

The Life of Hipparchia of Maroneia, Cynic Philosopher

Diogenes Laertius, Book VI (chapter 7). 96-98

96 (1) Ἐθηράθη δὲ τοῖς λόγοις καὶ ἡ ἀδελφὴ τοῦ Μητροκλέους Ἴππαρχία. Μαρωνεῖται δ' ἦσαν ἀμφοτέρω.

(2) Καὶ ἦρα τοῦ Κράτητος καὶ τῶν λόγων καὶ τοῦ βίου, οὐδενὸς τῶν μνηστευομένων ἐπιστρεφομένη, οὐ πλούτου, οὐκ εὐγενείας, οὐ κάλλους· ἀλλὰ πάντ' ἦν Κράτης αὐτῆ. (3) καὶ δὴ καὶ ἠπειλεῖ τοῖς γονεῦσιν ἀναιρῆσειν αὐτήν, εἰ μὴ τούτῳ δοθείη. (4) Κράτης μὲν οὖν παρακαλούμενος ὑπὸ τῶν γονέων αὐτῆς ἀποτρέψαι τὴν παῖδα, πάντ' ἐποίει, καὶ τέλος μὴ πείθων, ἀνασταῶς καὶ ἀποθέμενος τὴν ἑαυτοῦ σκευὴν ἀντικρὺ αὐτῆς ἔφη, *ὁ μὲν νυμφίος οὗτος, ἡ δὲ κτῆσις αὐτῆ, πρὸς ταῦτα βουλευού.* (5) οὐδὲ γὰρ ἔσσεσθαι κοινωνόν, εἰ μὴ καὶ τῶν αὐτῶν ἐπιτηδευμάτων γενηθείη.

(1) ἡ ἀδελφὴ τοῦ Μητροκλέους: in the previous chapter (VI.94-5) *Metrocles of Maroneia* had been introduced as ἀδελφὸς Ἴππαρχίας. Both were followers of the Cynic philosopher Crates and are characters in book D.L. VI on the Cynic school. **θηράω** *hunt, chase* (originally of beasts < θῆρ, *beast*), *captivate*. **τοῖς λόγοις** may refer to Crates' sayings or philosophical discussions in general. **Μαρωνεῖτης** *native of Maroneia* (a city in Thrace)
(2) ἦρα impf. of **ἐράω** (+ gen.) *fall in love with*. **Κράτης, -τητος, ὁ** *Crates (Krates) the Cynic, subject of D.L. VI. 85-93*. **μνηστεύω** *court, seek in marriage*. **ἐπιστρέφω** *turn about or toward; mid. turn oneself around; (+ gen.) turn one's mind to, pay attention to*. **κάλλος, κάλλους τό** *good looks*.
(3) **καὶ δὴ καί** *and in particular*. **ἀπειλέω** *promise, threaten* (+ dat. of person; + fut. inf.). **γονεύς, -έως, ὁ** *father; in. pl. parents*. **ἀναιρέω** *take up,*

make away with, destroy, kill. **δοθείη** < δίδωμι optative in indirect statement for subjunctive in a future more vivid condition (XIII).

(4) **παρακαλέω** *call in, summon.* **ἀποτρέπω** *turn (someone) away from (something).* **τέλος** adverbial *finally.* **ἀναστάς** < ἀνίστημι. **ἀποθέμενος** < ἀποτίθημι. **σκευή** *equipment, clothes.* **ἀντικρύ** *right opposite, right in front of (+ gen.).* **νυμφίος** *bridegroom, husband.* **κτῆσις, -εως, ἡ** *possession, property:* the Cynics practiced simplicity. Diogenes the Cynic even threw away his cup when he saw a child drinking with his hands. **πρὸς ταῦτα** *therefore, with this in mind.* **βουλεύου** middle imperative (2 sg. XIV).

(5) **οὐδέ . . .** Diogenes Laertius switches from direct to indirect statement. **κοινωνός, -ου, ὁ / ἡ** *companion, partner, sharer.* **ἐπιτήδευμα** *pursuit, practice, study.* **γενηθείη** < γίγνομαι optative for subjunctive in indirect statement (XIII).

97 (1) Εἶλετο ἡ παῖς καὶ ταύτῳ ἀναλαβοῦσα σχῆμα συμπεριεῖται ἀνδρὶ καὶ ἐν τῷ φανερωῷ συνεγίνετο καὶ ἐπὶ τὰ δεῖπνα ἀπήει. (2) ὅτε καὶ πρὸς Λυσίμαχον εἰς τὸ συμπόσιον ἦλθεν, ἔνθα Θεόδωρον τὸν ἐπὶ κλην ἄθεον ἐπήλεγξε, σόφισμα προτείνασα τοιοῦτον· ὁ ποιῶν Θεόδωρος οὐκ ἂν ἀδικεῖν λέγοιτο, οὐδ' Ἰππαρχία ποιῶσα τοῦτο ἀδικεῖν λέγοιτ' ἄν· Θεόδωρος δὲ τύπτων ἑαυτὸν οὐκ ἀδικεῖ, οὐδ' ἄρα Ἰππαρχία Θεόδωρον τύπτουσα ἀδικεῖ. (3) ὁ δὲ πρὸς μὲν τὸ λεχθὲν οὐδὲν ἀπήντησεν, ἀνέσυρε δ' αὐτῆς θοιμάτιον· ἀλλ' οὔτε κατεπλάγη Ἰππαρχία οὔτε διεταράχθη ὡς γυνή. 98 (1) ἀλλὰ καὶ εἰπόντος αὐτῆς,

αὕτη ἔστιν ἡ τάς παρ' ἱστοῖς ἐκλιποῦσα κερκίδα;

(2) *ἐγὼ φησὶν εἰμί, Θεόδωρε· ἀλλὰ μὴ κακῶς σοι δοκῶ βεβουλευῆσθαι περὶ αὐτῆς, εἰ τὸν χρόνον ὃν ἔμελλον ἱστοῖς προσαναλώσειν τοῦτον εἰς παιδείαν κατεχρησάμην;* (3) καὶ ταῦτα μὲν καὶ ἄλλα μυρία τῆς φιλοσόφου.

97 (1) **εἶλετο** < αἰρέω, εἶλον (2 aor.) *take, mid. choose.* **σχῆμα** *shape,*

bearing, appearance, fashion. **συμ-περί-ειμι** (ἦει is imperfect of εἶμι go). **τάνδρι** < τῶ ἀνδρί. **ἐν τῷ φανερώ** openly, publicly. **συγγίγνομαι** be with, keep company with; it is used of the relationship between masters and pupils and of that between sexual partners. **δείπνον**, -ίου, τό dinner.

(2) **συμπόσιον**, -ίου, τό symposium, drinking party. **ἐνθα** there. **ἐπίκλην** adv. by name, nicknamed. **ἐπελέγχω** = ἐλέγχω disgrace, cross-examine, prove, refute, confute. **σόφισμα** clever or captious argument or trick.

προτείνω stretch forth, put forward. **τοιούτος** such as this. **ὅ** that which. **λέγοιτο** with ἄν: potential optative (XIII). **τύπτω** strike.

(3) **ἀπαντάω** meet, oppose. **ἀνασύρω** pull off or pull up (somebody's clothes so as to expose him/her). **θοιμάτιον** = τὸ ἱμάτιον. **καταπλήσσω** strike with panic, astound, bully. **διαταράσσω** throw into confusion. **ὡς γυνή** like a woman.

98 (1) **εἰπόντος** genitive absolute. The subject is Θεοδώρου. **ἰστός** (< ἴστημι) anything that is upright, mast, loom. **κερκίς**, -ίδος ἢ in the loom the comb with which the threads are pushed to make the web even and close. The line is borrowed from Euripides, *Bacchae*, 1236.

(2) **μή** in questions expects the answer no (I don't, do I...?). **αὐτῆς** = **ἐμαυτῆς**: in later antiquity the third person reflexive became generalized (as the reflexive for all persons). **προσαναλίσκω** consume, waste. **παιδεία** education. **καταχράομαι** make full use of, apply (+ dat.), use up (+ acc.)

(3) **μύριος** 10,000, countless. **τῆς φιλοσόφου**: predicate genitive. "These and countless other [sayings] are hers," "belong to the [woman] philosopher."