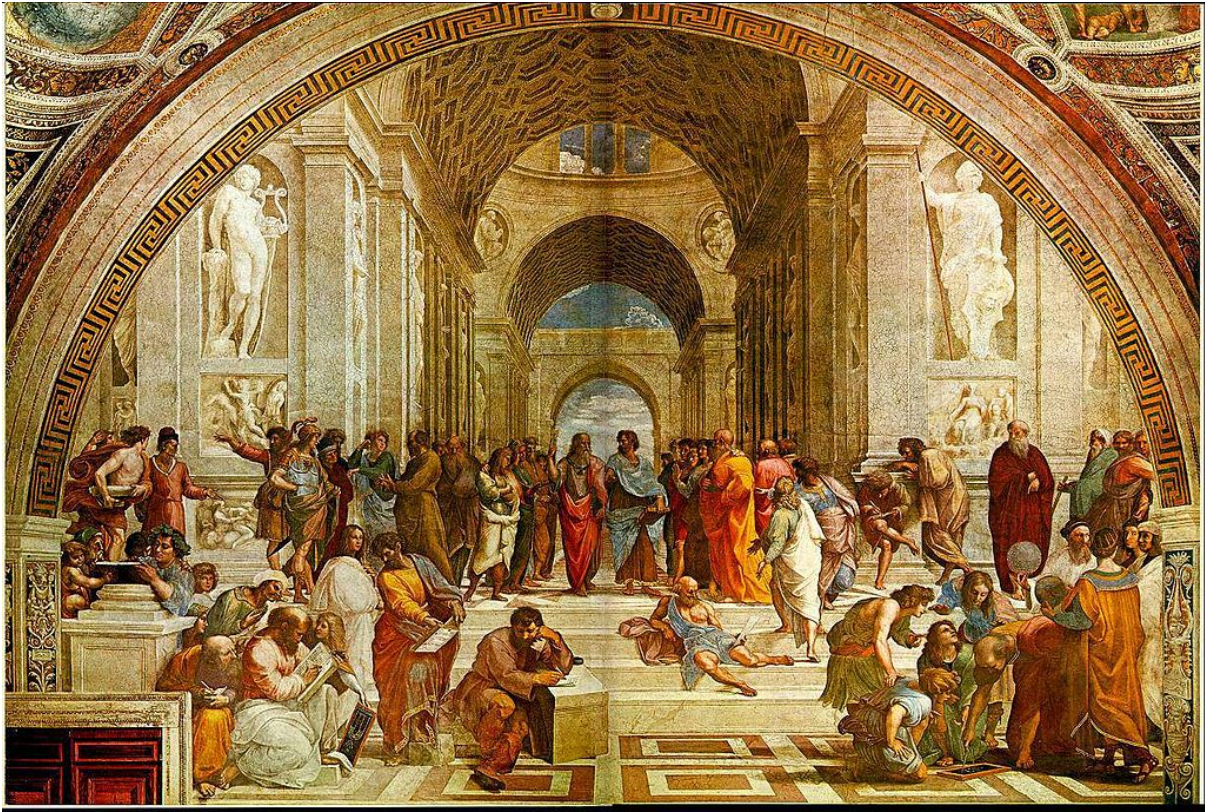


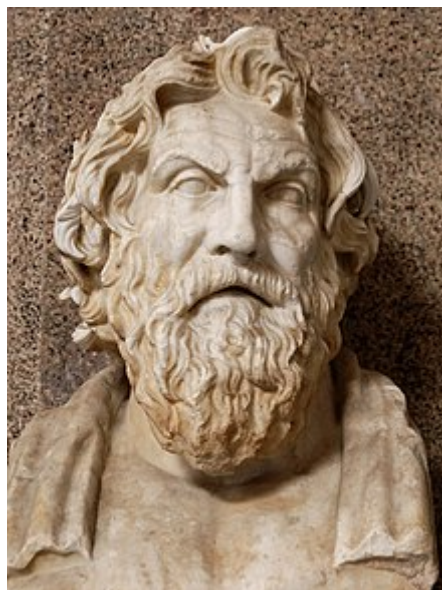
BELLARIA LXXXVIII



School of Athens (Raphael)

Diogenes Laertius' *Lives of the Eminent Philosophers*

V ANTISTHENES (446-336 BC)



Introduction

Antisthenes, who was present at the death of Socrates, was a teacher in Athens, wrote on many different topics from ethics to language, and composed Socratic dialogues, together with a diatribe against Plato. He was said to have been the founder of the Cynic tradition, emphasising the importance of the simple, self-sufficient life. While he acknowledged that most people believed in a multiplicity of gods, he himself thought there was only one god.

Orphism, status, pupils, sex, flattery

4 When he was being initiated into the Orphic mysteries, the priest said that those admitted into these rites would be partakers of many good things in Hades. 'Why then,' said he, 'don't you die?' Being reproached because his parents were not both free-born, 'Nor were they both wrestlers,' he said, 'but yet I am a wrestler.' To the question why he had but few disciples he replied, 'Because I use a silver rod to eject them.' When he was asked why he was so bitter in reproving his pupils he replied, 'Physicians are just the same with their patients.' And upon seeing an adulterer running for his life he exclaimed, 'Poor wretch, what peril you might have escaped at the price of an obol.' He used to say that it is better to fall in with crows than with flatterers; for in the one case you are devoured when dead, in the other case while alive.

4 Μυούμενος ποτε τὰ Ὀρφικά, τοῦ ἱερέως εἰπόντος ὅτι οἱ ταῦτα μυούμενοι πολλῶν ἐν ᾄδου ἀγαθῶν μετίσχουσι, 'τί οὖν,' ἔφη, 'οὐκ ἀποθνήσκεις;' ὄνειδιζόμενος ποτε ὡς οὐκ εἶη ἐκ δύο ἐλευθέρων, 'οὐδὲ γὰρ ἐκ δύο,' ἔφη, 'παλαιστικῶν, ἀλλὰ παλαιστικός εἰμι.' ἐρωτώμενος διὰ τί ὀλίγους ἔχει μαθητάς, ἔφη, 'ὅτι ἀργυρέα αὐτοὺς ἐκβάλλω ράβδῳ.' ἐρωτηθεὶς διὰ τί πικρῶς τοῖς μαθηταῖς ἐπιπλήττει, 'καὶ οἱ ἰατροί,' φησί, 'τοῖς κάμνουσιν.' ἰδὼν ποτε μοιχὸν φεύγοντα, 'ὦ δυστυχής,' εἶπε, 'πηλίκον κίνδυνον ὀβολοῦ διαφυγεῖν ἴσχυες.' κρεῖττον ἔλεγε εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν: οἱ μὲν γὰρ νεκρούς, οἱ δὲ ζῶντας ἐσθίουσιν.

Happiness, memory, envy, mortality, right and wrong



Papyrus notes

5 Being asked what was the height of human bliss, he replied, 'To die happy.' When a friend complained to him that he had lost his notes, 'You should have inscribed them,' said he, 'on your mind instead of on paper.' As iron is eaten away by rust, so, said he, the envious are consumed by their own passion. Those who would fain be immortal must, he declared, live piously and justly. States, said he, are doomed when they are unable to distinguish good men from bad. Once, when he was applauded by rascals, he remarked, 'I am horribly afraid I have done something wrong.'

5 Ἐρωτηθεὶς τί μακαριώτατον ἐν ἀνθρώποις, ἔφη, 'τὸ εὐτυχοῦντα ἀποθανεῖν.' γνωρίμου ποτὲ πρὸς αὐτὸν ἀποδυρομένου ὡς εἶη τὰ ὑπομνήματα ἀπολωλεκώς, 'ἔδει γάρ,' ἔφη, 'ἐν τῇ ψυχῇ αὐτὰ καὶ μὴ ἐν τοῖς χαρτίοις καταγράφειν.' ὥσπερ ὑπὸ τοῦ ἰοῦ τὸν σίδηρον, οὕτως ἔλεγε τοὺς φθονεροὺς ὑπὸ τοῦ ἰδίου ἥθους κατεσθίεσθαι. τοὺς βουλομένους ἀθανάτους εἶναι ἔφη δεῖν εὐσεβῶς καὶ δικαίως ζῆν. τότε ἔφη τὰς πόλεις ἀπόλλυσθαι, ὅταν μὴ δύνωνται τοὺς φαύλους ἀπὸ τῶν σπουδαίων διακρίνειν. ἐπαινούμενός ποτε ὑπὸ πονηρῶν, ἔφη, 'ἀγωνιῶ μὴ τι κακὸν εἴργασμαι.'

Agreement, clothing, company, serving the state, philosophy, wine



The short *khitôn* and the longer *himation* around it

6 When brothers agree, no fortress is so strong as their common life, he said. The right outfit for a voyage, he said, is such as, even if you are shipwrecked, will go through the water with you. One day when he was censured for keeping company with evil men, the reply he made was, 'Well, physicians are in attendance on their patients without getting the fever themselves.' 'It is strange,' said he, 'that we weed out the darnel [an inedible weed] from the corn and the unfit in war, but do not excuse evil men from the service of the state.' When he was asked what advantage had accrued to him from philosophy, his answer was, 'The ability to hold converse with myself.' Someone having called upon him over the wine for a song, he replied,

'Then accompany me on the pipe.' When Diogenes begged a *khitôn* of him, he bade him fold his *himation* around him double.

6 Ὅμοιοῦντων ἀδελφῶν συμβίωσιν παντὸς ἔφη τείχους ἰσχυροτέραν εἶναι. τοιαῦτ' ἔφη δεῖν ποιεῖσθαι ἐφόδια ἃ καὶ ναυαγήσαντι συγκολυμβήσει. ὄνειδιζόμενός ποτ' ἐπὶ τῷ πονηροῖς συγγενέσθαι, 'καὶ οἱ ἰατροί,' φησί, 'μετὰ τῶν νοσοῦντων εἰσίν, ἀλλ' οὐ πυρέττουσιν.' ἄτοπον ἔφη τοῦ μὲν σίτου τὰς αἴρας ἐκλέγειν καὶ ἐν τῷ πολέμῳ τοὺς ἀχρείους, ἐν δὲ πολιτείᾳ τοὺς πονηροὺς μὴ παραιτεῖσθαι. ἐρωτηθεὶς τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, 'τὸ δύνασθαι ἑαυτῷ ὁμιλεῖν.' εἰπόντος αὐτῷ τινος παρὰ πότον, 'ἄσον,' 'σὺ δέ μοι,' φησίν, 'αὔλησον.' Διογένηι χιτῶνα αἰτοῦντι πτύξαι προσέταξε θοιμάτιον.

Learning, slander, Plato's pride



Plato in his pomp

7 Being asked what learning is the most necessary, he replied, 'How to get rid of having anything to unlearn.' And he advised that when men are slandered, they should endure it more courageously than if they were pelted with stones. And he used to taunt Plato with being conceited. At all events when in a procession he spied a spirited charger he said, turning to Plato, 'It seems to me that you would have made just such a proud, showy steed.' This because Plato was constantly praising horseflesh. And one day he visited Plato, who was ill, and seeing the basin into which Plato had vomited, remarked, 'The bile I see, but not the pride.'

7 ἐρωτηθεὶς τί τῶν μαθημάτων ἀναγκαιότατον, 'τὸ περιαιρεῖν,' ἔφη, 'τὸ ἀπομανθάνειν.' παρεκελεύετό τε κακῶς ἀκούοντας καρτερεῖν μᾶλλον ἢ εἰ λίθοις τις βάλλοιτο. Ἔσκωπτέ τε Πλάτωνα ὡς τετυφωμένον. πομπῆς γοῦν γενομένης ἵππον θεασάμενος φρυακτὴν φησι πρὸς τὸν Πλάτωνα, 'ἐδόκει μοι καὶ σὺ ἵππος ἂν εἶναι λαμπρυντής.' τοῦτο δὲ ἐπεὶ καὶ συνεχῆς ὁ Πλάτων ἵππον ἐπήνει. καὶ ποτ' ἐλθὼν πρὸς αὐτὸν νοσοῦντα καὶ θεασάμενος λεκάνην ἔνθα ὁ Πλάτων ἐμημέκει ἔφη, 'χολὴν μὲν ὀρῶ ἐνταῦθα, τῦφον δὲ οὐχ ὀρῶ.'

Generals, praise, fame, goodness, luxury



Gee, nice try ...

8 He used to recommend the Athenians to vote that asses are horses. When they deemed this absurd, his reply was, 'But yet generals are found among you who had no training, but were merely elected.' 'Many men praise you,' said one. 'Why, what wrong have I done?' was his rejoinder. When he turned the torn part of his cloak so that it came into view, Socrates no sooner saw this than he said, 'I spy your love of fame peeping through your cloak.' Someone asked him what he must do to be good and noble, and he replied, 'You must learn from those who know that the faults you have are to be avoided.' When someone extolled luxury his reply was, 'May the sons of your enemies live in luxury.'

8 συνεβούλευεν Ἀθηναίους τοὺς ὄνους ἵππους ψηφίσασθαι: ἄλογον δὲ ἡγουμένων, 'ἀλλὰ μὴν καὶ στρατηγοί,' φησί, 'φαίνονται παρ' ὑμῖν μηδὲν μαθόντες, μόνον δὲ χειροτονηθέντες.' πρὸς τὸν εἰπόντα, 'πολλοί σε ἐπαινοῦσι,' τί γάρ, ἔφη, 'κακὸν πεποίηκα;' στρέψαντος αὐτοῦ τὸ διερρωγὸς τοῦ τρίβωνος εἰς τὸ προφανές, Σωκράτης ἰδὼν φησιν, 'ὄρω σου διὰ τοῦ τρίβωνος τὴν φιλοδοξίαν.' ἐρωτηθεὶς ὑπὸ τοῦ τί ποιῶν καλὸς κἀγαθὸς ἔσοιτο, ἔφη, 'εἰ τὰ κακὰ ἃ ἔχεις ὅτι φευκτά ἐστι μάθεις παρὰ τῶν εἰδότην.' πρὸς τὸν ἐπαινοῦντα τρυφήν, 'ἐχθρῶν παῖδες,' ἔφη, 'τρυφήσειαν.'

Posing, late payments



9 To the youth who was posing fantastically as an artist's model he put this question, 'Tell me, if the bronze could speak, on what, think you, would it pride itself most?' 'On its beauty,' was the reply. 'Then,' said he, 'are you not ashamed of delighting in the very same quality as an inanimate object?' When a young man from Pontus promised to treat him with great consideration as soon as his boat with its freight of salt fish should arrive, he took him and an empty wallet to a flour-dealer's, got it filled, and was going away. When the woman asked for the money, 'The young man will pay,' said he, 'when his boatload of salt fish arrives.' Antisthenes is held responsible for the exile of Anytus and the execution of Meletus.

9 Πρὸς τὸ παρασχηματίζον αὐτὸ τῷ πλάσῃ μαιράκιον, 'εἶπέ μοι,' φησὶν, 'εἰ φωνὴν λάβοι ὁ χαλκός, ἐπὶ τίνι ἂν οἶει σεμνυθῆναι;' τοῦ δ' εἰπόντος, 'ἐπὶ κάλλει,' 'οὐκ αἰσχύνῃ οὖν,' ἔφη, 'τὰ ὅμοια γεγηθὼς ἀψύχῳ;' Ποντικοῦ νεανίσκου πολυωρήσειν αὐτοῦ ἐπαγγελλομένου, εἰ τὸ πλοῖον ἀφίκοιτο τῶν ταρίχων, λαβὼν αὐτὸν καὶ θύλακον κενὸν πρὸς ἀλφιτόπωλιν ἦκε καὶ σαξάμενος ἀπήει: τῆς δὲ αἰτούσης τὸ διάφορον, 'ὁ νεανίσκος,' ἔφη, 'δώσει ἔαν τὸ πλοῖον αὐτοῦ τῶν ταρίχων ἀφίκηται.' Αὐτὸς δὲ καὶ Ἀνύτῳ τῆς φυγῆς αἴτιος γενέσθαι δοκεῖ καὶ Μελήτῳ τοῦ θανάτου.

Socrates and Anytus, ornamentation, virtue and nobility



10 For he fell in with some youths from Pontus whom the fame of Socrates had brought to Athens, and he led them off to Anytus, whom he ironically declared to be wiser than Socrates; whereupon (it is said) those about him with much indignation drove Anytus out of the city. If he saw a woman anywhere decked out with ornaments, he would hasten to her house and bid her husband bring out his horse and arms, and then, if the man possessed them, let his extravagance alone, for (he said) the man could with these defend himself; but, if he had none, he would bid him strip off the finery. Favourite themes with him were the following. He would

prove that virtue can be taught; that nobility belongs to none other than the virtuous.

10 Ποντικοῖς γὰρ νεανίσκοις κατὰ κλέος τοῦ Σωκράτους ἀφιγμένοις περιτυχῶν ἀπήγαγεν αὐτοὺς πρὸς τὸν Ἄνυτον, εἰπὼν ἐν ἤθει σοφώτερον εἶναι τοῦ Σωκράτους: ἐφ' ᾧ διαγανακτήσαντας τοὺς περιστῶτας ἐκδιῶξαι αὐτόν. εἰ δέ ποθι θεάσαιτο γύναιον κεκοσμημένον, ἀπήει ἐπὶ τὴν οἰκίαν αὐτῆς καὶ ἐκέλευε τὸν ἄνδρα ἐξαγαγεῖν ἵππον καὶ ὄπλα, ὥστ' εἰ μὲν ἔχοι ταῦτα, ἔαν τρυφᾶν: ἀμυνεῖσθαι¹¹ γὰρ τούτοις: εἰ δὲ μή, περιαιρεῖν τὸν κόσμον. Ἦρεσκεν αὐτῷ καὶ τάδε. διδακτὴν ἀπεδείκνυε τὴν ἀρετὴν. τοὺς αὐτοὺς εὐγενεῖς τοὺς καὶ ἐναρέτους:

Virtue and happiness, reputation, children, love

11 And he held virtue to be sufficient in itself to ensure happiness, since it needed nothing else except the strength of a Socrates. And he maintained that virtue is an affair of deeds and does not need a store of words or learning; that the wise man is self-sufficing, for all the goods of others are his; that ill repute is a good thing and much the same as pain; that the wise man will be guided in his public acts not by the established laws but by the law of virtue; that he will also marry in order to have children from union with the handsomest women; furthermore that he will not disdain to love, for only the wise man knows who are worthy to be loved.

11 αὐτάρκη δὲ τὴν ἀρετὴν πρὸς εὐδαιμονίαν, μηδενὸς προσδεομένην ὅτι μὴ Σωκρατικῆς ἰσχύος. τὴν τ' ἀρετὴν τῶν ἔργων εἶναι, μήτε λόγων πλείστων δεομένην μήτε μαθημάτων. αὐτάρκη τ' εἶναι τὸν σοφόν: πάντα γὰρ αὐτοῦ εἶναι τὰ τῶν ἄλλων. τὴν τ' ἀδοξίαν ἀγαθὸν καὶ ἴσον τῷ πόνῳ. καὶ τὸν σοφὸν οὐ κατὰ τοὺς κειμένους νόμους πολιτεύσεσθαι, ἀλλὰ κατὰ τὸν τῆς ἀρετῆς. γαμήσειν τε τεκνοποιίας χάριν, ταῖς εὐφροσύναις συνιόντα γυναῖξί. καὶ ἐρασθήσεσθαι δέ: μόνον γὰρ εἰδέναι τὸν σοφὸν τίνων χρὴ ἐρᾶν.

Wisdom, goodness, friends, virtue, enemies, honesty, evil

12 Diocles [of Magnesia] records the following sayings of his: To the wise man nothing is foreign or impracticable. A good man deserves to be loved. Men of worth are friends. Make allies of men who are at once brave and just. Virtue is a weapon that cannot be taken away. It is better to be with a handful of good men fighting against all the bad, than with hosts of bad men against a handful of good men. Pay attention to your enemies, for they are the first to discover your mistakes. Esteem an honest man above a kinsman. Virtue is the same for women as for men. Good actions are fair and evil actions foul. Count all wickedness foreign and alien.

12 Ἀναγράφει δ' αὐτοῦ καὶ Διοκλῆς ταυτί. τῷ σοφῷ ξένον οὐδὲν οὐδ' ἄπορον. ἀξιέραστος ὁ ἀγαθός: οἱ σπουδαῖοι φίλοι: συμμάχους ποιεῖσθαι τοὺς εὐψύχους ἅμα καὶ δικαίους: ἀναφαίρετον ὄπλον ἢ ἀρετή: κρεῖττόν ἐστι μετ' ὀλίγων ἀγαθῶν πρὸς ἅπαντας τοὺς κακοὺς ἢ μετὰ πολλῶν κακῶν πρὸς ὀλίγους ἀγαθοὺς μάχεσθαι. προσέχειν τοῖς ἐχθροῖς: πρῶτοι γὰρ τῶν ἀμαρτημάτων αἰσθάνονται. τὸν δίκαιον περὶ πλείονος ποιεῖσθαι τοῦ συγγενοῦς: ἀνδρὸς καὶ γυναικὸς ἢ αὐτῆ ἀρετῆ: τὰγαθὰ καλὰ, τὰ κακὰ αἰσχρά: τὰ πονηρὰ νόμιζε πάντα ξενικά.

Wisdom, Cynics



A gymnasium

13 Wisdom is a most sure stronghold which never crumbles away nor is betrayed. Walls of defence must be constructed in our own impregnable reasonings. He used to converse in the gymnasium of Cynosarges ('white dog') at no great distance from the gates, and some think that the Cynic school derived its name from Cynosarges. Antisthenes himself too was nicknamed 'a hound pure and simple'. And he was the first to double his cloak and be content with that one garment and to take up a staff and a knapsack. Neanthes too asserts that he was the first to double his mantle.

13 Τεῖχος ἀσφαλέστατον φρόνησιν: μήτε γὰρ καταρρεῖν μήτε προδίδοσθαι. τεῖχη κατασκευαστέον ἐν τοῖς αὐτῶν ἀναλώτοις λογισμοῖς. διελέγετο δ' ἐν τῷ Κυνοσάργει γυμνασίῳ μικρὸν ἄποθεν τῶν πυλῶν: ὅθεν τινὲς καὶ τὴν κυνικὴν ἐντεῦθεν ὀνομασθῆναι. αὐτὸς τ' ἐπεκαλεῖτο Ἀπλοκύων, καὶ πρῶτος ἐδίπλωσε τὸν τρίβωνα καὶ μόνῳ αὐτῷ ἐχρήτο: βάκτρον τ' ἀνέλαβε καὶ πήραν. πρῶτον δὲ καὶ Νεάνθης φησὶ διπλῶσαι θοιμάτιον.

Next week: Diogenes the Cynic (i)