

DEMONAX

All that we know of Demonax derives from this essay, except for a few sayings elsewhere attributed to him. The authenticity of the essay has been repeatedly questioned, but should not be made to depend on the critic's opinion of Demonax's jokes, for—to paraphrase Lucian—we do not need a George Meredith to tell us that the flavour of a joke grows weak with age.

ΔΗΜΩΝΑΚΤΟΣ ΒΙΟΣ

Ἐμελλεν ἄρα μηδὲ ὁ καθ' ἡμᾶς βίος τὸ 1
 παντάπασι ἀμοιρος ἔσεσθαι ἀνδρῶν λόγου καὶ
 μνήμης ἀξίον, ἀλλὰ καὶ σώματος ἀρετὴν ὑπερφῶ
 καὶ γνώμην ἄκρως φιλόσοφον ἐκφαίνειν.¹ λέγω δὲ
 εἷς τε τὸν Βοιωτίον Σώστρατον ἀναφέρων, ὃν
 Ἡρακλέα οἱ Ἕλληες ἐκάλουσαν καὶ φωντο εἶναι,
 καὶ μάλιστα εἷς Δημόνακτα τὸν φιλόσοφον, οὗς
 καὶ εἶδον αὐτὸς καὶ ἰδὼν ἐθαύμασα, θατέρῳ δὲ τῷ
 Δημόνακτι καὶ ἐπὶ μήκιστον συνεγενόμην. περὶ
 μὲν οὖν Σωστράτου ἐν ἄλλῳ βιβλίῳ γέγραπται
 μοι καὶ δεδήλωται μέγεθος τε αὐτοῦ καὶ ἰσχύος
 ὑπερβολὴ καὶ ἡ ὑπαιθρος ἐν τῷ Παρνασσῷ
 διαίτα καὶ ἡ ἐπίπονος εὐνή καὶ τροφαὶ ὄρειοι καὶ
 ἔργα οὐκ ἀπὸ τῆς οὐνοῦ ὄνοματος ὄσα² ἢ ληστὰς
 αἰρων ἔπραξεν ἢ ὁδοποιῶν τὰ ἄβατα ἢ γεφυρῶν
 τὰ δύσπορα. περὶ δὲ Δημόνακτος ἤδη δίκαιον λέ- 2
 γειν ἀμφοῖν ἔνεκα, ὡς ἐκείνός τε διὰ μνήμης εἴη τοῖς
 ἀρίστοις τό γε κατ' ἐμὲ καὶ οἱ γενναιότατοι τῶν
 νέων καὶ πρὸς φιλοσοφίαν ὀρμῶντες ἔχοιεν μὴ
 πρὸς τὰ ἀρχαῖα μόνον τῶν παραδειγμάτων σφᾶς
 αὐτοὺς ῥυθμίζειν, ἀλλὰ καὶ τοῦ ἡμετέρου βίου
 κανόνα προτίθεσθαι καὶ ζηλοῦν ἐκείνον ἀριστον ὃν
 οἶδα ἐγὼ φιλοσόφων γενόμενον.

¹ ἐκφαίνειν MSS. : ἐκφανεῖν Cobet.

² ὄσα K. Schwartz : καὶ ὄσα MSS.

DEMONAX

It was on the cards, it seems, that our modern world should not be altogether destitute of noteworthy and memorable men, but should produce enormous physical prowess and a highly philosophic mind. I speak with reference to the Boeotian Sostratus, whom the Greeks called Heracles and believed to be that hero, and especially to Demonax, the philosopher. Both these men I saw myself, and saw with wonderment: and under one of them, Demonax, I was long a student. I have written about Sostratus elsewhere,¹ and have described his size and extraordinary strength, his open-air life on Parnassus, his bed that was no bed of ease, his mountain fare and his deeds (not inconsistent with his name²) achieved in the way of slaying robbers, making roads in untravelled country and bridging places hard to pass. It is now fitting to tell of Demonax for two reasons—that he may be retained in memory by men of culture as far as I can bring it about, and that young men of good instincts who aspire to philosophy may not have to shape themselves by ancient precedents alone, but may be able to set themselves a pattern from our modern world and to copy that man, the best of all the philosophers whom I know about.

¹ The treatise is lost.

² The nickname Heracles.

Ἦν δὲ τὸ μὲν γένος Κύπριος, οὐ τῶν ἀφανῶν 3
 ὅσα εἰς ἀξίωμα πολιτικὸν καὶ κτήσι. οὐ μὴν
 ἀλλὰ καὶ πάντων τούτων ὑπερίνω γενόμενος καὶ
 ἀξιώσας ἑαυτὸν τῶν καλλίστων πρὸς φιλοσοφίαν
 ὄρμησεν οὐκ Ἀγαθοβούλου μὰ Δί' οὐδὲ Δημη-
 τρίου πρὸ αὐτοῦ οὐδὲ Ἐπικτήτου ἐπεχειρῶντων,
 ἀλλὰ πᾶσι μὲν συνεγένετο τούτοις καὶ ἔτι Τιμο-
 κράτει τῷ Ἡρακλεώτῃ σοφῷ ἀνδρὶ φωνῆν τε καὶ
 γνώμην μάλιστα κεκοσμημένῃ· ἀλλ' ὅ γε Δημῶναξ
 οὐχ ὑπὸ τούτων τινός, ὡς ἔφην, παρακληθεῖς, ἀλλ'
 ὑπὸ οἰκείας πρὸς τὰ καλά ὁρμῆς καὶ ἐμφύτου
 πρὸς φιλοσοφίαν ἔρωτος ἐκ παιδῶν εὐθύς κεκινη-
 μένος ὑπερέιδεν μὲν τῶν ἀνθρωπείων ἀγαθῶν
 ὑπάντων, ὅλον δὲ παραδοὺς ἑαυτὸν ἐλευθερίᾳ καὶ
 παρρησίᾳ διετέλεσεν αὐτὸς τε ὀρθῶ καὶ ὑγιεῖ καὶ
 ἀνεπιλήπτῳ βίῳ χρώμενος καὶ τοῖς ὀρώσι καὶ
 ἀκούουσι παράδειγμα παρέχων τὴν ἑαυτοῦ γνώμην
 καὶ τὴν ἐν τῷ φιλοσοφεῖν ἀλήθειαν. οὐ μὴν 4
 ἀνίπτους γε ποσίν, τὸ τοῦ λόγου, πρὸς ταῦτα
 ἤξεν, ἀλλὰ καὶ ποιηταῖς σύντροφος ἐγένετο καὶ
 τῶν πλείστων ἐμέμνητο καὶ λέγειν ἤσκητο καὶ
 τὰς ἐν φιλοσοφίᾳ προαιρέσεις οὐκ ἐπ' ὀλίγον
 οὐδὲ κατὰ τὴν παροιμίαν ἄκρῳ τῷ δακτύλῳ
 ἀψάμενος ἠπίστατο, καὶ τὸ σῶμα δὲ ἐγεγύμναστο
 καὶ πρὸς καρτερίαν διεπεπόνητο, καὶ τὸ ὅλον
 ἐμεμελήκει αὐτῷ μηδενὸς ἄλλου προσδεᾶ εἶναι·
 ὥστε ἐπεὶ καὶ ἔμαθεν οὐκέτι ἑαυτῷ διαρκῶν, ἐκὼν
 ἀπήλθε τοῦ βίου πολὺν ὑπὲρ αὐτοῦ λόγον τοῖς
 ἀρίστοις τῶν Ἑλλήνων καταλιπών.

Φιλοσοφίας δὲ εἶδος οὐχ ἐν ἀποτερόμενος, 5
 ἀλλὰ πολλὰς ἐς ταῦτὸ καταμίξας οὐ πᾶν τι

He was a Cypriote by birth, and not of common stock as regards civic rank and property. Nevertheless, rising above all this and thinking that he deserved the best that life offers, he aspired to philosophy. It was not at the instigation of Agathobulus or his predecessor Demetrius or Epictetus, though he studied with all these men and with Timocrates of Heraclia besides, a wise man of great sublimity in thought as well as in language. As I was saying, however, Demonax was not enlisted in the cause by any of these men, but even from his boyhood felt the stirring of an individual impulse toward the higher life and an inborn love for philosophy, so that he despised all that men count good, and, committing himself unreservedly to liberty and free-speech, was steadfast in leading a straight, sane, irreproachable life and in setting an example to all who saw and heard him by his good judgment and the honesty of his philosophy. You must not conceive, however, that he rushed into these matters with unwashed feet, as the saying goes: he was brought up on the poets and knew most of them by heart, he was a practised speaker, his acquaintance with the schools of philosophy was not secured either in a short time or (to quote the proverb) "with the tip of his finger," he had trained his body and hardened it for endurance and in general he had made it his aim to require nothing from anyone else. Consequently, when he found out that he was no longer sufficient unto himself, he voluntarily took his departure from life, leaving behind him a great reputation among Greeks of culture.

He did not mark out for himself a single form of philosophy but combined many of them, and never

ἔξέβαινε τίνι αὐτῶν ἔχαιρεν· ἔφακε δὲ τῷ Σωκράτει
 μᾶλλον ῥκειώσθαι, εἰ καὶ τῷ σχήματι καὶ τῇ τοῦ
 βίου ῥαστώνῃ τὸν Σινωπέα ζηλοῦν ἔδοξεν, οὐ
 παραχαράττων τὰ εἰς τὴν διαίταν, ὡς θαυμάζοιτο
 καὶ ἀποβλέποιτο ὑπὸ τῶν ἐντυγχανόντων, ἀλλ'
 ὁμοδαίτιος ἅπασι καὶ πεζὸς ὢν καὶ οὐδ' ἐπ' ὀλί- 6
 γον τύφῳ κάτοχος συνῆν καὶ συνεπολιτεύετο, τὴν
 μὲν τοῦ Σωκράτους εἰρωνείαν οὐ προσιέμενος,
 χάριτος δὲ Ἀττικῆς μεστὰς ἀποφαίνων τὰς συνου-
 σίας, ὡς τοὺς προσομιλήσαντας ἀπιέναι μήτε
 καταφρονήσαντας ὡς ἀγενοῦς μήτε τὸ σκυθρωπὸν
 τῶν ἐπιτιμήσεων ἀποφεύγοντας, παντοίους δὲ ὑπ'
 εὐφροσύνης γενομένους καὶ κοσμιωτέρους παρὰ
 πολὺ καὶ φαιδρότερους καὶ πρὸς τὸ μέλλον εὐέλ- 7
 πιδας. οὐδεπώποτε γοῦν ὄφθη κεκραγὼς ἢ ὑπερ-
 διατεινόμενος ἢ ἀγανακτῶν, οὐδ' εἰ ἐπιτιμᾶν τῷ
 δέοι, ἀλλὰ τῶν μὲν ἀμαρτημάτων καθήπτετο, τοῖς
 δὲ ἀμαρτάνουσι συνεγίνωσκεν, καὶ τὸ παράδειγμα
 παρὰ τῶν ἰατρῶν ἡξίου λαμβάνειν τὰ μὲν νοσή-
 ματα ἰωμένων, ὀργῇ δὲ πρὸς τοὺς νοσοῦντας οὐ
 χρωμένων· ἡγεῖτο γὰρ ἀνθρώπου μὲν εἶναι τὸ
 ἀμαρτάνειν, θεοῦ δὲ ἢ ἀνδρὸς ἰσοθέου τὰ πταισ-
 θέντα ἐπανορθοῦν.

Τοιοῦτῳ δὴ βίῳ χρώμενος εἰς ἑαυτὸν μὲν 8
 οὐδενὸς ἔδειτο, φίλοις δὲ συνέπραττε τὰ εἰκότα,
 καὶ τοὺς μὲν εὐτυχεῖν δοκοῦντας αὐτῶν ὑπεμίμη-
 σκεν ὡς ἐπ' ὀλιγοχρονοῖς τοῖς δοκοῦσιν ἀγαθοῖς
 ἐπαιρομένους, τοὺς δὲ ἢ πενίαν ὀδυρομένους ἢ
 φυγὴν δυσχεραίνοντας ἢ γῆρας ἢ νόσον αἰτιω-
 μένους σὺν γέλωτι παρεμυθεῖτο, οὐχ ὀρώντας ὅτι
 μετὰ μικρὸν αὐτοῖς παύσεται μὲν τὰ ἀνιώντα,

would quite reveal which one he favoured. Probably he had most in common with Socrates, although he seemed to follow the man of Sinope¹ in dress and in easy-going ways. He did not, however, alter the details of his life in order to excite the wonder and attract the gaze of men he met, but led the same life as everyone else, was simple and not in the least subject to pride, and played his part in society and politics. He did not cultivate the irony of Socrates; his conversations were full of Attic charm, so that his visitors, on going away, did not feel contempt for him because he was ill-bred or aversion to his criticisms because they were gloomy, but were beside themselves for joy and were far better, happier and more hopeful of the future than when they came. He never was known to make an uproar or excite himself or get angry, even if he had to rebuke someone; though he assailed sins, he forgave sinners, thinking that one should pattern after doctors, who heal sicknesses but feel no anger at the sick. He considered that it is human to err, divine or all but divine to set right what has gone amiss.

Leading such a life, he wanted nothing for himself, but helped his friends in a reasonable way. Some of them, who were seemingly favoured by fortune, he reminded that they were elated over imaginary blessings of brief span. Others, who were bewailing poverty, fretting at exile or finding fault with old age or sickness, he laughingly consoled, saying that they failed to see that after a little they would have surcease of worries and would all soon find

¹ Diogenes.

λήθη δέ τις ἀγαθῶν καὶ κακῶν καὶ ἐλευθερία
μακρὰ πάντας ἐν ὀλίγῳ καταλήψεται. ἔμελεν δὲ 9
αὐτῷ καὶ ἀδελφοὺς στασιάζοντας διαλλάττειν καὶ
γυναῖξί πρὸς τοὺς γεγαμηκότας εἰρήνην πρυτα-
νεύειν· καὶ πον καὶ δήμοις ταραττομένοις ἐμμελῶς
διελέχθη καὶ τοὺς πλείστους αὐτῶν ἔπεισεν
ὑπουργεῖν τῇ πατρίδι τὰ μέτρια.

Τοιοῦτός τις ἦν ὁ τρόπος τῆς φιλοσοφίας
αὐτοῦ, πρᾶος καὶ ἡμερος καὶ φαιδρός· μόνον 10
αὐτὸν ἡνία φίλου νόσος ἢ θάνατος, ὡς ἂν καὶ τὸ
μέγιστον τῶν ἐν ἀνθρώποις ἀγαθῶν τὴν φιλίαν
ἠγούμενον. καὶ διὰ τοῦτο φίλος μὲν ἦν ἅπασι καὶ
οὐκ ἔστιν ὄντινα οὐκ οἰκείου ἐνόμιζεν, ἀνθρωπὸν
γε ὄντα, πλέον δὲ ἢ ἔλαττον ἔχαιρε συνὸν ἐνίοις
αὐτῶν, μόνους ἐξιστάμενος ὅποσοι ἂν ἐδόκουν
αὐτῷ ὑπὲρ τὴν τῆς θεραπείας ἐλπίδα διαμαρτά-
νειν. καὶ πάντα ταῦτα μετὰ Χαρίτων καὶ Ἀφρο-
δίτης αὐτῆς ἔπραττέν τε καὶ ἔλεγεν, ὡς αἰεὶ, τὸ
κωμικὸν ἐκεῖνο, τὴν πειθῶ τοῖς χεῖλεσιν αὐτοῦ
ἐπικαθῆσθαι.

Τουγαροῦν καὶ Ἀθηναίων ὃ τε σύμπας δῆμος 11
καὶ οἱ ἐν τέλει ὑπερφυῶς ἐθαύμαζον αὐτὸν καὶ
διετέλουν ὡς τινα τῶν κρειττόνων προσβλέποντες.
καίτοι ἐν ἀρχῇ προσέκρουε τοῖς πολλοῖς αὐτῶν
καὶ μῖσος οὐ μείον τοῦ πρὸ αὐτοῦ¹ παρὰ τοῖς πλή-
θεσιν ἐκτίσαστο ἐπὶ τε τῇ παρρησίᾳ καὶ ἐλευ-
θερίᾳ, καὶ τινες ἐπ' αὐτὸν συνέστησαν Ἄνυτοι
καὶ Μέλητοι τὰ αὐτὰ κατηγοροῦντες ἅπερ κάκει-
νου οἱ τότε, ὅτι οὔτε θύων ὠφθη πώποτε οὔτε
ἐμνήθη μόνος ἀπάντων ταῖς Ἐλευσινίαις πρὸς

oblivion of their fortunes, good and bad, and lasting
liberty. He made it his business also to reconcile
brothers at variance and to make terms of peace
between wives and husbands. On occasion, he has
talked reason to excited mobs, and has usually per-
suaded them to serve their country in a temperate
spirit.

Such was the character of his philosophy—kind,
gentle and cheerful. The only thing which dis-
tressed him was the illness or death of a friend,
for he considered friendship the greatest of human
blessings. For this reason he was everyone's friend,
and there was no human being whom he did not
include in his affections, though he liked the society
of some better than that of others. He held aloof
only from those who seemed to him to be involved
in sin beyond hope of cure. And in all this, his
every word and deed was smiled on by the Graces
and by Aphrodite, even; so that, to quote the
comedian, "persuasion perched upon his lips."¹

Hence all Athens, high and low, admired him
enormously and always viewed him as a superior
being. Yet in office he ran counter to public opinion
and won from the masses quite as much hatred as
his prototype² by his freedom of speech and action.
He too had his Anytus and his Meletus who combined
against him and brought the same charges that their
predecessors brought against Socrates, asserting that
he had never been known to sacrifice and was the
only man in the community uninitiated in the Eleu-
sinian mysteries. In reply to this, with right good

¹ πρὸ αὐτοῦ A. M. H.: not in MSS.

¹ Eupolis, quoted in the note on "Nigrinus" 7.

² Socrates.

ἄπερ ἀνδρείως μάλα στεφανωσάμενος καὶ καθαρὸν ἱμάτιον ἀναλαβὼν καὶ παρελθὼν εἰς τὴν ἐκκλησίαν τὰ μὲν ἐμμελῶς, τὰ δὲ καὶ τραχύτερον ἢ κατὰ τὴν ἑαυτοῦ προαίρεσιν ἀπελογήσατο· πρὸς μὲν γὰρ τὸ μὴ τεθυκῆναι πώποτε τῇ Ἀθηνᾷ, Μὴ θαυμάσητε, ἔφη, ὦ ἄνδρες Ἀθηναῖοι, εἰ μὴ πρότερον αὐτῇ ἔθυσσα, οὐδὲν γὰρ δεῖσθαι αὐτὴν τῶν παρ' ἐμοῦ θυσιῶν ὑπελάμβανον. πρὸς δὲ θάτερον, τὸ τῶν μυστηρίων, ταύτην ἔφη ἔχειν αἰτίαν τοῦ μὴ κοινωνῆσαι σφίσι τῆς τελετῆς, ὅτι, ἂν τε φαῦλα ἢ τὰ μυστήρια, οὐ σιωπήσεται πρὸς τοὺς μηδέπω μεμνημένους, ἀλλ' ἀποτρέψει αὐτοὺς τῶν ὀργίων, ἂν τε καλὰ, πᾶσιν αὐτὰ ἐξαγορεύσει ὑπὸ φιλανθρωπίας· ὥστε τοὺς Ἀθηναίους ἤδη λίθους ἐπ' αὐτὸν ἐν ταῖν χερσίν ἔχοντας πράους αὐτῷ καὶ ἴλεως γενέσθαι αὐτίκα καὶ τὸ ἀπ' ἐκείνου ἄρξαμένους τιμᾶν καὶ αἰδεῖσθαι καὶ τὰ τελευταῖα θαυμάζειν, καίτοι εὐθύς ἐν ἀρχῇ τῶν πρὸς αὐτοὺς λόγων τραχύτερῳ ἐχρήσατο τῷ προοιμίῳ· Ἄνδρες γὰρ ἔφη Ἀθηναῖοι, ἐμὲ μὲν ὀρώντες ἐστεφανωμένον ὑμεῖς ἤδη κάμει καταθύσατε, τὸ γὰρ πρότερον οὐκ ἐκαλλιερήσατε.

Βούλομαι δὲ ἔνια παραθέσθαι τῶν εὐστόχως ¹² τε ἅμα καὶ ὑστερίως ὑπ' αὐτοῦ λελεγμένων· ἄρξασθαι δὲ ἀπὸ Φαβωρίνου καλὸν καὶ ὦν πρὸς ἐκείνου εἶπεν. ἐπεὶ γὰρ ὁ Φαβωρίνος ἀκούσας τινὸς ὡς ἐν γέλῳ ποιοῖτο τὰς ὀμιλίας αὐτοῦ καὶ μάλιστα τῶν ἐν αὐταῖς μελῶν τὸ ἐπικεκλασμένον σφόδρα ὡς ἀγεννὲς καὶ γυναικεῖον καὶ φιλοσοφία ἥκιστα πρέπον, προσελθὼν ἠρώτα τὸν Δημῶν-ακτα, τίς ὦν χλευάζει τὰ αὐτοῦ· Ἄνθρωπος,

courage he wreathed his head, put on a clean cloak, went to the assembly and made his defence, which was in part good-tempered, in part more caustic than accorded with his scheme of life. Regarding his never having offered sacrifice to Athena, he said: "Do not be surprised, men of Athens, that I have not hitherto sacrificed to her: I did not suppose that she had any need of my offerings." Regarding the other charge, the matter of the mysteries, he said that he had never joined them in the rite because if the mysteries were bad, he would not hold his tongue before the uninitiate but would turn them away from the cult, while if they were good, he would reveal them to everybody out of his love for humanity. So the Athenians, who already had stones in both hands to throw at him, became good-natured and friendly toward him at once, and from that time on they honoured, respected and finally admired him. Yet in the very beginning of his speech he had used a pretty caustic introduction, "Men of Athens, you see me ready with my garland: come, sacrifice me like your former victim, for on that occasion your offering found no favour with the gods!"

I should like to cite a few of his well-directed and witty remarks, and may as well begin with Favorinus¹ and what he said to him. When Favorinus was told by someone that Demonax was making fun of his lectures and particularly of the laxity of their rhythm, saying that it was vulgar and effeminate and not by any means appropriate to philosophy, he went to Demonax and asked him: "Who are you to scoff at my compositions?" "A

¹ An eunuch from Arles, of considerable repute as a sophist.

ἔφη, οὐκ εὐαπάτητα ἔχων τὰ ὦτα. ἐγκειμένον δὲ τοῦ σοφιστοῦ καὶ ἐρωτῶντος, τίνα δὲ καὶ ἐφόδια ἔχων, ὦ Δημῶναξ, ἐκ παιδείας εἰς φιλοσοφίαν ἤκεις; Ὁρχεῖς, ἔφη.

Ἄλλοτε δὲ ποτε ὁ αὐτὸς προσελθὼν ἠρώτα τὸν Δημῶνακτα, τίνα αἴρεσιν ἀσπάζεται μάλλον ἐν φιλοσοφίᾳ; ὁ δέ, Τίς γάρ σοι εἶπεν ὅτι φιλοσοφῶ; καὶ ἀπιῶν ἤδη παρ' αὐτοῦ μάλα ἠδὺν ἐγέλασεν. τοῦ δὲ ἐρωτήσαντος, ἐφ' ὅτῳ γελᾷ, ἐκείνος ἔφη, Γελοῖόν μοι εἶναι ἔδοξεν, εἰ σὺ ἀπὸ τοῦ πάγωνος ἀξιοῖς κρίνεσθαι τοὺς φιλοσοφοῦντας αὐτὸς πάγωννα οὐκ ἔχων.

Τοῦ δὲ Σιδωνίου ποτὲ σοφιστοῦ Ἀθήνησιν εὐδοκιμοῦντος καὶ λέγοντος ὑπὲρ αὐτοῦ ἔπαινον τίνα τοιοῦτον, ὅτι πάσης φιλοσοφίας πεπείραται—οὐ χεῖρον δὲ αὐτὰ εἰπεῖν ἢ ἔλεγε. Ἐὰν Ἀριστοτέλης με καλῆ ἐπὶ τὸ Λύκειον, ἔψομαι· ἂν Πλάτων ἐπὶ τὴν Ἀκαδημίαν, ἀφίξομαι· ἂν Ζήνων, ἐν τῇ Ποικίλῃ διατρίψω· ἂν Πυθαγόρας καλῆ, σιωπήσομαι. ἀναστὰς οὖν ἐκ μέσων τῶν ἀκροαμένων, Οὗτος, ἔφη προσειπὼν τὸ ὄνομα, καλεῖ σε Πυθαγόρας.

Πύθωνος δὲ τινος τῶν ἐν Μακεδονίᾳ εὐπαρύφων νεανίσκου ὠραίου ἐρεσχηλοῦντος αὐτὸν καὶ προτείνοντος ἐρώτημά τι σοφιστικὸν καὶ κελεύοντος εἰπεῖν τοῦ συλλογισμοῦ τὴν λύσιν, Ἐν, ἔφη, οἶδα, τέκνον, ὅτι περαίνει. ἀγανακτῆσαντος δὲ ἐκείνου ἐπὶ τῷ τῆς ἀμφιβολίας σκώμματι καὶ συναπειλήσαντος, Αὐτίκα σοι μάλα τὸν ἄνδρα

man with an ear that is not easy to cheat," said he. The sophist kept at him and asked: "What qualifications had you, Demonax, to leave school and commence philosophy?" "Those you lack," he retorted.

Another time the same man went to him and asked what philosophical school he favoured most. Demonax replied: "Why, who told you that I was a philosopher?" As he left, he broke into a very hearty laugh; and when Favorinus asked him what he was laughing at, he replied: "It seemed to me ridiculous that you should think a philosopher can be told by his beard when you yourself have none."

When the Sidonian sophist¹ was once showing his powers at Athens, and was voicing his own praise to the effect that he was acquainted with all philosophy—but I may as well cite his very words: "If Aristotle calls me to the Lyceum, I shall go with him; if Plato calls me to the Academy, I shall come; if Zeno calls, I shall spend my time in the Stoa; if Pythagoras calls, I shall hold my tongue."² Well, Demonax arose in the midst of the audience and said: "Ho" (addressing him by name), "Pythagoras is calling you!"

When a handsome young fellow named Pytho, who belonged to one of the aristocratic families in Macedonia, was quizzing him, putting a catch-question to him and asking him to tell the logical answer, he said: "I know thus much, my boy—it's a poser, and so are you!" Enraged at the pun, the other said threateningly: "I'll show you in short order that you've a man to deal with!"

¹ Otherwise unknown.

² Alluding to the Pythagorean vow of silence.

δείξω, ὁ δὲ σὺν γέλῳ ἠρώτησεν, Καὶ γὰρ ἄνδρα ἔχεις;

Ἐπεὶ δέ τις ἀθλητῆς καταγελασθεὶς ὑπ' αὐτοῦ, ὅτι ἐσθῆτα ὠφθη ἀνθινὴν ἀμπεχόμενος Ὀλυμπιονίκης ὢν, ἐπάταξεν αὐτὸν εἰς τὴν κεφαλὴν λίθῳ καὶ αἷμα ἔρρυε, οἱ μὲν παρόντες ἠγανάκτουσιν ὡς αὐτὸς ἕκαστος τετυπτημένος καὶ ἐβόων πρὸς¹ τὸν ἀνθύπατον ἵεναι, ὁ δὲ Δημῶναξ, Μηδαμῶς, ἔφη, ὦ ἄνδρες, πρὸς τὸν ἀνθύπατον, ἀλλ' ἐπὶ τὸν ἰατρόν.

Ἐπεὶ δέ ποτε καὶ χρυσοῦν δακτύλιον ὁδῶ βαδίζων εὔρειν, γραμματεῖον ἐν ἀγορᾷ προθείς ἤξιον τὸν ὑπολέσαντα, ὅστις εἶη τοῦ δακτυλίου δεσπότης, ἤκειν καὶ εἰπόντα ὀλκὴν αὐτοῦ καὶ λίθον καὶ τύπον ἀπολαμβάνειν ἤκειν οὖν τις μειρακίσκος ὠραῖος αὐτὸς ἀπολωλέκεναι λέγων. ἐπεὶ δὲ οὐδὲν ὑγιὲς ἔλεγεν, Ἄπιθι, ἔφη, ὦ παῖ, καὶ τὸν ἑαυτοῦ δακτύλιον φύλαττε, τοῦτον γὰρ οὐκ ἀπολώλεκας.

Τῶν δὲ ἀπὸ τῆς Ῥωμαίων βουλῆς τις Ἀθήνησιν υἱὸν αὐτῷ δείξας πᾶν ὠραῖον, θηλυδρίαν δὲ καὶ διακεκλασμένον, Προσαγορεύει σε, ἔφη, ὁ ἐμὸς υἱὸς οὐτσὶ, καὶ ὁ Δημῶναξ, Καλός, ἔφη, καὶ σοῦ ἀξίος καὶ τῇ μητρὶ ὅμοιος.

Τὸν δὲ Κυνικὸν τὸν² ἐν ἄρκτου δέρματι φιλοσοφούντα οὐχ Ὀνωρᾶτον, ὡσπερ ὠνομάζετο, ἀλλ' Ἀρκεσίλαον καλεῖν ἤξιον.

Ἐρωτήσαντος δέ τινος, τίς αὐτῷ ὄρος εὐδαιμονίας εἶναι δοκεῖ, μόνον εὐδαιμόνα ἔφη τὸν ἐλευθερον ἐκείνου δὲ φήσαντος πολλοὺς ἐλευθέρους εἶναι, Ἄλλ' ἐκείνον νομίζω τὸν μήτε ἐλπίζω

¹ πρὸς Cobet: ἐπὶ MSS. ² τὸν Rothstein: not in MSS.

whereupon Demonax laughingly inquired: "Oh, you will send for your man, then?"

When an athlete, whom he had ridiculed for letting himself be seen in gay clothes although he was an Olympic champion, struck him on the head with a stone and drew blood, each of the bystanders was as angry as if he himself had been struck, and they shouted "Go to the proconsul!" But Demonax said "No! not to the proconsul—for the doctor!"

Finding a bit of jewelry one day while he was out walking, he posted a notice in the public square asking the one who owned it and had lost it to come and get it by describing the weight of the setting, the stone, and the engravings on it. Well, a pretty girl came to him saying that she had lost it; but as there was nothing right in her description, Demonax said: "Be off, girl, and don't lose your own jewel: this is none of yours!"

A Roman senator in Athens introduced his son to him, a handsome boy, but girlish and neurasthenic, saying: "My son here pays his respects to you." "A dear boy," said Demonax, "worthy of you and like his mother!"

The Cynic who pursued his philosophical studies clad in a bearskin he would not call Honoratus, which was his name, but Ursinus.

When a man asked him what he thought was the definition of happiness, he replied that none but a free man is happy; and when the other said that free men were numerous, he rejoined: "But I have

ζοντά τι μήτε δεδιότα· ὁ δέ, Καὶ πῶς ἄν, ἔφη, 22
τοῦτό τις δύναιτο; ἅπαντες γὰρ ὡς τὸ πολὺ
τούτοις δεδουλώμεθα. Καὶ μὴν εἰ κατανοήσεις
τὰ τῶν ἀνθρώπων πράγματα, εὖροις ἂν αὐτὰ
οὔτε ἐλπίδος οὔτε φόβου ἄξια, παυσομένων
πάντως καὶ τῶν ἀνιαρῶν καὶ τῶν ἡδέων.

Περεγρίνου δὲ τοῦ Πρωτεύως ἐπιτιμῶντος αὐτῷ, 21
ὅτι ἐγέλα τὰ πολλὰ καὶ τοῖς ἀνθρώποις προσέ-
παιξε, καὶ λέγοντος, Δημῶναξ, οὐ κυνᾶς, ἀπε-
κρίνατο, Περεγρίνε, οὐκ ἀνθρωπίζεις.

Καὶ μὴν καὶ φυσικόν τινα περὶ τῶν ἀντιπόδων 22
διαλεγόμενον ἀναστήσας καὶ ἐπὶ φρέαρ ἄγαγον
καὶ δείξας αὐτῷ τὴν ἐν τῷ ὕδατι σκιὰν ἤρητο,
Τοιούτους ἄρα τοὺς ἀντιπόδας εἶναι λέγεις;

Ἄλλὰ καὶ μάγου τινὸς εἶναι λέγοντος καὶ 23
ἐπωδᾶς ἔχειν ἰσχυράς, ὡς ὑπ' αὐτῶν ἅπαντας
ἀναπεισθῆναι¹ παρέχειν αὐτῷ ὅποσα βούλεται,
Μὴ θαύμαζε, ἔφη· καὶ γὰρ αὐτὸς ὁμότεχνός εἰμί
σοι, καὶ εἰ βούλει, ἔπου πρὸς τὴν ἀρτόπωλιν καὶ
ᾄψφι με διὰ μιᾶς ἐπωδῆς καὶ μικροῦ τοῦ² φαρμάκου
πέιθοντα αὐτὴν δοῦναί μοι τῶν ἄρτων, αἰνιτ-
τόμενος τὸ νόμισμα ὡς τὰ ἴσα τῇ ἐπωδῇ
δυνάμενον.

Ἐπεὶ δὲ Ἡρώδης ὁ πᾶν ἐπένθει τὸν 24
Πολυδεύκη πρὸ ὥρας ἀποθανόντα καὶ ἤξιον
ὄχημα ζεύγνυσθαι αὐτῷ καὶ ἵππους παρίστασθαι
ὡς ἀναβησομένῳ καὶ δέιπνον παρασκευάζεσθαι,
προσελθὼν, Παρὰ Πολυδεύκου, ἔφη, κομίζω σοί

in mind the man who neither hopes nor fears any-
thing." "But how can one achieve this? For the
most part we are all slaves of hope and fear."
"Why, if you observe human affairs you will find that
they do not afford justification either for hope or for
fear, since, whatever you may say, pains and pleasures
are alike destined to end."

When Peregrinus Proteus rebuked him for laugh-
ing a great deal and making sport of mankind
saying: "Demonax, you're not at all doggish!" he
answered, "Peregrinus, you are not at all human!"¹

When a scientist was talking of the Topsy-turvy
people (Antipodes), he made him get up, took him
to a well, showed him their own reflection in the
water and asked: "Is that the sort of topsy-turvy
people you mean?"

When a fellow claimed to be a sorcerer and to
have spells so potent that by their agency he could
prevail on everybody to give him whatever he
wanted, Demonax said: "Nothing strange in that!
I am in the same business: follow me to the bread-
woman's, if you like, and you shall see me persuade
her to give me bread with a single spell and a tiny
charm"—implying that a coin is as good as a spell.

When Herodes,² the superlative, was mourning
the premature death of Polydeuces and wanted a
chariot regularly made ready and horses put to it
just as if the boy were going for a drive, and dinner
regularly served for him, Demonax went to him and
said: "I am bringing you a message from Polydeuces."

¹ Peregrinus Proteus, of whose death and translation to a
higher sphere Lucian has written in "The Passing of Pere-
grinus," carried his 'doggishness' (Cynicism) to extremes.

² Herodes Atticus. Polydeuces was a favourite slave.

¹ ἀναπεισθῆναι Schwartz: ἀναπειθεῖν καὶ MSS.

² τοῦ MSS.: του Fritzsche.

τινα ἐπιστολήν. ἤσθέντος δὲ ἐκείνου καὶ οἰηθέν-
τος ὅτι κατὰ τὸ κοινὸν καὶ αὐτὸς τοῖς ἄλλοις
συντρέχει τῷ πάθει αὐτοῦ, καὶ εἰπόντος, Τί οὖν,
ὦ Δημόναξ, Πολυδεύκης ἀξιοῖ; Αἰτιάται σε, ἔφη,
ὅτι μὴ ἤδη πρὸς αὐτὸν ἄπει.

Ὁ δ' αὐτὸς υἱὸν πενθοῦντι καὶ ἐν σκότῳ 25
ἐαυτὸν καθείρξαντι προσελθὼν ἔλεγεν μάγος τε
εἶναι καὶ δύνασθαι αὐτῷ ἀναγαγεῖν τοῦ παιδὸς τὸ
εἶδωλον, εἰ μόνον αὐτῷ τρεῖς τινας ἀνθρώπους
ὀνομάσειε μηδένα πώποτε πεπευθηκότας· ἐπὶ
πολὺ δὲ ἐκείνου ἐνδοιάσαντος καὶ ἀποροῦντος—οὐ
γὰρ εἶχέν τινα, οἶμαι, εἰπεῖν τοιοῦτον—Εἰτ', ἔφη,
ὦ γελοῖε, μόνος ἀφόρητα πάσχειν νομίζεις μηδένα
ὀρῶν πένθους ἄμοιρον;

Καὶ μὴν κάκεινων καταγελαῶν ἡξίου τῶν ἐν 26
ταῖς ὀμιλίαις πάνν ἀρχαίοις καὶ ξένοις ὀνόμασι
χρωμένων· ἐνὶ γοῦν ἐρωτηθέντι ὑπ' αὐτοῦ λόγον
τινὰ καὶ ὑπεραττικῶς ἀποκριθέντι, Ἐγὼ μὲν σε,
ἔφη, ὦ ἐταῖρε, νῦν ἠρώτησα, σὺ δέ μοι ὡς ἐπ'
'Ἀγαμέμνονος ἀποκρίνη.

Εἰπόντος δὲ τιος τῶν ἐταίρων, Ἀπίωμεν, 27
Δημόναξ, εἰς τὸ Ἀσκληπιεῖον καὶ προσευξώμεθα
ὑπὲρ τοῦ υἱοῦ, Πάνν, ἔφη, κωφὸν ἡγή τῶν
'Ἀσκληπιόν, εἰ μὴ δύναται κάντεῦθεν ἡμῶν
εὐχομένων ἀκούειν.

Ἰδὼν δὲ ποτε δύο τινας φιλοσόφους κομιδῇ 28
ἀπαιδεύτως ἐν ζητήσει ἐρίζοντας καὶ τὸν μὲν
ἄτοπα ἐρωτῶντα, τὸν δὲ οὐδὲν πρὸς λόγον ἀπο-
κρινόμενον, Οὐ δοκεῖ ὑμῖν, ἔφη, ὦ φίλοι, ὁ μὲν
ἕτερος τούτων τράγον ἀμέλγειν, ὁ δὲ αὐτῷ
κόσκινον ὑποτιθέναι;

Ἄγαθοκλέους δὲ τοῦ Περιπατητικοῦ μέγα φρο- 29

Herodes was pleased and thought that Demonax, like everyone else, was falling in with his humour; so he said: Well, what does Polydeuces want, Demonax?" "He finds fault with you," said he, "for not going to join him at once!"

He went to a man who was mourning the death of a son and had shut himself up in the dark, and told him that he was a sorcerer and could raise the boy's shade for him if only he would name three men who had never mourned for anyone. When the man hesitated long and was perplexed—I suppose he could not name a single one—Demonax said: "You ridiculous fellow, do you think, then, that you alone suffer beyond endurance, when you see that nobody is unacquainted with mourning?"

He also liked to poke fun at those who use obsolete and unusual words in conversation. For instance, to a man who had been asked a certain question by him and had answered in far-fetched book-language, he said: "I asked you now, but you answer me as if I had asked in Agamemnon's day."

When one of his friends said: "Demonax, let's go to the Aesculapium and pray for my son," he replied: "You must think Aesculapius very deaf, that he can't hear our prayers from where we are!"

On seeing two philosophers very ignorantly debating a given subject, one asking silly questions and the other giving answers that were not at all to the point, he said: "Doesn't it seem to you, friends, that one of these fellows is milking a he-goat and the other is holding a sieve for him!"

When Agathocles the Peripatetic was boasting

νοῦντος ὅτι μόνος αὐτός ἐστιν καὶ πρῶτος τῶν
διαλεκτικῶν, ἔφη, Καὶ μὴν, ὦ Ἀγαθόκλεις, εἰ μὲν
πρῶτος, οὐ μόνος, εἰ δὲ μόνος, οὐ πρῶτος.

Κεθήγου δὲ τοῦ ὑπατικοῦ, ὅποτε διὰ τῆς 30
Ἑλλάδος εἰς τὴν Ἀσίαν ἀπήει πρεσβεύσων τῷ
πατρὶ, πολλὰ καταγέλαστα καὶ λέγοντος καὶ
ποιούντος, ἐπειδὴ τῶν ἐταίρων τις ὄρων ταῦτα
ἔλεγεν αὐτὸν μέγα κάθαρμα εἶναι, Μὰ τὸν Δί,
ἔφη ὁ Δημῶναξ, οὐδὲ μέγα.

Καὶ Ἀπολλώνιον δὲ ποτε τὸν φιλόσοφον 31
ιδῶν μετὰ πολλῶν τῶν μαθητῶν ἐξελαύνοντα—
ἤδη δὲ ἀπήει μετέπεμπος ὡς ἐπὶ παιδείᾳ τῷ
Βασιλεῖ συνεσόμενος—Προσέρχεται, ἔφη, Ἀπολ-
λώνιος καὶ οἱ Ἀργοναῦται αὐτοῦ.

Ἄλλου δὲ ποτε ἐρομένου εἰ ἀθάνατος αὐτῷ 32
ἢ ψυχὴ δοκεῖ εἶναι, Ἀθάνατος, ἔφη, ἀλλ' ὡς
πάντα.

Περὶ μέντοι Ἡρώδου ἔλεγεν ἀληθεύειν τὸν 33
Πλάτωνα φάμενον, οὐ μίαν ἡμᾶς ψυχὴν ἔχειν· οὐ
γὰρ εἶναι τῆς αὐτῆς ψυχῆς Ῥήγιλλαν καὶ Πολυ-
δέυκη ὡς ζῶντας ἐστὶαν καὶ τὰ τοιαῦτα μελετᾶν.

Ἐτόλμησε δὲ ποτε καὶ Ἀθηναίους ἐρωτήσαι 34
δημοσίᾳ τῆς προρρήσεως ἀκούσας, διὰ τίνα αἰτίαν
ἀποκλείουσι τοὺς βαρβάρους, καὶ ταῦτα τοῦ τῆν
τελετὴν αὐτοῖς καταστησαμένου Εὐμόλπου βαρ-
βάρου καὶ Θρακὸς ὄντος.

Ἐπεὶ δὲ ποτε πλεῖν μέλλουσι αὐτῷ διὰ 35
χειμῶνος ἔφη τις τῶν φίλων, Οὐ δέδοικας μὴ
ἀνατραπέντος τοῦ σκάφους ὑπὸ ἰχθύων κατα-

that he was first among the logicians—that there
was no other, he said: “Come now, Agathocles; if
there is no other, you are not first: if you are first,
then there are others.”

Cethegus the ex-consul, going by way of Greece
to Asia to be his father's lieutenant, did and said
many ridiculous things. One of the friends of
Demonax, looking on, said that he was a great good-
for-nothing. “No, he isn't, either,” said he—“not a
great one!”

When he saw Apollonius the philosopher leaving
the city with a multitude of disciples (he was
called away to be tutor to the emperor), Demo-
nax remarked: “There goes Apollonius and his
Argonauts!”¹

When a man asked him if he thought that the
soul was immortal, he said: “Yes, but no more so
than everything else.”

Touching Herodes he remarked that Plato was
right in saying that we have more than one soul,
for a man with only one could not feast Regilla² and
Polydeuces as if they were still alive and say what
he did in his lectures.

Once, on hearing the proclamation which pre-
cedes the mysteries, he made bold to ask the
Athenians publicly why they exclude foreigners,
particularly as the founder of the rite, Eumolpus,
was a foreigner and a Thracian to boot!

Again, when he was intending to make a voyage
in winter, one of his friends remarked: “Aren't
you afraid the boat will capsize and the fishes will

¹ Alluding to Apollonius of Rhodes and his poem on the
Argonauts, and implying that this was another quest of the
Golden Fleece.

² Wife of Herodes.

βρωθῆς; Ἀγνώμων ἂν εἶην, ἔφη, ὀκνῶν ὑπὸ
 ἰχθύων κατεδεσθῆναι τοσούτους αὐτὸς ἰχθύς
 καταφαγών.

Ῥήτορι δέ τιτι κάκιστα μελετήσαντι συνεβού- 36
 λευεν ἄσκειν καὶ γυμνάζεσθαι τοῦ δὲ εἰπόντος,
 Ἄει ἐπ' ἔμαντοῦ λέγω, Εἰκότως τοίνυν, ἔφη,
 τοιαῦτα λέγεις μωρῷ ἀκροατῇ χρώμενος.

Καὶ μάντιν δέ ποτε ἰδὼν δημοσίᾳ ἐπὶ μισθῷ 37
 μαντευόμενον, Οὐχ ὀρῶ, ἔφη, ἐφ' ὅτῳ τὸν μισθὸν
 ἀπαιτεῖς· εἰ μὲν γὰρ ὡς ἀλλάξαι τι δυνάμενος
 τῶν ἐπικεκλωσμένων, ὀλίγον αἰτεῖς ὅπουσον ἂν
 αἰτῆς, εἰ δὲ ὡς δέδοκται τῷ θεῷ πάντα ἔσται, τί
 σου δύναται ἡ μαντική;

Πρεσβύτου δέ τινος Ῥωμαίου εὐσωματοῦν- 38
 τος τὴν ἐνόπλιον αὐτῷ μάχην πρὸς πάτταλον
 ἐπιδειξαμένου καὶ ἐρομένου, Πῶς σοι, Δημῶναξ,
 μεμαχησθαι ἔδοξα; Καλῶς, ἔφη, ἂν ξύλινον τὸν
 ἀνταγωνιστὴν ἔχης.

Καὶ μὴν καὶ πρὸς τὰς ἀπόρους τῶν ἐρωτή- 39
 σεων πάνυ εὐστόχως παρεσκεύαστο· ἐρομένου γάρ
 τινος ἐπὶ χλευασμῷ, Εἰ χιλίας μνᾶς ξύλων
 καύσαιμι, ὦ Δημῶναξ, πόσαι μναὶ ἂν καπνοῦ
 γένοιτο; Στήσον, ἔφη, τὴν σποδόν, καὶ τὸ λοιπὸν
 πᾶν καπνὸς ἔσται.

Πολυβίου δέ τινος, κομιδῇ ἀπαιδέυτου ἀνθρώ- 40
 που καὶ σολοίκου, εἰπόντος, Ὁ βασιλεὺς με
 τῇ Ῥωμαίων πολιτεία τετίμηκεν· Εἶθε σε, ἔφη,
 Ἑλληνα μᾶλλον ἢ Ῥωμαῖον πεποιήκει.¹

Ἰδὼν δέ τινα τῶν εὐπαρύφων ἐπὶ τῷ πλάτει 41
 τῆς πορφύρας μέγα φρονούντα, κύψας αὐτοῦ
 πρὸς τὸ οὖς καὶ τῆς ἐσθῆτος λαβόμενος καὶ δείξας,

¹ πεποιήκει Bekker: πεποιήκεν MSS.

eat you?" "I should be an ingrate," said he, "if I
 made any bones about letting the fishes eat me,
 when I have eaten so many of them!"

An orator whose delivery was wretched was
 advised by him to practise and exercise; on his
 replying: "I am always reciting to myself,"
 Demonax answered: "Then no wonder you recite
 that way, with a fool for a hearer!"

Again, on seeing a soothsayer make public forecasts
 for money, he said: "I don't see on what ground you
 claim the fee: if you think you can change destiny
 in any way, you ask too little, however much you
 ask; but if everything is to turn out as Heaven has
 ordained, what good is your soothsaying?"

When a Roman officer, well-developed phys-
 ically, gave him an exhibition of sword-practice on a
 post, and asked: "What did you think of my
 swordsmanship, Demonax?" he said: "Fine, if you
 have a wooden adversary!"

Moreover, when questions were unanswerable he
 always had an apt retort ready. When a man asked
 him banteringly: "If I should burn a thousand
 pounds of wood, Demonax, how many pounds of
 smoke would it make?" he replied: "Weigh the
 ashes: all the rest will be smoke."

A man named Polybius, quite uneducated and
 ungrammatical, said: "The emperor has honoured
 me with the Roman citizenship." "Oh, why
 didn't he make you a Greek instead of a Roman?"
 said he.

On seeing an aristocrat who set great store on
 the breadth of his purple band, Demonax, taking
 hold of the garment and calling his attention to it,

Τοῦτο μέντοι πρὸ σου πρόβατον ἐφόρει καὶ ἦν πρόβατον.

Ἐπεὶ μέντοι λουόμενος ὠκνησεν εἰς τὸ ὕδωρ 42
ζέον ἐμβῆναι, καὶ ἠτιάσατό τις ὡς ἀποδειλιά-
σαντα, εἶπέ μοι, ἔφη, ὑπὲρ πατρίδος αὐτὸ πείσε-
σθαι ἔμελλον;

Ἐρομένου δέ τις, Ποῖα νομίζεις εἶναι τὰ ἐν 43
Ἄιδου; Περίμεινον, ἔφη, κάκειθ' ἐν σοι ἐπιστελῶ.

Ἀδμήτῳ δέ τιμι ποιητῇ φαύλῳ λέγοντι γεγρα- 44
φέναι μονόστιχον ἐπίγραμμα, ὅπερ ἐν ταῖς διαθή-
καις κεκέλευκεν ἐπιγραφῆναι αὐτοῦ τῇ στήλῃ—
οὐ χεῖρον δὲ καὶ αὐτὸ εἰπεῖν,

Γαῖα λάβ' Ἀδμήτου ἔλυτρον, βῆ δ' εἰς θεὸν
αὐτός—

γελήσας εἶπεν, Οὔτω καλὸν ἐστίν, ὦ Ἄδμητε,
τὸ ἐπίγραμμα, ὥστε ἐβουλόμην αὐτὸ ἤδη ἐπι-
γεγράψθαι.

Ἰδὼν δέ τις ἐπὶ τῶν σκελῶν αὐτοῦ οἶα τοῖς 45
γέρουσιν ἐπιεικῶς γίνεταί, ἤρετο, Τί τοῦτο, ὦ
Δημόναξ; ὁ δὲ μειδιάσας, Χάρων με ἔδακεν, ἔφη.

Καὶ μέντοι καὶ Λακεδαιμονίων τινα ἰδὼν τὸν 46
αὐτοῦ οἰκέτην μαστιγοῦντα, Παῦσαι, ἔφη, ὁμό-
τιμον σαυτοῦ τὸν δοῦλον ἀποφαίνων.

Δανάης δέ τις πρὸς τὸν ἀδελφὸν δίκην 47
ἐχούσης, Κρίθητι, ἔφη, οὐ γὰρ εἰ Δανάη ἢ
Ἀκρισίου θυγάτηρ.

Μάλιστα δὲ ἐπολέμει τοῖς οὐ πρὸς ἀλήθειαν 48
ἀλλὰ πρὸς ἐπίδειξιν φιλοσοφοῦσιν· ἕνα γοῦν ἰδὼν
Κυνικὸν τρίβωνα μὲν καὶ πήραν ἔχοντα, ἀντὶ δὲ

said in his ear: "A sheep wore this before you, and he was but a sheep for all that!"

When he was taking a bath and hesitated to enter the steaming water, a man reproached him with cowardice. "Tell me," said he, "was my country at stake in the matter?"

When someone asked him: "What do you think it is like in Hades?" he replied: "Wait a bit, and I'll send you word from there!"

A vile poet named Admetus told him that he had written an epitaph in a single line and had given instructions in his will to have it carved on his tombstone. I may as well quote it exactly:

"Earth, in thy bosom receive Admetus's husk; he's a god now!"

Demonax said with a laugh: "The epitaph is so fine that I wish it were already carved!"

A man saw on the legs of Demonax a discoloration of the sort that is natural to old people, and enquired: "What's that, Demonax?" With a smile he said: "The ferryman's tooth-mark!"

He saw a Spartan beating a slave, and said: "Stop treating him as your equal!"¹

When a woman named Danae had a dispute with her brother, he said: "Go to law! Though your name be Danae, you are not the daughter of Acrisius (Lawless)."

Above all, he made war on those who cultivate philosophy in the spirit of vainglory and not in the spirit of truth. For example, on seeing a Cynic with cloak and wallet, but with a bar (hyperon) for a

¹ Whipping was a feature of the Spartan training.

τῆς βακτηρίας ὑπερον, καὶ κεκραγότα καὶ λέγοντα
ὅτι Ἀντισθένης καὶ Κράτητος καὶ Διογένης ἐστὶ
ζηλωτής, Μὴ ψεύδου, ἔφη, σὺ γὰρ Ὑπερείδου
μαθητῆς ὦν τυγχάνεις.

Ἐπεὶ μέντοι πολλοὺς τῶν ἀθλητῶν ἑώρα 49
κακομαχοῦντας καὶ παρὰ τὸν νόμον τὸν ἐναγώνιον
ἀντὶ τοῦ παγκρατιάξειν δάκνοντας, Οὐκ ἀπει-
κότως, ἔφη, τοὺς νῦν ἀθλητὰς οἱ παρομαρτοῦντες
λέοντας καλοῦσιν.

Ἀστέιον δὲ κάκεινο αὐτοῦ καὶ δηκτικὸν ἅμα 50
τὸ πρὸς τὸν ἀνθύπατον εἰρημένον· ἦν μὲν γὰρ
τῶν πιπτούμενων τὰ σκέλη καὶ τὸ σῶμα ὄλον·
Κυνικοῦ δὲ τινας ἐπὶ λίθον ἀναβάντος καὶ αὐτὸ
τοῦτο κατηγοροῦντος αὐτοῦ καὶ εἰς κιναιδίαν
διαβάλλοντος, ἀγανακτήσας καὶ κατασπασθῆναι
τὸν Κυνικὸν κελεύσας ἔμελλεν ἢ ξύλοις συντρί-
ψειν ἢ καὶ φυγῇ ζημιώσειν· ἀλλ' ὃ γε Δημῶναξ
παρατυχῶν παρητείτο συγγνώμην ἔχειν αὐτῷ
κατὰ τινα πάτριον τοῖς Κυνικοῖς παρρησίαν
θρασσυνομένῳ. εἰπόντος δὲ τοῦ ἀνθυπάτου, Νῦν
μὲν σοι ἀφήμι αὐτόν, ἀν δὲ ὕστερον τοιοῦτόν τι
τολμήσῃ, τί παθεῖν ἀξίος ἐστίν; καὶ ὁ Δημῶναξ,
Δροσπακισθῆναι τότε αὐτὸν κέλευσον.

Ἄλλῳ δὲ τινι στρατοπέδων ἅμα καὶ ἔθους 51
τοῦ μεγίστου τὴν ἀρχὴν ἐμπιστευθέντι ἐκ βασι-
λέως ἐρομένῳ, πῶς ἄριστα ἄρξει; Ἀοργήτως,
ἔφη, καὶ ὀλίγα μὲν λαλῶν, πολλὰ δὲ ἀκούων.

Ἐρομένῳ δὲ τινι εἰ καὶ αὐτὸς πλακοῦντας 52
ἐσθίοι, Οἶεἰ οὖν, ἔφη, τοῖς μωροῖς τὰς μελίσσας
τιθεῖναι τὰ κηρία;

staff, who was making an uproar and saying that he
was the follower of Antisthenes, Crates, and
Diogenes, Demonax said: "Don't lie! You are
really a disciple of Barson (Hyperides¹)!"

When he saw many of the athletes fighting
foul and breaking the rules of the games by biting
instead of boxing, he said: "No wonder the athletes
of the present day are called 'lions' by their
hangers-on!"

His remark to the proconsul was at once
clever and cutting. This man was one of the sort
that use pitch to remove hair from their legs and
their whole bodies. When a Cynic mounted a stone
and charged him with this, accusing him of
effeminacy, he was angry, had the fellow hauled
down and was on the point of confining him in the
stocks or even sentencing him to exile. But Demonax,
who was passing by, begged him to pardon the man
for making bold to speak his mind in the traditional
Cynic way. The proconsul said: "Well, I will let
him off for you this time, but if he ever dares to do
such a thing again, what shall be done to him?"
"Have him depilated!" said Demonax.

One to whom the emperor had entrusted the
command of legions and of the most important
province asked Demonax what was the best way to
exercise authority. "Don't lose your temper!" said
he: "Do little talking and much listening!"

When someone asked him: "Do you eat honey-
cakes?" he replied: "What! do you think the
bees lay up their honey just for fools?"

¹ Perhaps an unknown Cynic; but the name may be used
just for the sake of the pun, without reference to a definite
person.

Πρὸς δὲ τῇ Ποικίλῃ ἀνδριάντα ἰδὼν τὴν χεῖρα 53
ἀποκεκομμένον, ὄψε' ἔφη Ἀθηναίους εἰκὼν χαλκῆ
τετιμηκέναι τὸν Κυνέγειρον.

Καὶ μὴν καὶ Ῥουφίνον τὸν Κύπριον—λέγω 54
δὴ τὸν χωλὸν τὸν ἐκ τοῦ περιπάτου—ἰδὼν ἐπὶ
πολὺ τοῖς περιπάτοις ἐνδιατρίβοντα, Οὐδέν ἐστιν,
ἔφη, ἀναισχυντότερον χωλοῦ Περιπατητικοῦ.

Ἐπεὶ δέ ποτε ὁ Ἐπίκτητος ἐπιτιμῶν ἅμα συνε- 55
βούλευεν αὐτῷ ἀγαγέσθαι γυναῖκα καὶ παιδο-
ποιήσασθαι—πρέπειν γὰρ καὶ τοῦτο φιλοσόφῳ
ἀνδρὶ ἕτερον ἀντ' αὐτοῦ καταλιπεῖν τῇ φύσει—
ἐλεγκτικώτατα πρὸς αὐτὸν ἀπεκρίνατο, Οὐκοῦν,
ὦ Ἐπίκτητε, δός μοι μίαν τῶν σαυτοῦ θυγατέρων.

Καὶ μὴν τὸ πρὸς Ἑρμῖνον τὸν Ἀριστοτελικὸν 56
ἄξιον ἀπομνημονεύσαι· εἰδὼς γὰρ αὐτὸν παγ-
κάκιστον μὲν ὄντα καὶ μυρία κακὰ ἐργαζόμενον,
τὸν Ἀριστοτέλη δ' ἐπαινοῦντα¹ καὶ διὰ στόματος
αὐτοῦ τὰς δέκα κατηγορίας ἔχοντα, Ἑρμῖνε,
ἔφη, ἀληθῶς ἄξιος εἰ δέκα κατηγοριῶν.

Ἀθηναίων δὲ σκεπτομένων κατὰ ζῆλον τὸν πρὸς 57
Κορινθίους καταστήσασθαι θεῶν μονομάχων,
προελθὼν εἰς αὐτούς, Μὴ πρότερον ταῦτα, ὦ
Ἀθηναῖοι, ψηφίσησθε, ἂν μὴ τοῦ Ἑλέου τὸν
βωμὸν καθέλγητε.

Ἐπεὶ δὲ εἰς Ὀλυμπίαν ποτὲ ἐλθόντι αὐτῷ 58
Ἥλείοι εἰκὼνα χαλκῆν ἐψηφίσαντο, Μηδαμῶς
τοῦτο, ἔφη, ὦ ἄνδρες Ἥλείοι, μὴ δόξητε ὀνειδίξειν
τοῖς προγόνοις ὑμῶν, ὅτι μήτε Σωκράτους μήτε
Διογένους εἰκὼνα ἀναθεθείκασιν.

¹ δ' ἐπαινοῦντα A. M. H. : δὲ θαυμάζοντα Fritzsche : Ἀριστο-
τέλη καὶ MSS., Nilén, who sets the comma after Ἀριστοτέλη.

On seeing near the Painted Porch a statue with its hand cut off, he remarked that it was pretty late in the day for the Athenians to be honouring Cynegirus¹ with a bronze statue.

Noting that Rufinus the Cypriote (I mean the lame man of the school of Aristotle) was spending much time in the walks of the Lyceum, he remarked: "Pretty cheeky, I call it—a lame Peripatetic (Stroller)!"

When Epictetus rebuked him and advised him to get married and have children, saying that a philosopher ought to leave nature a substitute when he is gone, his answer was very much to the point: "Then give me one of your daughters, Epictetus!"²

His reply to Herminus the Aristotelian deserves mention. Aware that, although he was an out-and-out scoundrel and had done a thousand misdeeds, he sang the praises of Aristotle and had his Ten Sentences (the Categories) on his tongue's end, Demonax said: "Herminus, you really need ten sentences!"

When the Athenians, out of rivalry with the Corinthians, were thinking of holding a gladiatorial show, he came before them and said: "Don't pass this resolution, men of Athens, without first pulling down the altar of Mercy."

When he went to Olympia and the Eleians voted him a bronze statue, he said: "Don't do this, men of Elis, for fear you may appear to reflect on your ancestors because they did not set up statues either to Socrates or to Diogenes."

¹ Brother of Aeschylus, who lost his hand at Marathon, and the Painted Porch was so called from a fresco by Polygnotus representing the battle.

² Epictetus was not married.

Ἦκουσα δὲ αὐτοῦ ποτε καὶ πρὸς τὸν . . . 59
τὸν¹ τῶν νόμων ἔμπειρον ταῦτα λέγοντος, ὅτι
κινδυνεύουσιν ἄχρηστοι εἶναι οἱ νόμοι, ἂν τε
πονηροῖς ἂν τε ἀγαθοῖς γράφονται· οἱ μὲν γὰρ
οὐ δέονται νόμων, οἱ δὲ ὑπὸ νόμων οὐδὲν βελτίους
γίγονται.

Τῶν δὲ Ὀμήρου στίχον ἓνα ἦδεν μάλιστα— 60
κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ ὅ τε πολλὰ ἐοργῶς.

Ἐπῆναι δὲ καὶ τὸν Θερσίτην ὡς Κυνικόν τινα 61
δημηγόρου.

Ἐρωτηθεὶς δέ ποτε, τίς αὐτῷ ἀρέσκοι τῶν 62
φιλοσόφων, ἔφη, Πάντες μὲν θαυμαστοί· ἐγὼ δὲ
Σωκράτη μὲν σέβω, θαυμάζω δὲ Διογένη καὶ φιλῶ
Ἀρίστιππον.

Ἐβίου δὲ ἔτη ὀλίγου δέοντα τῶν ἑκατὸν ἄνο- 63
σος, ἄλυπος, οὐδένα ἐνοχλήσας τι ἢ αἰτήσας,
φίλοις χρήσιμος, ἐχθρὸν οὐδένα οὐδεπώποτε
ἐσχηκώς· καὶ τοσοῦτον ἔρωτα ἔσχον πρὸς αὐτὸν
Ἀθηναῖοι τε αὐτοὶ καὶ ἅπανα ἢ Ἑλλάς, ὥστε
παριόντι ὑπεξανίστασθαι μὲν τοὺς ἄρχοντας,
σιωπῆν δὲ γίνεσθαι παρὰ πάντων. τὸ τελευταῖον
δὲ ἦδη ὑπέργηρος ὢν ἀκλήτος εἰς ἦν τύχοι παριῶν
οἰκίαν ἐδείπνει καὶ ἐκάθευδε, τῶν ἐνοικούντων
θεοῦ τινα ἐπιφάνειαν ἠγομένων τὸ πρᾶγμα καὶ
τινα ἀγαθὸν δαίμονα εἰσεληλυθῆναι αὐτοῖς εἰς
τὴν οἰκίαν. παριόντα δὲ αἱ ἀρτοπώλιδες ἀνθεῖλ-
κον πρὸς αὐτὰς ἐκάστη ἀξιούσα παρ' αὐτῆς λαμ-
βάνειν τῶν ἀρτων, καὶ τούτο εὐτυχίαν ἑαυτῆς ἢ
δεδωκυῖα ᾤετο. καὶ μὴν καὶ οἱ παῖδες ὀπωρας
προσέφερον αὐτῷ πατέρα ὀνομάζοντες. στίσεις 64

¹ πρὸς τὸν . . . τὸν A. M. H.: πρὸς τὸν MSS.

I once heard him say to . . ., the lawyer, that
in all likelihood the laws were of no use, whether
framed for the bad or the good; for the latter had no
need of laws, and the former were not improved by
them.

From Homer the one line he most frequently
quoted was:

“Idler or toiler, 'tis all one to Death.”¹

He had a good word even for Thersites, calling
him a mob-orator of the Cynic type.

When he was once asked which of the philoso-
phers he liked, he said: “They are all admirable,
but for my part I revere Socrates, I wonder at
Diogenes, and I love Aristippus.”

He lived almost a hundred years, without illness
or pain, bothering nobody and asking nothing of
anyone, helping his friends and never making an
enemy. Not only the Athenians but all Greece
conceived such affection for him that when he passed
by the magistrates rose up in his honour and there
was silence everywhere. Toward the end, when he
was very old, he used to eat and sleep uninvited in
any house which he chanced to be passing, and
the inmates thought that it was almost a divine visi-
tation, and that good fortune had entered their
doors. As he went by, the bread-women would pull
him toward them, each wanting him to take some
bread from her, and she who succeeded in giving it
thought that she was in luck. The children, too,
brought him fruit and called him father. Once when

¹ *Iliad* 9, 320.

δέ ποτε Ἀθήνησι γενομένης εἰσηλθεν εἰς τὴν ἐκκλησίαν καὶ φανείς μόνου σιωπᾶν ἐποίησεν αὐτούς· ὁ δὲ ἰδὼν ἤδη μετεγνωκότας οὐδὲν εἰπὼν καὶ αὐτὸς ἀπηλλάγη.

“Ὅτε δὲ συνῆκεν οὐκέθ’ οἶός τε ὢν αὐτῷ ἐπικου- 65
ρεῖν, εἰπὼν πρὸς τοὺς παρόντας τὸν ἐναγώνιου
τῶν κηρύκων πόδα

Λήγει μὲν ἄγων τῶν καλλίστιων
ἄθλων ταμίας, καιρὸς δὲ καλεῖ
μηκέτι μέλλειν,

καὶ πάντων ἀποσχόμενος ἀπῆλθεν τοῦ βίου
φαιδρὸς καὶ οἶος ἀεὶ τοῖς ἐντυγχάνουσιν ἐφαίνετο.
ὀλίγον δὲ πρὸ τῆς τελευτῆς ἐρομένου τιῶς, 66
Περὶ ταφῆς τί κελεύεις; Μὴ πολυπραγμονεῖτε,
ἔφη· ἡ γὰρ ὁδμή με θάψει. φαμένου δὲ ἐκείνου,
Τί οὖν; οὐκ αἰσχρὸν ὀρνέοις καὶ κυσὶ βορὰν
προτεθῆναι τηλικούτου ἀνδρὸς σῶμα; Καὶ μὴν
οὐδὲν ἀτοπον, ἔφη, τοῦτο, εἰ μέλλω καὶ ἀπο-
θανὼν ζῶοις τισὶ χρήσιμος ἔσεσθαι. οἱ μέντοι 67
Ἀθηναῖοι καὶ ἔθαψαν αὐτὸν δημοσία μεγαλο-
πρεπῶς καὶ ἐπὶ πολὺ ἐπέθησαν, καὶ τὸν θάκον
τὸν λίθινον, ἐφ’ οὗ εἰώθει ὅποτε κάμνοι ἀναπαύε-
σθαι, προσεκύνουν καὶ ἐστεφάνουν ἐς τιμὴν τοῦ
ἀνδρὸς, ἡγούμενοι ἱερὸν εἶναι καὶ τὸν λίθον, ἐφ’ οὗ
ἐκαθέζετο. ἐπὶ μὲν γὰρ τὴν ἐκφορὰν οὐκ ἔστιν
ὅστις οὐκ ἀπήντησεν, καὶ μάλιστα τῶν φιλοσό-
φων· οὗτοι μέντοι ὑποδύντες ἐκόμιζον αὐτὸν ἄχρι
πρὸς τὸν τάφον.

Ταῦτα ὀλίγα πάνν ἐκ πολλῶν ἀπεμνημονευσά,
καὶ ἔστιν ἀπὸ τούτων τοῖς ἀναγινώσκουσι λογι-
ζεσθαι ὁποῖος ἐκείνος ἀνὴρ ἐγένετο.

there was a party quarrel in Athens, he went into the assembly and just by showing himself reduced them to silence: then, seeing that they had already repented, he went away without a word.

When he realised that he was no longer able to wait upon himself, he quoted to those who were with him the verses of the heralds at the games:

Here endeth a contest awarding the fairest
Of prizes: time calls, and forbids us delay.

Then, refraining from all food, he took leave of life in the same cheerful humour that people he met always saw him in. A short time before the end he was asked: “What orders have you to give about your burial?” and replied: “Don’t borrow trouble! The stench will get me buried!” The man said: “Why, isn’t it disgraceful that the body of such a man should be exposed for birds and dogs to devour?” “I see nothing out of the way in it,” said he, “if even in death I am going to be of service to living things.” But the Athenians gave him a magnificent public funeral and mourned him long. To honour him, they did obeisance to the stone bench on which he used to rest when he was tired, and they put garlands on it; for they felt that even the stone on which he had been wont to sit was sacred. Everybody attended his burial, especially the philosophers; indeed, it was they who took him on their shoulders and carried him to the tomb.

These are a very few things out of many which I might have mentioned, but they will suffice to give my readers a notion of the sort of man he was.

LUCIAN

WITH AN ENGLISH TRANSLATION BY
A. M. HARMON
OF VALE UNIVERSITY

IN EIGHT VOLUMES

I



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