

The Cynic Philosophers From Diogenes To Julian 1st Edition

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Explore the fascinating world of Cynic philosophers, tracing their evolution from the legendary Diogenes to the influential Julian, in this rare 1st edition. This comprehensive book delves into the core tenets and historical impact of Cynicism, offering invaluable insights into ancient Greek thought and the enduring legacy of these provocative thinkers for students, scholars, and collectors alike.

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The Cynic Philosophers

'Poverty does not consist in the want of money,' I answered, 'nor is begging to be deplored. Poverty consists in the desire to have everything, and through violent means if necessary' From their founding in the fifth century BC and for over 800 years, the Cynic philosophers sought to cure humanity of greed and vice with their proposal of living simply. They guaranteed happiness to their adherents through freedom of speech, poverty, self-sufficiency and physical hardiness. In this fascinating and completely new collection of Cynic writing through the centuries, from Diogenes and Hipparchia, to Lucian and the Roman emperor Julian, the history and experiences of the Cynic philosophers are explored to the full. Robert Dobbin's introduction examines the public image of the Cynics through the ages, as well as the philosophy's contradictions and how their views on women were centuries ahead of their time. This edition also includes notes on the text, chronology, glossary and suggested further reading. Translated, edited and with an introduction by Robert Dobbin

To the uneducated Cynics

A classic history book originally written by Julian (A Roman Emperor) and translated by Emily Wilmer Cave Wright. Julian's aim here, as in the Seventh Oration, is not to convert the New Cynics, but to demonstrate the fundamental unity of philosophy. He equated Diogenes with Socrates as a moral authority and had deep sympathy for cynical ideals. He emphasized to the Cynics that there is no convention that has not been examined and accepted by individual reason, for the Delphic teaching of "Know Yourself" warns all philosophers not to accept traditional authority. The allusion to the opening paragraph for the summer solstice seems to suggest that Julian wrote the Oration before leaving Constantinople to prepare for the Persian expedition.

The Cynics

This collection of essays—the first of its kind in English—brings together the work of an international group of scholars examining the entire tradition associated with the ancient Cynics. The essays give a history of the movement as well as a state-of-the-art account of the literary, philosophical and cultural significance of Cynicism from antiquity to the present. Arguably the most original and influential branch of the Socratic tradition, Cynicism has become the focus of renewed scholarly interest in recent years, thanks to the work of Sloterdijk, Foucault, and Bakhtin, among others. The contributors to this volume—classicists, comparatists, and philosophers—draw on a variety of methodologies to explore the ethical, social and cultural practices inspired by the Cynics. The volume also includes an introduction, appendices, and an annotated bibliography, making it a valuable resource for a broad audience.

Anecdotes of the Cynics

'It's you who are the dogs...' What makes us happy? For over 800 years the Cynic philosophers of ancient Greece and Rome argued that the answer lay in a simple, self-sufficient life. One of 46 new books in the bestselling Little Black Classics series, to celebrate the first ever Penguin Classic in 1946. Each book gives readers a taste of the Classics' huge range and diversity, with works from around the world and across the centuries - including fables, decadence, heartbreak, tall tales, satire, ghosts, battles and elephants.

A History of Cynicism - From Diogenes to the 6th Century A.D.

A HISTORY OF CYNICISM- From Diogenes to the 6 th Century A. D. by DONALD R. DUDLEY. Contents include: INTRODUCTION ix I ANTISTHENES. NO DIRECT CONNEXION WITH CYNICS. HIS ETHICS I II DIOGENES AND HIS ASSOCIATES 17 a DIOGENES IN LITERARY TRADITION LIFE THOUGHT b ONESICRATUS 39 c MONIMUS 40 d CRATES LIFE WRITINGS CRATES AND HIPPARCHIA 42 III 9 CYNICISM IN THE THIRD CENTURY B. C. 59 a BION 62 b MENIPPUS 69 c CERCIDAS 74 d TELES 84 e CYNIC EDUCATIONAL THEORY, ETC. 87 IV CYNICISM AND THE PHILOSOPHICAL SCHOOLS IN THE THIRD CENTURY 95 a THE MEGARIANS 95 b ZENO 96 c ARISTON 100 d HEDONISTS 103 e EPICUREANS I 06 TIMON 107 V CYNIC INFLUENCE ON HELLENISTIC LITERATURE I IO VI CYNICISM IN THE SECOND AND FIRST CENTURIES B. C. 117 VII DEMETRIUS. THE PHILOSOPHIC OPPOSITION IN THE FIRST CENTURY A. D. 125 vii viii A HISTORY OF CYNICISM CHAP. PAGf VIII CYNICISM IN THE SECOND CENTURY A. D. 143 a GENERAL CHARACTER 143 b DIG CHRYSOSTOM 148 c DEMONAX 158 d OENOMAX 162 e PEREGRINUS 170 MINOR FIGURES 1 82 IX CYNICISM AND THE PHILOSOPHIC SCHOOLS IN THE FIRST AND SECOND CENTURIES A. D. 1 86 a PHILO b CYNICS AND STOICS OF THE ROMAN EMPIRE c FAVORINUS d MAXIMUS X CYNICISM FROM THE THIRD TO THE SIXTH CENTURIES A. D. 2, Q2 a JULIAN AND THE CYNICS b MAXIMUS c ASTERIUS d SALLUSTIUS EPILOGUE 209 APPENDICES 215 INDEX 223. INTRODUCTION: The Emperor Julian, speaking of the Cynic philosophy, says that it has been practised in all ages ... it does not need any special study, one need only hearken to the god of Delphi when he enjoins the precepts know thyself and alter the currency . In claiming the Delphic god as the founder of Cynicism Julian is guilty of an obvious anachronism for Cynicism cannot be shown to antedate Diogenes of Sinope. But from the fourth century B. C. Cynicism endured to the last days of the ancient world Cynics were common in the days of Augustine they may have been known in the Empire of Byzantium. Long life is not of itself a criterion of worth and it cannot be denied that Cynicism survived when much of immeasurably greater intellectual value perished. To the student of ancient philosophy there is in Cynicism scarcely more than a rudimentary and debased version of the ethics of Socrates, which exaggerates his austerity to a fanatic asceticism, hardens his irony to sardonic laughter at the follies of man kind, and affords no parallel to his genuine love of knowledge. Well might Plato have said of the first and greatest Cynic, That man is Socrates gone mad. But to the student of social history, and of ancient thought as distinct from philosophy, there is much of interest in Cynicism...

An Outline of Cynic Philosophy: Antisthenes of Athens and Diogenes of Sinope in Diogenes Laertius Book Six

This volume is a revised translation of the complete text of Book Six about Diogenes of Sinope and the Cynics, taken from The Lives and Opinions of Eminent Philosophers written around AD 230 by the Graeco-Roman author Diogenes Laertius. The Life of Diogenes is accompanied by a detailed outline of Cynic philosophy, explaining Cynic doctrine and its significance for today's audience. Alongside the Life of Diogenes are accounts of other Cynics, including Antisthenes, Crates and Hipparchia. The works of

the early Cynics have all been lost, and this text by Diogenes Laertius thankfully preserves an important range of quotations and references. Despite the Cynic's extreme stance, this idealistic philosophy still has a valid part to play in the face of the increasing materialism of our modern society, challenging us to re-evaluate our priorities. The nineteenth-century translation of C. D. Yonge has been substantially revised, and is supported by a new Introduction, Glossary of Names, Notes and Index.

The Complete Diogenes of Sinope Collection

The tales of Diogenes, the Great Cynic Philosopher have delighted and enlightened all who have been fortunate enough to read of his deeds. Diogenes originated the then revolutionary concept of cosmopolitanism, insulted and won the admiration of Alexander the Great, and almost single handedly defined the Cynic Philosophy which eventually developed into the Stoic School. In his own life he journeyed from freeing his personal slave, to living in a clay barrel on the street, to being captured by pirates and becoming a slave himself. Considered the only true sage by the Stoics, none of Diogenes' many writings have survived, but details of his life and his teachings come in the form of anecdotes attributed to him in a number of scattered classical sources. This book is a complete collection of those early writings which thankfully have survived from antiquity to bring us these legends. The stories of Diogenes are surprising and funny, and at a deeper level they offer profound lessons through his piercing use of metaphor and symbolism. The instructions of Diogenes are just as relevant and sharp today as in his own time. True Power Books aims to provide a curated collection of history's most important writings in regards to the love of knowledge and personal growth presented clearly and without editorial additions, in the form of beautiful books worthy of display. To see the full collection, Amazon search: truepowerbooks

Stoic Six Pack 5: The Cynics

Stoic Six Pack 5 - The Cynics presents the key primary sources of this ancient philosophy, as well as secondary material to provide insight and understanding: An Introduction to Cynic Philosophy by John MacCunn, The Moral Sayings of Publius Syrus, a Roman Slave by Publius Syrus, Life of Antisthenes by Diogenes Laërtius, Book IV of The Symposium by Xenophon, Life of Diogenes by Diogenes Laërtius and Life of Crates by Diogenes Laërtius.

Sayings and Anecdotes

A unique edition of the sayings of Diogenes, whose biting wit and eccentricity inspired the anecdotes that express his Cynic philosophy. It includes the accounts of his immediate successors, such as Crates and Hipparchia, and the witty moral preacher Bion. The contrasting teachings of the Cyrenaics and the hedonistic Aristippos complete the volume.

To the Cynic Heracleios

This work is directed against Heracleios, a Cynic philosopher who had ventured to recite a myth or allegory in which he irreverently handled the Gods before an audience that included Julian. Julian was offended by this fable. Hence, he raised the question of whether legends and myths are suitable for a Cynic discourse.

Cynics

Once regarded as a minor Socratic school, Cynicism is now admired as one of the more creative and influential philosophical movements in antiquity. First arising in the city-states of late classical Greece, Cynicism thrived through the Hellenistic and Roman periods, until the triumph of Christianity and the very end of pagan antiquity. In every age down to the present, its ideals of radical simplicity and freedom have alternately inspired and disturbed onlookers. This book offers a survey of Cynicism, its varied representatives and ideas, and the many contexts in which it operated. William Desmond introduces important ancient Cynics and their times, from Diogenes 'the Dog' in the fourth century BC to Sallustius in the fifth century AD. He details the Cynics' rejection of various traditional customs and the rebellious life-style for which they are notorious. The central chapters locate major Cynic themes (nature and the natural life, Fortune, self-sufficiency, cosmopolitanism) within the rich matrix of ideas debated by the ancient schools. The final chapter reviews some moments in the diverse legacy of Cynicism, from Jesus to Nietzsche.

The Making of Modern Cynicism

Asks: how did ancient Cynic philosophy come to provide a name for its modern, unphilosophical counterpart, and what events caused such a dramatic reversal of cynicism's former meanings? This work traces the concept of cynicism from its origins as a philosophical way of life in Greek antiquity.

Lives of the Eminent Philosophers

"The translation is based on the most authoritative edition of the Greek text. 'Lives of the Eminent Philosophers' is a crucial source for much of what we know about the origins of philosophy in ancient Greece. Accompanied by dozens of artworks and newly commissioned essays that shed light on Diogenes' context and influence, this new, complete translation provides a revealing glimpse into the philosophers of Plato's Academy, Aristotle's Lyceum, and Epicurus' Garden."--Provided by publisher.

Classical Cynicism

More than a school of philosophy with a defined set of beliefs and convictions, classical Cynicism represents an unconventional sect of philosophers and a way of life. This is a complete account of classical Cynicism from its beginnings in the Socratic circle to its extinction in late Roman times. In this thoroughly documented study, Navia explores various issues related to the sources of information about the Cynics, the development of Cynicism, and the principal representatives of classical Cynicism. Exploring the relationship between classical Cynicism and cynicism as understood in its ordinary modern sense, the author argues that despite their common designation, they represent significantly different philosophical attitudes. This book explicates the main ideas associated with classical Cynicism and argues that, its shortcomings notwithstanding, classical Cynicism furnishes us with a wealthy source of philosophical enlightenment. Individual chapters are devoted to Antisthenes, Diogenes, and Crates, the three principal classical Cynics. Attention is given to the development and application of certain fundamental Cynic ideas and to the transformation of these ideas throughout the eight centuries during which Cynicism was an influential philosophical movement. The book provides abundant references to primary and secondary sources and includes a bibliography of over five hundred entries.

Religio-Philosophical Discourses in the Mediterranean World

This first volume of the new Brill series "Ancient Philosophy & Religion" offers analyses of Platonic philosophy and piety, the emergence of a common religio-philosophical discourse in Antiquity, the place of Jesus among ancient philosophers, and responses of pagan philosophers to Christianity from the second century to Late Antiquity.

Sayings and Anecdotes

'many men compete in digging and kicking but no one at all in the pursuit of human excellence.' Diogenes the Cynic is best remembered today for having lived in a storage-jar, and walking the streets with a lamp in daylight, looking for an honest man. Such stories formed part of a rich tradition of sayings and anecdotes; his biting wit and eccentric behaviour were legendary, and it was by means of these oft-repeated and embellished aphorisms that his moral teachings were transmitted. He scorned the conventions of civilized life, and his ascetic lifestyle and caustic opinions gave expression to the Cynic philosophy that in turn influenced Stoicism. This unique edition also covers Diogenes' immediate successors, such as Crates, his wife Hipparchia, and the witty moral preacher Bion. The contrasting teachings of the Cyrenaic school, founded by Aristippos, a pleasure-loving friend of Socrates, complete the volume, together with a selection of apocryphal letters. An ideal compendium of Socratic moral philosophy, this entertaining volume opens a window on to some surprisingly modern attitudes. ABOUT THE SERIES: For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe. Each affordable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, helpful notes to clarify the text, up-to-date bibliographies for further study, and much more.

Christian Theology in the Age of Migration

We are living in the "Age of Migration" and migration has a profound impact on all aspects of society and on religious institutions. While there is significant research on migration in the social sciences, little study has been done to understand the impact of migration on Christianity. This book investigates this

important topic and the ramifications for Christian theology and ethics. It begins with anthropological and sociological perspectives on the mutual impact between migration and Christianity, followed by a re-reading of certain events in the Hebrew Scripture, the New Testament, and Church history to highlight the central role of migration in the formation of Israel and Christianity. Then follow attempts to reinterpret in the light of migration the basic Christian beliefs regarding God, Christ, and church. The next part studies how migration raises new issues for Christian ethics such as human dignity and human rights, state rights, social justice and solidarity, and ecological justice. The last part explores what is known as "Practical Theology" by examining the implications of migration for issues such as liturgy and worship, spirituality, architecture, and education.

Diogenes the Cynic

For over eight hundred years, philosophers-men and women-who called themselves Cynics, literally dogs in their language, roamed the streets and byways of the Hellenistic world, teaching strange ideas and practicing a bizarre way of life. Among them, the most important and distinctive was Diogenes of Sinope, who became the archetype of Classical Cynicism. In this comprehensive, thoroughly researched, and engaging book, philosopher Luis E. Navia undertakes the task of reconstructing Diogenes' life and extracting from him lessons that are valuable in our time. The book is divided into five chapters. Chapter 1 provides a biographical sketch of Diogenes constructed on the basis of ancient testimonies. In Chapter 2, the practice of Cynicism, as exemplified by Diogenes, is elucidated. This was against the world, as Navia describes it, especially the rhetoric of Cynicism, was the primary medium used by the Cynics to convey their message. Chapter 3 clarifies the roots and basis of the Cynic metamorphosis, that is, the process by which Diogenes transformed himself into a dog. This process involves complex psychological, sociological, and philosophical factors, chief among which was Socrates' influence on Diogenes through the agency of Antisthenes. Chapter 4 reconstructs the philosophy of Diogenes by identifying twelve principles of his thought. In Chapter 5, the influence of Diogenes is discussed. Navia emphasizes the vast difference between Diogenes' ideas and style of life on the one hand and, on the other, what is nowadays called cynicism. The book provides abundant references to ancient testimonies and modern scholarship. It includes an extensively annotated translation of Diogenes Laertius's biography of Diogenes and a comprehensive bibliography. Luis E. Navia (Westbury, NY), professor of philosophy and chair of the Social Sciences Department at New York Institute of Technology, is the author of many books on ancient philosophy, including *Socratic Testimonies*, *Antisthenes of Athens*, and *The Adventure of Philosophy*.

Stoic Six Pack 5

For Cynics the secret to happiness was living a life of virtue in harmony with Nature with only the bare essentials necessary for survival. They rejected materialism and were free of belongings. Many were homeless and proud of it. The Cynics emphasized the value of self-sufficiency, or *autarkeia*. They ate one (vegetarian) meal a day and made a habit of walking vast distances to stay in shape. The school extolled the virtue of perseverance, or *karteria*. The founder of Cynicism was Antisthenes (c. 445 - c. 365 BC), a former student of Socrates. He was followed by Diogenes of Sinope, who famously lived in a tub on the streets of Athens. The third key figure was Crates of Thebes (360 - 280 BC), a rich man who gave away his money to live a life of pious poverty. Crates wed the like-minded Hipparchia of Maroneia and they became one of the few known philosopher couples in antiquity. *Stoic Six Pack 5 - The Cynics* presents the key primary sources for our understanding of this ancient philosophy, as well as secondary material to provide insight and understanding: *An Introduction to Cynic Philosophy* by John MacCunn. *The Moral Sayings of Publius Syrus, a Roman Slave* by Publius Syrus. *Life of Antisthenes* by Diogenes Laërtius. *Book IV of The Symposium* by Xenophon. *Life of Diogenes* by Diogenes Laërtius. *Life of Crates* by Diogenes Laërtius. With the rise of Stoicism in the 3rd Century B.C., the Cynic movement stalled. But there was renewed interest in the 1st Century A.D. when bedraggled Cynics could be found on the streets of Rome in large numbers, preaching their creed of anti-materialism and a simple life. The philosophy struck a chord with certain elements of Roman society and Cynics flourished into the 4th Century A.D., unlike Stoicism, which had long since faded by that time. "It is not that I am mad, it is only that my head is different from yours." - Diogenes of Sinope.

Cynicism

A short history of cynicism, from the fearless speech of the ancient Greeks to the jaded negativity of the present. Everyone's a cynic, yet few will admit it. Today's cynics excuse themselves half-heartedly—"I

hate to be a cynic, but..."—before making their pronouncements. Narrowly opportunistic, always on the take, contemporary cynicism has nothing positive to contribute. The Cynicism of the ancient Greeks, however, was very different. This Cynicism was a marginal philosophy practiced by a small band of eccentrics. Bold and shameless, it was committed to transforming the values on which civilization depends. In this volume of the MIT Press Essential Knowledge series, Ansgar Allen charts the long history of cynicism, from the "fearless speech" of Greek Cynics in the fourth century BCE to the contemporary cynic's lack of social and political convictions. Allen describes ancient Cynicism as an improvised philosophy and a way of life disposed to scandalize contemporaries, subjecting their cultural commitments to derision. He chronicles the subsequent "purification" of Cynicism by the Stoics; Renaissance and Enlightenment appropriations of Cynicism, drawing on the writings of Shakespeare, Rabelais, Rousseau, de Sade, and others; and the transition from Cynicism (the philosophy) to cynicism (the modern attitude), exploring contemporary cynicism from the perspectives of its leftist, liberal, and conservative critics. Finally, he considers the possibility of a radical cynicism that admits and affirms the danger it poses to contemporary society.

Revisioning John Chrysostom

In *Revisioning John Chrysostom*, Chris de Wet and Wendy Mayer harness a new wave of scholarship on the life and works of John Chrysostom (c. 350-407 CE), which applies new theoretical lenses and reconsiders his debt to classical paideia.

Oxford Studies in Ancient Philosophy

Oxford Studies in Ancient Philosophy is a volume of original articles on all aspects of ancient philosophy. The articles may be of substantial length, and include critical notices of major books. OSAP is now published twice yearly, in both hardback and paperback. "Have you seen the latest OSAP?" is what scholars of ancient philosophy say to each other when they meet in corridors or on coffee breaks. Whether you work on Plato or Aristotle, on Presocratics or sophists, on Stoics, Epicureans, or Sceptics, on Roman philosophers or Greek Neoplatonists, you are liable to find OSAP articles now dominant in the bibliography of much serious published work in your particular subject: not safe to miss." - Malcolm Schofield, Cambridge University "OSAP was founded to provide a place for long pieces on major issues in ancient philosophy. In the years since, it has fulfilled this role with great success, over and over again publishing groundbreaking papers on what seemed to be familiar topics and others surveying new ground to break. It represents brilliantly the vigour--and the increasingly broad scope--of scholarship in ancient philosophy, and shows us all how the subject should flourish." - M.M. McCabe, King's College London

Strength of Mind

Higher education in the twenty-first century should bring together freedom and knowledge with courage and hope. Why these four concepts? As Goodson argues in *Strength of Mind*, higher education in the twenty-first century offers preparation for ordinary life. Freedom and knowledge serve as the conditions for cultivating courage and hope within one's ordinary life. More specifically, courage and hope ought to be understood as the virtues required for enjoying ordinary life. If college-educated citizens wish to hold onto the concepts of courage and hope, however, then both courage and hope need to be understood as intellectual virtues. As a moral virtue, courage has become outdated. As a theological virtue, hope violates the logic of the golden mean. Focusing on intellectual virtues also requires shifting from moral perfectionism to rational perfectionism. Rational perfectionism involves keeping impossible demands in view for oneself while constantly and continually striving for one's "unattained but attainable self." Goodson defends these arguments by learning from the bits of wisdom found within American Transcendentalism (Emerson, Cavell), German Idealism (Kant, Hegel), Jewish philosophy (Maimonides, Spinoza, Putnam), neo-pragmatism (Putnam, Rorty, West), post-modern theories about pedagogy (Nietzsche, Foucault, Rorty), and secular accounts of perfectionism (Murdoch, Cavell).

Care of the Self

Care of the Self: Ancient Problematizations of Life and Contemporary Thought, by Livia Flachbartová, Pavol Sucharek, and Vladislav Suvák, focus on different manifestations of "taking care of the self" present in ancient and contemporary thought.

Crates and Hipparchia

Crates and Hipparchia were a couple bound together by the principles and wonders of Cynic Philosophy. One of the only philosophical couples known from antiquity, their relationship and their individual lives inspired future generations of Cynic philosophers and educated many people on the ideas of Virtue, Happiness, and Self-Reliance. This compilation uses open and available texts to piece together the fragments of their lives and attempts to produce a coherent handbook for use as a reference by the scholar and the student.

The Fearless Benjamin Lay

The little-known story of an eighteenth-century Quaker dwarf who fiercely attacked slavery and imagined a new, more humane way of life. In *The Fearless Benjamin Lay*, renowned historian Marcus Rediker chronicles the transatlantic life and times of a singular man—a Quaker dwarf who demanded the total, unconditional emancipation of all enslaved Africans around the world. Mocked and scorned by his contemporaries, Lay was unflinching in his opposition to slavery, often performing colorful guerrilla theater to shame slave masters, insisting that human bondage violated the fundamental principles of Christianity. He drew on his ideals to create a revolutionary way of life, one that embodied the proclamation “no justice, no peace.” Lay was born in 1682 in Essex, England. His philosophies, employments, and places of residence—spanning England, Barbados, Philadelphia, and the open seas—were markedly diverse over the course of his life. He worked as a shepherd, glove maker, sailor, and bookseller. His worldview was an astonishing combination of Quakerism, vegetarianism, animal rights, opposition to the death penalty, and abolitionism. While in Abington, Philadelphia, Lay lived in a cave-like dwelling surrounded by a library of two hundred books, and it was in this unconventional abode where he penned a fiery and controversial book against bondage, which Benjamin Franklin published in 1738. Always in motion and ever confrontational, Lay maintained throughout his life a steadfast opposition to slavery and a fierce determination to make his fellow Quakers denounce it, which they finally began to do toward the end of his life. With passion and historical rigor, Rediker situates Lay as a man who fervently embodied the ideals of democracy and equality as he practiced a unique concoction of radicalism nearly three hundred years ago. Rediker resurrects this forceful and prescient visionary, who speaks to us across the ages and whose innovative approach to activism is a gift, transforming how we consider the past and how we might imagine the future.

Diogenes and the Cynic Philosophy

Diogenes was a famous Greek philosopher, known as one of the founders of Cynicism. Banished from his native country and without any resource, Diogenes was reduced to great indigence. He perceived one day, a mouse running briskly up and down, without any fear of being surprised by the approach of night, without any anxiety about a lodging-place, and even without thinking of food. This reconciled him to his misery. He resolved to live at his ease, without constraint, and to dispense with everything which was not absolutely necessary for the preservation of life.

The Cynic Epistles

Diogenes of Sinope is undoubtedly the most well-known Cynic philosopher from antiquity. We possess no direct writings from Diogenes himself, thus his legacy has been left for others to construct and discuss over the centuries. Over time, Diogenes' legacy became intermingled with legends about his life which makes it difficult for the scholar to reconstruct who exactly the “real” Diogenes was. We possess a faint idea of who the man was, and this book is meant to provide the raw material for the study of Diogenes and how his life and legacy shifted throughout the centuries. Using actual primary sources, this book allows the student and the scholar to use open-source texts to reconstruct the personhood of Diogenes of Sinope. The excerpts are a little longer than given in most similar books. The objective is to provide as much background information on the excerpts as possible. Sources: Aelian, Aesop, Aulus Gellius, Apuleius, Athenaeus, Augustine, Basil of Caesarea, Clement, Cicero, Dio Chrysostom, Diogenes Laertius, Epictetus, Greek Anthology, Julian, Lucian, Marcus Aurelius, Origen, Philostratus, Plutarch, Seneca, Socrates Scholasticus, Strabo, Tertullian

Diogenes of Sinope - Life and Legend

Ecclesiastes is a text filled with contradictions. In *Reanimating Qohelet's Contradictory Voices*, Jimyung Kim, drawing on Mikhail Bakhtin's insights, offers a reading that embraces the contradictions as they stand instead of harmonizing them or explaining them away.

Reanimating Qohelet's Contradictory Voices

Around twenty years or so after his death, the fiery and interesting Jewish teacher Jesus of Nazareth was made into the personification of his own teaching, and given an exalted cosmic status. Within a few decades he had been so completely buried by supernatural beliefs about himself that in all the years since it has been very difficult to make out his own voice, and quite impossible to take him seriously as a thinker. "Jesus and Philosophy" asks on the basis of recent reconstructions of his teaching, what was Jesus' moral philosophy? What was his world view? And, is he a big enough figure in the history of ethics to survive the end of the classic ecclesiastical beliefs about him? The author, Don Cupitt, argues that Jesus will be bigger after Christianity, which blocked the realization of just how revolutionary a figure he was.

Diogenes of Sinope

"Ancient philosophers are often contrasted with contemporary philosophers because they view philosophy not as a profession, but a way of life. None did so more uncompromisingly, however, than Diogenes the Cynic, who chided even Socrates for occasionally wearing sandals and maintaining a small household. Diogenes's espousal of extreme poverty combined with a talent for exhibitionism and propensity for offense was taken by some to be merely childish and grounded in a desire for fame, but by others as an ideal form of pure philosophical commitment. Beginning with his life as a banker's son in Sinope, this book traces the origins and effects of his exile and status as a foreigner in Athens and Corinth, his subsequent espousal of a life of poverty, and his development of a style of life that both he and others found comparable to a dog's in terms of its disregard for social norms and conventions. Much of Diogenes' practical philosophy took the form of his own distinctive bodily practices which were meant to reinforce Cynic freedom and self-sufficiency. By calling into question cultural conventions governing the body with respect to sexuality, athletics, clothing, hygiene, punishment, etc., his own dog-style life championed unrestrained free speech (*parrhēsia*), equality between the sexes, and a cosmopolitan view of the possibilities of a world rid of the evils caused by the pursuit of wealth, fame, and power. Throughout various historical periods, Diogenes has offered a fascinating alternative to conventional lives and served as a brave exemplar of absolute devotion to human freedom and equality"--

Jesus and Philosophy

Diogenes of Sinope is undoubtedly the most well-known Cynic philosopher from antiquity. We possess no direct writings from Diogenes himself, thus his legacy has been left for others to construct and discuss over the centuries. Over time, Diogenes' legacy became intermingled with legends about his life which makes it difficult for the scholar to reconstruct who exactly the "real" Diogenes was. We possess a faint idea of who the man was, and this book is meant to provide the raw material for the study of Diogenes and how his life and legacy shifted throughout the centuries. Using actual primary sources, this book allows the student and the scholar to use open-source texts to reconstruct the personhood of Diogenes of Sinope. The excerpts are a little longer than given in most similar books. The objective is to provide as much background information on the excerpts as possible. Sources: Aelian, Aesop, Aulus Gellius, Apuleius, Athenaeus, Augustine, Basil of Caesarea, Clement, Cicero, Dio Chrysostom, Diogenes Laertius, Epictetus, Greek Anthology, Julian, Lucian, Marcus Aurelius, Origen, Philostratus, Plutarch, Seneca, Socrates Scholasticus, Strabo, Tertullian. The text is meant to be a handbook of source material for study.

The Dangerous Life and Ideas of Diogenes the Cynic

"This is a general introduction to the Hellenistic philosophy of Cynicism. To the student of ancient philosophy Cynicism may seem little more than a debased version of the ethics of Socrates, which exaggerates his austerity to a fanatic asceticism, hardens his irony to sardonic laughter at the follies of mankind, and affords no parallel to his love of knowledge. Diogenes was 'Socrates gone mad'. On the other hand, for the student of ancient social history and thought from the 4th century BC to the close of antiquity, and even beyond, the mind-set of cynicism is still a constant or ever-recurring theme. Dudley's

monograph on ancient Cynicism, although published in 1937, remains a standard work, indeed the only book-length treatment of the subject in English. There has been a considerable amount of recent work on Hellenistic philosophy and on Cynicism in particular - articles and collected essays - but nothing that replaces the overview of Dudley, whose book is described by the editors of the most recent collection as 'the best general introduction in English'."--Bloomsbury Publishing.

Diogenes of Sinope - Life and Legend, 2nd Edition

A detailed research work for the study of the origins, development, and significance of the Cynical movement among the Greeks and Romans. The purpose of this volume is to provide bibliographical information on over 650 books and articles dealing with various aspects of Cynicism. These works were written as early as the 16th century and as recently as 1994 in a variety of languages. This volume includes numerous revealing quotations from the annotated works. It is a valuable research instrument for anyone interested in the history of ideas. The contributions of the Cynic philosophers, both Greek and Roman, were many. In many ways they were significant in the development of Western philosophy. The Cynics were a familiar sight in classical times. They saw themselves as having been called to fulfill a mission, namely, the denunciation of ordinary human values and conventions. Offering a wide spectrum of approaches to Cynicism, the works detailed in this volume include general histories of philosophy (especially Greek), monographs on Cynicism, doctoral and university dissertations, collections of articles from journals and magazines, poetic and dramatic pieces, and encyclopedia and dictionary entries—selections from strictly scholarly works in philosophy and philology to popularizations of Cynic ideas.

A History of Cynicism

This groundbreaking study brings into dialogue for the first time the writings of Julian, the last non-Christian Roman Emperor, and his most outspoken critic, Bishop Gregory of Nazianzus, a central figure of Christianity. Susanna Elm compares these two men not to draw out the obvious contrast between the Church and the Emperor's neo-Paganism, but rather to find their common intellectual and social grounding. Her insightful analysis, supplemented by her magisterial command of sources, demonstrates the ways in which both men were part of the same dialectical whole. Elm recasts both Julian and Gregory as men entirely of their times, showing how the Roman Empire in fact provided Christianity with the ideological and social matrix without which its longevity and dynamism would have been inconceivable.

The Philosophy of Cynicism

Donated by Sydney Harris.

Sons of Hellenism, Fathers of the Church

East and West in Late Antiquity combines published and unpublished articles by emeritus professor Wolf Liebeschuetz. Among the topics discussed are defensive strategies, the settlement inside the Empire of invaders and immigrants, and the modification of identities with the formation of new communities.

A History of Cynicism from Diogenes to the 6th Century A.D.

History of Cynicism