confound all other sensations, as well, with the same groundless opinion, so that you will reject every standard of judgment. **And if among the mental images created by your opinion you affirm both that which awaits confirmation, and that which does not, you will not escape error, since you will have preserved the whole cause of doubt in every judgment between what is right and what is wrong.**

Edits and contributions to this table by Level 3 or above participants at EpicureanFriends.com are welcome. If you attempt to edit and do not have access, please message a [moderator](#).

This lexicon entry replaces the old entry located here: [Table of Texts With Translation or Corruption Difficulties](#)

Passage and Problem	Alternatives Translations and Positions	Discussion Link
<b><u>How Is Knowledge Of The Gods Manifest?</u></b>		
Letter to Menoeceus: <b>123f. ??????? ???? ????? ????? ? ??????.</b> "And the knowledge (? ?????? (gn?sis)) of them (???? "gods", note the plural here) is ??????." But what does ??????? mean? It has two primary definitions: visible, palpable, in bodily shape, properly of gods appearing in their own forms (in Homer); so of a dream or vision; ex., ?????? ?????? "in visible form a bull, a very bull" manifest to the mind's eye, distinct	Bailey: For gods there are, since the knowledge of them is by clear vision.  Hicks: For verily there are gods, and the knowledge of them is manifest  Don: "Gods exist, and the knowledge of them is manifest to the mind's eye"	<a href="#">Discussion here.</a>

Passage and Problem	Alternatives Translations and Positions	Discussion Link
<p><b><u>Should The Wise Man (Or Woman) Marry?</u></b></p> <p>The "Wise Man" saying in Diogenes Laertius appears to be corrupted and varying translators take reverse positions as to whether marriage is advised by Epicurus.</p>	<p><b>CD Yonge's</b> 1853: "Marriage, they say, is never any good to a man, and we must be quite content if it does no harm; and the wise man will never marry or beget children, as Epicurus himself lays down in his Doubts and in his treatises on Nature. Still, under certain circumstances in his life he will forsake these rules and marry."</p> <p><b>Loeb Classical Library version of the R.D. Hicks</b> translation, which dates from 1931, concurs: "Nor, again, will the wise man marry and rear a family: so Epicurus says in the Problems and in the De Natura. Occasionally he may marry due to special circumstances in his life." But</p> <p><b>Cyril Bailey</b> in his 1926 translation says: "Moreover, the wise man will marry and have children, as Epicurus says in the Problems and in the work On Nature. But he will marry according to the circumstances of his life."</p> <p><b>Epicurus Reader (Inwood and Gerson)</b> "And indeed the wise man will marry and father children...." <b>George Strodach</b> (1963): "In addition, the wise man will marry and beget children.... but he will marry according to his station in life, whatever it may be."</p> <p>Norman DeWitt (EAHP page __ ) "We must not spoil the enjoyment of the blessings we have by pining for those we have not but rather reflect that these too are among the things desirable."</p>	<p><a href="#">Discussion Here</a></p>
<p><b><u>What Is The Proper Attitude Toward Wanting More In VS35?</u></b></p> <p>VS 35: Bailey translates 35 this way: "We should not spoil what we have by desiring what we do not have, but remember that what we have too was the gift of fortune."</p>	<p><b>Peter St Andre:</b> "Don't ruin the things you have by wanting what you don't have, but realize that they too are things you once did wish for." Peter adds the note "[35] The word translated here as "ruin" (?????????) means, at root, to mistreat. The implication is that not honoring the good things you have achieved is a sign of disrespect and shows a lack of appreciation. See also <a href="#">Vatican Sayings #69</a> and <a href="#">#75</a>.</p> <p>DeWitt p 327: "Let us show our sympathy with our friends, not by wailing, but by taking thought."</p> <p>Epicurus.net: "We show our feeling for our friends' suffering, not with laments, but with thoughtful concern."</p>	<p><a href="#">Discussion here.</a></p>
<p><b><u>What Does VS66 Mean About How To Mourn Deceased Friends?</u></b></p> <p>VS 66: Bailey: Let us show our feeling for our lost friends not by lamentation but by meditation.</p>	<p>Epicurus.net: "We show our feeling for our friends' suffering, not with laments, but with thoughtful concern."</p>	<p><a href="#">Discussion here</a></p>

Passage and Problem	Alternatives Translations and Positions	Discussion Link
<p><b><u>What Is The Best Way To View The "Wise Man" Saying In Diogenes Laertius As to Rejoicing at Misfortune of Another? (near line 120)</u></b></p>	<p>Bailey: "He will rejoice at another's misfortunes, but only for his correction."</p> <p>Perseus: ""He will be grateful to anyone when he is corrected."</p> <p>Yonge: "he will propitiate an absolute ruler when occasion requires, and will humor him for the sake of correcting his habits;"</p>	<p><a href="#">Discussion Here</a></p>