

## DIOGENES LAERTIUS

λωνιάτης, φυσικός· ἀρχὴ δ' αὐτῷ τοῦ συγγράμματος ἦδε· “ Λόγου παντὸς ἀρχόμενον δοκεῖ μοι χρεῶν εἶναι τὴν ἀρχὴν ἀναμφισβήτητον παρεῖχθαι.” δεύτερος Σικυώνιος, ὁ γράψας τὰ περὶ Πελοπόννησον· τρίτος αὐτὸς οὗτος· τέταρτος στωικός, γένος Σελευκεύς, ὁ καὶ Βαβυλώνιος καλούμενος διὰ τὴν γειτονίαν· πέμπτος Ταρσεύς, γεγραφὼς περὶ ποιητικῶν ζητημάτων ἃ λύειν ἐπιχειρεῖ.

Τὸν δὴ φιλόσοφον Ἀθηνόδαρος φησιν ἐν ὀγδόῃ Περιπέτων ἀεὶ στιλπνὸν φαίνεσθαι διὰ τὸ ἀλείφεσθαι.

### Κεφ. γ'. ΜΟΝΙΜΟΣ

- 82 Μόνιμος Συρακόσιος μαθητὴς μὲν Διογένους, οἰκέτης δέ τινος τραπέζιτου Κορινθίου, καθά φησι Σωσικράτης. πρὸς τοῦτον συνεχῆς ἀφικνούμενος ὁ Ξενιάδης ὁ τὸν Διογένην ἐωνημένον τὴν ἀρετὴν αὐτοῦ καὶ τῶν ἔργων καὶ τῶν λόγων διηγούμενος εἰς ἔρωτα τὰνδρὸς ἐνέβαλε τὸν Μόνιμον. αὐτίκα γὰρ ἐκείνος μανίαν προσποιηθεὶς τό τε κέρμα διερρίπτει καὶ πᾶν τὸ ἐπὶ τῆς τραπέζης ἀργύριον, ἔως αὐτὸν ὁ δεσπότης παρητήσατο· καὶ ὡς εὐθέως Διογένους ἦν. παρηκολούθησε δὲ καὶ Κράτητι τῷ κυνικῷ συχνὰ καὶ τῶν ὁμοίων εἶχετο, ὅτε καὶ μᾶλλον ὀρών αὐτὸν ὁ δεσπότης ἐδόκει μαινέσθαι.
- 83 Ἐγένετο δ' ἀνὴρ ἐλλόγιμος, ὡς καὶ Μένανδρον αὐτοῦ τὸν κωμικὸν μεμνήσθαι. ἔν τινι γοῦν τῶν δραμάτων ἐν τῷ Ἴπποκόμῳ εἶπεν οὕτως·

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<sup>a</sup> Cf. Epictet. iii. 22. 88 ὡς Διογένης ἐποίη· στίλβων γὰρ περιήρχετο καὶ κατ' αὐτὸ τὸ σῶμα ἐπέστρεφε τοὺς πολλοὺς.

## VI. 81-83. DIOGENES—MONIMUS

sopher. The beginning of his treatise runs thus : “ At the outset of every discourse, methinks, one should see to it that the basis laid down is unquestionable.” The second—of Sicyon—who wrote an “ Account of Peloponnesus.” The third, our present subject. The fourth, a Stoic born at Seleucia, who is also called the Babylonian, because Seleucia is near Babylon. The fifth, of Tarsus, author of a work on poetical problems, which he attempts to solve.

Now the philosopher is said by Athenodorus in the eighth book of his *Walks* to have always had a sleek appearance owing to his use of unguents.<sup>a</sup>

### CHAPTER 3. MONIMUS (fourth century B.C.)

Monimus of Syracuse was a pupil of Diogenes ; and, according to Sosicrates, he was in the service of a certain Corinthian banker, to whom Xeniadēs, the purchaser of Diogenes, made frequent visits, and by the account which he gave of his goodness in word and deed, excited in Monimus a passionate admiration of Diogenes. For he forthwith pretended to be mad and proceeded to fling away the small change and all the money on the banker’s table, until at length his master dismissed him ; and he then straightway devoted himself to Diogenes. He often followed Crates the Cynic as well, and embraced the like pursuits ; whereupon his master, seeing him do this, was all the more persuaded that he was mad.

He came to be a distinguished man ; so much so that he is even mentioned by the comic poet Menander. At any rate in one of his plays, *The Groom*, his words are :

## ADIOGENES LAERTIUS

Μόνιμός τις ἦν ἄνθρωπος, ὦ Φίλων, σοφός,  
ἀδοξότερος μικρῶ δ'. Α. ὁ τὴν πῆραν ἔχων;  
β. πῆρας μὲν οὖν τρεῖς· ἀλλ' ἐκεῖνος ῥῆμά τι  
ἐφθέγγεατ' οὐδὲν ἐμφερές, μὰ τὸν Δία,  
τῷ γνώθι σαυτόν, οὐδὲ τοῖς βωμένους  
τούτοις, ὑπὲρ δὲ ταῦθ' ὁ προσαιτῶν καὶ ῥυπῶν.  
τὸ γὰρ ὑποληφθὲν τῦφον εἶναι πᾶν ἔφη.

οὗτος μὲν ἐμβριθέστατος ἐγένετο, ὥστε δόξης μὲν  
καταφρονεῖν, πρὸς δ' ἀλήθειαν παρορμᾶν.

Γέγραφε δὲ παίγνια σπουδῇ λεληθυῖα μεμιγμένα  
καὶ Περὶ ὄρμων δύο καὶ Προτρεπτικόν.

## Κεφ. δ'. ΟΝΗΣΙΚΡΙΤΟΣ

- 84 Ὀνησίκριτος· τοῦτον οἱ μὲν Αἰγινήτην, Δημή-  
τριος δ' ὁ Μάγνης Ἀστυपालαιᾷ φησιν εἶναι. καὶ  
οὗτος τῶν ἐλλογίμων Διογένους μαθητῶν. ἔοικε  
δέ τι ὅμοιον πεπονθέναι πρὸς Ξενοφῶντα. ἐκεῖνος  
μὲν γὰρ Κύρῳ συνεστράτευσεν, οὗτος δὲ Ἀλεξ-  
άνδρῳ· καὶ κεῖνος μὲν Παιδείαν Κύρου, ὁ δὲ πῶς  
Ἀλέξανδρος ἤχθη γέγραφε· καὶ ὁ μὲν ἐγκώμιον  
Κύρου, ὁ δὲ Ἀλεξάνδρου πεποίηκε. καὶ τῇ  
ἐρμηνείᾳ δὲ παραπλήσιος, πλὴν ὅτι ὡς ἀπόγραφος  
ἐξ ἀρχετύπου δευτερεύει.

Γέγονε καὶ Μένανδρος Διογένους μαθητῆς, ὁ  
ἐπικαλούμενος Δρυμός, θαυμαστῆς Ὀμήρου, καὶ

## VI. 83-84. MONIMUS—ONESICRITUS

One Monimus there was, a wise man, Philo,  
But not so very famous.

A. He, you mean,  
Who carried the scrip ?

B. Nay, not one scrip, but three.  
Yet never a word, so help me Zeus, spake he  
To match the saying, Know thyself, nor such  
Famed watchwords. Far beyond all these he went,  
Your dusty mendicant, pronouncing wholly vain  
All man's supposings.

Monimus indeed showed himself a very grave moralist,  
so that he ever despised mere opinion and sought  
only truth.

He has left us, besides some trifles blended with  
covert earnestness, two books, *On Impulses* and an  
*Exhortation to Philosophy*.

### CHAPTER 4. ONESICRITUS (*flor.* 330 B.C.)

Onesicritus some report to have been an Aeginetan,  
but Demetrius of Magnesia says that he was a  
native of Astypalaea. He too was one of the dis-  
tinguished pupils of Diogenes. His career seems  
to have resembled that of Xenophon ; for Xenophon  
joined the expedition of Cyrus, Onesicritus that of  
Alexander ; and the former wrote the *Cyropaedia*, or  
*Education of Cyrus*, while the latter has described  
how Alexander was educated : the one a laudation  
of Cyrus, the other of Alexander. And in their  
diction they are not unlike : except that Onesicritus,  
as is to be expected in an imitator, falls short of his  
model.

Amongst other pupils of Diogenes were Menander,  
who was nicknamed Drymus or "Oakwood," a great

## DIOGENES LAERTIUS

Ἡγησίας Σινωπεὺς ὁ Κλοῖος ἐπίκλην, καὶ Φιλίσκος  
ὁ Αἰγινήτης, ὡς προειρήκαμεν.

### Κεφ. ε΄. ΚΡΑΤΗΣ

- 85 Κράτης Ἀσκώνδου Θηβαῖος. καὶ οὗτος τῶν ἐλλογίμων τοῦ κυνὸς μαθητῶν. Ἰππόβοτος δέ φησιν οὐ Διογένους αὐτὸν μαθητὴν γεγονέναι, ἀλλὰ Βρύσωνος τοῦ Ἀχαιοῦ. τούτου Παίγνια φέρεται τάδε·

Πήρη τις πόλις ἐστὶ μέσῳ ἐνὶ οἴνωπι τύφῳ,  
καλὴ καὶ πείρα, περίρρυπος, οὐδὲν ἔχουσα,  
εἰς ἣν οὔτε τις εἰσπλεῖ ἀνὴρ μωρὸς παράσιτος,  
οὔτε λίχνος πόρνης ἐπαγαλλόμενος πυγῆσιν·  
ἀλλὰ θύμον καὶ σκόρδα φέρει καὶ σῦκα καὶ ἄρτους,  
ἐξ ὧν οὐ πολεμοῦσι πρὸς ἀλλήλους περὶ τούτων,  
οὐχ ὄπλα κέκτηνται περὶ κέρματος, οὐ περὶ δόξης.

- 86 Ἔστι καὶ ἐφημερὶς ἡ θρυλουμένη οὕτως ἔχουσα·  
τίθει μαγείρῳ μνᾶς δέκ', ἰατρῷ δραχμὴν,  
κόλακι τάλαντα πέντε, συμβούλῳ καπνόν,  
πόρῃ τάλαντον, φιλοσόφῳ τριώβολον.

Ἐκαλεῖτο δὲ καὶ Θυρεπανόικτης διὰ τὸ εἰς  
πᾶσαν εἰσεῖναι οἰκίαν καὶ νουθετεῖν· ἔστιν αὐτοῦ  
καὶ τόδε·

ταῦτ' ἔχω ὅσο' ἔμαθον καὶ ἐφρόντισα καὶ μετὰ  
Μουσῶν  
σέμν' ἐδάην· τὰ δὲ πολλὰ καὶ ὄλβια τῦφος ἔμαρψεν.

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<sup>a</sup> Not the same as Bryson of Heracleia, whom we know from the Platonic Epistles, from Aristotle, and from Athenaeus (xi, p. 508). He may, however, have been the

## VI. 84-86. ONESICRITUS—CRATES

admirer of Homer ; Hegesias of Sinope, nicknamed " Dog-collar " ; and Philiscus of Aegina mentioned above.

### CHAPTER 5. CRATES (of Thebes, *flor.* 326 B.C.)

Crates, son of Ascondas, was a Theban. He too was amongst the Cynic's famous pupils. Hippobotus, however, alleges that he was a pupil not of Diogenes, but of Bryson <sup>a</sup> the Achaean. The following playful lines are attributed to him <sup>b</sup> :

There is a city Pera in the midst of wine-dark vapour,  
Fair, fruitful, passing squalid, owning nought,  
Into which sails nor fool nor parasite  
Nor glutton, slave of sensual appetite,  
But thyme it bears, garlic, and figs and loaves,  
For which things' sake men fight not each with other,  
Nor stand to arms for money or for fame.

There is also his widely circulated day-book, which runs as follows :

Set down for the chef ten minas, for the doctor  
One drachma, for a flatterer talents five,  
For counsel smoke, for mercenary beauty  
A talent, for a philosopher three obols.

He was known as the " Door-opener "—the caller to whom all doors fly open—from his habit of entering every house and admonishing those within. Here is another specimen of his composition <sup>c</sup> :

That much I have which I have learnt and thought,  
The noble lessons taught me by the Muses:  
But wealth amassed is prey to vanity.

disciple of Pythagoras mentioned by Iamblichus (*Vita Pyth.* c. 23).

<sup>b</sup> *Anth. Plan.* v. 13.

<sup>c</sup> *Anth. Pal.* vii. 326.

## DIOGENES LAERTIUS

καὶ ὅτι ἐκ φιλοσοφίας αὐτῷ περιγένοιτο  
 θέρμων τε χοῖνιξ καὶ τὸ μηδενὸς μέλειν.  
 φέρεται δ' αὐτοῦ κάκεινο·

ἔρωτα παύει λιμός, εἰ δὲ μή, χρόνος·  
 εἶαν δὲ τούτοις μὴ δύνη χρῆσθαι, βρόχος.

87 Ἦκμαζε δὲ κατὰ τὴν τρίτην καὶ δεκάτην καὶ  
 ἑκατοστὴν Ὀλυμπιάδα.

Τοῦτόν φησι Ἀντισθένης ἐν ταῖς Διαδοχαῖς θεα-  
 σάμενον ἐν τινι τραγωδίᾳ Τήλεφον σπυρίδιον ἔχοντα  
 καὶ τᾶλλα λυπρὸν ἄξιαι ἐπὶ τὴν κυνικὴν φιλοσοφίαν·  
 ἐξαργυρισάμενόν τε τὴν οὐσίαν—καὶ γὰρ ἦν τῶν  
 ἐπιφανῶν—ἀθροίσαντα πρὸς τὰ [ἑκατὸν] διακόσια  
 τάλαντα, τοῖς πολίταις διανεῖμαι ταῦτα. αὐτὸν δὲ  
 καρτερῶς οὕτω φιλοσοφεῖν ὡς καὶ Φιλήμονα τὸν  
 κωμικὸν αὐτοῦ μεμνήσθαι. φησὶ γοῦν·

καὶ τοῦ θέρους μὲν εἶχεν ἱμάτιον δασύ,  
 ἴν' ὡς Κράτης ἦ, τοῦ δὲ χειμῶνος ῥάκος.

φησὶ δὲ Διοκλῆς πείσαι αὐτὸν Διογένην τὴν  
 οὐσίαν μηλόβοτον ἀνεῖναι καὶ εἴ τι ἀργύριον εἶη,  
 εἰς θάλατταν βαλεῖν.

88 Καὶ Κράτης μὲν, φησὶν, ὁ οἶκος ὑπ' Ἀλεξ-  
 ἀνδρου \* \* Ἰππαρχίας δὲ ὑπὸ Φιλίππου. πολ-  
 λάκις τε τῇ βακτηρίᾳ τῶν συγγενῶν τινας προσιόν-  
 τας καὶ ἀποτρέποντας ἐδίωκε καὶ ἦν γενναῖος.  
 φησὶ δὲ Δημήτριος ὁ Μάγνης τραπέζιτη τινὶ  
 παρακαταθέσθαι ἀργύριον, συνθέμενον, εἰ μὲν οἱ  
 παῖδες ἰδιῶται γένοιτο, αὐτοῖς ἀποδοῦναι· εἰ δὲ

<sup>a</sup> *Anth. Pal.* ix. 497.

<sup>b</sup> 328-324 B.C.

# END OF SAMPLE TEXT



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