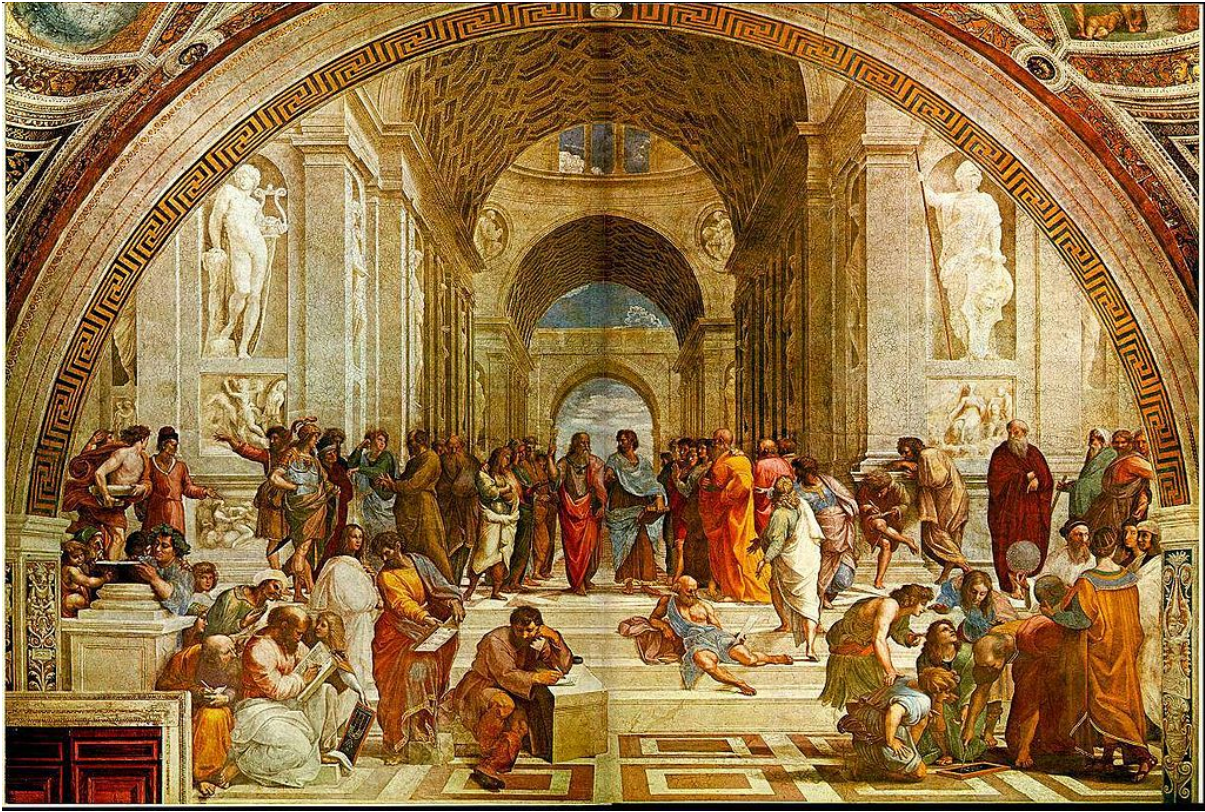


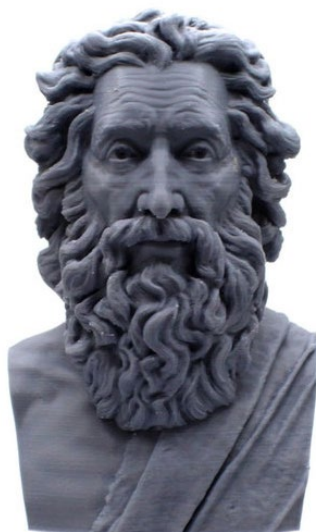
BELLARIA XC



School of Athens (Raphael, 1509-1511)

Diogenes Laertius' *Lives of the Eminent Philosophers*

VII (ii) DIOGENES (412/404-323 BC)



Loved, freed by Philip



J.W. Waterhouse (1882)

43 Still he was loved by the Athenians. At all events, when a youngster broke up his tub, they gave the boy a flogging and presented Diogenes with another. Dionysius the Stoic says that after Chaeronea he was seized and dragged off to Philip, and being asked who he was, replied, 'A spy upon your insatiable greed.' For this he was admired and set free.

43 Ἠγαπᾶτο δὲ καὶ πρὸς Ἀθηναίων· μεираκίου γούν τὸν πίθον αὐτοῦ συντρίψαντος, τῷ μὲν πληγὰς ἔδοσαν, ἐκείνῳ δὲ ἄλλον παρέσχον. φησὶ δὲ Διονύσιος ὁ στωικὸς ὡς μετὰ Χαιρώνειαν συλληφθεὶς ἀπήχθη πρὸς Φίλιππον· καὶ ἐρωτηθεὶς ὅστις εἴη, ἀπεκρίνατο, 'κατάσκοπος τῆς σῆς ἀπληστίας' ὅθεν θαυμασθεὶς ἀφείθη.

Repaid, masturbates, corrects young men, urinates over diners

46 Being short of money, he told his friends that he applied to them not for alms, but for repayment of his due. Masturbating in the marketplace, he wished it were as easy to relieve hunger by rubbing an empty stomach. Seeing a youth starting off to dine with satraps, he dragged him off, took him to his friends and bade them keep strict watch over him. When a youth effeminately attired put a question to him, he declined to answer unless he pulled up his robe and showed whether he was man or

woman. A youth was playing cottabos in the baths. Diogenes said to him, 'The better you play, the worse it is for you.' At a feast certain people kept throwing all the bones to him as they would have done to a dog. Thereupon he played a dog's trick and urinated over them.

46 Χρημάτων δεόμενος ἀπαιτεῖν ἔλεγε τοὺς φίλους, οὐκ αἰτεῖν. ἐπ' ἀγορᾶς ποτε χειρουργῶν, 'εἶθε,' ἔφη, 'καὶ τὴν κοιλίαν ἣν παρατρίψαντα μὴ πεινῆν.' μειράκιον θεασάμενος μετὰ σατραπῶν ἐπὶ δεῖπνον ἀπιόν, ἀποσπάσας πρὸς τοὺς οἰκείους ἀπήγαγε καὶ ἐκέλευσε τηρεῖν. πρὸς τὸ κεκοσμημένον μειράκιον πυθόμενόν τι ἔφη οὐ πρότερον λέξειν αὐτῷ, εἰ μὴ ἀνασυράμενος δείξειε πότερον γυνή ἐστὶν ἢ ἀνὴρ. πρὸς τὸ κοτταβίζον ἐν τῷ βαλανείῳ μειράκιόν φησιν, 'ὄσφ βέλτιον, τοσοῦτ' ἄνευ χειρὸν.' ἐν δεῖπνῳ προσερρίπτουν αὐτῷ τινες ὀστάρια ὡς κυνί' καὶ ὃς ἀπαλλαττόμενος προσεούρησεν αὐτοῖς ὡς κύων.

Wretched rhetoric, the rich, houses, dirty baths, stout singer



47 Rhetoricians and all who talked for reputation he used to call 'thrice human,' meaning thereby 'thrice wretched.' An ignorant rich man he used to call 'the sheep with the golden fleece.' Seeing a notice on the house of a profligate, 'To be sold,' he said, 'I knew well that after such surfeiting you would vomit up the owner.' To a young man who complained of the number of people who annoyed him by their attentions he said, 'Cease to hang out a sign of invitation.' Of a public bath which was dirty he said, 'When people have bathed here, where are they to go to get clean?' There was a stout singer whom everybody depreciated and Diogenes alone praised. When asked why, he said, 'Because, though being so big, he's a singer and not a robber.'

47 Τοὺς ῥήτορας καὶ πάντας τοὺς ἐνδοξολογοῦντας τρισανθρώπους ἀπεκάλει ἀντὶ τοῦ τρισαθλίου. τὸν ἀμαθῆ πλούσιον πρόβατον εἶπε χρυσόμαλλον. θεασάμενος ἐπὶ ἀσώτου οἰκίᾳ ἐπιγεγραμμένον, 'πράσιμος,' 'ἦδειν,' εἶπεν, 'ὅτι οὕτω κραιπαλῶσα ῥαδίως ἐξεμέσοις τὸν κεκτημένον.' πρὸς

τὸ κατατιώμενον μειράκιον τὸ πλῆθος τῶν ἐνοχλούντων, ‘παῦσαι γάρ,’ ἔφη, ‘καὶ σὺ τὰ δείγματα τοῦ πασχητιῶντος περιφέρων.’ πρὸς τὸ ῥυπαρὸν βαλανεῖον, ‘οἱ ἐνθάδε,’ ἔφη, ‘λουσάμενοι ποῦ λοῦνται;’ παχέος κιθαρωδοῦ πρὸς πάντων μεμφομένου αὐτὸς μόνος ἐπήνει· ἐρωτηθεὶς δὲ διὰ τί, ἔφη, ‘ὅτι τηλικοῦτος ὢν κιθαρωδεῖ καὶ οὐ ληστεύει.’

Stupid athletes, begging a statue, Plato’s ‘ideas’



Begging alms from a statue (Jean-Bernard Restout, 1732-1797)

49 Being asked why athletes are so stupid, his answer was, ‘Because they are built up of mutton and beef.’ He once begged alms of a statue, and, when asked why he did so, replied, ‘To get practice in being refused.’ In asking alms—as he did at first by reason of his poverty—he used this form: ‘If you have already given to anyone else, give to me also; if not, begin with me.’

49 ἐρωτηθεὶς διὰ τί οἱ ἀθληταὶ ἀναίσθητοὶ εἰσιν, ἔφη, ‘ὅτι κρέασιν ὑείοις καὶ βοείοις ἀνφοδομήνται.’ ἦτι ποτὲ ἀνδριάντα· ἐρωτηθεὶς δὲ διὰ τί τοῦτο ποιεῖ, ‘μελετῶ,’ εἶπεν, ‘ἀποτυγχάνειν.’ αἰτῶν τινα—καὶ γὰρ τοῦτο πρῶτον ἐποίει διὰ τὴν ἀπορίαν—ἔφη, ‘εἰ μὲν καὶ ἄλλῳ δέδωκας, δὸς κάμοί· εἰ δὲ μή, ἀπ’ ἐμοῦ ἄρξαι.’

53 As Plato was conversing about Ideas and using the nouns ‘tablehood’ and ‘cuphood,’ he said, ‘Table and cup I see; but your tablehood and cuphood, Plato, I can nowise see.’ ‘That’s readily accounted for,’ said Plato, ‘for you have the eyes to see the visible table and cup; but not the understanding by which ideal tablehood and cuphood are discerned.’

53 Πλάτωνος περὶ ἰδεῶν διαλεγομένου καὶ ὀνομάζοντος τραπεζότητα καὶ κυαθότητα, 'ἐγώ,' εἶπεν, 'ὦ Πλάτων, τράπεζαν μὲν καὶ κύαθον ὀρῶ· τραπεζότητα δὲ καὶ κυαθότητα οὐδαμῶς·' καὶ ὅς, 'κατὰ λόγον,' ἔφη· 'οἷς μὲν γὰρ κύαθος καὶ τράπεζα θεωρεῖται, ὀφθαλμοὺς ἔχεις· ὃ δὲ τραπεζότης καὶ κυαθότης βλέπεται, νοῦν οὐκ ἔχεις.'

Socrates, marriage, being punched, youthful folly, lawyers, wine, laughter, living, slaves, begging

54 On being asked by somebody, 'What sort of a man do you consider Diogenes to be?' 'A Socrates gone mad,' said he. Being asked what was the right time to marry, Diogenes replied, 'For a young man not yet: for an old man never at all.' Being asked what he would take to be soundly punched, he replied, 'A helmet.' Seeing a youth dressing with elaborate care, he said, 'If it's for men, you're a fool; if for women, a crook.' One day he detected a youth blushing. 'Courage,' he said, 'that is the hue of virtue.' One day after listening to a couple of lawyers disputing, he condemned them both, saying that the one had no doubt stolen, but the other had not lost anything. To the question what wine he found pleasant to drink, he replied, 'That for which other people pay.' When he was told that many people laughed at him, he made answer, 'But I am not laughed down.'

54 Ἐρωτηθεὶς ὑπὸ τινος, 'ποῖός τίς σοι Διογένης δοκεῖ;' 'Σωκράτης,' εἶπε, 'μαινόμενος.' ἐρωτηθεὶς ποίῳ καιρῷ δεῖ γαμεῖν, ἔφη, 'τοὺς μὲν νέους μηδέπω, τοὺς δὲ πρεσβυτέρους μηδεπώποτε.' ἐρωτηθεὶς τί θέλοι κονδύλου λαβεῖν, 'περικεφαλαίαν,' ἔφη. μειράκιον ἰδὼν καλλωπιζόμενον ἔφη, 'εἰ μὲν πρὸς ἄνδρας, ἀτυχεῖς· εἰ δὲ πρὸς γυναῖκας, ἀδικεῖς.' ἰδὼν ποτε μειράκιον ἐρυθριῶν, 'θάρρει,' ἔφη· 'τοιοῦτόν ἐστι τῆς ἀρετῆς τὸ χρῶμα.' δυοῖν ποτε νομικοῖν ἀκούσας τοὺς δύο κατέκρινεν, εἰπὼν τὸν μὲν κεκλοφέναι, τὸν δὲ μὴ ἀπολωλεκέναι. ἐρωτηθεὶς ποῖον οἶνον ἠδέως πίνει, ἔφη, 'τὸν ἀλλότριον.' πρὸς τὸν εἰπόντα, 'πολλοὶ σου καταγελῶσιν,' ἄλλ' ἐγώ,' ἔφη, 'οὐ καταγελῶμαι.'

55 When someone declared that life is an evil, he corrected him: 'Not life itself, but living ill.' When he was advised to go in pursuit of his runaway slave, he replied, 'It would be absurd, if Manes can live without Diogenes, but Diogenes cannot get on without Manes.'

55 Πρὸς τὸν εἰπόντα κακὸν εἶναι τὸ ζῆν, 'οὐ τὸ ζῆν,' εἶπεν, 'ἀλλὰ τὸ κακῶς ζῆν.' πρὸς τοὺς συμβουλεύοντας τὸν ἀποδράντα αὐτοῦ δοῦλον ζητεῖν, 'γελοῖον,'

ἔφη, 'εἰ Μάνης μὲν χωρὶς Διογένοους ζῆ, Διογένης δὲ χωρὶς Μάνου οὐ δυνήσεται.'

56 Asked why people gave money to beggars and not philosophers, he said 'Because they expect to become lame and blind, but never philosophers'

56 ἐρωτηθεὶς διὰ τί προσαίταις μὲν ἐπιδιδόασι, φιλοσόφοις δὲ οὐ, ἔφη, 'ὅτι χωλοὶ μὲν καὶ τυφλοὶ γενέσθαι ἐλπίζουσι, φιλοσοφῆσαι δ' οὐδέποτε.'

Gates, death, food, Anaximenes



Myndus gate

57 On coming to Myndus and finding the gates large, though the city itself was very small, he cried, 'Men of Myndus, bar your gates, lest the city should run away.'

Seeing a man who had been caught stealing purple, he said:

'Fast gripped by purple death and forceful fate'

When Craterus wanted him to come and visit him, 'No,' he replied, 'I would rather lick salt in Athens than enjoy sumptuous fare at Craterus's table.' He went up to Anaximenes the rhetorician, who was fat, and said, 'Let us beggars have something of your paunch; it will be a relief to you, and will help us.' And when the same man was discoursing, Diogenes distracted his audience by producing some salt fish. This annoyed the lecturer, and Diogenes said, 'An obol's worth of salt fish has broken up Anaximenes' lecture-class.'

57 Εἰς Μύνδον ἐλθὼν καὶ θεασάμενος μεγάλας τὰς πύλας, μικρὰν δὲ τὴν πόλιν, 'ἄνδρες Μύνδιοι,' ἔφη, 'κλείσατε τὰς πύλας, μὴ ἡ πόλις ὑμῶν ἐξέλθῃ.' θεασάμενός ποτε πορφυροκλέπτην πεφωραμένον ἔφη,

ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.'

Κρατέρου ἀξιοῦντος πρὸς αὐτὸν ἀπιέναι, 'ἀλλὰ βούλομαι,' ἔφη, 'ἐν Ἀθήναις ἄλλα λείχειν ἢ παρὰ Κρατέρῳ τῆς πολυτελοῦς τραπέζης ἀπολαύειν.'

Ἀναξιμένει τῷ ῥήτορι παχεῖ ὄντι προσελθὼν, 'ἐπίδος καὶ ἡμῖν,' ἔφη, 'τοῖς πτωχοῖς τῆς γαστρούς' καὶ γὰρ αὐτὸς κουφισθήσῃ καὶ ἡμᾶς ὠφελήσεις.' διαλεγομένου ποτὲ τοῦ αὐτοῦ τάριχος προτείνας περιέσπασε τοὺς ἀκροατάς' ἀγανακτοῦντος δέ, 'τὴν Ἀναξιμένους,' ἔφη, 'διάλεξιν ὀβολοῦ τάριχος διαλέλυκεν.'

Eating in public, washing lettuce, laughing asses, beauty of soul



58 Being reproached for eating in the market-place, 'Well, it was in the market-place,' he said, 'that I felt hungry.' Some authors affirm that the following also belongs to him: that Plato saw him washing lettuces, came up to him and quietly said to him, 'Had you paid court to Dionysius, you wouldn't now be washing lettuces,' and that he with equal calmness made answer, 'If you had washed lettuces, you wouldn't have paid court to Dionysius.' When someone said, 'Most people laugh at you,' his reply was, 'And so very likely do the asses at them; but as they don't care for the asses, so neither do I care for them.' One day observing a youth studying philosophy, he said, 'Well done, Philosophy, that you divert lovers of bodies to the beauty of the soul.'

58 Ὀνειδιζόμενος ποτε ὅτι ἐν ἀγορᾷ ἔφαγεν, 'ἐν ἀγορᾷ γάρ,' ἔφη, 'καὶ ἐπείνησα.' ἔνιοι δὲ τούτου φασὶν εἶναι κάκεῖνο, ὅτι Πλάτων θεασάμενος αὐτὸν λάχανα πλύνοντα, προσελθὼν ἡσυχῇ εἶποι αὐτῷ· 'εἰ Διονύσιον ἐθεράπευες, οὐκ ἂν λάχανα ἔπλυνες' τὸν δ' ἀποκρίνασθαι ὁμοίως ἡσυχῇ, 'καὶ σὺ εἰ λάχανα ἔπλυνες, οὐκ ἂν Διονύσιον ἐθεράπευες.' πρὸς τὸν εἰπόντα, 'οἱ πλείους σου καταγελῶσι,' 'κάκείων ἔτυχον,' εἶπεν, 'οἱ ὄνοι· ἄλλ' οὔτ' ἐκεῖνοι τῶν ὄνων ἐπιστρέφονται, οὔτ' ἐγὼ ἐκείνων.' θεασάμενος ποτε μειράκιον

φιλοσοφοῦν, 'εὗγε,' εἶπεν, 'ὅτι τοὺς τοῦ σώματος ἐραστὰς ἐπὶ τὸ τῆς ψυχῆς κάλλος μετάγεις.'

Olympia, figs, Phryne, Alexander, the dog



A dog's life (Jean-Léon Gérôme, 1860)

60 He was returning from Olympia, and when somebody inquired whether there was a great crowd, 'Yes,' he said, 'a great crowd, but few [real] men.' Spendthrifts he compared to fig trees growing upon a cliff: whose fruit is not enjoyed by any man, but is eaten by ravens and vultures. When Phryne set up a golden statue of Aphrodite in Delphi, Diogenes is said to have written upon it: 'From the intemperance of Greece.' Alexander once came and stood opposite him and said, 'I am Alexander the great king.' 'And I,' said he, 'am Diogenes the Dog.' Being asked what he had done to be called a hound, he said, 'I fawn on those who give me anything, I yelp at those who refuse, and I set my teeth in rascals.'

60 Ἐπανήει ἀπ' Ὀλυμπίων πρὸς οὖν τὸν πυθόμενον εἰ ὄχλος εἴη πολὺς, 'πολὺς μὲν,' εἶπεν, 'ὁ ὄχλος, ὀλίγοι δ' οἱ ἄνθρωποι.' τοὺς ἀσώτους εἶπε παραπλησίους εἶναι συκαῖς ἐπὶ κρημνῶ πεφυκυῖαις, ὧν τοῦ καρποῦ ἄνθρωπος μὲν οὐκ ἀπογεύεται, κόρακες δὲ καὶ γῦπες ἐσθίουσι. Φρύνης Ἀφροδίτην χρυσοῦν ἀναθείσης ἐν Δελφοῖς φασὶ τοῦτον ἐπιγράψαι, 'ἀπὸ τῆς τῶν Ἑλλήνων ἀκρασίας.' Ἀλεξάνδρου ποτὲ ἐπιστάντος αὐτῷ καὶ εἰπόντος, 'ἐγὼ εἰμι Ἀλέξανδρος ὁ μέγας βασιλεὺς,' 'κάγώ,' φησί, 'Διογένης ὁ κύων.'

ἔρωτηθεὶς τί ποιῶν κύων καλεῖται, ἔφη, ‘τοὺς μὲν διδόντας σαίνων, τοὺς δὲ μὴ διδόντας ὑλακτῶν, τοὺς δὲ πονηροὺς δάκνων.’

Next week: Diogenes (iii)