

**The Marmot with the Collar
Diary of a Philosopher**

by

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Translated from the French

by

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Appendix VI

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ANAXIMANDER

Diels-Kranz 12 B 2

κατὰ το χρεών. διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν

cf. M.072

If we allow this supposition, the irregularities of the Sun are no more than appearance. The Sun is not, cannot be irregular. All that our so-called sages have said on this subject is mere vanity. Just as the Sun travels toward the north, during the succession of increasing days, to a certain determined point, which has never changed, according to Marmot memory; so too, during the succession of decreasing days, it must travel back, in an inverse sense, to a certain point that is equally fixed and invariable. If, for reasons that I do not understand, our sleep begins toward the end of the succession of decreasing days and extends long into that of increasing days, if, in addition, it varies more or less from one year to the next, the deviations of the Sun are explained. It is the Sun that is regular, and it is us who are not. Is it the Sun's fault that we sleep or awake sooner or later? Is it the Sun's fault if our sleep falls unequally between the two successions of days?

[HOLY BIBLE]

Matthew 9.36

Greek

Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

Latin

Videns autem turbas, misertus est eis: quia erant vexati, et iacentes sicut oves non habentes pastorem.

cf. M.040

How I pity you, common Marmots, you for whom nothing relieves either your pleasures or your cares!

[HOLY BIBLE]

Matthew 23.37 (Luke 13.34)

Greek

Ἰερουσαλήμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὄν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

Latin

Jerusalem, Jerusalem, quæ occidis prophetas, et lapidas eos, qui ad te missi sunt, quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, et noluisti?

cf. M.037

O Marmots, Marmots, it is to you and not to Men that I owe the darkest hours of my life! Even so, it is for you that I labour. When I have pierced the mystery of the Long Night, I will brave anew your Burrows and I will teach you despite yourselves. I wish to reward you with good for the evil that you have forced me to suffer.

cf. M.096

Matters would be quite otherwise if all Marmots lived for Wisdom. They would have one common goal; they would form a single and great nation. But what can one expect of a race that persecutes its philosophers?

CAESAR

Gallic War 1.1

Gallia est omnis divisa in partes tres, quarum unam incolunt Belgae, aliam Aquitani, tertiam qui ipsorum lingua Celtae, nostra Galli appellantur.

cf. M.096

Accordingly, the earth is divided into three zones, that of Men, that of Marmots, and the Upper Desert.

CATULLUS

Poem 85

Odi et amo. Quare id faciam fortasse requiris
nescio, sed fieri sentio et excrucior.

cf. M.205

At this moment, I adored her and I hated her.

HERODOTUS

Histories 8.98

Greek

λέγουσι γὰρ ὡς ὀσέων ἂν ἡμερέων ἦ ἡ πᾶσα ὁδός, τοσοῦτοι ἵπποι τε καὶ ἄνδρες διεστᾶσι κατὰ ἡμερησίην ὁδὸν ἐκάστην ἵππος τε καὶ ἀνὴρ τεταγμένος· τοὺς οὔτε νιφετός, οὐκ ὄμβρος, οὐ καῦμα, οὐ νύξ ἔργει μὴ οὐ κατανύσαι τὸν προκείμενον αὐτῷ δρόμον τὴν ταχίστην.

English

(United States Postal Service – New York City)

Neither snow nor rain nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds.

cf. M.134

The least whiff of Hare or Marmot makes him start suddenly and fills him with a fierce rapture. Then he lurches forward and pursues the spoor with all the speed of his long and slender legs, baying savagely. He has a peculiar cry when he hunts, a sort of music, compounded of frenzy and pleasure. He knows not fatigue. In the remotest deserts, under the most blazing Sun, on Snow or on bare rock, no matter, he runs for hours, for days, panting, his tongue lolling horribly, weary, his paws bloody, but running away. When his powers fail him, desire sustains him still.

HIPPOCRATES

Aphorisms 1.1

Greek

Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ, ὁ δὲ καιρὸς ὀξύς, ἡ δὲ πεῖρα σφαλερή, ἡ δὲ κρίσις χαλεπή.

Latin

Vita brevis, ars longa, occasio praeceps, experimentum periculosum, iudicium difficile.

[Vulgariter

Ars longa, vita brevis.]

cf. M.167

This world is out of joint. Of two alternatives one must be true: either life is too short, or the path of Wisdom is too long.

VIRGIL

Aeneid 4.15 – 19

Si mihi non animo fixum immotumque sederet
ne cui me vinclo vellem sociare iugali,
postquam primus amor deceptam morte fefellit;
si non pertaesum thalami taedaeque fuisset,
huic uni forsans potui succumbere culpae.

cf. M.096

Although I have tried to nourish myself from Wisdom, the Spring is the Spring. I valiantly upheld my widowerhood last month. What is coming over me now?

E. Rambert: La marmotte au collier (1889)

trans. R. L. Hewitt: The Marmot with the Collar (2020)

**The Marmot with the Collar
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**<http://eugene-rambert.snakeshead.org>
<http://philosophical-marmot.snakeshead.org>**
