DIODENES LAERTIUS
II
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DIOGENES LAERTIUS
ΔΙΟΓΕΝΟΤΣ ΛΑΕΡΤΙΟΤ

ΒΙΩΝ ΚΑΙ ΓΝΩΜΩΝ ΤΩΝ ΕΝ ΦΙΛΟΣΟΦΙΑΙ
ΕΤΣΟΚΙΜΗΣΑΝΤΩΝ ΤΩΝ ΕΙΣ ΔΕΚΑ ΤΟ ΕΚΤΩΝ

Κεφ. α’. ΑΝΤΙΣΘΕΝΗΣ

1 'Αντισθένης 'Αντισθένους 'Αθηναίος. ἐλέγετο δ’ οὐκ εἶναι ἰθαγενής· οὖθεν καὶ πρὸς τὸν ὀνειδίζοντα εἶπεῖν, “καὶ ἡ μήτηρ τῶν θεῶν Φρυγία ἐστίν.” εἴδοκει γὰρ εἶναι Θράττης μήτρος· οὖθεν καὶ ἐν Τανάγρᾳ κατὰ τὴν μάχην εὐδοκιμήσας ἔδωκε λέγειν Σωκράτει ὡς οὐκ ἂν ἔκ δυσῶν 'Αθηναίων οὕτω γεγόνοι γενναῖοι. καὶ αὐτὸς δὲ τοὺς 'Αθηναίους ἐπὶ τῷ γηγενεῖς εἶναι σεμνινομένους ἐκφαν- λίζων ἐλεγε μηδὲν εἶναι κοχλιών καὶ ἀπτελέβων εὐγενεστέρους.

Οὕτως κατ’ ἄρχας μὲν ἥκουσε Γοργίου τοῦ ῥήτορος· οὔθεν τὸ ῥητορικὸν εἴδος ἐν τοῖς διαλόγοις ἐπιφέρει καὶ μάλιστα ἐν τῇ Ἀλκηθείᾳ καὶ τοῖς 2 Προτρεπτικοῖς. φησὶ δ’ Ἐρμιππος ὅτι προείλετο ἐν τῇ τῶν Ἰσθμίων πανηγύρει ψέξαι τε καὶ ἐπαι- νέσαι 'Αθηναίους, Ἑβαιίους, Λακεδαιμονίους· εἶτα

a Cf. Clem. Alex. Strom. i. 66.
b Cf. Plutarch, De exilio, 607 Α.; Sen. De const. sap. c. 18, § 5.
c Probably the battle in 426 B.C. mentioned in Thuc. iii. 91.
Chapter 1. ANTISTHENES (c. 446–366 B.C.)

Antisthenes, the son of Antisthenes, was an Athenian. It was said, however, that he was not of pure Attic blood. Hence his reply to one who taunted him with this: “The mother of the gods too is a Phrygian.” For his mother was supposed to have been a Thracian. Hence it was that, when he had distinguished himself in the battle of Tanagra, he gave Socrates occasion to remark that, if both his parents had been Athenians, he would not have turned out so brave. He himself showed his contempt for the airs which the Athenians gave themselves on the strength of being sprung from the soil by the remark that this did not make them any better born than snails or wingless locusts.

To begin with, he became a pupil of Gorgias the rhetorician, and hence the rhetorical style that he introduces in his dialogues, and especially in his Truth and in his Exhortations. According to Hermippus he intended at the public gathering for the Isthmian games to discourse on the faults and merits of Athenians, Thebans and Lacedaemonians,
DIOGENES LAERTIUS

μέντοι παραίτησασθαι ίδόντα πλείους ἐκ τῶν πόλεων ἀφιγμένους.

"Υστερον δὲ παρέβαλε Σωκράτει, καὶ τοσούτων ὄνατο αὐτοῦ, ὥστε παρήνει τοῖς μαθηταῖς γενέσθαι αὐτῷ πρὸς Σωκράτην συμμαθητάς. οὐκὼν τ' ἐν Πειραιεὶ καθ' ἐκάστην ἤμεραν τοὺς τετταράκοντα σταδίους ἀνών ἦκουε Σωκράτους, παρ' οὗ καὶ τὸ καρτερικὸν λαβών καὶ τὸ ἀπαθὲς ζηλώσας κατηρξε πρῶτος τοῦ κυνισμοῦ. καὶ ὁπίς ὁ πόνος ἁγαθόν συνέστησε διὰ τοῦ μεγάλου Ἡρακλέους καὶ τοῦ Κύρου, τὸ μὲν ἀπὸ τῶν Ἑλλήνων, τὸ δὲ ἀπὸ τῶν βαρβάρων ἐκλύσας.


4 Μνουμένος ποτὲ τὰ Ὀρφικά, τοῦ ἱερέως εἰπόντος ὅτι οἱ ταῦτα μνουμένοι πολλῶν ἐν ἄδου ἀγαθῶν μετίσχουσιν, "τί οὖν," ἐφ', "οὐκ ἀποθνήσκεις;"

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a There is the same untranslateable pun upon καινοῦ = "new," and καὶ νοῦ = "a mind too," as in ii. § 118.

b Cf. M. Anton. vii. 36 Ἀντισθενεῖκον, βασιλικόν μὲν ἐν πράττειν, κακῶς δὲ ἀκούειν, and Plutarch, Alex. c. 41 (of Alexander).
but begged to be excused when he saw throngs arriving from those cities.

Later on, however, he came into touch with Socrates, and derived so much benefit from him that he used to advise his own disciples to become fellow-pupils with him of Socrates. He lived in the Peiraeus, and every day would tramp the five miles to Athens in order to hear Socrates. From Socrates he learned his hardihood, emulating his disregard of feeling, and thus he inaugurated the Cynic way of life. He demonstrated that pain is a good thing by instancing the great Heracles and Cyrus, drawing the one example from the Greek world and the other from the barbarians.

He was the first to define statement (or assertion) by saying that a statement is that which sets forth what a thing was or is. He used repeatedly to say, "I'd rather be mad than feel pleasure," and "We ought to make love to such women as will feel a proper gratitude." When a lad from Pontus was about to attend his lectures, and asked him what he required, the answer was, "Come with a new book, a new pen, and new tablets, if you have a mind to" (implying the need of brains as well).a When someone inquired what sort of wife he ought to marry, he said, "If she's beautiful, you'll not have her to yourself; if she's ugly, you'll pay for it dearly." Being told that Plato was abusing him, he remarked, "It is a royal privilege to do good and be ill spoken of."b

When he was being initiated into the Orphic mysteries, the priest said that those admitted into these rites would be partakers of many good things in Hades. "Why then," said he, "don't you die?"

5 Ἐρωτηθεὶς τί μακαριώτατον ἐν ἀνθρώποις, ἔφη, "τὸ εὐθυχοῦντα ἀπολαμβανεῖν." γνωρίμου ποτὲ πρὸς αὐτὸν ἀποδυρμένου ως εἰη τὰ ὑπομνήματα ἀπολωλεκῶς, "ἐδει γάρ," ἔφη, "ἐν τῇ ψυχῇ αὐτὰ καὶ μὴ ἐν τοῖς χαρτίοις καταγράφειν." ὥσπερ ὑπὸ τοῦ ἱοῦ τὸν σίδηρον, οὕτως ἔλεγε τοὺς φθονεροὺς ὑπὸ τοῦ ἱδίου ἡθους κατεσθέσθαι. τοὺς βουλομένους ἀθανάτους εἶναι ἔφη δεῖν εὐσεβῶς καὶ δικαίως ζῆν. τότε ἔφη τὰς πόλεις ἀπόλυσθαι, ὅταν μὴ δύνανται τοὺς φαῦλους ἀπὸ τῶν σπουδαίων διακρίνειν. ἐπαινούμενος ποτὲ ὑπὸ πονηρῶν, ἔφη, "ἀγωνιῶ μὴ τι κακὸν εἰργασμαί." 

6 Ὄμονοούντων ἀδελφῶν συμβίωσιν παντὸς ἔφη τείχους ἵσχυροτέραν εἶναι. τοιαῦτ᾿ ἔφη δεῖν ποιεῖσθαι ἐφόδια ἄ καὶ ναυαγήσαντι συγκολυμβήσει. ὀνειδιζόμενός ποτ᾿ ἐπὶ τῷ πονηρῷς συγγενέσθαι, "καὶ οἱ ιατροί," φησί, "μετὰ τῶν νοσοῦντων εἰσίν,
VI. 4–6. ANTISTHENES

Being reproached because his parents were not both free-born, "Nor were they both wrestlers," quoth he, "but yet I am a wrestler." To the question why he had but few disciples he replied, "Because I use a silver rod to eject them." When he was asked why he was so bitter in reproving his pupils he replied, "Physicians are just the same with their patients." One day upon seeing an adulterer running for his life he exclaimed, "Poor wretch, what peril you might have escaped at the price of an obol." He used to say, as we learn from Hecato in his Anecdotes, that it is better to fall in with crows than with flatterers; for in the one case you are devoured when dead, in the other case while alive.

Being asked what was the height of human bliss, he replied, "To die happy." When a friend complained to him that he had lost his notes, "You should have inscribed them," said he, "on your mind instead of on paper." As iron is eaten away by rust, so, said he, the envious are consumed by their own passion. Those who would fain be immortal must, he declared, live piously and justly. States, said he, are doomed when they are unable to distinguish good men from bad. Once, when he was applauded by rascals, he remarked, "I am horribly afraid I have done something wrong."

When brothers agree, no fortress is so strong as their common life, he said. The right outfit for a voyage, he said, is such as, even if you are shipwrecked, will go through the water with you. One day when he was censured for keeping company with evil men, the reply he made was, "Well, physicians are in attendance on their patients without getting
"Αλλ' ου πυρέττουσιν." ἀτοπον ἔφη τοῦ μὲν σίτου τάς αύρας ἐκλέγειν καὶ ἐν τῷ πολέμῳ τοὺς ἄχρείους, ἐν δὲ πολυτεία τοὺς πονηροὺς μὴ παραίτεισθαι. ἔρωτηθεὶς τι αυτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, "τὸ δύνασθαι έαυτῷ ὁμιλεῖν." εἰπόντος αὐτῷ τινὸς παρὰ πότον, "Ἄσον," "σὺ δὲ μοι," φησίν, "αὔλησον." Διογένει χιτώνα αὐτοῦντι πτῦξαι προσ-7 ἐταξεῖ θοµµάτιον. ἔρωτηθεὶς τι τῶν μαθηµάτων ἀναγκαίοτατον, "τὸ περιαρεῖν," ἔφη, "τὸ ἀπομανθάνειν." παρεκελεύετο τε κακῶς ἀκοούοντας καρ-τερεῖν μάλλον ἡ εἰ λίθους τις βάλλοιτο.


a Cf. Plato, Phaedrus 260 c.
b Cf. Aelian, Var. Hist. ix. 35
the fever themselves." "It is strange," said he, "that we weed out the darnel from the corn and the unfit in war, but do not excuse evil men from the service of the state." When he was asked what advantage had accrued to him from philosophy, his answer was, "The ability to hold converse with myself." Some one having called upon him over the wine for a song, he replied, "Then you must accompany me on the pipe." When Diogenes begged a coat of him, he bade him fold his cloak around him double. Being asked what learning is the most necessary, he replied, "How to get rid of having anything to unlearn." And he advised that when men are slandered, they should endure it more courageously than if they were pelted with stones.

And he used to taunt Plato with being conceited. At all events when in a procession he spied a spirited charger he said, turning to Plato, "It seems to me that you would have made just such a proud, showy steed." This because Plato was constantly praising horseflesh. And one day he visited Plato, who was ill, and seeing the basin into which Plato had vomited, remarked, "The bile I see, but not the pride." He used to recommend the Athenians to vote that asses are horses. When they deemed this absurd, his reply was, "But yet generals are found among you who had had no training, but were merely elected." "Many men praise you," said one. "Why, what wrong have I done?" was his rejoinder. When he turned the torn part of his cloak so that it came into view, Socrates no sooner saw this than he said, "I spy your love of fame peeping through your cloak." Phanias in his work on the Socratics tells us how some one asked him
Here follow three extracts of Cynic maxims or rules of conduct; for, strictly speaking, they had no tenets proper (δόξαι, δόγματα). The last (§ 13) seems to be derived from Diocles.
what he must do to be good and noble, and he replied, "You must learn from those who know that the faults you have are to be avoided." When some one extolled luxury his reply was, "May the sons of your enemies live in luxury."

To the youth who was posing fantastically as an artist's model he put this question. "Tell me, if the bronze could speak, on what, think you, would it pride itself most?" "On its beauty," was the reply. "Then," said he, "are you not ashamed of delighting in the very same quality as an inanimate object?" When a young man from Pontus promised to treat him with great consideration as soon as his boat with its freight of salt fish should arrive, he took him and an empty wallet to a flour-dealer's, got it filled, and was going away. When the woman asked for the money, "The young man will pay," said he, "when his boatload of salt fish arrives."

Antisthenes is held responsible for the exile of Anytus and the execution of Meletus. For he fell in with some youths from Pontus whom the fame of Socrates had brought to Athens, and he led them off to Anytus, whom he ironically declared to be wiser than Socrates; whereupon (it is said) those about him with much indignation drove Anytus out of the city. If he saw a woman anywhere decked out with ornaments, he would hasten to her house and bid her husband bring out his horse and arms, and then, if the man possessed them, let his extravagance alone, for (he said) the man could with these defend himself; but, if he had none, he would bid him strip off the finery.

Favourite themes with him were the following. He would prove that virtue can be taught; that
DIOGENES LAERHTIUS

τὴν ἀρετήν. τοὺς αὐτοὺς εὐγενεῖς [τ]οὺς1 καὶ
11 ἑναρέτους: αὐτάρκη δὲ τὴν ἁρετήν πρὸς εὐδαιμο-
νίαν, μηδὲνὸς προσδεομένην ὅτι ἡ Σωκρατικῆς ἰσχύς. τὴν τ’ ἀρετήν τῶν ἔργων εἶναι, μὴτε
λόγων πλείστων δεομένη μὴτε μαθημάτων. αὐτάρκη τ’ εἶναι τὸν σοφὸν πάντα γὰρ αὐτοῦ
εἶναι τὰ τῶν ἄλλων. τὴν τ’ ἁδοξίαν ἁγαθὸν καὶ
Ἰσον τῷ πόνῳ. καὶ τὸν σοφὸν οὐ κατὰ τοὺς
κειμένους νόμους πολιτεύσεσθαι, ἀλλὰ κατὰ τὸν
τῆς ἁρετῆς. γαμήσειν τε τεκνοποιίας χάριν, ταῖς
εὐφυεστάταις συνιόντα γυναικί. καὶ ἔρασθήσεσθαι
δὲ: μόνον γὰρ εἰδέναι τὸν σοφὸν τίνων χρῆ ἔραν.
12 Ἀναγράφει δ’ αὐτοῦ καὶ Διοκλῆς ταυτί. τῶ
σοφῶ ξένων οὐδὲν οὐδ’ ἀπορον.2 ἀξίεραστος ὁ
ἀγαθός· οἱ σπουδαῖοι φίλοι· συμμάχους ποιεῖσθαι
tοὺς εὐφύχους ἁμα καὶ δικαίους· ἀναφαίρετον
ὄπλον ἡ ἁρετή· κρείττον ἐστὶ μετ’ ὀλίγων ἁγαθῶν
πρὸς ἀπαντας τοὺς κακοὺς ἡ μετὰ πολλῶν κακῶν
πρὸς ὀλίγους ἁγαθόου μάχεσθαι. προσέχειν τοῖς
ἐχθροῖς· πρωτοὶ γὰρ τῶν ἀμαρτημάτων αἰσθάνονται.
tὸν δίκαιον περὶ πλείους ποιεῖσθαι τοῦ συγγενοῦς·
ἀνδρός καὶ γυναικὸς ἡ αὐτὴ ἁρετή· τάγαθα καλά,
tὰ κακὰ αὐξχρά· τὰ πονηρά νομίζε πάντα ξενικά.
13 Τεῖχος ἀσφαλεστάτον φρόνησιν· μὴτε γὰρ καταρ-
ρέων μὴτε προδίδοσθαι. τείχη κατασκευαστέον ἐν
τοῖς αὐτῶν ἀναλώτοις λογισμοῖς. διελέγετο δ’
ἐν τῷ Κυνοσάργει γυμνασίω μικρὸν ἀποθεὶ τῶν
πυλῶν· ὅθεν τινὲς καὶ τὴν κυνικήν ἐντεῦθεν ὁνο-

1 τοὺς vulg.: οὺς Richards.
2 ἀπορον coni. Henr. Steph. for ἀπο codd.
VI. 10–13. ANTISTHENES

nobility belongs to none other than the virtuous. And he held virtue to be sufficient in itself to ensure happiness, since it needed nothing else except the strength of a Socrates. And he maintained that virtue is an affair of deeds and does not need a store of words or learning; that the wise man is self-sufficing, for all the goods of others are his; that ill repute is a good thing and much the same as pain; that the wise man will be guided in his public acts not by the established laws but by the law of virtue; that he will also marry in order to have children from union with the handsomest women; furthermore that he will not disdain to love, for only the wise man knows who are worthy to be loved.

Diocles records the following sayings of his: To the wise man nothing is foreign or impracticable. A good man deserves to be loved. Men of worth are friends. Make allies of men who are at once brave and just. Virtue is a weapon that cannot be taken away. It is better to be with a handful of good men fighting against all the bad, than with hosts of bad men against a handful of good men. Pay attention to your enemies, for they are the first to discover your mistakes. Esteem an honest man above a kinsman. Virtue is the same for women as for men. Good actions are fair and evil actions foul. Count all wickedness foreign and alien.

Wisdom is a most sure stronghold which never crumbles away nor is betrayed. Walls of defence must be constructed in our own impregnable reasonings. He used to converse in the gymnasion of Cynosarges (White hound) at no great distance from the gates, and some think that the Cynic school derived its name from Cynosarges. Antisthenes
μασθήναι. αὐτὸς τ' ἐπεκαλεῖτο 'Ἀπλοκύων,¹ καὶ πρῶτος ἐδίπλωσε τὸν τρίβωνα, καθά φησι Διοκλής, καὶ μόνω αὐτῷ ἕχρητο· βάκτρον τ' ἀνέλαβε καὶ πήραν. πρῶτον δὲ καὶ Νεάνθης φησὶ διπλώσαι θομάτιον. Σωσικράτης δ' ἐν τρίτῃ Διαδοχῶν Διόδωρον τὸν Ἀσπένδουν, καὶ πώγωνα καθεῖναι καὶ πήρα καὶ βάκτρων χρῆσθαι.

14 Τοῦτον μόνον ἐκ πάντων² Σωκρατικῶν Θεό- πομπος ἐπαινεῖ καὶ φησι δεινὸν τ' εἶναι καὶ δι' ὀμιλίας ἐμμελοὺς ὑπαγαγέσθαι πάνθ' ὀντινοῦν. δήλον δ' ἐκ τῶν συγγραμμάτων κάκτος Εὐνοφῶντος Συμποιῶν. δοκεὶ δὲ καὶ τῆς ἀνδρωδεστάτης Στωικῆς κατάρξαι· οὖθεν καὶ Ἀθήναιος ὁ ἐπιγραμ- ματοποιὸς περὶ αὐτῶν φησὶν οὔτως·

ω στωικῶν μύθων εἰδήσμονες, ω πανάριστα
dόγματα ταῖς ἔρεαῖς ἐνθέμενοι σέλεσιν,
tάν ἀρετὰν ψυχὰς ἀγαθὸν μόνον· ἂδε γὰρ ἀνδρῶν
μοῦνα καὶ βιοτᾶν ρύσατο καὶ πόλιας.
σαρκὸς δ' ἡδυπάθημα, φίλον τέλος ἀνδράσων ἄλλοις,
ή μία τῶν Μνήμης ἡνυσε θυγατέρων.

15 Οὗτος ἡγήσατο καὶ τῆς Διογένους ἀπαθείας καὶ
tῆς Κράτητος ἐγκρατείας καὶ τῆς Ζήνωνος καρ
τερίας, αὐτὸς ὑποθέμενος τῇ πολιτείᾳ τὰ θεμέλια.
ὁ δὲ Εὐνοφῶν ἦδυστον μὲν εἶναι περὶ τὰς ὀμιλίας
φησὶν αὐτὸν, ἐγκρατέστατον δὲ περὶ τάλλα.
Φέρονται δ' αὐτοῦ συγγραμματὰ τόμοι δέκα
πρῶτος ἐν ω

¹ Αὐτοκύων: Reiske. ² πάντων <τῶν> Richards.

² Anth. Pal. ix. 496.

14
himself too was nicknamed a hound pure and simple. And he was the first, Diocles tells us, to double his cloak and be content with that one garment and to take up a staff and a wallet. Neanthes too asserts that he was the first to double his mantle. Sosicrates, however, in the third book of his *Successions of Philosophers* says this was first done by Diodorus of Aspendus, who also let his beard grow and used a staff and a wallet.

Of all the Socratics Antisthenes alone is praised by Theopompus, who says he had consummate skill and could by means of agreeable discourse win over whomsoever he pleased. And this is clear from his writings and from Xenophon's *Banquet*. It would seem that the most manly section of the Stoic School owed its origin to him. Hence Athenaeus the epigrammatist writes thus of them:

Ye experts in Stoic story, ye who commit to sacred pages most excellent doctrines—that virtue alone is the good of the soul: for virtue alone saves man's life and cities. But that Muse that is one of the daughters of Memory approves the pampering of the flesh, which other men have chosen for their aim.

Antisthenes gave the impulse to the indifference of Diogenes, the continence of Crates, and the hardihood of Zeno, himself laying the foundations of their state. Xenophon calls him the most agreeable of men in conversation and the most temperate in everything else.

His writings are preserved in ten volumes. The first includes:

*c* It seems clear that the passage which begins here is not from the same source as that (in §14) which precedes the epigram.
Περὶ λέξεως ἢ περὶ χαρακτήρων.
Αἰας ἢ Αἰαντός λόγος.
Οδυσσεύς ἢ περὶ Ὀδυσσέως.
Ὀρέστου ἀπολογία ἢ περὶ τῶν δικογράφων.
Ισωγραφὴ ἢ Δυσίας καὶ Ἰσοκράτης.
Πρὸς τὸν Ἰσοκράτους Ἀμάρτυρον.

Τόμος δεύτερος ἐν ὧ
Περὶ γών φύσεως.
Περὶ παιδοποιίας ἢ περὶ γάμου ἑρωτικός.
Περὶ τῶν σοφιστῶν φυσιογνωμονικός.
Περὶ δικαιοσύνης καὶ ἀνδρείας προτρεπτικός πρῶτος,
dεύτερος, τρίτος.
Περὶ Θεόγνιδος δ’ ε’.

Тόμος τρίτος ἐν ὧ
Περὶ ἀγαθοῦ.
Περὶ ἀνδρείας.
Περὶ νόμου ἢ περὶ πολιτείας.
Περὶ νόμου ἢ περὶ καλοῦ καὶ δικαίου.
Περὶ ἔλευθερίας καὶ δουλείας.
Περὶ πίστεως.
Περὶ ἐπιτρόπου ἢ περὶ τοῦ πείθεσθαι.
Περὶ νίκης οἰκονομικός.

Τόμος τέταρτος ἐν ὧ
Κύρος.
Ἡρακλῆς ὁ μείζων ἢ περὶ ἵσχύος.

Τόμος πέμπτος ἐν ὧ
Κύρος ἢ περὶ βασιλείας.
Ἀσπασία.

16
VI. 15-16. ANTISTHENES

A Treatise on Expression, or Styles of Speaking.
Ajax, or The Speech of Ajax.
Odysseus, or Concerning Odysseus.
A Defence of Orestes, or Concerning Forensic Writers.
Isography (similar writing), or Lysias and Isocrates.
A Reply to the Speech of Isocrates entitled "Without Witnesses."

Vol. 2 includes:
Of the Nature of Animals.
Of Procreation of Children, or Of Marriage: a discourse on love.
Of the Sophists: a work on Physiognomy.
Concerning Theognis, making a fourth and a fifth book.

In the third volume are treatises:
Of the Good.
Of Courage.
Of Law, or Of a Commonwealth.
Of Law, or Of Goodness and Justice.
Of Freedom and Slavery.
Of Belief.
Of the Guardian, or On Obedience.
Of Victory: an economic work.

In the fourth volume are included:
Cyrus.
The Greater Heracles, or Of Strength.

The fifth contains:
Cyrus, or Of Sovereignty.
Aspasia.
Τόμος ἔκτος ἐν Ὡ

'Αλήθεια.

Περὶ τοῦ διαλέγεσθαι ἀντιλογικός.

Σάθων ἢ περὶ τοῦ ἀντιλέγειν α' β' γ'.

Περὶ διαλέκτου.

17 Τόμος ἔβδομος ἐν Ὡ

Περὶ παιδείας ἢ ὀνομάτων α' β' γ' δ' ε'.

Περὶ ὀνομάτων χρήσεως ἐριστικός.

Περὶ ἐρωτήσεως καὶ ἀποκρίσεως.

Περὶ δόξης καὶ ἐπιστήμης α' β' γ' δ'.

Περὶ τοῦ ἀποθανεῖν.

Περὶ ὕσς καὶ θανάτου.

Περὶ τῶν ἐν ἱδου.

Περὶ φύσεως α' β'.

'Ερώτημα περὶ φύσεως β'.

Δόξα ἢ ἐριστικός.

Περὶ τοῦ μανθάνειν προβλήματα.

Τόμος ὁγδοος ἐν Ὡ

Περὶ μουσικῆς.

Περὶ ἕξηγητῶν.

Περὶ 'Ομῆρου.

Περὶ ἄδικίας καὶ ἀσεβείας.

Περὶ Κάλχαντος.

Περὶ κατασκόπου.

Περὶ ἴδονῆς.

Τόμος ἐνατος ἐν Ὡ

Περὶ 'Οδυσσείας.

Περὶ τῆς ράβδου.

Ἀθηνᾶ ἢ περὶ Τηλεμάχου.

Περὶ 'Ελένης καὶ Πηνελόπης.

Περὶ Πρωτέως.

Κύκλωψ ἢ περὶ 'Οδυσσέως.

18
VI. 16–17. ANTISTHENES

The sixth:
Truth.
Of Discussion: a handbook of debate.
Satho, or Of Contradiction, in three books.
On Talk.

The seventh volume contains the following:
On Education, or On Names, in five books.
On the Use of Names: a controversial work.
Of Questioning and Answering.
Of Opinion and Knowledge, in four books.
Of Dying.
Of Life and Death.
Of Those in the Underworld.
Opinions, or The Controversialist.
Problems about Learning.

In the eighth volume are:
On Music.
On Commentators.
On Homer.
On Wickedness and Impiety.
On Calchas.
On the Scout.
On Pleasure.

The ninth volume contains:
Of the Odyssey.
Of the Minstrel’s Staff.
Athena, or Of Telemachus.
Of Helen and Penelope.
Of Proteus.
Cyclops, or Of Odysseus.
ΔΙΟΓΕΝΗΣ ΛΑΕΡΤΙΟΥΣ

18 Περὶ οἶνου χρήσεως ἢ περὶ μεθῆς ἢ περὶ τοῦ Κύκλωπος.
Περὶ Κύρκης.
Περὶ Ἀμφαράον.
Περὶ τοῦ Ὀδυσσέως καὶ Πηνελόπης καὶ περὶ τοῦ κυνός.

Τόμος δέκατος ἐν ὤ

Ἡρακλῆς ὡς Μίδας.
Ἡρακλῆς ὡς περὶ φρονίσεως ὡς ἱσχύος.
Κύρος ὡς ἐρώμενος.
Κύρος ὡς κατάσκοπος.
Μενέ섹εν ὡς περὶ τοῦ ἄρχειν.
Ἀλκιβιάδης.
Ἀρχέλαος ὡς περὶ βασιλείας.

Καὶ ταῦτα μὲν ἐστὶν ἄ συνέγραψεν.


τοῦ βίον ἴσθα κῦων, Ἀντισθένεις, ὦδε πεφυκὼς ὡστε δακεῖν κραδίην ῥήμασιν, οὐ στόμασιν ἀλλ’ ἔθανες φθισικός, τάχ’ ἐρεῖ τις ἵσως. τί δὲ τοῦτο;
πάντως εἰς Ἀἰδην δεῖ τίν’ ῥηγον ἔχειν.

Γεγόνασι δὲ καὶ ἄλλοι Ἀντισθένεως τρεῖς. Ἡρα-
VI. 18–19. ANTISTHENES

Of the Use of Wine, or Of Intoxication, or Of the Cyclops.
Of Circe.
Of Amphiaraus.
Of Odysseus, Penelope and the Dog.

The contents of the tenth volume are:
Heracles, or Midas.
Heracles, or Of Wisdom or Strength.
Cyrus, or The Beloved.
Cyrus, or The Scouts.
Menexenus, or On Ruling.
Alcibiades.
Archelaus, or Of Kingship.

This is the list of his writings.

Timon finds fault with him for writing so much and calls him a prolific trifler. He died of disease just as Diogenes, who had come in, inquired of him, "Have you need of a friend?" Once too Diogenes, when he came to him, brought a dagger. And when Antisthenes cried out, "Who will release me from these pains?" replied, "This," showing him the dagger. "I said," quoth the other, "from my pains, not from life." It was thought that he showed some weakness in bearing his malady through love of life. And here are my verses upon him:

Such was your nature, Antisthenes, that in your lifetime you were a very bulldog to rend the heart with words, if not with teeth. Yet you died of consumption. Maybe some one will say, What of that? We must anyhow have some guide to the world below.

There have been three other men named Antisthenes: one a follower of Heraclitus, another a

a Anth. Pal. vii. 115.
κλείτειος εἰς, καὶ ἄτερος Ἐφέσιος, καὶ Ῥόδιός τις ἱστορικός.

Ἐπειδὴ δὲ τοὺς ἀπ’ Ἀριστίππου διεληλύθαμεν καὶ Φαίδωνος, νῦν ἐλκύσωμεν τοὺς ἀπ’ Ἀντισθένους κυνικοὺς τε καὶ στωικοὺς. καὶ ἔχετω ὡδὲ.

Κεφ. β’. ΔΙΟΓΕΝΗΣ

20 Διογένης Ἰκεσίου τραπεζίτου Σινωπεῦς. φησὶ δὲ Διοκλῆς, δημοσίαν αὐτοῦ τὴν τράπεζαν ἔχοντος τοῦ πατρὸς καὶ παραχαράξαντος τὸ νόμισμα, φυγεὶν. Εὐβουλίδης δ’ ἐν τῷ Περὶ Διογένους αὐτοῦ φησὶ Διογένην τοῦτο πράξαι καὶ συναλάσθαι τῷ πατρί. οὐ μὴν ἄλλα καὶ αὐτὸς περὶ αὐτοῦ φησιν ἐν τῷ Πορδάλῳ ὡς παραχαράξαι τὸ νόμισμα. ἕνοι δ’ ἐπιμελητὴν γενόμενον ἀναπεισθήναι ὑπὸ τῶν τεχνιτῶν καὶ ἐλθόντα εἰς Δελφοὺς ἦ εἰς τὸ Δήλιον ἐν τῇ πατρίδι Ἀπόλλωνος πυνθάνεσθαι εἰ ταῦτα πράξει ἀπερ ἀναπείθεται· τοῦ δὲ συγχωρήσαντος τὸ πολιτικὸν νόμισμα, οὐ συνείς, τὸ κέρμα ἐκβδῆλεσε καὶ φωραθείς, ὡς μὲν τινες ἐφυγαδεύθη, ὡς δὲ τινες, ἕκων ὑπεξῆλθε φοβηθεῖς. ἕνοι δὲ φασὶ παρὰ τοῦ πατρὸς αὐτοῦ λαβόντα τὸ νόμισμα διαφθείραι καὶ τὸν μὲν δεθέντα ἀποθανεῖν, τὸν δὲ φυγεῖν ἐλθεῖν τ’ εἰς Δελφοὺς καὶ πυνθανόμενον οὐκ εἰ παραχαράξει, ἀλλὰ τὶ ποιήσας ἐνδοξότατος ἔσται, οὐτω λαβεῖν τὸν χρῆσιμὸν τοῦτον.

21
VI. 19-21. ANTISTHENES—DIOGENES

native of Ephesus, and the third of Rhodes, a historian.

And whereas we have enumerated the pupils of Aristippus and of Phaedo, we will now append an account of the Cynics and Stoics who derive from Antisthenes. And let it be in the following order.

Chapter 2. DIOGENES (404–323 b.c.)

Diogenes was a native of Sinope, son of Hicesius, a banker. Diocles relates that he went into exile because his father was entrusted with the money of the state and adulterated the coinage. But Eubulides in his book on Diogenes says that Diogenes himself did this and was forced to leave home along with his father. Moreover Diogenes himself actually confesses in his Pordalus that he adulterated the coinage. Some say that having been appointed to superintend the workmen he was persuaded by them, and that he went to Delphi or to the Delian oracle in his own city and inquired of Apollo whether he should do what he was urged to do. When the god gave him permission to alter the political currency, not understanding what this meant, he adulterated the state coinage, and when he was detected, according to some he was banished, while according to others he voluntarily quitted the city for fear of consequences. One version is that his father entrusted him with the money and that he debased it, in consequence of which the father was imprisoned and died, while the son fled, came to Delphi, and inquired, not whether he should falsify the coinage, but what he should do to gain the greatest reputation; and that then it was that he received the oracle.
Γενόμενος δὲ Ἀθηναῖοι Ἀντισθένει παρέβαλε. τὸν δὲ διωθομένου διὰ τὸ μηδένα προσέθησαν, ἐξεβιάζετο τῇ προσεδρίᾳ. καὶ ποτε τὴν βακτηρίαν ἐπανατευματίζειν αὐτῷ τὴν κεφαλὴν ὑποσχῶν, "παῖε," ἐἶπεν. "οὐ γὰρ εὐρήσεις οὗτῳ σκληρὸν ἐύλον ὃ με ἀπείρεσε ές ἂν τι φαίνῃ λέγων." τούτων ἐυθέμεν διήκουσεν αὐτοῦ καὶ ἄτε φυγας ὠν ὁρμησεν ἐπὶ τὸν εὐτελῆ βίον.

22 Μῶν θεασάμενος διατρέχοντα, καθά φησι Θεόφραστος ἐν τῷ Μεγαρικῷ, καὶ μήτε κοίτην ἔπιζησον τούτα μήτε σκότος εὐλαβοῦμεν ἢ ποθοῦντα τι τῶν δοκοῦντων ἀπολαυστῶν, πόρον ἐξεύρε τῆς περιστάσεως. τρίβων διπλώσας πρῶτος κατὰ τινας διὰ τὸ ἀνάγκην ἔχειν καὶ ἐνευδέων αὐτῷ, πήραν τ’ ἐκομίσατο, ἐνθα αὐτῷ τὰ στία ἤν, καὶ παντὶ τόπῳ ἐχρήστο εἰς πάντα, ἀριστῶν τε καὶ καθεύδων καὶ διαλεγόμενος. ὁτε καὶ τοὺς Ἀθηναίους ἔφασκε, δεικνύς τὴν τοῦ Δίως στοάν καὶ τὸ Πομπεῖον, αὐτῷ κατεσκευακέναι ἐνδιαιτάσθαι. βακτηρία δ’ ἐπεστηρίζετο ἀσθενήσας: ἔπειτα μέντοι καὶ διὰ παντὸς ἐφόρει, οὐ μὴν ἐν ἄστει, ἀλλὰ καθ’ ὀδόν αὐτῇ τε καὶ τῇ πήρᾳ, καθά φησιν Ἀθηνόδωρος δ’ Ἀθηναίων προστατήσας καὶ Πολύευκτος ὁ βήτωρ καὶ Λυσανίας ὁ Ἀισχρίωνος. ἐπιστείλας δὲ τοις οἰκίδιον αὐτῷ προνοήσασθαι, βραδύνοντος, τὸν ἐν τῷ Μητρῷ πίθον ἐσχιν οἰκίαν, ὣς καὶ αὐτὸς ἐν ταῖς ἐπιστολαῖς διασαφεῖ. καὶ θέρους μὲν ἐπὶ

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a An eminent politician. Pausanias, i. cc. 25, 26, describes a statue of Olympiodorus in the Acropolis, and takes occasion to recount his exploits, how (c. 288 B.C.) he delivered Athens from the Macedonians (cf. Plut. Demetr. c. 46). As to
On reaching Athens he fell in with Antisthenes. Being repulsed by him, because he never welcomed pupils, by sheer persistence Diogenes wore him out. Once when he stretched out his staff against him, the pupil offered his head with the words, "Strike, for you will find no wood hard enough to keep me away from you, so long as I think you've something to say." From that time forward he was his pupil, and, exile as he was, set out upon a simple life.

Through watching a mouse running about, says Theophrastus in the Megarian dialogue, not looking for a place to lie down in, not afraid of the dark, not seeking any of the things which are considered to be dainties, he discovered the means of adapting himself to circumstances. He was the first, say some, to fold his cloak because he was obliged to sleep in it as well, and he carried a wallet to hold his victuals, and he used any place for any purpose, for breakfasting, sleeping, or conversing. And then he would say, pointing to the portico of Zeus and the Hall of Processions, that the Athenians had provided him with places to live in. He did not lean upon a staff until he grew infirm; but afterwards he would carry it everywhere, not indeed in the city, but when walking along the road with it and with his wallet; so say Olympiodorus, once a magistrate at Athens, Polyeuctus the orator, and Lysanias the son of Aeschrio. He had written to some one to try and procure a cottage for him. When this man was a long time about it, he took for his abode the tub in the Metroön, as he himself explains in his letters. And in summer he used to roll in it over hot sand, the variant Αθηνόδωρος, nothing is known of any Athenian politician of that name.
Some of the stories which follow are so much alike that it is charitable to suppose that Laertius drew from more than one collection of the sayings of Diogenes.
VI. 23-26. DIOGENES

while in winter he used to embrace statues covered with snow, using every means of inuring himself to hardship.

He was great at pouring scorn on his contemporaries. The school of Euclides he called bilious, and Plato's lectures waste of time, the performances at the Dionysia great peep-shows for fools, and the demagogues the mob's lacqueys. He used also to say that when he saw physicians, philosophers and pilots at their work, he deemed man the most intelligent of all animals; but when again he saw interpreters of dreams and diviners and those who attended to them, or those who were puffed up with conceit of wealth, he thought no animal more silly. He would continually say that for the conduct of life we need right reason or a halter.

Observing Plato one day at a costly banquet taking olives, "How is it," he said, "that you the philosopher who sailed to Sicily for the sake of these dishes, now when they are before you do not enjoy them?" "Nay, by the gods, Diogenes," replied Plato, "there also for the most part I lived upon olives and such like." "Why then," said Diogenes, "did you need to go to Syracuse? Was it that Attica at that time did not grow olives?" But Favorinus in his Miscellaneous History attributes this to Aristippus. Again, another time he was eating dried figs when he encountered Plato and offered him a share of them. When Plato took them and ate them, he said, "I said you might share them, not that you might eat them all up."

And one day when Plato had invited to his house

b Obviously Favorinus was not the author (vide infra) whom Laertius followed here.
The point of Sotion’s version is best seen if for the indirect τὸν Πλάτωνα τὸν κύνα (sc. πατεῖν) we substitute the direct speech τὸν Πλάτωνα ὁ κύων (sc. πατώ).
friends coming from Dionysius, Diogenes trampled upon his carpets and said, "I trample upon Plato's vainglory." Plato's reply was, "How much pride you expose to view, Diogenes, by seeming not to be proud." Others tell us that what Diogenes said was, "I trample upon the pride of Plato," who retorted, "Yes, Diogenes, with pride of another sort." Sotion, however, in his fourth book makes the Cynic address this remark to Plato himself. Diogenes once asked him for wine, and after that also for some dried figs; and Plato sent him a whole jar full. Then the other said, "If some one asks you how many two and two are, will you answer, Twenty? So, it seems, you neither give as you are asked nor answer as you are questioned." Thus he scoffed at him as one who talked without end.

Being asked where in Greece he saw good men, he replied, "Good men nowhere, but good boys at Lacedaemon." When one day he was gravely discoursing and nobody attended to him, he began whistling, and as people clustered about him, he reproached them with coming in all seriousness to hear nonsense, but slowly and contemptuously when the theme was serious. He would say that men strive in digging and kicking to outdo one another, but no one strives to become a good man and true. And he would wonder that the grammarians should investigate the ills of Odysseus, while they were ignorant of their own. Or that the musicians should tune the strings of the lyre, while leaving the dispositions of their own souls discordant; that the mathematicians should gaze at the sun part of the course of preparation which athletes underwent at Olympia.
DIOGENES LAERTIUS

ηλιον καὶ τὴν σελήνην, τὰ δ’ ἐν ποιὸ πράγματα παροράν τοὺς ρήτορας λέγειν μὲν ἐσπονδακέναι τὰ δίκαια, πράττειν δὲ μηδαμώς· ἀλλὰ μὴν καὶ τοὺς φιλαργύρους ψέγειν μὲν τὸ ἄργυριον, ὑπεραγαπάν δὲ. κατεγινώσκε δὲ καὶ τῶν ἐπαινοῦντων μὲν τοὺς δικαίους, ὧτι χρημάτων ἐπάνω εἶχεν, ζη- λούντων δὲ τοὺς πολυχρημάτους. ἐκινεὶ δ’ αὐτὸν καὶ τὸ θύει μὲν τοῖς θεοῖς ὑπὲρ ύγιείας, ἐν αὐτῇ δὲ τῇ θυσίᾳ κατὰ τῆς ύγιείας δειπνεῖν. ἀγαθαί δὲ καὶ τῶν δούλων οἱ λαβροφαγοῦντας δόρων τοὺς δεσπότας μηδὲν ἀρτάξουν τῶν ἐσθιομένων.


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a Cf. Ecclus. iv. 31 (36) μὴ ἐστω ἡ χείρ σου ἐκτεταμένη εἰς τὸ λαβεῖν καὶ ἐν τῷ ἀποδίδωιν συνεσταλμένη, “let not thine hand be stretched out to receive, and shut when thou shouldest repay.”

b Menagius, followed by Hübner, on the authority of
and the moon, but overlook matters close at hand; that the orators should make a fuss about justice in their speeches, but never practise it; or that the avaricious should cry out against money, while inordinately fond of it. He used also to condemn those who praised honest men for being superior to money, while themselves envying the very rich. He was moved to anger that men should sacrifice to the gods to ensure health and in the midst of the sacrifice should feast to the detriment of health. He was astonished that when slaves saw their masters were gluttons, they did not steal some of the viands. He would praise those who were about to marry and refrained, those who intending to go a voyage never set sail, those who thinking to engage in politics do no such thing, those also who purposing to rear a family do not do so, and those who make ready to live with potentates, yet never come near them after all. He used to say, moreover, that we ought to stretch out our hands to our friends with the fingers open and not closed. Menippus in his Sale of Diogenes tells how, when he was captured and put up for sale, he was asked what he could do. He replied, "Govern men." And he told the crier to give notice in case anybody wanted to purchase a master for himself. Having been forbidden to sit down, "It makes no difference," said he, "for in whatever position fishes lie, they still find purchasers." And he said he marvelled that before we buy a jar or dish we try whether it rings true, but if it is a man are content merely to look Ambrosius, reads "Hermippus"; for among the works of Menippus enumerated by Laertius below (§ 101) there is no mention of a "Sale of Diogenes."
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μόνη τῇ ὄψει ἀρκοῦμεθα. ἔλεγε τῷ Ἐσινάδη τῷ πριαμένῳ αὐτόν, δεῖν πείθεσθαι αὐτῷ, εἰ καὶ δούλος εἰ. καὶ γὰρ εἰ ἰατρὸς ἡ κυβερνήτης ἢν δούλος, πεισθήναι ἂν αὐτῷ. Ἐβουλος δέ φησιν ἐν τῷ ἐπιγραφομένῳ Διογένους Πράσις οὕτως ἀγειν τοὺς παίδας τοῦ Ἐσινάδου, μετὰ τὰ λοιπὰ μαθήματα ἵππευεν, τοξεύειν, σφενδονᾶν, ἀκοντίζειν ἐπειτ’ ἐν τῇ παλαιστρᾳ οὐκ ἔπετρεπε τῷ παιδο- τρίβη ἀθλητικῶς ἀγειν, ἀλλ’ αὐτὸ μόνον ἐρυθήματος χάριν καὶ εὐεξίας.

31. Κατείχον δὲ οἱ παῖδες πολλὰ ποιητῶν καὶ συγγρα- φέων καὶ τῶν αὐτοῦ Διογένους, πάσαν τ’ ἐφοδιώκαν σύντομον πρὸς τὸ εὐμνημόνευτον ἐπήσκει. ἐν οἷκι ἐ’ ἐδίδαςκε διακονεῖσθαι λιτῆ τροφῆ χρωμέ- nous καὶ ὑδρῷ πίνοντας, ἐν χρυσοῖς κουρίας τε καὶ ἀκαλλωπίστους εἰργάζετο καὶ ἀχίτωνας καὶ ἀναπο- δήτους καὶ σωστηλοὺς καὶ καθ’ αὐτοὺς βλέποντας ἐν ταῖς ὁδοῖς. ἔξηγε δ’ αὐτοὺς καὶ ἐπὶ κυνηγεία. οἱ δὲ καὶ αὐτοῖς Διογένους ἐπιμέλειαν ἐποιοῦντο καὶ πρὸς τοὺς γονέας αὐτητικῶς εἶχον. ὃ δ’ αὐτὸς φησι παρὰ τῷ Ἐσινάδη καὶ γηράσαι αὐτὸν καὶ βανόντα ταφήναι πρὸς τῶν νεών αὐτοῦ. ἔνθα καὶ πυθανομένου τοῦ Ἐσινάδου πῶς αὐτὸν θάψειν,

at him. To Xeniades who purchased him he said, "You must obey me, although I am a slave; for, if a physician or a steersman were in slavery, he would be obeyed." Eubulus in his book entitled *The Sale of Diogenes* tells us that this was how he trained the sons of Xeniades. After their other studies he taught them to ride, to shoot with the bow, to sling stones and to hurl javelins. Later, when they reached the wrestling-school, he would not permit the master to give them full athletic training, but only so much as to heighten their colour and keep them in good condition.

The boys used to get by heart many passages from poets, historians, and the writings of Diogenes himself; and he would practise them in every short cut to a good memory. In the house too he taught them to wait upon themselves, and to be content with plain fare and water to drink. He used to make them crop their hair close and to wear it unadorned, and to go lightly clad, barefoot, silent, and not looking about them in the streets. He would also take them out hunting. They on their part had a great regard for Diogenes and made requests of their parents for him. The same Eubulus relates that he grew old in the house of Xeniades, and when he died was buried by his sons. There Xeniades once asked him how he wished to be buried. To which he replied, "On my face." "Why?" inquired the other. "Because," said he, "after a little time down will be converted into up." This because the Macedonians had now got the supremacy, that is, had risen high from a humble position. Some one took him into a magnificent house and warned him not to expectorate, whereupon having cleared his throat

33 Ἀναπήρους ἔλεγεν οὐ τοὺς κωφοὺς καὶ τυφλοὺς, ἀλλὰ τοὺς μὴ ἔχοντας πήραν. εἰσελθὼν ποτε ἡμιξύρητος εἰς νέων συμπόσιον, καθὰ φησὶ Μητροκλῆς ἐν ταῖς Χρείαις, πληγάς ἔλαβε· μετὰ δὲ ἐγγράψας τὰ ὀνόματα εἰς λεύκωμα τῶν πληξάντων περιήγει ἔξημενός, ἕως αὐτοὺς ὑβρεὶ περιέθηκε καταγινωσκομένους καὶ ἐπιπληγτομένους. ἔλεγεν ἑαυτὸν κύνα εἶναι τῶν ἐπαινομένων, ἀλλὰ μηδένα τολμᾶν τῶν ἐπαινούντων συνεξιέναι ἐπὶ τὴν θήραν. πρὸς τὸν εἴποντα, "Πῦθια νικῶ άνδρας," "ἐγὼ μὲν οὖν," εἶπεν, "ἄνδρας, σὺ δ' ἄνδράποδα."  

34 Πρὸς τοὺς εἴποντας, "γέρων εἰ καὶ λοιπὸν ἀνές," "τί δέ," ἔφη, "εἰ δόλιχον ἔτρεχον, πρὸς τῷ τέλει ἐδει μὲ ᾳνεῖν καὶ μὴ μᾶλλον ἐπιτείναι;" κληθεῖς ἐπὶ δεῖπνον οὐκ ἔφη παρέσεσθαι· μηδὲ γὰρ πρῶτην αὐτῷ χάριν ἐγνωκέναι. γυμνοῖς ποσὶ χιόνα ἐπάτει καὶ τάλλα ὄσα ἄνω προείρηται· καὶ
he discharged the phlegm into the man's face, being unable, he said, to find a meaner receptacle. Others father this upon Aristippus. One day he shouted out for men, and when people collected, hit out at them with his stick, saying, "It was men I called for, not scoundrels." This is told by Hecato in the first book of his *Anecdotes*. Alexander is reported to have said, "Had I not been Alexander, I should have liked to be Diogenes."

The word "disabled" (*ἀναπήρους*), Diogenes held, ought to be applied not to the deaf or blind, but to those who have no wallet (*πέρα*). One day he made his way with head half shaven into a party of young revellers, as Metrocles relates in his *Anecdotes*, and was roughly handled by them. Afterwards he entered on a tablet the names of those who had struck him and went about with the tablet hung round his neck, till he had covered them with ridicule and brought universal blame and discredit upon them. He described himself as a hound of the sort which all men praise, but no one, he added, of his admirers dared go out hunting along with him. When some one boasted that at the Pythian games he had vanquished men, Diogenes replied, "Nay, I defeat men, you defeat slaves."

To those who said to him, "You are an old man; take a rest," "What?" he replied, "if I were running in the stadium, ought I to slacken my pace when approaching the goal? ought I not rather to put on speed?" Having been invited to a dinner, he declared that he wouldn't go; for, the last time he went, his host had not expressed a proper gratitude. He would walk upon snow barefoot and do the other things mentioned above. Not only so; he

Μιμεῖσθαι ἔλεγε τοὺς χοροδιδασκάλους· καὶ γὰρ ἐκείνους ύπὲρ τόνον ἐνδιδόναι ἑνεκα τοῦ τοὺς λοιποὺς ἄβασθαι τοῦ προσήκοντος τόνου. τοὺς πλείστους ἔλεγε παρὰ δάκτυλον μαίνεσθαι· ἐὰν οὖν τις τὸν μέσον προτείνας πορεύνηταί, δόξει τῷ μαίνεσθαι, ἐὰν δὲ τὸν λυχνόν, οὐκέτι. τὰ πολλοῦ ἀξία τοῦ μηδενὸς ἐλεγε πιπράσκεσθαι καὶ ἐμπαλίων άνδριάντα γοὺς τριαχιλίων πιπράσκεσθαι, χοίνικα δ' ἀλφίτων δύο χαλκῶν.

Τῷ πριμάμενῳ αὐτοῦν Ξενιάδη φησὶ, "ἀγε ὅπως τὸ προστατόμενον ποιήσεις." τοῦ δ' εἴπόντος,

ἄνω ποταμῶν χωροῦσι παγαί,

"εἰ δὲ ἰατρὸν ἐπρίω νοσῶν, οὐκ ἂν," ἔφη, "ἀυτῷ ἐπείθου, ἀλλ' εἶπες ἄν ὡς ἄνω ποταμῶν χωροῦσι παγαί;" ἣθελέ τις παρ' αὐτῶ ϕιλοσοφεῖν. ὁ δὲ οἱ σαπερὸν δοὺς ἐκέλευσεν ἀκολουθεῖν. ὡς δ' ὑπ' αίδον ρύψας ἀπῆλθε, μετὰ χρόνον ὑπαντήσας

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even attempted to eat meat raw, but could not manage to digest it. He once found Demosthenes the orator lunching at an inn, and, when he retired within, Diogenes said, "All the more you will be inside the tavern." When some strangers expressed a wish to see Demosthenes, he stretched out his middle finger and said, "There goes the demagogue of Athens." Some one dropped a loaf of bread and was ashamed to pick it up; whereupon Diogenes, wishing to read him a lesson, tied a rope to the neck of a wine-jar and proceeded to drag it across the Ceramicus.

He used to say that he followed the example of the trainers of choruses; for they too set the note a little high, to ensure that the rest should hit the right note. Most people, he would say, are so nearly mad that a finger makes all the difference. For, if you go along with your middle finger stretched out, some one will think you mad, but, if it's the little finger, he will not think so. Very valuable things, said he, were bartered for things of no value, and vice versa. At all events a statue fetches three thousand drachmas, while a quart of barley-flour is sold for two copper coins.

To Xeniades, who purchased him, he said, "Come, see that you obey orders." When he quoted the line, Backward the streams flow to their founts, Diogenes asked, "If you had been ill and had purchased a doctor, would you then, instead of obeying him, have said "'Backward the streams flow to their founts'?" Some one wanted to study philosophy under him. Diogenes gave him a tunny to carry and told him to follow him. And when for shame the man threw it away and departed,
DI OGENES LAERTIUS


37 Θεασάμενός ποτε παιδίων ταῖς χεραί πίνον ἐξέρρυσε τῆς πήρας τὴν κοτύλην, εἰπὼν, "παιδίων με νενίκηκεν εὐτελείᾳ." ἔξεβαλε δὲ καὶ τὸ τρυ-βλίον, ὅμοιως παιδίον θεασάμενος, ἐπειδὴ κατέαξε τὸ σκεῦος, τῷ κοίλῳ τοῦ ψωμίου τὴν φακὴν ὑποδεχόμενον. συνελογίζετο δὲ καὶ οὕτως· τῶν θεῶν ἐστὶ πάντα· φίλοι δὲ οἱ σοφοὶ τοῖς θεοῖς· κωνά δὲ τὰ τῶν φίλων. πάντ’ ἁρα ἐστὶ τῶν σοφῶν. θεασάμενός ποτε γυναῖκα ἀσχημονώστε-ρον τοῖς θεοῖς προσπίπτουσαν, βουλόμενος αὐτῆς περιελεῖν τὴν δεισιδαιμονίαν, καθά φησι Ζώιλος ὁ Περγαῖος, προσελθὼν εἶπεν, "οὐκ εὐλαβῆ, ὃ γύναι, μή ποτε θεοῦ ὁπισθεν ἐστῶτος—πάντα γάρ 38 ἐστιν αὐτοῦ πλήρη—ἀσχημονήσης," τῷ Ἀσκληπιῷ ἀνέθηκε πλήκτην, ὅσ τοὺς ἐπὶ στόμα πίπτοντας ἐπιτρέχων συνέτριβεν. 

Εἰώθει δὲ λέγειν τὰς τραγικὰς ἀρὰς αὐτῷ συνηντηκέναι· εἶναι γοῶν ἃπολις, ἄοικος, πατρίδος ἐστερημένος, πτωχὸς, πλανήτης, βίον ἔχων τούφ’ ἡμέραν. ἐφασκε δ’ ἀντιτιθέναι τύχη μὲν θάρσος, νόμῳ δὲ 1 

1 δὲ <δεῖ> Richards.

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a Nauck, T.G.F.2, Adesp. 284.
some time after on meeting him he laughed and said, "The friendship between you and me was broken by a tunny." The version given by Diocles, however, is as follows. Some one having said to him, "Lay your commands upon us, Diogenes," he took him away and gave him a cheese to carry, which cost half an obol. The other declined; whereupon he remarked, "The friendship between you and me is broken by a little cheese worth half an obol."

One day, observing a child drinking out of his hands, he cast away the cup from his wallet with the words, "A child has beaten me in plainness of living." He also threw away his bowl when in like manner he saw a child who had broken his plate taking up his lentils with the hollow part of a morsel of bread. He used also to reason thus: "All things belong to the gods. The wise are friends of the gods, and friends hold things in common. Therefore all things belong to the wise." One day he saw a woman kneeling before the gods in an ungraceful attitude, and wishing to free her of superstition, according to Zoilus of Perga, he came forward and said, "Are you not afraid, my good woman, that a god may be standing behind you?—for all things are full of his presence—and you may be put to shame?" He dedicated to Asclepius a bruiser who, whenever people fell on their faces, used to run up to them and bruise them.

All the curses of tragedy, he used to say, had lighted upon him. At all events he was

A homeless exile, to his country dead.
A wanderer who begs his daily bread.

But he claimed that to fortune he could oppose
DIOGENES LAERTIUS


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*a Of Plut. Alex. c. 14.*
VI. 38-40. DIOGENES

courage, to convention nature, to passion reason. When he was sunning himself in the Craneum, Alexander came and stood over him and said, "Ask of me any boon you like." To which he replied, "Stand out of my light." a Some one had been reading aloud for a very long time, and when he was near the end of the roll pointed to a space with no writing on it. "Cheer up, my men," cried Diogenes; "there's land in sight." To one who by argument had proved conclusively that he had horns, he said, touching his forehead, "Well, I for my part don't see any." In like manner, when somebody declared that there is no such thing as motion, he got up and walked about. When some one was discoursing on celestial phenomena, "How many days," asked Diogenes, "were you in coming from the sky?" A eunuch of bad character had inscribed on his door the words, "Let nothing evil enter." "How then," he asked, "is the master of the house to get in?" When he had anointed his feet with unguent, he declared that from his head the unguent passed into the air, but from his feet into his nostrils. The Athenians urged him to become initiated, and told him that in the other world those who have been initiated enjoy a special privilege. "It would be ludicrous," quoth he, "if Agesilaus and Epaminondas are to dwell in the mire, while certain folk of no account will live in the Isles of the Blest because they have been initiated."

When mice crept on to the table he addressed them thus, "See now even Diogenes keeps parasites." When Plato styled him a dog, "Quite true," he said, "for I come back again and again to those who have sold me." As he was leaving the public
Where the wool was of fine quality, as near Tarentum (Hor. *Carm.* ii. 6. 10 "pellitis ovibus"), the fleeces were protected by coverings of skin, partly against damage from brambles and partly to preserve the colour (Varro, *R.R.* ii. 2).
VI. 40-42. DIOGENES

baths, somebody inquired if many men were bathing. He said, No. But to another who asked if there was a great crowd of bathers, he said, Yes. Plato had defined Man as an animal, biped and featherless, and was applauded. Diogenes plucked a fowl and brought it into the lecture-room with the words, "Here is Plato's man." In consequence of which there was added to the definition, "having broad nails." To one who asked what was the proper time for lunch, he said, "If a rich man, when you will; if a poor man, when you can."

At Megara he saw the sheep protected by leather jackets, while the children went bare. "It's better," said he, "to be a Megarian's ram than his son." To one who had brandished a beam at him and then cried, "Look out," he replied, "What, are you intending to strike me again?" He used to call the demagogues the lackeys of the people and the crowns awarded to them the efflorescence of fame. He lit a lamp in broad daylight and said, as he went about, "I am looking for a man." One day he got a thorough drenching where he stood, and, when the bystanders pitied him, Plato said, if they really pitied him, they should move away, alluding to his vanity. When some one hit him a blow with his fist, "Heraeles," said he, "how came I to forget to put on a helmet when I walked out?" Further, when Meidias assaulted him and went on to say, "There are 3000 drachmas to your credit," the next day he took a pair of boxing-gauntlets, gave him a thrashing and said, "There are 3000 blows to your credit."

We are reminded of what Augustus said when he heard of the execution of Antipater, "It is better to be Herod's pig than his son."
Δυσίων τοῦ φαρμακοπόλου πυθομένου εἰ θεοῦς νομίζει, "πῶς δὲ," εἶπεν, "οὐ νομίζω, ὅπου καὶ σὲ θεοῖς ἐχθρὸν ὑπολαμβάνω;" οἱ δὲ Θεόδωρον εἶπεῖν τοῦτο. ίδιών τινα περιρρωνόμενον ἔπειπεν, "ὡς κακόδαιμον, οὐκ ἐπίστασαι ὅτι ὦσπερ τῶν ἐν γραμματικῇ ἀμαρτημάτων περιρρωνόμενος οὐκ ἀν ἀπαλλαγεῖς, οὔτως οὐδὲ τῶν ἐν τῷ βίῳ;" ἐνεκάλει τοῖς ἀνθρώποις περὶ τῆς εὐλής, αὐτεῖθαί λέγων αὐτοῖς ἀγαθὰ τὰ αὐτοῖς δοκοῦντα καὶ οὐ τὰ κατ’ ἀλήθειαν. πρὸς δὲ τοὺς περὶ τὰ ὅνείρατα ἐπτομένους ἔλεγεν ὡς ὑπὲρ ὃν μὲν πράττονσιν ὑπαρ, οὐκ ἐπιστρέφονται, ὑπὲρ ὃν δὲ καθεύδοντες φαντασιοῦνται, πολυπραγμονουσίν. Ὁλυμπίασι τοῦ κήρυκος ἀνευπόντος, "νικὴ Διώξιππος ἀνδρας," "οὔτος μὲν δὴ ἀνδράποδα, ἀνδρας δ' ἐγώ."

"Ἡγάπατο δὲ καὶ πρὸς Ἀθηναίων μειρακίου γοῦν τοῦ πίθου αὐτοῦ συντρύπαντος, τῷ μὲν πληγὰς ἔδοσαν, ἐκείνῳ δὲ ἄλλον παρέσχοι. φησὶ δὲ Διονύσιοι ὁ στωικὸς ὃς μετὰ Χαιρώνειαν συλ-
ληφθεὶς ἀπῆχθη πρὸς Φιλίππου καὶ ἐρωτηθεὶς ὅστις εἶ, ἀπεκρίνατο, "κατάσκοπος τῆς σῆς ἀπληστίας." ὅθεν θαυμασθεὶς ἀφείθη.

"Ἀλεξάνδρου ποτὲ πέμψαντος ἐπιστολὴν πρὸς Ἀντίπατρον εἰς Ἀθῆνας διὰ τινὸς Ἀθλίου, παρὼν ἔφη:

"ἀθλιός παρ' ἀθλίον δι' ἀθλίου πρὸς ἀθλίον.

Περδίκκου ἀπειλήσαντος, εἰ μὴ ἔλθοι πρὸς αὐτὸν, ἀποκτενεῖν, ἔφη, "οὔδέν μεγά: καὶ γὰρ κάνθαρος καὶ φαλάγγιον τοῦτον ἂν πράξειν."
When Lysias the druggist asked him if he believed in the gods, "How can I help believing in them," said he, "when I see a god-forsaken wretch like you?" Others give this retort to Theodorus. Seeing some one perform religious purification, he said, "Unhappy man, don't you know that you can no more get rid of errors of conduct by sprinklings than you can of mistakes in grammar?" He would rebuke men in general with regard to their prayers, declaring that they asked for those things which seemed to them to be good, not for such as are truly good. As for those who were excited over their dreams he would say that they cared nothing for what they did in their waking hours, but kept their curiosity for the visions called up in their sleep. At Olympia, when the herald proclaimed Dioxippus to be victor over the men, Diogenes protested, "Nay, he is victorious over slaves, I over men."

Still he was loved by the Athenians. At all events, when a youngster broke up his tub, they gave the boy a flogging and presented Diogenes with another. Dionysius the Stoic says that after Chaeronea he was seized and dragged off to Philip, and being asked who he was, replied, "A spy upon your insatiable greed." For this he was admired and set free.

Alexander having on one occasion sent a letter to Antipater at Athens by a certain Athlios, Diogenes, who was present, said:

Graceless son of graceless sire to graceless wight by graceless squire.

Perdiccas having threatened to put him to death unless he came to him, "That's nothing wonderful," quoth he, "for a beetle or a tarantula would
ΔΙΟΓΕΝΗΣ ΛΑΕΡΤΙΟΣ

εκείνο δὲ μάλλον ἀπειλεῖν ήξίου ὡς "εἰ καὶ χωρίς ἐμοῦ ήξίον, εὐδαιμόνως ήξίοτο." ἔβοα πολλάκις λέγων τὸν τῶν ἀνθρώπων βίον βάδιον ὑπὸ τῶν θεῶν δεδόσθαι, ἀποκεκρύφθαι δ’ αὐτῶν ξητούντων μελήπηκτα καὶ μῦρα καὶ τὰ παραπλήσια. ὃθεν πρὸς τὸν ὑπὸ τοῦ οἰκέτου ὑποδούμενον, "οὖπω," εἰπε, "μακάριος εἰ, ἂν μή σε καὶ ἀπομύξῃ· τούτῳ δ’ ἔσται πηρωθέντι σοι τὰς χειράς.


46 Χρημάτων δεόμενος ἀπαιτεῖν ἔλεγε τοὺς φίλους, οὐκ αἰτεῖν. ἔπ’ ἄγορᾶς ποτε χειρουργῶν, "εἰθε," ἔφη, "καὶ τὴν κοιλίαν ἡν παρατρίψαντα μή πεινή γ." μειράκιον θεασάμενος μετὰ σατραπῶν ἐπὶ δείπνον ἀπιόν, ἀποσπάσας πρὸς τοὺς οἰκείους ἀπήγαγε

a i.e. "some day you’ll come to the gallows."
VI. 44-46. DIOGENES

do the same." Instead of that he would have ex-
pected the threat to be that Perdiccas would be
quite happy to do without his company. He would
often insist loudly that the gods had given to men
the means of living easily, but this had been put
out of sight, because we require honeyed cakes,
ungsents and the like. Hence to a man whose
shoes were being put on by his servant, he said,
"You have not attained to full felicity, unless he
wipes your nose as well; and that will come, when
you have lost the use of your hands."

Once he saw the officials of a temple leading away
some one who had stolen a bowl belonging to the
treasurers, and said, "The great thieves are leading
away the little thief." Noticing a lad one day
throwing stones at a cross (gibbet), "Well done," he
said, "you will hit your mark." When some boys
clustered round him and said, "Take care he doesn't
bite us," he answered, "Never fear, boys, a dog
does not eat beetroot." To one who was proud of
wearing a lion's skin his words were, "Leave off dis-
honouring the habiliments of courage." When some
one was extolling the good fortune of Callisthenes
and saying what splendour he shared in the suite
of Alexander, "Not so," said Diogenes, "but rather
ill fortune; for he breakfasts and dines when
Alexander thinks fit."

Being short of money, he told his friends that he
applied to them not for alms, but for repayment of
his due. When behaving indecently in the market-
place, he wished it were as easy to relieve hunger
by rubbing an empty stomach. Seeing a youth
starting off to dine with satraps, he dragged him
off, took him to his friends and bade them keep
καὶ ἐκέλευσε τηρεῖν. πρὸς τὸ κεκοσμημένον μειράκιον πυθόμενόν τι ἔφη οὐ πρῶτερον λέξεων αὐτῷ, εἰ μὴ ἀνασυράμενος δείξεις πότερον γυνὴ ἐστὶν ἡ ἀνήρ. πρὸς τὸ κοτταβίζον ἐν τῷ βαλανείῳ μειράκιον φησιν, "ὁσοὶ βέλτιον, τοσοῦτῳ χείρον." ἐν δεῖπνω προσερρίπτον αὐτῷ τίνες ὀστάρια ὡς κυνί ″ καὶ ὁς ἀπαλλαττόμενος προσεούρησεν αὐτοῖς ὡς κύων.


48 Τὸν κιθαρῳδὸν ἀεὶ καταλειπόμενον ὑπὸ τῶν ἀκροατῶν ἑσπάσατο, "χαῖρε ἄλεκτορ" τοῦ δὲ εἰπόντος, "διὰ τί;" "ὅτι," ἔφη, "ἀδων πάντας ἑγείρεις." μειρακίου ἐπιδεικνυμένου πληρώσας τὸ προκόλπιον θέρμων ἀντικρὺ ἐκαπτε. τοῦ δὲ πλή-θους εἰς αὐτὸν ἀφορώντος θαυμάζειν ἔφη πῶς

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a "You would not see so many bones if I were the dog;" was Dante’s retort when annoyed by similar attentions at the table of Can Grande.

48
VI. 46-48. DIOGENES

strict watch over him. When a youth effeminately attired put a question to him, he declined to answer unless he pulled up his robe and showed whether he was man or woman. A youth was playing cottabos in the baths. Diogenes said to him, "The better you play, the worse it is for you." At a feast certain people kept throwing all the bones to him as they would have done to a dog. Thereupon he played a dog's trick and drenched them.

Rhetoricians and all who talked for reputation he used to call "thrice human," meaning thereby "thrice wretched." An ignorant rich man he used to call "the sheep with the golden fleece." Seeing a notice on the house of a profligate, "To be sold," he said, "I knew well that after such surfeiting you would throw up the owner." To a young man who complained of the number of people who annoyed him by their attentions he said, "Cease to hang out a sign of invitation." Of a public bath which was dirty he said, "When people have bathed here, where are they to go to get clean?" There was a stout musician whom everybody depreciated and Diogenes alone praised. When asked why, he said, "Because being so big, he yet sings to his lute and does not turn brigand."

The musician who was always deserted by his audience he greeted with a "Hail chanticleer," and when asked why he so addressed him, replied, "Because your song makes every one get up." A young man was delivering a set speech, when Diogenes, having filled the front fold of his dress with lupins, began to eat them, standing right opposite to him. Having thus drawn off the attention of the assemblage, he said he was greatly surprised
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that they should desert the orator to look at himself. A very superstitious person addressed him thus, "With one blow I will break your head." "And I," said Diogenes, "by a sneeze from the left will make you tremble." Hegesias having asked him to lend him one of his writings, he said, "You are a simpleton, Hegesias; you do not choose painted figs, but real ones; and yet you pass over the true training and would apply yourself to written rules."

When some one reproached him with his exile, his reply was, "Nay, it was through that, you miserable fellow, that I came to be a philosopher." Again, when some one reminded him that the people of Sinope had sentenced him to exile, "And I them," said he, "to home-staying." Once he saw an Olympic victor tending sheep and thus accosted him: "Too quickly, my good friend, have you left Olympia for Nemea." Being asked why athletes are so stupid, his answer was, "Because they are built up of pork and beef." He once begged alms of a statue, and, when asked why he did so, replied, "To get practice in being refused." In asking alms—as he did at first by reason of his poverty—he used this form: "If you have already given to anyone else, give to me also; if not, begin with me."

On being asked by a tyrant what bronze is best for a statue, he replied, "That of which Harmodius and Aristogiton were moulded." Asked how Dionysius treated his friends, "Like purses," he replied; "so long as they are full, he hangs them up, and, when they are empty, he throws them away." Some one lately wed had set up on his door the notice:

a Shepherd's Bush.


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ο τοῦ Δίων παῖς καλλινικὸς Ἡρακλῆς ἐνθάδε κατοικεῖ. μηδὲν εἰσίτω κακὸν.

ἐπέγραψε· "μετὰ τὸν πόλεμον ἡ συμμαχία." τὴν φιλαργυρίαν ἐπε μητρόπολιν πάντων τῶν κακῶν. ἄσωτον θεασάμενος ἐν πανδοκείω ἐλάας ἐσθίοντ' ἔφη, "εἰ οὗτοι ἡρίστας, οὐκ ἂν οὗτοι ἐδείπνεις."

51 Τοὺς ἀγάθους ἀνδρὰς θεῶν εἰκόνας εἶναι τὸν ἐρωτα σχολαζόντων ἁσχολίαν. ἐρωτηθεῖς τί ἀθλιον ἐν βίω, ἔφη, "γέρων ἄπορος." ἐρωτηθεῖς τί τῶν θηρίων κάκιστα δάκνει, ἔφη, "τῶν μὲν ἀγρίων συκοφάντης, τῶν δὲ ἦμέρων κόλαξ." ἰδῶν ποτε δύο κενταύρους κάκιστα ἐξωγραφημένους ἔφη· "πότερος τούτων Χείρων ἐστὶ;" τὸν πρὸς χάριν λόγον ἔφη μελιτήνην ἄγχονην εἶναι. τὴν γαστέρα Χάρυβδιν ἔλεγε τοῦ βίου. ἀκούσας ποτὲ ὅτι Διδύμων ὁ αὐλητής μουχὸς ἐάλω, "άξιος," ἔφη, "ἐκ τοῦ ὀνόματος κρέμασθαι." ἐρωτηθεῖς διὰ τι τὸ χρυσίον χλωρόν ἐστιν, ἔφη, "ὅτι πολλοὶ ἔχει τοὺς ἐπιβουλεύοντας." ἰδῶν γυναίκα ἐν φορείῳ, "οὐ κατὰ τὸ θηρίον," ἔφη, "ἡ γαλεάγρα."

52 Ἦδων ποτε δραπέτην ἐπὶ φρέατι καθήμενον ἔφη, "μειράκιον, βλέπε μὴ ἐμπέσης." ἰδὼν [μειρακύλλιον] ἰματιοκλέπτην ἐν τῷ βαλανείῳ ἔφη, "ἐπʼ ἀλειμμάτων ἡ ἐπʼ ἀλλʼ ἰμάτιον;" ἰδῶν ποτε γυναίκας ἀπʼ ἑλαίας ἀπηγχονισμένας, "εἴθε γάρ," ἔφη, "πάντα τὰ δένδρα τοιούτων καρπὸν ἠνεγκεν." ἰδὼν λωποδύτην ἔφη,

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a Cf. inf. vii. § 111; 1 Tim. vi. 10, "The love of money is the root of all evil."
VI. 50–52. DIOGENES

The son of Zeus, victorious Heracles,
Dwells here; let nothing evil enter in.

To which Diogenes added “After war, alliance.” The love of money he declared to be mother-city of all evils. Seeing a spendthrift eating olives in a tavern, he said, “If you had breakfasted in this fashion, you would not so be dining.”

Good men he called images of the gods, and love the business of the idle. To the question what is wretched in life he replied, “An old man destitute.” Being asked what creature’s bite is the worst, he said, “Of those that are wild a sycophant’s; of those that are tame a flatterer’s.” Upon seeing two centaurs very badly painted, he asked, “Which of these is Chiron?” (worse man). Ingratiating speech he compared to honey used to choke you. The stomach he called livelihood’s Charybdis.

Hearing a report that Didymon the flute-player had been caught in adultery, his comment was, “His name alone is sufficient to hang him.” To the question why gold is pale, his reply was, “Because it has so many thieves plotting against it.” On seeing a woman carried in a litter, he remarked that the cage was not in keeping with the quarry.

One day seeing a runaway slave sitting on the brink of a well, he said, “Take care, my lad, you don’t fall in.” Seeing a boy taking clothes at the baths, he asked, “Is it for a little unguent (ἀλευμάτιον) or is it for a new cloak (ἄλλ' ἱμάτιον)?” Seeing some women hanged from an olive-tree, he said, “Would that every tree bore similar fruit.” On seeing a footpad he accosted him thus:

\[ i.e. a \text{ whirlpool engulfing a man's livelihood. } \]
τίπτε σὺ ὁδε, φέριστε;
ἡ τινα συλλήσων νεκύων κατατεθνηώτων;

ἐρωτηθεὶς εἰ παιδισκάριον ἡ παιδάριον ἔχοι, ἔφη, "οὐ," τοῦ δὲ εἰπόντος, "ἐὰν οὖν ἀποθάνῃς, τίς σε ἑξοίσει;" ἔφη, "ὁ χρῆζων τῆς οἰκίας."

Μειράκιον εὖμορφον ἀφυλάκτως ἴδων κοιμώμενον, νύξας, "ἐπέγειραι," ἔφη,
μή τίς τοι εὐδοντι μεταφρένω ἐν δόρῳ πήξη.

πρὸς τὸν πολυτελῶς ὑψωνοῦτα,

ὡκύμορος δὴ μοι, τέκος, ἔσσεαι, οὐ' ἀγοράζεις;


1 ἐρωτηθεὶς . . . μανόμενος cancellis inclusit Cobet.
VI. 52–54. DIOGENES

What mak’st thou here, my gallant?
Com’st thou perchance for plunder of the dead? a

Being asked whether he had any maid or boy to wait on him, he said “No.” “If you should die, then, who will carry you out to burial?” “Whoever wants the house,” he replied.

Noticing a good-looking youth lying in an exposed position, he nudged him and cried, “Up, man, up, lest some foe thrust a dart into thy back!” To one who was feasting lavishly he said:

Short-liv’d thou’lt be, my son, by what thou—buy’st. b

As Plato was conversing about Ideas and using the nouns “tablehood” and “cuphood,” he said, “Table and cup I see; but your tablehood and cuphood, Plato, I can nowise see.” “That’s readily accounted for,” said Plato, “for you have the eyes to see the visible table and cup; but not the understanding by which ideal tablehood and cuphood are discerned.”

On being asked by somebody, “What sort of a man do you consider Diogenes to be?” “A Socrates gone mad,” said he. c Being asked what was the right time to marry, Diogenes replied, “For a young man not yet: for an old man never at all.” Being asked what he would take to be soundly cuffèd, he replied, “A helmet.” Seeing a youth dressing with elaborate care, he said, “If it’s for men, you’re a fool; if for women, a knave.” One day he detected a youth blushing. “Courage,” quoth he, “that is the hue

a Hom. II. x. 343, 387.
b Cf. Hom. II. v. 40, xviii. 95.
c i.e. Plato. This anecdote is found in Aelian, Var. Hist. xiv. 33 εὑθεὶ δὲ, φασίν, δ’ Πλάτων περί Διογένους λέγειν ὅτι μακροχειος οὗτος Σωκράτης ἐστίν.
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55 Πρὸς τὸν εἰπόντα κακὸν εἶναι τὸ ζήν, "οὔ τὸ ζήν," εἶπεν, "ἀλλὰ τὸ κακὸς ζήν." πρὸς τοὺς συμβουλεύοντας τὸν ἀποδράντα αὐτοῦ δοῦλον ζητεῖν, "γελοῖον," ἐφη, "εἰ Μάνης μὲν χωρὶς Διογένους ζῆι, Διογένης δὲ χωρὶς Μάνων οὐ δυνήσεται." ἀριστῶν ἐλάας, πλακοῦντος ἐπεισενεχθέντος, ρῆμας φησίν,

δὲ ξένε, τυράννωι ἑκποδῶι μεθίστασο· καὶ ἄλλοτε,

μάστιξεν δ' ἐλάαν.

ἐρωτηθεὶς ποταπὸς εἶ ἐκύων; ἐφη "πεινῶν μὲν Μελιταῖος, χορτασθεὶς δὲ Μολόττικος, τοῦτων οὐς ἑπανοῦντες οἱ πολλοὶ οὐ τολμῶσι διὰ τὸν πόνον συνεξίεναι αὐτοὶς ἐπὶ τὴν θῆραν· οὕτως οὐδ' ἐμοὶ δύνασθε συμβιοῦν διὰ τὸν φόβον τῶν ἀληθῶνων."

56 Ἐρωτηθεὶς εἰ οἱ σοφοὶ πλακοῦντα ἐσθίουσι, "πάντα," εἶπεν, "ὡς καὶ οἱ λοιποὶ ἀνθρωποί." ἐρωτηθεὶς διὰ τὶ προσαίταις ἐπί σειδόδαισι, φιλοσόφοις δὲ οὐ, ἐφη, "ὅτι χωλοὶ μὲν καὶ τυφλοὶ γενέσθαι ἐλπίζουσι, φιλοσόφησαι δ' οὐδέποτε," φιλάργυρον ἦτει· τοῦ δὲ βραδύνοντος, "ἀνθρωπε,"

b Hom. Il. v. 366, viii. 45. In the Homeric lines, however, ἐλάαν is a verb in the infinitive mood: "he lashed the steeds to make them run."

56
of virtue." One day after listening to a couple of lawyers disputing, he condemned them both, saying that the one had no doubt stolen, but the other had not lost anything. To the question what wine he found pleasant to drink, he replied, "That for which other people pay." When he was told that many people laughed at him, he made answer, "But I am not laughed down."

When some one declared that life is an evil, he corrected him: "Not life itself, but living ill." When he was advised to go in pursuit of his runaway slave, he replied, "It would be absurd, if Manes can live without Diogenes, but Diogenes cannot get on without Manes." When breakfasting on olives amongst which a cake had been inserted, he flung it away and addressed it thus:

Stranger, betake thee from the princes' path.a

And on another occasion thus:

He lashed an olive.b

Being asked what kind of hound he was, he replied, "When hungry, a Maltese; when full, a Molossian—two breeds which most people praise, though for fear of fatigue they do not venture out hunting with them. So neither can you live with me, because you are afraid of the discomforts."

Being asked if the wise eat cakes, "Yes," he said, "cakes of all kinds, just like other men." Being asked why people give to beggars but not to philosophers, he said, "Because they think they may one day be lame or blind, but never expect that they will turn to philosophy." He was begging of a miserly man who was slow to respond; so he
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a II. v. 83.
VI. 56–58. DIOGENES

said, "My friend, it's for food that I'm asking, not for funeral expenses." Being reproached one day for having falsified the currency, he said, "That was the time when I was such as you are now; but such as I am now, you will never be." To another who reproached him for the same offence he made a more scurrilous repartee.

On coming to Myndus and finding the gates large, though the city itself was very small, he cried, "Men of Myndus, bar your gates, lest the city should run away." Seeing a man who had been caught stealing purple, he said:

Fast gripped by purple death and forceful fate.⁹

When Craterus wanted him to come and visit him, "No," he replied, "I would rather live on a few grains of salt at Athens than enjoy sumptuous fare at Craterus's table." He went up to Anaximenes the rhetorician, who was fat, and said, "Let us beggars have something of your paunch; it will be a relief to you, and we shall get advantage." And when the same man was discoursing, Diogenes distracted his audience by producing some salt fish. This annoyed the lecturer, and Diogenes said, "An obol's worth of salt fish has broken up Anaximenes' lecture-class."

Being reproached for eating in the market-place, "Well, it was in the market-place," he said, "that I felt hungry." Some authors affirm that the following also belongs to him: that Plato saw him washing lettuces, came up to him and quietly said to him, "Had you paid court to Dionysius, you wouldn't now be washing lettuces," and that he with equal calmness made answer, "If you had washed lettuces,
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a As Chiron was the wisest and best, so Eurytion was the most intemperate, of the Centaurs: "Eurytion, ebrious ille Centaurus" (Menaghius).
you wouldn’t have paid court to Dionysius.” When some one said, “Most people laugh at you,” his reply was, “And so very likely do the asses at them; but as they don’t care for the asses, so neither do I care for them.” One day observing a youth studying philosophy, he said, “Well done, Philosophy, that thou divertest admirers of bodily charms to the real beauty of the soul.”

When some one expressed astonishment at the votive offerings in Samothrace, his comment was, “There would have been far more, if those who were not saved had set up offerings.” But others attribute this remark to Diagoras of Melos. To a handsome youth, who was going out to dinner, he said, “You will come back a worse man.” When he came back and said next day, “I went and am none the worse for it,” Diogenes said, “Not Worse-man (Chiron), but Lax-man (Eurytion).” He was asking alms of a bad-tempered man, who said, “Yes, if you can persuade me.” “If I could have persuaded you,” said Diogenes, “I would have persuaded you to hang yourself.” He was returning from Lacedaemon to Athens; and on some one asking, “Whither and whence?” he replied, “From the men’s apartments to the women’s.”

He was returning from Olympia, and when somebody inquired whether there was a great crowd, “Yes,” he said, “a great crowd, but few who could be called men.” Libertines he compared to fig-trees growing upon a cliff: whose fruit is not enjoyed by any man, but is eaten by ravens and vultures. When Phryne set up a golden statue of Aphrodite in Delphi, Diogenes is said to have written upon it: “From the licentiousness of Greece.”


a Literally “Diogenes the Hound”; cf. ii. § 66.
Alexander once came and stood opposite him and said, "I am Alexander the great king." "And I," said he, "am Diogenes the Cynic." Being asked what he had done to be called a hound, he said, "I fawn on those who give me anything, I yelp at those who refuse, and I set my teeth in rascals."

He was gathering figs, and was told by the keeper that not long before a man had hanged himself on that very fig-tree. "Then," said he, "I will now purge it." Seeing an Olympian victor casting repeated glances at a courtesan, "See," he said, "yonder ram frenzied for battle, how he is held fast by the neck fascinated by a common minx." Handsome courtesans he would compare to a deadly honeyed potion. He was breakfasting in the marketplace, and the bystanders gathered round him with cries of "dog." "It is you who are dogs," cried he, "when you stand round and watch me at my breakfast." When two cowards hid away from him, he called out, "Don't be afraid, a hound is not fond of beetroot." After seeing a stupid wrestler practising as a doctor he inquired of him, "What does this mean? Is it that you may now have your revenge on the rivals who formerly beat you?" Seeing the child of a courtesan throw stones at a crowd, he cried out, "Take care you don't hit your father."

A boy having shown him a dagger that he had received from an admirer, Diogenes remarked, "A pretty blade with an ugly handle." When some people commended a person who had given him a gratuity, he broke in with "You have no praise for me who was worthy to receive it." When some one asked that he might have back his cloak, "If it was
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63 εχαρίσω, ἔχω· εἶ δ' ἔχρησας, χρώμαι.''' ὑποβο- λιμαίου τυώς εἰπόντος αὐτῷ ὅτι χρυσὸν ἔχοι ἐν τῷ ἴματίῳ, "ναὶ," ἔφη, "διὰ τούτο αὐτὸ ὑποβεβλη- μένος κομιά." ἔρωτηθεὶς τί αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, "εἰ καὶ μηδέν ἄλλο, τὸ γοῦν πρὸς πάσαν τύχην παρεσκευάσθαι." ἐρωτήθεις πόθεν εἶν, "κοσμοπολίτης," ἔφη. θυόντων τυών τοῖς θεοῖς ἔπι τῷ νίδον γενέσθαι, ἔφη, "περὶ δὲ τοῦ ποδαπὸς ἐκβῆ οὐ θύετε;" ἐρανὸν ποτ' ἀπαιτού- μενος πρὸς τὸν ἑρανάρχην ἔφη, τοὺς ἄλλους ἔρανίζ', ἀπὸ δ' "Εκτόρος ἰσχεο χεῖρας.

64 Τὰς ἑταῖρας ἐφή βασιλέως εἶναι βασιλίσσας· πράττειν γάρ ὃ τι ἀν δόξη αὐταῖς. ψηφισμενῶν Ἀθηναίων Ἁλέξανδρον Διόνυσον, "καμέ," ἔφη, "Σάραπιν ποιήσατε." πρὸς τὸν ὀνειδίζοντα ὦτι εἰς τόπους ἀκαθάρτους εἰσίοι, "καὶ γὰρ ὁ ἥλιος," ἔφη, "εἰς τοὺς ἀποπάτους, ἄλλ' οὐ μιαίνεται."

Ἐν ἱερῷ δειπνῶν, μεταξὺ ῥυπαρῶν ἁρτων παρα- τεθέντων, ἄρα αὐτοὺς ἔρριψεν, εἰπὼν εἰς ἱερὸν μηδὲν δεῖν ῥυπαρὸν εἰσιέναι. πρὸς τὸν εἰπόντα, "οὕδεν εἰδὼς φιλοσοφεῖς," ἔφη, "εἰ καὶ προσ-

64 a If this answer is authentic, it apparently shows that the famous term "cosmopolitan" originated with Diogenes.

b There is no such line in our mss. of Homer; it is unknown to the Scholiasts and to Eustathius. Joshua Barnes, in his edition of the Iliad, introduced it as xvi. 82a. Pope rendered it, about 1718, as follows (Il. xvi. 86):

"Rage uncontrolled through all the hostile crew,
But touch not Hector, Hector is my due."

In Clarke's edition of 1740 it is expelled from the text and relegated to a footnote. J. H. Voss, however, making a German translation of the Iliad, probably between 1781 and 64
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a gift,” replied Diogenes, “I possess it; while, if it was a loan, I am using it.” A supposititious son having told him that he had gold in the pocket of his dress, “True,” said he, “and therefore you sleep with it under your pillow.” On being asked what he had gained from philosophy, he replied, “This at least, if nothing else—to be prepared for every fortune.” Asked where he came from, he said, “I am a citizen of the world.”

Certain parents were sacrificing to the gods, that a son might be born to them. “But,” said he, “do you not sacrifice to ensure what manner of man he shall turn out to be?” When asked for a subscription towards a club, he said to the president:

Despoil the rest; off Hector keep thy hands.

The mistresses of kings he designated queens; for, said he, they make the kings do their bidding. When the Athenians gave Alexander the title of Dionysus, he said, “Me too you might make Sarapis.” Some one having reproached him for going into dirty places, his reply was that the sun too visits cesspools without being defiled.

When he was dining in a temple, and in the course of the meal loaves not free from dirt were put on the table, he took them up and threw them away, declaring that nothing unclean ought to enter a temple. To the man who said to him, “You don’t know anything, although you are a philosopher,” he replied, “Even if I am but a pretender to wisdom, 1793, still regarded it as Homeric, but found a fresh place for it, after xvi. 90.

“Sarapis” was represented, like Pluto, as seated with an animal by his side having the head of a dog, lion, or wolf combined (according to Baumeister) in “a three-headed Cerberus.”

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ποιοῦμαι σοφίαν, καὶ τούτῳ φιλοσοφεῖν ἔστι." πρὸς τὸν συνιστάντα τὸν παίδα καὶ λέγοντα ὡς εὐφυέστατος ἔστι καὶ τὰ ἅθη κράτιστος, "τί οὖν," εἶπεν, "ἐμοῦ χρήζει;" τοὺς λέγοντας μὲν τὰ σπουδαία, μὴ ποιοῦντας δὲ, ἔλεγε μηδὲν διαφέρειν κιθάρας· καὶ γὰρ ταύτην μὴν ἀκούειν μὴν αἰσθάνεσθαι. εἰς θέατρον εἰσήγει ἐναντίος τοῖς ἐξιούσιοι· ἐρωτηθεὶς δὲ διὰ τί, "τοῦτο," ἐφη, "ἐν παντὶ τῷ βίῳ ἐπιτηδεύω ποιεῖν."


66 "Ονειδιζόμενος ὃτι ἐν καπηλείῳ πίνει, "καὶ γὰρ ἐν κουρείῳ," φησί, "κείρομαι." ονειδιζόμενος ὃτι παρ᾽ Ἀντιπάτρου τριβώνιον ἔλαβεν, ἐφη,

οὗτοι ἀπόβλητ' ἔστι θεῶν ἐρικυδέα δόρα.

Πρὸς τὸν ἐνσείσαντα αὐτῷ δοκόν, εἶτα εἰςόντα, "φύλαξαί," πλήξας αὐτὸν τῇ βακτηρίᾳ εἶπε,
VI. 64-66. DIOGENES

that in itself is philosophy." When some one brought a child to him and declared him to be highly gifted and of excellent character, "What need then," said he, "has he of me?" Those who say admirable things, but fail to do them, he compared to a harp; for the harp, like them, he said, has neither hearing nor perception. He was going into a theatre, meeting face to face those who were coming out, and being asked why, "This," he said, "is what I practise doing all my life."

Seeing a young man behaving effeminately, "Are you not ashamed," he said, "that your own intention about yourself should be worse than nature's: for nature made you a man, but you are forcing yourself to play the woman." Observing a fool tuning a psaltery, "Are you not ashamed," said he, "to give this wood concordant sounds, while you fail to harmonize your soul with life?" To one who protested that he was ill adapted for the study of philosophy, he said, "Why then do you live, if you do not care to live well?" To one who despised his father, "Are you not ashamed," he said, "to despise him to whom you owe it that you can so pride yourself?" Noticing a handsome youth chattering in unseemly fashion, "Are you not ashamed," he said, "to draw a dagger of lead from an ivory scabbard?"

Being reproached with drinking in a tavern, "Well," said he, "I also get my hair cut in a barber's shop." Being reproached with accepting a cloak from Antipater, he replied:

The gods' choice gifts are nowise to be spurned. 6

When some one first shook a beam at him and then shouted "Look out," Diogenes struck the man with
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"φύλαξαι." πρὸς τὸν λυπαροῦντα τὴν ἑταῖραν,1 "τί θέλεις," ἐφη, "τυχεῖν, ὥς ταλαίπωρε, οὗ τὸ ἀποτυχεὶν ἁμεινῷ ἔστιν;") πρὸς τὸν μυριζόμενον, "βλέπε,” εἶπε, "μή ἢ τής κεφαλῆς σου ἐυῳδία ὅπως διαμιᾶν σου τῷ βίῳ παράσχῃ." τοὺς μὲν οἰκή-
tas ἐφη τοῖς δεσπόταις, τοὺς δὲ φαύλους ταῖς ἐπιθυμίαις δουλεύειν.

67 Ἐρωτηθεὶς διὰ τί ἀνδράποδα ἐκλήθη, "ὅτι," φησίν, "τοὺς πόδας ἀνδρῶν εἶχον, τὴν δὲ ψυχὴν ὅποιαν σὺ νῦν ὁ ἐξετάζων." ἅσωτον ἦτει μνάνω
πυθομένου δὲ διὰ τί τοὺς μὲν ἄλλους ἀβολὸν αἴτει, αὐτὸν δὲ μνᾶν, "ὅτι," εἶπε, "παρὰ μὲν τῶν ἄλλων
πάλιν ἐλπίζω λαβεῖν, παρὰ δὲ σοῦ θεών ἐν γούνασι
κείται εἰ πάλιν λήψομαι." ὁνειδιζόμενος ὅτι αὐτὸς
αἴτει, Πλάτωνος μὴ αἰτοῦντος, "κάκεινος," εἶπεν,
"αἴτει, ἄλλ'

ἀγχί σχὼν κεφαλῆς, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι.'

68 Ἐρωτηθεὶς εἴ κακὸν2 ὁ θάνατος, "πῶς," εἶπε,
"κακὸς, οὗ παρόντος οὐκ αἰσθανόμεθα;" πρὸς Ἀλέξανδρον ἐπιστάντα καὶ εἰπόντα, "οὗ φοβῆθ
με;" "τὴ γάρ," εἶπεν, "εἰ; ἀγαθὸν ἢ κακὸν;" τοῦ
δὲ εἰπόντος, "ἀγαθὸν," "τὸς οὖν," εἶπε, "τὸ ἀγα-
θὸν φοβεῖται;" τὴν παυδείαν εἶπε τοῖς μὲν νέοις
σωφροσύνην, τοῖς δὲ πρεσβυτέρους παραμυθίαν,

1 τῇ ἑταῖρᾳ vulg.: corr. Richards.
2 κακὸς vulg.: corr. Richards.

a Od. i. 157, iv. 70.
VI. 66-68. DIOGENES

his staff and added "Look out." To a man who was urgently pressing his suit to a courtesan he said, "Why, hapless man, are you at such pains to gain your suit, when it would be better for you to lose it?" To one with perfumed hair he said, "Beware lest the sweet scent on your head cause an ill odour in your life." He said that bad men obey their lusts as servants obey their masters.

The question being asked why footmen are so called, he replied, "Because they have the feet of men, but souls such as you, my questioner, have." He asked a spendthrift for a mina. The man inquired why it was that he asked others for an obol but him for a mina. "Because," said Diogenes, "I expect to receive from others again, but whether I shall ever get anything from you again lies on the knees of the gods." Being reproached with begging when Plato did not beg, "Oh yes," says he, "he does, but when he does so—

He holds his head down close, that none may hear." a

Seeing a bad archer, he sat down beside the target with the words "in order not to get hit." Lovers, he declared, derive their pleasures from their misfortune.

Being asked whether death was an evil thing, he replied, "How can it be evil, when in its presence we are not aware of it?" When Alexander stood opposite him and asked, "Are you not afraid of me?" "Why, what are you?" said he, "a good thing or a bad?" Upon Alexander replying "A good thing," "Who then," said Diogenes, "is afraid of the good?" Education, according to him, is a controlling grace to the young, consolation to the
τοὺς δὲ πένησι πλοῦτον, τοῖς δὲ πλουσίους κόσμον εἶναι. πρὸς Διδύμωνα τὸν μοιχὸν ἰατρεύοντα ποτε κόρης ὄφθαλμον, "ὄρα," φησί, "μὴ τὸν ὄφθαλμον τῆς παρθένου θεραπεύων τὴν κόρην φθείρης." εἰπόντος τυνὸς ὄτι ὑπὸ τῶν φίλων ἐπιβουλεύεται, "καὶ τί δεὶ πράττειν," ἐφη, "εἰ δεηθεὶ τοῖς φίλοις καὶ τοῖς ἐχθροῖς δρόμοις χρῆσθαι;"


70 Διττὴν δ' ἔλεγεν εἰναι τὴν ἀσκησιν, τὴν μὲν ψυχικήν, τὴν δὲ σωματικήν: ταύτην καθ᾽ ἦν ἐν γυμνασίᾳ συνεχεὶ γυνόμεναι φαντασίαν εὑρίσκων πρὸς τὰ τῆς ἀρετῆς ἐργα παρέχονται. εἰναι δ' ἀτελῆ τῇ ἑτέρᾳ χωρὶς τῆς ἑτέρας, οὐδὲν ἦττον εὐεξίας καὶ ἵσχυος ἐν τοῖς προσήκουσι γενομένης, ὡς περὶ τὴν ψυχήν καὶ περὶ τὸ σῶμα. παρετίθετο δὲ τεκμήρια τοῦ βάδισσι ἀπὸ τῆς γυμνασίας ἐν

1 συνεχεῖς vulg.: corr. Reiske.

a §§ 70-73. As § 74 joins on well to § 69, the intermediate
old, wealth to the poor, and ornament to the rich. When Didymon, who was a rake, was once treating a girl's eye, "Beware," says Diogenes, "lest the oculist instead of curing the eye should ruin the pupil." On somebody declaring that his own friends were plotting against him, Diogenes exclaimed, "What is to be done then, if you have to treat friends and enemies alike?"

Being asked what was the most beautiful thing in the world, he replied, "Freedom of speech." On entering a boys' school, he found there many statues of the Muses, but few pupils. "By the help of the gods," said he, "schoolmaster, you have plenty of pupils." It was his habit to do everything in public, the works of Demeter and of Aphrodite alike. He used to draw out the following arguments. "If to breakfast be not absurd, neither is it absurd in the market-place; but to breakfast is not absurd, therefore it is not absurd to breakfast in the market-place." Behaving indecently in public, he wished "it were as easy to banish hunger by rubbing the belly." Many other sayings are attributed to him, which it would take long to enumerate.a

He used to affirm that training was of two kinds, mental and bodily: the latter being that whereby, with constant exercise, perceptions are formed such as secure freedom of movement for virtuous deeds; and the one half of this training is incomplete without the other, good health and strength being just as much included among the essential things, whether for body or soul. And he would adduce indisputable evidence to show how easily from specimens of Cynic maxims (cf. note on § 10) are clearly an insertion, probably from a different source.
τῇ ἀρετῇ καταγίνεσθαι· ὅραν τε γὰρ ἐν τε ταῖς
tέχναις ταῖς βαναύσοις καὶ ταῖς ἄλλαις οὐ τῆν
tυχόσαν ὄξυχειρίαν τοὺς τεχνίτας ἀπὸ τῆς
μελέτης περιπεποημένους τοὺς τ’ αὐλητᾶς καὶ
tοὺς ἀθλητᾶς ὅσον ὑπερφέρουσι ἐκάτεροι τῇ ἴδιᾳ
πονήσει τῇ συνεχεί, καὶ ὡς οὕτωι εἰ μετήνεγκαν
τὴν ἁσκήσιν καὶ ἐπὶ τὴν ψυχήν, οὐκ ἂν ἀνωφελῶς
cαὶ ἀτελῶς ἐμόχθουν.

71 Οὐδέν γε μὴν ἔλεγε τὸ παράπαν ἐν τῷ βίῳ
χωρὶς ἁσκήσεως καταρθοῦσαί, δυνατήν δὲ ταύτην
πᾶς ἐκκυκῆσαι. δέον οὖν ἀντὶ τῶν ἀχρήστων
πόνων τοὺς κατὰ φύσιν ἐλομένους ζῆν εὐδαιμόνως,
παρὰ τὴν ἀνοιαν κακοδαιμονοῦσι. καὶ γὰρ αὐτῇ
τῆς ἡδονῆς ἢ καταφρόνησις ἡ ὑπάτη προμελητη-
θείσα, καὶ ὡσπερ οἱ συνεκαθέντες ἡδεῖς ζῆν,
ἀγδῶς ἐπὶ τοῦνας τίον μετίασιν, οὕτως οἱ τοῦνα-
tίον ἁσκηθέντες ἡδιον αὐτῶν τῶν ἡδονῶν κατα-
φρονοῦσι. τοιαῦτα διελέγετο καὶ ποιῶν ἐφαίνετο,
ὅντως νόμισμα παραχαράττων, μηδὲν οὕτω τοῖς
κατὰ νόμον ὡς τοῖς κατὰ φύσιν δίδοοι· τοῦν αὐτῶν
χαρακτῆρα τοῦ βίου λέγων διεξάγειν ὄνπερ καὶ
Ἡρακλῆς, μηδὲν ἐλευθερίας προκρίνων.

72 Πάντα τῶν σοφῶν εἶναι λέγων καὶ τοιούτους
λόγους ἐρωτῶν οἷς οὖν ἀνω προειρήκαμεν· πάντα
tῶν θεῶν ἐστὶ· φίλοι δὲ τοῖς σοφοῖς οἱ θεοὶ· κοινὰ
dὲ τα τῶν φίλων. πάντα ἀρα τῶν σοφῶν. περὶ
VI. 70–72. DIOGENES

gymnastic training we arrive at virtue. For in the manual crafts and other arts it can be seen that the craftsmen develop extraordinary manual skill through practice. Again, take the case of flute-players and of athletes: what surpassing skill they acquire by their own incessant toil; and, if they had transferred their efforts to the training of the mind, how certainly their labours would not have been unprofitable or ineffective.

Nothing in life, however, he maintained, has any chance of succeeding without strenuous practice; and this is capable of overcoming anything. Accordingly, instead of useless toils men should choose such as nature recommends, whereby they might have lived happily. Yet such is their madness that they choose to be miserable. For even the despising of pleasure is itself most pleasurable, when we are habituated to it; and just as those accustomed to a life of pleasure feel disgust when they pass over to the opposite experience, so those whose training has been of the opposite kind derive more pleasure from despising pleasure than from the pleasures themselves. This was the gist of his conversation; and it was plain that he acted accordingly, adulterating currency in very truth, allowing convention no such authority as he allowed to natural right, and asserting that the manner of life he lived was the same as that of Heracles when he preferred liberty to everything.

He maintained that all things are the property of the wise, and employed such arguments as those cited above. All things belong to the gods. The gods are friends to the wise, and friends share all property in common; therefore all things are the property of the wise. Again as to law: that it is
It has been conjectured that the Pasiphon meant was the philosopher of Eretria, to whom Persaeus attributed the composition of spurious Socratic Dialogues (v. supra, ii. 61). Modern scholars incline to regard him as the author of the Πίλαξ attributed to Cebes by D. L. ii. 125 (v. Susemihl, Griechische Literatur in der Alexandrinerzeit, i. p. 20, Welcker, Kl. Schr. i. p. 422, n. 18). Wilamowitz conjectures
impossible for society to exist without law; for without a city no benefit can be derived from that which is civilized. But the city is civilized, and there is no advantage in law without a city; therefore law is something civilized. He would ridicule good birth and fame and all such distinctions, calling them showy ornaments of vice. The only true commonwealth was, he said, that which is as wide as the universe. He advocated community of wives, recognizing no other marriage than a union of the man who persuades with the woman who consents. And for this reason he thought sons too should be held in common.

And he saw no impropriety either in stealing anything from a temple or in eating the flesh of any animal; nor even anything impious in touching human flesh, this, he said, being clear from the custom of some foreign nations. Moreover, according to right reason, as he put it, all elements are contained in all things and pervade everything: since not only is meat a constituent of bread, but bread of vegetables; and all other bodies also, by means of certain invisible passages and particles, find their way in and unite with all substances in the form of vapour. This he makes plain in the Thyestes, if the tragedies are really his and not the work of his friend Philiscus of Aegina or of Pasiphon, the son of Lucian, a who according to Favorinus in his Miscellaneous History wrote them after the death of Diogenes. He held that we should neglect music, geometry, astronomy, and the like studies, as useless and unnecessary.

that Αντικείμενος has displaced the local adjective of his birthplace.
74 Εὐστοχώτατος δ’ ἐγένετο ἐν ταῖς ἀπαντήσεις τῶν λόγων, ὡς δὴ λοῦν ἔξ ὧν προερήκαμεν.


75 Φησὶ δὲ Κλεομένης ἐν τῷ ἐπιγραφομένῳ Παιδ-αγωγικῷ τούς γυνώρτηνς λυτρώσασθαι αὐτῶν θε-λήσαι, τὸν δ’ ἐνηθεὶς αὐτοὺς εἰπεῖν: οὐδὲ γὰρ τοὺς λέοντας δούλους εἶναι τῶν πρεφόντων, ἀλλὰ τοὺς πρέφοντας τῶν λεόντων. δούλου γὰρ τὸ φοβεῖσθαι, τὰ δὲ θηρία φοβερὰ τοῖς ἀνθρώποις εἶναι. θαυμαστῇ δὲ τις ἦν περὶ τὸν ἄνδρα πειθῶ, ὡστε πάνθ’ ὄντινοι ῥάδῶς αἱρεῖν τοῖς λόγοις. λέγεται γοῦν Ὀνησίκριτον τινα Αἴγυπτην πέμψαι εἰς τὰς Ἀθήνας δυοῖν ὄντοιν υἱοῦ τὸν ἔτερον Ἀνδροσθένην, ὃν ἀκούσαντα τοῦ Διογένους αὐτοῦ προσμείναι τὸν δ’ ἐπ’ αὐτὸν καὶ τὸν ἔτερον ἀποστείλαι τὸν πρεσβύτερον Φιλίσκον τὸν προ-ειρημένον, ὁμοίως δὲ καὶ τὸν Φιλίσκον κατα-

76 σχεθήματι τὸ τρίτον αὐτὸν ἀφιγμένον μηδὲν ἦττον

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a "Harpalus" according to Cic. N.D. iii. 34. 83.
He became very ready also at repartee in verbal debates, as is evident from what has been said above. Further, when he was sold as a slave, he endured it most nobly. For on a voyage to Aegina he was captured by pirates under the command of Scirpalus, conveyed to Crete and exposed for sale. When the auctioneer asked in what he was proficient, he replied, "In ruling men." Thereupon he pointed to a certain Corinthian with a fine purple border to his robe, the man named Xeniades above-mentioned, and said, "Sell me to this man; he needs a master." Thus Xeniades came to buy him, and took him to Corinth and set him over his own children and entrusted his whole household to him. And he administered it in all respects in such a manner that Xeniades used to go about saying, "A good genius has entered my house."

Cleomenes in his work entitled Concerning Pedagogues says that the friends of Diogenes wanted to ransom him, whereupon he called them simpletons; for, said he, lions are not the slaves of those who feed them, but rather those who feed them are at the mercy of the lions: for fear is the mark of the slave, whereas wild beasts make men afraid of them. The man had in fact a wonderful gift of persuasion, so that he could easily vanquish anyone he liked in argument. At all events a certain Onesicritus of Aegina is said to have sent to Athens the one of his two sons named Androsthenes, and he having become a pupil of Diogenes stayed there; the father then sent the other also, the aforesaid Philiscus, who was the elder, in search of him; but Philiscus also was detained in the same way. When, thirdly, the father himself arrived, he was just as much attracted to the
DIOGENES LAERTIUS

συνείναι τοῖς παισὶ συμφιλοσοφοῦντα. τουαύτη
tis προσήν ἦνεξ τοῖς Διογένους λόγους. ᾨκουσε
d' αὐτοῦ καὶ Φωκίων ὁ ἐπίκλην χρηστὸς καὶ
Στίλπων ὁ Μεγαρεὺς καὶ ἄλλοι πλείους ἄνδρες
πολιτικοὶ.

Δέγεται δὲ πρὸς τὰ ἐνενήκοντα ἐτή βιών
τελευτήσαι. περὶ δὲ τοῦ θανάτου διάφοροι λέ-
γονται λόγοι: οἱ μὲν γὰρ πολύποδα φαγόντα
ὡμὸν χολερικὴ ληφθῆναι καὶ ὑδε τελευτήσαι: οἱ
dὲ τὸ πνεῦμα συγκρατήσαντα, ὅν ἔστι καὶ Κερ-
κιδᾶς ὁ Μεγαλοπολίτης [ἡ Κρής], λέγων ἐν τοῖς
μελιάμβοις οὕτως:

οὐ μᾶν ὁ πάρος γε Σινωπεύς
tῆνος ὁ βακτροφόρας, διπλοείματος, αἰθεριβόσκας,
ἀλλ' ἀνέβα χεῖλος ποτ' ὄδόντας ἐρείσας
[καὶ τὸ πνεῦμα συνδακῶν]. ἦς γὰρ ἀλαθέως
Διογένης Ζανὸς γώνος οὐράνιος τε κύων.

"Ἀλλοι φασὶ πολύποτον κυσὶ συμμερίσασθαι βουλό-
μενον οὕτω δηχθῆναι τοῦ ποδὸς τοῦ τένοντα καὶ
καταστείψαι. οἱ μέντοι γνώριμοι αὐτοῦ, καθά
φησιν 'Ἀντισθένης ἐν Διαδοχαίς, εἰκάζου τὴν τοῦ
πνεύματος συγκράτησιν. ἐτύγχανε μὲν γὰρ δι-
ἀγων ἐν τῷ Κρανεῖῳ τῷ πρὸ τῆς Κορίνθου γυμ-
νασίω. κατὰ δὲ τὸ ἔθος ἦκον οἱ γνώριμοι καὶ αὐτὸν
καταλαμβάνουσιν ἐγκεκαλυμμένον καὶ εἰκασαν
αὐτὸν κοιμᾶσθαι: οὐδὲ γὰρ ἦν τις νυσταλέος καὶ
ὕπνηλός, ὀθεν, ἀποπετάσαντες τὸν τρίβωμα ἐκ-
78
pursuit of philosophy as his sons and joined the circle—so magical was the spell which the discourses of Diogenes exerted. Amongst his hearers was Phocion surnamed the Honest, and Stilpo the Megarian, and many other men prominent in political life.

Diogenes is said to have been nearly ninety years old when he died. Regarding his death there are several different accounts. One is that he was seized with colic after eating an octopus raw and so met his end. Another is that he died voluntarily by holding his breath. This account was followed by Cercidas of Megalopolis (or of Crete), who in his meliambics writes thus:

Not so he who aforetime was a citizen of Sinope,
That famous one who carried a staff, doubled his cloak,
and lived in the open air.
But he soared aloft with his lip tightly pressed against
his teeth
And holding his breath withal. For in truth he was rightly
named
Diogenes, a true-born son of Zeus, a hound of heaven.

Another version is that, while trying to divide an octopus amongst the dogs, he was so severely bitten on the sinew of the foot that it caused his death. His friends, however, according to Antisthenes in his Successions of Philosophers, conjectured that it was due to the retention of his breath. For he happened to be living in the Craneum, the gymnasium in front of Corinth. When his friends came according to custom and found him wrapped up in his cloak, they thought that he must be asleep, although he was by no means of a drowsy or somnolent habit. They therefore drew aside his cloak and found that
πνον αὐτὸν καταλαμβάνουσι καὶ ὑπέλαβον τούτο πρᾶξι βουλόμενον λοιπὸν ὑπεξελθεῖν τοῦ βίου.

78 "Ἐνθα καὶ στάσις, ὡς φασιν, ἐγένετο τῶν γνωρίμων, τίνες αὐτὸν θάφουσών· ἄλλα καὶ μέχρι χειρών ἤλθον. ἀφικομένων δὲ τῶν πατέρων καὶ τῶν ὑπερεχόντων, ὑπὸ τούτοις ταφήναι τὸν ἄνδρα παρὰ τῇ πύλῃ τῇ φερούσῃ εἰς τὸν Ἰσθμόν. ἐπ’ ἐστησάν τ’ αὐτῷ κίονα καὶ ἐπ’ αὐτῷ λίθου Παρίου κύνα. ὑστερον δὲ καὶ οἱ πολίται αὐτοῦ χαλκαῖς εἰκόσιν ἑτήμησαν αὐτὸν καὶ ἐπέγραψαν οὕτω:

γηράσκει καὶ χαλκὸς ὑπὸ χρόνου, ἄλλα σὸν οὕτω κόδος ὁ πᾶς αἰῶν, Διόγενες, καθελεί·
μοῦνος ἐπεὶ βιοτάς αὐτάρκεα δόξαν ἐδείξες
θνατοῖς καὶ ξωᾶς οἴμον ἐλαφροτάταν.

79 "Εστι καὶ ἡμῶν ἐν τῷ προκελευσματικῷ μέτρῳ:

α. Διόγενες, ἂγε λέγε τίς ἔλαβέ σε μόρος
ἐς "Αἴδος. Δ. ἔλαβε με κυνὸς ἁγριόν ὀδᾶς.

"Ενιοὶ δὲ φασὶ τελευτῶντα αὐτὸν [καὶ] ἐντει- λασθαι ἄταφον ῥίψαι ὡς πάν θηρίον αὐτοῦ μετά-
σχοι, ἡ εἰς γε βόθρον συνώσαι καὶ ὀλίγην κόνιν ἑπαμήσῃ· οἱ δὲ, εἰς τὸν ’Ἰλισσὸν ἐμβαλέιν, ἵνα
toῖς ἀδελφοῖς χρήσιμος γένηται.

Δημήτριος δ’ ἐν τοῖς Ὁμοιώμοιοι φησί τής
αὐτῆς ἡμέρας ’Αλέξανδρον μὲν ἐν Βαβυλώνι,
Διογένην δ’ ἐν Κορίνθῳ τελευτήσατ. ἢν δὲ γέρων
κατὰ τὴν τρίτην καὶ δεκάτην καὶ ἐκατοστὴν

80 Ὀλυμπιάδα.

Φέρεται δ’ αὐτοῦ βιβλία τάδε· διάλογοι·

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80 c 324-321 Β.C.
VI. 77–80. DIOGENES

he was dead. This they supposed to have been his deliberate act in order to escape thenceforward from life.

Hence, it is said, arose a quarrel among his disciples as to who should bury him: nay, they even came to blows; but, when their fathers and men of influence arrived, under their direction he was buried beside the gate leading to the Isthmus. Over his grave they set up a pillar and a dog in Parian marble upon it. Subsequently his fellow-citizens honoured him with bronze statues, on which these verses were inscribed:

Time makes even bronze grow old: but thy glory, Diogenes, all eternity will never destroy. Since thou alone didst point out to mortals the lesson of self-sufficingness and the easiest path of life.\(^a\)

We too have written on him in the proceleusmatic metre:

A. Diogenes, come tell me what fate took you to the world below?
D. A dog's savage tooth.\(^b\)

But some say that when dying he left instructions that they should throw him out unburied, that every wild beast might feed on him, or thrust him into a ditch and sprinkle a little dust over him. But according to others his instructions were that they should throw him into the Ilissus, in order that he might be useful to his brethren.

Demetrius in his work On Men of the Same Name asserts that on the same day on which Alexander died in Babylon Diogenes died in Corinth. He was an old man in the 113th Olympiad.\(^c\)

The following writings are attributed to him. Dialogues:

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ΔΙΟΓΕΝΕΣ ΛΑΕΡΤΙΟΣ

Κεφαλίων.
'Ixθίας.
Κολούσις.
Πόρδαλος.
Δῆμος 'Αθηναίων.
Πολιτεία.
Τέχνη ήθική.
Περὶ πλούτου.
'Ερωτικὸς.
Θεόδωρος.
'Υψίας.
'Αρισταρχος.
Περὶ θανάτου.
'Επιστολαί.

Τραγῳδίαι ἐπτά:

'Ελένη.
Θυεστῆς.
'Ηρακλῆς.
'Αχιλλεύς.
Μήδεια.
Χρυσιττπος.
Οἰδίπους.

Σωσικράτης δ' ἐν τῷ πρῶτῳ τῆς Διαδοχῆς καὶ Σάτυρος ἐν τῷ τετάρτῳ τῶν Βίων οὔδὲν εἶναι Διογένους φασί: τά τε τραγῳδαρία φησιν ὁ Σάτυρος Φιλίσκου εἶναι τοῦ Αἰγυπτίου, γνωρίμου τοῦ Διογένους. Σωτίων δ' ἐν τῷ ἐβδόμῳ τάῦτα μόνα φησὶ Διογένους εἶναι, Περὶ ἄρετής, Περὶ ἀγαθοῦ, Ἐρωτικῶν, Πτωχῶν, Τολμαίων, Πόρδαλων, Κάσανδρου, Κεφαλίων, Φιλίσκου, Ἀρισταρχοῦ, Σισυφοῦ, Γανυμήδην, Χρείας, Ἐπιστολάς.

81 Γεγόνασι δὲ Διογένεις πέντε· πρῶτος Ἄπολ—
VI. 80–81. DIOGENES

Cephalion.
Ichthyas.
Jackdaw.
Pordalus.
The Athenian Demos.
Republic.
Art of Ethics.
On Wealth.
On Love.
Theodorus.
Hypsias.
Aristarchus.
On Death.
Letters.
Seven Tragedies:
Helen.
Thyestes.
Heracles.
Achilles.
Medea.
Chrysippus.
Oedipus.

Sosicrates in the first book of his Successions, and Satyrus in the fourth book of his Lives, allege that Diogenes left nothing in writing, and Satyrus adds that the sorry tragedies are by his friend Philiscus, the Aeginetan. Sotion in his seventh book declares that only the following are genuine works of Diogenes: On Virtue, On Good, On Love, A Mendicant, Tolmaeus, Pordalus, Casandrus, Cephalion, Philiscus, Aristarchus, Sisyphus, Gany- medes, Anecdotes, Letters.

There have been five men who were named Diogenes. The first, of Apollonia, a natural philo-
ΔΙΟΓΕΝΗΣ ΛΑΕΡΤΙΟΥΣ

λωνιάτης, φυσικός· ἄρχη δ' αὐτῷ τοῦ συγγράμματος ἦδε· "Δόγου παντὸς ἄρχόμενον δοκεῖ μοι χρεών εἶναι τὴν ἄρχην ἀναμφισβήτητον παρέχεσθαι." δεύτερος Σικυώνιος, ὁ γράφας τὰ περὶ Πελοπόννησον τρίτος αὐτὸς οὗτος· τέσσαρες στωικοῦς, γένους Σελευκεύσ, ὁ καὶ Βαβυλώνιος καλοῦμενος διὰ τὴν γειτονίαν· πέμπτος Ταρσεύς, γεγραφῶς περὶ ποιητικῶν ζητημάτων ἀλυνεῖ ἐπιχειρεῖ.

Τὸν δὴ φιλόσοφον 'Αθηνόδωρός φησιν ἐν ὁγδόνιῃ Περιπάτων ἀεὶ στιλπνὸν φαίνεσθαι διὰ τὸ ἀλείφεσθαι.

Κεφ. γ'. ΜΟΝΙΜΟΣ

82 Μόνιμος Συρακόσιος μαθητής μὲν Διογένους, οἰκέτης δὲ τινος τραπεζίτου Κορυνθίου, καθὰ φησὶ Σωσικράτης. πρὸς τούτον συνεχεῖς ἀφικνοῦμενος ὁ Ξενιάδης ὁ τὸν Διογένην ἐσωμνημένος τὴν ἀρετὴν αὐτοῦ καὶ τῶν ἔργων καὶ τῶν λόγων διηγοῦμενος εἰς ἔρωτα τὰνδρος ἐνέβαλε τὸν Μόνιμον. αὐτίκα γὰρ ἐκεῖνος μανιὰν προσποιοθείς τὸ τε κέρμα διερρίπτει καὶ πᾶν τὸ ἐπὶ τῆς τραπέζης ἀργύριον, ἐως αὐτὸν ὁ δεσπότης παρητήσατο· καὶ ὁς εὐθέως Διογένους ἦν. παρηκολούθησε δὲ καὶ Κράτητι τῷ κυνικῷ συναὶ καὶ τῶν ὁμοίων εἶχετο, ὅτε καὶ μᾶλλον ὀρῶν αὐτὸν ὁ δεσπότης ἔδοκει μαίνεσθαι.

83 'Εγένετο δ' ἀνὴρ ἐλλόγιμος, ὡς καὶ Μένανδρον αὐτοῦ τὸν κωμικὸν μεμνησθαί. ἐν τοῖς γονί ϕῶν τῶν δραμάτων ἐν τῷ 'Ἰπποκόμῳ εἶπεν οὐτῶς·

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a Cf. Epictet. iii. 22. 88 ὡς Διογένης ἐποιεῖ· στιλβὼν γὰρ περιήρχετο καὶ κατ' αὐτὸ τὸ σῶμα ἐπέστρεφε τοὺς πολλοὺς.

84
VI. 81–83. DIOGENES—MONIMUS

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

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

Chapter 3. MONIMUS (fourth century B.C.)

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

He came to be a distinguished man; so much so that he is even mentioned by the comic poet Menander. At any rate in one of his plays, The Groom, his words are:
Μόνιμος τις ἦν ἀνθρωπος, ὁ Φίλων, σοφός, ἀδοξότερος μικρῷ δ'. Ἀ. ο τῆς πήραν ἔχων; ἔφθεγξατ' οὐδὲν ἐμφερέσ, μᾶ τὸν Δία, τῷ γνώθι σαυτόν, οὐδὲ τοῖς βουμένοις τούτοις, ὑπὲρ δὲ ταῦθ' ο προσαυτῶν καὶ ῥυπῶν· τὸ γὰρ ὑποληφθὲν τύφον εἶναι πάν ἔφη. οὖτος μὲν ἐμβριθέστατος ἐγένετο, ὡστε δόξης μὲν καταφρονεῖν, πρὸς δ' ἀλήθειαν παρορμᾶν.

Γέγραφε δὲ παίγνια σπουδὴ λεληθοῦνα μεμιγμένα καὶ Περὶ ὅρμων δύο καὶ Προτρεπτικὸν.

Κεφ. δ'. ΟΝΗΣΙΚΡΙΤΟΣ

84 Ὁνησίκριτος· τούτοις οἱ μὲν Αἰγυπτίου, Δημήτριος δ' ο Μάγνης 'Αστυπαλαῖα ψηφιοι εἶναι. καὶ οὖτος τῶν ἔλλογίμων Διογένους μαθητῶν. ἔοικε δὲ τι ὁμοιον πεπονθέναι πρὸς Ξενοφώντα. ἐκεῖνος μὲν γὰρ Κύρῳ συνεστράτευσεν, οὖτος δὲ 'Αλέξανδρος· κάκεινος μὲν Παιδείαν Κύρου, δὲ πῶς 'Αλέξανδρος ἡχθ' γέγραφε· καὶ ο μὲν ἐγκώμιον Κύρου, δὲ 'Αλέξανδρου πεποίηκε. καὶ σῇ ἔργημεία δὲ παραπλήσιος, πλῆν ὅτι ὅσ ἀπόγραφος ἄρχετυπον δευτερεύει.

Γέγονε καὶ Μένανδρος Διογένους μαθητῆς, ὁ ἐπικαλούμενος Δρυμός, θαυμαστὴς Ὁμήρου, καὶ
VI. 83–84. MONIMUS—ONESICRITUS

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

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

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

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

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

CHAPTER 4. ONESICRITUS (flor. 330 b.c.)

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

Amongst other pupils of Diogenes were Menander,
who was nicknamed Drymus or "Oakwood," a great
'Ηγησίας Σωτωγεύς ὁ Κλοῖος ἐπίκλην, καὶ Φιλίσκος ὁ Αἰγυπτής, ὡς προειρήκαμεν.

Κεφ. ε'. ΚΡΑΤΗΣ

85 Κράτης Ἀσκιώνδου Ἐηβαῖος. καὶ οὗτος τῶν ἐλλογίμων τοῦ κυνὸς μαθητῶν. Ἰππόβατος δὲ φησιν οὗ Διογένους αὐτὸν μαθητὴν γεγονέναι, ἀλλὰ Βρύσωνος τοῦ 'Αχαιοῦ. τούτου Παϊνια φέρεται τάδε.

Πήρῃ τις πόλις ἐστὶ μέσῳ ἐνὶ οὐνοπι τύφῳ, καλῆ καὶ πίειρα, περίπροτος, οὐδὲν ἔχουσα, εἰς ἣν οὔτε τις εἰσπλεῖ ἀνήρ μωρὸς παράστως, οὔτε λίχνος πόρυνης ἐπαγαλλόμενος πυγῆσιν· ἀλλὰ θύμων καὶ σκόρδα φέρει καὶ σῦκα καὶ ἄρτους, ἔξ ὧν οὐ πολεμοῦσι πρὸς ἀλλήλους περὶ τούτων, οὐχ ὄπλα κέκτηται περὶ κέρματος, οὐ περὶ δόξης.

86 Ἐστὶ καὶ ἐφημερίς ἡ θρυλουμένη οὕτως ἔχουσα·

τίθει μαγεῖρῳ μνᾶς δέκ', ἰατρῷ δραχμήν, κόλακι τάλαντα πέντε, συμβούλῳ καπνὸν, πόρυν τάλαντον, φιλοσόφῳ τριῳβολον.

Ἔκαλεῖτο δὲ καὶ Θυρεπανοίκτης διὰ τὸ εἰς πάσαν εἰσινεῖν οἰκίαν καὶ νοιθετεῖν· ἔστιν αὐτοῦ καὶ τόδε·

ταῦτ' ἔχω ὅσο' ἔμαθον καὶ ἐφρόντισα καὶ μετὰ Μουσῶν σέμν' ἐδάνην· τά δὲ πολλὰ καὶ ὀλβία τύφος ἐμαρφεν.

a Not the same as Bryson of Heracleia, whom we know from the Platonic Epistles, from Aristotle, and from Athenaeus (xi. p. 508). He may, however, have been the
VI. 84—86. ONESICRITUS—CRATES

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

Chapter 5. CRATES (of Thebes, *flor.* 326 b.c.)

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

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

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

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

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

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

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

*Anth. Pal.* vii. 326.
καὶ ὅτι ἐκ φιλοσοφίας αὐτῶ περιγένειτο
θέρμων τε χοῖνιξ καὶ τὸ μηδενὸς μέλειν.
φέρεται δ᾽ αὐτοῦ κάκεινον.
ἐρωτα παύει λιμός, εἰ δὲ μή, χρόνος:
εὐαί δὲ τούτως μὴ δύνῃ χρῆσθαι, βρόχος.

87 'Ἡκμαζε δὲ κατὰ τὴν τρίτην καὶ δεκάτην καὶ
ἐκατοστήν Ὁλυμπιάδα.
Τούτων φησιν Ἀντισθένης ἐν ταῖς Διαδοχαίς θεα-
σάμενον ἐν τινὶ πραγματίᾳ Ἡλεφόν σπυρίδιον ἔχοντα
καὶ τάλλα λυπρὸν ἄξιον ἐπὶ τὴν κυνικὴν φιλοσοφίαν·
ἐξαργυρισάμενον τε τὴν οὐσίαν—καὶ γὰρ ἦν τῶν
ἐπιφανῶν—ἀθροίσαντα πρὸς τὰ [ἐκατόν] διακόσια
tάλαντα, τοῖς πολίταις διανεῖμαι ταῦτα. αὐτὸν δὲ
καρτερῶς οὕτω φιλοσοφεῖν ὡς καὶ Φιλήμωνα τὸν
κωμικὸν αὐτοῦ μεμνήσθαι. φησὶ γοῦν.

καὶ τοῦ θέρους μὲν εἰχεν ἵματιον δασὺ,
ἐν᾽ ὡς Κράτης ἦ, τοῦ δὲ χειμώνος βάκος.
φησι δὲ Διοκλῆς πεῖσαι αὐτὸν Διογένην τὴν
οὐσίαν μηλόβοτον ἀνεῖναι καὶ εἰ τὶ ἀργύριον εἶη,
eἰς θάλατταν βαλεῖν.

88 Καὶ Κράτητος μὲν, φησιν, ὁ οἰκὸς ὑπ᾽ Ἀλεξ-
άνδρου * * Ἰππαρχίας δὲ ὑπὸ Φιλίππου. πολ-
λάκις τε τῇ βακτηρίᾳ τῶν συγγενῶν τινας προσιόν-
tας καὶ ἀποτρέποντας ἐδίωκε καὶ ἦν γενναῖος.
φησι δὲ Δημήτριος ὁ Μάγγης τραπεζίτης τυί
παρακαταθέσθαι τάργυριον, συνθέμενον, εἰ μὲν οἱ
παῖδες ἰδιῶται γένοντο, αὐτοῖς ἀποδοῦναι. εἰ δὲ
And again he says that what he has gained from philosophy is

A quart of lupins and to care for no one.

This too is quoted as his:

Hunger stops love, or, if not hunger, Time,
Or, failing both these means of help,—a halter.

He flourished in the 113th Olympiad.

According to Antisthenes in his Successions, the first impulse to the Cynic philosophy was given to him when he saw Telephus in a certain tragedy carrying a little basket and altogether in a wretched plight. So he turned his property into money,—for he belonged to a distinguished family,—and having thus collected about 200 talents, distributed that sum among his fellow-citizens. And (it is added) so sturdy a philosopher did he become that he is mentioned by the comic poet Philemon. At all events the latter says:

In summer-time a thick cloak he would wear
To be like Crates, and in winter rags.

Diocles relates how Diogenes persuaded Crates to give up his fields to sheep pasture, and throw into the sea any money he had.

In the home of Crates Alexander is said to have lodged, as Philip once lived in Hipparchia's. Often, too, certain of his kinsmen would come to visit him and try to divert him from his purpose. These he would drive from him with his stick, and his resolution was unshaken. Demetrius of Magnesia tells a story that he entrusted a banker with a sum of money on condition that, if his sons proved ordinary men he was to pay it to them, but, if they became
DIOGENES LAERTIUS

φιλόσοφοι, τῷ δήμῳ διανέμεις: μηδενὸς γὰρ ἐκείνους δεήσεσθαι φιλοσοφοῦντας. Ἐρατοσθένης δὲ φησιν, ἐξ Ἰππαρχίας, περὶ ἂς λέξομεν, γενομένου παιδὸς αὐτῷ ὄνομα Πασικλέουσ, ὦτ' ἔξ ἐφήβων ἐγένετο, ἀγαγεῖν αὐτὸν ἐπ' οὐκήμα παιδίσκης καὶ φάναι τούτον αὐτῷ πατρῴον εἶναι τὸν γάμον. τοὺς δὲ τῶν μοιχευόντων τραγικοὺς, φυγάς γὰρ καὶ φόνους ἔχειν ἔπαθον· τοὺς δὲ τῶν ἐταίρας προσιόντων κωμικοὺς· ἔξ ἀσωτίας γὰρ καὶ μεθής μανίαν ἀπεργάζεσθαι.

Τούτου γέγονε Πασικλῆς ἀδελφός, μαθητής Εὐκλείδου.

Χάριν δ' αὐτοῦ Φαβωρίνος ἐν δεύτερῳ τῶν Ἀπομνημονευμάτων φέρει. φησὶ γὰρ· παρακαλῶν περὶ τοῦ τῶν γυμνασίαρχον, τῶν ἴσχίων αὐτοῦ ἢπτετο· ἀγανακτοῦντος δὲ, ἔφη, "τί γὰρ; οὐχὶ καὶ ταῦτα σά ἐστι καθάπερ καὶ τὰ γόνατα;" ἔλεγε τ' ἀδύνατον εἶναι ἀδιάπτωτων εὑρεῖν, ἀλλ' ὥσπερ ἐν ροίᾳ καὶ σαπρόν των κόκκον εἶναι. Νικόδρομον ἐξερεθίσας τὸν κυθαρῳδόν ὑπωπιάσθη· προσθέεις οὖν πιττάκιον τῷ μετώπῳ ἐπέγραψε, "Νικόδρομος ἐποίει." τὰς πόρνας ἐπίτηδες ἐλοιδόρει, συγγυμναζόν ἑαυτὸν πρὸς τὰς βλασφημίας.

Δημήτριον τὸν Φαληρέα πέμψαντα αὐτῷ ἀρτοὺς καὶ οἶνον ὑνείδισεν εἰπὼν, "εἴθε γὰρ αἱ κρῆναι καὶ ἄρτος ἐφερον." δῆλον οὖν ὃς ὑδρὼ ἐπινευ.
philosophers, then to distribute it among the people: for his sons would need nothing, if they took to philosophy. Eratosthenes tells us that by Hipparchia, of whom we shall presently speak, he had a son born to him named Pasicles, and after he had ceased to be a cadet on service, Crates took him to a brothel and told him that was how his father had married. The marriage of intrigue and adultery, he said, belonged to tragedy, having exile or assassination as its rewards; while the weddings of those who take up with courtesans are material for comedy, for as a result of extravagance and drunkenness they bring about madness.

This man had a brother named Pasicles, who was a disciple of Euclides.

Favorinus, in the second book of his Memorabilia, tells a pleasant story of Crates. For he relates how, when making some request of the master of the gymnasium, he laid hold on his hips; and when he demurred, said, “What, are not these hip-joints yours as much as your knees?” It was, he used to say, impossible to find anybody wholly free from flaws; but, just as in a pomegranate, one of the seeds is always going bad. Having exasperated the musician Nicodromus, he was struck by him on the face. So he stuck a plaster on his forehead with these words on it, “Nicodromus’s handiwork.” He carried on a regular campaign of invective against the courtesans, habituating himself to meet their abuse.

When Demetrius of Phalerum sent him loaves of bread and some wine, he reproached him, saying, “Oh that the springs yielded bread as well as water!” It is clear, then, that he was a water-drinker. When
ΔΙΟΓΕΝΗΣ ΛΑΕΡΤΙΟΣ

υπὸ τῶν Ἀθηναίων ἀστυνόμων ἐπιτιμήθησιν ὅτι συνδόνα ἠμφίεστο, ἐφη, "καὶ Θεόφραστον ὑμῶν δεῖξοι συνδόνα περιβεβλημένον." ἀπιστοῦντων δὲ, ἀπῆγαγεν ἐπὶ κουρεῖον καὶ ἔδειξε κειρόμενον. ἐν Θήβαις ὑπὸ τοῦ γυμνασίαρχον μαστιγώθεις—οἱ δὲ, ἐν Κορίνθῳ ὑπ' Εὐθυκράτους—καὶ ἐλκόμενος τοῦ ποδὸς ἐπέλεγεν ἀφροντιστῶν,

ἐλκε ποδὸς τεταγμὸν διὰ βηλοῦ θεσπέσιον.

91 Διοκλῆς δὲ φησιν ἐλκθῆναι αὐτὸν ὑπὸ Μενεδήμου τοῦ Ἐρετρικοῦ. ἐπειδῆ γὰρ εὐπρεπῆς ἦν καὶ ἐδόκει χρησιμεύειν Ἀσκληπιάδη τῷ Φλισίῳ, ἀφάμενος αὐτὸς τῶν μηρῶν ὁ Κράτης ἐφη, "ἐνδον Ἀσκληπιάδης." ἐφ' ὦ δυσχεράντα τὸν Μενεδήμου ἐλκειν αὐτόν, τὸν δὲ τοῦτο ἐπιλέγειν.

Ζήνων δ' αὖ ὁ Κιτιεύς ἐν ταῖς Χρείαις καὶ κώδιοιν αὐτὸν φησὶ ποτὲ προσράψαι τῷ τρίβωνι ἀνεπιστρεπτοῦντα. ἦν δὲ καὶ τὴν ὅμων αἰσχρὸς καὶ γυμναζόμενος ἐγελάτο. εἰώθει δὲ λέγειν ἑπαίρων τὰς χεῖρας, "θάρρει, Κράτης, ὑπὲρ ὀφθαλμῶν καὶ 92 τοῦ λοιποῦ σώματος τοῦτοὺς δ' ὀφεῖ τοὺς καταγελώντας, ἦδη καὶ συνεσπασμένους ὑπὸ νόσου καὶ σε μακαρίζοντας, αὐτοὺς δὲ καταμεμφομένους ἐπὶ τῇ ἀργίᾳ." ἐλεγε δὲ μέχρι τοῦτον δεῖν φιλοσοφεῖν, μέχρι ἂν δόξωσιν οἱ στρατηγοὶ εἶναι ὑνηλάται. ἐρήμους ἐλεγε τοὺς μετὰ κολάκων ὄντας ὁπερ τοὺς μόσχους ἐπειδὰν μετὰ λύκων ὠσιν. οὕτε γὰρ ἐκείνοις τοὺς προσήκοντας οὕτε τοῦτοις συνεῖναι, ἀλλὰ τοὺς ἐπιβουλεύοντας. συν—

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a Hom. II. i. 591.
the police-inspectors found fault with him for wearing muslin, his answer was, "I'll show you that Theophrastus also wears muslin." This they would not believe: so he led them to a barber's shop and showed them Theophrastus being shaved. At Thebes he was flogged by the master of the gymnasium—another version being that it was by Euthycrates and at Corinth; and being dragged by the heels, he called out, as if it did not affect him:

Seized by the foot and dragged o'er heaven's high threshold:

Diocles, however, says that it was by Menedemus of Eretria that he was thus dragged. For he being handsome and being thought to be intimate with Asclepiades the Phliasian, Crates slapped him on the side with a brutal taunt; whereupon Menedemus, full of indignation, dragged him along, and he declaimed as above.

Zeno of Citium in his Anecdotes relates that in a fit of heedlessness he sewed a sheepskin to his cloak. He was ugly to look at, and when performing his gymnastic exercises used to be laughed at. He was accustomed to say, raising his hands, "Take heart, Crates, for it is for the good of your eyes and of the rest of your body. You will see these men, who are laughing at you, tortured before long by disease, counting you happy, and reproaching themselves for their sluggishness." He used to say that we should study philosophy to the point of seeing in generals nothing but donkey-drivers. Those who live with flatterers he declared to be as defenceless as calves in the midst of wolves; for neither these nor those have any to protect them, but only such as plot against them. Perceiving that he was
αισθανόμενος ὃτι ἀποθνήσκει, ἐπὶ δὲ πρὸς ἑαυτὸν λέγων,

στείχεις δὴ, φίλε κυρτῶν,
βαίνεις τ’ εἰς 'Αἰδαο δόμους κυψὸς διὰ γῆρας.

ἡν γὰρ κυφὸς ὑπὸ χρόνου.

Πρὸς Ἀλέξανδρον πυθόμενον εἰ βουλεταί αὐτοῦ
tὴν πατρίδα ἀνορθωθῆναι, ἔφη, "καὶ τί δεῖ; πάλιν
γὰρ ὑπὸ 'Αλέξανδρος ἄλλος αὐτὴν κατασκάψει."

ἐχειν δὲ πατρίδα ἄδοξίαν καὶ πενίαν ἀνάλωτα τῇ
tύχῃ καὶ Διογένεος εἶναι πολίτης ἀνεπιβουλεύτου
φθόνῳ. μέμνηται δὲ αὐτοῦ καὶ Μένανδρος ἐν
Διδύμαις οὔτως:

συμπεριπατήσεις γὰρ τρίβων’ ἐξουσ’ ἐμοί,
ωσπερ Κράτητι τῷ κυνικῷ ποθ’ ἡ γυνή,
καὶ θυγατέρ’ ἐξέδωκ’ ἐκείνος, ὡς ἐφη
αὐτός, ἐπὶ πείρα δοὺς τριάκονθ’ ἡμέρας.

Μαθηταὶ δ’ αὐτοῦ.

Κεφ. 5’. ΜΗΤΡΟΚΛΗΣ

Μητροκλῆς ὁ Μαρωνείτης, ἀδελφὸς Ἰππαρχίας, ὃς
πρῶτον ἄκοινων Θεοφράστου τοῦ περιπατητικοῦ
tοσοῦτον διέφθαρτο, ὡστε ποτὲ μελετῶν καὶ μεταξὺ
πως ἀποσπαρὰσθαι ὑπ’ ἀθυμίας οὐκοὶ κατάκλειστος
ἡν, ἀποκαρτερεῖν βουλόμενος. μαθῶν δὴ ὁ Κράτης
εἰσῆλθε πρὸς αὐτὸν παρακληθεῖς καὶ θέρμως
ἐπίτηδες βεβρωκὼς ἐπειθεῖ μὲν αὐτὸν καὶ διὰ τῶν
λόγων μηδὲν φαίλον πεποιηκέναι: τέρας γὰρ ἄν
γεγονέναι εἰ μὴ καὶ τὰ πνεύματα κατὰ φύσιν

96
dying, he would chant over himself this charm, "You are going, dear hunchback, you are off to the house of Hades,—bent crooked by old age." For his years had bowed him down.

When Alexander inquired whether he would like his native city to be rebuilt, his answer was, "Why should it be? Perhaps another Alexander will destroy it again." Ignominy and Poverty he declared to be his country, which Fortune could never take captive. He was, he said, a fellow-citizen of Diogenes, who defied all the plots of envy. Menander alludes to him in the *Twin Sisters* in the following lines:

Wearing a cloak you'll go about with me,
As once with Cynic Crates went his wife:
His daughter too, as he himself declared,
He gave in marriage for a month on trial.

We come now to his pupils.

Chapter 6. METROCLES (c. 300 B.C.)

Metrocles of Maroneia was the brother of Hipparchia. He had been formerly a pupil of Theophrastus the Peripatetic, and had been so far corrupted by weakness that, when he made a breach of good manners in the course of rehearsing a speech, it drove him to despair, and he shut himself up at home, intending to starve himself to death. On learning this Crates came to visit him as he had been asked to do, and after advisedly making a meal of lupins, he tried to persuade him by argument as well that he had committed no crime, for a prodigy would have happened if he had not taken the natural means of relieving...
DIOGENES LAERTIUS

ἀπεκρίνετο· τέλος δὲ καὶ ἀποπαρδὼν αὐτὸν ἀν-έρρωσεν, ἀφ’ ὀμοίωτητος τῶν ἔργων παραμυθη-
sάμενος. τούντεύθεν ἦκουν αὐτοῦ καὶ ἐγένετο ἀνήρ ἰκανὸς εἰν φιλοσοφίᾳ.

95 Ὁντος τὰ ἑαυτοῦ συγγράμματα κατακαίων, ὡς φησιν 'Ἑκάτων ἐν πρώτῳ Χρείων, ἐπέλεγε·

tάδ' ἐστ' οὐείρων νερτέρων φαντάσματα,

[oιον λήρος]· οἱ δ', ὅτι τὰς Θεοφράστου ἀκροάσεις καταφλέγων ἐπέλεγε,

'Ἡφαιστε, πρόμολ' ὦδε, Θέτις νῦ τι σεῖο χατιζει.

οὔτος ἐλεγε τῶν πραγμάτων τὰ μὲν ἀργυρίου ὄντον εἶναι, τῶν δὲ χρόνου καὶ ἐπι-
μελείας, ὡς παιδειάν. τὸν πλοῦτον βλαβερόν, εἰ
μὴ τις ἄξιως αὐτῷ χρῶτο.

'Επελεύστα δὲ ύπὸ γῆρως ἑαυτοῦ πυίξας.

Μαθηταὶ δ’ αὐτοῦ Θεόμβροτος καὶ Κλεομένης, Θεομβρότου Δημήτριος ὁ Ἀλεξανδρεὺς, Κλεο-
μένους Τίμαρχος Ἀλεξανδρεὺς καὶ Ἐχεκλῆς Ἐφέ-
σιος· οὐ μὴν ἄλλα καὶ Ἐχεκλῆς Θεομβρότου δι-
ήκουσεν, οὐ Μενέδημος, περὶ οὐ λέξομεν. ἐγένετο καὶ Μένιππος Σινωπεὺς ἐν αὐτοῖς ἐπιφανῆς.

Kef. ζ’. ΠΠΠΑΡΧΙΑ

96 Ἐθηράθη δὲ τοῖς λόγοις καὶ ἡ ἀδελφὴ τοῦ Μητροκλέους 'Ἰππαρχία. Μαρωνεῖται δ’ ἦσαν ἄμ-
φότεροι.

Καὶ ἦρα τοῦ Κράτητος καὶ τῶν λόγων καὶ τοῦ βίου, οὔδενός τῶν μνηστευομένων ἐπιστρεφομένη,
himself. At last by reproducing the action he succeeded in lifting him from his dejection, using for his consolation the likeness of the occurrences. From that time forward Metrocles was his pupil, and became proficient in philosophy.

Hecato in the first book of his *Anecdotes* tells us he burned his compositions with the words:

Phantoms are these of dreams o’ the world below.

Others say that when he set fire to his notes of Theophrastus’s lectures, he added the line:

Come hither, Hephaestus, Thetis now needeth thee.

He divided things into such as are procurable for money, like a house, and such as can be procured by time and trouble, like education. Wealth, he said, is harmful, unless we put it to a worthy use.

He died of old age, having choked himself.

His disciples were Theombrotus and Cleomenes: Theombrotus had for his pupil Demetrius of Alexandria, while Cleomenes instructed Timarchus of Alexandria and Echeclus of Ephesus. Not but what Echeclus also heard Theombrotus, whose lectures were attended by Menedemus, of whom we shall speak presently. Menippus of Sinope also became renowned amongst them.

**Chapter 7. HIPPARCHIA (c. 300 B.C.)**

Hipparchia too, sister of Metrocles, was captured by their doctrines. Both of them were born at Maroneia.

She fell in love with the discourses and the life of Crates, and would not pay attention to any of her

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DIOGENES LAERTIUS

οὐ πλούτου, οὔκ εὐγενείας, οὐ κάλλους: ἄλλα πάντ' ἦν Κράτης αὐτῆ. καὶ δὴ καὶ ἥπειλε τοῖς γονεῦσιν ἀναιρήσεων αὐτῆν, εἰ μὴ τούτω δοθεῖ. Κράτης μὲν οὖν παρακαλοῦμενος ὑπὸ τῶν γονέων αὐτῆς ἀποτρέψαι τὴν παιδα, πάντ' ἔποιει, καὶ τέλος μὴ πείθων, ἀναστὰς καὶ ἀποθέμενος τὴν ἑαυτοῦ σκευὴν ἀντικρὺ αὐτῆς ἔφη, "ὁ μὲν νυμφίος οὔτος, ἢ δὲ κτήσις αὐτῆ, πρὸς ταῦτα βουλεῦο"· οὔδε γὰρ ἔσεσθαι κοινωνόν, εἰ μὴ καὶ τῶν αὐτῶν ἐπιτηθεμάτων γενηθεῖ.

97 Εἶλετο ἡ παῖς καὶ ταῦτον ἀναλαβοῦσα σχῆμα συμπεριήγη τάνδρι καὶ ἐν τῷ φανερῷ συνεγίνετο καὶ ἐπὶ τὰ δεῖπνα ἀπῆ. ὥτε καὶ πρὸς Δυσίμαχον εἰς τὸ συμπόσιον ἤλθεν, ἐνθα Θεόδωρον τὸν ἑπίκλην "Ἄθεον ἐπὴλεγξε, σόφισμα προτείνασα τοιοῦτον· ὁ ποιῶν Θεόδωρος οὐκ ἂν ἄδικεῖν λέγοιτο, οὐδ' Ἰππαρχία ποιοῦσα τὸτο ἄδικεῖν λέγοιτ' ἀν· Θεόδωρος δὲ τύπτων ἑαυτὸν οὐκ ἄδικεῖ, οὐδ' ἄρα Ἰππαρχία Θεόδωρον τύπτουσα ἄδικεῖ. ὁ δὲ πρὸς μὲν τὸ λεχθὲν οὐδὲν ἀπήρτησεν, ἀνέσυρε δ' αὐτῆς θομάτιον· ἀλλ' οὔτε κατεπλάγῃ Ἰππαρχία οὔτε διεταράχθη ὡς γυνή. ἀλλὰ καὶ εἰπόντος αὐτῆς,

98 αὐτὴ ἦστιν ἡ τὰς παρ' ἰστοῖς ἐκλιποῦσα κερκίδας; "ἐγὼ," φησίν, "εἰμί, Θεόδωρε· ἄλλα μὴ κακῶς σοι δοκῶ βεβουλεύθαι περὶ αὐτῆς, εἰ, τὸν χρόνον ὃν ἔμελλον ἰστοῖς προσαναλώσειν, τοῦτον εἰς παιδείαν κατεχρησάμην;" καὶ ταῦτα μὲν καὶ ἄλλα μυρία τῆς φιλοσοφοῦ.

Φέρεται δὲ τοῦ Κράτητος βιβλίον 'Επιστολαί,
suitors, their wealth, their high birth or their beauty. But to her Crates was everything. She used even to threaten her parents she would make away with herself, unless she were given in marriage to him. Crates therefore was implored by her parents to dissuade the girl, and did all he could, and at last, failing to persuade her, got up, took off his clothes before her face and said, "This is the bridegroom, here are his possessions; make your choice accordingly; for you will be no helpmeet of mine, unless you share my pursuits."

The girl chose and, adopting the same dress, went about with her husband and lived with him in public and went out to dinners with him. Accordingly she appeared at the banquet given by Lysimachus, and there put down Theodorus, known as the atheist, by means of the following sophism. Any action which would not be called wrong if done by Theodorus, would not be called wrong if done by Hipparchia. Now Theodorus does no wrong when he strikes himself: therefore neither does Hipparchia do wrong when she strikes Theodorus. He had no reply whereby to meet the argument, but tried to strip her of her cloak. But Hipparchia showed no sign of alarm or of the perturbation natural in a woman. And when he said to her:

"Is this she
Who quitting woof and warp and comb and loom?"

she replied, "It is I, Theodorus,—but do you suppose that I have been ill advised about myself, if instead of wasting further time upon the loom I spent it in education?" These tales and countless others are told of the female philosopher.

There is current a work of Crates entitled Epistles,
DIIOGENES LAERTIUS

ἐν αἷς ἀριστα φιλοσοφεὶ, τὴν λέξιν ἔστιν ὅτε παραπλήσιος Πλάτωνι. γέγραφε καὶ τραγῳδίας ύψηλότατον ἔχοισας φιλοσοφίας χαρακτῆρα, οἷόν ἔστι κάκεϊνο:  

ουχ εἰς πάτρας μοι πύργος, οὐ μία στέγη, πάσης δὲ χέρσου καὶ πόλισμα καὶ δόμος ἐτοιμος ἥμιν ἐνδιαίτασθαι πάρα.

Ἐτελευτήσε δὲ γηραιὸς καὶ ἐτάφη ἐν Βοιωτίᾳ.

Κεφ. η'. ΜΕΝΙΠΠΟΣ

99 Μένιππος, καὶ οὗτος κυνικός, τὸ ἀνέκαθεν ἢν Φοῖνιξ, δούλος, ὃς φησιν 'Αχαϊκὸς ἐν Ὑθίκοις. Διοκλῆς δὲ καὶ τὸν δεσπότην αὐτοῦ Ποντικὸν εἶναι καὶ Βάτωνα καλείσθαι. ἀτηρότερον δ' αὐτῶν ὑπὸ φιλαργυρίας ἱσχύσε Θηβαίος γενέσθαι.  

Φέρει μὲν οὖν σπουδαῖον οὐδέν. τὰ δὲ βιβλία αὐτοῦ πολλοὶ καταγέλωτος γέμει καὶ τι ἵσον τοῖς Μελεάγρου τοῦ κατ' αὐτὸν γενομένου.  

Φησὶ δ' Ἐρμιππος ἡμεροδανειστὴν αὐτὸν γεγονέναι καὶ καλείσθαι: καὶ γὰρ ναυτικῶ τόκῳ δανείζειν καὶ ἑξενεχυμάζειν, ὥστε πάμπλειστα χρήματα ἅθροίζειν: τέλος δ' ἐπιβουλευθέντα πάντων στερηθῆναι καὶ ὑπὲρ ἀθυμίας βρόχῳ τὸν βίον μεταλλάξαι. καὶ ἥμεις ἐπαίξαμεν εἰς αὐτόν.

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a Nauck, T.G.F.2, Crat. i. p. 810.

b "Menippus ille, nobilis quidem canis," Varro opud Nonium 333. Cf. Lucian, Icaromenippus 15, Bis Accusatus 33. Varro's Saturae Menippeae, a mixture of prose and verse, 102
VI. 98–100. HIPPARCIIA—MENIPPUS

containing excellent philosophy in a style which sometimes resembles that of Plato. He has also written tragedies, stamped with a very lofty kind of philosophy; as, for example, the following passage:

Not one tower hath my country nor one roof,
But wide as the whole earth its citadel
And home prepared for us to dwell therein.

He died in old age, and was buried in Boeotia.

Chapter 8. MENIPPUS

Menippus, also a Cynic, was by descent a Phoenician—a slave, as Achaicus in his treatise on Ethics says. Diocles further informs us that his master was a citizen of Pontus and was named Baton. But as avarice made him very resolute in begging, he succeeded in becoming a Theban.

There is no seriousness in him; but his books overflow with laughter, much the same as those of his contemporary Meleager.

Hermippus says that he lent out money by the day and got a nickname from doing so. For he used to make loans on bottomry and take security, thus accumulating a large fortune. At last, however, he fell a victim to a plot, was robbed of all, and in despair ended his days by hanging himself. I have composed a trifle upon him:

were an imitation of the style of Menippus, although their subject matter was original and genuinely Roman.

Strabo, however (xvi. p. 759), speaks of him as σπουδογέλοιος.

For a fragment from his Banquet see Athenaeus 502 c.

Anth. Plan. v. 41.
Φοίνικα τὸ γένος, ἀλλὰ Κρητικὸν κύνα, ἡμεροδανειστήν—τούτο γὰρ ἐπεκλῆσετο—οἴσθα Μένυππον ἵως.

Θήβησιν οὔτος ὡς διωρύγη ποτὲ καὶ πάντ' ἀπέβαλεν οὐδ' ἐνοεὶ φύσιν κυνός, αὐτὸν ἀνεκρέμασεν.

"Ἐνιοὶ δὲ τὰ βιβλία αὐτοῦ οὐκ αὐτοῦ ἐἶναι, ἀλλὰ Διονυσίου καὶ Ἡσυχοῦ τῶν Κολοφωνίων, οἷ τοῦ παίζειν ἕνεκα συγγράφοντες ἐδίδοσαν αὐτῷ ὡς εὖ δυναμένῳ διαθέσθαι.

Γεγοναί δὲ Μένυπποι ἔξ. πρῶτος ὁ γράφας τὰ περὶ Λυδῶν καὶ Σάνθων ἐπιτεμόμενον, δεύτερος αὐτὸς οὔτος, τρίτος Στράτωνικές σοφιστῆς, Καρ τὸ ἀνέκαθεν τέταρτος ἀνδριαντοποίος, πέμπτος καὶ ἐκτὸς ζωγράφου μέμνηται δ' ἀμφοτέρων Ἀπολλόδωρος.

Τὰ δ' οὖν τοῦ κυνικοῦ βιβλία ἐστὶ δεκατρία,

Νέκυια.

Διαθήκαι.

Ἐπιστολὰς κεκομψευμέναν ἀπὸ τοῦ τῶν θεῶν προσώπου.

Πρὸς τοὺς φυσικοὺς καὶ μαθηματικοὺς καὶ γραμματικοὺς καὶ

Γονᾶς Ἐπικούρου καὶ

Τὰς θρησκευμένας ὑπ' αὐτῶν εἰκάδας.

καὶ ἀλλα.

Κεφ. θ'. ΜΕΝΕΔΗΜΟΣ

Μενέδημος Κωλώτου τοῦ Δαμψάκηνοῦ μαθητῆς. οὔτος, καθά φησιν Ἰππόβωτος, εἰς τοσοῦτον

— Cf. Cic. Brut. 91, § 315 "post a me tota Asia per agrata est, <fiuqué> cum summis quidem oratoribus, quibus-
VI. 100-102. MENIPPUSS—MENEDEMUS

May be, you know Menippus, Phoenician by birth, but a Cretan hound:
A money-lender by the day—so he was called—
At Thebes when once on a time his house was broken into
And he lost his all, not understanding what it is to be a Cynic,
He hanged himself.

Some authorities question the genuineness of the books attributed to him, alleging them to be by Dionysius and Zopyrus of Colophon, who, writing them for a joke, made them over to Menippus as a person able to dispose of them advantageously.

There have been six men named Menippus: the first the man who wrote a History of the Lydians and abridged Xanthus; the second my present subject; the third a sophist of Stratonicea, a Carian by descent; the fourth a sculptor; the fifth and sixth painters, both mentioned by Apollodorus.

However, the writings of Menippus the Cynic are thirteen in number:

Necromancy.
Wills.
Epistles artificially composed as if by the gods.
Replies to the physicists and mathematicians and grammarians; and
A book about the birth of Epicurus; and
The School's reverence for the twentieth day.
Besides other works.

Chapter 9. MENEDEMUS

Menedemus was a pupil of Colotes of Lampsacus. According to Hippobotus he had attained such a cum exercerebar ipsis lubentibus; quorum erat princeps Menippus Stratonicensis meo iudicio tota Asia illis temporibus disertissimus," and Strabo xvi. 660.
DIOGENES LAERTIUS

103 Καὶ οὕτω μὲν οἱ βίοι τῶν κυνικῶν ἐκάστου.

104 προσυπογράψομεν δὲ καὶ τὰ κοινὴ ἀρέσκοντα αὐτοῖς, αἱρέσων καὶ ταύτην εἶναι ἐγκράνοντες τὴν

filosofίαν, οὔ, καθά φασί τινες, ἐνστασιν βίων.

ἀρέσκει οὖν αὐτοῖς τὸν λογικόν καὶ τὸν φυσικὸν
tόπον περιαρέων, ἐμφερῶς Ἀρίστων τῷ Χίῳ,

μόνῳ δὲ προσέχειν τῷ ἡθικῷ. καὶ ὀπερ τινὲς ἐπὶ

Σωκράτους, τότῳ Διοκλῆς ἐπὶ Διογένους ἀνα-

γράφει, τότου φάσκων λέγειν, Δεῖ ζητεῖν

ὅτι τοῦ ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται.

παραιτοῦνται δὲ καὶ τὰ ἐγκύκλια μαθήματα.

γράμματα γοῦν μὴ μανθάνειν ἔφασκεν ὁ Ἀντι-

σθένης τοὺς σώφρονας γενομένους, ἢν μὴ δια-

στρέφοντο τοῖς ἀλλοτρίοις. περιαρεύσι δὲ καὶ

γεωμετρίας καὶ μουσικῆς καὶ πάντα τὰ τοιαῦτα.

ὁ γοῦν Διογένης πρὸς τὸν ἐπιδεικνύντα αὐτῷ ἀφο-

σκοπεῖον, "χρήσιμον," ἕφη, "ἀπὸ τὸ ἔργον πρὸς τὸ μήν

ὑστερήσαι δείπνου." πρὸς τὸν ἐπιδεικνύμενον αὐτῷ

μουσικὸν ἔφη:

γνώμαις γὰρ ἀνδρῶν εὖ μὲν οἰκοῦνται πόλεις,

εὖ δ' οἶκος, οὐ ψαλμοῦσι καὶ τερετύσμασιν.

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a Hom. Od. iv. 392.
degree of audacity in wonder-working that he went about in the guise of a Fury, saying that he had come from Hades to take cognisance of sins committed, and was going to return and report them to the powers down below. This was his attire: a grey tunic reaching to the feet, about it a crimson girdle; an Arcadian hat on his head with the twelve signs of the zodiac inwrought in it; buskins of tragedy; and he wore a very long beard and carried an ashen staff in his hand.

Such are the lives of the several Cynics. But we will go on to append the doctrines which they held in common—if, that is, we decide that Cynicism is really a philosophy, and not, as some maintain, just a way of life. They are content then, like Ariston of Chios, to do away with the subjects of Logic and Physics and to devote their whole attention to Ethics. And what some assert of Socrates, Diocles records of Diogenes, representing him as saying: "We must inquire into

Whate'er of good or ill within our halls is wrought."  

They also dispense with the ordinary subjects of instruction. At least Antisthenes used to say that those who had attained discretion had better not study literature, lest they should be perverted by alien influences. So they get rid of geometry and music and all such studies. Anyhow, when somebody showed Diogenes a clock, he pronounced it a serviceable instrument to save one from being late for dinner. Again, to a man who gave a musical recital before him he said:

By men's minds states are ordered well, and households, Not by the lyre's twanged strings or flute's trilled notes.
ΔΙΟΓΕΝΗΣ ΛΑΕΡΤΙΟΣ

'Αρέσκει δ' αυτοῖς καὶ τέλος εἶναι τὸ κατ’ ἀρετὴν ζῆν, ὡς 'Αντισθένης φησίν ἐν τῷ Ἡρακλεί, ὡμοίως τοῖς στώικοῖς: ἐπεῖ καὶ κοινωνία τις ταῖς δύο ταῦτας αἱρέσεσιν ἐστιν. ὃθεν καὶ τὸν κυνισμὸν εἰρήκασι σύντομον ἐπ’ ἀρετὴν ὁδὸν. καὶ οὕτως ἐβίω καὶ Ζήνων ὁ Κιτιεύς.

'Αρέσκει δ’ αὐτοῖς καὶ λιτῶς βιοῦν, αὐτάρκεσι χρωμένοις σιτίοις καὶ τρίβωσι μόνοις, πλούτου καὶ δόξης καὶ εὐγενείας καταφρονοῦσιν. ἐνοὶ γοῦν καὶ βοτάναις καὶ παντάπασιν ὦδατι χρῶνται ψυχρῶι σκέπαις τε ταῖς τυχούσαις καὶ πίθοις, καθάπερ Διογένης, ὅς ἐφασκε θεών μὲν ἱδιον εἶναι μηδενὸς δεῖσθαι, τῶν δὲ θεοὶ ὁμοίων τὸ ὀλίγων χρήζειν.

'Αρέσκει δ’ αὐτοῖς καὶ τὴν ἀρετὴν διδακτὴν εἶναι, καθά φησίν 'Αντισθένης ἐν τῷ Ἡρακλεί, καὶ ἀναπόβλητον ὑπάρχειν ἀξιέραστὸν τε τὸν σοφὸν καὶ ἀναμάρτητον καὶ φίλον τῷ ὁμοίῳ, τύχῃ τε μηδὲν ἐπιτρέπειν. τὰ δὲ μεταξὺ ἁρετῆς καὶ κακίας ἀδιάφορα λέγουσιν ὁμοίως 'Αρίστων τῶν Χίω.

Καὶ οὕτωι μὲν οἱ κυνικοὶ μετίτευος δ’ ἐπὶ τοὺς στώικοὺς, ὃν ἤρξε Ζήνων, μαθητὴς γενόμενος Κράτητος.

1 ἐνοὶ τὲ codd.: ἐνὸτε Reiske.
VI. 104–105. MENEDEMUS

They hold further that "Life according to Virtue" is the End to be sought, as Antisthenes says in his *Heracles*: exactly like the Stoics. For indeed there is a certain close relationship between the two schools. Hence it has been said that Cynicism is a short cut to virtue; and after the same pattern did Zeno of Citium live his life.

They also hold that we should live frugally, eating food for nourishment only and wearing a single garment. Wealth and fame and high birth they despise. Some at all events are vegetarians and drink cold water only and are content with any kind of shelter or tubs, like Diogenes, who used to say that it was the privilege of the gods to need nothing and of god-like men to want but little.

They hold, further, that virtue can be taught, as Antisthenes maintains in his *Heracles*, and when once acquired cannot be lost; and that the wise man is worthy to be loved, impeccable, and a friend to his like; and that we should entrust nothing to fortune. Whatever is intermediate between Virtue and Vice they, in agreement with Ariston of Chios, account indifferent.

So much, then, for the Cynics. We must now pass on to the Stoics, whose founder was Zeno, a disciple of Crates.
ΙΣΤΟΡΙΩΝ Ζ

Κεφ. α'. ΖΗΝΩΝ

1 Ζήνων Μνασέου ἡ Δημέου Κυτιεύς ἀπὸ Κύπρου, 
pολύματος Ἑλληνικοῦ, Φοινικαὶ ἐποίκους ἐσχη-
kότος.

Τὸν τράχηλον ἐπὶ θάτερα νενευκός ἦν, ὃς φησὶ 
Τιμόθεος ὁ Ἀθηναῖος ἐν τῷ Περὶ βίων· καὶ Ἀπολ-
λώνιος δὲ φησιν ὁ Τύριος ὅτι ἱσχνὸς ἦν, ὑπομήκης,
μελάγχρους—ὦθεν τὸι αὐτὸν εἶπεν Ἀἰγυπτίαν κλη-
ματίδα, καθαὶ φησι Χρύσιππος ἐν πρώτῳ Παροι-
μιῶν—παχύκνημός τε καὶ ἀπαγή καὶ ἁθενής· διὸ 
καὶ φησι Περσαῖος ἐν Ὁμοιονημασι συμποτικῶς 
τὰ πλείστα αὐτὸν δείπνα παρατείσθαι. ἔχαιρε δὲ,
φασὶ, σύκοις χλωροῖς καὶ ἕλιοκαίαις.

2 Διήκουσε δὲ, καθὰ προείρηται, Κράτητος· εἶτα 
καὶ Στίλπωνος ἀκοῦσαι φασιν αὐτὸν καὶ Ἐνο-
κράτους ἑτὶ δέκα, ὡς Τιμοκράτης ἐν τῷ Διώνις· 
ἀλλὰ καὶ Πολέμωνος. Ἐκάτων δὲ φησὶ καὶ 
Ἀπολλώνιος ὁ Τύριος ἐν πρώτῳ Περὶ Ζήνωνος,
χρηστηριασμένου1 αὐτοῦ τὶ πράττων ἄριστα βιώ-
σεται, ἀποκρίνασθαι τὸν θεόν, εἰ συγχρωτίζωιτο 
τοῖς νεκροῖς· ὃθεν ἐξενέντα τὰ τῶν ἄρχαιων 
ἀναγινώσκειν. τῷ οὖν Κράτητι παρέβαλε τοῦτον

1 χρηστηριασμένου PFD Cobet.
Zeno, the son of Mnaseas (or Demeas), was a native of Citium in Cyprus, a Greek city which had received Phoenician settlers. He had a wry neck, says Timotheus of Athens in his book On Lives. Moreover, Apollonius of Tyre says he was lean, fairly tall, and swarthy—hence some one called him an Egyptian vine-branch, according to Chrysippus in the first book of his Proverbs. He had thick legs; he was flabby and delicate. Hence Persaeus in his Convivial Reminiscences relates that he declined most invitations to dinner. They say he was fond of eating green figs and of basking in the sun.

He was a pupil of Crates, as stated above. Next they say he attended the lectures of Stilpo and Xenocrates for ten years—so Timocrates says in his Dion—and Polemo as well. It is stated by Hecato and by Apollonius of Tyre in his first book on Zeno that he consulted the oracle to know what he should do to attain the best life, and that the god's response was that he should take on the complexion of the dead. Whereupon, perceiving what this meant, he studied ancient authors. Now the way he came
DIOGENES LAERTIUS

tον τρόπον. πορφύραν ἐμπεπορευμένος ἀπὸ τῆς Φοινίκης πρὸς τῷ Πειραιαὶ ἐνανάγησεν. ἀνελθὼν δὲ εἰς τὰς Ἀθῆνας ἦδη τριακοντούπτης ἐκάθιε παρὰ τινα βιβλιοπώλυν. ἀναγινώσκοντος δὲ ἐκεῖνον τὸ δεύτερον τῶν Ἐνοφῶντος Ἀπομνημονευμάτων, ἦσθεὶς ἐπίθετο ποὺ διατρίβοιεν οἱ τοιοῦτοι ἄνδρες.

3 εὐκαίρως δὲ παριόντος Κράτητος, ὁ βιβλιοπώλης δείξας αὐτὸν φησί, "τοῦτῳ παρακολούθησον." ἐντεῦθεν ἦκουσε τοῦ Κράτητος, ἀλλὰς μὲν εὖτονος ὑπὸ πρὸς φιλοσοφίαν, αἰδήμων δὲ ὡς πρὸς τὴν Κυνικὴν ἀναισχυντίαν. οἴθεν ὁ Κράτης βουλόμενος αὐτὸν καὶ τοῦτο θεραπεύσαι δίδωσι χύτραν φακῆς διὰ τοῦ Κεραμεικοῦ φέρειν. ἐπεὶ δὲ εἶδεν αὐτὸν αἰδούμενον καὶ παρακαλύπτοντα, παίσας τῇ Βακτηρίᾳ κατάγνυσι τῇ χύτραν· φεύγουντος δὲ αὐτοῦ καὶ τῆς φακῆς κατὰ τῶν σκελῶν ρεούσης, φησίν ὁ Κράτης, "τί φεύγεις, Φοινικίδιοι; οὐδὲν δεινὸν πέπονθας."

4 Ἑώς μὲν οὖν τινὸς ἦκουσε τοῦ Κράτητος· οὗτος καὶ τῇ Πολιτείᾳ αὐτοῦ γράψαντος, τινὲς ἔλεγον παίζοντες ἐπὶ τῆς τοῦ κυνὸς οὐρᾶς αὐτὴν γεγραφέναι. γέγραφε δὲ πρὸς τῇ Πολιτείᾳ καὶ τάδε·

Περὶ τοῦ κατὰ φύσιν βίου.
Περὶ ὀρμῆς ἡ περὶ ἀνθρώπου φύσεως.
Περὶ παθῶν.
Περὶ τοῦ καθήκοντος.

1 ὑν add. Richards. 2 αὐτοῦ F Cobet.

a Cynosura, Dog’s Tail, like Dog’s Head, Cynoscephalus, 112
across Crates was this. He was shipwrecked on a voyage from Phoenicia to Peiraeus with a cargo of purple. He went up into Athens and sat down in a bookseller’s shop, being then a man of thirty. As he went on reading the second book of Xenophon’s *Memorabilia*, he was so pleased that he inquired where men like Socrates were to be found. Crates passed by in the nick of time, so the bookseller pointed to him and said, “Follow yonder man.” From that day he became Crates’s pupil, showing in other respects a strong bent for philosophy, though with too much native modesty to assimilate Cynic shamelessness. Hence Crates, desirous of curing this defect in him, gave him a potful of lentil-soup to carry through the Ceramicus; and when he saw that he was ashamed and tried to keep it out of sight, with a blow of his staff he broke the pot. As Zeno took to flight with the lentil-soup flowing down his legs, “Why run away, my little Phoenician?” quoth Crates, “nothing terrible has befallen you.”

For a certain space, then, he was instructed by Crates, and when at this time he had written his *Republic*, some said in jest that he had written it on Cynosura, *i.e.* on the dog’s tail. Besides the *Republic* he wrote the following works:

- Of Life according to Nature.
- Of Impulse, or Human Nature.
- Of Emotions.
- Of Duty.

was the name of several promontories, notably one in Athens and one in Salamis. Relatively to Cynicism, “holding on by the dog’s tail” would seem a more appropriate interpretation.
Περὶ νόμου.
Περὶ τῆς Ἑλληνικῆς παιδείας.
Περὶ ὁψεως.
Περὶ τοῦ ὀλον.
Περὶ σημείων.
Πυθαγορικά.
Καθολικά.
Περὶ λέξεων.
Προβλημάτων ὁμηρικῶν πέντε.
Περὶ ποιητικῆς ἀκροάσεως.

"Εστι δ’ αὐτοῦ καὶ

Τέχνη καὶ
Λύσεις καὶ
"Ελεγχοι δόο.
’Απομνημονεύματα Κράτητος.
’Ηθικὰ.

Καὶ τάδε μὲν τὰ βιβλία. τελευταῖον δὲ ἀπέστη καὶ τῶν προειρημένων ἢκουσεν ἐως ἐτῶν εἰκοσιʼ ἑνα καὶ φασιν αὐτοῦ εἶπειν, "νῦν εὐπλόηκα, ὅτε νενανάγηκα." οἱ δ’ ἐπὶ τοῦ Κράτῃτος τούτ’ αὐτοῦ εἶπειν. ἄλλοι δὲ διατρίβοντα ἐν ταῖς Ἀθηναῖς ἀκοῦσαι τὴν ναναγίαν καὶ εἶπειν, "ἐν γε ποιεῖ ὅ τύχη προσελάυνουσα ἡμᾶς φιλοσοφία." ἐνοὶ δέ, διαθέμενον Ἀθήνησι τὰ φορτία, οὕτω τραπῆναι πρὸς φιλοσοφίαν.

’Ανακάμπτων δὴ ἐν τῇ ποικίλῃ στοιῆ τῇ καὶ Πεισιανακτίῳ καλουμένῃ, ἀπὸ δὲ τῆς γραφῆς τῆς

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a Our word "colonnade" better describes a roofed building, supported at least on one side by pillars and thus affording a public thoroughfare like an arcade or cloister, but open to the sun and air. Owing, however, to the Latin "porticus" Zeno's school has received in English literature the appellation of "the Porch." The frescoes or pictures, with
VII. 4-5. ZENO

Of Law.
Of Greek Education.
Of Vision.
Of the Whole World.
Of Signs.
Pythagorean Questions.
Universals.
Of Varieties of Style.
Homeric Problems, in five books.
Of the Reading of Poetry.

There are also by him:
A Handbook of Rhetoric.
Solutions.
Two books of Refutations.
Recollections of Crates.
Ethics.

This is a list of his writings. But at last he left Crates, and the men above mentioned were his masters for twenty years. Hence he is reported to have said, "I made a prosperous voyage when I suffered shipwreck." But others attribute this saying of his to the time when he was under Crates. A different version of the story is that he was staying at Athens when he heard his ship was wrecked and said, "It is well done of thee, Fortune, thus to drive me to philosophy." But some say that he disposed of his cargo in Athens, before he turned his attention to philosophy.

He used then to discourse, pacing up and down in the painted colonnade, which is also called the colonnade or Portico a of Pisianax, but which received its name which the Stoa was adorned, made it in some sense the National Gallery of Athens. For further information see by all means Frazer's note on Pausanias i. 15 (vol. ii. pp. 132-137).
Πολυγνώτου ποικίλη, διετίθετο τούς λόγους, βουλόμενος καὶ τὸ χωρίον ἀπερίστατον ποιήσαι. ἐπὶ γὰρ τῶν τριάκοντα τῶν πολιτῶν πρὸς τοῖς χιλίοις τετρακόσιοι ἀνήρημτ' ἐν αὐτῇ. προσήσαν δὴ λοιπῶν ἀκούοντες αὐτοῦ καὶ διὰ τοῦτο Στωικοὶ ἐκλήθησαν καὶ οἱ ἀπ' αὐτοῦ ὁμοίως, πρότερον Ζηνώνειοι καλούμενοι, καθὰ φησὶ καὶ Ἐπίκουρος ἐν ἑπιστολαίς. καὶ πρότερον γε Στωικοὶ ἐκαλοῦντο οἱ διατριβοῦντες ἐν αὐτῇ ποιηταί, καθὰ φησὶν Ἐρατοσθένης ἐν ὑγόδη Περὶ τῆς ἀρχαίας κωμωδίας, οἱ καὶ τὸν λόγον ἐπὶ πλεῖον ἦξῆσαν.

6 Ἐτίμων δὴ ὁ οὖν Ἀθηναίοι σφόδρα τὸν Ζήνωνα, οὔτως ὡς καὶ τῶν τειχῶν αὐτῶ τὰς κλεῖς παρακαταβέσθαι καὶ χρυσῷ στεφάνῳ τυμήσαι καὶ χαλκῇ εἰκόνι. τούτῳ δὲ καὶ τοὺς πολίτας αὐτοῦ ποιῆσαι, κόσμον ἡγουμένους τὴν τὰνδρὸς εἰκόνα. ἀντεποιοῦντο δὲ αὐτοῦ καὶ οἱ ἐν Σιδώνι Κυτεῖς ἀπεδέχετο δ' αὐτὸν καὶ Ἀντίγονος καὶ εἶ ποτ' Ἀθηναίες ἐκοι, ἥκουν αὐτοῦ πολλὰ τε παρεκάλει αἰφικέσθαι ὡς αὐτῶν. ὅ δὲ τοῦτο μὲν παρητήσατο, Περσαῖον δ' ἐνα τῶν γυνωρίμων ἀπέστειλεν, ὅς ἦν Δημητρίου μὲν υἱός, Κυτεῖς δὲ τὸ γένος, καὶ ἦκμαξε κατὰ τὴν τριακοστὴν καὶ ἑκατοστὴν Ὀλυμπιάδα, ἦδη γέροντος ὄντος Ζήνωνος. ἦ δ' ἐπιστολὴ τοῦ Ἀντιγόνου τοὐτοῦ εἰχὲ τὸν τρόπον, καθὰ καὶ Ἀπολλώνιος ο Ἀρτέμιος ἐν τοῖς Περὶ Ζήνωνός φησὶ.

1 So Cobet: mss. read πρὸς τοὺς χιλίους τετρακόσιους, which may be right though the expression is unusual. Cf. "civium ad mille quadringentos occisi."
from the painting of Polygnotus; his object being to keep the spot clear of a concourse of idlers. It was the spot where in the time of the Thirty 1400 Athenian citizens had been put to death.\textsuperscript{a} Hither, then, people came henceforth to hear Zeno, and this is why they were known as men of the Stoa, or Stoics; and the same name was given to his followers, who had formerly been known as Zenonians. So it is stated by Epicurus in his letters. According to Eratosthenes in his eighth book \textit{On the Old Comedy}, the name of Stoic had formerly been applied to the poets who passed their time there, and they had made the name of Stoic still more famous.

The people of Athens held Zeno in high honour, as is proved by their depositing with him the keys of the city walls, and their honouring him with a golden crown and a bronze statue. This last mark of respect was also shown to him by citizens of his native town, who deemed his statue an ornament to their city,\textsuperscript{b} and the men of Citium living in Sidon were also proud to claim him for their own. Antigonus (Gonatas) also favoured him, and whenever he came to Athens would hear him lecture and often invited him to come to his court. This offer he declined but dispatched thither one of his friends, Persaeus, the son of Demetrius and a native of Citium, who flourished in the 130th Olympiad (260-256 B.C.), at which time Zeno was already an old man. According to Apollonius of Tyre in his work upon Zeno, the letter of Antigonus was couched in the following terms:

\textsuperscript{a} Probably the Thirty met in the Stoa and passed sentence of death there. It is not likely that this was the place of execution.

\textsuperscript{b} Pliny, \textit{N.H.} xxxiv. 92.
DIOGENES LAERHTUS

7 "Basilides Ἄντιγόνος Ζήνων φιλοσόφων χαίρειν.
   "Εγώ τύχη μὲν καὶ δόξη νομίζω προτερεῖν τοῦ
   σοῦ βίου, λόγου δὲ καὶ παιδείας καθυστερεῖν καὶ
   τῆς τελείας ευδαιμονίας ἦν σὺ κέκτησαι. διότερ
   κέκρικα προσφωνήσαι σοι παραγενέσθαι πρὸς ἐμὲ,
   πεπεισμένος σε μὴ ἀντερεῖν πρὸς τὸ ἄξιον μεν. οὐ
   οὖν πειράθητι ἐκ παντὸς τρόπου συμμίζῃ μοι,
   διειληφὼς τοῦτο διότι οὐχ ἔνος ἐμοῦ παιδευτὴς
   ἐστί, πάντων δὲ Μακεδόνων συλλήβδην. δὴ γὰρ
   τὸν τῆς Μακεδονίας ἄρχοντα καὶ παιδεύων καὶ
   ἄγων ἐπὶ τὰ κατ' ἀρετὴν φανερὸς ἐσταὶ καὶ
   τοὺς ὑποτειγμένους παρασκευάζων πρὸς εὐανδρίαν.
   οἶος γὰρ ἂν ὁ ἡγούμενος ἦ, τοιούτους εἰκὸς ὡς ἐπὶ τὸ
   πολὺ γίγνεσθαι καὶ τοὺς ὑποτειγμένους."

Καὶ ὁ Ζήνων ἀντιγράφει ὡδὲ:

8 "Βασιλεὶ Ἄντιγόνῳ Ζήνῳ χαίρειν.
   "Ἀποδέχομαι σοι τὴν φιλομάθειαν καθόσον τῆς
   ἀληθινῆς καὶ εἰς οὐν οὐνοῦσθεν, ἄλλῳ οὖν τῆς
   δημόδους καὶ εἰς διαστροφὴν θῶν ἀντέχη παιδείας.
   ὃ δὲ φιλοσοφίας ὑρεγμένος, ἐκκλίνων δὲ τὴν
   πολυθρύλητον ἡδονήν, ἢ των ἡθέλει νέων ψυχῶν,
   φανερὸς ἐστιν οὐ μόνον φύσει πρὸς εὐγενείαν
   κλίνων, ἀλλὰ καὶ προαιρέσει. φύσις δὲ εὐγενῆς
   μετρίαν ἀσκήσαν προσλαβοῦσα, ἔτι δὲ τῶν ἀφθόνως
   διδάξοντα, ῥᾴδιως ἔρχεται πρὸς τὴν τελείαν ἀνά-
   ληψιν τῆς ἀρετῆς. ἐγὼ δὲ συνέχομαι σώματι
   ἀσθενεῖ διὰ γῆρας· ἐτῶν γὰρ εἰμὶ οὐδοκοῦντα
   διότερ οὐ δύναμαι σοι συμμίζῃ. ἀποστέλλω δὲ
   σοὶ τῶν τῶν ἐμαυτοῦ συνοχολαστῶν, οὐ τοῖς μὲν
   κατὰ ψυχὴν οὐκ ἀπολείπονται ἐμοῦ, τοῖς δὲ

1 ἐστὶ vulg.: corr. Richards.
"King Antigonus to Zeno the philosopher, greeting.

"While in fortune and fame I deem myself your superior, in reason and education I own myself inferior, as well as in the perfect happiness which you have attained. Wherefore I have decided to ask you to pay me a visit, being persuaded that you will not refuse the request. By all means, then, do your best to hold conference with me, understanding clearly that you will not be the instructor of myself alone but of all the Macedonians taken together. For it is obvious that whoever instructs the ruler of Macedonia and guides him in the paths of virtue will also be training his subjects to be good men. As is the ruler, such for the most part it may be expected that his subjects will become."

And Zeno's reply is as follows:

"Zeno to King Antigonus, greeting.

"I welcome your love of learning in so far as you cleave to that true education which tends to advantage and not to that popular counterfeit of it which serves only to corrupt morals. But if anyone has yearned for philosophy, turning away from much-vaunted pleasure which renders effeminate the souls of some of the young, it is evident that not by nature only, but also by the bent of his will he is inclined to nobility of character. But if a noble nature be aided by moderate exercise and further receive ungrudging instruction, it easily comes to acquire virtue in perfection. But I am constrained by bodily weakness, due to old age, for I am eighty years old; and for that reason I am unable to join you. But I send you certain companions of my studies whose mental powers are not inferior to mine, while their
κατάσωμα προτεροῦσων· οἷς συνών οὐδενός καθ-υπτερήσεις τῶν πρὸς τὴν τελείαν εὐδαμονίαν ἀν-ηκόντων." 

"Ἀπέστειλε δὲ Περσαίον καὶ Φιλωνίδην τὸν Ὀθηβαῖον, ὥς ἄμφοτέρων 'Επίκουρος μημονεύει ὑς συνόντων 'Αντιγόνων ἐν τῇ πρὸς 'Αριστόβουλον τὸν ἁδελφὸν ἑπιστολῇ. ἔδοξε δὲ μοι καὶ τὸ ψῆφισμα τὸ περὶ αὐτοῦ τῶν 'Αθηναίων ὑπογράψαι. καὶ ἔχει ὅδε:

"'Επ' Ἀρρενίδου ἄρχοντος, ἐπὶ τῆς 'Ακαμαν-τίδος πέμπτης πρυτανείας, Μαρμακτηρίωνος δε-κάτη υστέρα, τρίτη καὶ εἰκοστῇ τῆς πρυτανείας, ἐκκλησία κυρία, τῶν προέδρων ἐπεψήφισεν Ἰππών Κρατιστοτέλους Ἐυπεταίων καὶ οἱ συμπρόεδροι, Ἐράσων Ἐράσωνος 'Ανακαίευς εἶπεν:

"'Επειδὴ Ζήνων Μνασέου Κύτιεύς ἔτη πολλὰ κατὰ φιλοσοφίαν ἐν τῇ πόλει γενόμενος ἐν τε τοῖς λοιποῖς ἁνήρ ἀγαθὸς ὅν Διετέλεσε καὶ τοὺς εἰς σύστασιν αὐτῶ τῶν νέων πορευομένους παρακαλῶν ἐπ' ἀρετῆν καὶ σωφροσύνην παρώρμα πρὸς τὰ βέλτιστα, παράδειγμα τῶν ἵδιν βίων ἔκθεις ἀπασιν ἀκόλουθον ὅντα τοῖς λόγοις οἷς διελέγετο, τούτη ἀγαθῆ δεδόχθαι τῷ δήμῳ, ἐπαινέσαι μὲν Ζήνωνα Μνασέου Κύτιεά καὶ στεφανῶσαι χρυσῷ στεφάνῳ κατὰ τῶν νόμων ἀρετῆς ἐνεκεν καὶ σωφροσύνης, οἰκοδομήσαι δὲ αὐτῶ καὶ τάφον ἐπὶ τοῦ Κερα-μεικοῦ δημοσίᾳ· τῆς δὲ ποιήσεως τοῦ στεφάνου καὶ τῆς οἰκοδομῆς τοῦ τάφου χειροτονήσαι τῶν δήμων ἡδῆ τοὺς ἐπιμελησομένους πέντε ἀνδρᾶς ἐξ 'Α-

\* Cf. Tarn, Antig. Con. p. 309, especially note 106; he considers the decree, as we have it, a fusion of two genuine
bodily strength is far greater, and if you associate with these you will in no way fall short of the conditions necessary to perfect happiness."

So he sent Persaeus and Philonides the Theban; and Epicurus in his letter to his brother Aristobulus mentions them both as living with Antigonus. I have thought it well to append the decree also which the Athenians passed concerning him. It reads as follows:

"In the archonship of Arrhenides, in the fifth prytany of the tribe Acamantis on the twenty-first day of Maemacterion, at the twenty-third plenary assembly of the prytany, one of the presidents, Hippo, the son of Cratistoteles, of the deme Xypetaepon, and his co-presidents put the question to the vote; Thraso, the son of Thraso of the deme Anaceae, moved:

"Whereas Zeno of Citium, son of Mnaseas, has for many years been devoted to philosophy in the city and has continued to be a man of worth in all other respects, exhorting to virtue and temperance those of the youth who come to him to be taught, directing them to what is best, affording to all in his own conduct a pattern for imitation in perfect consistency with his teaching, it has seemed good to the people—and may it turn out well—to bestow praise upon Zeno of Citium, the son of Mnaseas, and to crown him with a golden crown according to the law, for his goodness and temperance, and to build him a tomb in the Ceramicus at the public cost. And that for the making of the crown and the building of the tomb, the people shall now elect five commissioners decrees, (1) voting a crown to Zeno in his life-time, (2) decreeing a public funeral after his death."
θηναίων. ἐγγράφαι δὲ <τόδε> τὸ ψήφισμα τὸν γραμματέα τοῦ δήμου ἐν στήλαις <λιθίναις> δύο καὶ ἐξεῖναι αὐτῶν θεῖαι τὴν μὲν ἐν Ἀκαδημείᾳ, τὴν δὲ ἐν Ῥυκείῳ. τὸ δὲ ἀνάλωμα τὸ εἰς τὰς στήλας γυμνόμενον μερίζαι τὸν ἐπὶ τῇ διουκῆσει, ὅπως <ἀν> ἀπαντεῖ eἰδῶσαι ὅτι ὁ δήμος ὃ [τῶν] Ἀθηναίων τοὺς ἁγαθοὺς καὶ ξώντας τιμᾷ καὶ τελευτήσαντας, ἐπὶ [δὲ] τὴν <ποιήσαν τοῦ στε- φάνου καὶ τὴν> οἰκοδομήν κεχειροτόνησαι Ὀράσων Ἀνακαίεσ, Φιλοκλῆς Πειραίεσ, Φαϊδρος Ἀνα- φλύστιος, Μέδων Ἀχαρνεσ, Μίκυθος Συπαληττεύς, Δίων Παιανεσ.

Καὶ τὸ ψήφισμα μὲν ὅδε ἔχει.

Φησὶ δ’ Ἀντίγονος ὁ Καρύστιος οὐκ ἀρνεῖσθαι αὐτὸν εἶναι Κιττεά. τῶν γὰρ εἰς τὴν ἐπισκευὴν τοῦ λοιπῶν συμβάλλομενών εἰς ὃν καὶ ἀνα- γραφόμενος ἐν τῇ στήλῃ, "Ζήνωνος τοῦ φιλο- σόφου," ἦξἰσε καὶ τὸ Κιττεὺς προστεθήναι. ποιήσας δὲ ποτὲ κοίλον ἐπίθημα τῇ ληκύθῳ περιέφερε νόμισμα, λύσιν ἐτοιμονεὶ τῶν ἀναγκαίων ἱ’ ἔχοι Κράτης ὁ διδάσκαλος. φασὶ δ’ αὐτὸν ὑπὲρ χύλια τάλαντα ἐχοντα ἐλθεῖν εἰς τὴν Ἑλλάδα καὶ ταῦτα δανείζεις ναυτικῶς. ἦσθιε δ’ ἀρτίδια καὶ μέλι καὶ ὀλίγον εὐώδους οἰναρίου ἔπινε. παϊδαρίοις τε ἔχρητο σπανίως, ἄπαξ ἡ δίς που παιδισκαρίω τινὶ, ἵνα μὴ δοκοῖ μισογύνης εἶναι, σὺν τε Περσαίῳ τὴν αὐτὴν οἰκίαν ὧν καὶ αὐτὸν αὐλητρίδιον εἰσαγαγόντος πρὸς αὐτὸν, σπάσας πρὸς τὸν Περσαίον αὐτὸ ἀπήγαγεν. ἦν τε, φασὶν, εὐσυμπεριφόρος, ὡς πολλάκις Ἀντί-

1 ἐτοιμον ΒΡ: ἐτοίμης ceteri.
VII. 11-13. ZENO

from all Athenians, and the Secretary of State shall inscribe this decree on two stone pillars and it shall be lawful for him to set up one in the Academy and the other in the Lyceum. And that the magistrate presiding over the administration shall apportion the expense incurred upon the pillars, that all may know that the Athenian people honour the good both in their life and after their death. Thraso of the deme Anacaea, Philocles of Peiraeus, Phaedrus of Anaphlystus, Medon of Acharnae, Micythus of Sypalettus, and Dion of Paeania have been elected commissioners for the making of the crown and the building."

These are the terms of the decree.

Antigonus of Carystus tells us that he never denied that he was a citizen of Citium. For when he was one of those who contributed to the restoration of the baths and his name was inscribed upon the pillar as "Zeno the philosopher," he requested that the words "of Citium" should be added. He made a hollow lid for a flask and used to carry about money in it, in order that there might be provision at hand for the necessities of his master Crates. It is said that he had more than a thousand talents when he came to Greece, and that he lent this money on bottomry. He used to eat little loaves and honey and to drink a little wine of good bouquet. He rarely employed men-servants; once or twice indeed he might have a young girl to wait on him in order not to seem a misogynist. He shared the same house with Persaeus, and when the latter brought in a little flute-player he lost no time in leading her straight to Persaeus. They tell us he readily adapted himself to circum-

a The security for the loan was either the cargo shipped or the vessel itself. As the risk was great, the interest was proportionately high. Demosth. Or. xxxiv. 23, l. 17, lvi. 17.
Zeno must have foreseen that this compliment would be followed by a request to use his undoubted influence with the king on behalf of Demochares, who, as an Athenian patriot and the nephew of Demosthenes, was out of favour at the Macedonian court. Indeed the fact of his making...
stances, so much so that King Antigonus often broke in on him with a noisy party, and once took him along with other revellers to Aristocles the musician; Zeno, however, in a little while gave them the slip. He disliked, they say, to be brought too near to people, so that he would take the end seat of a couch, thus saving himself at any rate from one half of such inconvenience. Nor indeed would he walk about with more than two or three. He would occasionally ask the bystanders for coppers, in order that, for fear of being asked to give, people might desist from mobbing him, as Cleanthes says in his work *On Bronze*. When several persons stood about him in the Colonnade he pointed to the wooden railing at the top round the altar and said, "This was once open to all, but because it was found to be a hindrance it was railed off. If you then will take yourselves off out of the way you will be the less annoyance to us."

When Demochares, the son of Laches, greeted him and told him he had only to speak or write for anything he wanted to Antigonus, who would be sure to grant all his requests, Zeno after hearing this would have nothing more to do with him. After Zeno's death Antigonus is reported to have said, "What an audience I have lost." Hence too he employed Thraso as his agent to request the Athenians to bury Zeno in the Ceramicus. And when asked why he admired him, "Because," said such advances at all is so strange that Ferguson (p. 172) and Tarn (p. 94, note 11) feel constrained to offer hypothetical explanations.

καὶ μεγάλων αὐτῶ γιδομένων ὑπ' ἐμοῦ οὐδέποτ' ἐχανώθη οὔδ' ὑπένος ὑφθή.

"Ἡν δὲ καὶ ἦττητικὸς καὶ περὶ πάντων ἀκριβολογούμενος: οθὲν καὶ ὁ Τίμων ἐν τοῖς Σίλλοις φησίν οὕτω·

καὶ Φοίνισσαν ἵδον λιχνόγραφυ σκιερῷ ἐνὶ τύφῳ πάντων ἰμείρουσαν· ὥς ἐποίησε γυργαθὸς αὐτῆς σμικρὸς ἐών· νοῦν δ' εἶχεν ἑλάσσονα κινδαίοιο.

16 'Επιμελῶς δὲ καὶ πρὸς Φίλωνα τὸν διαλεκτικὸν διεκρίνετο καὶ συνεσχόλαζεν αὐτῶ· οθὲν καὶ θαυμασθῆναι ὑπὸ Ζήνωνος τοῦ νεωτέρου υὐχ ἦττον Διοδώρου τοῦ διδασκάλου αὐτοῦ. ἦσαν δὲ περὶ αὐτοῦ καὶ γυμνορρύπαροί τινες, ὡς φησί καὶ ὁ Τίμων·

ὁφη πενεστάων1 σύναγεν νέφος, οἱ περὶ πάντων πτωχότατοι τ' ἦσαν καὶ κουφότατοι βροτοὶ ἀστῶν.

Αὐτὸν δὲ στυγνὸν τ' εἶναι καὶ πικρόν, καὶ τὸ πρόσωπον συνεσπασμένον. ἦν εὐθελής τε σφόδρα καὶ ἐπικριτικῆς ἐχόμενος σμικρολογίας, προσχήματι οἰκονομίας. εἰ δὲ τινα ἐπικόπτων, περιεσταλμένως καὶ οὐ χάδην, ἀλλὰ πόρρωθεν λέγω δὲ οἶνον ἐπὶ τοῦ καλλωπιζομένου ποτὲ ἔφη. ὅχετον γὰρ τι ὁκνηρός αὐτοῦ ὑπερβαίνοντος, "δικαίως," εἶπεν, "ὑφορὰ τοῦ πηλῶν· οὐ γὰρ ἔστων ἐν αὐτῷ κατοπτρίσσαται." ὡς δὲ Κυνικός τις οὐ φήσας ἐλαίων ἔχειν ἐν τῇ ληκύθῳ, προσήτησεν αὐτόν, οὐκ ἔφη δῶσεν· ἀπελθόντα2 μέντοι ἐκέλευσε σκέψασθαι

1 μεταναστῶν coll. II. ix. 648 Diels.
2 ἀπελθόντα vulg.: ἀπελθόντος Richards.
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he, "the many ample gifts I offered him never made him conceited nor yet appear poor-spirited."

His bent was towards inquiry, and he was an exact reasoner on all subjects. Hence the words of Timon in his Silli:

A Phoenician too I saw, a pampered old woman ensconced in gloomy pride, longing for all things; but the meshes of her subtle web have perished, and she had no more intelligence than a banjo.

He used to dispute very carefully with Philo the logician and study along with him. Hence Zeno, who was the junior, had as great an admiration for Philo as his master Diodorus. And he had about him certain ragged dirty fellows, as Timon says in these lines:

The while he got together a crowd of ignorant serfs, who surpassed all men in beggary and were the emptiest of townsfolk.

Zeno himself was sour and of a frowning countenance. He was very niggardly too, clinging to meanness unworthy of a Greek, on the plea of economy, If he pitched into anyone he would do it concisely, and not effusively, keeping him rather at arm's length. I mean, for example, his remark upon the fop showing himself off. When he was slowly picking his way across a water-course, "With good reason," quoth Zeno, "he looks askance at the mud, for he can't see his face in it." When a certain Cynic declared he had no oil in his flask and begged some of him, Zeno refused to give him any. However, as the man went away, Zeno bade him consider which of

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\[ a \text{ Frag. 38 D.} \quad b \text{ Cf. Od. xi. 281, 271.} \]

\[ c \text{ Frag. 39 D.} \quad d \text{ Cf. II. ii. 831, xxiii. 133.} \]
óπότερος εἰς ἀναιδέστερος. ἑρωτικὸς δὲ διακείμενος Χρεμωνίδου, παρακαθίζοντων αὐτοῦ τε καὶ Κλεάνθους, ἀνέστη· θαυμάζοντος δὲ τοῦ Κλεάνθους ἔφη "καὶ τῶν ἑατρῶν ἀκούω τῶν ἀγαθῶν, κράτιστον εἶναι φάρμακον πρὸς τὰ φλεγμαίνοντα ἁσυχίαν." δύοι δὲ ύπανακειμένου ἐν πότῳ καὶ τοῦ ὑπ' αὐτοῦ τὸν ψ' ἐαυτὸν σκυμαλίζοντος τῷ ποδί, αὐτὸς ἐκεῖνον τῷ γόνατι. ἐπιστραφέντος δὲ, "τί οὖν" ἐφη "οἶει τὸν ὑποκάτω σου πάσχειν ὑπὸ σοῦ;" πρὸς δὲ τὸν φιλόπαιδα οὔτε τοὺς διδασκάλους ἔφη φρένας ἔχειν, αἰε διατρίβοντας ἐν παιδάριοι, οὔτε ἐκεῖνους. ἔφασκε δὲ τοὺς μὲν τῶν ἀσολοίκων λόγους καὶ ἀπηρτισμένους ὑμοίους εἶναι τῷ ἀργυρίῳ τῷ 'Αλεξανδρίῳ· εὐοφθαλμοὺς μὲν καὶ περιγεγραμμένους καθὰ καὶ τὸ νόμοσμα, οὐδὲν δὲ διὰ ταύτα βελτίωνα. τοὺς δὲ τούναντίον ἀφωμοίον τοῖς Ἀττικοῖς τετραδράχμιοι εἰκή μὲν κεκομμένους καὶ σολοίκως, καθέλκειν μέντοι πολλάκις τὰς κεκαλλιγραφημένας [λέξεις]. Ἀρίστωνος δὲ τοῦ μαθητοῦ πολλὰ διαλεγομένου οὐκ εὐφυῶς, ἐναὶ δὲ καὶ προπετῶς καὶ θρασεῖς, "ἀδύνατον," εἰπεῖν, "εἰ μὴ σὲ ὁ πατὴρ μεθύων ἐγέννησεν" ὧθεν αὐτὸν καὶ λάλον ἀπεκάλει, βραχυλόγος ὦν.

19 Πρὸς δὲ τὸν ὄμφαγον μηδὲν τοῖς συμβιωταῖς καταλιπόντα, παρατεθέντος ποτὲ μεγάλου ἰχθύος, ἄρας οἶος ἦν κατεσθίειν· ἐμβλέψαντος δὲ, "τί οὖν," ἐφη, "τοὺς συμβιωτάς οἰεὶ πάσχειν καθ' ἡμέραν, εἰ σὺ μίαν μὴ δύνασαι ἐνεγκείν τὴν ἐμὴν ὄψο-

1 ύπερανακειμένων codd. corr. Menagius: ύπερανακειμένων Casaubon.
the two was the more impudent. Being enamoured of Chremonides, as he and Cleanthes were sitting beside the youth, he got up, and upon Cleanthes expressing surprise, "Good physicians tell us," said he, "that the best cure for inflammation is repose." When of two reclining next to each other over the wine, the one who was neighbour to Zeno kicked the guest below him, Zeno himself nudged the man with his knee, and upon the man turning round, inquired, "How do you think your neighbour liked what you did to him?" To a lover of boys he remarked, "Just as schoolmasters lose their common-sense by spending all their time with boys, so it is with people like you." He used to say that the very exact expressions used by those who avoided solecisms were like the coins struck by Alexander: they were beautiful in appearance and well-rounded like the coins, but none the better on that account. Words of the opposite kind he would compare to the Attic tetradrachms, which, though struck carelessly and inartistically, nevertheless outweighed the ornate phrases. When his pupil Ariston discoursed at length in an uninspired manner, sometimes in a headstrong and over-confident way, "Your father," said he, "must have been drunk when he begat you." Hence he would call him a chatterbox, being himself concise in speech.

There was a gourmand so greedy that he left nothing for his table companions. A large fish having been served, Zeno took it up as if he were about to eat the whole. When the other looked at him, "What do you suppose," said he, "those who live with you feel every day, if you cannot put up with my gourmandise in this single instance?" A
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φαγίαν;" μειρακίου δὲ περιεργότερον παρὰ τὴν ἡλικίαν ἐρωτῶντος ζήτημα τι, προσήγαγε πρὸς κάτοππρον καὶ ἐκέλευσεν ἐμβλέψαι: ἐπειτ' ἡρωτήσεν εἰ δοκεῖ αὐτῷ ἀρµόττοντα εἶναι <τῇ> ὄψει τοιαύτης ζητήματα. πρὸς δὲ τὸν φάσκοντα ὡς τὰ πολλὰ αὐτῷ Ἀντισθένης ὅλκ ἀρέσκου, χρείαν Σοφοκλέους προενεγκάµενος ἡρωτήσεν εἰ τινὰ καὶ καλὰ ἔχειν αὐτῷ δοκεῖ· τοῦ δ' οὖν εἰδέναι φήσαντος, "εἰτ' οὖν αἰσχύνῃ," ἐφη, "εἰ μὲν τι κακὸν ἦν εἰρηµένον [ὑπ' Ἀντισθένους], τούτ' ἐκλεγόµενος καὶ µνηµονεύων, εἰ δὲ τι καλὸν, οὐδ' ἐπιβαλ-λόµενος κατέχειν;"

20 Εἰπόντος δὲ τινος ὅτι µικρὰ αὐτῷ δοκεῖ τὰ λογάρια τῶν φιλοσόφων, "λέγεις," εἶπε, "τάληθη· δεῖ µέντοι καὶ τὰς συλλαβὰς αὐτῶν βραχείας εἶναι, εἰ δυνατῶν." λέγοντος δὲ τινος αὐτῷ περὶ Πολέ-µωνος ὡς ἄλλα προθεµένος ἄλλα λέγει, σκυθρω-πάσας ἐφη "πόσου γὰρ <ἀν> ἡγάπας2 τὰ διδό-µενα;" δεῖν δ' ἐφη τὸν διαλεγόµενον ὦσπερ τοὺς ὕποκριτὰς τὴν µὲν φωνὴν καὶ τὴν δύναµιν µεγάλην ἔχειν, τὸ µέντοι στόµα µὴ διέλκειν· δ' ποιεῖν τοὺς πολλὰ µὲν λαλοῦντας, ἀδύνατα δὲ· τοῖς εὖ λεγοµένοις οὖκ ἐφη δεῖν καταλείπεσθαι τόπον ὦσπερ τοῖς ἀγαθοῖς τεχνίταις εἰς τὸ θεά-σασθαι, τοῦναυτίον δὲ τὸν ἀκούοντα οὕτω πρὸς τοῖς λεγοµένοις γίνεσθαι ὡστε µὴ λαµβάνειν χρόνον εἰς τὴν ἐπισηµείωσιν.

21 Νεανίσκου πολλὰ λαλοῦντος ἐφη "τὰ ὦτὰ σου εἰς τὴν γλώτταν συνερρῦηκεν." πρὸς τὸν καλὸν εἰπόντα ὅτι οὐ δοκεῖ αὐτῷ ἑρασθήσεσθαι ο̂ σοφός

1 τοιαύτη vulg.: τοιαυτα Richards: τα τοιαυτα Cobet.
2 πόσον γὰρ ἡγάπας vulg.: fort. πως γάρ οὖκ ἦγ. Richards.
youth was putting a question with more curiosity than became his years, whereupon Zeno led him to a mirror, and bade him look in it; after which he inquired if he thought it became anyone who looked like that to ask such questions. Some one said that he did not in general agree with Antisthenes, whereupon Zeno produced that author's essay on Sophocles, and asked him if he thought it had any excellence; to which the reply was that he did not know. "Then are you not ashamed," quoth he, "to pick out and mention anything wrong said by Antisthenes, while you suppress his good things without giving them a thought?"

Some one having said that he thought the chain-arguments of the philosophers seemed brief and curt, Zeno replied, "You are quite right; indeed, the very syllables ought, if possible, to be clipped." Some one remarked to him about Polemo, that his discourse was different from the subject he announced. He replied with a frown, "Well, what value would you have set upon what was given out?" He said that when conversing we ought to be earnest and, like actors, we should have a loud voice and great strength; but we ought not to open the mouth too wide, which is what your senseless chatter-box does. "Telling periods," he said, "unlike the works of good craftsmen, should need no pause for the contemplation of their excellences; on the contrary, the hearer should be so absorbed in the discourse itself as to have no leisure even to take notes."

Once when a young man was talking a good deal, he said, "Your ears have slid down and merged in your tongue." To the fair youth, who gave it as his opinion that the wise man would not fall in love,
"οὐδέν," ἔφη, "ὑμῶν ἀδιωτερον ἔσεσθαι τῶν καλῶν." ἔλεγε δὲ καὶ τῶν φιλοσοφῶν τοὺς πλείστους τὰ μὲν πολλὰ ἀσόφους εἶναι, τὰ δὲ μικρὰ καὶ τυχηρὰ ἀμαθεῖς. καὶ προεφέρετο τὸ τοῦ Καφισίου, ὃς ἐπιβαλομένου τινὸς τῶν μαθητῶν μεγάλα φυσάν, πατάξας εἶπεν ὡς οὐκ ἐν τῷ μεγάλῳ τὸ εὑ' κείμενον εἰη, ἀλλ' ἐν τῷ εὑ' τῷ μέγα. νεανίσκου δὲ τινὸς θρασύτερον διαλεγομένου, "οὐκ ἂν εἴπομι," ἔφη, "μειράκιον, ἂ ἐπέρχεται μοι."

22 Ροδίου δὲ τινὸς καλοῦ καὶ πλούσιου, ἄλλως δὲ μηδέν, προσκεμένου αὐτῷ, μη βουλόμενος ἀν- ἔσεσθαι, πρῶτον μὲν ἐπὶ τὰ κεκουμένα τῶν βάθρων ἐκάθιζεν αὐτόν, ἵνα μολυνῇ τὴν χλανίδα. ἔπείτα εἰς τὸν τῶν πτωχῶν τόπον, ὡστε συνανατρίβεσθαι τοῖς ῥάκεσιν αὐτῶν· καὶ τέλος ἀπήλθεν ὁ νεανίσκος. πάντων ἔλεγεν ἀπρεπέστερον ἕναν τὸν τύφον, καὶ μάλιστα ἐπὶ τῶν νέων. μὴ τὰς φωνὰς καὶ τὰς λέξεις ἀπομημονεύειν, ἀλλὰ περὶ τὴν διάθεσιν τῆς χρείας τὸν νοῦν ἀσχολεῖσθαι, μὴ ὡσπερ ἐφησίν τινα ἡ σκευασίαν ἀναλαμβάνοντας. δεῖν τ' ἔλεγε τοὺς νέους πάσης κοσμώτητι χρησθαι ἐν πορείᾳ καὶ σχήματι καὶ περιβολῇ· συνεχὲς τε προεφέρετο τοὺς ἐπὶ τοῦ Καπανέως Εὐριπίδου στίχους, ὦτι βίος μὲν ἡν ἄν δι' οὗ ἵππο εὐρύχως ἦν, σφόνομα δὲ ὀυδέν τι μείζον εἶχεν ἡ πένης ἀνήρ.

23 Ἔλεγε δὲ μηδὲν εἶναι τῆς οἰήσεως ἀλλοτριωτερον πρὸς κατάληψιν τῶν ἐπιστημῶν, μηδενὸς θ' ἡμᾶς

1 ἀπρεπέστετατον Richards.

a Cf. Athen. xiv. p. 629 b. b Supplices, 861-863.
his reply was: "Then who can be more hapless than you fair youths?" He used to say that even of philosophers the greater number were in most things unwise, while about small and casual things they were quite ignorant. And he used to cite the saying of Caphisius, who, when one of his pupils was endeavouring to blow the flute lustily, gave him a slap and told him that to play well does not depend on loudness, though playing loudly may follow upon playing well. And to a youth who was talking somewhat saucily his rejoinder was, "I would rather not tell you what I am thinking, my lad."

A Rhodian, who was handsome and rich, but nothing more, insisted on joining his class; but so unwelcome was this pupil, that first of all Zeno made him sit on the benches that were dusty, that he might soil his cloak, and then he consigned him to the place where the beggars sat, that he might rub shoulders with their rags; so at last the young man went away. Nothing, he declared, was more unbecoming than arrogance, especially in the young. He used also to say that it was not the words and expressions that we ought to remember, but we should exercise our mind in disposing to advantage of what we hear, instead of, as it were, tasting a well-cooked dish or well-dressed meal. The young, he thought, should behave with perfect propriety in walk, gait and dress, and he used continually to quote the lines of Euripides about Capaneus:

Large means had he, yet not the haughtiness
That springs from wealth, nor cherished prouder thoughts
Of vain ambition than the poorest man.

Again he would say that if we want to master the sciences there is nothing so fatal as conceit, and
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24 ἐν συμποσίῳ κατακείμενος συγῇ τὴν αἰτίαν ἠρω- τήθη. ἐφη οὖν τῷ ἐγκαλέσαντι ἀπαγγείλαν πρὸς τὸν βασιλέα ὅτι παρῆν τις σωπᾶν ἐπιστάμενος· ἦσαν δὲ οἱ ἐρωτήσαντες παρὰ Πτολεμαίου πρέ- σβεις ἀφικόμενοι καὶ βουλόμενοι μαθεῖν τί εἴποιεν παρ' αὐτοῦ πρὸς τὸν βασιλέα. ἐρωτηθεῖς πῶς ἔχει πρὸς λοιδορίαν, "καθάπερ," ἐίπεν, "εἰ πρεσβευ- τὴς ἀναπόκριτος ἀποστέλλοντο." φησὶ δ' Ἀπολ- λώνιος ὁ Τύριος, ἐλκοντος αὐτὸν Κράτητος τοῦ ἰματίου ἀπὸ Στίλπνων, εἴπειν, "ὁ Κράτης, λαβῇ φιλοσόφων ἐστὶν ἐπίδεξιος ἡ διὰ τῶν ὦτων· πείσας

α The change of φωνῆς . . . φωνῆν to σωφροσύνης . . . σωφρο- σύνης is due to Cobet. Cf. § 130 ὁρὰ ἄφοδος ἄρετῆς, and § 173. For virtue in general Cobet's change here substitutes the particular virtue required. Von Arnim, adhering more
again there is nothing we stand so much in need of as time. To the question "Who is a friend?" his answer was, "A second self (alter ego)." We are told that he was once chastising a slave for stealing, and when the latter pleaded that it was his fate to steal, "Yes, and to be beaten too," said Zeno. Beauty he called the flower of chastity, while according to others it was chastity which he called the flower of beauty. Once when he saw the slave of one of his acquaintance marked with weals, "I see," said he, "the imprints of your anger." To one who had been drenched with unguent, "Who is this," quoth he, "who smells of woman?" When Dionysius the Renegade asked, "Why am I the only pupil you do not correct?" the reply was, "Because I mistrust you." To a stripling who was talking nonsense his words were, "The reason why we have two ears and only one mouth is that we may listen the more and talk the less." One day at a banquet he was reclining in silence and was asked the reason: whereupon he bade his critic carry word to the king that there was one present who knew how to hold his tongue. Now those who inquired of him were ambassadors from King Ptolemy, and they wanted to know what message they should take back from him to the king. On being asked how he felt about abuse, he replied, "As an envoy feels who is dismissed without an answer." Apollonius of Tyre tells us how, when Crates laid hold on him by the cloak to drag him from Stilpo, Zeno said, "The right way to seize a philosopher, Crates, is by the ears: closely to the mss., would replace ϕωνής by ἰσόμης and retain ϕωνή, which would give the meaning, "Beauty he called the flower of strength, while according to others it was the voice which he called the flower of beauty."
οὖν ἐλκε τούτων· εἰ δέ με βιάζῃ, τὸ μὲν σῶμα παρὰ σοὶ ἔσται, ή δέ ψυχὴ παρὰ Στρίπτων.

Συνδέτρυψε δὲ καὶ Διοδώρῳ, καθά φησιν Ἰππό-βοτος· παρ’ ὦ καὶ τὰ διαλεκτικὰ ἐξεπόνησεν. ἦδη δὲ προκόπτων εἰσήγη καὶ πρὸς Πολέμωνα ὑπ’ ἀτυφίας, ὡστε φασὶ λέγειν ἐκεῖνον, "οὐ λανθάνεις, ὦ Ζήνων, ταῖς κηπαίαις παρεισρέων θύραις καὶ τὰ δόγματα κλέπτων Φοινικικῶς μεταμφιεννύς." καὶ πρὸς τὸν δείξαντα δ’ αὐτῷ διαλεκτικὸν ἐν τῷ θερίζοντι λόγῳ ἐπτὰ διαλεκτικὰς ἱδέας πυθέσθαι, πόσας εἰσπράττεται μισθοῦ· ἀκούσαντα δὲ ἕκατον, διακοσίας αὐτῷ δοῦναι. τοσοῦτον ἥσκει φιλο-μάθειαι. φασὶ δὲ καὶ πρῶτον καθήκον ὠνομα-κέναι καὶ λόγον περὶ αὐτοῦ πεποιηκέναι. τοὺς θ’ 'Ησιόδου στίχους μεταγράφειν οὕτω.

κεῖνος μὲν πανάριστος ὦς εὗ εἰσόντι πίθηται, ἐσθλὸς δ’ αὖ κάκεινος ὦς αὐτὸς πάντα νοήσῃ.

26 κρείττονα γὰρ εἶναι τὸν ἀκούσαι καλῶς δυνάμενον τὸ λεγόμενον καὶ χρῆσθαι αὐτῷ τοῦ δ’ αὐτοῦ τὸ πᾶν συννοήσαντος· τῷ μὲν γὰρ εἶναι μόνον τὸ συνεῖναι, τῷ δ’ εὗ πεισθέντι προσεῖναι καὶ τὴν πράξιν.

'Ερωτηθεὶς δὲ, φησί, διὰ τί αὐστηρὸς ὦν ἐν τῷ πότῳ διαχεῖται ἐφή, "καὶ οἱ θέρμοι πικροὶ ὄντες βρεχόμενοι γλυκαίνονται." φησι δὲ καὶ 'Εκάτων ἐν τῷ δευτέρῳ τῶν Χρειῶν ἀνίεσθαι αὐτὸν ἐν ταῖς τοιαύταις κοινωνίαις. ἔλεγέ τε κρείττον εἶναι τοῖς

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a Hesiod’s lines as they stand (Works and Days, 293 f.) run thus:

"He is best of all, who finds out everything for himself; that man too is good who follows good advice."

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persuade me then and drag me off by them; but, if you use violence, my body will be with you, but my mind with Stilpo.”

According to Hippobotus he forgathered with Diodorus, with whom he worked hard at dialectic. And when he was already making progress, he would enter Polemo’s school: so far from all self-conceit was he. In consequence Polemo is said to have addressed him thus: “You slip in, Zeno, by the garden door—I’m quite aware of it—you filch my doctrines and give them a Phoenician make-up.” A dialectician once showed him seven logical forms concerned with the sophism known as “The Reaper,” and Zeno asked him how much he wanted for them. Being told a hundred drachmas, he promptly paid two hundred: to such lengths would he go in his love of learning. They say too that he first introduced the word Duty and wrote a treatise on the subject. It is said, moreover, that he corrected Hesiod’s lines thus:

He is best of all men who follows good advice: good too is he who finds out all things for himself.a

The reason he gave for this was that the man capable of giving a proper hearing to what is said and profiting by it was superior to him who discovers everything himself. For the one had merely a right apprehension, the other in obeying good counsel superadded conduct.

When he was asked why he, though so austere, relaxed at a drinking-party, he said, “Lupins too are bitter, but when they are soaked become sweet.” Hecato too in the second book of his Anecdotes says that he indulged freely at such gatherings. And he would say, “Better to trip with the feet than with
ποσίν ὀλισθεῖν ἣ τῆ γλώττῃ. τὸ εὗ γίνεσθαι μὲν παρὰ μικρὸν, οὐ μὴν μικρὸν εἶναι. [οἱ δὲ Σω-
κράτουσ.]}

"Ἡν δὲ καρτερικώτατος καὶ λιτότατος, ἀπύρω
27 τροφῆ χρώμενος καὶ τρίβωνι λεπτῷ, ὡστε λέγεσθαι ἐπ’ αὐτοῦ:

τὸν δ’ οὔτ’ ἀρ χειμῶν κρυόσις, οὐκ ὀμβρὸς ἀπείρων,
οὐ φλοξ ἥξιοιο δαμάζεται, οὐ νόσοις αἰνή,
οὐκ ἐροτὶς δῆμον ἐναρεῖ μένος, ἀλλ’ ὁ γ’ ἀτερής ἀμβη διδασκαλίᾳ τέταται νύκτας τε καὶ ἡμαρ.

οἳ γε μὴν κωμικὸι ἐλάνθανον ἐπαινοῦντες αὐτὸν
dιὰ τῶν σκωμμάτων. ἵνα καὶ Φιλήμων φησίν
οὕτως ἐν δράματι Φιλοσόφοις:

 eius ἄρτος, ὁψιν ἵσχας, ἐπιπείην ύδωρ.
φιλοσοφίαν καινὴν γὰρ οὕτος φιλοσοφεῖ,
πεινὴν διδάσκει καὶ μαθητὰς λαμβάνει.

οἳ δὲ Ποσείδίππου.

"Ηδή δὲ καὶ eius παροιμίαι σχέδων ἐχώρησεν.
ἐλέγετο γοῦν ἐπ’ αὐτοῦ:

τοῦ φιλοσόφου Ζήνωνος ἐγκρατέστερος.

ἀλλὰ καὶ Ποσείδίππος Μεταφερομένως:

ὡςτ’ ἐν ἡμέραις δέκα
ἐἶναι δοκεῖν Ζήνωνος ἐγκρατέστερον.

28 Τῷ γὰρ οὔτ Πάντας ὑπερεβάλλετο τῷ τ’ εἴδει
tou τῶ καὶ τῆς σεμνοτητι καὶ δῆ νῆ Δίᾳ τῆς μα-
καριότητι· ὡκτῶ γὰρ πρὸς τοῖς ἐνενήκοντα βιοὺς
ἐτῆ κατέστρεψεν, ἄνωσος καὶ ὑγιῆς διατελέσας.

1 ἑναρίθμιος libri.
II. 26-28. ZENO

the tongue.” “Well-being is attained by little and little, and nevertheless it is no little thing itself.” [Others attribute this to Socrates.]

He showed the utmost endurance, and the greatest frugality; the food he used required no fire to dress, and the cloak he wore was thin. Hence it was said of him:

The cold of winter and the ceaseless rain
Come powerless against him: weak the dart
Of the fierce summer sun or racking pain
To bend that iron frame. He stands apart
Unspoiled by public feast and jollity:
Patient, unwearied night and day doth he
Cling to his studies of philosophy.

Nay more: the comic poets by their very jests at his expense praised him without intending it. Thus Philemon says in a play, Philosophers:

This man adopts a new philosophy.
He teaches to go hungry: yet he gets
Disciples. One sole loaf of bread his food;
His best dessert dried figs; water his drink.

Others attribute these lines to Poseidippus. By this time he had almost become a proverb. At all events, “More temperate than Zeno the philosopher” was a current saying about him. Poseidippus also writes in his Men Transported:

So that for ten whole days
More temperate than Zeno’s self he seemed.

And in very truth in this species of virtue and in dignity he surpassed all mankind, ay, and in happiness; for he was ninety-eight when he died and had enjoyed good health without an ailment to the

\* Cf. ii. 32.
Περσαίος δὲ φησιν ἐν ταῖς Ἡθικαῖς σχολαῖς δύο καὶ ἐβδομήκοντα ἑτῶν τελευτήσαι αὐτόν, ἐλθεὶν δ' Ἀθηναίες δύο καὶ εἴκοσιν ἑτῶν· ὁ δ' Ἀπολλώνιος φησιν ἀφηγήσασθαι τῆς σχολῆς αὐτῶν ἑτη δυοῖν δέοντα ἐξήκοντα. ἔτελεύτα δὴ οὕτως· ἐκ τῆς σχολῆς ἀπιῶν προσέπτασε καὶ τὸν δάκτυλον περιέρρηξε· παίσας δὲ τὴν γῆν τῇ χειρί, φησὶ τὸ ἐκ τῆς Νιόβης,

ἔρχομαι· τί μ' αὔεις;

καὶ παραχρήμα ἐτελεύτησεν, ἀποπνίξας ἑαυτόν.

29 Ἀθηναίοι δ' ἔθαψαν αὐτὸν ἐν τῷ Κεραμεικῷ καὶ ψηφίσμασι τοῖς προειρήμενοι ἔτυμησαν, τὴν ἄρετὴν αὐτῶ προσμαρτυροῦντες. καὶ Ἀντίπατρος ὁ Σιδώνιος ἐποίησεν οὐτως εἰς αὐτὸν.

τῆνος ὅδε Ζήνων Κιτίω φίλος, ὃς ποτ' "Ολυμπον ἔδραμεν, οὐκ Ὅσση Πήλιον ἄνθεμενος, οὐδὲ τά γ' Ἡρακλῆος ἀέθλεε· τὰν δὲ ποτ' ἀστρα ἀτραποτὸν μούνας εὑρε σοφροσύνας.

30 καὶ ἄλλο Ζηνόδωτος ὁ στωικός, Διογένους μαθητής·

ἐκτισας αὐτάρκειαν, ἄφεις κενεαυχέα πλοῦτον, Ζήνων, σὺν πολιῳ σεμνὸς ἐπισκυνίως· ἀρσενα γὰρ λόγον εὗρες, ἐνηθλήσω δὲ προνοία αἱρεσιν, ἀτρέστου ματέρ' ἑλευθερίας· εἰ δὲ πάτρα Φοίνισσα, τίς ὁ φθόνος; οὐ καὶ ὁ Κάδμος

κεῖνος, ἀφ' οὗ γραπτὰν Ἔλλας ἔχει σελίδα;

καὶ κοινὴ δὲ καὶ περὶ πάντων τῶν στωικῶν Ἀθηναίος ὁ ἐπιγραμματοποιός φησιν οὕτως. 140
last. Persaeus, however, in his ethical lectures makes him die at the age of seventy-two, having come to Athens at the age of twenty-two. But Apollonius says that he presided over the school for fifty-eight years. The manner of his death was as follows. As he was leaving the school he tripped and fell, breaking a toe. Striking the ground with his fist, he quoted the line from the *Niobe*:

I come, I come, why dost thou call for me?

and died on the spot through holding his breath.

The Athenians buried him in the Ceramicus and honoured him in the decrees already cited above, adding their testimony of his goodness. Here is the epitaph composed for him by Antipater of Sidon:

Here lies great Zeno, dear to Citium, who scaled high Olympus, though he piled not Pelion on Ossa, nor toiled at the labours of Heracles, but this was the path he found out to the stars—the way of temperance alone.

Here too is another by Zenodotus the Stoic, a pupil of Diogenes:

Thou madest self-sufficiency thy rule,
Eschewing haughty wealth, O godlike Zeno,
With aspect grave and hoary brow serene.
A manly doctrine thine: and by thy prudence
With much toil thou didst found a great new school,
Chaste parent of unfearing liberty.
And if thy native country was Phoenicia,
What need to slight thee? came not Cadmus thence,
Who gave to Greece her books and art of writing?

And Athenaeus the epigrammatist speaks of all the Stoics in common as follows:

\[ a \] Of Timotheus. See Nauck, *T.G.F.* p. 51.
\[ b \] *Anth. Plan.* iii. 104.
\[ c \] *Anth. Pal.* vii. 117.
\[ d \] *Anth. Pal.* ix. 496.
DIOGENES LAERTIUS

οι στωικῶν μύθων εἰδήμονες, οἱ πανάριστα
dόγματα ταῖς ἑραίσ ἐνθέμενοι σελίσων,
tὰν ἀρετὰν ψυχὰς ἀγαθὸν μόνον· ἀδε γὰρ ἀνδρῶν
μοῦνα καὶ βιοτὰν ρύσατο καὶ πόλιας.
σαρκὸς δ' ἡδυπάθημα, φίλον τέλος ἀνδράσιν ἀλλοις,
ἡ μία τῶν Μνήμης ἤνυσε θυγατέρων.

31 Εἴπομεν ὡς ἐτελεύτα ὁ Ζήνων καὶ ἢμεῖς ἐν τῇ
Παμμέτρῳ τοῦτον τὸν τρόπον·

τὸν Κετία Ζήνωνα θανεῖν λόγος ὡς ὑπὸ γῆρως
πολλὰ καμών ἑλυθή μένων ἁσιτος·
οἱ δ', ὅτι προσκόμιας ποτ' ἐφῆ χερὶ γαῖαν ἀλοίσας
ἐρχομαι αὐτόματος· τί δὴ καλεῖς με;

ἔνοι γὰρ καὶ τοῦτον τὸν τρόπον τελευτήσαι φασιν
αὐτὸν.

Καὶ περὶ μὲν τῆς τελευτής ταῦτα.

Φησι δὲ Δημήτριος οἱ Μάγνης ἐν τοῖς Ἐμωνύμοις
tὸν πατέρα αὐτοῦ Μνασέαν πολλάκις ἄτ' ἐμπορον
Ἀθήναζε παραγίνεσθαι καὶ πολλὰ τῶν Σωκρατι-
kῶν βιβλίων ἀποφέρεω ἐτὶ παιδὶ ὄντι τῷ Ζήνωνι.

32 ὡθεῖ καὶ εν τῇ πατρίδι συγκεκροτήσθαι. καὶ
οὕτως ἐλθόντα εἰς Ἀθήνας Κράτητι παραβαλεῖν.
δοκεῖ δὲ, φησί, καὶ τὸ τέλος αὐτὸς ὄρισαι τῶν
<ἀλλων> πλανωμένων περὶ τὰς ἀποφάσεις. ὡνυνε
δὲ, φασὶ, καὶ καππαρω, καθάπερ Σωκράτης τὸν
κύνα. ἔνοι μέντοι, ἐξ ὧν εἰσών οἱ περὶ Κάσιον
τὸν σκεπτικοῦν, ἐν πολλοῖς κατηγοροῦντες τοῦ
Ζήνωνος, πρῶτον μὲν τὴν ἐγκύκλιον παιδείαν
ἀθρηστὸν ἀποφαίνειν λέγουσιν1 ἐν ἀρχῇ τῆς Πολυ-

1 λέγοντα codd.: corr. Reiske.

a Anth. Pal. vii. 118.
O ye who've learnt the doctrines of the Porch
And have committed to your books divine
The best of human learning, teaching men
That the mind's virtue is the only good!
She only it is who keeps the lives of men
And cities,—safer than high gates and walls.
But those who place their happiness in pleasure
Are led by the least worthy of the Muses.

We have ourselves mentioned the manner of Zeno's death in the Pammetros (a collection of poems in various metres):

The story goes that Zeno of Citium after enduring many hardships by reason of old age was set free, some say by ceasing to take food; others say that once when he had tripped he beat with his hand upon the earth and cried, "I come of my own accord; why then call me?" s

For there are some who hold this to have been the manner of his death.

So much then concerning his death.

Demetrius the Magnesian, in his work on Men of the Same Name, says of him: his father, Mnaseas, being a merchant often went to Athens and brought away many books about Socrates for Zeno while still a boy. Hence he had been well trained even before he left his native place. And thus it came about that on his arrival at Athens he attached himself to Crates. And it seems, he adds, that, when the rest were at a loss how to express their views, Zeno framed a definition of the end. They say that he was in the habit of swearing by "capers" just as Socrates used to swear by "the dog." Some there are, and among them Cassius the Sceptic and his disciples, who accuse Zeno at length. Their first count is that in the beginning of his Republic he
τείας, δεύτερον ἐξηθροῦσα καὶ πολεμίωσα καὶ δούλοις καὶ ἀλλοτρίοις λέγειν αὐτὸν ἀλλήλων εἶναι πάντας τοὺς μὴ σπουδαίοις, καὶ γονεῖς τέκνων καὶ ἀδελφοὺς ἀδελφῶν, <καὶ> οἰκείους οἰκείων.

33 Πάλιν ἐν τῇ Πολιτείᾳ παριστάντα πολίτας καὶ φίλους καὶ οἰκείους καὶ ἐλευθέρους τοὺς σπουδαίους μόνον, ὡστε τοὺς στωικοῖς οἱ γονεῖς καὶ τὰ τέκνα ἐχθροί· οὐ γὰρ εἰσί σοφοί. καὶ γὰρ τὰς γυναίκας δογματίζειν ὁμοίως ἐν τῇ Πολιτείᾳ καὶ κατὰ τοὺς διακοσίους <στίχους> μὴ τι ιερὰ μῆτε δικαστήρια μῆτε γυμνᾶσι ἐν ταῖς πόλεσι οἰκοδομεῖσθαι. περὶ τε νομίσματος οὕτως γράφειν. "νόμισμα δ' οὐτ' ἀλλαγής ἔνεκεν οἴεσθαι δειν κατασκευάζειν οὐτ' ἀποδημίας ἔνεκεν." καὶ ἐσθήτῃ δὲ τῇ αὐτῇ κελεύει χρήσθαι καὶ ἄνδρας καὶ γυναίκας καὶ μηδὲν μόριον ἀποκεκρύφθαι. οτι δ' αὐτοῦ ἐστιν ἡ Πολιτείᾳ καὶ Χρύσιππος ἐν τῷ Περὶ πολιτείας φησί· περὶ τ' ἐρωτικῶν διείλεκται κατὰ τὴν ἀρχὴν τῆς ἐπιγραφομενῆς Ἐρωτικῆς τέχνης· ἀλλὰ καὶ ἐν ταῖς Διατριβαῖς τὰ παραπλήσια γράφειν. τοιούτωτοπά τινά ἐστί παρὰ τῷ Κασσίῳ, ἀλλὰ καὶ Ἰσιδώρῳ τῷ Περγαμηνῷ ρήτορι· ὅσ καὶ ἐκτιμηθῆναι φησίν ἐκ τῶν βιβλίων τὰ κακῶς λεγόμενα παρὰ τοῖς στωικοῖς ὑπ' Ἀθηνοδόρου τού στωικοῦ πιστευθέντος τὴν ἐν Περγάμῳ βιβλιοθήκην· εἰτ' ἀντιτεθῆναι αὐτά, φωσθέντος τοῦ Ἀθηνοδόρου καὶ κινδυνεύσαντος. καὶ τοσαῦτα μὲν περὶ τῶν ἀθετουμένων αὐτοῦ.

34 Γεγόνασι δὲ Ζήνωνες ὅκτω· πρῶτος ὁ Ἔλεατης, περὶ οὖ λέξουμεν· δεύτερος αὐτὸς οὕτως· τρίτος

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pronounced the ordinary education useless: the next is that he applies to all men who are not virtuous the opprobrious epithets of foemen, enemies, slaves, and aliens to one another, parents to children, brothers to brothers, friends to friends.

Again, in the Republic, making an invidious contrast, he declares the good alone to be true citizens or friends or kindred or free men; and accordingly in the view of the Stoics parents and children are enemies, not being wise. Again, it is objected, in the Republic he lays down community of wives, and at line 200 prohibits the building of temples, lawcourts and gymnasia in cities; while as regards a currency he writes that we should not think it need be introduced either for purposes of exchange or for travelling abroad. Further, he bids men and women wear the same dress and keep no part of the body entirely covered. That the Republic is the work of Zeno is attested by Chrysippus in his De Republica. And he discussed amatory subjects in the beginning of that book of his which is entitled "The Art of Love." Moreover, he writes much the same in his Interludes. So much for the criticisms to be found not only in Cassius but in Isidorus of Pergamum, the rhetorician. Isidorus likewise affirms that the passages disapproved by the school were expunged from his works by Athenodorus the Stoic, who was in charge of the Pergamene library; and that afterwards, when Athenodorus was detected and compromised, they were replaced. So much concerning the passages in his writings which are regarded as spurious.

There have been eight persons of the name of Zeno. First the Eleatic, of whom more hereafter; the second our present subject; the third a Rhodian
'Ρόδιος, τὴν ἐντόπιον γεγραφῶς ἱστορίαν ἐνιαίαν·
tέσταρτος ἱστορικός, τὴν Πύρρου γεγραφῶς στρα-
tεῖαν εἰς Ἰταλίαν καὶ Σικελίαν, ἄλλα καὶ ἐπι-
tομὴν τῶν πεπραγμένων Ἀρωμαίοις τε καὶ Καρ-
χηδονίοις· πέμπτος Χρυσίππου μαθητής, βιβλία
μὲν ὀλίγα γεγραφῶς, μαθητὰς δὲ πλείστους κατα-
λειποῦσι· ἐκτὸς ἵατρὸς Ἡροφίλειος, νοῇσαι μὲν
ίκανος, γράψαι δ' ἅτονος· ἐβδομος γραμματικός, οὐ
πρὸς τοῖς ἄλλοις καὶ ἐπιγράμματα φέρεται· ὁγδοος
Σιδώνιος τὸ γένος, φιλοσοφὸς Ἐπικούρειος καὶ
νοῇσαι καὶ ἐρμηνεῦσαι σαφῆς.

Μαθηταί δὲ Ζήνωνος πολλοί μὲν, ἐνδοξοὶ δὲ
Περσαίος Δημητρίον Κυτιεύς, οὐ οἱ μὲν γνώριμον
αὐτοῦ, οἱ δὲ οἰκέτην ἕνα τῶν εἰς βιβλιογραφίαν
πεμπομένων αὐτῶ παρ' Ἀντιγόνον, οὐ καὶ τροφεὺς
ὑν τοῦ παιδὸς Ἀλκυνέως. διάπειραν δὲ ποτε
βουληθεὶς λαβεῖν αὐτοῦ ο' Ἀντίγονος ἐποίησεν αὐτῷ
πλαστῶς ἀγγελθήναι ὡς εἰη τὰ χωρία αὐτοῦ πρὸς
τῶν πολεμίων ἀφηρημένα· καὶ σκυθρωπάσαντος,
"ὀρᾶς," ἔφη, "ὅτι οὐκ ἔστιν ὁ πλοῦτος ἀδιάφορον;"

Βιβλία δὲ αὐτοῦ φέρεται τάδε·

Περὶ βασιλείας.
Πολιτεία Δακωνική.
Περὶ γάμου.
Περὶ ἀσεβείας.
Θυέστης.
Περὶ ἐρωτῶν.
Προτρεπτικοί.
Διατριβῶν.
Χρείων δ' 
'Απομνημονεύματα.
Πρὸς τοὺς Πλάτωνος νόμους ξ'.
who wrote a local history in one volume; the fourth a historian who wrote about the expedition of Pyrrhus into Italy and Sicily, and besides that an epitome of the political history of Rome and Carthage; the fifth a pupil of Chrysippus, who left few writings but many disciples; the sixth a physician of the school of Herophilus, a competent practitioner, though a poor writer; the seventh a grammarian, who besides other writings has left behind him epigrams; the eighth a Sidonian by birth and an Epicurean philosopher, lucid both in thinking and in style.

Of the many disciples of Zeno the following are the most famous: Persaeus, son of Demetrius, of Citium, whom some call a pupil and others one of the household, one of those sent him by Antigonus to act as secretary; he had been tutor to Antigonus’s son Halcyoneus. And Antigonus once, wishing to make trial of him, caused some false news to be brought to him that his estate had been ravaged by the enemy, and as his countenance fell, “Do you see,” said he, “that wealth is not a matter of indifference?”

The following works are by Persaeus:

- Of Kingship.
- The Spartan Constitution.
- Of Marriage.
- Of Impiety.
- Thyestes.
- Of Love.
- Exhortations.
- Interludes.
- Four books of Anecdotes.
- Memorabilia.
- A Reply to Plato’s Laws in seven books.
37 'Ἀριστων Μιλτιάδου Χῖος, ὁ τὴν ἀδιαφορίαν εἰσηγησάμενος. ὁ Ἡριλλος Καρχηδόνιος, ὁ τὴν ἐπιστήμην τέλος εἰπὼν. Διονύσιος ὁ μεταθέμενος εἰς τὴν ἡδονήν. διὰ γὰρ σφοδρὰν ὀφθαλμῶν ὀκνησεν ἐτι λέγειν τὸν πόνον ἀδιαφορον. οὕτος ἦν Ἡρακλεώτης. Σφαῖρος Βοσποριανός. Κλεάνθης Φανίου Ἀσσιος, ὁ διαδεξάμενος τὴν σχολήν. ὃν καὶ ἀφωμοῖο ταῖς σκληροκήρους δέλτοις, αἱ μόλις μὲν γράφονται, διατηροῦσι δὲ τὰ γραφέντα. δυναύνουσε δ' ὁ Σφαῖρος καὶ Κλεάνθος μετὰ τὴν Ζήνωνος τελευτήν καὶ λέξομεν περὶ αὐτοῦ ἐν τῷ Περὶ Κλεάνθους. ἦσαν δὲ Ζήνωνος μαθηταὶ καὶ οἶδε, καθά φησιν Ἰππόβωτος, Φιλωνίδης Ῥηβαῖος, Κάλλιππος Κορίνθιος, Ποσειδώνιος Ἀλεξανδρεύς, Ἀθηνοδωρος Σολεύς, Ζήνων Σιδώνιος.

38 Κοινῇ δὲ περὶ πάντων τῶν στωικῶν δογμάτων ἐδοξέ μοι ἐν τῷ Ζήνωνος εἰπεῖν βιώ, διὰ τὸ τούτου κτίστην γενέσθαι τῆς αἱρέσεως. ἐστὶ μὲν οὖν αὐτοῦ καὶ τὰ προγεγραμμένα βιβλία πολλά, ἐν οἷς ἐλάλησεν ὡς οὕδεις τῶν στωικῶν. τὰ δὲ δόγματα κοινῶς ἐστὶ τάδε: λελέξθω δ' ἐπὶ κεφαλαίων, ὥσπερ καὶ ἐπὶ τῶν ἄλλων ποιεῖν εἰσώραμεν.

39 Τριμερῆ φασὶν εἰναι τὸν κατὰ φιλοσοφίαν λόγον εἰναι γὰρ αὐτοῦ τὸ μὲν τι φύσικον, τὸ δὲ ἡθικόν, τὸ δὲ λογικόν. οὕτω δὲ πρῶτος διείλε Ζήνων ὁ Κυτιένος ἐν τῷ Περὶ λόγου καὶ Χρύσιττος ἐν τῷ α' Περὶ λόγου καὶ ἐν τῇ α' τῶν Φυσικῶν καὶ Απολ-

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a Perhaps an error for Zeno of Tarsus.

b Laertius adheres to his plan of arranging doctrine under two heads: (1) a general or summary, (2) a particular, treatment; cf. inf. vii. 48 κεφαλαίωδως . . . κατὰ μέρος. Here follows a valuable and full doxography, extending to

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Ariston, the son of Miltiades and a native of Chios, who introduced the doctrine of things morally indifferent; Herillus of Carthage, who affirmed knowledge to be the end; Dionysius, who became a renegade to the doctrine of pleasure, for owing to the severity of his ophthalmia he had no longer the nerve to call pain a thing indifferent: his native place was Heraclea; Sphaerus of Bosporus; Cleanthes, son of Phanias, of Assos, his successor in the school: him Zeno used to compare to hard waxen tablets which are difficult to write upon, but retain the characters written upon them. Sphaerus also became the pupil of Cleanthes after Zeno's death, and we shall have occasion to mention him in the *Life of Cleanthes*. And furthermore the following according to Hippobotus were pupils of Zeno: Philonides of Thebes; Callippus of Corinth; Posidonius of Alexandria; Athenodorus of Soli; and Zeno of Sidon.\(^a\)

I have decided to give a general account of all the Stoic doctrines in the life of Zeno because he was the founder of the School. I have already given a list of his numerous writings, in which he has spoken as has no other of the Stoics. And his tenets in general are as follows. In accordance with my usual practice a summary statement must suffice.\(^b\)

Philosophic doctrine, say the Stoics, falls into three parts: one physical, another ethical, and the third logical. Zeno of Citium was the first to make this division in his *Exposition of Doctrine*, and Chrysippus too did so in the first book of his *Exposition of Doctrine* and the first book of his *Physics*; and so \(\S\) 160, collected from various sources; \(\S\) 49-83 come from Diocles. The classification is roughly as follows: divisions of Philosophy, \(\S\) 39-41; Logic, \(\S\) 42-83; Ethics, \(\S\) 84-131; Physics, \(\S\) 132-160.
λόδωρος καὶ Σύλλος ἐν τῷ πρώτῳ τῶν Εἰς τὰ δόγματα εἰσαγωγῶν καὶ Εὐδρομος ἐν τῇ Ἡθικῇ στοιχειώσει καὶ Διογένης ὁ Βαβυλώνιος καὶ Ποσειδώνιος.

Ταῦτα δὲ τὰ μέρη ὁ μὲν Ἀπολλόδωρος τόπους καλεῖ, ὁ δὲ Χρύσιππος καὶ Εὐδρομος εἶδη, ἄλλοι γένη. εἰκάζουσι δὲ ζῷω τὴν φιλοσοφίαν, ὥστοις μὲν καὶ νεῦροις τὸ λογικὸν προσομοιούντες, τοῖς δὲ σαρκωδεστέροις τὸ ἡθικὸν, τῇ δὲ ψυχῇ τὸ φυσικὸν. ἦ πάλιν ψῷ· τὰ μὲν γὰρ ἐκτὸς εἶναι τὸ λογικὸν, τὰ δὲ μετὰ ταῦτα τὸ ἡθικὸν, τὰ δὲ ἐσωτέρατὸν τῷ φυσικὸν. ἦ ἀγρῷ παμφόρῳ· οὐ τὸν μὲν περιβεβλημένον φραγμὸν τὸ λογικὸν, τὸν δὲ καρπὸν τὸ ἡθικὸν, τὴν δὲ γῆν ἦ τὰ δένδρα τὸ φυσικὸν. ἦ πόλει καλῶς τετειχισμένη καὶ κατὰ λόγον διοικουμένη.

Καὶ οὕθεν μέρος τοῦ ἑτέρου ἀποκεκρίθαι, καθά τινες αὐτῶν φασίν, ἀλλὰ μεμίχθαι αὐτά. καὶ τὴν παράδοσιν μικτὴν ἐπούσιν. ἄλλοι δὲ πρῶτον μὲν τὸ λογικὸν τάπτουσι, δεύτερον δὲ τὸ φυσικὸν, καὶ τρίτον τὸ ἡθικὸν· δὲν ἐστὶ Ζήνων ἐν τῷ Περὶ λόγου καὶ Χρύσιππος καὶ Ἀρχέδημος καὶ Εὐδρομος.

41 Ὁ μὲν γὰρ Πτολεμαῖος Διογένης ἀπὸ τῶν ἡθικῶν ἄρχεται, ὁ δὲ Ἀπολλόδωρος δεύτερα τὰ ἡθικά, Παναίτιος δὲ καὶ Ποσειδώνιος ὁ Ποσειδώνιος ἐν τῷ πρώτῳ τῶν Ποσειδωνεῖων σχολῶν. ὁ δὲ Κλεάνθης ἦς μέρη φησίν, διαλεκτικῶν, ῥήτορικῶν, ἡθικῶν, πολιτικῶν, φυσικῶν, θεολογικῶν. ἄλλοι δ᾽ οὐ τοῦ λόγου ταῦτα μέρη φασίν, ἄλλοις τῆς φιλοσοφίας, ὡς Ζήνων ὁ Ταρσεύς. τὸ δὲ λογικὸν μέρος φασίν ἔνιοι εἰς δύο διαιρείσθαι ἐπιστήμας, εἰς ῥήτορικὴν καὶ εἰς διαλεκτικὴν.
too Apollodorus and Syllus in the first part of their *Introductions to Stoic Doctrine*, as also Eudromus in his *Elementary Treatise on Ethics*, Diogenes the Babylonian, and Posidonius.

These parts are called by Apollodorus "Heads of Commonplace"; by Chrysippus and Eudromus specific divisions; by others generic divisions. Philosophy, they say, is like an animal, Logic corresponding to the bones and sinews, Ethics to the fleshy parts, Physics to the soul. Another simile they use is that of an egg: the shell is Logic, next comes the white, Ethics, and the yolk in the centre is Physics. Or, again, they liken Philosophy to a fertile field: Logic being the encircling fence, Ethics the crop, Physics the soil or the trees. Or, again, to a city strongly walled and governed by reason.

No single part, some Stoics declare, is independent of any other part, but all blend together. Nor was it usual to teach them separately. Others, however, start their course with Logic, go on to Physics, and finish with Ethics; and among those who so do are Zeno in his treatise *On Exposition*, Chrysippus, Archedemus and Eudromus.

Diogenes of Ptolemais, it is true, begins with Ethics; but Apollodorus puts Ethics second, while Panaetius and Posidonius begin with Physics, as stated by Pharias, the pupil of Posidonius, in the first book of his *Lectures of Posidonius*. Cleanthes makes not three, but six parts, Dialectic, Rhetoric, Ethics, Politics, Physics, Theology. But others say that these are divisions not of philosophic exposition, but of philosophy itself: so, for instance, Zeno of Tarsus. Some divide the logical part of the system into the two sciences of rhetoric and dialectic; while
The word \textit{phantasia} (=appearance or appearing) is a technical term in Stoic logic for which no one English equivalent is as yet unanimously adopted. It denotes the immediate datum of consciousness or experience, whether presented to sense or in certain cases to the mind. Hence "presentation" is nearer than "perception" or "impression." It might be thought to correspond to Locke's
some would add that which deals with definitions and another part concerning canons or criteria: some, however, dispense with the part about definitions.

Now the part which deals with canons or criteria they admit as a means for the discovery of truth, since in the course of it they explain the different kinds of perceptions that we have. And similarly the part about definitions is accepted as a means of recognizing truth, inasmuch as things are apprehended by means of general notions. Further, by rhetoric they understand the science of speaking well on matters set forth by plain narrative, and by dialectic that of correctly discussing subjects by question and answer; hence their alternative definition of it as the science of statements true, false, and neither true nor false.

Rhetoric itself, they say, has three divisions: deliberative, forensic, and panegyric.

Rhetoric according to them may be divided into invention of arguments, their expression in words, their arrangement, and delivery; and a rhetorical speech into introduction, narrative, replies to opponents, and peroration.

Dialectic (they hold) falls under two heads: subjects of discourse and language. And the subjects fall under the following headings: presentations and the various products to which they give rise, propositions enunciated and their constituent subjects and predicates, and similar terms whether direct or reversed, genera and species, arguments "simple ideas," for which Hume substituted "impressions and ideas"; but this is hardly so; for φαντασίαι are "given" as it were from without, and then with them as materials the mind itself constructs general notions and concepts.
τῶν ὀμοίων ὀρθῶν καὶ ὑπτίων καὶ γενών καὶ
eidῶν, ὀμοίως δὲ καὶ λόγων καὶ τρόπων καὶ συλ-
λογισμῶν καὶ τῶν παρὰ τὴν φωνήν καὶ τὰ πράγ-
ματα σοφισμάτων. δὲν εἶναι ψευδομένους λόγους
καὶ ἀληθεύοντας καὶ ἀποφάσκοντας σωρίτας τε
καὶ τοὺς ὀμοίους τούτους, ἐλλιπεῖς καὶ ἀπόρους
καὶ περαιόντας καὶ ἐγκεκαλυμμένους κερατίνας
tε καὶ οὐτίδας καὶ θερίζοντας.
Εἶναι δὲ τῆς διαλεκτικῆς ὦδιον τόπων καὶ τῶν
προειρημένων περὶ αὐτῆς τῆς φωνῆς, ἐν δὲ ἐκκ-
νυται ἡ ἐγγράμματος φωνή καὶ τίνα τὰ τοῦ λόγου
μέρη, καὶ περὶ σολοκισμοῦ καὶ βαρβαρισμοῦ καὶ
ποιημάτων καὶ ἀμφιβολίων καὶ περὶ ἐμμελοῦς
φωνῆς καὶ περὶ μουσικῆς καὶ περὶ ὄρων κατὰ
τινας καὶ διαιρέσεων καὶ λέξεων.

Εὐχρηστοτάτην δὲ φασίν εἶναι τὴν περὶ τῶν
συλλογισμῶν θεωριάν· τὸ γὰρ ἀποδεικτικὸν ἐμφαί-
νειν, ὅπερ συμβάλλεσθαι πολὺ πρὸς διόρθωσιν τῶν
δογμάτων, καὶ τάξιν καὶ μνήμην τὸ ἐπιστατικὸν
κατάλημμα ἐμφαίνειν.

Εἶναι δὲ τὸν λόγον αὐτὸν σύστημα ἐκ λημμάτων
καὶ ἐπισφορᾶς· τὸν δὲ συλλογισμὸν λόγου συλ-
λογιστικὸν ἐκ τούτων· τὴν δὲ ἀπόδειξιν λόγου διὰ
tῶν μᾶλλον καταλαμβανομένων τὸ ἦττον κατα-
λαμβανόμενον περαιόντα.

Tὴν δὲ φαντασίαν εἶναι τύπωσιν ἐν ψυχῇ, τοῦ
ὀνόματος οἰκείως μετανηγημένου ἀπὸ τῶν τύπων
<τῶν> ἐν τῷ κηρῷ ὑπὸ τοῦ δακτυλίου γινομένων.

Τῆς δὲ φαντασίας τῆς μὲν καταληπτικῆς, τῆς
δὲ ἀκαταληπτοῦ· καταληπτικῆς μὲν, ἡν κρυτήριον
eῖναι τῶν πραγμάτων φασί, τῆς γινομένην ἀπὸ
ὑπάρχουσι κατ’ αὐτὸ τὸ ὑπάρχον ἐναπεσφραγι-
too, moods, syllogisms and fallacies whether due to the subject matter or to the language; these including both false and true and negative arguments, sorites and the like, whether defective, insoluble, or conclusive, and the fallacies known as the Veiled, or Horned, No man, and The Mowers.

The second main head mentioned above as belonging to Dialectic is that of language, wherein are included written language and the parts of speech, with a discussion of errors in syntax and in single words, poetical diction, verbal ambiguities, euphony and music, and according to some writers chapters on terms, divisions, and style.

The study of syllogisms they declare to be of the greatest service, as showing us what is capable of yielding demonstration; and this contributes much to the formation of correct judgements, and their arrangement and retention in memory give a scientific character to our conception of things.

An argument is in itself a whole containing premisses and conclusion, and an inference (or syllogism) is an inferential argument composed of these. Demonstration is an argument inferring by means of what is better apprehended something less clearly apprehended.

A presentation (or mental impression) is an imprint on the soul: the name having been appropriately borrowed from the imprint made by the seal upon the wax. There are two species of presentation, the one apprehending a real object, the other not. The former, which they take to be the test of reality, is defined as that which proceeds from a real object, agrees with that object itself, and has been imprinted seal-fashion and stamped upon the mind:
DIOGENES LAERTIUS

σμένην καὶ ἐναπομεμαγμένην ἀκατάληπτον δὲ τὴν μὴ ἀπὸ ύπάρχοντος, ἢ ἀπὸ ύπάρχοντος μὲν, μὴ κατ’ αὐτὸ δὲ τὸ ύπάρχον. τὴν μὴ τρανὴ μηδὲ ἐκτυποῦν.

Αὐτὴν δὲ τὴν διαλεκτικὴν ἀναγκαίαν εἶναι καὶ ἀρετὴν ἐν εἰδεὶ περιέχουσαν ἀρετάς· τὴν τ’ ἀπροπτωσίαν ἐπιστήμην τοῦ πότε δεὶ συγκατατίθεσθαι καὶ μὴ· τὴν δ’ ἀνεικαίτητα ἵσχυρὸν λόγον πρὸς τὸ εἰκός, ὡστε μὴ ἐνδιδόναι αὐτῷ· τὴν δ’ ἀνελεγξίαν ἵσχυν ἐν λόγω, ὡστε μὴ ἀπάγεσθαι ὑπ’ αὐτοῦ εἰς τὸ ἀντικείμενον. τὴν δ’ ἀματαιότητα ἔξω ἀναφέρουσαν τὰς φαντασίας ἐπὶ τὸν ὀρθὸν λόγον. αὐτὴν τε τὴν ἐπιστήμην φαίνει ὡς καταλήψιν ἀσφαλῆ ἢ ἔξω ἐν φαντασιῶν προσδέξει ἀμετάπτωτον ὑπὸ λόγου. οὐκ ἄνευ δὲ τῆς διαλεκτικῆς θεωρίας τὸν σοφὸν ἀπτωτὸν ἔσεσθαι ἐν λόγῳ· τὸ τε γὰρ ἀληθὲς καὶ τὸ ψεῦδος διαγνώσκεσθαι ὑπ’ αὐτῆς καὶ τὸ πιθανὸν τὸ τ’ ἀμφιβόλως λεγόμενον διευκρινεῖσθαι· χωρὶς τ’ αὐτῆς οὐκ εἶναι δδῷ ἐρωτάν καὶ ἀποκρίνεσθαι.

47 Διασείευν δὲ τὴν ἐν ταῖς ἀποφάσεις προσπέτειαν καὶ ἐπὶ τὰ γινόμενα, ὡστ’ εἰς ἀκοσμίαν καὶ εἰκαίωτητα τρέπεσθαι τοὺς ἀγυμνάστους ἔχοντας τὰς φαντασίας. οὐκ ἀλλαῖς τ’ ὀξὺν καὶ ἄγχιστον καὶ τὸ ὀλον δεινὸν ἐν λόγῳς φανήσεσθαι τὸν σοφὸν· τοῦ γὰρ αὐτοῦ εἶναι ὀρθῶς διαλέγεσθαι καὶ διαλογίζεσθαι καὶ τοῦ αὐτοῦ πρὸς τε τὰ προκείμενα διαλεχθῆναι καὶ πρὸς τὸ ἑρωτώμενον ἀποκρίνασθαι, ἀπερ ἐμπείρου διαλεκτικῆς ἀνδρὸς εἶναι.

a Cf. Plut. Mor. 874 e, and inf. §§ 62, 83.
the latter, or non-apprehending, that which does not proceed from any real object, or, if it does, fails to agree with the reality itself, not being clear or distinct.

Dialectic, they said, is indispensable and is itself a virtue, embracing other particular virtues under it. Freedom from precipitancy is a knowledge when to give or withhold the mind's assent to impressions. By wariness they mean a strong presumption against what at the moment seems probable, so as not to be taken in by it. Irrefutability is strength in argument so as not to be brought over by it to the opposite side. Earnestness (or absence of frivolity) is a habit of referring presentations to right reason. Knowledge itself they define either as unerring apprehension or as a habit or state which in reception of presentations cannot be shaken by argument. Without the study of dialectic, they say, the wise man cannot guard himself in argument so as never to fall; for it enables him to distinguish between truth and falsehood, and to discriminate what is merely plausible and what is ambiguously expressed, and without it he cannot methodically put questions and give answers.

Overhastiness in assertion affects the actual course of events, so that, unless we have our perceptions well trained, we are liable to fall into unseemly conduct and heedlessness; and in no other way will the wise man approve himself acute, nimble-witted, and generally skilful in argument; for it belongs to the same person to converse well and to argue well, to put questions to the purpose and to respond to the questions put; and all these qualifications are qualifications belonging to the skilled dialectician.
'Ἐν οὖν τοῖς λογικοῖς ταῦτ' αὐτοῖς δοκεῖ κεφαλαιώδως. καὶ ἵνα καὶ κατὰ μέρος εὑπωμεν καὶ τὰ ἀπερ αὐτῶν εἰς τὴν εἰσαγωγικὴν τείνει τέχνην, καὶ αὐτὰ ἐπὶ λέξεως τίθησι Διοκλῆς ὁ Μάγνης ἐν τῇ 'Επιδρομῇ τῶν φιλοσόφων, λέγων οὕτως:

"Αρέσκει τοῖς Στωικοῖς τὸν περὶ φαντασίας καὶ αἰσθήσεως προτάττειν λόγον, καθότι τὸ κριτήριον, ὃ ἡ ἀλήθεια τῶν πραγμάτων γυνώσκεται, κατὰ γένος φαντασία ἐστὶ, καὶ καθότι ὁ περὶ συγκαταθέσεως καὶ ὁ περὶ καταλήψεως καὶ νοήσεως λόγος, προάγων τῶν ἄλλων, οὐκ ἄνευ φαντασίας συνίσταται. προηγεῖται γὰρ ἡ φαντασία, εἰὼ ἡ διάνοια ἐκκλαλητικὴ ὑπάρχουσα, δ' πάσχει ὑπὸ τῆς φαντασίας, τούτῳ ἐκφέρει λόγῳ."

Διαφέρει δὲ φαντασία καὶ φάντασμα: φάντασμα μὲν γὰρ ἐστὶ δόκησις διανοίας οία γίνεται κατὰ τοὺς ὑπνούς, φαντασία δὲ ἐστὶ τύπωσις ἐν ψυχῇ, τούτεστιν ἀλλοίωσις, ὡς ὁ Χρύσιππος ἐν τῇ δεύτερᾳ Περὶ ψυχῆς υφίσταται. οὐ γὰρ δεκτέον τὴν τύπωσιν οἰονεὶ τύπον σφραγιστήρος, ἐπεὶ ἀνέδεκτὸν ἐστὶ πολλοὺς τύπους κατὰ τὸ αὐτὸ περὶ τὸ αὐτό γίνεσθαι. νοεῖται δὲ [ἡ] φαντασία ἢ ἀπὸ υπάρχοντος κατὰ τὸ υπάρχον ἐναπομεμαγμένη καὶ ἐναποτετυπωμένη καὶ ἐναπεσφραγισμένη, οἷα οὐκ ἂν γένοιτο ἀπὸ μὴ υπάρχοντος.

Τῶν δὲ φαντασιῶν κατ' αὐτοὺς αἳ μὲν εἰσιν

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*a Cf. supra, § 38 note. This distinction between the general and particular treatment is also frequent in Sextus Empiricus: e.g. Pyrrh. Hyp. i. 5 ὁ καθόλου λόγος as opposed to ὁ εἰδικὸς λόγος.*
Such is, summarily stated, the substance of their logical teaching. And in order to give it also in
detail," let me now cite as much of it as comes within the scope of their introductory handbook. I
will quote verbatim what Diocles the Magnesian says in his *Synopsis of Philosophers*. These are his
words:

"The Stoics agree to put in the forefront the doctrine of presentation and sensation, inasmuch as
the standard by which the truth of things is tested is generically a presentation, and again the theory of
assent and that of apprehension and thought, which precedes all the rest, cannot be stated apart from
presentation. For presentation comes first; then thought, which is capable of expressing itself, puts
into the form of a proposition that which the subject receives from a presentation."

There is a difference between the process and the outcome of presentation. The latter is a sem-
blance in the mind such as may occur in sleep, while the former is the act of imprinting some-
thing on the soul, that is a process of change, as is set forth by Chrysippus in the second book of
his treatise *Of the Soul* (*De anima*). For, says he, we must not take "impression" in the literal sense
of the stamp of a seal, because it is impossible to suppose that a number of such impressions should be
in one and the same spot at one and the same time. The presentation meant is that which comes from a
real object, agrees with that object, and has been stamped, imprinted, and pressed seal-fashion on the
soul, as would not be the case if it came from an unreal object.

According to them some presentations are data of
AIΩΣΘΗΤΙΚΑΙ, ΑΙ Δ' ΟΥ· ΑΙΩΣΘΗΤΙΚΑΙ ΜΕΝ ΑΙ ΔΙ' ΑΙ-
ΘΕΤΗΡΙΟΥ Ἡ ΑΙΘΕΤΗΡΙΩΝ ΛΑΜΒΑΝΟΜΕΝΑΙ, ΟΥΚ ΑΙ-
ΘΕΤΙΚΑΙ Δ' ΑΙ ΔΙΑ ΤΗΣ ΔΙΑΝΟΙΑΣ ΚΑΘΑΠΕΡ ΤΩΝ Ἀ-
ΣΩΜΑΤΩΝ ΚΑΙ ΤΩΝ ἈΛΛΩΝ ΤΩΝ ΛΟΓΩ ΛΑΜΒΑΝΟΜΕΝΩΝ.
ΤΩΝ ΔΕ ΑΙΘΕΤΙΚΩΝ <ΑΙ ΜΕΝ> ἈΠΟ ὩΠΑΡΧΟΝΤΩΝ ΜΕΤ'
ΕἾΞΕΩΣ ΚΑΙ ΣΥΓΚΑΤΑΘΕΣΕΩΣ ΓΙΝΟΝΤΑΙ. ΕΙΣΙ ΔΕ ΤΩΝ
ΦΑΝΤΑΣΙΩΝ ΚΑΙ ἘΜΦΑΣΕΙΣ ΑΙ ΩΣΑΝΕΙ ἈΠΟ ὩΡ-
ΑΡΧΟΝΤΩΝ ΓΙΝΟΜΕΝΑΙ.

"ΕΤΙ ΤΩΝ ΦΑΝΤΑΣΙΩΝ ΑΙ ΜΕΝ ΕΙΣΙ ΛΟΓΙΚΑΙ, ΑΙ ΔΕ
ἌΛΟΓΟΙ ΛΟΓΙΚΑΙ ΜΕΝ ΑΙ ΤΩΝ ΛΟΓΙΚΩΝ ξάων, ἈΛΟΓΟΙ
ΔΕ ΑΙ ΤΩΝ ἈΛΟΓΩΝ. ΑΙ ΜΕΝ ΟΥΝ ΛΟΓΙΚΑΙ ΝΟΗΣΕΙΣ
ΕΙΣΙΝ, ΑΙ Δ' ἈΛΟΓΟΙ ΟΥ ΤΕΤΥΧΗΚΑΣΙΝ ὌΝΟΜΑΤΟΣ. ΚΑΙ
ΑΙ ΜΕΝ ΕΙΣΙ ΤΕΧΝΙΚΑΙ, ΑΙ ΔΕ ἈΤΕΧΝΟΙ ἈΛΛΩΣ ΓΟΥΝ
ΘΕΩΡΕΙΤΑΙ ὩΠΟ ΤΕΧΝΙΤΟΥ ΕΙΚΩΝ ΚΑΙ ἈΛΛΩΣ ὩΡΟ
ἈΤΕΧΝΟΥ.

52 ΑΙΘΘΗΣΙΣ ΔΕ ΛΕΓΕΤΑΙ ΚΑΤΑ ΤΟΥΣ ΣΤΩΙΚΟΥΣ ΤΟ Τ'
ΑΦ' ἩΓΕΜΟΝΙΚΟΥ ΠΝΕΥΜΑ ἘΠΙ ΤΑΣ ΑΙΘΘΗΣΕΙΣ ΔΥΗΚΟΝ
ΚΑΙ Ἡ ΔΙ' ΑΥΤΩΝ ΚΑΤΑΛΗΨΙΣ ΚΑΙ Ἡ ΠΕΡΙ ΤΑ ΑΙ-
ΘΕΤΗΡΙΑ ΚΑΤΑΣΚΕΥΗ, ΚΑΘ' ἩΝ ΤΙΝΕΣ ΠΗΡΟΙ ΓΙΝΟΝΤΑΙ.
ΚΑΙ Ἡ ΕΝΕΡΓΕΙΑ ΔΕ ΑΙΘΘΗΣΙΣ ΚΑΛΕΙΤΑΙ. Ἡ ΔΕ ΚΑΤΑ-
ΛΗΨΙΣ ΓΙΝΕΤΑΙ ΚΑΤ' ΑΥΤΟΥΣ ΑΙΘΘΗΣΕΙ ΜΕΝ ΛΕΥΚΩΝ
ΚΑΙ ΜΕΛΑΝΩΝ ΚΑΙ ΤΡΑΧΕΩΝ ΚΑΙ ΛΕΪΩΝ, ΛΟΓΩ ΔΕ ΤΩΝ
ΔΙ' ἈΠΟΔΕΞΕΩΣ ΣΥΝΑΓΟΜΕΝΩΝ, ᾽ΩΣΠΕΡ ΤΟΥ ΘΕΟΥΣ
ΕΙΝΑΙ, ΚΑΙ ΠΡΟΝΟΕΙΝ ΤΟΥΤΟΥΣ. ΤΩΝ ΓΑΡ ΝΟΟΜΕΝΩΝ
ΤΑ ΜΕΝ ΚΑΤΑ ΠΕΡΙΠΤΩΣΙΝ ΕΝΟΘΗ, ΤΑ ΔΕ ΚΑΘ'
ΟΜΟΙΟΤΗΤΑ, ΤΑ ΔΕ ΚΑΤ' ἈΝΑΛΟΓΙΑΝ, ΤΑ ΔΕ ΚΑΤΑ
ΜΕΤΑΘΕΣΙΝ, ΤΑ ΔΕ ΚΑΤΑ ΣΥΝΘΕΣΙΝ, ΤΑ ΔΕ ΚΑΤ'
ΕΝΑΝΤΙΩΣΙΝ.

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sense and others are not: the former are the impressions conveyed through one or more sense-organs; while the latter, which are not data of sense, are those received through the mind itself, as is the case with incorporeal things and all the other presentations which are received by reason. Of sensuous impressions some are from real objects and are accompanied by yielding and assent on our part. But there are also presentations that are appearances and no more, purporting, as it were, to come from real objects.

Another division of presentations is into rational and irrational, the former being those of rational creatures, the latter those of the irrational. Those which are rational are processes of thought, while those which are irrational have no name. Again, some of our impressions are scientific, others unscientific: at all events a statue is viewed in a totally different way by the trained eye of a sculptor and by an ordinary man.

The Stoics apply the term sense or sensation (αισθησις) to three things: (1) the current passing from the principal part of the soul to the senses, (2) apprehension by means of the senses, (3) the apparatus of the sense-organs, in which some persons are deficient. Moreover, the activity of the sense-organs is itself also called sensation. According to them it is by sense that we apprehend black and white, rough and smooth, whereas it is by reason that we apprehend the conclusions of demonstration, for instance the existence of gods and their providence. General notions, indeed, are gained in the following ways: some by direct contact, some by resemblance, some by analogy, some by transposition, some by composition, and some by contrariety.
Κατὰ περὶπτώσιν μὲν οὖν ἐνοίηθη τὰ αἰσθητὰ· καθ’ ὀμοιότητα δὲ τὰ ἀπὸ τινὸς παρακειμένου, ὡς Σωκράτης ἀπὸ τῆς εἰκόνος· κατ’ ἀναλογίαν δὲ αὐξητικῶς μὲν, ὡς ὁ Τιτυὸς καὶ Κύκλωψ· μειωτικῶς δὲ, ὡς ὁ Πυγμαῖος. καὶ τὸ κέντρον δὲ τῆς γῆς κατ’ ἀναλογίαν ἐνοίηθη ἀπὸ τῶν μικροτέρων σφαιρῶν. κατὰ μετάθεσιν δὲ, οἴον ὀφθαλμοῖ ἐπὶ τοῦ στήθους: κατὰ σύνθεσιν δὲ ἐνοίηθη Ἰπποκένταυρος· καὶ κατ’ ἐναντίωσιν θάνατος. νοεῖται δὲ καὶ κατὰ μετάβασιν τινα, ὡς τὰ λεκτα καὶ τὸ τόπος. φυσικῶς δὲ νοεῖται δίκαιον τι καὶ ἀγαθὸν· καὶ κατὰ στέρησιν, οἴον ἄχειρ. τοιάδε τυνὰ καὶ περὶ φαντασίας καὶ αἰσθήσεως καὶ νοήσεως δογματίζουσι.

Κριτήριον δὲ τῆς ἀληθείας φασὶ τυγχάνειν τῇν καταληπτικὴν φαντασίαν, τοιτέστι τῇν ἀπὸ ὑποάρχοντος, καθὰ φησὶ Χρύσιππος ἐν τῇ δυσδεκάτῃ τῶν Φυσικῶν καὶ Ἀντίπατρος καὶ Ἀπολλόδωρος. ὃ μὲν γὰρ Βόθθος κριτήρια πλείονα ἀπολείπει, νοῦν καὶ αἰσθήσιν καὶ ὄρεξιν καὶ ἐπιστήμην· ὃ δὲ Χρύσιππος διαφερόμενος πρὸς αὐτὸν ἐν τῷ πρῶτῳ Περὶ λόγου κριτήρια φησὶν εἶναι αἰσθήσιν καὶ πρόληψιν· ἐστὶ δ’ ἡ πρόληψις ἐννοια φυσικὴ τῶν καθόλου. ἄλλοι δὲ τινες τῶν ἀρχαίων Ἑλλήνων τὸν ὀρθὸν λόγον κριτήριον ἀπο-
By incidence or direct contact have come our notions of sensible things; by resemblance notions whose origin is something before us, as the notion of Socrates which we get from his bust; while under notions derived from analogy come those which we get (1) by way of enlargement, like that of Tityos or the Cyclops, or (2) by way of diminution, like that of the Pygmy. And thus, too, the centre of the earth was originally conceived on the analogy of smaller spheres. Of notions obtained by transposition creatures with eyes on the chest would be an instance, while the centaur exemplifies those reached by composition, and death those due to contrariety. Furthermore, there are notions which imply a sort of transition to the realm of the imperceptible: such are those of space and of the meaning of terms. The notions of justice and goodness come by nature. Again, privation originates notions; for instance, that of the man without hands. Such are their tenets concerning presentation, sensation, and thought.

The standard of truth they declare to be the apprehending presentation, \( i.e. \) that which comes from a real object—according to Chrysippus in the twelfth book of his *Physics* and to Antipater and Apollodorus. Boëthus, on the other hand, admits a plurality of standards, namely intelligence, sense-perception, appetency, and knowledge; while Chrysippus in the first book of his *Exposition of Doctrine* contradicts himself and declares that sensation and preconception are the only standards, preconception being a general notion which comes by the gift of nature (an innate conception of universals or general concepts). Again, certain others of the older Stoics make Right Reason the
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λείπουσιν, ὡς ὁ Ποσειδώνιος ἐν τῷ Περὶ κριτηρίου φησί.

55 Τῆς δὲ διαλεκτικῆς θεωρίας συμφώνως δοκεῖ τοῖς πλείστοις ἀπὸ τοῦ περὶ φωνῆς ἐνάρχεσθαι τόπου. ἔστι δὲ φωνὴ ἀήρ πεπληγμένος ἢ τὸ ἵδιον αἰσθητον ἀκοῆς, ὡς φησὶ Διογένης ὁ Βαβυλώνιος ἐν τῇ Περὶ φωνῆς τέχνη. ξύων μὲν ἐστὶ φωνὴ ἀήρ ὑπὸ ὀρμῆς πεπληγμένος, ἀνθρώπου δ’ ἐστὶν ἕναρθρος καὶ ἀπὸ διανοιὰς ἐκπεμπομένη, ὡς ὁ Διογένης φησίν, ἦτις ἀπὸ δεκατεσσάρων ἐτῶν τελειοῦται. καὶ σῶμα δ’ ἐστὶν ἡ φωνὴ κατὰ τοὺς Στωικοὺς, ὡς φησιν Ἀρχέδημος τ’ ἐν τῇ Περὶ φωνῆς καὶ Διογένης καὶ Ἀντίπατρος καὶ Χρύσ-ιππος ἐν τῇ δευτέρᾳ τῶν Φυσικῶν. πάν γὰρ τὸ ποιοῦν σώμα ἐστὶ· ποιεῖ δὲ ἡ φωνὴ προσιοῦσα τοῖς ἀκούουσιν ἀπὸ τῶν φωνοῦντων. λέξις δὲ ἐστὶν, ὡς φησὶ Διογένης, φωνὴ ἐγγράμματος, οἶον Ἡμέρα. λόγος δὲ ἐστὶ φωνὴ σημαντική ἀπὸ διανοιὰς ἐκπεμπομένη, οἶον Ἡμέρα ἐστὶ. διά-λεκτος δὲ ἐστὶ λέξις κεχαραγμένη ἐθνικῶς τε καὶ Ἐλληνικῶς, ἡ λέξις ποταπῆ, τούτεστι ποιὰ κατὰ διάλεκτον, οἶον κατὰ μὲν τὴν Ἀτθίδα Θάλαττα, κατὰ δὲ τὴν Ἰάδα Ἡμέρη.

Τῆς δὲ λέξεως στοιχεία ἐστὶ τὰ εἰκοσιτέσσαρα γράμματα. τριχῶς δὲ λέγεται τὸ γράμμα, τὸ τε στοιχείον ὁ τε χαρακτήρ τὸν στοιχεῖον καὶ τὸ 164
standard; so also does Posidonius in his treatise *On the Standard*.

In their theory of dialectic most of them see fit to take as their starting-point the topic of voice. Now voice is a percussion of the air or the proper object of the sense of hearing, as Diogenes the Babylonian says in his handbook *On Voice*. While the voice or cry of an animal is just a percussion of air brought about by natural impulse, man's voice is articulate and, as Diogenes puts it, an utterance of reason, having the quality of coming to maturity at the age of fourteen. Furthermore, voice according to the Stoics is something corporeal: I may cite for this Archedemus in his treatise *On Voice*, Diogenes, Antipater and Chrysippus in the second book of his *Physics*. For whatever produces an effect is body; and voice, as it proceeds from those who utter it to those who hear it, does produce an effect. Reduced to writing, what was voice becomes a verbal expression, as "day"; so says Diogenes. A statement or proposition is speech that issues from the mind and signifies something, e.g. "It is day." Dialect (διάλεκτος) means a variety of speech which is stamped on one part of the Greek world as distinct from another, or on the Greeks as distinct from other races; or, again, it means a form peculiar to some particular region, that is to say, it has a certain linguistic quality; e.g. in Attic the word for "sea" is not θάλασσα but θάλαττα, and in Ionic "day" is not ἡμέρα but ἡμέρη.

Elements of language are the four-and-twenty letters. "Letter," however, has three meanings: (1) the particular sound or element of speech; (2) its written symbol or character; (3) its name, as
57 ὅνομα, οἶον Ἄλφα· φωνήεντα δὲ ἔστι τῶν στοιχείων ἑπτά, ἀ, ε, η, ι, ο, υ, ω· ἀφώνα δὲ ἔξ, β, γ, δ, κ, π, τ. διαφέρει δὲ φωνή καὶ λέξις, ὅτι φωνή μὲν καὶ ὁ ἥχος ἐστι, λέξις· δὲ τὸ ἐναρθροῦν μόνον. λέξις δὲ λόγου διαφέρει, ὅτι λόγος ἄεὶ σημαντικός ἐστι, λέξις δὲ καὶ ἁσημος, ὡς ἡ βλήτυρι, λόγος δὲ οὐδαμῶς. διαφέρει δὲ καὶ τὸ λέγειν τοῦ προφέρεσθαι· προφέρονται μὲν γὰρ αἱ φωναί, λέγεται δὲ τὰ πράγματα, ἀ δὴ καὶ λεκτὰ τυγχάνει. 
Τοῦ δὲ λόγου ἐστὶ μέρη πέντε, ὡς φησὶ Διογένης τ' ἐν τῷ Περὶ φωνῆς καὶ Χρύσιππος, ὅνομα, προσηγορία, ῥήμα, σύνδεσμος, ἁρθρον· δ' Ἄντιπατρος καὶ τὴν μεσότητα τίθησιν ἐν τοῖς Περὶ λέξεως καὶ τῶν λεγομένων.
58 Ἔστι δὲ προσηγορία μὲν κατὰ τὸν Διογένην μέρος λόγου σημαίνον κοινῆν ποιότητα, οἶον Ἀνθρωπος, Ἰππος· ὅνομα δὲ ἔστι μέρος λόγου δηλοῦν ἱδιὰν ποιότητα, οἶον Διογένης, Σωκράτης· ῥήμα δὲ ἔστι μέρος λόγου σημαίνον ἁσυνθετὸν κατηγόρημα, ὡς δ' Διογένης, ἡ, ὡς τινες, στοιχείων λόγου ἀπτωτον, σημαίνον τὸ συντακτὸν περὶ τινος ἥ τινων, οἶον Γράφω, Λέγω· σύνδεσμος δὲ ἔστι μέρος λόγου ἀπτωτον, συνδοῦν τὰ μέρη τοῦ λόγου· ἁρθρον δὲ ἔστι στοιχείων λόγου πτωτικὸν, διορίζον τὰ γένη τῶν ὀνομάτων καὶ τοὺς ἁριθμοὺς, οἶον Ὄ, Ἰ, Τό, Οὐ, Λ' Ἀ', Τά.
59 Ἀρεται δὲ λόγου εἰσὶ πέντε, Ἐλληνισμός, σαφήνεια, συντομία, πρέπον, κατασκευή. Ἐλληνισμός μὲν οὖν ἐστι φράσις ἀδιάπτωτος ἐν τῇ

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a i.e. the Babylonian.  
b Probably "adverb."  
c Sc. Apollodorus and his school: cf. inf. § 64.  
d = "the," masc., fem. and neut., singular and plural.
Alpha is the name of the sound A. Seven of the letters are vowels, \( a, e, \tilde{e}, i, o, u, \delta \), and six are mutes, \( b, g, d, k, p, t \). There is a difference between voice and speech; because, while voice may include mere noise, speech is always articulate. Speech again differs from a sentence or statement, because the latter always signifies something, whereas a spoken word, as for example \( \beta \lambda \iota \tau \nu \rho \iota \), may be unintelligible—which a sentence never is. And to frame a sentence is more than mere utterance, for while vocal sounds are uttered, things are meant, that is, are matters of discourse.

There are, as stated by Diogenes in his treatise on Language and by Chrysippus, five parts of speech: proper name, common noun, verb, conjunction, article. To these Antipater in his work On Words and their Meaning adds another part, the "mean." A common noun or appellative is defined by Diogenes as part of a sentence signifying a common quality, e.g. man, horse; whereas a name is a part of speech expressing a quality peculiar to an individual, e.g. Diogenes, Socrates. A verb is, according to Diogenes, a part of speech signifying an isolated predicate, or, as others define it, an undeclined part of a sentence, signifying something that can be attached to one or more subjects, e.g. "I write," "I speak." A conjunction is an indeclinable part of speech, binding the various parts of a statement together; and an article is a declinable part of speech, distinguishing the genders and numbers of nouns, e.g. \( \delta, \iota, \tau \delta, o\iota, a\iota, \tau \alpha \).

There are five excellences of speech—pure Greek, lucidity, conciseness, appropriateness, distinction. By good Greek is meant language faultless in point
The author seems to have confused "term," which Antipater defines, with "definition," which, as Chrysippus says, is simply "giving back" the meaning in other words.

60 Ποίημα δὲ ἐστιν, ὡς ὁ Ποσειδώνιος φησιν ἐν τῇ Περὶ λέξεως εἰσαγωγῇ, λέξις ἐμμετρὸς ἡ ἐνυρθιμὸς μετὰ σκεφῆς τὸ λογοειδὲς ἐκβεβηκυῖα· τὸ ἐνυρθιμὸν δ' εἶναι τὸ γαία μεγίστη καὶ Δίος αἴθηρ.

61 Ἐννόημα δὲ ἐστὶ φάντασμα διανοίας, οὔτε τὶ
of grammar and free from careless vulgarity. Lucidity is a style which presents the thought in a way easily understood; conciseness a style that employs no more words than are necessary for setting forth the subject in hand; appropriateness lies in a style akin to the subject; distinction in the avoidance of colloquialism. Among vices of style barbarism is violation of the usage of Greeks of good standing; while there is solecism when the sentence has an incongruous construction.

Posidonius in his treatise *On Style* defines a poetical phrase as one that is metrical or rhythmical, thus mechanically avoiding the character of prose; an example of such rhythmical phrase is:

O mightiest earth, O sky, God's canopy.\(^a\)

And if such poetical phraseology is significant and includes a portrayal or representation of things human and divine, it is poetry.

A term is, as stated by Antipater in his first book *On Terms*, a word which, when a sentence is analysed, is uttered with complete meaning; or, according to Chrysippus in his book *On Definitions*, is a rendering back one's own.\(^b\) Delineation is a statement which brings one to a knowledge of the subject in outline, or it may be called a definition which embodies the force of the definition proper in a simpler form. Genus (in logic) is the comprehension in one of a number of inseparable objects of thought: e.g. Animal; for this includes all particular animals.

A notion or object of thought is a presentation to the intellect, which though not really substance nor Zeller's correction \(\delta ιν \ απόδοσις\) for \(\kappa ι \ η \ απόδοσις\) comes from a scholion on Dionysius Thrax.

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οὖν οὐτε ποιόν, ὡσανεὶ δὲ τι ὁν καὶ ὡσανεὶ ποιόν, οἰον γίνεται ἀνατύπωμα ἱππον καὶ μὴ παρόντος.

Εἴδος δὲ ἐστὶ τὸ ὑπὸ τοῦ γένους περιεχόμενον, ὡς ὑπὸ τοῦ ζῴου ὁ ἄνθρωπος περιέχεται. γενικώτατον δὲ ἐστὶν ὁ γένος ὁν γένος οὐκ ἔχει, οἰον τὸ ὁν· εἰδικώτατον δὲ ἐστὶν ὁ εἴδος ὁν εἴδος οὐκ ἔχει, ὡσπερ ὁ Σωκράτης.

Διαίρεσις δὲ ἐστὶ γένους ὣς εἰς τὰ προσεχῆ εἴδη τομῆς, οἰον Τῶν ζῴων τὰ μὲν ἐστὶ λογικά, τὰ δὲ ἁλογα. ἀντιδιαίρεσις δὲ ἐστὶ γένους εἰς εἰδος τομῆς κατὰ τοῦνατιον, ὡς ἄν κατ’ ἀπόφασιν, οἰον Τῶν οὐντων τὰ μὲν ἐστὶν ἀγαθά, τὰ δ’ οὐκ ἀγαθά. ὑποδιαίρεσις δὲ ἐστὶ διαίρεσις ἐπὶ διαιρέσει, οἰον Τῶν οὐντων τὰ μὲν ἐστὶν ἀγαθά, τὰ δ’ οὐκ ἀγαθά, καὶ Τῶν οὐκ ἀγαθῶν τὰ μὲν ἐστὶ κακά, τὰ δὲ ἀδιάφορα.

62 Μερισμὸς δὲ ἐστὶ γένους εἰς τόπους κατάταξις, ὡς ὁ Κρῖνις· οἰον Τῶν ἀγαθῶν τὰ μὲν ἐστὶ περὶ ψυχῆν, τὰ δὲ περὶ σώμα.

Ἀμφιβολία δὲ ἐστὶ λέξεις δύο ἥ καὶ πλείονα πράγματα σημαίνουσα λεκτικῶς καὶ κυρίως καὶ κατὰ τὸ αὐτὸ ἔθος, ἡσθ’ ἀμα τὰ πλείονα ἐκδέξασθαι κατὰ ταύτην τὴν λέξιν· οἰον Ἀδητρίς πέπτωκε· δηλοῦνται γὰρ δι’ αὐτῆς τὸ μὲν τοιοῦτον, Οἰκία τρίς πέπτωκε, τὸ δὲ τοιοῦτον, Ἀδητρία πέπτωκε. Διαλεκτικὴ δὲ ἐστὶν, ὡς φησι Ποσειδώνιος, ἐπιστήμη ἀληθῶν καὶ ψευδῶν καὶ οὐδετέρων.

a Cf. Stob. Eel. i. 136. 21 W.
attribute is quasi-substance or quasi-attribute. Thus an image of a horse may rise before the mind, although there is no horse present.

Species is that which is comprehended under genus: thus Man is included under Animal. The highest or most universal genus is that which, being itself a genus, has no genus above: namely, reality or the real; and the lowest and most particular species is that which, being itself a species, has no species below it, e.g. Socrates.

Division of a genus means dissection of it into its proximate species, thus: Animals are either rational or irrational (dichotomy). Contrary division dissects the genus into species by contrary qualities: for example, by means of negation, as when all things that are are divided into good and not good. Subdivision is division applied to a previous division: for instance, after saying, "Of things that are some are good, some are not good," we proceed, "and of the not good some are bad, some are neither good nor bad (morally indifferent)."

Partition in logic is (according to Crinis) classification or distribution of a genus under heads: for instance, Of goods some are mental, others bodily.

Verbal ambiguity arises when a word properly, rightfully, and in accordance with fixed usage denotes two or more different things, so that at one and the same time we may take it in several distinct senses: e.g. in Greek, where by the same verbal expression may be meant in the one case that "A house has three times" fallen, in the other that "a dancing-girl" has fallen.

Posidonius defines Dialectic as the science dealing with truth, falsehood, and that which is neither true
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tυγχάνει δ' αὐτή, ὡς ὁ Χρύσιππος φησι, περὶ σημαίνοντα καὶ σημαίνόμενα. ἐν μὲν οὖν τῇ περὶ φωνῆς θεωρίᾳ τοιαύτα λέγεται τοῖς Στοιχείοις.

63 'Εν δὲ τῷ περὶ τῶν πραγμάτων καὶ τῶν σημαί

νομέων τόπω τέτακται ὁ περὶ λεκτῶν καὶ αὐτο-

τελῶν καὶ ἀξιωμάτων καὶ συλλογισμῶν λόγος καὶ ὁ περὶ ἐλλιπῶν τε καὶ κατηγορημάτων καὶ ὀρθῶν καὶ υπτίων.

Φασὶ δὲ [τὸ] λεκτὸν εἶναι τὸ κατὰ φαντασίαν

λογικὴν ύφιστάμενον. τῶν δὲ λεκτῶν τὰ μὲν

λέγουσι εἶναι αὐτοτελὴ' οἱ Στοιχείοι, τὰ δ' ἐλλιπῆ. ἐλλιπῆ μὲν οὖν ἐστὶ τὰ ἀναπαρτιστὸν ἔχοντα τὴν ἐκφοράν, οἰον Γράφει: ἐπιζητοῦμεν γάρ, Τίς; αὐτοτελῆ δ' ἐστὶ τὰ ἀπηρτισμένη ἔχοντα τὴν ἐκφοράν, οἰον Γράφει Σωκράτης. ἐν μὲν οὖν τοῖς ἐλλιπέσι λεκτοῖς τέτακται τὰ κατηγορημάτα, ἐν δὲ τοῖς αὐτοτελέσι τὰ ἀξιώματα καὶ οἱ συλλογισμοὶ καὶ τὰ ἔρωτήματα καὶ τὰ πύσματα.

64 ᾧ ἐστὶ δὲ τὸ κατηγόρημα τὸ κατὰ τινὸς ἀγορευό-

μενον ἡ πράγμα συντακτὸν περὶ τινὸς ἢ τινῶν,

ὡς οἱ περὶ Ἀπολλόδωρον φασιν, ἡ λεκτόν ἐλλιπῆς

συντακτὸν ὀρθή πτώσει πρὸς ἀξιώματος γένεσιν.

τῶν δὲ κατηγορημάτων τὰ μὲν ἐστὶ συμβάματα, οἰον τὸ "διὰ πέτρας πλείω." * καὶ τὰ μὲν ἐστὶ τῶν κατηγορημάτων ὀρθά, ᾧ ὑπτια, ᾧ ὑπτια ὀυδέτερα. ὀρθὰ μὲν οὖν ἐστὶ τὰ συντασσόμενα μὴ τῶν πλαγίων πτώσεων πρὸς κατηγορήματος γένεσιν, οἰον 'Ακούει, 'Ορᾶ, Διαλέγεται: ὑπτια δ'

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a "Direct Predicate" answers to our Active Verb, "Predicate reversed" to our Passive; cf. supra, 43.

b We should expect τὰ δὲ παρασυμβάματα to follow (cf. Luc. Vit. Auct. 21). By παρασύμβαμα is meant an im-

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nor false; whereas Chrysippus takes its subject to be signs and things signified. Such then is the gist of what the Stoics say in their theory of language.

To the department dealing with things as such and things signified is assigned the doctrine of expressions, including those which are complete in themselves, as well as judgements and syllogisms and that of defective expressions comprising predicates both direct and reversed.\(^a\)

By verbal expression they mean that of which the content corresponds to some rational presentation. Of such expressions the Stoics say that some are complete in themselves and others defective. Those are defective the enunciation of which is unfinished, as e.g. "writes," for we inquire "Who?" Whereas in those that are complete in themselves the enunciation is finished, as "Socrates writes." And so under the head of defective expressions are ranged all predicates, while under those complete in themselves fall judgements, syllogisms, questions, and inquiries.

A predicate is, according to the followers of Apollodorus, what is said of something; in other words, a thing associated with one or more subjects; or, again, it may be defined as a defective expression which has to be joined on to a nominative case in order to yield a judgement. Of predicates some are adjectival [and so have personal subjects], as e.g. "to sail through rocks."\(^b\) Again, some predicates are direct, some reversed, some neither. Now direct predicates are those that are constructed with one of the oblique cases, as "hears," "sees," "con-

personal verb with subject in oblique case, as \(\mu\eta\lambda\epsilon \mu\omicron\iota\.\) For other conjectures see Zeller, *Phil. der Gr.* iii. 13, 89 note 2, 90.
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'Αξίωμα δε ἐστιν ὁ ἐστιν ἀληθὲς ἡ ψεῦδος. ἡ πράγμα αὐτοτελὲς ἀποφαντὸν ὅσον ἐφ' ἐαυτῷ, ὡς ὁ Χρύσιππος φησιν ἐν τοῖς Διαλεκτικοῖς ὥσις "ἀξίωμά ἐστι τὸ ἀποφαντὸν ἡ καταφαντὸν ὅσον ἐφ' ἐαυτῷ, ὁ ή Ἡμέρα ἐστὶ, Δίων περιπατεῖ." ὅνομαστι δε τὸ ἀξίωμα ἀπὸ τοῦ ἀξιοῦσθαι ἡ ἀθετεῖσθαι. ὁ γάρ λέγων Ἡμέρα ἐστὶν, ἀξιοῦν δοκεῖ τὸ ἡμέραν εἶναι. οὕσης μὲν οὖν ἡμέρας, ἀληθές γίνεται τὸ προκείμενον ἀξίωμα. μὴ οὕσης δὲ, ἡ ψεῦδος. διαφέρει δ' ἀξίωμα καὶ ἐρωτημα καὶ πῦσμα <καὶ> προστακτικὸν καὶ ὅρκικον καὶ ἀρατικὸν καὶ ὑποθετικὸν καὶ προσαγορευτικὸν καὶ πράγμα ὁμοιον ἀξιώματι. ἀξίωμα μὲν γάρ ἐστὶν ὁ λέγοντες ἀποφανόμεθα, ὅπερ ἡ ἀληθὲς ἐστὶν ἡ ψεῦδος. ἐρωτημα δὲ ἐστὶ πράγμα αὐτοτελὲς μὲν, ὡς καὶ τὸ ἀξίωμα, αὐτητικὸν δὲ ἀποκρίσεως, οἶον "ἀρά γ' ἡμέρα ἐστὶ;" τοῦτο δ' οὔτε ἀληθές ἐστίν οὔτε ψεῦδος, οὐστε τὸ μὲν "ἡμέρα ἐστὶν" ἀξίωμα ἐστι, τὸ δὲ "ἀρά γ' ἡμέρα ἐστὶν," ἐρωτημα. πῦσμα δὲ ἐστὶ πράγμα πρὸς ὁ συμβολικῶς οὐκ ἐστὶν ἀποκρίνεσθαι, ὡς


65 [δὲ] ἐστιν, οἶον Κείρεται: ἐμπεριέχει γάρ ἑαυτὸν ὁ κειρόμενος. πλάγιαι δὲ πτώσεις εἰσὶ γενικῇ καὶ δοτικῇ καὶ αὐτιατικῇ.

66 "Obviously an attempt to distinguish what we call the Middle Voice from the Passive—as e.g. συνέθεντο, "they
verses"; while reversed are those constructed with
the passive voice, as "I am heard," "I am seen." Neutral are such as correspond to neither of these, as "thinks," "walks." Reflexive predicates are
those among the passive, which, although in form
reversed, are yet active operations,a as "he cuts his
own hair": for here the agent includes himself in
the sphere of his action. The oblique cases are
genitive, dative, and accusative.

A judgement is that which is either true or false,
or a thing complete in itself, capable of being denied
in and by itself, as Chrysippus says in his Dialectical
Definitions: "A judgement is that which in and by
itself can be denied or affirmed, e.g. 'It is day,'
'Dion is walking.'" The Greek word for judgement
(αξιωμα) is derived from the verb αξιονω, as signifying
acceptance or rejection; for when you say "It is
day," you seem to accept the fact that it is day.
Now, if it really is day, the judgement before us is
true, but if not, it is false. There is a difference
between judgement, interrogation, and inquiry, as
also between imperative, adjurative, optative, hypothetical, vocative, whether that to which these terms
are applied be a thing or a judgement. For a judge-
ment is that which, when we set it forth in speech,
becomes an assertion, and is either false or true:
an interrogation is a thing complete in itself like a
judgement but demanding an answer, e.g. "Is it day?"
and this is so far neither true nor false. Thus "It
is day" is a judgement; "Is it day?" an interroga-
tion. An inquiry is something to which we cannot
reply by signs, as you can nod Yes to an interroga-
made compacts with each other," is more active (ὁρθα) than
passive (ὑπηρετα).
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ἐπὶ τοῦ ἐρωτήματος, Ναὶ, ἀλλὰ δεῖ εἰπεῖν "οἰκεῖ ἐν τῷ τῷ τόπῳ."

67 Προστακτικὸν δὲ ἐστὶ πράγμα ὁ λέγοντες προστάσσομεν, οἶον,

σὺ μὲν βάδιζε τὰς ἐπ’ Ἰνάχου ῥοάς.

ὁρκικὸν δὲ ἐστὶ πράγμα * * ἀπροσαγορευτικὸν δὲ ἐστὶ πράγμα ὁ εἰ λέγοι τις, προσαγορευοὶ ἄν, οἶον,

'Ατρείδη κύδιστε, ἀναξ ἀνδρῶν 'Αγάμεμνον.

ὁμοιοῦ δ’ ἐστὶν ἀξιώματι ὁ τὴν ἐκφορὰν ἔχων ἀξιωματικὴν παρὰ τινὸς μορίου πλευνασμὸν ἡ πάθος ἐξω πίπτει τοῦ γένους τῶν ἀξιωμάτων, οἶον,

καλὸς γ’ ὁ παρθενῶν.

ὡς Πριαμίδησον ἐμφερής ὁ βουκόλος.

68 "Εστι δὲ καὶ ἐπαπορητικὸν τι πράγμα διεννοχὸς ἀξιώματος, ὁ εἰ λέγοι τις, ἀποροίη ἄν·

ἀρ’ ἐστὶ συγγενεῖς τι λύπη καὶ βίος;

οὔτε δ’ ἀληθῆ ἐστὶν οὔτε ψευδὴ τὰ ἐρωτήματα καὶ τὰ πύσματα καὶ τὰ τούτοις παραπλήσια, τῶν ἀξιωμάτων ἡ ἀληθῆ ἡ ψευδῶν ὄντων.

Τῶν ἀξιωμάτων τὰ μὲν ἐστὶν ἀπλὰ, τὰ δ’ οὖν ἀπλὰ, ὡς φασίν οἱ περὶ Χρύσιππον καὶ Αρχέδημον καὶ Ἀθηνόδωρον καὶ Ἀντίπατρον καὶ Κρῖνων. ἀπλὰ μὲν οὖν ἐστὶ τὰ συνεστῶτα ἐξ ἀξιωμάτων μὴ διαφορομενοῦ [ἡ ἐξ ἀξιωμάτων], οἶον τὸ "ἡμέρα ἐστίν". οὖν ἀπλὰ δ’ ἐστὶ τὰ συνεστῶτ’ ἐξ ἀξιώματος διαφορομενοῦ ἡ ἐξ ἀξιωμάτων.
tion; but you must express the answer in words, "He lives in this or that place."

An imperative is something which conveys a command: e.g.

Go thou to the waters of Inachus.\(^a\)

An adjurative utterance is something... A vocative utterance is something the use of which implies that you are addressing some one; for instance:

Most glorious son of Atreus, Agamemnon, lord of men.\(^b\)

A quasi-proposition is that which, having the enunciation of a judgement, yet in consequence of the intensified tone or emotion of one of its parts falls outside the class of judgements proper, e.g.

Yea, fair indeed the Parthenon!
How like to Priam's sons the cowherd is!\(^c\)

There is also, differing from a proposition or judgement, what may be called a timid suggestion, the expression of which leaves one at a loss. e.g.

Can it be that pain and life are in some sort akin?

Interrogations, inquiries and the like are neither true nor false, whereas judgements (or propositions) are always either true or false.

The followers of Chrysippus, Archedemus, Athenodorus, Antipater and Crinis divide propositions into simple and not simple. Simple are those that consist of one or more propositions which are not ambiguous, as "It is day." Not simple are those that consist of one or more ambiguous propositions. They

\(^a\) Nauck, \textit{T.G.F.}\(^2\), \textit{Adesp.} 177; cf. Galen, xiii. p. 363 K.  
\(^b\) \textit{Iliad} ix. 96.  
\(^c\) Nauck, \textit{T.G.F.}\(^2\), \textit{Adesp.} 286.
59 ἐξ ἀξιώματος μὲν διαφορούμενοι, οἶνον "εἰ ἡμέρα ἐστὶν, <ἡμέρα ἐστὶν>"· ἐξ ἀξιωμάτων δὲ, οἶνον "εἰ ἡμέρα ἐστὶ, φῶς ἐστὶν.

Ἐν δὲ τοῖς ἀπλοῖς ἀξιώμασιν ἐστὶ τὸ ἀποφατικὸν καὶ τὸ ἄρνητικὸν καὶ τὸ στερητικὸν καὶ τὸ κατηγορικὸν καὶ τὸ καταγορευτικὸν καὶ τὸ ἀόριστον, ἐν δὲ τοῖς οὖχ ἀπλοῖς ἀξιώμασι> τὸ συνημμένον καὶ τὸ παρασυνημμένον καὶ τὸ συμπεπλεγμένον καὶ τὸ διεξευγμένον καὶ τὸ αἴτιῶδες καὶ τὸ διασαφοῦν τὸ μάλλον καὶ τὸ ἢπτον. * * καὶ ἀποφατικὸν μὲν οἶνον "οὖχι ἡμέρα ἐστὶν." εἴδος δὲ τούτου τὸ ύπεραποφατικὸν δὲ ἐστὶν ἀποφατικὸν ἀποφατικοῦ, οἶνον "οὖχι ἡμέρα οὐκ ἐστὶ"· τίθησι δὲ τὸ "ἡμέρα ἐστὶν.

60 Ἀρνητικὸν δὲ ἐστὶ τὸ συνεστὸς ἐξ ἄρνητικοῦ μορίου καὶ κατηγορήματος, οἶνον "οὔδεις περιπατεῖ"· στερητικὸν δὲ ἐστὶ τὸ συνεστὸς ἐκ στερητικοῦ μορίου καὶ ἀξιώματος κατὰ δύναμιν, οἶνον "ἀφιλάνθρωπός ἐστιν οὗτος"· κατηγορικὸν δὲ ἐστὶ τὸ συνεστὸς ἐκ πτώσεως ὀρθῆς καὶ κατηγορήματος, οἶνον "Δίων περιπατεῖ"· καταγορευτικὸν δὲ ἐστὶ τὸ συνεστὸς ἐκ πτώσεως ὀρθῆς δεικτικῆς καὶ κατηγορήματος, οἶνον "οὗτος περιπατεῖ"· ἀόριστον δὲ ἐστὶ τὸ συνεστὸς ἐξ ἀόριστου μορίου ἢ ἀόριστων μορίων καὶ κατηγορήματος, οἶνον "τὸς περιπατεῖ," "ἐκείνος κινεῖται.

70 Τῶν δὲ οὖν ἀπλῶν ἀξιωμάτων συνημμένον μὲν ἐστιν, ὡς ὁ Χρύσιττος ἐν ταῖς Διαλεκτικαῖς φησὶ καὶ Διογένης ἐν τῇ Διαλεκτικῇ τέχνῃ, τὸ συνεστὸς διὰ τοῦ "εἰ" συναπτικοῦ συνδεσμοῦ. ἐπιγγέλλεται δὲ ὁ σύνδεσμος οὗτος ἀκολουθεῖ τὸ δεύτερον τῷ πρώτῳ, οἶνον "εἰ ἡμέρα ἐστὶ, φῶς

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may, that is, consist either of a single ambiguous proposition, *e.g.* "If it is day, it is day," or of more than one proposition, *e.g.* "If it is day, it is light."

With simple propositions are classed those of negation, denial, privation, affirmation, the definitive and the indefinite; with those that are not simple the hypothetical, the inferential, the coupled or complex, the disjunctive, the causal, and that which indicates more or less. An example of a negative proposition is "It is not day." Of the negative proposition one species is the double negative. By double negative is meant the negation of a negation, *e.g.* "It is not not-day." Now this presupposes that it is day.

A denial contains a negative part or particle and a predication: such as this, "No one is walking." A privative proposition is one that contains a privative particle reversing the effect of a judgement, as, for example, "This man is unkind." An affirmative or assertory proposition is one that consists of a noun in the nominative case and a predicate, as "Dion is walking." A definitive proposition is one that consists of a demonstrative in the nominative case and a predicate, as "This man is walking." An indefinite proposition is one that consists of an indefinite word or words and a predicate, *e.g.* "Some one is walking," or "There's some one walking"; "He is in motion."

Of propositions that are not simple the hypothetical, according to Chrysippus in his *Dialectics* and Diogenes in his *Art of Dialectic*, is one that is formed by means of the conditional conjunction "If." Now this conjunction promises that the second of two things follows consequentially upon the first, as, for instance,
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"παρασυνημμένον δὲ ἐστὶν, ὡς ὁ Κρίνης
φήσων ἐν τῇ Διαλεκτικῇ τέχνῃ, ἀξίωμα δὲ ὑπὸ τοῦ
"ἔπει" συνδέσμου παρασυνημμένον ἄρχομενον ἀπ'
ἀξίωματος καὶ λήγον εἰς ἀξίωμα, οἶον "ἔπει
ημέρα ἐστὶ, φῶς ἐστὶν." ἐπαγγέλλεται δ' ὁ
σύνδεσμος ἀκολουθεῖν τε τὸ δεύτερον τῷ πρῶτῳ
72 καὶ τὸ πρῶτον ὑφεστάναι. συμμετρίωμένον δὲ
ἐστὶν ἀξίωμα ὁ ὑπὸ τῶν συμπλεκτικῶν συν-
δέσμων συμμετρίωμεν, οἴον "καὶ ημέρα ἐστὶ καὶ
φῶς ἐστὶ." διεζευγμένοι δὲ ἐστὶν ὁ ὑπὸ τοῦ
"ητοί" διαζευγμένον συνδέσμου διεζευκταί, οἴον
"ητοί ημέρα ἐστὶν ἡ νύξ ἐστιν." ἐπαγγέλλεται
δ' ὁ σύνδεσμος οὕτος τὸ ἔτερον τῶν ἀξιωμάτων
ψεύδος εἶναι. αὐτοῦδε δὲ ἐστὶν ἀξίωμα τὸ συν-
τασσόμενον διὰ τοῦ "διότι," οἴον "διότι ημέρα
ἐστὶ, φῶς ἐστὶν"· οἰονεὶ γὰρ αὐτίον ἐστὶ τὸ πρῶτον
τοῦ δευτέρου. διασαφοῦν δὲ τὸ μᾶλλον ἀξίωμά
ἐστι τὸ συντασσόμενον ὑπὸ τοῦ διασαφοῦντος τὸ
μᾶλλον συνδέσμου καὶ τοῦ <"η"> μέσου τῶν
ἀξιωμάτων τασσομένου, οἴον "μᾶλλον ημέρα
73 ἐστὶν ἡ νύξ ἐστὶ." διασαφοῦν δὲ τὸ ἦττον ἀξίωμά
ἐστὶ τὸ ἐναντίον τῶν προκειμένων, οἴον "ἡττον
νύξ ἐστὶν ἡ ημέρα ἐστὶν." ἐτί τῶν ἀξιωμάτων
κατὰ τ' ἀλήθειαν καὶ ψεύδος ἀντικείμενα ἀλλήλους
ἐστίν, ὥς τὸ ἔτερον τοῦ ἔτερου ἐστὶν ἀποφατικόν,
οἴον τὸ "ἡμέρα ἐστὶ" καὶ τὸ "οὐχ ἡμέρα ἐστὶ."
συνημμένον οὖν ἀληθές ἐστιν οὗ τὸ ἀντικείμενον
tοῦ λήγοντος μάχεται τῷ ηγομένῳ, οἴον "εἰ
ἡμέρα ἐστὶ, φῶς ἐστὶ." τοῦτ' ἀληθές ἐστι: τὸ
 γὰρ "οὐχὶ φῶς," ἀντικείμενον τῷ λήγοντι, μά-
χεται τῷ "ἡμέρα ἐστὶ." συνημμένον δὲ ψεύδος
"If it is day, it is light." An inferential proposition according to Crinis in his *Art of Dialectic* is one which is introduced by the conjunction "Since" and consists of an initial proposition and a conclusion; for example, "Since it is day-time, it is light." This conjunction guarantees both that the second thing follows from the first and that the first is really a fact. A coupled proposition is one which is put together by certain coupling conjunctions, e.g. "It is day-time and it is light." A disjunctive proposition is one which is constituted such by the disjunctive conjunction "Either," as e.g. "Either it is day or it is night." This conjunction guarantees that one or other of the alternatives is false. A causal proposition is constructed by means of the conjunction "Because," e.g. "Because it is day, it is light." For the first clause is, as it were, the cause of the second. A proposition which indicates more or less is one that is formed by the word signifying "rather" and the word "than" in between the clauses, as, for example, "It is rather day-time than night." Opposite in character to the foregoing is a proposition which declares what is less the fact, as e.g. "It is less or not so much night as day." Further, among propositions there are some which in respect of truth and falsehood stand opposed to one another, of which the one is the negative of the other, as e.g. the propositions "It is day" and "It is not day." A hypothetical proposition is therefore true, if the contradictory of its conclusion is incompatible with its premiss, e.g. "If it is day, it is light." This is true. For the statement "It is not light," contradicting the conclusion, is incompatible with the premiss "It is day." On the other hand, a hypo-

75 Ἐστὶ τε τὰ μὲν ἑστὶ δυνατά, τὰ δὲ ἀδύνατα· καὶ τὰ μὲν ἄναγκαια, τὰ δ’ οὐκ ἄναγκαια. δυνατὸν μὲν τὸ ἐπιδεκτικὸν τοῦ ἀληθείς εἶναι, τῶν ἐκτὸς μη ἐναντιομένων πρὸς τὸ ἀληθείς εἶναι, οἷον “ξῆ Διοκλῆς”· ἀδύνατον δὲ ὁ μὴ ἑστιν ἐπι-δεκτικὸν τοῦ ἀληθείς εἶναι, οἷον “ἡ γῆ ἑπταται.” ἄναγκαιον δὲ ἑστιν ὑπὲρ ἀληθείς ὃν οὐκ ἑστιν

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A theoretical proposition is false, if the contradictory of its conclusion does not conflict with the premiss, e.g. "If it is day, Dion is walking." For the statement "Dion is not walking" does not conflict with the premiss "It is day."

An inferential proposition is true if starting from a true premiss it also has a consequent conclusion, as e.g. "Since it is day, the sun is above the horizon." But it is false if it starts from a false premiss or has an inconsequent conclusion, as e.g. "Since it is night, Dion is walking," if this be said in day-time. A causal proposition is true if its conclusion really follows from a premiss itself true, though the premiss does not follow conversely from the conclusion, as e.g. "Because it is day, it is light," where from the "it is day" the "it is light" duly follows, though from the statement "it is light" it would not follow that "it is day." But a causal proposition is false if it either starts from a false premiss or has an inconsequent conclusion or has a premiss that does not correspond with the conclusion, as e.g. "Because it is night, Dion is walking." A probable judgement is one which induces to assent, e.g. "Whoever gave birth to anything, is that thing's mother." This, however, is not necessarily true; for the hen is not mother of an egg.

Again, some things are possible, others impossible; and some things are necessary, others are not necessary. A proposition is possible which admits of being true, there being nothing in external circumstances to prevent it being true, e.g. "Diocles is alive." Impossible is one which does not admit of being true, as e.g. "The earth flies." That is necessary which besides being true does not admit of being
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ἐπιδεκτικὸν τοῦ ψεῦδος εἶναι, ἢ ἐπιδεκτικὸν μὲν ἔστι, τὰ δ’ ἐκτὸς αὐτῶ ἐναντιοῦται πρὸς τὸ ψεῦδος εἶναι, οἷον "ἡ ἀρετή ύφελεί." οὐκ ἀναγκαῖον δὲ ἔστιν ὁ καὶ ἀληθὲς ἐστιν καὶ ψεῦδος οἷον τε εἶναι, τῶν ἐκτὸς μηδὲν ἐναντιομένων, οἷον τὸ "περιπατεῖ Δίων." εὐλογον δὲ ἔστιν ἄξιωμα τὸ πλείονας ἀφορμᾶς ἔχον εἰς τὸ ἀληθὲς εἶναι, οἷον "βιώσομαι αὐρτόν."

Καὶ ἄλλαι δὲ εἰσὶ διαφοράι ἄξιωμάτων καὶ μεταπτώσεις αὐτῶν ἐξ ἀληθῶν εἰς ψεῦδη καὶ ἀντίστροφαί, περὶ ὧν ἐν τῷ πλάτει λέγομεν.

Λόγος δὲ ἔστιν, ὡς οἱ περὶ τὸν Κρῖνιν φασι, τὸ συνεστηκός ἐκ λήμματος καὶ προσλήψεως καὶ ἐπιφορᾶς, οἷον ὁ τοιοῦτος, "εἰ ἡμέρα ἔστι, φῶς ἔστι; ἡμέρα δὲ ἔστι; φῶς ἄρα ἔστι." λήμμα μὲν γὰρ ἔστι τὸ "εἰ ἡμέρα ἔστι, φῶς ἔστι"· πρόσληψις τὸ "ἡμέρα δὲ ἔστιν"· ἐπιφορὰ δὲ τὸ "φῶς ἄρα ἔστι." τρόπος δὲ ἔστιν οἰονεὶ σχήμα λόγου, οἷον ὁ τοιοῦτος, "εἰ τὸ πρῶτον, τὸ δεύτερον· ἀλλὰ μὴν τὸ πρῶτον· τὸ ἄρα δεύτερον."

77 Λογότροπος δὲ ἔστι τὸ ἐξ ἀμφοτέρων σύνθετον, οἷον "εἰ ζῇ Πλάτων, ἀναπνεῖ Πλάτων· ἀλλὰ μὴν τὸ πρῶτον· τὸ ἄρα δεύτερον." παρεισῆχθη δὲ ο λογότροπος ὑπὲρ τοῦ ἐν ταῖς μακροτέραις συντάξεις τῶν λόγων μηκεῖ τὴν πρόσληψιν μακρὰν οὖσαν καὶ τὴν ἐπιφορὰν λέγειν, ἀλλὰ συντόμως ἐπενεγκεῖν, "τὸ δὲ πρῶτον· τὸ ἄρα δεύτερον."

Τῶν δὲ λόγων οἱ μὲν εἰσὶν ἀπέραντοι, οἱ δὲ περαντικοὶ. ἀπέραντοι μὲν ὃν τὸ ἀντικείμενον τῆς ἐπιφορᾶς οὐ μάχεται τῇ διὰ τῶν λημμάτων
false or, while it may admit of being false, is prevented from being false by circumstances external to itself, as "Virtue is beneficial." Not necessary is that which, while true, yet is capable of being false if there are no external conditions to prevent, e.g. "Dion is walking." A reasonable proposition is one which has to start with more chances of being true than not, e.g. "I shall be alive to-morrow."

And there are other shades of difference in propositions and grades of transition from true to false—and conversions of their terms—which we now go on to describe broadly.

An argument, according to the followers of Crinis, consists of a major premiss, a minor premiss, and a conclusion, such as for example this: "If it is day, it is light; but it is day, therefore it is light." Here the sentence "If it is day, it is light" is the major premiss, the clause "it is day" is the minor premiss, and "therefore it is light" is the conclusion.

A mood is a sort of outline of an argument, like the following: "If the first, then the second; but the first is, therefore the second is."

Symbolical argument is a combination of full argument and mood; e.g. "If Plato is alive, he breathes; but the first is true, therefore the second is true." This mode of argument was introduced in order that when dealing with long complex arguments we should not have to repeat the minor premiss, if it be long, and then state the conclusion, but may arrive at the conclusion as concisely as possible: if A, then B.

Of arguments some are conclusive, others inconclusive. Inconclusive are such that the contradictory of the conclusion is not incompatible with combina-
συμπλοκή, οἶνον οἱ τοιούτοι, "εἰ ἵμερα ἔστι, φῶς ἔστι· ἤμερα δὲ ἔστι· περιπατεῖ ἄρα Δίων."

78 Τῶν δὲ περαντικῶν λόγων οἱ μὲν ὄμωνύμως τῷ γένει λέγονται περαντικοί· οἱ δὲ συλλογιστικοί. συλλογιστικοὶ μὲν οὖν εἶσιν οἱ ἡτοι ἀναπόδεικτοι ὄντες ἡ ἀναγόμενοι ἐπὶ τοὺς ἀναπώδεικτους κατὰ τι τῶν θεμάτων ἡ τινα, οἷον οἱ τοιούτοι "εἰ περιπατεῖ Δίων, <κινεῖται Δίων· ἄλλα μὴν περιπατεῖ Δίων >· κινεῖται ἄρα Δίων." περαντικοὶ δὲ εἰσὶν εἰδικῶς οἱ συνάγοντες μὴ συλλογιστικῶς, οἷον οἱ τοιούτοι, "ψεῦδος ἔστι τὸ ἤμερα ἔστι καὶ νῦς ἕστι· ἤμερα δὲ ἔστιν· οὐκ ἄρα νῦς ἔστιν." ἀσυλλογιστοὶ δ' εἰσὶν οἱ παρακείμενοι μὲν πιθανῶς τοῖς συλλογιστικοῖς, οὐ συνάγοντες δὲ, οἷον "εἰ ἵππος ἔστι Δίων, ζῷον ἔστι Δίων· <ἄλλα μὴν ἤππος οὐκ ἔστι Δίων >· οὐκ ἄρα ζῷον ἔστι Δίων."

79 "Εἰ τῶν λόγων οἱ μὲν ἀληθεῖς εἰσιν, οἱ δὲ ψευδεῖς. ἀληθεῖς μὲν οὖν εἰσὶν λόγοι οἱ δ' ἀληθῶν συνάγοντες, οἷον "εἰ η ἀρετὴ ὕφελει, ἡ κακία βλάπτει· <ἄλλα μὴν ὕφελει ἡ ἀρετή· ἡ κακία ἄρα βλάπτει >." ψευδεῖς δὲ εἰσὶν οἱ τῶν λημμάτων ἐχοντές τι ψεῦδος ἡ ἀπέραντοι ὄντες, οἷον "εἰ ἤμερα ἔστι, φῶς ἔστιν· ἤμερα δὲ ἔστι· ζῆ ἄρα Δίων." καὶ δυνατοὶ δ' εἰσὶ λόγοι καὶ ἄδυνατοι καὶ ἀναγκαίοι καὶ οὐκ ἀναγκαῖοι· εἰσὶ δὲ καὶ ἀναπόδεικτοι τινες, τῷ μὴ χρῆσειν ἀποδείξεως, ἄλλοι μὲν παρ' ἄλλοις, παρὰ δὲ τῷ Χρυσίππῳ πέντε, δι' ὅν πᾶς λόγος πλέκεται· οἴτινες λαμ-
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tion of the premisses, as in the following: "If it is day, it is light; but it is day, therefore Dion walks."\(^a\)

Of conclusive some are denoted by the common name of the whole class, "conclusive proper," others are called syllogistic. The syllogistic are such as either do not admit of, or are reducible to such as do not admit of, immediate proof in respect of one or more of the premisses; e.g. "If Dion walks, then Dion is in motion; but Dion is walking, therefore Dion is in motion." Conclusive specifically are those which draw conclusions, but not by syllogism; e.g. the statement "It is both day and night" is false: "now it is day; therefore it is not night." Arguments not syllogistic are those which plausibly resemble syllogistic arguments, but are not cogent proof; e.g. "If Dion is a horse, he is an animal; but Dion is not a horse, therefore he is not an animal."

Further, arguments may be divided into true and false. The former draw their conclusions by means of true premisses; e.g. "If virtue does good, vice does harm; but virtue does good, therefore vice does harm."\(^b\) Those are false which have error in the premisses or are inconclusive; e.g. "If it is day, it is light; but it is day, therefore Dion is alive." Arguments may also be divided into possible and impossible, necessary and not necessary. Further, there are statements which are indemonstrable because they do not need demonstration; they are employed in the construction of every argument. As to the number of these, authorities differ; Chrysippus makes them five. These are assumed alike in reason-

\(^b\) The example is badly chosen, confusing contrary with contradictory.
βάνονται ἐπὶ τῶν περαντικῶν καὶ ἐπὶ τῶν συλ-80 λογισμῶν καὶ ἐπὶ τῶν τροπικῶν. πρῶτος δὲ ἔστων ἀναπόδεικτος ἐν ὧν πᾶς λόγος συντάσσεται ἐκ συνημμένου καὶ τοῦ ἢγουμένου, ἂφ' οὗ ἄρχεται τὸ συνημμένου καὶ τὸ λήγον ἐπιφέρει, οἶον ἦν τὸ πρῶτον, τὸ δεύτερον· ἀλλὰ μὴν τὸ πρῶτον· τὸ ἀρα δεύτερον.” δεύτερος δ' ἔστων ἀναπόδεικτος οὗ διὰ συνημμένου καὶ τοῦ ἀντικειμένου τοῦ λήγον-τος τὸ ἀντικείμενον τοῦ ἢγουμένου ἐχθν συμ-πέρασμα, οἶον ἦν ἡ ἡμέρα ἐστὶ, φῶς ἔστιν· ἄλλα μὴν νῦξ ἔστιν· οὐκ ἀρα ἡμέρα ἔστιν.” ἦ γὰρ πρόσληψις γίνεται ἐκ τοῦ ἀντικειμένου τῷ λήγοντι καὶ ἡ ἐπιφορά ἐκ τοῦ ἀντικειμένου τῷ ἢγουμένῳ. τρίτος δὲ ἔστων ἀναπόδεικτος οὗ δι' ἀποφατικῆς συμπλοκῆς καὶ ἐνὸς τῶν ἐν τῇ συμπλοκῇ ἐπιφέρων τὸ ἀντικείμενον τοῦ λοιποῦ, οἶον ἦν ὧν ἡμέρα τέθνηκε Πλάτων καὶ ζῆν Πλάτων· ἀλλὰ μὴν τέθνηκε Πλάτων· οὐκ ἀρα ζῆν Πλάτων." τέταρτος δὲ ἔστων ἀναπόδεικτος οὗ διὰ διεξεύγημένου καὶ ἐνὸς τῶν ἐν τῷ διεξεύγημένῳ τὸ ἀντικείμενον τοῦ λοιποῦ ἐχθν συμπέρασμα, οἶον ἦν τῷ τὸ πρῶτον ἡ τὸ δεύτερον· ἀλλὰ μὴν τὸ πρῶτον· οὐκ ἀρα τὸ δεύ-τερον.” πέμπτος δὲ ἔστων ἀναπόδεικτος ἐν ὧν πᾶς λόγος συντάσσεται ἐκ διεξεύγημένου καὶ ἐνὸς τῶν ἐν τῷ διεξεύγημένῳ ἀντικειμένων καὶ ἐπιφέρει τὸ λοιπόν, οἶον ἦν τῇ ἡμέρᾳ ἐστὶν ἦ νῦξ ἔστιν· οὐχὶ δὲ νῦξ ἔστιν· ἡμέρα ἀρα ἔστιν.”

'Επ' ἀληθεῖ δ' ἀληθὲς ἔπεται κατὰ τοὺς Ἐστίν Στώκοις, ὡς τῷ ἡμέρα ἐστὶ τῷ φῶς ἐστὶ' καὶ ἑστὶν

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ing specifically conclusive and in syllogisms both categorical and hypothetical. The first kind of indemonstrable statement is that in which the whole argument is constructed of a hypothetical proposition and the clause with which the hypothetical proposition begins, while the final clause is the conclusion; as e.g. "If the first, then the second; but the first is, therefore the second is." The second is that which employs a hypothetical proposition and the contradictory of the consequent, while the conclusion is the contradictory of the antecedent; e.g. "If it is day, it is light; but it is night, therefore it is not day." Here the minor premiss is the contradictory of the consequent; the conclusion the contradictory of the antecedent. The third kind of demonstrable employs a conjunction of negative propositions for major premiss and one of the conjuncted propositions for minor premiss, concluding thence the contradictory of the remaining proposition; e.g. "It is not the case that Plato is both dead and alive; but he is dead, therefore Plato is not alive." The fourth kind employs a disjunctive proposition and one of the two alternatives in the disjunction as premisses, and its conclusion is the contradictory of the other alternative; e.g. "Either A or B; but A is, therefore B is not." The fifth kind is that in which the argument as a whole is constructed of a disjunctive proposition and the contradictory of one of the alternatives in the disjunction, its conclusion being the other alternative; e.g. "Either it is day or it is night; but it is not night, therefore it is day."

From a truth a truth follows, according to the Stoics, as e.g. "It is light" from "It is day"; and
ψεῦδος, ὡς τῷ "νῦς ἐστί" ψεῦδει τὸ "σκότο ἐστὶ". καὶ ψεῦδει ἀληθές, ὡς τῷ "ἐπτασθαί τῇ γῇ" τὸ "ἐίναι τῇ γῇ". ἀληθεὶ μέντοι ψεῦδος οὐκ ἀκολουθεῖ. τῷ γὰρ "ἐίναι τῇ γῇ" τὸ "πέτεσθαι τῇ γῇ" οὐκ ἀκολουθεῖ.

82 Καὶ ἀποροὶ δὲ τνές εἰσὶ λόγοι ἐγκεκαλυμμένοι καὶ διαλεληθότες καὶ σωρίται καὶ κερατύναι καὶ οὕτιδες. ἔστι δὲ ἐγκεκαλυμμένοις, οἶνον ὁ τοιοῦτος * * "οὐχὶ τὰ μὲν δύο ὄλγα ἐστίν, οὐχὶ δὲ καὶ τὰ τρία, οὐχὶ δὲ καὶ ταῦτα μὲν, οὐχὶ δὲ καὶ τὰ τέσσαρα καὶ οὕτω μέχρι τῶν δέκα. τὰ δὲ δύο ὄλγα ἐστὶ καὶ τὰ δέκα ἀρα." * * οὕτως δὲ εἰ οὗς συνακτικὸς ἐξ ἀφροτοῦ καὶ ὠρισμένῳ συνεστώς, πρόσληψιν δὲ καὶ ἐπιφορὰν ἐχὼν, οὗ: "ἐκ τὸς ἐστιν ἐνταῦθα, οὐκ ἐστιν ἑκεῖνος ἐν Ῥόδω. ἄλλα μὴν ἐστὶ τοῖς ἐνταύθα. οὐκ ἀρα τὶς ἐστιν Ῥόδω." * *

83 Καὶ τοιοῦτοι μὲν ἐν τοῖς λογικοῖς οἱ Στωικ ὕπα μάλιστα κρατύνωσι διαλεκτικὸν μόνον εἰ τὸν σοφὸν πάντα γὰρ τὰ πράγματα διὰ τὴν λόγους τεωρίας ὅρασθαι, ὅσα τε τοῦ φυσικοῦ τόπου τυγχάνει καὶ αὐτὸ τὰν ὅσα τοῦ ἡθικοῦ. εἰς μὲν γὰρ τὸ λογικὸν τὶ δὲι λέγειν περὶ τὸν μᾶτων ὀρθότητος, ὅπως διέταξαν οἱ νόμοι ἐπὶ τοῖς ἐργοῖς, οὐκ ἄν ἔχειν εἰπεῖν. δυνῶν δὲ οὕσαν συνηθείαν ταῖν ὑποππιπτούσαν ὑπὸ ἀρετῆ, ἢ μὲν

a Cf. supra, § 44.

b Here Laertius, as the text stands, gives examples of the Sorites and the Nobody, but none of the other three fallacies, the Veiled, Concealed, Horned.

c The vulgate, in which I have made no change, has been regarded with suspicion. Von Arnim conjectures:

"For if the logician ought to have something to say about
from a falsehood a falsehood, as "It is dark" from "It is night," if this latter be untrue. Also a truth may follow from a falsehood; e.g. from "The earth flies" will follow "The earth exists"; whereas from a truth no falsehood will follow, for from the existence of the earth it does not follow that the earth flies aloft.

There are also certain insoluble arguments: the Veiled Men, the Concealed, Sorites, Horned Folk, the Nobodies. The Veiled is as follows: "It cannot be that if two is few, three is not so likewise, nor that if two or three are few, four is not so; and so on up to ten. But two is few, therefore so also is ten." The Nobody argument is an argument whose major premiss consists of an indefinite and a definite clause, followed by a minor premiss and conclusion; for example, "If anyone is here, he is not in Rhodes; but there is some one here, therefore there is not anyone in Rhodes." Such, then, is the logic of the Stoics, by which they seek to establish their point that the wise man is the true dialectician. For all things, they say, are discerned by means of logical study, including whatever falls within the province of Physics, and again whatever belongs to that of Ethics. For else, say they, as regards statement and reasoning Physics and Ethics could not tell how to express themselves, or again concerning the proper use of terms, how the laws have defined various actions. Moreover, of the two kinds of common-sense inquiry included under Virtue one considers the nature of each the correct use of terms, how could he fail to lay down the proper names for actions?"
Το δ'/ ἡθικὸν μέρος τῆς φιλοσοφίας διαιροῦσιν εἰς τὸν περὶ ὅμης καὶ εἰς τὸν περὶ ἀγαθῶν καὶ κακῶν τόπων καὶ εἰς τὸν περὶ παθῶν καὶ περὶ ἀρετῆς καὶ περὶ τέλους περὶ τῆς πρώτης ἀξίας καὶ τῶν πράξεων καὶ περὶ τῶν καθηκόντων προτροπῶν τε καὶ ἀποτροπῶν. [καὶ] οὗτῳ δ'/ ὑποδιαιροῦσιν οἱ περὶ Χρύσιππον καὶ Ἀρχέδημον καὶ Ζήνωνα τὸν Ταρσέα καὶ Ἀπολλόδωρον καὶ Διογένην καὶ Ἀντίπατρον καὶ Ποσειδώνιον. ὁ μὲν γὰρ Κιτιεὺς Ζήνων καὶ ὁ Κλεάνθης, ὡς ἂν ἀρχαιότερον, ἄφελεστερον περὶ τῶν πραγμάτων διέλαβον. οὗτοι δὲ διειλοῦν καὶ τὸν λογικὸν καὶ τὸν φυσικὸν.

ΔΙΟΓΕΝΗΣ ΛΑΕΡΤΙΟΣ

τὸ ἐκαστὸν ἔστι τῶν ὅντων σκοπεῖ, ἢ δὲ τὸ καλεῖται. καὶ ὡδὲ μὲν αὐτοῖς ἔχει τὸ λογικὸν.

84 Τὴν δὲ πρώτην ὅρμην φασι τὸ ζῷον ἵσχειν ἐπὶ τὸ τηρεῖν ἐαυτό, οἰκειούσης αὐτῷ τῆς φύσεως ἀπ' ἀρχῆς, καθὰ φησιν ὁ Χρύσιππος ἐν τῷ πρῶτῳ. Περὶ τελῶν, πρῶτον οἰκείον λέγων εἶναι παντὶ ζῷῳ τὴν αὐτοῦ σύστασιν καὶ τὴν ταύτης συνειδήσιν. οὔτε γὰρ ἀλλοτριώσαι εἰκός ἤν αὐτὸ <αὐτῷ> τὸ ζῷον, οὔτε ποιήσασαν αὐτό, μὴτ' ἀλλοτριώσαι μὴτ' οἰκειώσαι. ἀπολείπεται τοῖνυν λέγειν συστησαμένην αὐτὸ οἰκειώσαι πρὸς ἐαυτὸ· οὗτῳ γὰρ τὰ τε βλάπτοντα διωθεῖται καὶ τὰ οἰκεία προσέται.

"Ο δὲ λέγουσι τινες, πρὸς ἡδονὴν γίγνεσθαι τὴν πρώτην ὅρμην τοῖς ζῴοις, ψεῦδος ἀποφαίνουσιν. ἐπιγέννημα γὰρ φασιν, εἰ ἄρα ἐστιν, ἡδονὴν εἶναι

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particular thing, the other asks what it is called. Thus much for their logic.

The ethical branch of philosophy they divide as follows: (1) the topic of impulse; (2) the topic of things good and evil; (3) that of the passions; (4) that of virtue; (5) that of the end; (6) that of primary value and of actions; (7) that of duties or the befitting; and (8) of inducements to act or refrain from acting. The foregoing is the subdivision adopted by Chrysippus, Archedemus, Zeno of Tarsus, Apollodorus, Diogenes, Antipater, and Posidonius, and their disciples. Zeno of Citium and Cleanthes treated the subject somewhat less elaborately, as might be expected in an older generation. They, however, did subdivide Logic and Physics as well as Ethics.

An animal's first impulse, say the Stoics, is to self-preservation, because nature from the outset endears it to itself, as Chrysippus affirms in the first book of his work On Ends: his words are, "The dearest thing to every animal is its own constitution and its consciousness thereof"; for it was not likely that nature should estrange the living thing from itself or that she should leave the creature she has made without either estrangement from or affection for its own constitution. We are forced then to conclude that nature in constituting the animal made it near and dear to itself; for so it comes to repel all that is injurious and give free access to all that is serviceable or akin to it.

As for the assertion made by some people that pleasure is the object to which the first impulse of animals is directed, it is shown by the Stoics to be false. For pleasure, if it is really felt, they declare
Diógenes Laértios

ὁταν αυτῇ καθ’ αυτῇν ἡ φύσις ἐπιζητήσασα τὰ ἐναρμόζοντα τῇ συστάσει ἀπολάβη· διὸ τρόπον ἄφιλαρύνεται τὰ ζῷα καὶ θάλλει τὰ φυτά. οὐδὲν τε, φασί, διήλλαξεν ἡ φύσις ἐπὶ τῶν φυτῶν καὶ ἐπὶ τῶν ζῴων, ὅτι χωρίς ὀρμῆς καὶ ἀισθήσεως κάκεινα οἰκονομεῖ καὶ ἐφ’ ἡμῶν τίνα φυτοειδῶς γίνεται. ἐκ περίττοι δὲ τῆς ὀρμῆς τοῖς ζῷοις ἐπιγενομένης, ἢ συγχρόμενα πορεύεται πρὸς τὰ οἰκεῖα, τούτοις μὲν τὸ κατὰ φύσιν τῷ κατὰ1 τὴν ὀρμῆν διοικεῖσθαι· τοῦ δὲ λόγου τοῖς λογικοῖς κατὰ τελειωτέραν προστασίαν δεδομένου, τὸ κατὰ λόγου ζῆν ὄρθως γίνεσθαι <τού’>τοις κατὰ φύσιν· τεχνίτης γὰρ οὗτος ἐπιγίνεται τῆς ὀρμῆς.

87 Διόπερ πρῶτος ὁ Ζήνων ἐν τῷ Περὶ ἀνθρώπου φύσεως τέλος εἰπε τὸ ὀμολογομένως τῇ φύσει ζῆν, ὅπερ ἐστὶ κατ’ αρετὴν ζῆν· ἀγεὶ γὰρ πρὸς ταύτην ἡμᾶς ἡ φύσις. ὅμοιως δὲ καὶ Κλεάνθης ἐν τῷ Περὶ ἡδονῆς καὶ Ποσειδώνιος καὶ Ἐκάτων ἐν τοῖς Περὶ τελῶν. πάλιν δ’ ἵσουν ἐστὶ τὸ κατ’ αρετὴν ζῆν τῷ κατ’ ἐμπειρίαν τῶν φύσει συμβαινόντων ζῆν, ὡς φησὶ Χρύσισππος ἐν τῷ πρώτῳ Περὶ τελῶν· μέρη γὰρ εἰςον αἱ ἡμέτεραι φύσεις τῆς τοῦ ὦλου. διόπερ τέλος γίνεται τὸ ἀκολούθως τῇ φύσει ζῆν, ὅπερ ἐστὶ κατά τε την αὐτοῦ καὶ κατά την τῶν ὦλων, οὐδὲν ἑνεργοῦντας ὅν ἀπαγορεύειν

1 τὸ κατὰ codd.: corr. Arним.
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to be a by-product, which never comes until nature by itself has sought and found the means suitable to the animal’s existence or constitution; it is an aftermath comparable to the condition of animals thriving and plants in full bloom. And nature, they say, made no difference originally between plants and animals, for she regulates the life of plants too, in their case without impulse and sensation, just as also certain processes go on of a vegetative kind in us. But when in the case of animals impulse has been superadded, whereby they are enabled to go in quest of their proper aliment, for them, say the Stoics, Nature’s rule is to follow the direction of impulse. But when reason by way of a more perfect leadership has been bestowed on the beings we call rational, for them life according to reason rightly becomes the natural life. For reason supervenes to shape impulse scientifically.

This is why Zeno was the first (in his treatise On the Nature of Man) to designate as the end “life in agreement with nature” (or living agreeably to nature), which is the same as a virtuous life, virtue being the goal towards which nature guides us. So too Cleanthes in his treatise On Pleasure, as also Posidonius, and Hecato in his work On Ends. Again, living virtuously is equivalent to living in accordance with experience of the actual course of nature, as Chrysippus says in the first book of his De finibus; for our individual natures are parts of the nature of the whole universe. And this is why the end may be defined as life in accordance with nature, or, in other words, in accordance with our own human nature as well as that of the universe, a life in which we refrain from every action forbidden
εἴωθεν ὁ νόμος ὁ κοινὸς, ὅσπερ ἐστὶν ὁ ὀρθὸς λόγος, διὰ πάντων ἔρχόμενος, ὁ αὐτὸς ὃν τῷ Δίῳ, καθηγεμόνι τούτῳ τῆς τῶν ὄντων διοικήσεως ὄντι· εἶναι δ' αὐτὸ τότε τῇ τοῦ εὐδαίμονον ἀρετήν καὶ εὔροιαν βίου, ὡταν πάντα πράττηται κατὰ τὴν συμφωνίαν τοῦ παρ' ἐκάστῳ δαίμονος πρὸς τὴν τοῦ τῶν ὄλων διοικητοῦ βούλησιν. ὁ μὲν οὖν Διογένης τέλος φησὶ ῥητῶς τὸ εὐλογιστεῖν ἐν τῇ τῶν κατὰ φύσιν ἐκλογῇ. Ἄρχεδημος δὲ τὸ πάντα τὰ καθήκοντα ἐπιτελοῦντα ζήν.

89 Φύσιν δὲ Χρύσισσιος μὲν ἔξακονεῖ, ἢ ἀκολούθως δεῖ ζῆν, τὴν τέ κοινὴν καὶ ἱδίως τὴν ἀνθρωπίνην· ὁ δὲ Κλεάνθης τὴν κοινὴν μόνην ἐκδέχεται φύσιν, ἢ ἀκολουθεῖν δεῖ, οὐκέτι δὲ καὶ τὴν ἐπὶ μέρους.

Τὴν τ' ἀρετὴν διάθεσιν εἶναι ὁμολογουμένην· καὶ αὐτὴν δι' αὐτὴν εἶναι αἱρετὴν, οὐ διὰ τινα φόβον ἢ ἐλπίδα ἢ τι τῶν ἐξωθεῖν· ἐν αὐτῇ τ' εἶναι τῇ εὐδαιμονίᾳ, ἢτ' οὕσῃ ψυχῇ πεποιημένῃ πρὸς τὴν ὁμολογίαν παντὸς τοῦ βίου. διαστρέφεσθαι δὲ τὸ λογικὸν ζῷον, ποτὲ μὲν διὰ τὰς τῶν ἐξωθεῖν πραγματείας πιθανότητας, ποτὲ δὲ διὰ τὴν κατήχησιν τῶν συνόντων· ἐπεὶ ἢ φύσις ἀφορμὰς δίδωσιν ἀδιαστρόφους.

90 Ἀρετὴ δ' ἢ μὲν τις κοινῶς παντὶ τελείωσις, ὡσπερ ἀνδριάντος· καὶ ἢ ἀθεώρητος, ὡσπερ ὑγίεια· καὶ ἢ θεωρηματικὴ, ὡς φρόνησις. φησὶ γὰρ ο' Ἐκάτων ἐν τῷ πρῶτῳ Περὶ ἀρετῶν ἐπιστημονικὰς μὲν εἶναι καὶ θεωρηματικὰς τὰς ἑχούσας τὴν σύστασιν ἐκ θεωρημάτων, ὡς φρόνησιν καὶ
by the law common to all things, that is to say, the right reason which pervades all things, and is identical with this Zeus, lord and ruler of all that is. And this very thing constitutes the virtue of the happy man and the smooth current of life, when all actions promote the harmony of the spirit dwelling in the individual man with the will of him who orders the universe. Diogenes then expressly declares the end to be to act with good reason in the selection of what is natural. Archedemus says the end is to live in the performance of all befitting actions.

By the nature with which our life ought to be in accord, Chrysippus understands both universal nature and more particularly the nature of man, whereas Cleanthes takes the nature of the universe alone as that which should be followed, without adding the nature of the individual.

And virtue, he holds, is a harmonious disposition, choice-worthy for its own sake and not from hope or fear or any external motive. Moreover, it is in virtue that happiness consists; for virtue is the state of mind which tends to make the whole of life harmonious. When a rational being is perverted, this is due to the deceptiveness of external pursuits or sometimes to the influence of associates. For the starting-points of nature are never perverse.

Virtue, in the first place, is in one sense the perfection of anything in general, say of a statue; again, it may be non-intellectual, like health, or intellectual, like prudence. For Hecato says in his first book On the Virtues that some are scientific and based upon theory, namely, those which have a structure of theoretical principles, such as prudence
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дикайосύνην· ἀθεωρήτους δὲ τὰς κατὰ παρέκτασιν θεωροῦμένας ταῖς ἐκ τῶν θεωρημάτων συνεστηκών, καθάπερ ύγίειαν καὶ ἱσχύν. τῇ γὰρ σωφροσύνη τεθεωρημένη ὑπαρχούσῃ συμβαίνει ἀκολουθεῖν καὶ παρεκτείνεσθαι τὴν ύγίειαν, καθάπερ τῇ ψαλίδοις οὐκοδομία τὴν ἱσχὺν ἐπιγίνεσθαι.

91 καλοῦνται δ’ ἀθεώρητοι ὅτι μὴ ἔχουσι συγκαταθέσεις, ἀλλ’ ἐπιγίνονται καὶ περὶ φαύλους [γίγνονται], ὡς ύγίεια, ἀνδρεία. τεκμήριον δὲ τοῦ ὑπαρκτῆν εἴναι τὴν ἀρετὴν φησὶν ὁ Ποσειδώνιος ἐν τῷ πρῶτῳ τοῦ Ἡθικοῦ λόγου τὸ γενέσθαι ἐν προκοπῇ τοὺς περὶ Σωκράτην καὶ Διογένην καὶ Ἀντισθένην. εἶναι δὲ καὶ τὴν κακίαν ὑπαρκτῆν διὰ τὸ ἀντικεῖσθαι τῇ ἀρετῇ. διδακτὴν τ’ εἶναι αὐτῆν, λέγω δὲ τὴν ἀρετήν, καὶ Χρύσιππος ἐν τῷ πρῶτῳ Περὶ τέλους φησὶ καὶ Κλεάνθης καὶ Ποσειδώνιος ἐν τοῖς Προτρεπτικοῖς καὶ Ἐκάτων· ὅτι δὲ διδακτὴ ἐστι, δῆλον ἐκ τοῦ γίνεσθαι ἁγαθοὺς ἐκ φαύλων.

92 Παναίτιος μὲν οὖν δύο φησὶν ἀρετᾶς, θεωρητικῆς καὶ πρακτικῆς· ἀλλοι δὲ λογικῆς καὶ φυσικῆς καὶ ἡθικῆς τέτταρας δὲ οἱ περὶ Ποσειδώνιον καὶ πλείονας οἱ περὶ Κλεάνθης καὶ Χρύσιππον καὶ Ἀντιπατρον. ὁ μὲν γὰρ Ἀπολλοφάνης μίαν λέγει, τὴν φρόνησιν.

Τῶν δ’ ἀρετῶν τὰς μὲν πρῶτας, τὰς δὲ ταύτας ὑποτεταγμένας. πρῶτας μὲν τάδε, φρόνησιν, ἀνδρείαν, δικαιοσύνην, σωφροσύνην· ἐν εἶδει δὲ τούτων μεγαλοψυχίαν, ἐγκράτειαν, καρτερίαν, ἀγχίνοιαν, εὐβουλίαν· καὶ τὴν μὲν φρόνησιν εἶναι ἐπιστήμην κακῶν καὶ ἁγαθῶν καὶ οὐδετέρων, τὴν

α One of the older Stoics; cf. Frag. Vet. Stoic. i. 90.

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and justice; others are non-intellectual, those that are regarded as co-extensive and parallel with the former, like health and strength. For health is found to attend upon and be co-extensive with the intellectual virtue of temperance, just as strength is a result of the building of an arch. These are called non-intellectual, because they do not require the mind's assent; they supervene and they occur even in bad men: for instance, health, courage. The proof, says Posidonius in the first book of his treatise on *Ethics*, that virtue really exists is the fact that Socrates, Diogenes, and Antisthenes and their followers made moral progress. And for the existence of vice as a fundamental fact the proof is that it is the opposite of virtue. That it, virtue, can be taught is laid down by Chrysippus in the first book of his work *On the End*, by Cleanthes, by Posidonius in his *Protreptica*, and by Hecato; that it can be taught is clear from the case of bad men becoming good.

Panaetius, however, divides virtue into two kinds, theoretical and practical; others make a threefold division of it into logical, physical, and ethical; while by the school of Posidonius four types are recognized, and more than four by Cleanthes, Chrysippus, Antipater, and their followers. Apollophanes for his part counts but one, namely, practical wisdom.

Amongst the virtues some are primary, some are subordinate to these. The following are the primary: wisdom, courage, justice, temperance. Particular virtues are magnanimity, continence, endurance, presence of mind, good counsel. And wisdom they define as the knowledge of things good and evil and
δ' ἀνδρείαν ἐπιστήμην ὧν αἱρετεύον καὶ ὃν εὐλαβη- 

tέον καὶ οὐδετέρων. τὴν δὲ δικαιοσύνην * * τὴν 

dὲ μεγαλοψυχίαν ἐπιστήμην ἥ ἔξιν ὑπεράνω 

ποιούσαν τῶν συμβαινόντων κοινῆ φαύλων τε καὶ 

σπουδαίων. τὴν δ' ἑγκράτειαν διάθεσιν ἀνυπέρβατον 

tῶν κατ' ὀρθὸν λόγον ἡ ἔξιν ἁίτητον ἡδονῶν. 

τὴν δὲ καρτερίαν ἐπιστήμην ἡ ἔξιν ὃν ἐμμενετέον 

καὶ μή καὶ οὐδετέρων. τὴν δ' ἀγχίνοιαν ἔξιν 

εὐρετικήν τοῦ καθήκοντος ἐκ τοῦ παραχρήμα. τὴν 

δ' εὐβουλίαν ἐπιστήμην τοῦ σκοπεῖσθαι ποῖα καὶ 

πῶς πράττοντες πράξομεν συμφερόντως. 

'Ανὰ λόγον δὲ καὶ τῶν κακῶν τὰς μὲν εἶναι 

πρώτας, τὰς δ' ὑπὸ ταύτας. οἷον ἀφροσύνην μὲν 

καὶ δειλίαν καὶ ἀδικίαν καὶ ἀκολασίαν ἐν ταῖς 

πρώταις, ἀκροσίαν δὲ καὶ βραδύνοιαν καὶ κακο- 

βουλίαν ἐν ταῖς υπὸ ταύτας. εἶναι δ' ἀγνοίας τὰς 

κακίας, ὃν αἱ ἁρεταὶ ἐπιστήμαι.

94 'Ἀγαθὸν δὲ κοινῶς μὲν τὸ <οὐ> τι ὀφελοῦσ, ἰδίως 

d' ἦτοι ταύτων η οὐχ ἐπερον ὦφελείας. οθεν αὐτὴν 

tε τὴν ἁρετὴν καὶ τὸ μετέχον αὐτῆς ἁγαθὸν τριχῶς 

οὕτω λέγεσθαι. οἰνο τὸ <μὲν> ἁγαθὸν ἀφ' οὗ 

συμβαίνει (ὦφελείσθαι, τὸ δὲ καθ' δ' συμβαίνει), 

ὡς τὴν
d' πράξιν τὴν κατ' ἁρετὴν. ὑφ' οὗ δὲ, ὡς τὸν 

σπουδαίον τὸν μετέχοντα τῆς ἁρετῆς.

"Ἀλλως δ' οὕτως ἰδίως ὀρίζονται τὸ ἁγαθὸν, 

"τὸ τέλειον κατὰ φύσιν λογικοῦ ως λογικοῦ." 

tοιοῦτον δ' εἶναι τὴν ἁρετὴν, ὡς τε μετέχοντα τάς

1 ὡστε Arn.: ἦς τὰ coni. Reiske.

a It is obviously not courage which is here defined, but 
apparently wisdom over again. Hence I have marked a 
lacuna.
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of what is neither good nor evil; courage as knowledge of what we ought to choose, what we ought to beware of, and what is indifferent; justice . . . ; magnanimity as the knowledge or habit of mind which makes one superior to anything that happens, whether good or evil equally; continence as a disposition never overcome in that which concerns right reason, or a habit which no pleasures can get the better of; endurance as a knowledge or habit which suggests what we are to hold fast to, what not, and what is indifferent; presence of mind as a habit prompt to find out what is meet to be done at any moment; good counsel as knowledge by which we see what to do and how to do it if we would consult our own interests.

Similarly, of vices some are primary, others subordinate: e.g. folly, cowardice, injustice, profligacy are accounted primary; but incontinence, stupidity, ill-advisedness subordinate. Further, they hold that the vices are forms of ignorance of those things whereof the corresponding virtues are the knowledge.

Good in general is that from which some advantage comes, and more particularly what is either identical with or not distinct from benefit. Whence it follows that virtue itself and whatever partakes of virtue is called good in these three senses—viz. as being (1) the source from which benefit results; or (2) that in respect of which benefit results, e.g. the virtuous act; or (3) that by the agency of which benefit results, e.g. the good man who partakes in virtue.

Another particular definition of good which they give is "the natural perfection of a rational being qua rational." To this answers virtue and, as being
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τε πράξεις τάς κατ’ ἀρετήν καὶ τοὺς σπουδαίους εἶναι· ἐπιγεννήματα δὲ τὴν τε χαρὰν καὶ τὴν εὐφροσύνην καὶ τὰ παραπλήσια. ὡσαύτως δὲ καὶ τῶν κακῶν τὸ μὲν εἶναι ἀφροσύνην, δειλίαν, ἀδικίαν καὶ τὰ παραπλήσια· μετέχονται δὲ κακίας τὰς τε πράξεις τάς κατὰ κακίαν καὶ τοὺς φαύλους· ἐπιγεννήματα δὲ τὴν τε δυσθυμίαν καὶ τὴν δυσφροσύνην καὶ τὰ ὀμοια.

"Ετι τῶν ἀγαθῶν τὰ μὲν εἶναι περὶ ψυχῆν, τὰ δ᾽ ἔκτος, τὰ δ᾽ οὔτε περὶ ψυχῆν οὔτ᾽ ἔκτος. τὰ μὲν περὶ ψυχῆν ἀρετὰς καὶ τὰς κατὰ ταύτας πράξεις· τὰ δ᾽ ἔκτος τὸ τε σπουδαίαν ἔχειν πατρίδα καὶ σπουδαῖον φίλον καὶ τὴν τούτων εὐδαιμονίαν· τὰ δ᾽ οὔτ᾽ ἔκτος οὔτε περὶ ψυχῆν τοῦ αὐτοῦ ἑαυτῷ εἶναι σπουδαίον καὶ εὐδαιμόνα. ἀνάπαλιν δὲ καὶ τῶν κακῶν τὰ μὲν περὶ ψυχῆν εἶναι, τὰς κακίας καὶ τὰς κατ' αὐτὰς πράξεις· τὰ δ᾽ ἔκτος τὸ ἀφρονα πατρίδα ἔχειν καὶ ἄφρονα φίλον καὶ τὴν τούτων κακοδαιμονίαν· τὰ δ᾽ οὔτ᾽ ἔκτος οὔτε περὶ ψυχῆν τοῦ αὐτοῦ ἑαυτῷ εἶναι φαύλον καὶ κακοδαιμόνα.

"Ετι τῶν ἀγαθῶν τὰ μὲν εἶναι τελικά, τὰ δὲ ποιητικά, τὰ δὲ τελικά καὶ ποιητικά· τὸν μὲν οὖν φίλον καὶ τὰς ἀπ' αὐτοῦ γνωμένας ὠφελείας ποιητικά εἶναι ἁγαθά· θάρσος δὲ καὶ φρόνημα καὶ ἐλευθερίαν καὶ τέρψιν καὶ εὐφροσύνην καὶ ἀλυπίαν καὶ πᾶσαν τὴν κατ' ἀρετήν πρᾶξιν τελικά.

97 Ποιητικά δὲ καὶ τελικά εἶναι ἁγαθά τὰς ἁρετάς· καθὸ μὲν γὰρ ἁπτοτελοῦσι τὴν εὐδαιμονίαν, ποιητικά ἔστων ἁγαθά· καθὸ δὲ συμπληροῦσιν αὐτήν, ὡστε μέρη αὐτῆς γίνεσθαι, τελικά. ὀμοίως δὲ καὶ τῶν κακῶν τὰ μὲν εἶναι τελικά, τὰ δὲ ποιητικά, τὰ δ᾽ ἀμφοτέρως ἔχοντα· τὸν μὲν
partakers in virtue, virtuous acts and good men; as also its supervening accessories, joy and gladness and the like. So with evils: either they are vices, folly, cowardice, injustice, and the like; or things which partake of vice, including vicious acts and wicked persons as well as their accompaniments, despair, moroseness, and the like.

Again, some goods are goods of the mind and others external, while some are neither mental nor external. The former include the virtues and virtuous acts; external goods are such as having a good country or a good friend, and the prosperity of such. Whereas to be good and happy oneself is of the class of goods neither mental nor external. Similarly of things evil some are mental evils, namely, vices and vicious actions; others are outward evils, as to have a foolish country or a foolish friend and the unhappiness of such; other evils again are neither mental nor outward, e.g. to be yourself bad and unhappy.

Again, goods are either of the nature of ends or they are the means to these ends, or they are at the same time end and means. A friend and the advantages derived from him are means to good, whereas confidence, high-spirit, liberty, delight, gladness, freedom from pain, and every virtuous act are of the nature of ends.

The virtues (they say) are goods of the nature at once of ends and of means. On the one hand, in so far as they cause happiness they are means, and on the other hand, in so far as they make it complete, and so are themselves part of it, they are ends. Similarly of evils some are of the nature of ends and some of means, while others are at once both means and ends. Your enemy and the harm he
"Έτι τῶν περὶ ψυχῆν ἁγαθῶν τὰ μὲν ἔσων ἔξεις, τὰ δὲ διαθέσεις, τὰ δ’ οὖθ’ ἔξεις οὔτε διαθέσεις. διαθέσεις μὲν αἱ ἁρεταῖ, ἔξεις δὲ τὰ ἐπιτηθεύματα, οὔτε δ’ ἔξεις οὔτε διαθέσεις αἱ ἐνέργειαι. κοινῶς δὲ τῶν ἁγαθῶν μικτὰ μὲν ἐστὶν εὐτεκνία καὶ εὐγηρία, ἀπλοῦν δ’ ἐστὶν ἁγαθὸν ἑπιστήμη. καὶ ἄει μὲν παρόντα αἱ ἁρεταῖ, οὐκ ἄει δε, οἶον χαρά, περιπάτησις.

Πάν δ’ ἁγαθὸν συμφέρον εἶναι καὶ δέον καὶ λυσιτελὲς καὶ χρήσιμον καὶ εὐχρηστὸν καὶ καλὸν καὶ ωφέλιμον καὶ αἱρετὸν καὶ δίκαιον. συμφέρον μὲν ὅτι φέρει τοιαῦτα ὅν συμβαίνοντων ωφελοῦμεθα. δέον δ’ ὅτι συνέχει ἐν οἷς χρῆ λυσιτελές δ’ ὅτι λύει τὰ τελοῦμενα εἰς αὐτό, ὡστε τὴν ἀντικαταλλαξίν τὴν ἐκ τῆς πραγματείας ὑπεραίρεν τῇ ωφελείᾳ χρήσιμον δ’ ὅτι χρείαν ωφελείας παρέχεται εὐχρηστὸν δ’ ὅτι τὴν χρείαν ἐπαινετὴν ἀπεργάζεται καλὸν δ’ ὅτι συμμέτρως ἔχει πρὸς τὴν ἑαυτοῦ χρείαν ωφελίμον δ’ ὅτι τοιοῦτον ἐστὶν ὡστε ωφελεῖν αἱρετὸν δ’ ὅτι τοιοῦτον ἐστὶν ὡστε εὐλόγως αὐτὸ αἱρεῖσθαι δίκαιον δ’ ὅτι νόμῳ ἐστὶ σύμφωνον καὶ κοινωνίας ποιητικὸν.
does you are means; consternation, abasement, slavery, gloom, despair, excess of grief, and every vicious action are of the nature of ends. Vices are evils both as ends and as means, since in so far as they cause misery they are means, but in so far as they make it complete, so that they become part of it, they are ends.

Of mental goods some are habits, others are dispositions, while others again are neither the one nor the other. The virtues are dispositions, while accomplishments or avocations are matters of habit, and activities as such or exercise of faculty neither the one nor the other. And in general there are some mixed goods: e.g. to be happy in one's children or in one's old age. But knowledge is a pure good. Again, some goods are permanent like the virtues, others transitory like joy and walking-exercise.

All good (they say) is expedient, binding, profitable, useful, serviceable, beautiful, beneficial, desirable, and just or right. It is expedient, because it brings about things of such a kind that by their occurrence we are benefited. It is binding, because it causes unity where unity is needed; profitable, because it defrays what is expended on it, so that the return yields a balance of benefit on the transaction. It is useful, because it secures the use of benefit; it is serviceable, because the utility it affords is worthy of all praise. It is beautiful, because the good is proportionate to the use made of it; beneficial, because by its inherent nature it benefits; choiceworthy, because it is such that to choose it is reasonable. It is also just or right, inasmuch as it is in harmony with law and tends to draw men together.
100 Καλὸν δὲ λέγουσι τὸ τέλειον ἁγαθὸν παρὰ τὸ πάντας ἀπέχειν τοὺς ἐπιζητομένους ἀριθμοὺς ὑπὸ τῆς φύσεως ἣ τὸ τελέως σύμμετρον. εἶδη δὲ εἶναι τοῦ καλοῦ τέτταρα, δίκαιον, ἀνδρεῖον, κόσμιον, ἐπιστημονικὸν· ἐν γάρ τοῖσδε τὰς καλὰς πράξεις συντελεῖσθαι. ἀνὰ λόγον δὲ καὶ τοῦ αἰσχροῦ εἶναι εἶδη τέτταρα, τὸ τ’ ἀδικον καὶ τὸ δειλὸν καὶ ἄκοσμον καὶ ἄφρον. λέγεσθαι δὲ τὸ καλὸν μονα-χῶς μὲν τὸ ἐπαινετοὺς παραχόμενον τοὺς ἔχοντας η’ ἁγαθὸν ἐπαίνου ἄξιον· ἐτέρως δὲ τὸ εὐ πεφυ-κέναι πρὸς τὸ ἓδιον ἔργον· ἀλλως δὲ τὸ ἐπικοσμοῦν, ὅταν λέγωμεν μόνον τὸν σοφὸν ἁγαθὸν καὶ καλὸν εἶναι.

101 Λέγουσι δὲ μόνον τὸ καλὸν ἁγαθὸν εἶναι, καθά φησιν Ἐκάτων ἐν τῷ τρίτῳ Περὶ ἁγαθῶν καὶ Χρύσιππον ἐν τοὺς Περὶ τοῦ καλοῦ· εἶναι δὲ τούτο ἀρετὴν καὶ τὸ μετέχον ἀρετῆς, ὃ ἦστω ἵσον τὸ πᾶν ἁγαθὸν καλὸν εἶναι καὶ τὸ ἰσοδυναμεῖν τῷ καλῷ τὸ ἁγαθὸν, ὅπερ ἰσον ἐστὶ τούτῳ. ἐπεὶ γάρ ἦστω ἁγαθὸν, καλὸν ἦστω· ἐστὶ δὲ καλὸν· ἁγαθὸν ἁρὰ ἦστι. δοκεῖ δὲ πάντα τὰ ἁγαθὰ ἵσα εἶναι καὶ πᾶν ἁγαθὸν ἐπ’ ἄκρον εἶναι ἀἱρετὸν καὶ μῆτ’ ἄνεσιν μῆτ’ ἐπίτασιν ἐπιδέχεσθαι· τῶν δ’ ὄντων φασί τὰ μὲν ἁγαθὰ εἶναι, τὰ δὲ κακὰ, τὰ δ’ οὐδέτερα.

102 Ἅγαθὰ μὲν οὐν τὰς τ’ ἀρετὰς, φρόνησιν, δικαιο-σύνην, ἀνδρείαν, σωφροσύνην καὶ τὰ λοιπὰ· κακὰ δὲ τὰ ἑναντία, ἄφροσύνην, ἀδικίαν καὶ τὰ λοιπὰ. 206
The reason why they characterize the perfect good as beautiful is that it has in full all the "factors" required by nature or has perfect proportion. Of the beautiful there are (say they) four species, namely, what is just, courageous, orderly and wise; for it is under these forms that fair deeds are accomplished. Similarly there are four species of the base or ugly, namely, what is unjust, cowardly, disorderly, and unwise. By the beautiful is meant properly and in an unique sense that good which renders its possessors praiseworthy, or briefly, good which is worthy of praise; though in another sense it signifies a good aptitude for one's proper function; while in yet another sense the beautiful is that which lends new grace to anything, as when we say of the wise man that he alone is good and beautiful.

And they say that only the morally beautiful is good. So Hecato in his treatise On Goods, book iii., and Chrysippus in his work On the Morally Beautiful. They hold, that is, that virtue and whatever partakes of virtue consists in this: which is equivalent to saying that all that is good is beautiful, or that the term "good" has equal force with the term "beautiful," which comes to the same thing. "Since a thing is good, it is beautiful; now it is beautiful, therefore it is good." They hold that all goods are equal and that all good is desirable in the highest degree and admits of no lowering or heightening of intensity. Of things that are, some, they say, are good, some are evil, and some neither good nor evil (that is, morally indifferent).

Goods comprise the virtues of prudence, justice, courage, temperance, and the rest; while the opposites of these are evils, namely, folly, injustice, and
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συνέταιρα δὲ ὅσα μήτ' ὦφελεὶ μήτε βλάπτει, οἴον ἦλεῃ, ὑγίεια, ἠδονή, κάλλος, ἴσχὺς, πλοῦτος, εὐδοξία, εὐγένεια· καὶ τὰ τούτων ἐναντία, θάνατος, νόσος, πόνος, αἰσχος, ἀσθένεια, πενία, ἀδοξία, δυσγένεια καὶ τὰ τούτων παραπλήσια, καθά φησιν Ἐκάτων ἐν ἔβδομῳ Περὶ τέλους καὶ Ἀπολλόδωρος ἐν τῇ Ἡθικῇ καὶ Χρύσιππος. μὴ γὰρ εἶναι ταῦτ' ἀγαθά, ἀλλ' ἄδιαφορα κατ' εἶδος προηγμένα.

103 ὡς γὰρ ἰδιον θερμοῦ τὸ θερμαίνει, οὐ τὸ ψῦχειν, οὔτω καὶ ἀγαθοῦ τὸ ὦφελεῖν, οὐ τὸ βλάπτειν· οὐ μᾶλλον δ' ὦφελεὶ ἡ βλάπτει ὁ πλοῦτος καὶ ἡ ὑγίεια· οὐκ ἄρ' ἀγαθὸν οὔτε πλοῦτος οὔθ' ὑγίεια. ἔτι τέ φασιν, ὡς ἔστω εὐ καὶ κακῶς χρήσθαι, τοῦτ' οὐκ ἔστω ἀγαθὸν· πλοῦτω δὲ καὶ ὑγιείᾳ ἔστων εὖ καὶ κακῶς χρήσθαι· οὐκ ἄρ' ἀγαθὸν πλοῦτος καὶ ὑγίεια. Ποσειδώνιος μὲντοι καὶ ταύτα φησι τῶν ἀγαθῶν εἶναι. ἀλλ' οὐδὲ τήν ἡδονήν ἀγαθὸν φασίν Ἐκάτων τ' ἐν τῷ ἐνάτῳ Περὶ ἀγαθῶν καὶ Χρύσιππος ἐν τοῖς Περὶ ἡδονῆς· εἶναι γὰρ καὶ αἰσχράς ἡδονάς, μηδέν δ' αἰσχρόν εἶναι ἀγαθὸν.

104 ὥφελεῖν δὲ ἐστὶ κινεῖν ἢ ἰσχεῖν κατ' ἀρετήν, βλάπτειν δὲ κινεῖν ἢ ἰσχεῖν κατὰ κακίαν.

Δικὼς δὲ λέγεσθαι ἄδιαφορά· ἀπαξ μὲν τὰ μήτε πρὸς εὐδαιμονίαν μήτε πρὸς κακοδαιμονίαν συνεργοῦντα, ὡς ἔχει πλοῦτος, δόξα, ὑγίεια, ἴσχὺς καὶ τὰ ὁμοια· ἐνδέχεται γὰρ καὶ χωρὶς τούτων εὐ-δαιμονεῖν, τῆς ποιᾶς αὐτῶν χρήσεως εὐδαιμονικῆς.
the rest. Neutral (neither good nor evil, that is) are all those things which neither benefit nor harm a man: such as life, health, pleasure, beauty, strength, wealth, fair fame and noble birth, and their opposites, death, disease, pain, ugliness, weakness, poverty, ignominy, low birth, and the like. This Hecato affirms in his *De fine*, book vii., and also Apollodorus in his *Ethics*, and Chrysippus. For, say they, such things (as life, health, and pleasure) are not in themselves goods, but are morally indifferent, though falling under the species or subdivision "things preferred." For as the property of hot is to warm, not to cool, so the property of good is to benefit, not to injure; but wealth and health do no more benefit than injury, therefore neither wealth nor health is good. Further, they say that that is not good of which both good and bad use can be made; but of wealth and health both good and bad use can be made; therefore wealth and health are not goods. On the other hand, Posidonius maintains that these things too are among goods. Hecato in the ninth book of his treatise *On Goods*, and Chrysippus in his work *On Pleasure*, deny that pleasure is a good either; for some pleasures are disgraceful, and nothing disgraceful is good. To benefit is to set in motion or sustain in accordance with virtue; whereas to harm is to set in motion or sustain in accordance with vice.

The term "indifferent" has two meanings: in the first it denotes the things which do not contribute either to happiness or to misery, as wealth, fame, health, strength, and the like; for it is possible to be happy without having these, although, if they are used in a certain way, such use of them tends to
οὐσῆς ἡ κακοδαιμονικής. ἄλλως δὲ λέγεται ἀδιαφόρα τά μηθ' ὀρμής μητ' ἀφορμὴς κινητικά, ὡς ἐχει τὸ ἀρτίας ἐχειν ἐπὶ τῆς κεφαλῆς τρίχας ἡ περιττάς, ἡ ἐκτείναι τῶν δάκτυλον ἡ συστειλαί, τῶν προτέρων ἀδιαφόρων οὐκέθ' οὗτω λεγομένων· ὀρμῆς γάρ ἐστιν ἐκείνα καὶ ἀφορμῆς κινητικά.

διὸ τὰ μὲν αὐτῶν ἐκλέγεται, <τὰ δὲ ἀπεκλέγεται> τῶν ἑτέρων ἐπίσης ἐχοῦτων πρὸς αἱρέσων καὶ φυγῆν.

Τῶν ἀδιαφόρων τὰ μὲν λέγουσι προηγμένα, τὰ δὲ ἀποπροηγμένα· προηγμένα μὲν τὰ ἐχοῦτα ἀξίαν, ἀποπροηγμένα δὲ τὰ ἀπαξίαν ἐχοῦτα· ἀξίαν δὲ τὴν μὲν τινα λέγουσι σύμβλησιν πρὸς τῶν ὄμολογούμενον βίον, ἦτος ἐστὶν καὶ πάν ἀγαθῶν· τὴν δὲ εἶναι μέσην τῶν δύναμιν ἡ χρείαν συμβαλλομένην πρὸς τὸν κατὰ φύσιν βίον, ὀμοιον εἰπεῖν ἦτινα προσφέρεται πρὸς τὸν κατὰ φύσιν βίον πλοῦτος ἡ ὑγίεια· τὴν δ' εἶναι ἄξιαν ἁμοίβην δοκιμαστοῦ, ἡν ἄν ὁ ἐμπειρὸς τῶν πραγμάτων τάξη, ὀμοιον εἰπεῖν ἀμείβεσθαι πυροῦ πρὸς τὰς σύν ἡμιόνοικριθάς.

Προηγμένα μὲν οὖν εἶναι ἃ καὶ ἄξιαν ἔχει, οὗν ἐπὶ μὲν τῶν ψυχικῶν εὐφυίαν, τέχνην, προκόπην καὶ τὰ ὄμοια· ἐπὶ δὲ τῶν σωματικῶν ἴσων, ὑγίειαν, ὅμοιαν, εὐεξίαν, ἀρτιότητα, κάλλος «καὶ τὰ παραπλήσια»· ἐπὶ δὲ τῶν ἐκτὸς πλοῦτον, δόξαν, εὐ-

1 τὰς ἡμιόλιον Arnim.

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a "Indirectly": more literally "contributing, as intermediary (μεσημ), to."

b With Arnim's correction, wheat would exchange for 1½ times the quantity of barley. The three meanings of ἄξια

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happiness or misery. In quite another sense those things are said to be indifferent which are without the power of stirring inclination or aversion; e.g. the fact that the number of hairs on one's head is odd or even or whether you hold out your finger straight or bent. But it was not in this sense that the things mentioned above were termed indifferent, they being quite capable of exciting inclination or aversion. Hence of these latter some are taken by preference, others are rejected, whereas indifference in the other sense affords no ground for either choosing or avoiding.

Of things indifferent, as they express it, some are "preferred," others "rejected." Such as have value, they say, are "preferred," while such as have negative, instead of positive, value are "rejected." Value they define as, first, any contribution to harmonious living, such as attaches to every good; secondly, some faculty or use which indirectly a contributes to the life according to nature: which is as much as to say "any assistance brought by wealth or health towards living a natural life"; thirdly, value is the full equivalent of an appraiser, as fixed by an expert acquainted with the facts—as when it is said that wheat exchanges for so much barley with a mule thrown in.b

Thus things of the preferred class are those which have positive value, e.g. amongst mental qualities, natural ability, skill, moral improvement, and the like; among bodily qualities, life, health, strength, good condition, soundness of organs, beauty, and so forth; and in the sphere of external things, wealth,
γένειαν καὶ τὰ ὀμοια. ἀποπροηγμένα δ’ ἐπὶ μὲν τῶν ψυχικῶν ἀφύναν, ἀτεχνίαν καὶ τὰ ὀμοια· ἐπὶ δὲ τῶν σωματικῶν θάνατον, νόσου, ἀσθένειαν, καχεξίαν, πήρωσιν, αἰσχος καὶ τὰ ὀμοια. ἐπὶ δὲ τῶν ἐκτός πενίαν, ἀδοξίαν, δυσγένειαν καὶ τὰ παραπλήσια· οὔτε δὲ προῆχθη οὔτε ἀποπροηχθη τὰ οὐδετέρως ἔχοντα.

107 "Ετι τῶν προηγμένων τὰ μὲν δι’ αὐτὰ προηκται, τὰ δὲ δι’ ἕτερα, τὰ δὲ καὶ δι’ αὐτὰ καὶ δι’ ἕτερα. δι’ αὐτὰ μὲν εὐφυῖα, προκοπὴ καὶ τὰ ὀμοια· δι’ ἕτερα δὲ πλοῦτος, εὐγένεια καὶ τὰ ὀμοια· δι’ αὐτὰ δὲ καὶ δι’ ἕτερα ἰσχύς, εὐαισθησία, ἀρτιότης. δι’ αὐτὰ μὲν, ὅτι κατὰ φύσιν ἐστὶν: δι’ ἕτερα δὲ, ὅτι περιτοιεῖ χρείας οὐκ ὀλίγας. ὀμοίως δ’ ἔχει καὶ τὸ ἀποπροηγμένον κατὰ τὸν έναντίον λόγον.

108 Κατωνομάσθαι δ’ οὕτως ὑπὸ πρωτοῦ Ζήνωνος τὸ καθήκον, ἀπὸ τοῦ κατὰ τινα ἦκεν τῆς προσονομασίας εἰλημμένης. ἐνέργημα δ’ αὐτὸ εἶναι

a The reading πραξθέν is now accepted in place of πραξθέν. “Duty,” it should be noted, is a very inadequate rendering of καθήκον, which in the present passage applies to the proper behaviour of plants and animals no less than to that of human beings. Cf. Stob. Ecl. ii. 85. 13 ღ πραξθέν εὐλογον ἀπολογίαν ἔχει; Sext. Emp. vii. 158.

b The ordinary meaning of the verb καθήκειν is well seen in Hdt. vii. 22 ღ γὰρ Ἀθως ἐστὶ δρος μέγα τε καὶ ὀνομαστὸν ἐς θάλασσαν καθήκον ("for Athos is a great and famous mountain, reaching down to the sea"). The term seems to have passed from this meaning to signify figuratively that which extends to, affects, or is incumbent on us: as near an approach, perhaps, to the idea of duty as can be expected
fame, noble birth, and the like. To the class of things "rejected" belong, of mental qualities, lack of ability, want of skill, and the like; among bodily qualities, death, disease, weakness, being out of condition, mutilation, ugliness, and the like; in the sphere of external things, poverty, ignominy, low birth, and so forth. But again there are things belonging to neither class; such are not preferred, neither are they rejected.

Again, of things preferred some are preferred for their own sake, some for the sake of something else, and others again both for their own sake and for the sake of something else. To the first of these classes belong natural ability, moral improvement, and the like; to the second wealth, noble birth, and the like; to the last strength, perfect faculties, soundness of bodily organs. Things are preferred for their own sake because they accord with nature; not for their own sake, but for the sake of something else, because they secure not a few utilities. And similarly with the class of things rejected under the contrary heads.

Furthermore, the term Duty is applied to that for which, when done, a reasonable defence can be adduced, e.g. harmony in the tenor of life's process, which indeed pervades the growth of plants and animals. For even in plants and animals, they hold, you may discern fitness of behaviour.

Zeno was the first to use this term καθήκον of conduct. Etymologically it is derived from κατά τινας ηκεῖν, i.e. reaching as far as, being up to, or incumbent on so and so. And it is an action in itself adapted in any ancient system of Ethics, which regards human conduct not as obedience to law, but as determination and pursuit of good.
ταῖς κατὰ φύσιν κατασκευαῖς οίκείων. τῶν γὰρ καθ' ὀρμὴν ἐνεργουμένων τὰ μὲν καθήκοντα εἶναι, τὰ δὲ παρὰ τὸ καθήκον, τὰ δ' οὔτε καθήκοντα οὔτε παρὰ τὸ καθήκον.

Καθήκοντα μὲν οὖν εἶναι ὁσα λόγος αἵρει ποιεῖν, ὡς ἔχει τὸ γονεῖς τιμᾶν, ἀδελφοὺς, πατρίδα, συμπεριφέρεσθαι φίλοις· παρὰ τὸ καθήκον δέ, ὁσα μὴ αἵρει λόγος, ὡς ἔχει τὰ τουαῦτα, γονέων ἀμελεῖν, ἀδελφῶν ἀφροντιστεῖν, φίλοις μὴ συνδιατίθεσθαι, πατρίδα ὑπερορᾶν καὶ τὰ παραπλήσια· οὔτε δὲ καθήκοντα οὔτε παρὰ τὸ καθήκον, ὁσα οὖθ' αἵρει λόγος πράττειν οὔτ' ἀπαγορεύει, ὅλον κάρφος ἀνελέσθαι, γραφεῖον κρατεῖν ἡ στλεγγίδα καὶ τὰ ὁμοία τούτοις.

Καὶ τὰ μὲν εἶναι καθήκοντα ἄνευ περιστάσεως, τὰ δὲ περιστατικά. καὶ ἄνευ μὲν περιστάσεως τάδε, ὑγιείας ἐπιμελεῖσθαι καὶ αἰσθητηρίων καὶ τὰ ὁμοία· κατὰ περίστασιν δὲ τὸ πηροῦν ἐαυτὸν καὶ τὴν κτῆσιν διαρριπτεῖν. ἀνὰ λόγον δὲ καὶ τῶν παρὰ τὸ καθήκον. ἔτι τῶν καθήκοντων τὰ μὲν ἂει καθήκει, τὰ δὲ οὔκ ἂεί. καὶ ἂεὶ μὲν καθήκει τὸ κατ' ἄρετὴν ἤδην, οὔκ ἂεί δὲ τὸ ἐρωτᾶν καὶ ἀποκρίνεσθαι καὶ περιπατεῖν καὶ τὰ ὁμοία. δ' 110 αὐτὸς λόγος καὶ ἐπὶ τῶν παρὰ τὸ καθήκον. ἦστι δὲ καὶ ἐν τοῖς μέσοις τι καθήκον, ὡς τὸ πείθεσθαι τοὺς παίδας τοῖς παιδαγωγοῖς.

Φασὶ δὲ τὴν ψυχὴν εἶναι ὀκταμερῆ· μέρη γὰρ
to nature’s arrangements. For of the acts done at the prompting of impulse some, they observe, are fit and meet, others the reverse, while there is a third class which is neither the one nor the other.

Befitting acts are all those which reason prevails with us to do; and this is the case with honouring one’s parents, brothers and country, and intercourse with friends. Unbefitting, or contrary to duty, are all acts that reason deprecates, *e.g.* to neglect one’s parents, to be indifferent to one’s brothers, not to agree with friends, to disregard the interests of one’s country, and so forth. Acts which fall under neither of the foregoing classes are those which reason neither urges us to do nor forbids, such as picking up a twig, holding a style or a scraper, and the like.

Again, some duties are incumbent unconditionally, others in certain circumstances. Unconditional duties are the following: to take proper care of health and one’s organs of sense, and things of that sort. Duties imposed by circumstances are such as maiming oneself and sacrifice of property. And so likewise with acts which are violations of duty. Another division is into duties which are always incumbent and those which are not. To live in accordance with virtue is always a duty, whereas dialectic by question and answer or walking-exercise and the like are not at all times incumbent. The same may be said of the violations of duty. And in things intermediate also there are duties; as that boys should obey the attendants who have charge of them.

According to the Stoics there is an eight-fold
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αὐτῆς τὰ τε πέντε αἰσθητήρια καὶ τὸ φωνητικὸν 
μόριον καὶ τὸ διανοητικὸν, ὅπερ ἑστὶν αὐτῇ ἡ 
διάνοια, καὶ τὸ γεννητικὸν. ἐκ δὲ τῶν ψευδῶν 
ἐπιγίνεσθαι τὴν διαστροφὴν ἐπὶ τὴν διάνοιαν, ἀφ' 
ὡς πολλὰ πάθη βλαστάνει καὶ ἀκαταστασίας αὔτα. 
ἔστι δὲ αὐτὸ τὸ πάθος κατὰ Ζήνωνα ἢ ἄλογος καὶ 
παρὰ φύσιν ψυχῆς κύνησις ἡ ὀρμὴ πλεονάζουσα.

Τῶν δὲ παθῶν τὰ ἀνωτάτω, καθά φησιν 'Εκά-
των ἐν τῷ δευτέρῳ Περὶ παθῶν καὶ Ζήνων ἐν τῷ 
Περὶ παθῶν, εἶναι γένη τέτταρα, λύπην, φόβον,
ἐπιθυμίαν, ἥδονην. δοκεῖ δ' αὐτοῖς τὰ πάθη 
κρίσεις εἶναι, καθά φησι Χρύσιππος ἐν τῷ Περὶ 
παθῶν· ἢ τε γὰρ φιλαργυρίᾳ ὑπόληψις ἔστι τοῦ 
τὸ ἀργύριον καλὸν εἶναι, καὶ ἡ μέθη δὲ καὶ ἡ 
ἀκολασία ὀμοίως καὶ τάλλα.

Καὶ τὴν μὲν λύπην εἶναι ουστολήν ἄλογον· εἰδὴ 
δ' αὐτῆς ἔλεον, φθόνον, ζῆλον, ζηλοτυπίαν, ἄχθος, 
ἐνόχλησιν, ἀνίαν, ὀδύνην, σύγχυσιν. ἔλεον μὲν 
οὐν εἶναι λύπην ὡς ἐπ' ἀναξίως κακοπαθοῦντι, 
φθόνον·δὲ λύπην ἐπ' ἀλλοτρίοις ἀγαθοῖς, ζῆλον δὲ 
λύπην ἐπὶ τῷ ἄλλῳ παρεῖναι ὧν αὐτὸς ἐπιθυμεῖ, 
ζηλοτυπίαν δὲ λύπην ἐπὶ τῷ καὶ ἄλλῳ παρεῖναι ἀ 
καὶ αὐτὸς ἔχει, ἄχθος δὲ λύπην βαρύνουσαν, 
ἐνόχλησιν λύπην στενοχωροῦσαν καὶ δυσχωρίαν 
παρασκευάζουσαν, ἀνίαν λύπην ἐκ διαλογισμῶν 
μένουσαν ὥ ἐπιτευμομένην, ὀδύνην λύπην ἐπίπονον, 
σύγχυσιν λύπην ἄλογον, ἀποκναίουσαν καὶ κω-
λύουσαν τὰ παρόντα συνορᾶν.

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division of the soul: the five senses, the faculty of speech, the intellectual faculty, which is the mind itself, and the generative faculty, being all parts of the soul. Now from falsehood there results perversion, which extends to the mind; and from this perversion arise many passions or emotions, which are causes of instability. Passion, or emotion, is defined by Zeno as an irrational and unnatural movement in the soul, or again as impulse in excess.

The main, or most universal, emotions, according to Hecato in his treatise *On the Passions*, book ii., and Zeno in his treatise with the same title, constitute four great classes, grief, fear, desire or craving, pleasure. They hold the emotions to be judgements, as is stated by Chrysippus in his treatise *On the Passions*: avarice being a supposition that money is a good, while the case is similar with drunkenness and profligacy and all the other emotions.

And grief or pain they hold to be an irrational mental contraction. Its species are pity, envy, jealousy, rivalry, heaviness, annoyance, distress, anguish, distraction. Pity is grief felt at undeserved suffering; envy, grief at others' prosperity; jealousy, grief at the possession by another of that which one desires for oneself; rivalry, pain at the possession by another of what one has oneself. Heaviness or vexation is grief which weighs us down, annoyance that which coops us up and straitens us for want of room, distress a pain brought on by anxious thought that lasts and increases, anguish painful grief, distraction irrational grief, rasping and hindering us from viewing the situation as a whole.
'Ο δὲ φόβος ἦστι προσδοκία κακοῦ. εἰς δὲ τὸν φόβον ἀνάγεται καὶ ταύτα, δείμα, ὁκνος, αἰσχύνη, ἐκπληξία, θόρυβος, ἀγωνία. δείμα μὲν ὁ Í ἦστι φόβος δέος ἐμποιών, αἰσχύνη δὲ φόβος ἀδοξίας, ὁκνος δὲ φόβος μελλούσης ἐνεργείας, ἐκπληξία δὲ φόβος ἑκ φαντασίας ἀσυνήθους πράγματος, θόρυβος δὲ φόβος μετὰ κατεπείξεως φωνῆς, ἀγωνία δὲ φόβος ἀδήλου πράγματος.

Ἡ δ’ ἐπιθυμία ἦστιν ἁλογος ὀρεξις, ὁ ὤν τάττεται καὶ ταύτα, σπάνις, μῆκος, φιλονεικία, ὁργή, ἔρως, μήν, θυμός. ἦστι δ’ ἡ μὲν σπάνις ἐπιθυμία τις ἐν ἀποτεύχει καὶ ὁδὸν κεχωρισμένη ἕκ τοῦ πράγματος, τεταμένη δὲ διακενής ἐπ’ αὐτὸ καὶ σπωμένη: μῆκος δ’ ἦστιν ἐπιθυμία τοὺς τοῦ κακῶς εἶναί τινι μετὰ προκοπῆς τινος καὶ παρατάσεως: φιλονεικία δ’ ἐπιθυμία τις περὶ αἱρέσεως: ὁργή δ’ ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἡδικη-κέναι ὑπ’ ἀριστοκρατεῖν: ἔρως δὲ ἦστιν ἐπιθυμία τις οὐχὶ περὶ σπουδαίον: ἦστι γὰρ ἐπιβολὴ φιλοποιίας διὰ κάλλος ἐμφαινόμενον. μῆνς δὲ ἦστιν ὀργή τις πεπαλαιωμένη καὶ ἐπίκοτος, ἐπιτηρητικὴ δὲ, ὅπερ ἐμφαίνεται διὰ τῶνδε:

εἰ περὶ γάρ τε χῶλον γε καὶ αὐτήμαρ καταπέψῃ, ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ.

δ’ δὲ θυμός ἦστιν ὀργή ἀρχομένη.

Ἡδονή δ’ ἦστιν ἁλογος ἐπαρσις ἐφ’ αἴρετῳ δοκοῦντι ὑπάρχειν, ὥπ’ ἦν τάττεται κήλησις, ἐπιχαρεκακία, τέρψις, διάχυσις. κήλησις μὲν ὁδὸν ἦστιν ἡδονή δ’ ωτῶν κατακηλοῦσα: ἐπιχαρεκακία δὲ ἡδονή ἐπ’ ἀλλοτρίοις κακοῖς· τέρψις δὲ, ὁδὸν

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a Π. i. 81, 82.
Fear is an expectation of evil. Under fear are ranged the following emotions: terror, nervous shrinking, shame, consternation, panic, mental agony. Terror is a fear which produces fright; shame is fear of disgrace; nervous shrinking is a fear that one will have to act; consternation is fear due to a presentation of some unusual occurrence; panic is fear with pressure exercised by sound; mental agony is fear felt when some issue is still in suspense.

Desire or craving is irrational appetency, and under it are ranged the following states: want, hatred, contentiousness, anger, love, wrath, resentment. Want, then, is a craving when it is baulked and, as it were, cut off from its object, but kept at full stretch and attracted towards it in vain. Hatred is a growing and lasting desire or craving that it should go ill with somebody. Contentiousness is a craving or desire connected with partisanship; anger a craving or desire to punish one who is thought to have done you an undeserved injury. The passion of love is a craving from which good men are free; for it is an effort to win affection due to the visible presence of beauty. Wrath is anger which has long rankled and has become malicious, waiting for its opportunity, as is illustrated by the lines:

Even though for the one day he swallow his anger, yet doth he still keep his displeasure thereafter in his heart, till he accomplish it.

Resentment is anger in an early stage.

Pleasure is an irrational elation at the accruing of what seems to be choiceworthy; and under it are ranged ravishment, malevolent joy, delight, transport. Ravishment is pleasure which charms the ear. Malevolent joy is pleasure at another's ills. Delight
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τρέψις, προτροπή τις ψυχής ἐπὶ τὸ ἀνειμένον· διά-
χυσις δ' ἀνάλυσις ἀρετῆς.

115 Ὅς δὲ λέγεται τινα ἐπὶ τοῦ σώματος ἀρρωστή-
ματα, οἶνον ποδάγρα καὶ ἀρθρίτιδες, οὕτω κατὶ τῆς
ψυχῆς φιλοδοξία καὶ φιληδονία καὶ τὰ παραπλήσια.
τὸ γὰρ ἀρρώστημα ἐστὶ νόσημα μετ' ἀσθενείας,
τὸ δὲ νόσημα οὐήσις σφόδρα δοκοῦντος αἰρέτου.
καὶ ὃς ἐπὶ τοῦ σώματος εὔμπτωσία τινὲς λέγονται,
οἶνον κατάρρους καὶ διάρροια, οὕτω κατὶ τῆς ψυχῆς
εἰσιν εὐκαταφορίαι, οἶνον φθονερία, ἐλεημοσύνη,
ἐρίδες καὶ τὰ παραπλήσια.

116 Εἶναι δὲ καὶ εὐπαθείας φασὶ τρεῖς, χαράν,
eὐλάβειαν, βούλησιν. καὶ τὴν μὲν χαρὰν ἐναντίαν
[φασίν] εἶναι τῇ ἡδονῇ, οὕσαν εὐλογον ἐπαρσόν·
tὴν δ' εὐλάβειαν τῷ φῶβῳ, οὕσαν εὐλογον ἐκκλίσιν.
φοβηθήσεσθαι μὲν γὰρ τὸν σοφὸν οὐδαμῶς, εὐλαβη-
θήσεσθαι δὲ. τῇ δ' ἐπιθυμίᾳ ἐναντίαν φασίν εἰ-
nαι τὴν βούλησιν, οὕσαν εὐλογον ὄρεξιν. καθάπερ
οὖν ὑπὸ τὰ πρῶτα πάθη πίπτει τινά, τὸν αὐτὸν
τρόπον καὶ ὑπὸ τὰς πρώτας εὐπαθείας· καὶ ὑπὸ
μὲν τὴν βούλησιν εὐνοιαν, εὐμένειαν, ἀσπασμὸν,
ἀγάπησιν· ὑπὸ δὲ τὴν εὐλάβειαν αἴδω, ἀγνείαν·
ὑπὸ δὲ τὴν χαρὰν τέρψιν, εὐφροσύνην, εὐθυμίαν.

117 Φασί δὲ καὶ ἀπαθῆ εἶναι τὸν σοφὸν, διὰ τὸ
ἀνέμπτωτον εἶναι· εἶναι δὲ καὶ ἄλλον ἀπαθῆ τὸν
φαύλον, εὖ ἵσιν λεγόμενον τῷ σκληρῷ καὶ ἀτέγκτῳ.
is the mind's propulsion to weakness, its name in Greek \( \tau\rho\varepsilon\psi\varsigma \) being akin to \( \tau\rho\varepsilon\psi\varsigma \) or turning. To be in transports of delight is the melting away of virtue.

And as there are said to be certain infirmities in the body, as for instance gout and arthritic disorders, so too there is in the soul love of fame, love of pleasure, and the like. By infirmity is meant disease accompanied by weakness; and by disease is meant a fond imagining of something that seems desirable. And as in the body there are tendencies to certain maladies such as colds and diarrhoea, so it is with the soul, there are tendencies like enviousness, pitifulness, quarrelsomeness, and the like.

Also they say that there are three emotional states which are good, namely, joy, caution, and wishing. Joy, the counterpart of pleasure, is rational elation; caution, the counterpart of fear, rational avoidance; for though the wise man will never feel fear, he will yet use caution. And they make wishing the counterpart of desire (or craving), inasmuch as it is rational appetency. And accordingly, as under the primary passions are classed certain others subordinate to them, so too is it with the primary eupathies or good emotional states. Thus under wishing they bring well-wishing or benevolence, friendliness, respect, affection; under caution, reverence and modesty; under joy, delight, mirth, cheerfulness.

Now they say that the wise man is passionless, because he is not prone to fall into such infirmity. But they add that in another sense the term apathy is applied to the bad man, when, that is, it means that he is callous and relentless. Further, the wise
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άτυφόν τ’ εἶναι τὸν σοφὸν. ἵσως γὰρ ἔχειν πρὸς τε τὸ ἐνδοξὸν καὶ τὸ ἀδοξὸν. εἶναι δὲ καὶ ἄλλον ἀτυφον, κατὰ τὸν εὐκαίον τεταγμένον, ὃς ἐστὶ φαύλος. καὶ αὐστηροὺς δὲ φασι εἶναι πάντας τοὺς σπουδαίους, τῷ μὴ τ’ αὐτοὺς πρὸς ἡδονὴν ὁμιλεῖν μὴτε παρ’ ἄλλων τὰ πρὸς ἡδονὴν προσ-δέχεσθαι. καὶ ἄλλον δὲ εἶναι αὐστηρόν, παρα-πλησίως λεγόμενον τῷ αὐστηρῷ οὖν, ὃ πρὸς μὲν φαρμακοποιῶν χρῶνται, πρὸς δὲ πρόποσον οὐ πάνυ.

118 Ἀκιβδήλους τοὺς σπουδαίους φυλακτικοὺς τ’ εἶναι τοῦ ἐπὶ τὸ βέλτιον αὐτοὺς παριστάναι, διὰ παρασκευὴς τῆς τὰ φαύλα μὲν ἀποκρυπτοῦσης, τὰ δ’ ὑπάρχοντα ἄγαθὰ φαίνεσθαι ποιούσης. ἀπλάστους τε’ περιηρηκέναι γὰρ ἐν τῇ φωνῇ τὸ πλάσμα καὶ τῷ εἴδει. ἀπράγμονάς τ’ εἶναι ἔκκλινεν γὰρ τὸ πράττειν τι παρὰ τὸ καθήκον. καὶ οἰνωθήσεσθαι μὲν, οὐ μεθυσθήσεσθαι δὲ. ἐτι δ’ οὐδὲ μανήσεσθαι προσπεσεῖσθαι μέντοι ποτὲ αὐτῷ φαντασίας ἄλλοκότος διὰ μελαγχολίαν ἢ λήρησιν, οὐ κατὰ τὸν τῶν αἵρεσιν λόγον, ἄλλα παρὰ φύσιν. οὐδὲ μήν λυπηθήσεσθαι τὸν σοφὸν, διὰ τὸ τὴν λύπην ἄλογον εἶναι συστολῆν τῆς ψυχῆς, ὡς Ἐλληνούς φησιν ἐν τῇ Ἡθικῇ.

119 Θείους τ’ εἶναι: ἔχειν γὰρ ἐν εαυτοῖς οἰονεῖ θεόν. τὸν δ’ φαύλον άθεον. διετὸν δὲ εἶναι τὸν άθεον, τὸν τ’ ἐναντίως τῷ θείῳ λεγόμενον καὶ τὸν ἐξου-θενητικὸν τοῦ θείου. ὅπερ οὐκ εἶναι περὶ πάντα
man is said to be free from vanity; for he is indifferent to good or evil report. However, he is not alone in this, there being another who is also free from vanity, he who is ranged among the rash, and that is the bad man. Again, they tell us that all good men are austere or harsh, because they neither have dealings with pleasure themselves nor tolerate those who have. The term harsh is applied, however, to others as well, and in much the same sense as a wine is said to be harsh when it is employed medicinally and not for drinking at all.

Again, the good are genuinely in earnest and vigilant for their own improvement, using a manner of life which banishes evil out of sight and makes what good there is in things appear. At the same time they are free from pretence; for they have stripped off all pretence or "make-up" whether in voice or in look. Free too are they from all business cares, declining to do anything which conflicts with duty. They will take wine, but not get drunk. Nay more, they will not be liable to madness either; not but what there will at times occur to the good man strange impressions due to melancholy or delirium, ideas not determined by the principle of what is choiceworthy but contrary to nature. Nor indeed will the wise man ever feel grief; seeing that grief is irrational contraction of the soul, as Apollodorus says in his Ethics.

They are also, it is declared, godlike; for they have a something divine within them; whereas the bad man is godless. And yet of this word—godless or ungodly—there are two senses, one in which it is the opposite of the term "godly," the other denoting the man who ignores the divine altogether: in this
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φαύλον. θεοσεβεῖς τε τοὺς σπουδαίους· ἐμπείρους γὰρ εἶναι τῶν περὶ θεοὺς νομίμων· εἶναι τε τὴν εὐσέβειαν ἐπιστήμην θεῶν θεραπείας. ἀλλὰ μὴν καὶ θύσειν αὐτοὺς θεοῖς ἁγνοῦς θ' ὑπάρχειν· ἐκ-

νεύειν γὰρ τὰ περὶ θεούς ἀμαρτήματα. καὶ τοὺς θεούς ἀγασθαί αὐτούς· ὅσίους τε γὰρ εἶναι καὶ

δικαίους πρὸς τὸ θείον. μόνους θ' ἑρέας τοὺς

σοφοὺς· ἐπεσκέφθαι γὰρ περὶ θυσίῶν, ἱδρύσεων, καθ-

αρμῶν, καὶ τῶν ἄλλων τῶν πρὸς θεοὺς οἰκείων.

120 Δοκεῖ δ' αὐτοῖς καὶ γονέας σέβεσθαι καὶ ἀδελ-

φοὺς ἐν δευτέρᾳ μοίρᾳ μετὰ θεούς. φασὶ δὲ καὶ

τὴν πρὸς τὰ τέκνα φιλοστοργίαν φυσικὴν εἶναι

αὐτοῖς καὶ ἐν φαύλοις μὴ εἶναι· ἀρέσκει τ' αὐτοῖς

ίσα ἡγεῖσθαι τὰ ἀμαρτήματα, καθά φησι Χρύσιππος

ἐν τῷ τετάρτῳ τῶν Ηθικῶν ξητημάτων καὶ Περ-

σαῖος καὶ Ζήνων· εἰ γὰρ ἀληθὲς ἀληθοὺς μᾶλλον

οὐκ ἔστων, οὔδε ψεύδος ψεύδος· οὔτως οὐδ' ἀπάτη

ἀπάτης, οὐδ' ἀμάρτημα ἀμαρτήματος. καὶ γὰρ

ὁ ἐκατὸν σταδίους ἀπέχουν Κανώβου καὶ ὁ ἔνα

ἐπίσης οὐκ εἰσίν ἐν Κανώβῳ· οὔτω καὶ ὁ πλέον καὶ

ὁ ἐλαττὸν ἀμαρτάνων ἐπίσης οὐκ εἰσίν ἐν τῷ

κατορθοῦν. Ἡρακλείδης μέντοι ὁ Ταρσεύς, Ἀντι-

πάτρου τοῦ Ταρσεῶς γνώριμος, καὶ Ἀθηνόδωρος

ἀνισά φασί τὰ ἀμαρτήματα.

Πολιτεύσεσθαι φάσι τὸν σοφὸν ἂν μὴ τι κωλύῃ,

ὡς φησι Χρύσιππος ἐν πρώτῳ Περὶ βίων· καὶ

γὰρ κακίαν ἐφέξεων καὶ ἐπ' ἀρετὴν παρομοίησειν.

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latter sense, as they note, the term does not apply to every bad man. The good, it is added, are also worshippers of God; for they have acquaintance with the rites of the gods, and piety is the knowledge of how to serve the gods. Further, they will sacrifice to the gods and they keep themselves pure; for they avoid all acts that are offences against the gods, and the gods think highly of them: for they are holy and just in what concerns the gods. The wise too are the only priests; for they have made sacrifices their study, as also the building of temples, purifications, and all the other matters appertaining to the gods.

The Stoics approve also of honouring parents and brothers in the second place next after the gods. They further maintain that parental affection for children is natural to the good, but not to the bad. It is one of their tenets that sins are all equal: so Chrysippus in the fourth book of his Ethical Questions, as well as Persaeus and Zeno. For if one truth is not more true than another, neither is one falsehood more false than another, and in the same way one deceit is not more so than another, nor sin than sin. For he who is a hundred furlongs from Canopus and he who is only one furlong away are equally not in Canopus, and so too he who commits the greater sin and he who commits the less are equally not in the path of right conduct. But Heraclides of Tarsus, who was the disciple of Antipater of Tarsus, and Athenodorus both assert that sins are not equal.

Again, the Stoics say that the wise man will take part in politics, if nothing hinders him—so, for instance, Chrysippus in the first book of his work On Various Types of Life—since thus he will restrain vice and promote virtue. Also (they maintain) he
καὶ γαμῆσειν, ὡς ὁ Ζήνων φησὶν ἐν Πολιτείᾳ, καὶ παιδοποιῆσεσθαι. ἔτι τε μὴ δοξάσει τὸν σοφόν, τούτεστι ψεύδει μὴ συγκαταθήσεσθαι μηδενί. κυνιεῖν τ᾿ αὐτὸν· εἰναι γὰρ τὸν κυ-
νισμὸν σύντομον ἐπ᾽ ἀρέτην ὄδόν, ὡς Ἀπολλό-
δωρος ἐν τῇ Ἡθικῇ. γεύσεσθαι τε καὶ ἄνθρωπί-
νων σαρκῶν κατὰ περὶστασιν. μόνον τ᾿ ἐλεύθερον,
tους δὲ φαύλους δουλοὺς· εἰναι γὰρ τὴν ἐλευθερίαν
ἐξουσίαν αὐτοπραγίας, τὴν δὲ δουλείαν στέρησιν

122 αὐτοπραγίας. εἰναι δὲ καὶ ἄλλην δουλείαν τὴν
ἐν ὑποτάξει καὶ τρίτην τὴν ἐν κτῆσει τε καὶ ὑπο-
tάξει, ἦ ἀντιτίθεται ἡ δεσποτεία, φαύλη οὐσα
cαὶ αὐτὴ. οὐ μόνον δ᾿ ἐλευθέρους εἰναι τοὺς
σοφοὺς, ἀλλὰ καὶ βασιλέας, τῆς βασιλείας οὐσῆς
ἀρχῆς ἀνυπενθύνου, ἦτις περὶ μόνου ἂν τοὺς
σοφοὺς συνταίη, καθὰ φησὶ Χρύσιππος ἐν τῷ
Περὶ τοῦ κυρίως κεχρήσθαι Ζήνωνα τοῖς ὀνόμασιν·
ἐγνωκέναι γὰρ φησὶ δεῖν τὸν ἄρχοντα περὶ ἀγαθῶν
καὶ κακῶν, μηδένα δὲ τῶν φαύλων ἐπίστασθαι
ταῦτα. ὁμοίως δὲ καὶ ἄρχικοὺς δικαστικούς τε
cαὶ ῥήτορικοὺς μόνους εἰναι, τῶν δὲ φαύλων
οὐδένα. ἔτι καὶ ἀναμαρτήτους, τῷ ἀπεριπτώτους

123 εἰναι ἀμαρτήματι. αἰβλαβεῖς τ᾿ εἶναι· οὐ γὰρ
ἄλλους βλάπτειν οὐθ᾿ αὐτοὺς. ἐλεήμονας τε μὴ
eἰναι συγγνώμην τ᾿ ἐχειν μηδενί· μὴ γὰρ παρίειν
τὰς ἐκ τοῦ νόμου ἐπιβαλλούσας κολάσεις, ἐπεὶ
tὸ γ᾿ εἴκειν καὶ ὁ ἔλεος αὐτῇ θ᾿ ἡ ἐπιείκεια οὐδέ-
νειά ἐστι ψυχῆς πρὸς κολάσεις προσποιομένης
χρηστότητα· μηδ᾿ οἴεσθαι σκληροτέρας αὐτὰς
εἰναι. ἔτι τε τὸν σοφὸν οὐδὲν θαυμάζειν τῶν
will marry, as Zeno says in his *Republic*, and beget children. Moreover, they say that the wise man will never form mere opinions, that is to say, he will never give assent to anything that is false; that he will also play the Cynic, Cynicism being a short cut to virtue, as Apollodorus calls it in his *Ethics*; that he will even turn cannibal under stress of circumstances. They declare that he alone is free and bad men are slaves, freedom being power of independent action, whereas slavery is privation of the same: though indeed there is also a second form of slavery consisting in subordination, and a third which implies possession of the slave as well as his subordination; the correlative of such servitude being lordship; and this too is evil. Moreover, according to them not only are the wise free, they are also kings; kingship being irresponsible rule, which none but the wise can maintain: so Chrysippus in his treatise vindicating Zeno’s use of terminology. For he holds that knowledge of good and evil is a necessary attribute of the ruler, and that no bad man is acquainted with this science. Similarly the wise and good alone are fit to be magistrates, judges, or orators, whereas among the bad there is not one so qualified. Furthermore, the wise are infallible, not being liable to error. They are also without offence; for they do no hurt to others or to themselves. At the same time they are not pitiful and make no allowance for anyone; they never relax the penalties fixed by the laws, since indulgence and pity and even equitable consideration are marks of a weak mind, which affects kindness in place of chastizing. Nor do they deem punishments too severe. Again, they say that the wise man never wonders at any of the
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dokouventων παραδόξων, οὗν Χαρώνεια καὶ ἀμπώτιδας καὶ πηγᾶς θερμῶν ύδάτων καὶ πυρῶς ἀναφυσήματα. ἀλλὰ μὴν οὖθ᾿ ἐν ἐρημίᾳ, φασί, βιώσεται ὁ σπουδαίος· κοινωνικὸς γὰρ φύσει καὶ πρακτικὸς. τὴν μέντοι ἄσκησιν ἀποδέξεται υπὲρ τῆς τοῦ σώματος ὑπομονῆς.

124 Εὐξέταί τε, φασίν, ὁ σοφὸς, αἰτούμενος τὰ ἀγαθὰ παρὰ τῶν θεῶν, καθὰ φησί Ποσειδώνιος ἐν τῷ πρώτῳ Περὶ καθηκόντων καὶ Ἐκάτων ἐν τρίτῳ Περὶ παραδόξων. λέγουσι δὲ καὶ τὴν φιλίαν ἐν μόνοις τοῖς σπουδαίοις εἶναι, διὰ τὴν ὀμοιότητα· φασὶ δ᾿ αὐτὴν κοινωνίαν τινὰ εἶναι τῶν κατὰ τὸν βίον, χρωμένων ἡμῶν τοῖς φίλοις ὡς ἐαυτοῖς. δι᾿ αὐτὸν θ’ αἱρετὸν τὸν φίλον ἀποφαίνονται καὶ τὴν πολυφιλίαν ἀγαθὸν. ἐν τε τοῖς φαύλοις μὴ εἶναι φιλίαν μηδενὶ τε τῶν φαύλων φίλον εἶναι. πάντας τε τοὺς ἀφρονας μαίνεσθαι· οὐ γὰρ φρονίμους εἶναι, ἀλλὰ κατὰ τὴν ἵσθην τῇ ἀφροσύνῃ μανίαν πάντα πράττεν. 125 Πάντα τ’ εὖ ποιεῖν τὸν σοφὸν, ως καὶ πάντα φαμέν τὰ αὐλήματα εὖ αὐλεῖν τὸν Ἰσμηνίαν. καὶ τῶν σοφῶν δὲ πάντα εἶναι· δεδωκέναι γὰρ αὐτοῖς παντελῆ ἐξουσίαν τῶν νόμων. τῶν δὲ φαύλων εἰναι τινα λέγεται, δυ τρόπον καὶ τῶν ἀδίκων, ἀλλως μὲν τῆς πόλεως, ἀλλως δὲ τῶν χρωμένων φαμέν.

Τὰς δὲ ἀρετὰς λέγουσιν ἀντακολουθεῖν ἀλλήλαις καὶ τὸν μίαν ἔχοντα πάσας ἔχειν· εἶναι γὰρ αὐτῶν

a Regarded as passages down to the underworld; cf. Virg. Aen. vi. 240 seq., 299.

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things which appear extraordinary, such as Charon's mephitic caverns, ebbings of the tide, hot springs or fiery eruptions. Nor yet, they go on to say, will the wise man live in solitude; for he is naturally made for society and action. He will, however, submit to training to augment his powers of bodily endurance.

And the wise man, they say, will offer prayers, and ask for good things from the gods: so Posidonius in the first book of his treatise *On Duties*, and Hecato in his third book *On Paradoxes*. Friendship, they declare, exists only between the wise and good, by reason of their likeness to one another. And by friendship they mean a common use of all that has to do with life, wherein we treat our friends as we should ourselves. They argue that a friend is worth having for his own sake and that it is a good thing to have many friends. But among the bad there is, they hold, no such thing as friendship, and thus no bad man has a friend. Another of their tenets is that the unwise are all mad, inasmuch as they are not wise but do what they do from that madness which is the equivalent of their folly.

Furthermore, the wise man does all things well, just as we say that Ismenias plays all airs on the flute well. Also everything belongs to the wise. For the law, they say, has conferred upon them a perfect right to all things. It is true that certain things are said to belong to the bad, just as what has been dishonestly acquired may be said, in one sense, to belong to the state, in another sense to those who are enjoying it.

They hold that the virtues involve one another, and that the possessor of one is the possessor of all,
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tὰ θεωρήματα κοινά, καθάπερ Χρύσιππος ἐν τῷ πρῶτῳ Περὶ ἀρετῶν φησιν, Ἀπολλόδωρος δὲ ἐν τῇ Φυσικῇ κατὰ τὴν ἀρχαίαν, Ἑκάτων δὲ ἐν τῷ τρίτῳ Περὶ ἀρετῶν. τὸν γὰρ ἐνάρετον θεωρητικὸν τὸ εἶναι καὶ πρακτικὸν τῶν ποιητῶν. τὰ δὲ ποιητέα καὶ αἱρετέα ἐστὶ καὶ ὑπομενητέα καὶ ἐμμενητέα καὶ ἀπονεμητέα, οὕτ' εἰ τὰ μὲν αἱρετικῶς ποιεῖ, τὰ δ' ὑπομενητικῶς, τὰ δ' ἀπονεμητικῶς, τὰ δ' ἐμμενητικῶς, φρόνιμος τ' ἐστὶ καὶ ἀνδρείος καὶ δίκαιος καὶ σώφρων. κεφαλαιοῦσθαι θ' ἐκάστην τῶν ἀρετῶν περὶ τι ὕδων κεφάλαιον, οἷον τὴν ἀνδρείαν περὶ τὰ ὑπομενητέα, τὴν φρόνησιν περὶ τὰ ποιητέα καὶ μή καὶ οὐδέτερα ὁμοίως τε καὶ τὰς ἄλλες περὶ τὰ οἰκεία τρέπεσθαι. ἔπονται δὲ τῇ μὲν φρονήσει εὐβουλία καὶ σύνεσις, τῇ δὲ σωφροσύνη εὐταξία καὶ κοσμότης, τῇ δὲ δικαιοσύνη ἰσότης καὶ εὐγνωμοσύνη, τῇ δὲ ἀνδρείᾳ ἀπαραλλαξία καὶ εὐτονία.

127 Ἀρέσκει δ' αὐτοῖς μηδὲν μεταξὺ εἶναι ἀρετῆς καὶ κακίας, τῶν Περιπατητικῶν μεταξὺ ἀρετῆς καὶ κακίας εἶναι λεγόντων τὴν προκοπῆν· ὥσ γὰρ δεῖν φασιν ἡ ὀρθῶν εἶναι ξύλων ἡ στρεβλῶν, οὔτως ἡ δίκαιον ἡ ἁδικον, οὔτε δὲ δικαιότερον οὔτ' ἁδικώτερον, καὶ ἐπὶ τῶν ἄλλων ὁμοίως. καὶ μὴν τὴν ἀρετὴν Χρύσιππος μὲν ἀποβλητὴν, Κλεάνθης δὲ ἀναπόβλητον· ὁ μὲν ἀποβλητὴν διὰ μέθην καὶ 230
inasmuch as they have common principles, as Chrysippus says in the first book of his work On Virtues, Apollodorus in his Physics according to the Early School, and Hecato in the third book of his treatise On Virtues. For if a man be possessed of virtue, he is at once able to discover and to put into practice what he ought to do. Now such rules of conduct comprise rules for choosing, enduring, staying, and distributing; so that if a man does some things by intelligent choice, some things with fortitude, some things by way of just distribution, and some steadily, he is at once wise, courageous, just, and temperate. And each of the virtues has a particular subject with which it deals, as, for instance, courage is concerned with things that must be endured, practical wisdom with acts to be done, acts from which one must abstain, and those which fall under neither head. Similarly each of the other virtues is concerned with its own proper sphere. To wisdom are subordinate good counsel and understanding; to temperance, good discipline and orderliness; to justice, equality and fair-mindedness; to courage, constancy and vigour.

It is a tenet of theirs that between virtue and vice there is nothing intermediate, whereas according to the Peripatetics there is, namely, the state of moral improvement. For, say the Stoics, just as a stick must be either straight or crooked, so a man must be either just or unjust. Nor again are there degrees of justice and injustice; and the same rule applies to the other virtues. Further, while Chrysippus holds that virtue can be lost, Cleanthes maintains that it cannot. According to the former it may be lost in consequence of drunkenness or melancholy;
μελαγχολίαν, ó δ' ἀναπόβλητον διὰ βεβαιῶς καταλήψεις· καὶ αὐτὴν δι' ἀὐτὴν ἀἱρετὴν εἶναι. αἰσχυνομέθα γοῦν ἐφ' οἷς κακῶς πράττομεν, ὡς ἂν μόνον τὸ καλὸν εἰδότες ἄγαθον. αὐτάρκη τ' εἶναι αὐτήν πρὸς εὐδαμονίαν, καθά φησὶ Ζήνων καὶ Χρύσιππος ἐν τῷ πρῶτῳ Περὶ ἀρετῶν καὶ 'Εκάτων ἐν τῷ δευτέρῳ Περὶ ἀγαθῶν. "εἰ γάρ," φησίν, "αὐτάρκης ἐστὶν ἡ μεγαλοψυχία πρὸς τὸ πάντων ὑπεράνω ποιεῖν, ἐστὶ δὲ μέρος τῆς ἀρετῆς, αὐτάρκης ἐσται καὶ ἡ ἀρετὴ πρὸς εὐδαμονίαν καταφρονοῦσα καὶ τῶν δοκούντων ὀχληρῶν." ὁ μέντοι Παναίτιος καὶ Ποσειδώνιος οὐκ αὐτάρκη λέγουσι τὴν ἀρετήν, ἀλλὰ χρείαν εἶναι φασὶ καὶ ύγιείας καὶ χορηγίας καὶ ἴσχύος.

'Αρέσκει δ' αὐτοῖς καὶ διὰ παντὸς χρήσοιται τῇ ἀρετῇ, ὡς οἱ περὶ Κλεάνθην φασίν· ἀναπόβλητος γάρ ἔστι καὶ πάντοτε τῇ ψυχῇ χρήται οὕσῃ τελείᾳ ὁ σπουδαῖος. φύσει τε τὸ δίκαιον εἶναι καὶ μὴ θέσει, ὡς καὶ τὸν νόμον καὶ τὸν ὅρθον λόγον, καθά φησὶ Χρύσιππος ἐν τῷ Περὶ τοῦ καλοῦ. δοκεῖ δ' αὐτοῖς μηδὲ διὰ τὴν διαφωνίαν ἀφίσταςθαι φιλοσοφίας, ἐπεὶ τῷ λόγῳ τοῦτῳ προλεῖαυν ὄλον τὸν βίον, ὡς καὶ Ποσειδώνιος φησιν ἐν τοῖς Προτρεπτικοῖς. εὐχρηστεῖν δὲ καὶ τὰ ἐγκύκλια μαθήματα φησιν ὁ Χρύσιππος.

'Ετι ἄρεσκει αὐτοῖς μηδὲν εἶναι ἡμῖν δίκαιον πρὸς τὰ ἄλλα ξάφα, διὰ τὴν ἀνομοιότητα, καθά φησι Χρύσιππος ἐν τῷ πρῶτῳ Περὶ δικαιοσύνης.
the latter takes it to be inalienable owing to the certainty of our mental apprehension. And virtue in itself they hold to be worthy of choice for its own sake. At all events we are ashamed of bad conduct as if we knew that nothing is really good but the morally beautiful. Moreover, they hold that it is in itself sufficient to ensure well-being: thus Zeno, and Chrysippus in the first book of his treatise On Virtues, and Hecato in the second book of his treatise On Goods: "For if magnanimity by itself alone can raise us far above everything, and if magnanimity is but a part of virtue, then too virtue as a whole will be sufficient in itself for well-being—despising all things that seem troublesome." Panaetius, however, and Posidonius deny that virtue is self-sufficing: on the contrary, health is necessary, and some means of living and strength.

Another tenet of theirs is the perpetual exercise of virtue, as held by Cleanthes and his followers. For virtue can never be lost, and the good man is always exercising his mind, which is perfect. Again, they say that justice, as well as law and right reason, exists by nature and not by convention: so Chrysippus in his work On the Morally Beautiful. Neither do they think that the divergence of opinion between philosophers is any reason for abandoning the study of philosophy, since at that rate we should have to give up life altogether: so Posidonius in his Exhortations. Chrysippus allows that the ordinary Greek education is serviceable.

It is their doctrine that there can be no question of right as between man and the lower animals, because of their unlikeness. Thus Chrysippus in the first book of his treatise On Justice, and Posi-
καὶ Ποσειδώνιος ἐν πρώτῳ Περὶ καθήκοντος. καὶ ἐρασθήσεσθαι δὲ τὸν σοφὸν τῶν νέων τῶν ἐμφανώντων διὰ τοῦ εἰδοὺς τὴν πρὸς ἀρετὴν εὐφυίαν, ὡς φησὶ Ζήνων ἐν τῇ Πολιτείᾳ καὶ Χρύσιππος ἐν τῷ πρώτῳ Περὶ βιών καὶ Ἀπολλοδώρος ἐν τῇ Ἡθικῇ.

130 Εἶναι δὲ τὸν ἔρωτα ἐπιβολὴν φιλοποιίας διὰ κάλλος ἐμφανώμενον· καὶ μὴ εἶναι συνουσίας, ἀλλὰ φιλίας. τὸν γοῦν Ὀρασσωνίδην καίπερ ἐν ἐξουσίᾳ ἔχοντα τὴν ἐρωμένην, διὰ τὸ μυσείσθαι ἀπέχεσθαι αὐτῆς. εἶναι οὖν τὸν ἔρωτα φιλίας, ὡς καὶ Χρύσιππος ἐν τῷ Περὶ ἔρωτός φησι· καὶ μὴ εἶναι θεόπεμπτον αὐτόν. εἶναι δὲ καὶ τὴν ὄραν ἀνθὸς ἀρετῆς.

Βίων δὲ τριῶν ὄντων, θεωρητικοῦ καὶ πρακτικοῦ καὶ λογικοῦ, τὸν τρίτον φασὶν αἰρετέον· γεγονέναι γὰρ ύπὸ τῆς φύσεως ἐπίτηδες τὸ λογικὸν ἔρων πρὸς θεωρίαν καὶ πράξιν. εὐλόγως τὲ φασὶν ἐξάξεων ἑαυτὸν τοῦ βίου τὸν σοφόν, καὶ υπὲρ πατρίδος καὶ υπὲρ φίλων, κἂν ἐν σκληροτέρᾳ γένηται ἀλγηδὸν ἡ πηρώσεσιν ἡ νόσοις ἀνιάτοις.

131 Ἀρέσκει δ’ αὐτοῖς καὶ κοινὰς εἶναι τὰς γυναῖκας δεῖν παρὰ τοῖς σοφοῖς, ὡστε τὸν ἐντυχόντα τῇ ἐντυχούσῃ χρήσθαι, καθά φησὶ Ζήνων ἐν τῇ Πολιτείᾳ καὶ Χρύσιππος ἐν τῷ Περὶ πολιτείας, [ἀλλ’ ἐτὶ Διογένης δ’ κυνικὸς καὶ Πλάτων]. πάντας τε παίδας ἐπίσης στέρξομεν πατέρων τρόπον καὶ ἡ ἐπὶ μοιχείᾳ ζηλοτυπίᾳ περι- αιρεθήσεται. πολιτείαν δ’ ἀρίστην τὴν μικτὴν
donius in the first book of his De officio. Further, they say that the wise man will feel affection for the youths who by their countenance show a natural endowment for virtue. So Zeno in his Republic, Chrysippus in book i. of his work On Modes of Life, and Apollodorus in his Ethics.

Their definition of love is an effort toward friendliness due to visible beauty appearing, its sole end being friendship, not bodily enjoyment. At all events, they allege that Thrasonides, although he had his mistress in his power, abstained from her because she hated him. By which it is shown, they think, that love depends upon regard, as Chrysippus says in his treatise Of Love, and is not sent by the gods. And beauty they describe as the bloom or flower of virtue.

Of the three kinds of life, the contemplative, the practical, and the rational, they declare that we ought to choose the last, for that a rational being is expressly produced by nature for contemplation and for action. They tell us that the wise man will for reasonable cause make his own exit from life, on his country’s behalf or for the sake of his friends, or if he suffer intolerable pain, mutilation, or incurable disease.

It is also their doctrine that amongst the wise there should be a community of wives with free choice of partners, as Zeno says in his Republic and Chrysippus in his treatise On Government [and not only they, but also Diogenes the Cynic and Plato]. Under such circumstances we shall feel paternal affection for all the children alike, and there will be an end of the jealousies arising from adultery. The best form of government they hold to be a mixture
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ἐκ τε δημοκρατίας καὶ βασιλείας καὶ ἀριστοκρατίας.

Καὶ ἐν μὲν τοῖς ἡθικοῖς δόγμασι τοιαῦτα λέγουσι καὶ τούτων πλεῖω μετὰ τῶν οἰκείων ἀποδεξεῖσθαι ταῦτα δ’ ὡς ἐν κεφαλαίοις ἡμῶν λελέχθω καὶ στοιχειώδως.

132 Τὸν δὲ φυσικὸν λόγον διαιροῦσιν εἰς τὸν περὶ σωμάτων τόπον καὶ περὶ ἀρχῶν καὶ στοιχείων καὶ θεῶν καὶ περάτων καὶ τόπου καὶ κενοῦ. καὶ οὕτω μὲν εἰδικῶς, γενικῶς δ’ εἰς τρεῖς τόπους, τὸν τε περὶ κόσμου καὶ τὸν περὶ τῶν στοιχείων καὶ τρίτον τοῖς αὐτιολογικοῖς.

Τὸν δὲ περὶ τοῦ κόσμου διαιρείσθαι φασιν εἰς δύο μέρη. μιᾷ γὰρ σκέψει ἐπικοινωνεῖν αὐτοῦ καὶ τοὺς ἀπὸ τῶν μαθημάτων, καθ’ ἣν ξητοῦσι περί τε τῶν ἀπλανῶν καὶ τῶν πλανωμένων, οἷον εἰ ὁ ἥλιος ἐστὶ τηλικοῦτος ἥλικος φαίνεται, καὶ ὁμοίως εἰ ἡ σελήνη, καὶ περὶ δυνήσεως καὶ τῶν ὁμοίων τούτων ξητημάτων. ἑτέραν δ’ αὐτοῦ σκέψιν εἰναι ἦτοι μόνοις τοῖς φυσικοῖς ἐπιβάλλει, καθ’ ἣν ξητεῖται ἡ τ’ οὐσία αὐτοῦ [καὶ εἰ ὁ ἥλιος καὶ οἱ ἀστέρες εἰς ὦλης καὶ ἐδοὺς] καὶ εἰ γενητὸς ἡ ἀγένετος καὶ εἰ ἐμψυχος ἡ ἄψυχος καὶ εἰ φθαρτὸς ἡ ἀφθαρτός καὶ εἰ προνοια διουκεῖται καὶ περὶ τῶν λοιπῶν. τὸν τ’ αὐτιολογικὸν εἰναι καὶ αὐτὸν διμερῆ. μιᾷ δ’ αὐτοῦ ἐπισκέψει ἐπικοινωνεῖν τὴν τῶν ἱατρῶν ζήτησιν, καθ’ ἣν ξητοῦσι περὶ τε τοῦ ἡγεμονικοῦ τῆς ψυχῆς καὶ τῶν ἐν ψυχῇ γινομένων

133 a αὐτοῦ=τοῦ κόσμου.
of democracy, kingship, and aristocracy (or the rule of the best).

Such, then, are the statements they make in their ethical doctrines, with much more besides, together with their proper proofs: let this, however, suffice for a statement of them in a summary and elementary form.

Their physical doctrine they divide into sections (1) about bodies; (2) about principles; (3) about elements; (4) about the gods; (5) about bounding surfaces and space whether filled or empty. This is a division into species; but the generic division is into three parts, dealing with (i.) the universe; (ii.) the elements; (iii.) the subject of causation.

The part dealing with the universe admits, they say, of division into two: for with one aspect of it the mathematicians also are concerned, in so far as they treat questions relating to the fixed stars and the planets, e.g. whether the sun is or is not just so large as it appears to be, and the same about the moon, the question of their revolutions, and other inquiries of the same sort. But there is another aspect or field of cosmological inquiry, which belongs to the physicists alone: this includes such questions as what the substance of the universe is, whether the sun and the stars are made up of form and matter, whether the world has had a beginning in time or not, whether it is animate or inanimate, whether it is destructible or indestructible, whether it is governed by providence, and all the rest. The part concerned with causation, again, is itself subdivided into two. And in one of its aspects medical inquiries have a share in it, in so far as it involves investigation of the ruling principle of the soul and the phenomena of
καὶ περὶ σπερμάτων καὶ τῶν τούτων ὀμοίων· τοῦ δ' ἐτέρου καὶ τοὺς ἀπὸ τῶν μαθημάτων ἀντι-
ποιεῖσθαι, οἶον πῶς ὁρῶμεν, τίς ἡ αἰτία τῆς
cατοπτρικῆς φαντασίας, ὅπως νέφη συνιστάται,
βρονταὶ καὶ ἵριδες καὶ ἄλως καὶ κομῆται καὶ τὰ
παραπλήσια.

134 Δοκεῖ δ' αὐτοῖς ἀρχὰς εἶναι τῶν ὀλων δῦο, τὸ
ποιοῦν καὶ τὰ πάσχον. τὸ μὲν οὖν πάσχον εἶναι
τὴν ἁποιον οὐσίαν τὴν ὑλὴν, τὸ δὲ ποιοῦν τὸν ἐν
αὐτῇ λόγον τὸν θεὸν· τούτοις γὰρ ἄδιδον ὄντα διὰ
πάσης αὐτῆς δημιουργεῖν ἔκαστα. τὸ ἀνθρώπου δὲ τὸ
δόγμα τούτῳ Ζήνων μὲν ὁ Κυτιεὺς ἐν τῷ Περὶ
οὐσίας, Κλεάνθης δ' ἐν τῷ Περὶ τῶν ἀτόμων,
Χρύσιππος δ' ἐν τῇ πρώτῃ τῶν Φυσικῶν πρὸς
τῷ τέλει, Ἀρχέδημος δ' ἐν τῷ Περὶ στοιχείων καὶ
Ποσειδώνιος ἐν τῷ δευτέρῳ τοῦ Φυσικοῦ λόγου.
διαφέρειν δὲ φασιν ἀρχὰς καὶ στοιχεία· τὰς μὲν
γὰρ εἶναι ἀγενήτους <καὶ> ἀφθάρτους, τὰ δὲ
στοιχεία κατὰ τὴν ἐκπύρωσιν φθείρεσθαι. ἀλλὰ
καὶ ἀσωμάτους ¹ εἶναι τὰς ἀρχὰς καὶ ἀμόρφους, τὰ
dὲ μεμορφώσθαι.

135 Σῶμα δ' ἐστὶν, ὃς φησιν Ἀπολλόδωρος ἐν τῇ
Φυσικῇ, τὸ τριχῆ διαστάτων, εἰς μῆκος, εἰς πλάτος,
eis βάθος· τούτο δὲ καὶ στερεὸν σώμα καλεῖται.
ἐπιφάνεια δ' ἐστὶ σώματος πέρας ἢ τὸ μῆκος καὶ
πλάτος μόνον ἔχον, βάθος δ' οὖ· ταύτην δὲ Ποσει-
dώνιος ἐν τρίτῳ Περὶ μετεώρων καὶ κατ' ἐπίνοιαν
καὶ καθ' ὑπόστασιν ἀπολείπειν. γραμμῇ δ' ἐστὶν
ἐπιφανείας πέρας ἢ μῆκος ἀπλατές ἢ τὸ μῆκος
μόνον ἔχον. στυγμῇ δ' ἐστὶ γραμμῆς πέρας, ἤτις
ἐστὶ σημείον ἐλάχιστον.

¹ ἀσωμάτους Suid. (s.v. ἀρχῇ): σώματα vulg.
soul, seeds, and the like. Whereas the other part is claimed by the mathematicians also, e.g. how vision is to be explained, what causes the image on the mirror, what is the origin of clouds, thunder, rainbows, halos, comets, and the like.

They hold that there are two principles in the universe, the active principle and the passive. The passive principle, then, is a substance without quality, \textit{i.e.} matter, whereas the active is the reason inherent in this substance, that is God. For he is everlasting and is the artificer of each several thing throughout the whole extent of matter. This doctrine is laid down by Zeno of Citium in his treatise \textit{On Existence}, Cleanthes in his work \textit{On Atoms}, Chrysippus in the first book of his \textit{Physics} towards the end, Archedemus in his treatise \textit{On Elements}, and Posidonius in the second book of his \textit{Physical Exposition}. There is a difference, according to them, between principles and elements; the former being without generation or destruction, whereas the elements are destroyed when all things are resolved into fire. Moreover, the principles are incorporeal and destitute of form, while the elements have been endowed with form.

Body is defined by Apollodorus in his \textit{Physics} as that which is extended in three dimensions, length, breadth, and depth. This is also called solid body. But surface is the extremity of a solid body, or that which has length and breadth only without depth. That surface exists not only in our thought but also in reality is maintained by Posidonius in the third book of his \textit{Celestial Phenomena}. A line is the extremity of a surface or length without breadth, or that which has length alone. A point is the extremity of a line, the smallest possible mark or dot.
"Ἐν τ’ εἶναι θεὸν καὶ νοῦν καὶ εἰμαρμένην καὶ Δία· πολλάς τ’ ἐτέρας ὀνομασίας προσονομάξεσθαι.1

κατ’ ἄρχας μὲν οὖν καθ’ αὐτὸν ὄντα τρέπειν τὴν πᾶσαν ὁυσίαν δι’ ἀέρος εἰς ὕδωρ· καὶ ύστερ ἐν τῇ γονῇ τὸ σπέρμα περιέχεται, οὕτω καὶ τούτων σπερματικῶν λόγον όντα τοῦ κόσμου, τοιοῦτον ὑπολείπεσθαι ἐν τῷ ὕγρῳ, εὐεργὸν αὐτῶ ποιοῦντα τὴν ύλὴν πρὸς τὴν τῶν ἐξής γένεσιν· εἰτ’ ἀπογεννantageνων πρῶτου τὰ τέσσαρα στοιχεῖα, πῦρ, ὕδωρ, ἀέρα, γῆν. λέγει δὲ περὶ αὐτῶν Ζήημων τ’ ἐν τῷ Περὶ τοῦ ὄλου καὶ Χρύσυππος ἐν τῇ πρώτῃ τῶν Φυσικῶν καὶ Ἀρχέδόμος ἐν τοῖς Περὶ στοιχείων. ἔστι δὲ στοιχείων ἐξ ὧν πρῶτον γίνεται τὰ γιμόμενα καὶ εἰς ὁ ἐσχατὸν ἀναλυέται. τὰ δὴ τέταρτα στοιχεῖα εἶναι ὁμοίως τὴν ἀποικυον ὁυσίαν τὴν ύλὴν· εἶναι δὲ τὸ μὲν πῦρ τὸ θερμὸν, τὸ δ’ ὕδωρ τὸ ὕγρον, τὸν τ’ ἀέρα τὸ ψυχρόν καὶ τὴν γῆν τὸ ἂνηρ. οὐ μὴν ἄλλα καὶ ἔτι ἐν τῷ ἀέρι εἶναι τὸ αὐτὸ μέρος. ἀνωτάτω μὲν οὖν εἶναι τὸ πῦρ, δὴ ἀιθέρα καλεῖσθαι, ἐν δ’ πρώτῃ τῆς τῶν ἀπλανῶν σφαιρῶν γεννᾶσθαι, εἶτα τὴν τῶν πλανωμένων· μεθ’ ἤν τῶν ἀέρα, εἶτα τὸ ὕδωρ, ὑποστάθμην δὲ πάντων τὴν γῆν, μέσην ἀπάντων ὁδοῖαν.

Λέγουσι δὲ κόσμου τριχῶς· αὐτὸν τε τὸν θεὸν τὸν ἐκ τῆς ἀπάσης ὁυσίας ὑδίως ποιοῦν, δι’ ἀφθαρτὸς ἐστι καὶ ἀγένητος, δημιουργὸς ὡν τῆς διακοσμήσεως, κατὰ χρόνων ποιάς περιόδους ἀναλίσκων εἰς ἑαυτὸν τήν ἀπασαν ὁυσίαν καὶ πάλιν ἐξ ἑαυτοῦ γεννών. καὶ αὐτὴν δὲ τὴν διακόσμησιν

1 Text B: πολλάς τε ἐτέρας ὀνομασίας vulg.

a "The same part" (τὸ αὐτὸ μέρος) may refer to the quality of dryness last mentioned.
God is one and the same with Reason, Fate, and Zeus; he is also called by many other names. In the beginning he was by himself; he transformed the whole of substance through air into water, and just as in animal generation the seed has a moist vehicle, so in cosmic moisture God, who is the seminal reason of the universe, remains behind in the moisture as such an agent, adapting matter to himself with a view to the next stage of creation. Thereupon he created first of all the four elements, fire, water, air, earth. They are discussed by Zeno in his treatise On the Whole, by Chrysippus in the first book of his Physics, and by Archedemus in a work On Elements. An element is defined as that from which particular things first come to be at their birth and into which they are finally resolved. The four elements together constitute unqualified substance or matter. Fire is the hot element, water the moist, air the cold, earth the dry. Not but what the quality of dryness is also found in the air. Fire has the uppermost place; it is also called aether, and in it the sphere of the fixed stars is first created; then comes the sphere of the planets, next to that the air, then the water, and lowest of all the earth, which is at the centre of all things.

The term universe or cosmos is used by them in three senses: (1) of God himself, the individual being whose quality is derived from the whole of substance; he is indestructible and ingenerable, being the artificer of this orderly arrangement, who at stated periods of time absorbs into himself the whole of substance and again creates it from himself. (2) Again, they give the name of cosmos to the orderly
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tων ἀστέρων κόσμον εἶναι λέγουσι καὶ τρίτον τὸ συνεστηκὸς ἢ ἀμφοῖν. καὶ ἔστι κόσμος ὁ ἰδίως ποιὸς τῆς τῶν ὅλων οὐσίας ἦ, ως φησὶ Ποσειδώνιος ἐν τῇ Μετεωρολογικῇ στοιχείωσε, σύστημα ἢς οὐρανοῦ καὶ γῆς καὶ τῶν ἐν τούτοις φύσεων ἢ σύστημα ἐκ θεῶν καὶ ἀνθρώπων καὶ τῶν ἔνεκά τούτων γεγονότων. οὐρανὸς δὲ ἔστιν ἡ ἐσχάτη περιφέρεια ἐν ἧ πάν ἵδρυται τὸ θεῖον.

Τὸν δὴ κόσμον διοικείσθαι κατὰ νοὺν καὶ πρόνοιαν, καθὰ φησὶ Χρύσιππός τ' ἐν τῷ πέμπτῳ Περὶ προνοίας καὶ Ποσειδώνιος ἐν τῷ τρίτῳ Περὶ θεῶν, εἰς ἀπαν αὐτοῦ μέρος διήκοντο τοῦ νοοῦ, καθάπερ ἐφ' ἡμῶν τῆς ψυχῆς· ἀλλ' ἣδη δι' ὃν μὲν μᾶλλον, δι' ὃν δὲ ἦττον. δι' ὃν μὲν γὰρ ὡς ἐξίς κεχώρηκεν, ὡς διὰ τῶν ὁστῶν καὶ τῶν νεύρων· δι' ὃν δὲ ὃς νοοῦς, ὡς διὰ τοῦ ἡγεμονικοῦ. οὕτω δὴ καὶ τὸν ὅλον κόσμον ἕως ὄντα καὶ ἐμψυχοῦ καὶ λογικοῦ, ἐχεῖν ἡγεμονικὸν μὲν τὸν αἰθέρα, καθὰ φησιν 'Αντίπατρος ὁ Τύριος ἐν τῷ ὁγδόῳ Περὶ κόσμου. Χρύσιππος δ' ἐν τῷ πρῶτῳ Περὶ προνοίας καὶ Ποσειδώνιος ἐν τῷ Περὶ θεῶν τοῦ οὐρανοῦ φασι τὸ ἡγεμονικὸν τοῦ κόσμου, Κλεάνθης δὲ τὸν ἥλιον. ὁ μέντοι Χρύσιππος διαφορώτερον πάλιν τὸ καθαρώτερον τοῦ αἰθέρος ἐν ταύτῳ, δ' καὶ πρῶτον θεῶν λέγουσιν αἰσθητικῶς ὡςπερ κεχωρηκέναι

"World" is normally the best rendering of κόσμος. "Universe," which some prefer, better suits τὸ ὅλον.
arrangement of the heavenly bodies in itself as such; and (3) in the third place to that whole of which these two are parts. Again, the cosmos is defined as the individual being qualifying the whole of substance, or, in the words of Posidonius in his elementary treatise on Celestial Phenomena, a system made up of heaven and earth and the natures in them, or, again, as a system constituted by gods and men and all things created for their sake. By heaven is meant the extreme circumference or ring in which the deity has his seat.

The world, a in their view, is ordered by reason and providence: so says Chrysippus in the fifth book of his treatise On Providence and Posidonius in his work On the Gods, book iii.—inasmuch as reason pervades every part of it, just as does the soul in us. Only there is a difference of degree; in some parts there is more of it, in others less. For through some parts it passes as a "hold" or containing force, as is the case with our bones and sinews; while through others it passes as intelligence, as in the ruling part of the soul. Thus, then, the whole world is a living being, endowed with soul and reason, and having aether for its ruling principle: so says Antipater of Tyre in the eighth book of his treatise On the Cosmos. Chrysippus in the first book of his work On Providence and Posidonius in his book On the Gods say that the heaven, but Cleanthes that the sun, is the ruling power of the world. Chrysippus, however, in the course of the same work gives a somewhat different account, namely, that it is the purer part of the aether; the same which they declare to be pre-eminent God and always to have, as it were in sensible fashion, pervaded all that is in the air, all
διὰ τῶν ἐν ἀέρι καὶ διὰ τῶν ξώων ἀπάντων καὶ φυτῶν· διὰ δὲ τῆς γῆς αὐτῆς καθ’ ἐξίν.

"Ενα τῶν κόσμων εἶναι καὶ τούτου πεπερασμένον, σκήμα ἔχοντα σφαιροειδές· πρὸς γὰρ τὴν κίνησιν ἀρμοδιώτατον τὸ τουότον, καθά φησι Ποσειδώνιος ἐν τῷ πέμπτῳ τοῦ Φυσικοῦ λόγου καὶ οἱ περὶ Ἀντίπατρον ἐν τοῖς περὶ κόσμου. ἐξώθεν δ’ αὐτοῦ περικεχυμένον εἶναι τὸ κενὸν ἀπειρον, ὅπερ ἀσώματον εἶναι· ἀσώματον δὲ τὸ οἴνον τε κατέχεσθαι ὑπὸ σωμάτων οὐ κατεχόμενον· ἐν δὲ τῷ κόσμῳ μηδὲν εἶναι κενόν, ἀλλ’ ἤγουσθαι αὐτόν· τοῦτο γὰρ ἀναγκάζει τὴν τῶν οὐρανίων πρὸς τὰ ἔπιγεια σύμπτων καὶ συντονίαν. φησι δὲ περὶ τοῦ κενοῦ Χρύσιππος μὲν ἐν τῷ Περὶ κενοῦ καὶ ἐν τῷ πρώτῳ τῶν Φυσικῶν τεχνῶν καὶ Ἀπολλοφάνης ἐν τῇ Φυσικῇ καὶ Ἀπολλόδωρος καὶ Ποσειδώνιος ἐν δευτέρῳ τοῦ Φυσικοῦ λόγου. εἶναι δὲ καὶ ταῦτα [ἀ]σώματα ὀμοίως.

"Ετὶ δὲ καὶ τὸν χρόνον ἀσώματον, διάστημα ὄντα τῆς τοῦ κόσμου κινήσεως. τούτου δὲ τὸν μὲν παρωχηκότα καὶ τὸν μέλλοντα ἀπείρους, τὸν δ’ ἐνεστῶτα πεπερασμένον. ἀρέσκει δ’ αὐτοῖς καὶ φθαρτὸν εἶναι τὸν κόσμον, ἄτε γενητὸν τῷ λόγῳ τῶν δὴ αἰωθήσεως νοομένων, οὐ τε τὰ μέρη φθαρτά ἐστι, καὶ τὸ ὅλον· τὰ δὲ μέρη τοῦ κόσμου φθαρτά· εἰς ἄλληλα γὰρ μεταβάλλει· φθαρτὸς ἀρα ὁ κόσμος. καὶ εἰ τι ἐπιδεικτικὸν ἐστι τῆς ἐπὶ τὸ χείρον μεταβολῆς, φθαρτόν ἐστι· καὶ ὁ κόσμος ἀρα· ἐξανυχμοῦται γὰρ καὶ ἐξυπνόθηται.

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*The reading ἀσώματα can be retained if we alter ταῦτα to λεκτά, the sense thus being "the meanings of spoken words are also incorporeal." Yet a parallel change is re-
animals and plants, and also the earth itself, as a principle of cohesion.

The world, they say, is one and finite, having a spherical shape, such a shape being the most suitable for motion, as Posidonius says in the fifth book of his Physical Discourse and the disciples of Antipater in their works on the Cosmos. Outside of the world is diffused the infinite void, which is incorporeal. By incorporeal is meant that which, though capable of being occupied by body, is not so occupied. The world has no empty space within it, but forms one united whole. This is a necessary result of the sympathy and tension which binds together things in heaven and earth. Chrysippus discusses the void in his work On Void and in the first book of his Physical Sciences; so too Apollonophanes in his Physics, Apollodorus, and Posidonius in his Physical Discourse, book II. But these, it is added [i.e. sympathy and tension], are likewise bodies.

Time too is incorporeal, being the measure of the world's motion. And time past and time future are infinite, but time present is finite. They hold that the world must come to an end, inasmuch as it had a beginning, on the analogy of those things which are understood by the senses. And that of which the parts are perishable is perishable as a whole. Now the parts of the world are perishable, seeing that they are transformed one into the other. Therefore the world itself is doomed to perish. Moreover, anything is destructible if it admits of deterioration; therefore the world is so, for it is first evaporated and again dissolved into water.

quired in § 134. Professor Pearson suggests εἶναι δὲ καὶ τὰ ἀσώματα ὕμων, introducing § 141.
Γίνεσθαι δὲ τὸν κόσμον ὅταν ἐκ πυρὸς ἢ οὐσία ὑπαρχή δι’ ἀέρος εἰς ὑγρότητα, εἶτα τὸ παχυμερὲς αὐτοῦ συστάν ἀποτελεσθῇ γῆ, τὸ δὲ λεπτομερὲς ἑξαερωθῇ, καὶ τούτ’ ἐπὶ πλέον λεπτυνθὲν πῦρ ἀπογεννήσῃ. εἶτα κατὰ μίξιν ἐκ τούτων φυτά τε καὶ ζώα καὶ τὰ ἄλλα γένη. περὶ δὴ οὖν τῆς γενέσεως καὶ τῆς φθορᾶς τοῦ κόσμου φησὶ Ζήνων μὲν ἐν τῷ Περὶ ὁλο, Χρύσιππος δ’ ἐν τῷ πρῶτῳ τῶν Φυσικῶν καὶ Ποσειδώνιος ἐν πρῶτῳ Περὶ κόσμου καὶ Κλεάνθης καὶ Ἀντίπατρος ἐν τῷ δεκατῶ Περὶ κόσμου. Παναίτιος δ’ ἀφθαρτόν ἀπεφήνατο τὸν κόσμον.

"Οτι δὲ καὶ ζῴδιον ὁ κόσμος καὶ λογικὸν καὶ ἐμψυχον καὶ νοερὸν καὶ Χρύσιππὸς φησιν ἐν πρῶτῳ Περὶ προνοίας καὶ Ἀπολλόδωρος [φησίν]

ἐν τῇ Φυσικῇ καὶ Ποσειδώνιος· ζῷον μὲν οὕτως ὄντα, οὐσίαν ἐμψυχον αἰσθητικήν. τὸ γὰρ ζῷον τοῦ μὴ ζῷου κρείττον οὐδὲν δὲ τοῦ κόσμου κρείττον· ζῷον ἄρ’ ὁ κόσμος. ἐμψυχον δὲ, ὡς δὴ έν ὑπὸ τῆς ἡμετέρας ψυχῆς ἐκείθεν οὐσία ἀποσπάσματος. Βόθθος δὲ φησιν οὐκ εἶναι ζῷον τὸν κόσμον. ὃτι θ’ εἰς έστι Ζήνων φησιν ἐν τῷ Περὶ τοῦ ὁλον καὶ Χρύσιππος καὶ Ἀπολλόδωρος ἐν τῇ Φυσικῇ καὶ Ποσειδώνιος ἐν πρῶτῳ τοῦ Φυσικοῦ λόγου. τὸ δὲ πᾶν λέγεται, ὡς φησιν Ἀπολλόδωρος, ὁ τε κόσμος καὶ καθ’ ἑτέρου πρόπον τὸ ἐκ τοῦ κόσμου καὶ τοῦ ἐξωθεὶν κενοῦ σύστημα. ὃ μὲν οὖν κόσμος πεπερασμένος ἐστί, τὸ δὲ κενὸν ἀπειρον.
The world, they hold, comes into being when its substance has first been converted from fire through air into moisture and then the coarser part of the moisture has condensed as earth, while that whose particles are fine has been turned into air, and this process of rarefaction goes on increasing till it generates fire. Thereupon out of these elements animals and plants and all other natural kinds are formed by their mixture. The generation and the destruction of the world are discussed by Zeno in his treatise *On the Whole*, by Chrysippus in the first book of his *Physics*, by Posidonius in the first book of his work *On the Cosmos*, by Cleanthes, and by Antipater in his tenth book *On the Cosmos*. Panaetius, however, maintained that the world is indestructible.

The doctrine that the world is a living being, rational, animate and intelligent, is laid down by Chrysippus in the first book of his treatise *On Providence*, by Apollodorus in his *Physics*, and by Posidonius. It is a living thing in the sense of an animate substance endowed with sensation; for animal is better than non-animal, and nothing is better than the world, *ergo* the world is a living being. And it is endowed with soul, as is clear from our several souls being each a fragment of it. Boëthus, however, denies that the world is a living thing. The unity of the world is maintained by Zeno in his treatise *On the Whole*, by Chrysippus, by Apollodorus in his *Physics*, and by Posidonius in the first book of his *Physical Discourse*. By the totality of things, the All, is meant, according to Apollodorus, (1) the world, and in another sense (2) the system composed of the world and the void outside it. The world then is finite, the void infinite.
144 Τών δ’ ἀστρων τα μὲν ἀπλανή συμπεριφέρεσθαι τῷ ὅλῳ οὐρανῷ, τὰ δὲ πλανώμενα κατ’ ἱδίας κινεῖσθαι κινήσεις. τὸν δ’ ἦλιον λοξὴν τὴν πορείαν ποιεῖσθαι διὰ τοῦ ξωδιακοῦ κύκλου· ὁμοίως καὶ τὴν σελήνην ἐλικοεἰδή. εἶναι δὲ τὸν μὲν ἦλιον εἰλικρινές πῦρ, καθά φησι Ποσειδώνιος ἐν τῷ ἔβδομῳ Περὶ μετεώρων· καὶ μεἴζονα τῆς γῆς, ὡς ὃ αὐτὸς ἐν τῷ ἔκτῳ τοῦ Φυσικοῦ λόγου· ἀλλὰ καὶ σφαιροεἰδή, ὡς οἱ περὶ αὐτὸν τούτον φασίν, ἀναλόγως τῷ κόσμῳ. πῦρ μὲν οὖν εἶναι, ὅτι τὰ τυρός πάντα ποιεῖ· μεἴζω δὲ τῆς γῆς τῷ πᾶσαν ὑπ’ αὐτοῦ φωτίζεσθαι, ἀλλὰ καὶ τὸν οὐρανόν. καὶ τὸ τὴν γῆν δὲ κωνοεἰδὴ σκιᾷ ἀποτελεῖν τὸ μεἴζονα εἶναι σημαίνει· πάντοτε δὲ βλέπεσθαι διὰ τὸ μέγεθος.

145 Γεωδεστέραν δὲ τὴν σελήνην, ἀτε καὶ προσ-γειοτέραν οὕσαν. τρέφεσθαι δὲ τὰ ἐμπυρα ταῦτα καὶ τὰ ἀλλα ἄστρα, τὸν μὲν ἦλιον ἐκ τῆς μεγάλης θαλάττης νοερὸν ὄντα ἀναμμα· τὴν δὲ σελήνην ἐκ ποτίμων ὑδάτων, ἀερομυγή τυγχάνουσαν καὶ πρόσ-γειον οὕσαν, ὡς ὃ Ποσειδώνιος ἐν τῷ ἔκτῳ τοῦ Φυσικοῦ λόγου· τὰ δ’ ἀλλὰ ἀπὸ τῆς γῆς. δοκεῖ δ’ αὐτοῖς σφαιροεἰδή εἶναι καὶ τὰ ἄστρα καὶ τὴν γῆν ἀκίνητον οὕσαν. τὴν δὲ σελήνην οὐκ ἰδιον ἔχειν φῶς, ἀλλὰ παρ’ ἦλιον λαμβάνει ἐπιλαμπμομένην.

'Εκλείπειν δὲ τὸν μὲν ἦλιον ἑπιπροσθούσης αὐτῶσ σελήνης κατὰ τὸ πρὸς ἦμᾶς μέρος, ὡς Ζήνων ἀναγράφει ἐν τῷ Περὶ τοῦ ὅλου. φαίνεται γὰρ ὑπερχομένη ἐν ταῖς συνόδοις καὶ ἀποκρύπτουσα.
VII. 144–146. ZENO

Of the stars some are fixed, and are carried round with the whole heaven; others, the wandering stars or planets, have their special motions. The sun travels in an oblique path through the zodiac. Similarly the moon travels in a spiral path. The sun is pure fire: so Posidonius in the seventh book of his Celestial Phenomena. And it is larger than the earth, as the same author says in the sixth book of his Physical Discourse. Moreover it is spherical in shape like the world itself according to this same author and his school. That it is fire is proved by its producing all the effects of fire; that it is larger than the earth by the fact that all the earth is illuminated by it; nay more, the heaven beside. The fact too that the earth casts a conical shadow proves that the sun is greater than it. And it is because of its great size that it is seen from every part of the earth.

The moon, however, is of a more earthy composition, since it is nearer to the earth. These fiery bodies and the stars generally derive their nutriment, the sun from the wide ocean, being a fiery kindling, though intelligent; the moon from fresh waters, with an admixture of air, close to the earth as it is: thus Posidonius in the sixth book of his Physics; the other heavenly bodies being nourished from the earth. They hold that the stars are spherical in shape and that the earth too is so and is at rest; and that the moon does not shine by her own light, but by the borrowed light of the sun when he shines upon her.

An eclipse of the sun takes place when the moon passes in front of it on the side towards us, as shown by Zeno with a diagram in his treatise On the Whole. For the moon is seen approaching at conjunctions and
διόγενος λαέρτιος

αὐτὸν καὶ πάλιν παραλλάττουσα: γνωρίζεται δὲ
tοῦτο διὰ λεκάνης ύδωρ ἔχουσης. τὴν δὲ σελήνην
ἐμπίπτουσαν εἰς τὸ τῆς γῆς σκίασμα· ὅθεν καὶ
ταῖς πανσελήνους ἐκλείπεις μόνας, καὶ περὶ κατὰ
dιάμετρον ἱσταμένην κατὰ μῆνα τῷ ἡλίῳ, ὡς
κατὰ λοξοῦ ὥς πρὸς τὸν ἢλιον κινομένην παρ-
αλλάττει τῷ πλάτει, ἡ βορειότερα ἡ νοτιώτερα
γυνομένη. ὅταν μέντοι τὸ πλάτος αὐτῆς κατὰ τὸν
ἡλιακὸν καὶ τὸν διὰ μέσων γένηται, εἰτα δια-
μετρήσῃ τὸν ἢλιον, τότε ἐκλείπει· γίνεται δὲ τὸ
πλάτος αὐτῆς κατὰ τὸν διὰ μέσων ἐν χηλαίς καὶ
σκορπίως καὶ κριῷ καὶ ταύρῳ, ὡς οἱ περὶ τὸν Πο-
γυμήδωνον.

147 Θεόν δ’ εἶναι ζ̄̄̄ωου ἀθάνατον, λογικὸν, τελειον ἡ
νοερὸν ἐν εὐδαιμονίᾳ, κακοῦ παντὸς ἀνεπίδεκτον,
προνοητικὸν κόσμον τε καὶ τῶν ἐν κόσμῳ· μὴ
eῖναι μέντοι ἀνθρωπόμορφον. εἶναι δὲ τὸν μὲν
dημουργὸν τῶν ὅλων καὶ ὅσπέρ πατέρα πάντων
κοινός τε καὶ τὸ μέρος αὐτοῦ τὸ διηκόν διὰ πάντων,
ὁ πολλαῖς προσηγορίαις προσονομάζεσθαι κατὰ τὰς
δυνάμεις. Διὰ μὲν γὰρ φασι δι’ ὑν τὰ πάντα,
Ζῆνα δὲ καλοῦσι παρ’ ὅσον τοῦ ζῆν αἰτίος ἐστιν ἡ
di τοῦ ζῆν κεχώρηκεν, Ὅθηναν δὲ κατὰ τὴν εἰς
αἰθέρα διάτασιν τοῦ ἡγεμονικοῦ αὐτοῦ, Ὅραν δὲ
catà τὴν εἰς ἀέρα, καὶ Ὅραμον κατὰ τὴν εἰς τὸ
tεχνικὸν πῦρ, καὶ Ποσειδώνα κατὰ τὴν εἰς τὸ
ύγρον, καὶ Δήμητραν κατὰ τὴν εἰς γῆν· ὅμοιος δὲ
occulting it and then again receding from it. This can best be observed when they are mirrored in a basin of water. The moon is eclipsed when she falls into the earth’s shadow: for which reason it is only at the full moon that an eclipse happens [and not always then], although she is in opposition to the sun every month; because the moon moves in an oblique orbit, diverging in latitude relatively to the orbit of the sun, and she accordingly goes farther to the north or to the south. When, however, the moon’s motion in latitude has brought her into the sun’s path through the zodiac, and she thus comes diametrically opposite to the sun, there is an eclipse. Now the moon is in latitude right on the zodiac,\(^a\) when she is in the constellations of Cancer, Scorpio, Aries and Taurus: so Posidonius and his followers tell us.

The deity, say they, is a living being, immortal, rational, perfect or intelligent in happiness, admitting nothing evil [into him], taking providential care of the world and all that therein is, but he is not of human shape. He is, however, the artificer of the universe and, as it were, the father of all, both in general and in that particular part of him which is all-pervading, and which is called many names according to its various powers. They give the name Dia (Δία) because all things are due to (δία) him; Zeus (Ζήνα) in so far as he is the cause of life (ζήν) or pervades all life; the name Athena is given, because the ruling part of the divinity extends to the aether; the name Hera marks its extension to the air; he is called Hephaestus since it spreads to the creative fire; Poseidon, since it stretches to the sea; Demeter, since it reaches to the earth. Similarly men have

\(^a\) i.e. the moon’s latitude relatively to the zodiac is nil.
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καὶ τὰς ἄλλας προσηγορίας ἐχόμενοι τινὸς οἰκεῖο-τητος ἀπέδοσαν.

148 Ὅψιναν δὲ θεοῦ Ζῆνων μὲν φησι τὸν ὅλον κόσμον καὶ τὸν οὐρανόν, ὁμοίως δὲ καὶ Χρύσιππος ἐν τῷ πρώτῳ Περὶ θεῶν καὶ Ποσειδώνιος ἐν πρῶτῳ Περὶ θεῶν. καὶ Ἀντίπατρος ἐν ἔβδομῳ Περὶ κόσμου ἀεροειδῆ φησιν αὐτοῦ τῇ ὁψίαν. Βόθθος δὲ ἐν τῇ Περὶ φύσεως Ὅψιαν θεοῦ τῆς τῶν ἀπλανῶν σφαίραν. φύσιν δὲ ποτὲ μὲν ἀποφαίνονται τῇ συνέχουσαν τὸν κόσμον, ποτὲ δὲ τῇ φύσει σαν τὰ ἐπὶ γῆς. ἐστὶ δὲ φύσις ἐξὶς ἐξ αὐτῆς κυνομενὴ κατὰ σπερματικὸς λόγον ἀποτελοῦσά τε καὶ συνεχουσα τὰ εξ αὐτῆς ἐν ὑδρομενοῖς χρόνοις καὶ τοιαύτα δρῶσα ἀφ' οἰων ἀπεκρίθη. ταύτην δὲ καὶ τοῦ συμφέροντος στοχάζονται καὶ ἡδονής, ὡς δῆλον ἐκ τῆς τοῦ ἀνθρώπου δημιουργίας. καὶ εἰμαρμένην δὲ φασί τὰ πάντα γίγνεσθαι Χρύσιππος ἐν τοῖς Περὶ εἰμαρμένης καὶ Ποσειδώνιος ἐν δευτέρῳ Περὶ εἰμαρμένης καὶ Ζῆνων, Βόθθος δ' ἐν τῷ πρώτῳ Περὶ εἰμαρμένης. ἐστὶ δ' εἰμαρμένη αὐτία τῶν οὐντων εἰρόμενή ἢ λόγος καθ' ἐν ὁ κόσμος διεξάγεται. καὶ μὴν καὶ μαντικῆν υφεστάναι πάσαν φασιν, εἰ καὶ πρόνοιαν εἶναι καὶ αὐτῆν καὶ τέχνην ἀποφαίνοντι διὰ τινας ἐκβάσεις, ὡς φησι Ζῆνων τε καὶ Χρύσιππος ἐν τῷ δευτέρῳ Περὶ μαντικῆς καὶ Ἀθηνόδωρος καὶ Ποσειδώνιος ἐν τῷ δευτέρῳ τοῦ Φυσικοῦ λόγου καὶ ἐν τῷ πέμπτῳ Περὶ μαντικῆς. ὁ μὲν γὰρ Παναίτιος ἀνυπόστατον αὐτῆς φησιν.

149 a Or perhaps “seminal proportions.” This obscure expression would seem intended to assimilate all development and evolution to the growth, whether of plants or animals, from seed.

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given the deity his other titles, fastening, as best they can, on some one or other of his peculiar attributes.

The substance of God is declared by Zeno to be the whole world and the heaven, as well as by Chrysippus in his first book Of the Gods, and by Posidonius in his first book with the same title. Again, Antipater in the seventh book of his work On the Cosmos says that the substance of God is akin to air, while Boëthus in his work On Nature speaks of the sphere of the fixed stars as the substance of God. Now the term Nature is used by them to mean sometimes that which holds the world together, sometimes that which causes terrestrial things to spring up. Nature is defined as a force moving of itself, producing and preserving in being its offspring in accordance with seminal principles in within definite periods, and effecting results homogeneous with their sources. Nature, they hold, aims both at utility and at pleasure, as is clear from the analogy of human craftsmanship. That all things happen by fate or destiny is maintained by Chrysippus in his treatise De fato, by Posidonius in his De fato, book ii., by Zeno and by Boëthus in his De fato, book i. Fate is defined as an endless chain of causation, whereby things are, or as the reason or formula by which the world goes on. What is more, they say that divination in all its forms is a real and substantial fact, if there is really Providence. And they prove it to be actually a science on the evidence of certain results: so Zeno, Chrysippus in the second book of his De divinatione, Athenodorus, and Posidonius in the second book of his Physical Discourse and the fifth book of his De divinatione. But Panaetius denies that divination has any real existence.
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150 Οὐσίαν δὲ φασὶ τῶν ὄντων ἀπάντων τῇ πρώτῃ ὑλῇ, ὡς καὶ Χρύσιππος ἐν τῇ πρώτῃ τῶν Φυσικῶν καὶ Ζήνων. ὑλὴ δὲ ἐστὶν ἐξ ἓς ὑποτελοῦν γίνεται. καλεῖται δὲ διχῶς, οὐσία τε καὶ ὑλή, ἢ τε τῶν πάντων καὶ ἡ τῶν ἐπὶ μέρους. ἡ μὲν οὖν τῶν ὀλίων οὐτε πλείων οὐτ' ἐλάττων γίνεται, ἡ δὲ τῶν ἐπὶ μέρους καὶ πλείων καὶ ἐλάττων. σῶμα δὲ ἐστὶ κατ' αὐτούς ἡ οὐσία καὶ πεπερασμένη, καθά φησιν Ἀντίπατρος ἐν δευτέρῳ Περὶ οὐσίας καὶ Ἀπολλόδωρος ἐν τῇ Φυσικῇ. καὶ παθητὴ δὲ ἐστιν, ως ὁ αὐτός φησιν· εἰ γὰρ ἦν ἀτρεπτός, οὐκ ἂν τὰ γινόμενα ἐξ αὐτῆς ἐγίνετο· ἐνθεν κάκειν' ὡς ἢ τε τομῇ εἰς ἀπειρὸν ἐστιν. (ἡν ἀπειρὸν ὑπὸ οἷς ἀπειρὸν) φησιν ὁ Χρύσιππος· οὐ γὰρ ἐστὶ τι ἀπειρὸν, εἰς δὲ γίνεται ἡ τομὴ. ἀλλ' ἀκατάληκτος ἐστὶ.

151 Καὶ τὰς κράσεις δὲ διόλου γίνεσθαι, καθά φησιν ὁ Χρύσιππος ἐν τῇ τρίτῃ τῶν Φυσικῶν, καὶ μὴ κατὰ περιγραφὴν καὶ παράθεσιν· καὶ γὰρ εἰς πέλαγος ὀλύος οἶνος βληθείς ἐπὶ ποσὸν ἀντιπαρεκταθῆσεται, εἶτα συμφθαρήσεται.

Φασὶ δ' εἶναι καὶ τινὰς δαίμονας ἀνθρώπων συμπάθειαν ἔχοντας, ἐπόπτας τῶν ἀνθρώπων πραγμάτων· καὶ ἦρως τὰς ὑπολεπτομένας τῶν σπουδαίων ψυχὰς.

a For the meaning of this verb (συμφθείρεσθαι) see Wilamowitz on Eur. II.F. 932, and Plut. Mor. 436 β.

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The primary matter they make the substratum of all things: so Chrysippus in the first book of his *Physics*, and Zeno. By matter is meant that out of which anything whatsoever is produced. Both substance and matter are terms used in a twofold sense according as they signify (1) universal or (2) particular substance or matter. The former neither increases nor diminishes, while the matter of particular things both increases and diminishes. Body according to them is substance which is finite: so Antipater in his second book *On Substance*, and Apollodorus in his *Physics*. Matter can also be acted upon, as the same author says, for if it were immutable, the things which are produced would never have been produced out of it. Hence the further doctrine that matter is divisible *ad infinitum*. Chrysippus says that the division is not *ad infinitum*, but itself infinite; for there is nothing infinitely small to which the division can extend. But nevertheless the division goes on without ceasing.

Hence, again, their explanation of the mixture of two substances is, according to Chrysippus in the third book of his *Physics*, that they permeate each other through and through, and that the particles of the one do not merely surround those of the other or lie beside them. Thus, if a little drop of wine be thrown into the sea, it will be equally diffused over the whole sea for a while and then will be blended with it.

Also they hold that there are daemons (*δαίμονες*) who are in sympathy with mankind and watch over human affairs. They believe too in heroes, that is, the souls of the righteous that have survived their bodies.
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Τῶν δὲ ἐν ἀέρι γενομένων χειμώνα μὲν εἶναι φασὶ τῶν ὑπέρ γῆς ἀέρα κατεψυχημένον διὰ τῆς τοῦ ἡλίου πρὸς ἄφοδον, ἦρα δὲ τῆς εὐκρασίαν τοῦ ἀέρος κατὰ τὴν πρὸς ἡμᾶς πορείαν, θέρος δὲ τὸν ὑπέρ γῆς ἀέρα καταβαλλόμενον τῇ τοῦ ἡλίου πρὸς ἄρκτον πορεία, μετόπωρον δὲ τῇ παλινδρομίᾳ τοῦ ἡλίου ἀφ’ ἡμῶν γίνεσθαι. <τοὺς δὲ ἀνέμους ἀέρος εἶναι ῥύσεις· παραλλαττούσας δὲ τὰς ἑπωνυμίας γίνεσθαι> παρὰ τοὺς τόπους ἀφ’ ὅν ῥέουσι. τῆς δὲ γενέσεως αὐτῶν αὕτων γίνεσθαι τὸν ἡλίον ἐξατμίζοντα τὰ νέφη. ἢρν δὲ εἶναι αὐγάς ἂφ’ ὑγρῶν νεφῶν ἀνακεκλασμένας ἢ, ὡς Ποσειδώνιος φησιν ἐν τῇ Μετεωρολογικῇ, ἐμφασὶν ἡλίου τμήματος ἢ σελήνης ἐν νέφει διεροσιμένως, κοίλῳ καὶ συνεχεῖ πρὸς φαντασίαν, ὡς ἐν κατάπτρων φανταζομένην κατὰ κύκλου περιφέρειαν. κομῆτας τε καὶ πωγονίας καὶ λαμπτοδίας πυρὰ εἶναι ύφεστῶτα πάχους ἀέρος εἰς τὸν αἰθέρωδη τόπον ἀνενεχθέντος.

σέλας δὲ πυρὸς ἀθρόου ἐξασθὲν ἐν ἀέρι φερομένου ταχέως καὶ φαντασίαν μήκους ἐμφαινόντος. ὡς τόν δ’ ἐκ νέφους μεταβολὴν εἰς ὑδωρ, ἐπειδὴν ἢ ἐκ γῆς ἢ ἐκ θαλάττης ἀνενεχθείσα ύγρασία ὑφ’ ἡλίου μὴ τυχαίῃ κατεργασίας· καταψυχθὲν δὲ τούτῳ πάχυν καλεῖσθαι. χάλαζαν δὲ νέφους πεπηγόσ, ὑπὸ πνεύματος διαθρυφθέν· χιόνα δ’ ὑγρὸν ἐκ νέφους πεπηγότος, ὡς Ποσειδώνιος ἐν τῷ ὧδῃ τοῦ Φυσικοῦ λόγου. ἀστραπῆν δ’ ἐξασθὺ νεφῶν παρατριβομένων ἢ βηγνυμένως ὑπὸ πνεύματος, ὡς Ζήνων ἐν τῷ Περὶ τοῦ ὠλοκλήρου βροντῆν δὲ τὸν τούτων ψόφου ἐκ παρατρίψεως ἢ ῥήξεως· κεραυνὸν

a The lacuna of the mss. can be filled from the parallel passage of Aetius, Diels, Doxographi Graeci, p. 374 a 23.
Of the changes which go on in the air, they describe winter as the cooling of the air above the earth due to the sun's departure to a distance from the earth; spring as the right temperature of the air consequent upon his approach to us; summer as the heating of the air above the earth when he travels to the north; while autumn they attribute to the receding of the sun from us. As for the winds, they are streams of air, differently named according to the localities from which they blow. And the cause of their production is the sun through the evaporation of the clouds. The rainbow is explained as the reflection of the sun's rays from watery clouds or, as Posidonius says in his *Meteorology*, an image of a segment of the sun or moon in a cloud suffused with dew, which is hollow and visible without intermission, the image showing itself as if in a mirror in the form of a circular arch. Comets, bearded stars, and meteors are fires which arise when dense air is carried up to the region of aether. A shooting star is the sudden kindling of a mass of fire in rapid motion through the air, which leaves a trail behind it presenting an appearance of length. Rain is the transformation of cloud into water, when moisture drawn up by the sun from land or sea has been only partially evaporated. If this is cooled down, it is called hoar-frost. Hail is frozen cloud, crumbled by a wind; while snow is moist matter from a cloud which has congealed: so Posidonius in the eighth book of his *Physical Discourse*. Lightning is a kindling of clouds from being rubbed together or being rent by wind, as Zeno says in his treatise *On the Whole*; thunder the noise these clouds make when they rub against each other or burst. Thunderbolt is the term used when the fire is
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δ' ἐξαψιν σφοδράν μετὰ πολλῆς βίας πίπτουσαν ἐπὶ γῆς, νεφῶν παρατριβομένων ἡ ρηγυμένων ὑπὸ πνεῦματος. οἱ δὲ συστροφὴν πυρὸνος ἄερος βιαῖς καταφερομένην. τυφῶνα δὲ κεραυνὸν πολύν, βίαιον καὶ πνευματῶδη ἡ πνεύμα καπνῶδες ἐρρωγότος νέφους. πρηστὴρα <δὲ> νέφος περισχισθὲν πυρὶ μετὰ πνεῦματος. <σεισμοὺς δὲ γίνεσθαι ρυέντος πνεῦματος> εἰς τὰ κοιλώματα τῆς γῆς ἡ καθειρχθέντος [πνεῦματος] ἐν τῇ γῇ, καθά φησι Ποσειδώνοις ἐν τῇ ὀμόδῃ: εἶναι δ' αὐτῶν τοὺς μὲν σεισμάτιας, τοὺς δὲ χασμάτιας, τοὺς δὲ κλιματίας, τοὺς δὲ βρασμάτιας.

'Αρέσκει δ' αὐτοῖς καὶ τὴν διακόσμησιν ὑδὲ ἔχειν· μέσην τὴν γῆν κέντρον λόγον ἔπέχουσαν, μεθ' ἡν τὸ ὕδωρ σφαιροειδὲς, ἔχον τὸ αὐτὸ κέντρον τῇ γῇ, ὥστε τὴν γῆν ἐν ὕδατι εἶναι· μετὰ τὸ ὕδωρ δ' ἀέρα ἐσφαιρωμένου. κύκλους δ' εἶναι ἐν τῷ οὐρανῷ πέντε, ὅπως τῶν ἀρκτικῶν ἀεὶ φαινόμενον, δεύτερον τροπικὸν θερινόν, τρίτον ἵσημερον, τέταρτον χειμερινὸν τροπικόν, πέμπτον ἀνταρκτικὸν ἄφανη. λέγονται δὲ παράλληλοι καθότι οὐ συνεύοσιν εἰς ἄλληλους· γράφονται μέντοι περὶ τὸ αὐτὸ κέντρον. ὅ δ' ἔσοδος ὁ λόγος ἐστιν, ὡς ἐπὶ ὑπὸ τοὺς παράλληλους. ζώναί τ' ἐπὶ τῆς γῆς εἰς πέντε· πρώτη βόρειος [καὶ] ὑπὲρ τὸν ἀρκτικὸν κύκλον, ἀοίκητος διὰ ψύχος. δεύτερα εὐκρατος· τρίτη ἀοίκητος ὑπὸ καυμάτων, ἡ διακεκαυμένη καλουμένη· τετάρτη ἡ ἀντεύκρατος· πέμπτη νότιος, ἀοίκητος διὰ ψύχος.

a For καυματίας of mss. Cobet reads κλιματίας.

b The κέντρον is rather an axis (namely, a diameter of the celestial sphere) than a point.

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violently kindled and hurled to the ground with great force as the clouds grind against each other or are torn by the wind. Others say that it is a compression of fiery air descending with great force. A typhoon is a great and violent thunderstorm whirlwind-like, or a whirlwind of smoke from a cloud that has burst. A "prester" is a cloud rent all round by the force of fire and wind. Earthquakes, say they, happen when the wind finds its way into, or is imprisoned in, the hollow parts of the earth: so Posidonius in his eighth book; and some of them are tremblings, others openings of the earth, others again lateral displacements, and yet others vertical displacements.

They maintain that the parts of the world are arranged thus. The earth is in the middle answering to a centre; next comes the water, which is shaped like a sphere all round it, concentric with the earth, so that the earth is in water. After the water comes a spherical layer of air. There are five celestial circles: first, the arctic circle, which is always visible; second, the summer tropic; third, the circle of the equinox; fourth, the winter tropic; and fifth, the antarctic, which is invisible to us. They are called parallel, because they do not incline towards one another; yet they are described round the same centre. The zodiac is an oblique circle, as it crosses the parallel circles. And there are five terrestrial zones: first, the northern zone which is beyond the arctic circle, uninhabitable because of the cold; second, a temperate zone; a third, uninhabitable because of great heats, called the torrid zone; fourth, a counter-temperate zone; fifth, the southern zone, uninhabitable because of its cold.
Δοκεῖ δ' αὐτοῖς τήν μὲν φύσιν εἶναι πῦρ τεχνικόν, ὁδὸν βαδίζον εἰς γένεσιν, ὅπερ ἐστὶ πνεύμα πυροεἰδὲς καὶ τεχνοεἰδὲς: τὴν δὲ ψυχὴν αἰσθητικὴν <φύσιν>. ταύτην δ' εἶναι τὸ συμφυές ἡμῖν πνεύμα. διὸ καὶ σῶμα εἶναι καὶ μετὰ τὸν θάνατον ἐπιμένειν: φθαρτὴν δ' ὑπάρχειν, τὴν δὲ τῶν ὅλων ἀφθαρτον, ἦς μέρη εἶναι τὰς ἐν τοῖς ζώοις. Ζήνων δ' ὁ Κυτιεύς καὶ Ἀντίπατρος ἐν τοῖς Περὶ ψυχῆς καὶ Ποσειδώνιος πνεύμα ἐνθερμον εἶναι τὴν ψυχὴν· τούτω γὰρ ἡμᾶς εἶναι ἐμπνεούς καὶ ὑπὸ τούτου κνείσθαι. Κλεάνθης μὲν οὖν πᾶσας ἐπιδιαμένεις μέχρι τῆς ἐκπυρώσεως, Χρύσιππος δὲ τὰς τῶν σοφῶν μόνων.

Μέρη δὲ ψυχῆς λέγουσιν ὁκτὼ, τὰς πέντε αἰσθήσεις καὶ τοὺς ἐν ἡμῖν σπερματικοὺς λόγους καὶ τὸ φωνητικὸν καὶ τὸ λογιστικὸν. ὅραν δὲ τοῦ μεταξὺ τής ὀράσεως καὶ τοῦ ὑποκειμένου φωτὸς ἐντεινομένου κωνοειδῶς, καθά φησι Χρύσιππος ἐν δευτέρῳ τῶν Φυσικῶν καὶ Ἀπολλόδωρος. γίνεσθαι μὲντοι τὸ κωνοειδὲς τοῦ ἀέρος πρὸς τῇ ὀψει, τὴν δὲ βάσιν πρὸς τῶ ὀριωμένως· ὡς διὰ βακτηρίας οὖν τοῦ ταθέντος ἀέρος τὸ βλεπόμενον ἀναγγέλλεσθαι.

Ἀκούειν δὲ τοῦ μεταξὺ τοῦ τε φωνοῦντος καὶ τοῦ ἀκούοντος ἀέρος πληττομένου σφαιροειδῶς, εἶτα κυματουμένου καὶ ταῖς ἀκοαῖς προσπίπτοντος, ὡς κυματουταί τὸ ἐν τῇ δεξάμενῃ ὕδωρ κατὰ κύκλους ὑπὸ τοῦ ἐμβληθέντος λίθου. τὸν δὲ ὑπὸν γίνεσθαι ἐκλυομένου τοῦ αἰσθητικοῦ τόνου
Nature in their view is an artistically working fire, going on its way to create; which is equivalent to a fiery, creative, or fashioning breath. And the soul is a nature capable of perception. And they regard it as the breath of life, congenital with us; from which they infer first that it is a body and secondly that it survives death. Yet it is perishable, though the soul of the universe, of which the individual souls of animals are parts, is indestructible. Zeno of Citium and Antipater, in their treatises De anima, and Posidonius define the soul as a warm breath; for by this we become animate and this enables us to move. Cleanthes indeed holds that all souls continue to exist until the general conflagration; but Chrysippus says that only the souls of the wise do so.\(^a\)

They count eight parts of the soul: the five senses, the generative power in us, our power of speech, and that of reasoning. They hold that we see when the light between the visual organ and the object stretches in the form of a cone: so Chrysippus in the second book of his Physics and Apollodorus. The apex of the cone in the air is at the eye, the base at the object seen. Thus the thing seen is reported to us by the medium of the air stretching out towards it, as if by a stick.

We hear when the air between the sonant body and the organ of hearing suffers concussion, a vibration which spreads spherically and then forms waves and strikes upon the ears, just as the water in a reservoir forms wavy circles when a stone is thrown into it. Sleep is caused, they say, by the slackening of the tension in our senses, which affects the ruling part of

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περί τὸ ἡγεμονικὸν. αἰτίας δὲ τῶν παθῶν ἀπολείποντι τὰς περὶ τὸ πνεῦμα τροπάς.

Σπέρμα δὲ λέγουσιν εἶναι τὸ οἶνον τε γεννάν τοιαύτ’ ἀφ’ οἴου καὶ αὐτὸ ἀπεκρίθη: ἀνθρώπου δὲ σπέρμα, ὁ μεθίσῃν ὁ ἄνθρωπος μὲθ’ ὕγρου, συγκυρνάσθαι τοῖς τῆς ψυχῆς μέρεσι κατὰ μυγμὸν τοῦ τῶν προγόνων λόγου. εἶναι δ’ αὐτὸ Χρύσουππός φησιν ἐν τῇ δευτέρᾳ τῶν Φυσικῶν πνεύμα κατὰ τὴν οὐσίαν, ὡς δὴ λοικά τῶν εἰς τὴν γῆν καταβαλλομένων σπερμάτων, ἡ παλαιωθέντα οὐκέτι φύεται, ὡς δὴ λοικά διαπεπυκυίας αὐτοῖς τῆς δυνάμεως. καὶ ἀφ’ οἷς δὲ τῶν σωμάτων αὐτὸ φοισιν καταφέρεσθαι οἱ περὶ τὸν Σφαίρον-πάντων γούν γεννητικὸν εἶναι τῶν τῶν σώματος μερῶν. τὸ δὲ τῆς θηλείας ἀγονόν ἀποφαίνονται: ἀτούνον τε γὰρ εἶναι καὶ ὁλίγον καὶ ὑδατῶδες, ὡς ὁ Σφαίρος φησιν. ἡγεμονικὸν δ’ εἶναι τὸ κυριώτατον τῆς ψυχῆς, ἐν δὲ αἱ φαντασίαι καὶ αἱ ὀρμαλ γίνονται καὶ ὁδεν ὁ λόγος ἀναπέμπεται: ὁπερ εἶναι ἐν καρδίᾳ.

159 Ταῦτα μὲν καὶ τὰ φυσικὰ τὸ ὅσον ἡμῶν ἀποχρῶντως ἔχεων δοκεῖ, στοχαζομένους τῆς συμμετρίας τοῦ συγγράμματος. ὁ δὲ τινες ἐξ αὐτῶν διηνέχθησαν, ἐστι τάδε.

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Κεφ. β’. ΑΡΙΣΤΩΝ

Ἀριστων ὁ Χιος ὁ Φάλανθος, ἐπικαλούμενος Σειρῆν, τέλος ἔφησεν εἶναι τὸ ἀδιαφόρως ἔχοντα ζῆν πρὸς τὰ μεταξὺ ἀρετῆς καὶ κακίας μηδ’ ἡμινοῦν ἐν αὐτοῖς παραλλαγὴν ἀπολείποντα, ἀλλ’
the soul. They consider that the passions are caused by the variations of the vital breath.

Semen is by them defined as that which is capable of generating offspring like the parent. And the human semen which is emitted by a human parent in a moist vehicle is mingled with parts of the soul, blended in the same ratio in which they are present in the parent. Chrysippus in the second book of his *Physics* declares it to be in substance identical with vital breath or spirit. This, he thinks, can be seen from the seeds cast into the earth, which, if kept till they are old, do not germinate, plainly because their fertility has evaporated. Sphaerus and his followers also maintain that semen derives its origin from the whole of the body; at all events every part of the body can be reproduced from it. That of the female is according to them sterile, being, as Sphaerus says, without tension, scanty, and watery. By ruling part of the soul is meant that which is most truly soul proper, in which arise presentations and impulses and from which issues rational speech. And it has its seat in the heart.

Such is the summary of their Physics which I have deemed adequate, my aim being to preserve a due proportion in my work. But the points on which certain of the Stoics differed from the rest are the following.

Chapter 2. ARISTON (c. 320-250 B.C.)

Ariston the Bald, of Chios, who was also called the Siren, declared the end of action to be a life of perfect indifference to everything which is neither virtue nor vice; recognizing no distinction whatever
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.epis. ep. panton exonta: eina gat omouon ton
sofon tw agathw upokriti, os an te Theristou
an te 'Agamemnonos proswpon analabhi, ekateron
upokrinetai proskkontos. ton te physikon topou
kai ton logikon anferei, legwv ton mou eina uper
hmases, ton 8' oudeven pros hmas, monon de ton
thikou eina pros hmas.

161 'Eoikeina de tois dialektikous logous tois
arañiois, a kaitoi dokontata technikon ti emfainev,
akhrista estin. aretas 8' outhe pollass eisegon,
ws o Zhtm, outhe mian polloi onoma kalou-
menvn, ous oi Megarikoi, alla kata to pros ti
pous ekhein. outhe de philosophon kai en Kynosarkei
dialegomenein uxevsein airetisth akousai. Mili-
tiadhe oin kai Diphilos 'Aristounoi pros-
herporeunto. 8n de tis peistikon kai ochlw pep-
ioniemenos: thn o Timon phsi peri autou,

kai tis 'Aristounos genein apo1 aymilou2 elkw.

162 Parabalwv de Polemwn, physi Dioskhe o
Magneis, metetheto, Zhtwnous arrewinia makra
perisostos. malwta de proseixe STwikon doym-
mati tw ton sofon adoxastou eina. pros o
Persaios enantioyemenos didymwv adelphwv ton
eteron epoissei autw parakatathkhn doynai,
epwta ton eteron apolabeiv kai outhe aporo-
mveno diilegyezon. apeteiveto de proes 'Arkeilason
ote theasamenos tauron teratwdo mu'tran exonta,

1 genwv apo vulg.: corr. Meineke.
2 ti . . . aymilov Diels.

a Frag. 40 D.

b So Wachsmuth. Diels would prefer: "deriving winning
manners from the wiles of Ariston."

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in things indifferent, but treating them all alike. The wise man he compared to a good actor, who, if called upon to take the part of a Thersites or of an Agamemnon, will impersonate them both becomingly. He wished to discard both Logic and Physics, saying that Physics was beyond our reach and Logic did not concern us: all that did concern us was Ethics.

Dialectical reasonings, he said, are like spiders’ webs, which, though they seem to display some artistic workmanship, are yet of no use. He would not admit a plurality of virtues with Zeno, nor again with the Megarians one single virtue called by many names; but he treated virtue in accordance with the category of relative modes. Teaching this sort of philosophy, and lecturing in the Cynosarges, he acquired such influence as to be called the founder of a sect. At any rate Miltiades and Diphilus were denominated Aristoneans. He was a plausible speaker and suited the taste of the general public. Hence Timon’s verse about him:

One who from wily Ariston’s line boast his descent.

After meeting Polemo, says Diocles of Magnesia, while Zeno was suffering from a protracted illness, he recanted his views. The Stoic doctrine to which he attached most importance was the wise man’s refusal to hold mere opinions. And against this doctrine Persaeus was contending when he induced one of a pair of twins to deposit a certain sum with Ariston and afterwards got the other to reclaim it. Ariston being thus reduced to perplexity was refuted. He was at variance with Arcesilus; and one day when he saw an abortion in the shape of a bull with
"οίμοι," ἔφη, "δεδοται Ἄρκεσιλάω ἐπιχείρημα κατὰ τῆς ἑναργείας."

Πρὸς δὲ τῶν φάμενον Ἀκαδημαϊκὸν οὐδὲν καταλαμβάνειν, "ἀρ' οὖνδὲ τῶν πλησίον σου καθήμενον ὀρᾶς;" εἶπεν ἀρνησάμενον δὲ,

τὶς δὲ σε ἑτύφλωσεν (ἔφη), τὶς ἀφείλετο λαμπάδος αὐγάς;

Βιβλία δ' αὐτοῦ φέρεται τάδε:

Προτρεπτικῶν β'.
Περὶ τῶν Ζήνων δογμάτων. 
Διάλογοι.
Σχολῶν ε'.
Περὶ σοφίας διατριβῶν ζ'.
Ἐρωτικαὶ διατριβαί.
Ὑπομηματα ὑπὲρ κενοδοξίας.
Ὑπομημάτων κε'.
Ἀπομημονεμάτων γ'.
Χρείων ια'.
Πρὸς τοὺς ῥήτορας.
Πρὸς τὰς Ἀλεξίνου ἀντιγραφάς.
Πρὸς τοὺς διαλεκτικοὺς γ'.
Πρὸς Κλεάνθην, Ἐπιστολῶν δ'.

Παναιτιος δὲ καὶ Σωσικράτης μόνας αὐτοῦ τᾶς ἐπιστολάς φασὶ, τὰ δ' ἀλλὰ τοῦ περιπατητικοῦ Ἀρίστωνος.

Τούτων λόγος φαλακρὸν ὁντα ἐγκαυθήναι ὑπὸ ἡλίου καῖ ὡδε τελευτήσαι. προσεπαίξαμεν δ' αὐτῷ τόνδε τὸν τρόπον τῷ ἵμβῳ τῷ χωλῷ.
a uterus, he said, "Alas, here Arcesilaus has had given into his hand an argument against the evidence of the senses."

When some Academic alleged that he had no certainty of anything, Ariston said, "Do you not even see your neighbour sitting by you?" and when the other answered "No," he rejoined,

Who can have blinded you? who robbed you of luminous eyesight?

The books attributed to him are as follows:

Exhortations, two books.
Of Zeno's Doctrines.
Dialogues.
Lectures, six books.
Dissertations on Philosophy, seven books.
Dissertations on Love.
Commonplaces on Vainglory.
Notebooks, twenty-five volumes.
Memorabilia, three books.
Anecdotes, eleven books.
Against the Rhetoricians.
An Answer to the Counter-pleas of Alexinus.
Against the Dialecticians, three books.
Letters to Cleanthes, four books.

Panaetius and Sosicrates consider the Letters to be alone genuine; all the other works named they attribute to Ariston the Peripatetic.

The story goes that being bald he had a sunstroke and so came to his end. I have composed a trifling poem upon him in limping iambics as follows:

\[ a \text{ Anth. Plan. v. 38.} \]
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τί δή γέρων ὡν καὶ φάλανθος, ὁ 'ῥίστων, τὸ βρέγμ' ἔδωκας ἥλιω κατοπτήσαι; τουγάρ τὸ θερμὸν πλεῖον ἦ δέοι ξητῶν τὸν ψυχρὸν οὖντως εὕρεσ οὐ θέλων "Αδην.

Γέγονε δὲ καὶ ἄλλος Ἀρίστων Ἰουλιήτης περιπατητικός, ὁ δὲ τις μουσικὸς Ἀθηναῖος, τέταρτος ποιητής τραγωδίας, πέμπτος Ἀλαεὺς τέχνας γεγραφὼς ῥητορικάς, ἐκτὸς Ἀλεξανδρεὺς περιπατητικός.

Κεφ. γ’. ΗΡΙΛΛΟΣ

165 "Ἡριλλος δ’ ὁ Καρχηδόνιος τέλος εἶπε τὴν ἐπιστήμην, ὅπερ ἐστὶ ζῆν ἄει πάντ' ἀναφέροντα πρὸς τὸ μετ' ἐπιστήμης ζῆν καὶ μὴ τῇ ἀγνοίᾳ διαβεβλημένον. εἶναι δὲ τὴν ἐπιστήμην ἔξων ἐν φαντασιῶν προοδέξει ἀνυπόπτωτον ὑπὸ λόγου. ποτὲ δ’ ἔλεγε μηδὲν εἶναι τέλος, ἀλλὰ κατὰ τὰς περιστάσεις καὶ τὰ πράγματ’ ἀλλάττεσθαι αὐτό, ὅσ καὶ τὸν αὐτὸν χαλκὸν ἢ Ἀλεξάνδρου γινόμενον ἀνδρίαντα ἢ Σωκράτους. διαφέρειν δὲ τέλος καὶ ὑποτελίδα: τῆς μὲν γὰρ καὶ τοὺς μὴ σοφοὺς στοχάζοντα, τοῦ δὲ μόνον τὸν σοφὸν. τὰ δὲ μεταξὺ ἄρετῆς καὶ κακίας ἀδιάφορα εἶναι. ἐστὶ δ’ αὐτοῦ τὰ βιβλία ὀλιγόστιχα μὲν, δυνάμεως δὲ μεστὰ καὶ περιέχοντα ἀντιρρήσεις πρὸς Ζήνωνα.

166 Δέγεται δ’ ὅτι παιδὸς ὄντος αὐτοῦ ἡράσθησαν ἰκανοί, οὓς ἀποτρέψας βουλόμενος ὁ Ζήνων ἦνάγκασε ἐξυρᾶσθαι "Ηριλλον, οἶ δ’ ἀπετράποντο. Τὰ δὲ βιβλία ἐστὶ τάδε. 268
Wherefore, Ariston, when old and bald did you let the sun roast your forehead? Thus seeking warmth more than was reasonable, you lit unwillingly upon the chill reality of Death.

There was also another Ariston, a native of Iulis; a third, a musician of Athens; a fourth, a tragic poet; a fifth, of Halae, author of treatises on rhetoric; a sixth, a Peripatetic philosopher of Alexandria.

Chapter 3. HERILLUS (flor. c. 260 B.C.)

Herillus of Carthage declared the end of action to be Knowledge, that is, so to live always as to make the scientific life the standard in all things and not to be misled by ignorance. Knowledge he defined as a habit of mind, not to be upset by argument, in the acceptance of presentations. Sometimes he used to say there was no single end of action, but it shifted according to varying circumstances and objects, as the same bronze might become a statue either of Alexander or of Socrates. He made a distinction between end-in-chief and subordinate end: even the unwise may aim at the latter, but only the wise seek the true end of life. Everything that lies between virtue and vice he pronounced indifferent. His writings, though they do not occupy much space, are full of vigour and contain some controversial passages in reply to Zeno.

He is said to have had many admirers when a boy; and as Zeno wished to drive them away, he compelled Herillus to have his head shaved, which disgusted them.

His books are the following:

* a The town in Ceos to which Bacchylides belonged: Ael. Var. Hist. iv. 15.
Kef. δ'. ΔΙΟΝΥΣΙΟΣ

Διονύσιος δ' ο Μεταθέμενος τέλος εἴπε τὴν ἡδονὴν διὰ περίστασιν ὀφθαλμίας· ἀληθῶς γὰρ ἐπιπόνως ὠκυνησεν εἰπεῖν τὸν πόνον ἀδιάφορον.

'Hv δὲ παῖς μὲν Θεοφάντου, πόλεως δ' 'Ἡρακλείας. ἥκουσε δὲ, καθά φησὶ Διοκλῆς, πρῶτον μὲν 'Ἡρακλείδου τοῦ πολίτου, ἐπειτ' 'Αλεξίου καὶ Μενεδήμου, τελευταῖον δὲ Ζήνωνος.

Kai kat' ἀρχὰς μὲν φιλογράμματος ὡν παντο-δαποῖς ἐπεχείρηε ποιήμασιν, ἐπειτά δὲ καὶ 'Ἀρατον ἀπεδέχετο, ξηλῶν αὐτόν. ἀποστάς δὲ τοῦ Ζήνωνος πρὸς τοὺς Κυρηναῖκους ἀπετράπη καὶ εἶς τὰ τὰ χαμαιτυπεῖα εἴσηε καὶ τᾶλ' ἀπαρακαλύπτως ἠδυπάθει. βιοὺς δὲ πρὸς τὰ ὁγδοήκοντ' ἀσιτία κατέστρεψε.

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* Cf. § 37.

iathe author of the astronomical poem Φαίνομεννα, not the statesman of that name, the protagonist of the Achaean League, whose Life we have in Plutarch.
Of Training.
Of the Passions.
Concerning Opinion or Belief.
The Legislator.
The Obstetrician.
The Challenger.
The Teacher.
The Reviser.
The Controller.
Hermes.
Medea.
Dialogues.
Ethical Themes.

Chapter 4. DIONYSIUS (c. 330–250 B.C.)

Dionysius, the Renegade, declared that pleasure was the end of action; this under the trying circumstance of an attack of ophthalmia. For so violent was his suffering that he could not bring himself to call pain a thing indifferent.

He was the son of Theophantus and a native of Heraclea. At first, as Diocles relates, he was a pupil of his fellow-townsmen, Heraclides, next of Alexinus and Menedemus, and lastly of Zeno.

At the outset of his career he was fond of literature and tried his hand at all kinds of poetry; afterwards he took Aratus for his model, whom he strove to imitate. When he fell away from Zeno, he went over to the Cyrenaics, and used to frequent houses of ill fame and indulge in all other excesses without disguise. After living till he was nearly eighty years of age, he committed suicide by starving himself.
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Βιβλία δ' αυτοῦ φέρεται τάδε:

Περὶ ἀπαθείας β'.
Περὶ ἀσκήσεως β'.
Περὶ ἤδονής δ'.
Περὶ πλούτου καὶ χάριτος καὶ τιμωρίας.
Περὶ ἀνθρώπων χρήσεως.
Περὶ εὐτυχίας.
Περὶ ἀρχαίων βασιλέων.
Περὶ τῶν ἐπαίνουμένων.
Περὶ βαρβαρικῶν ἔθων.

Καὶ οὕτωι μὲν οἱ διενεχθέντες. διεδέξατο δὲ τὸν Ζήνωνα Κλεάνθης, περὶ οὗ λεκτέον.

168 Κεφ. ε’. ΚΛΕΑΝΘΗΣ

Κλεάνθης Φανίου Ἀσσιοῦ. οὕτος πρῶτον ἦν πύκτης, ὡς φησιν Ὀντισθένης ἐν Διαδοχαι. ἀφικόμενος δ' εἰς Ἀδηνᾶς τέσσαρας ἐξων δραχμᾶς, καθά φασὶ τινες, καὶ Ζήνων παραβαλών ἐφιλοσόφησε γενναιότατα καὶ ἐπὶ τῶν αὐτῶν ἐμείνει δογμάτων. διεβοήθη δ' ἐπὶ φιλοπονία, ὡς γε πένης ὃν ἀγαν ὀρμήσει μισθοφορεῖν καὶ νῦκτωρ μὲν ἐν τοῖς κήποις ἦντλει, μεθ' ἡμέραν δ' ἐν τοῖς λόγοις ἐγυμνάζετο. θεν καὶ Φρεάντλης ἐκλήθη. φασὶ δ' αὐτὸν καὶ εἰς δικαστήριον ἄχθήσαι, λόγους δόσοντα πόθεν ἐς τοσοῦτον εὐέκτης ὃν διαζῇ ἐπείτ' ἀποφυγεῖν, τὸν τε κηπουρόν μάρτυρα

169 παρασχόντα παρ' ὃν ἦντλει, καὶ τὴν ἀλφιτόπωλιν παρ' ἧ τάλφιτα ἐπετεεν. ἀποδεξαμένους δ' αὐτὸν τοὺς Ἀρεσπαγίτας ψηφίσασθαι δέκα μνᾶς δοθήναι, 272
The following works are attributed to him:

Of Apathy, two books.
On Training, two books.
Of Pleasure, four books.
Of Wealth, Popularity and Revenge.
How to live amongst Men.
Of Prosperity.
Of Ancient Kings.
Of those who are Praised.
Of the Customs of Barbarians.

These three, then, are the heterodox Stoics. The legitimate successor to Zeno, however, was Cleanthes: of whom we have now to speak.

Chapter 5. CLEANTHES (331–232 B.C.)

Cleanthes, son of Phanias, was a native of Assos. This man, says Antisthenes in his Successions of Philosophers, was at first a pugilist. He arrived in Athens, as some people say, with four drachmas only, and meeting with Zeno he studied philosophy right nobly and adhered to the same doctrines throughout. He was renowned for his industry, being indeed driven by extreme poverty to work for a living. Thus, while by night he used to draw water in gardens, by day he exercised himself in arguments: hence the nickname Phreantles or Well-lifter was given him. He is said to have been brought into court to answer the inquiry how so sturdy a fellow as he made his living, and then to have been acquitted on producing as his witnesses the gardener in whose garden he drew water and the woman who sold the meal which he used to crush. The Areopagites were satisfied and voted him a...
Ζηγώνα δὲ κωλύσας λαβεῖν. φασὶ δὲ καὶ Ἀντίγονον αὐτῷ τρισχιλίας δοῦναι. ἡγούμενον τε τῶν ἐφήβων ἔπι τινα θέαν ὑπ’ ἀνέμου παραγνωμοθῆναι καὶ ὀφθήναι ἄχιτωνα. ἐφ’ ὦ κρότῳ τυμηθῆναι ὑπ’ Ἀθηναίων, καθά φησι Νημήτριος ὁ Μάγνης ἐν τοῖς Ὀμωνύμοις. ἑθαυμάσθη δὴ ὦν καὶ διὰ τόδε. φασὶ δὲ καὶ Ἀντίγονον αὐτοῦ πυθέσθαι ὄντα ἀκροατήν, διὰ τί ἀντλεῖ· τὸν δ’ εἰπεῖν, “ἀντλῶ γὰρ μονὸν; τ’ ἵδ’; οὐχὶ σκάπτω; τ’ δ’; οὐκ ἄρδω καὶ πάντα ποιῶ φιλοσοφίας ἁνεκά;” καὶ γὰρ ὁ Ζήγων αὐτὸν συνεγύμναζεν εἰς τὸντο καὶ ἐκέλευεν ὃβολον φέρειν ἀποφορᾶς.1 καὶ ποτ’ ἀθροισθὲν τὸ κέρμα ἐκόμισεν εἰς μέσον τῶν γνωρίμων καὶ φησι ὁ Κλεάνθης μὲν καὶ ἄλλον Κλεάνθην δύνατ’ ἀν τρέφειν, εἰ βούλωτοι· οἱ δ’ ἔχοντες οδεύ τραφήσονται παρ’ ετέρων ἐπιζητοῦσι τάπιτήδεια, καὶπερ ἀνειμένως φιλοσοφοῦντες.” οδεύν δ’ καὶ δεύτερος Ἡρακλῆς ὁ Κλεάνθης ἐκαλεῖτο. ἢν δὲ ποικίς μὲν, ἄφυσικος δὲ καὶ βραδὺς ὑπερβαλλόντως· διό καὶ Τίμων περὶ αὐτοῦ φησιν οὔτως.

tίς δ’ οὔτοις κτίλοις ὦς ἐπιπωλεῖται στίχας ἄνδρῶν;2 μωλύτης ἐπέων φίλος3 Ἀσσιος, ὅλμος ἀτολμος;

Καὶ σκωπτόμενος δ’ ὑπὸ τῶν συμμαθητῶν ἤνείχετο καὶ ὅνος ἄκουών προσεδέχετο, λέγων

1 ἀποφοράν Richards coll. § 25.
2 ἄνδρῶν; Diels.
3 λίθος Diels.

A slave allowed by his master to hire himself out to another master was bound by Attic law to refund to his own master a part (ἀποφορά) of the wages he received. Zeno claimed a part of his pupil’s earnings.
VII. 169–170. CLEANTHES

donation of ten minas, which Zeno forbade him to accept. We are also told that Antigonus made him a present of three thousand drachmas. Once, as he was conducting some youths to a public spectacle, the wind blew his cloak aside and disclosed the fact that he wore no shirt, whereupon he was applauded by the Athenians, as is stated by Demetrius of Magnesia in his work on Men of the Same Name. This then also increased the admiration felt for him. There is another story that Antigonus when attending his lectures inquired of him why he drew water and received the reply, "Is drawing water all I do? What? Do I not dig? What? Do I not water the garden? or undertake any other labour for the love of philosophy?" For Zeno used to discipline him to this and bid him return him an obol from his wages. And one day he produced a handful of small coin before his acquaintance and said, "Cleanthes could even maintain a second Cleanthes, if he liked, whereas those who possess the means to keep themselves yet seek to live at the expense of others, and that too though they have plenty of time to spare from their studies." Hence Cleanthes was called a second Heracles. He had industry, but no natural aptitude for physics, and was extraordinarily slow. On which account Timon describes him thus:

Who is this that like a bell-wether ranges over the ranks of men, a dullard, lover of verse, hailing from Assos, a mass of rock, unventuresome.

And he used to put up with gibes from his fellow-pupils and did not mind being called the ass, telling

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*b Frag. 41 D.
*c Diels’ reading κιθος gives the line a far better rhythm.
DIOGENES LAERTIUS

αὐτὸς μόνος δύνασθαι βαστάζειν τὸ Ζήνωνος
φορτίον. καὶ ποτ' ὀνειδιζόμενος ὡς δειλός, "διὰ
tοῦτο," εἶπεν, "ὁλίγα ἁμαρτάνω." προκρίνων
dὲ τὸν ἐαυτοῦ βίον τοῦ τῶν πλούσιων ἐλεγεν, ἐν
ὁ σφαίριζονσιν ἐκεῖνοι γῆν σκληρῶν καὶ ἄκαρπον
αὐτὸς ἐργάζεσθαι σκάπτων. πολλάκις δὲ καὶ ἐαυτῷ
ἐπέπληττεν· ὃν ἀκούσας Ἀριστων, "τίνι," ἔφη,
"ἐπιπλήττεις;" καὶ ὃς γελάσας, "πρεσβύτη,
φησί, "πολιάς μὲν ἔχοντι, νοῦν δὲ μή." εἰπόντος
dὲ τῶν Ἀρκεσίλαον μὴ ποιεῖν τὰ δέοντα, "παῦ-
σαι," ἔφη, "καὶ μὴ ψέγει· εἴ γὰρ καὶ λόγω τὸ
καθήκον ἀναρέι, τοῖς γοῦν ἐργοὺς αὐτῷ τιθεῖ." καὶ ὃ Ἀρκεσίλαος, "οὐ κολακεύομαι," φησὶ·
πρὸς ὃν ὁ Κλεάνθης, "ναί," ἔφη, "σὲ κολακεύω
φάμενος ἄλλα μὲν λέγειν, ἑτέρα δὲ ποιεῖν."

172 Ἐρομένου τινὸς τῇ υποτίθεσθαι δεῖ τῷ νίῳ, "τὸ
tῆς Ἡλέκτρας," ἔφη,

όγα, οὐγα, λεπτὸν ἴχνος.

Δάκωνὸς τινὸς εἰπόντος ὅτι ὁ πόνος ἀγαθὸν,
διαχυθεῖσι φήσιν,

αὐματὸς εἰς ἀγαθοῖο, φίλον τέκος.

φησὶ δὲ ὁ Ἐκάτων ἐν ταῖς Χρείαις, εὐμόρφου
μειρακίου εἰπόντος, "εἰ ὁ εἰς τὴν γαστέρα τύπτων
γαστρίζει, καὶ ὁ εἰς τοὺς μηροὺς τύπτων μηρίζει,
"ἔφη, "σὺ μέντοι τοὺς διαμηρίσμους ἔχε, μειράκιων
αἱ δ' ἁνάλογοι φωναὶ τὰ ἁνάλογα οὐ πάντως
σημαίνουσι πράγματα." μειρακίων ποτὲ διαλεγό-
μενος ἐπύθετο εἰ αἰσθάνεται· τοῦ δ' ἐπινεύσαντος,

a Eur. El. 140.  
b Hom. Od. iv. 611. 

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them that he alone was strong enough to carry the load of Zeno. Once when he was reproached with cowardice, he replied, "That is why I so seldom go wrong." Again, when extolling his own manner of life above that of the wealthy, he used to say that, while they were playing at ball, he was at work digging hard and barren ground. He would often find fault with himself too, and one day when Ariston heard him doing this and asked, "Who is it you are scolding so?" he, laughing, said, "An old man with grey hairs and no wits." To some one who declared that Arcesilaus did not do what he ought, his reply was, "No more of this; do not censure him. For if by his words he does away with duty, he maintains it at all events by his deeds." And Arcesilaus rejoined, "I am not to be won by flattery." Whereupon Cleanthes said, "True, but my flattery consists in alleging that your theory is incompatible with your practice."

When some one inquired of him what lesson he ought to give his son, Cleanthes in reply quoted words from the Electra:

Silence, silence, light be thy step.\(^a\)

A Lacedaemonian having declared that toil was a good thing, he was overjoyed and said,

Thou art of gentle blood, dear child.\(^b\)

Dicit autem Hecato in Sententiis eum, cum adolescens quidam formosus dixisset, Si pulsans ventrem ventrizat, pulsans coxas coxizat, dixisse, Tibi habeas, adolescens, coxizationes: nempe vocabula quae conveniunt analogia non semper etiam significacione conveniunt. Once in conversation with a youth he put the question, "Do you see?" and when the
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""διὰ τί οὖν," εἶπεν, ".Elapsed αἰσθάνομαι ὅτι αἰσθάνῃ;"

173 Σωσίθεου τοῦ ποιητοῦ ἐν θεάτρῳ εἰπόντος πρὸς αὐτὸν παρόντα,

οὐς ᾧ Κλεάνθους μωρία βοηλατεῖ,

€μεινεν επὶ ταῦτον σχήματος· ἐφ᾽ ὤ ἀγασθέντες οἱ ἀκροαται τὸν μὲν ἐκρότησαν, τὸν δὲ Σωσίθεου εξέβαλον. μεταγωγώσκοντα δ' αὐτὸν ἐπὶ τῇ λοι-

dορίᾳ προσήκατο, εἰπὼν ἀτοπον εἶναι τὸν μὲν Διόνυσον καὶ τὸν Ἡρακλέα φυλαρουμένου ὑπὸ τῶν ποιητῶν μὴ ὀργίζεσθαι, αὐτὸν δ' ἐπὶ τῇ τυχούσῃ βλασφημίᾳ δυσχεραίνειν. ἔλεγε δὲ καὶ τοὺς ἐκ τοῦ περιπάτου ὁμοίων τι πάσχειν ταῖς

λύραις, αἱ καλῶς φθεγξάμεναι αὐτῶν οὐκ ἀκούσαν. λέγεται δὲ, φάσκοντος αὐτοῦ κατὰ Ζήνωνα κατα-

ληπτὸν εἶναι τὸ θήσος ἐξ εἴδους, νεανίσκους τινὰς εὐτραπέλους ἀγαγεῖν πρὸς αὐτὸν κίναδον ἐσκληρα-

γωγημένον ἐν ἀγρῷ καὶ ἄξιον ἀποφαίνεσθαι περὶ 

tοῦ θήσους· τὸν δὲ διαπορούμενον κελεύσαν ἀπιέναι 

tὸν ἀνθρωπὸν. ὡς δ' ἀπιών ἐκεῖνος ἐπταρεν,

""ἐχω," εἶπεν, "αὐτὸν," ὁ Κλεάνθης, "μαλακός

174 ἐστὶ." πρὸς δὲ τὸν μονήρη καὶ ἕαυτῷ λαλοῦντα,

"οὐ φαύλω," ἐφη, "ἀνθρώπῳ λαλεῖσ." ὀνειδι-

σαντος αὐτῷ των εἰς τὸ γῆρας, "Καγώ," ἐφη,

"ἀπιέναι βούλομαι· ὅταν δὲ πανταχόθεν ἔμαυτὸν ὑγιαίνοντα περινοῦ καὶ γράφοντα καὶ ἀναγω-

γονότα, πάλιν μένω." τοῦτον φασών εἰς ὀστρακα

καὶ βοῶν ὑμοπλάτας γράφεων ἀπερ ἥκουν παρὰ 

tοῦ Ζήνωνος, ἀπορία κερμάτων ὡστε ἀνησθαι 

χαρτία. τοιοῦτος δ' ὄν ἐξίσχυσε, πολλῶν καὶ

a Nauk, T.G.F.², p. 823.

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youth nodded assent, he went on, "Why, then, don't I see that you see?"

He was present in the theatre when the poet Sositheus uttered the verse—

Driven by Cleanthes' folly like dumb herds, and he remained unmoved in the same attitude. At which the audience were so astonished that they applauded him and drove Sositheus off the stage. Afterwards when the poet apologized for the insult, he accepted the apology, saying that, when Dionysus and Heracles were ridiculed by the poets without getting angry, it would be absurd for him to be annoyed at casual abuse. He used to say that the Peripatetics were in the same case as lyres which, although they give forth sweet sounds, never hear themselves. It is said that when he laid it down as Zeno's opinion that a man's character could be known from his looks, certain witty young men brought before him a rake with hands horny from toil in the country and requested him to state what the man's character was. Cleanthes was perplexed and ordered the man to go away; but when, as he was making off, he sneezed, "I have it," cried Cleanthes, "he is effeminate." To the solitary man who talked to himself he remarked, "You are not talking to a bad man." When some one twitted him on his old age, his reply was, "I too am ready to depart; but when again I consider that I am in all points in good health and that I can still write and read, I am content to wait." We are told that he wrote down Zeno's lectures on oyster-shells and the blade-bones of oxen through lack of money to buy paper. Such was he; and yet, although Zeno
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άλλων οίντων ἀξιολόγων Ζήνωνος μαθητῶν, αὐτὸς διαδέχασθαι τὴν σχολὴν.

Βιβλία δὲ καλλιστα καταλέλοιπεν, ἃ ἐστι τάδε·

Περὶ χρόνου.
Περὶ τῆς [τοῦ] Ζήνωνος φυσιολογίας δύο.
Τῶν Ἦρακλείτου ἐξηγήσεις, τέσσαρα.
Περὶ αἰσθήσεως.
Περὶ τέχνης.
Πρὸς Δημόκριτον.
Πρὸς Ἀρισταρχον.
Πρὸς Ἡριλλον.
Περὶ ὀρμῆς δύο.

175 Ἀρχαιολογία.
Περὶ θεῶν.
Περὶ γυγάντων.
Περὶ ἵμεναίου.
Περὶ τοῦ ποιητοῦ.
Περὶ τοῦ καθήκοντος τριά.
Περὶ εὐβουλίας.
Περὶ χάριτος.
Πρωτεπτικός.
Περὶ ἀρετῶν.
Περὶ εὐφυίας.
Περὶ Γοργίππου.
Περὶ φθονερίας.
Περὶ ἔρωτος.
Περὶ ἐλευθερίας.
Ἐρωτικὴ τέχνη.
Περὶ τιμῆς.
Περὶ δόξης.
Πολιτικός.
Περὶ βουλῆς.
Περὶ νόμων.

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had many other eminent disciples, he was able to succeed him in the headship of the school.

He has left some very fine writings, which are as follows:

Of Time.
Of Zeno's Natural Philosophy, two books.
Interpretations of Heraclitus, four books.
De Sensu.
Of Art.
A Reply to Democritus.
A Reply to Aristarchus.
A Reply to Herillus.
Of Impulse, two books.
Antiquities.
Of the Gods.
Of Giants.
Of Marriage.
On Homer.
Of Duty, three books.
Of Good Counsel.
Of Gratitude.
An Exhortation.
Of the Virtues.
Of Natural Ability.
Of Gorgippus.
Of Envy.
Of Love.
Of Freedom.
The Art of Love.
Of Honour.
Of Fame.
The Statesman.
Of Deliberation.
Of Laws.
Περὶ τοῦ δικάζειν.
Περὶ ἄγωγῆς.
Περὶ τοῦ λόγου τρία.
Περὶ τέλους.
Περὶ καλῶν.
Περὶ πράξεων.
Περὶ ἐπιστήμης.
Περὶ βασιλείας.
Περὶ φιλίας.
Περὶ συμποσίων.
Περὶ τοῦ ὅτι ἡ αὐτὴ ἀρετὴ [καὶ] ἀνθρῶς καὶ γυναικὸς.
Περὶ τοῦ τῶν σοφῶν σοφιστεύειν.
Περὶ χρεών.
Διατριβῶν δόο.
Περὶ ἴδων.
Περὶ ἰδίων.
Περὶ τῶν ἀπόρων.
Περὶ διαλεκτικῆς.
Περὶ τρόπων.
Περὶ κατηγορημάτων.

Ταῦτα αὐτῶ τὰ βιβλία.

Καὶ τελευτᾷ τόνδε τὸν τρόπον. διώδησεν αὐτῷ τὸ οὐλὸν. ἀπαγορευσάντων δὲ τῶν ἱατρῶν, δύο ἡμέρας ἀπέσχετο τροφῆς. καὶ πως ἔσχε καλῶς ὡστε τοὺς ἱατροὺς αὐτῷ πάντα τὰ συνήθη συν-χωρεῖν. τὸν δὲ μὴ ἀνασχέσθαι, ἀλλ' εἰπόντα ἥδη αὐτῷ προσδοκοπήσθαι καὶ τὰς λοιπὰς ἀπο-σχόμενον τελευτῆσαι ταῦτα Ζήνωνι, καθά φασὶ τωσ, [ὀγδοήκοντα]¹ ἐτή βιώσαντα καὶ ἄκούσαντα Ζήνωνος ἐτή ἐννεακαίδεκα.

'Επαίξαμεν δὴ καὶ ἡμεῖς πρὸς αὐτὸν οὖτως.

¹ ὀγδοήκοντα om. BR.
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Of Litigation.
Of Education.
Of Logic, three books.
Of the End.
Of Beauty.
Of Conduct.
Of Knowledge.
Of Kingship.
Of Friendship.
On the Banquet.
On the Thesis that Virtue is the same in Man and in Woman.
On the Wise Man turning Sophist.
Of Usages.
Lectures, two books.
Of Pleasure.
On Properties.
On Insoluble Problems.
Of Dialectic.
Of Moods or Tropes.
Of Predicates.

This, then, is the list of his works.

His end was as follows. He had severe inflammation of the gums, and by the advice of his doctors he abstained from food for two whole days. As it happened, this treatment succeeded, so that the doctors were for allowing him to resume his usual diet. To this, however, he would not consent, but declaring that he had already got too far on the road, he went on fasting the rest of his days until his death at the same age as Zeno according to some authorities, having spent nineteen years as Zeno’s pupil.

My lighter verse a on him runs thus:

a Anth. Plan. v. 36.
Αἰνὼ Κλεάνθην, ἀλλὰ μᾶλλον Ἀιδην. ἐδών γὰρ αὐτὸν πρέσβυν οὐκ ἦνέσχετο τὸ μῆν οὐ τὸ λοιπὸν ἀνέσων ἐν φθινοῖς ἔχειν τοσοῦτον ἀντλήσαντα τοῦ βίου χρόνον.

Κεφ. 5'. ΣΦΑΙΡΟΣ

177 Τούτου, καθάπερ προειρήκαμεν, ἦκουσε μετὰ Ζήνωνα καὶ Σφαῖρος ὁ Βουσποριανός, ὃς προκαθήνευν ἐκανὴν περίποιησάμενος λόγων εἰς Ἀλεξάνδρειαν ἀπῆγε πρὸς Πτολεμαίον τὸν Φιλοπάτορα. λόγου δὲ ποτὲ γενομένου περὶ τοῦ δοξάσεως τὸν σοφὸν καὶ τοῦ Σφαῖρου εἰσόντος ὡς οὐ δοξάσει, βουλόμενος ὁ βασιλεὺς ἔλεγξαι αὐτὸν, κηρύνας ρόας ἐκέλευσε παρατεθήναι τοῦ δὲ Σφαῖρου ἀπατηθέντος ἀνεβόησεν ὁ βασιλεὺς ὑενδεὶ συγκατατεθείσαι αὐτὸν φαντασία. πρὸς δὲν ὁ Σφαῖρος εὐστόχως ἀπεκρίνατο, εἰπὼν οὕτως συγκατατεθείσαι, οὕς ὅτι ρόαι εἰσίν, ἀλλ' ὅτι εὐλόγων ἐστὶ ρόας αὐτὰς εἶναι. διαφέρειν δὲ τὴν καταληπτικὴν φαντασίαν τοῦ εὐλόγου. πρὸς δὲ Μνησίστρατον κατηγοροῦντα αὐτοῦ ὡς Ἡπειρο βασιλέα εἶναι, "τοιοῦτον δ' ὀντα τὸν Πτολεμαίον καὶ βασιλέα εἶναι."

178 Βιβλία ἀ λεγέγραφε τάδε:
Περὶ κόσμου δύο.
Περὶ στοιχείων.
Περὶ σπέρματος.
Περὶ τύχης.

\[a\ § 37. \quad b\ 222-205\ b.c. \quad c\ Cf. sup. § 162.\]
I praise Cleanthes, but praise Hades more,
Who could not bear to see him grown so old,
So gave him rest at last among the dead,
Who'd drawn such load of water while alive.

Chapter 6. SPHAERUS (flor. c. 220 B.C.)

Amongst those who after the death of Zeno became pupils of Cleanthes was Sphaerus of Bosporus, as already mentioned. After making considerable progress in his studies, he went to Alexandria to the court of King Ptolemy Philopator. One day when a discussion had arisen on the question whether the wise man could stoop to hold opinion, and Sphaerus had maintained that this was impossible, the king, wishing to refute him, ordered some waxen pomegranates to be put on the table. Sphaerus was taken in and the king cried out, “You have given your assent to a presentation which is false.” But Sphaerus was ready with a neat answer. “I assented not to the proposition that they are pomegranates, but to another, that there are good grounds for thinking them to be pomegranates. Certainty of presentation and reasonable probability are two totally different things.” Mnesistratus having accused him of denying that Ptolemy was a king, his reply was, “Being of such quality as he is, Ptolemy is indeed a king.”

The books that he wrote were as follows:

Of the Cosmos, two books.
Of Elements.
Of Seed.
Of Fortune.
Περὶ ἐλαχίστων.
Πρὸς τὰς ἀτόμους καὶ τὰ εἴδωλα.
Περὶ αὐσθητηρίων.
Pερὶ Ἡρακλείτου πέντε διατριβῶν.
Pερὶ τῆς ἡθικῆς διατάξεως.
Pερὶ καθήκοντος.
Pερὶ ὀρμῆς.
Pερὶ παθῶν δύο.
Pερὶ βασιλείας.
Pερὶ Λακωνικῆς πολιτείας.
Pερὶ Λυκούργου καὶ Σωκράτους τρία.
Pερὶ νόμου.
Pερὶ μαντικῆς.
Διαλόγους ἐρωτικοὺς.
Pερὶ τῶν Ἐρετριακῶν φιλοσόφων.
Pερὶ ὀμοίων.
Pερὶ ὀρων.
Pερὶ ἔξεως.
Pερὶ τῶν ἀντιλεγομένων τρία.
Pερὶ λόγου.
Pερὶ πλούτου.
Pερὶ δόξης.
Pερὶ θανάτου.
Τέχνης διαλεκτικῆς δύο.
Pερὶ κατηγορημάτων.
Pερὶ ἀμφιβολίων.
'Ἐπιστολάς.

Κεφ. ξ’. ΧΡΥΣΙΠΠΟΣ

179 Χρύσιππος Ἀπολλωνίου Σολεύς ἡ Ταρσεύς, ὡς Ἀλέξανδρος ἐν Διαδοχαῖς, μαθητὴς Κλεάνθους. οὗτος πρῶτον μὲν δόλιχον ἡσκει, ἐπείτ' ἀκούσας
Chapter 7. CHRYSSIPPOS (c. 282–206 B.C.)

Chrysippus, the son of Apollonius, came either from Soli or from Tarsus, as Alexander relates in his Successions. He was a pupil of Cleanthes. Before this he used to practise as a long-distance runner;
Ζήνωνος ἦ Κλεάνθους, ὦς Διοκλῆς καὶ οἱ πλείους, ἔτι τε ζώντος απέστη αὐτοῦ καὶ οὐχ ὦ τυχών ἐγένετο κατὰ φιλοσοφίαν· ἀνήρ εὐφής καὶ ὀξύτατος ἐν παντὶ μέρει οὗτος ὦστε καὶ ἐν τοῖς πλείστωις διηνέχθη πρὸς Ζήνωνα, ἀλλὰ καὶ πρὸς Κλεάνθην, ὦ καὶ πολλάκις ἔλεγε μόνης τῆς τῶν δογμάτων διδασκαλίας χρήσειν, τὰς δὲ ἀποδείξεις αὐτὸς εὐρήσεων. μετενδεί μέντοι ὅποτε πρὸς αὐτὸν ἀποτείνουτο, ὦστε συνεχές προφέρεσθαι ταῦτα·

ἐγὼ δὲ τάλλα μακάριος πέφυκ' ἀνήρ πλὴν ἐἰς Κλεάνθην· τούτο δ' οὐκ ευδαιμονῶ.

180 Οὗτος δ' ἐπίδοξος ἐν τοῖς διαλεκτικοῖς ἐγένετο, ὦστε δοκεῖν τοὺς πλείους ὅτι εἰ παρὰ θεοῖς ἢν [ἡ] διαλεκτική, οὐκ ἄν ἄλλη ἢν ἢ ἡ Χρυσίππεος. πλεονάσας δὲ τοῖς πράγμασι τὴν λέξιν οὐ κατώρθωσε. ποικιλῶσας τε παρ' ὄντινοι γέγονεν, ὥς δὴλον ἐκ τῶν συγγραμμάτων αὐτοῦ· τὸν ἀριθμὸν γὰρ ὑπὲρ πέντε καὶ ἐπτακόσια ἑστιν. ἐπιλήθυνε δ' αὐτὰ πολλάκις ὑπὲρ τοῦ αὐτοῦ δόγματος ἐπιχειρῶν καὶ πᾶν τὸ ὑποπηθὸν γράφων καὶ διορθούμενοι πλεονάκις πλείστη τε τῶν μαρτυρῶν παραθέσει χρώμενος· ὦστε καὶ ἐπειδὴ ποτ' ἐν τινὶ τῶν συγγραμμάτων παρ' ὅλγον τῇ Ἐυριπίδου Μήδειαν ὅλην παρετίθετο καὶ τις μετὰ χείρας εἰχε τὸ βιβλίον, πρὸς τὸν πυθόμενον τῷ ἄρᾳ ἔχοι, ἐφη, "Χρυσίππου Μήδειαν."

181 Καὶ Ἀπολλόδωρος δ' ὁ Ἀθηναῖος ἐν τῇ Συναγωγῇ τῶν δογμάτων, βουλόμενος παριστάνειν ὅτι τὰ Ἑπικούρου οἰκεία δυνάμει γεγραμμένα καὶ ἀπαράθετα ὅντα μυρίω πλείω ἐστὶ τῶν Χρυσίππου

a Eur. Or. 540-1.
VII. 179-181. CHrysippus

but afterwards he came to hear Zeno, or, as Dioeces and most people say, Ceanetes; and then, while Cleanthes was still living, withdrew from his school and attained exceptional eminence as a philosopher. He had good natural parts and showed the greatest acuteness in every branch of the subject; so much so that he differed on most points from Zeno, and from Cleanthes as well, to whom he often used to say that all he wanted was to be told what the doctrines were; he would find out the proofs for himself. Nevertheless, whenever he had contended against Cleanthes, he would afterwards feel remorse, so that he constantly came out with the lines:

Blest in all else am I, save only where
I touch Cleanthes: there I am ill-fortuned.

So renowned was he for dialectic that most people thought, if the gods took to dialectic, they would adopt no other system than that of Chrysippus. He had abundance of matter, but in style he was not successful. In industry he surpassed every one, as the list of his writings shows; for there are more than 705 of them. He increased their number by arguing repeatedly on the same subject, setting down anything that occurred to him, making many corrections and citing numerous authorities. So much so that in one of his treatises he copied out nearly the whole of Euripides’ Medea, and some one who had taken up the volume, being asked what he was reading, replied, “The Medea of Chrysippus.”

Apollodorus of Athens in his Collection of Doctrines, wishing to show that what Epicurus wrote with force and originality unaided by quotations was far greater in amount than the books of Chrysippus, says, to
βιβλίων, φησίν οὕτως αὐτῇ τῇ λέξει· "εἰ γὰρ τις ἀφέλοι τῶν Χρυσίππου βιβλίων ὥσ τὰ ἀλλότρια παρατέθειναι, κενὸς αὐτῷ ὁ χάρτης καταλείψεται."
καὶ ταύτα μὲν Ἄπολλώδωρος. ἡ δὲ παρεδρεύουσα πρεσβύτεις αὐτῷ, ὡς φησὶ Διοκλῆς, ἔλεγεν ὡς πεντακοσίους γράφοι στίχους ἡμερησίουν.
'Εκάτων δὲ φησιν ἐλθεῖν αὐτὸν ἐπὶ φιλοσοφίαν, τῆς οὐσίας αὐτοῦ τῆς πατρῶς εἰς τὸ βασιλικὸν ἀναληφθεῖσαν.

182 Ἡν δὲ καὶ τὸ σωμάτιον εὐτελῆς, ὡς δὴ λοι ἐκ τοῦ ἀνδριάντος τοῦ ἐν Κεραμεικῷ, ὁς σχεδόν τι ὑποκεκρυπταὶ τῷ πλησίον ἔπει. οθεν αὐτὸν ὁ Καρνεάδης Κρύμππον ἔλεγεν. οὕτως ὁνειδισθεῖς ὑπὸ τινος ὅτι οὐχὶ παρ' Ἀρίστων μετὰ πολλῶν σχολάζοι, "εἰ τοῖς πολλοῖς," εἴπε "προσείχον, οὐκ ἂν ἐφιλοσοφήσα." πρὸς δὲ τὸν κατέξαν-
ιστάμενον Κλεάνθους διαλεκτικὸν καὶ προτείνοντα αὐτῷ σοφίσματα, "πέπαυσο," εἴπε, "περιέλκων τὸν πρεσβύτην ἀπὸ τῶν πραγματικωτέρων, ἥμιν δὲ τὰ τοιαῦτα πρότεινε τοῖς νέοις." πάλιν δὲ ἔπει τις ζητῶν καταμόνας αὐτῷ διελέγετο εὐσταθῶς,
ἐπειτα δὲ θεωρῶν προσιόντα ὄχλον ἡρχετο φιλο-

νεικεῖν, ἐφῆ,

οἵμοι, κασίγνητ’, ὀμμα σὸν ταράσσεται:

ταχὺς δὲ μετέθου λύσσαν ἀρτίως φρονῶν.

183 Ἐν μὲντοι ταῖς οἰνώσεσιν ἦσύχαζε παραφε-

ρóμενος τοῖς σκέλεσιν, ὥστ' εἴπειν τῇν δουλην,
"Χρυσίππου μόνα τὰ σκέλη μεθύει." οὕτω δ' ἡν φρονηματίας ὡστ' ἐρωμένου τινὸς "τίνι συντήσων
tὸν νιόν;" εἴπειν, "ἐμοί καὶ γάρ εἰ υπελάμβανον

a Eur. Or. 253.
quote his exact words, "If one were to strip the books of Chrysippus of all extraneous quotations, his pages would be left bare." So much for Apollodorus. Of Chrysippus the old woman who sat beside him used to say, according to Diocles, that he wrote 500 lines a day. Hecato says that he came to the study of philosophy, because the property which he had inherited from his father had been confiscated to the king's treasury.

In person he was insignificant, as is shown by the statue in the Ceramicus, which is almost hidden by an equestrian statue hard by; and this is why Carneades called him Crypsippus or Horse-hidden. Once when somebody reproached him for not going with the multitude to hear Ariston, he rejoined, "If I had followed the multitude, I should not have studied philosophy." When some dialectician got up and attacked Cleanthes, proposing sophistical fallacies to him, Chrysippus called to him. "Cease to distract your elder from matters of importance; propound such quibbles to us juniors." Again, when somebody who had a question to ask was steadily conversing with him in private, and then upon seeing a crowd approaching began to be more contentious, he said:

Ah! brother mine, thine eye is growing wild:
To madness fast thou'rt changing, sane but now. 

At wine-parties he used to behave quietly, though he was unsteady on his legs; which caused the woman-slave to say, "As for Chrysippus, only his legs get tipsy." His opinion of himself was so high that when some one inquired, "To whom shall I entrust my son?" he replied, "To me: for, if I had dreamt of there being anyone better than
DIOGENES LAERTIUS

εἶναι τιν' ἐμοὶ βελτίωνα, παρ' αὐτῷ ἄν ἐγὼ ἐφιλο-
σόφουν.' οἶδεν φασίν ἐπ' αὐτοῦ λεχθήναι,
οἷος πέπνυται, τοι δὲ σκιαὶ ἀίσσουσιν.
καὶ,

εἰ μὴ γὰρ ἢν Χρύσιππος, οὐκ ἂν ἦν στοὰ.

Τέλος δ' Ἀρκεσιλάω καὶ Λακύδη, καθά φησιν
Σωτίων ἐν τῷ ὄγδον, παραγενόμενος ἐν Ἀκα-
δημείᾳ συνεφιλοσόφησε. δι' ἢν αἰτίαν καὶ κατὰ
τῆς συνθείας καὶ ὑπὲρ αὐτῆς ἐπεχείρησε, καὶ περὶ
μεγεθῶν καὶ πληθῶν τῇ τῶν Ἀκαδημαικῶν
συστάσει χρησάμενος.

Τοῦτον ἐν τῷ Ὀδείῳ σχολάζοντα φησιν Ἐρμ-
ιππος ἐπὶ θυσίαν ὑπὸ τῶν μαθητῶν κληθήναι· ἐνθα
προσενεγκάμενον γλυκῶν ἄκρατον καὶ ἱλιγγιάσαντα
πεμπταῖον ἀπελθεῖν ἕξ ἀνθρώπων, τρία καὶ ἔβδο-
μήκοντα βιώσαντ' ἐτη, κατὰ τὴν τρίτην καὶ
tετταρακοστὴν καὶ ἐκατοστὴν Ὀλυμπιάδα, καθά
φησιν Ἀπολλόδωρος ἐν Χρυσικοῖς. καὶ ἔστιν ἦμῶν
παῖγνιον εἰς αὐτόν·

ἱλιγγιάσει Βάκχον ἐκπιῶν χανδόν
Χρύσιππος, οὔδ' ἐφείσατο
οὐ τῆς στοὰς οὔδ' ἢς πάτρης, οὐ τῆς ψυχῆς,
ἀλλ' ἤλθε δῶμ' ἐς Ἀίδεω.

"Εκαὶ δὲ φασὶ γέλωτι συσχεθέντα αὐτὸν τελευτή-
σαι· ὄνον γὰρ τὰ σῶκα αὐτῷ φαγόντος, εἴπόντα τῇ
γραῦ διδόναι ἄκρατον ἐπιρροφήσαι τῷ ὄνῳ, ὑπερ-
καγχάσαντα τελευτήσαι.
myself, I should myself be studying with him." Hence, it is said, the application to him of the line:

He alone has understanding; the others flit shadow-like around;

and

But for Chrysippus, there had been no Porch.

At last, however,—so we are told by Sotion in his eighth book,—he joined Arcesilaus and Lacydes and studied philosophy under them in the Academy. And this explains his arguing at one time against, and at another in support of, ordinary experience, and his use of the method of the Academy when treating of magnitudes and numbers.

On one occasion, as Hermippus relates, when he had his school in the Odeum, he was invited by his pupils to a sacrificial feast. There after he had taken a draught of sweet wine unmixed with water, he was seized with dizziness and departed this life five days afterwards, having reached the age of seventy-three years, in the 143rd Olympiad. This is the date given by Apollodorus in his Chronology. I have toyed with the subject in the following verses:

Chrysippus turned giddy after gulping down a draught of Bacchus; he spared not the Porch nor his country nor his own life, but fared straight to the house of Hades.

Another account is that his death was caused by a violent fit of laughter; for after an ass had eaten up his figs, he cried out to the old woman, "Now give the ass a drink of pure wine to wash down the figs." And thereupon he laughed so heartily that he died.

\(^a\) Od. x. 495. \(^b\) 208–204 B.C. \(^c\) Anth. Pal. vii. 706.
Δοκεῖ δ' ὑπερόπτης τις γεγονέναι. τοσαῦτα γοῦν συγγράψας οὐδεὶ τῶν βασιλέων προσπε-φώνηκεν. ἦρκειτό τε γραίδιω μόνῳ, καθά καὶ Δημήτριος ἐν Ἰωμωνύμους φησὶ. Πτολεμαῖον τε πρὸς Κλεάνθην ἐπιστείλαντος ἢ αὐτὸν ἐλθεῖν ἢ πέμψαι τινὰ, Σφαῖρος μὲν ἀπῆλθε, Χρῦσιππος δὲ περιέδε. μεταπεμφάμενος δὲ τοὺς τῆς ἀδελφῆς ύπεῖς, ’Ἀριστοκρέοντα καὶ Φιλοκράτην, συνεκρό-τησε. καὶ πρῶτος ἑθάρρησε σχολῆν ἔχειν ὑπαι-θρον ἐν Δυκείῳ, καθάπερ καὶ ὁ προειρημένος Δημήτριος ἱστορεῖ.

186 Γέγονε δὲ καὶ ἄλλος Χρῦσιππος Κνίδιος ἱατρός, παρ’ οὗ φησιν Ἐρασίστρατος εἰς τὰ μάλιστα ὠφελήσθαι. καὶ ἐτέρος ὑίος1 τοῦτον, ἱατρός Πτο- λεμαῖον, ὃς διαβληθεὶς περιήχθη καὶ μαστιγού- μενος ἐκολάσθη· ἄλλος μαθητὴς Ἐρασίστρατοῦ, καὶ τὶς Γεωργικὰ γεγραφῶς.

Ὁ δὴ φιλόσοφος καὶ τοιούτους τινὰς ἠρώτα λόγους· "ὁ λέγων τοῖς ἀμυντοῖς τὰ μυστήρια ἀσεβεῖ· ὁ δὲ γ’ ἱεροφάντης τοῖς ἀμυντοῖς λέγει <τὰ μυστήρια>. ἀσεβεῖ ἀρα ὁ ἱεροφάντης." ἄλλο· "ὁ οὐκ ἐστὶν ἐν τῇ πόλει, τοῦτ’ οὐδ’ ἐν τῇ οἰκίᾳ· οὐκ ἔστι δὲ φρέαρ ἐν τῇ πόλει, οὐδ’ ἀρ’ ἐν τῇ οἰκίᾳ." ἄλλο: "ἐστι τις κεφαλή· ἐκεῖνην δ’ οὗκ ἔχεις· ἔστι δὲ γε τις κεφαλὴ <ἡν οὗκ ἔχεις>. οὐκ ἀρα ἔχεις κεφαλὴν." ἄλλο: "εἰ τίς ἐστὶν ἐν Μεγά- ροις, οὐκ ἐστὶν ἐν Ἀθηναῖς· ἀνθρωπος δ’ ἐστὶν ἐν

1 viōs] viōnōs coni. Wilam.

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b Cf. viii. 89-90, and note ad loc.; also Pliny, N.H. xxix. 5.
c Or perhaps a grandson, as Wilamowitz suggests, Antig. von Kar. p. 326.
d Cf. supr. ii. 101.
He appears to have been a very arrogant man.\(^a\) At any rate, of all his many writings he dedicated none to any of the kings. And he was satisfied with one old woman’s judgement, says Demetrius in his work called *Men of the Same Name*. When Ptolemy wrote to Cleanthes requesting him to come himself or else to send some one to his court, Sphaerus undertook the journey, while Chrysippus declined to go. On the other hand, he sent for his sister’s sons, Aristocreon and Philocrates, and educated them. Demetrius above mentioned is also our authority for the statement that Chrysippus was the first who ventured to hold a lecture-class in the open air in the Lyceum.

There was another Chrysippus, a native of Cnidus, a physician,\(^b\) to whom Erasistratus says that he was under great obligation. And another besides, a son\(^c\) of the former, court-physician to Ptolemy, who on a false charge was dragged about and castigated with the lash. And yet another was a pupil of Erasistratus, and another the author of a work on *Agriculture*.

To return to the philosopher. He used to propound arguments such as the following: “He who divulges the mysteries to the uninitiated is guilty of impiety. Now the hierophant certainly does reveal the mysteries to the uninitiated, ergo he is guilty of impiety.”\(^a\) Or again: “What is not in the city is not in the house either: now there is no well in the city, ergo there is none in the house either.” Yet another: “There is a certain head, and that head you have not. Now this being so, there is a head which you have not, therefore you are without a head.” Again: “If anyone is in Megara, he is not in Athens: now there is a man in Megara,
ΔΙΟΓΕΝΗΣ ΛΑΕΡΤΙΟΥΣ

Μεγάρους· οὐκ ἀρ’ ἐστὶν ἀνθρωπός ἐν Ἀθήναις.’ καὶ πάλιν· ‘εἰ τι λαλεῖς, τοῦτο διὰ τοῦ στόματός σου διέρχεται· ἀμαξαν δὲ λαλεῖς· ἀμαξα ἁρα διὰ τοῦ στόματός σου διέρχεται.’ καὶ· ‘εἰ τι οὐκ ἀπέβαλες, τοῦτ’ ἔχεις· κέρατα δ’ οὐκ ἀπέβαλες· κέρατ’ ἄρ’ ἔχεις.’ οἱ δ’ Εὐβουλίδου τοῦτὸ φάσιν.

Εἰσὶ δὲ οἱ κατατρέχουσι τοῦ Χρυσίππου ὡς πολλὰ αἰσχρῶς καὶ ἀρρήτως ἀναγεγραφότος. ἐν μὲν γὰρ τῷ Περὶ τῶν ἀρχαίων φυσιολόγων συγγράμματι αἰσχρῶς τὰ περὶ τὴν Ἡρακλείδου καὶ τὸν Δία ἀναπλάττει, λέγων κατὰ τοὺς ἐξακοσίους στίχους ἀ μηδεὶς ἤτυχεὶς μολύνει τὸ στόμα εἴποι ἃν. αἰσχροτάτην γὰρ, φασὶ, ταύτην ἀναπλάττει ἱστορίαν, εἰ καὶ ἔπαινε ὡς φυσικήν, χαμαιτύπαις μᾶλλον πρέπουσαν ἡ θεοὶς, ἐτ’ οὐδὲ παρὰ τοῖς περὶ πινάκων γράμμασι κατακεχωρισμένην· μήτε γὰρ παρὰ Πολέμων μήτε παρ’ Ὁσκράτει, ἀλλὰ μηδὲ παρ’ Ἀντιγόνῳ εἶναι, ὃπ’ αὐτοῦ δὲ πεπλάσθαι. ἐν δὲ τῷ Περὶ πολιτείας καὶ μητράσι λέγει συνέρχεσθαι καὶ θυγατράσι καὶ νίηοις· τὰ δ’ αὑτὰ φησί καὶ ἐν τῷ Περὶ τῶν μηδ’ έαυτὰ αἴρετῶν εὐθὺς ἐν ἄρχῃ. ἐν δὲ τῷ τρίτῳ Περὶ δικαίου κατὰ τοὺς χιλίους στίχους καὶ τοὺς ἀποθανόντας κατεσθίεις κελεύων. ἐν δὲ τῷ δευτέρῳ Περὶ βίου καὶ πορισμοῦ προνοεῖν λέγων ὅπως ποριστέων τῷ σοφῷ· ’’ καίτοι τίνος χάριν ποριστέων αὐτῷ; εἰ μὲν γὰρ τοῦ ἰδην ἐνεκεν, ἀδιάφορον τὸ ἰδην· εἰ δὲ ἢδονῆς, καὶ αὐτὴ ἀδιάφορος· εἰ δὲ τῆς ἄρετῆς, 296
therefore there is not a man in Athens.” Again: “If you say something, it passes through your lips: now you say wagon, consequently a wagon passes through your lips.” And further: “If you never lost something, you have it still; but you never lost horns, ergo you have horns.” Others attribute this to Eubulides.

There are people who run Chrysippus down as having written much in a tone that is gross and indecent. For in his work On the ancient Natural Philosophers at line 600 or thereabouts he interprets the story of Hera and Zeus coarsely, with details which no one would soil his lips by repeating. Indeed, his interpretation of the story is condemned as most indecent. He may be commending physical doctrine; but the language used is more appropriate to street-walkers than to deities; and it is moreover not even mentioned by bibliographers, who wrote on the titles of books. What Chrysippus makes of it is not to be found in Polemo nor Hypsicrates, no, nor even in Antigonus. It is his own invention. Again, in his Republic he permits marriage with mothers and daughters and sons. He says the same in his work On Things for their own Sake not Desirable, right at the outset. In the third book of his treatise On Justice, at about line 1000, he permits eating of the corpses of the dead. And in the second book of his On the Means of Livelihood, where he professes to be considering a priori how the wise man is to get his living, occur the words: “And yet what reason is there that he should provide a living? For if it be to support life, life itself is after all a thing indifferent. If it be for pleasure, pleasure too is a thing indifferent. While if it be for virtue, virtue in itself is sufficient
αυτάρκης αυτὴ πρὸς ειδαμονίαν. καταγέλαστοι δὲ καὶ οἱ τρόποι τοῦ πορισμοῦ, οίον οἱ ἀπὸ βασιλέως εἴκεν γὰρ αὐτῶν δεήσει. καὶ οἱ ἀπὸ φιλίας λήμματος γὰρ ὄνιος ἡ φιλία ἔσται. καὶ οἱ ἀπὸ σοφίας μισθαρνήσει γὰρ ἡ σοφία οὕτως μὲν ἐγκαλεῖται.

'Επεὶ δ’ ἐνδοξότατα τὰ βιβλία ἔστιν αὐτῶ, ἔδοξέ μοι καὶ τὴν πρὸς εἴδως ἀναγραφὴν αὐτῶν ἐνταῦθα καταχωρίσαι. καὶ ἐστὶν τάδε:

Λογικοῦ τόπου.

Θέσεις λογικὰ.

Τῶν τοῦ φιλοσόφου σκεμμάτων.

"Ορων διαλεκτικῶν πρὸς Μητρόδωρον ε'.

Περὶ τῶν κατὰ τὴν διαλεκτικὴν ὁνομάτων πρὸς Ζήνωνα α'.

190 Τέχνη διαλεκτικὴ πρὸς Ἀρισταγόραν α'.

Συνημμένων πιθανῶν πρὸς Διοσκουρίδην δ'.

Λογικοῦ τόπου τοῦ περὶ τὰ πράγματα.

Σύνταξις πρώτη.

Περὶ ἀξιωμάτων α'.

Περὶ τῶν οὐχ ἀπλῶν ἀξιωμάτων α'.

Περὶ τοῦ συμπεπλεγμένου πρὸς Ἀθηνάδην α' β'.

Περὶ ἀποφασικῶν πρὸς Ἀρισταγόραν γ'.

Περὶ τῶν καταγορευτικῶν πρὸς Ἀθηνόδωρον α'.

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to constitute happiness. The modes of getting a livelihood are also ludicrous, as e.g. maintenance by a king; for he will have to be humoured: or by friends; for friendship will then be purchasable for money: or living by wisdom; for so wisdom will become mercenary.” These are the objections urged against him.

As the reputation of his writings stands so high, I have decided to make a separate catalogue of them, arranged according to the class of subject treated. And they are as follows:

I. Logic.

Logical Theses.
The Philosopher's Inquiries.
Dialectical Definitions addressed to Metrodorus, six books.
On the Terms used in Dialectic, addressed to Zeno, one book.
Art of Dialectic, addressed to Aristagoras, one book.
Probable Hypothetical Judgements, addressed to Dioscurides, four books.

II. Logic dealing with the subject matter.

First series:

Of Judgements, one book.
Of Judgements which are not Simple, one book.
Of the Complex Judgement, addressed to Athenades, two books.
Of Negative Judgements, addressed to Aristagoras, three books.
Of Affirmative Judgements, addressed to Athenodorus, one book.
Περὶ τῶν κατὰ στέρησιν λεγομένων πρὸς Θέαρων α'.
Περὶ τῶν ἀορίστων ἀξιωμάτων πρὸς Δίωνα α' β' γ'.
Περὶ τῆς διαφορᾶς τῶν ἀορίστων α' β' γ' δ'.
Περὶ τῶν κατὰ χρόνους λεγομένων α' β'.
Περὶ συντελικῶν ἀξιωμάτων β'.

Σύνταξις δευτέρα.
Περὶ ἀληθοῦς διεξευγμένου πρὸς Γοργυπίδην α'.
Περὶ ἀληθοῦς συνημμένου πρὸς Γοργυπίδην α' β' γ' δ'.

191 Αἱρεσις πρὸς Γοργυπίδην α'.
Πρὸς τὸ περὶ ἀκολούθων α'.
Περὶ τοῦ διὰ τριῶν πάλιν πρὸς Γοργυπίδην α'.
Περὶ δυνατῶν πρὸς Κλείτον δ'.
Πρὸς τὸ περὶ σημασίων Φίλωνος α'.
Περὶ τοῦ τίνα ἐστί τὰ ψευδή α'.

Σύνταξις τρίτη.
Περὶ προσταγμάτων β'.
Περὶ ἑρωτήσεως β'.
Περὶ πεύσεως δ'.
'Επιτομὴ περὶ ἑρωτήσεως καὶ πεύσεως α'.
'Επιτομὴ περὶ ἀποκρίσεως α'.
Περὶ ἕττήσεως β'.
Περὶ ἀποκρίσεως δ'.

192 Σύνταξις τετάρτη.
Περὶ τῶν κατηγορημάτων πρὸς Μητρόδωρον ι'.

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VII. 190-192. CHRYSIPPUS

Of Judgements expressed by means of Privation, addressed to Thearus, one book.
Of Indefinite Judgements, addressed to Dion, three books.
On the Variety of Indefinite Judgements, four books.
On Temporal Judgements, two books.
On Judgements in the Perfect Tense, two books.

Second series:
Of a True Disjunctive Judgement, addressed to Gorgippides, one book.
Of a True Hypothetical Judgement, addressed to Gorgippides, four books.
Choosing from Alternatives, addressed to Gorgippides, one book.
A Contribution to the Subject of Consequents, one book.
On the Argument which employs three Terms, also addressed to Gorgippides, one book.
On Judgements of Possibility, addressed to Clitus, four books.
A Reply to the Work of Philo on Meanings, one book.
On the Question what are False Judgements, one book.

Third series:
Of Imperatives, two books.
Of Asking Questions, two books.
Of Inquiry, four books.
Epitome of Interrogation and Inquiry, one book.
Epitome of Reply, one book.
Of Investigation, two books.
Of Answering Questions, four books.

Fourth series:
Of Predicates, addressed to Metrodorus, ten books.

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Περὶ ὀρθῶν καὶ ὑπτίων πρὸς Φύλαρχον α'.
Περὶ τῶν συναμμάτων πρὸς Ἀπολλωνίδην α'.
Πρὸς Πασίλιον περὶ κατηγορημάτων δ'.

Σύνταξις πέμπτη.
Περὶ τῶν πέντε πτώσεων α'.
Περὶ τῶν κατὰ τὸ ὑποκείμενον ὁρισμένων ἐκφορῶν α'.
Περὶ παρεμφάσεως πρὸς Στηρσαγόραν β'.
Περὶ τῶν προσηγορικῶν β'.

Λογικοῦ τόπου περὶ τὰς λέξεις καὶ τὸν κατ' αὐτὰς λόγον.

Σύνταξις πρώτη.
Περὶ τῶν ἐνικῶν καὶ πληθυντικῶν ἐκφορῶν ε'.
Περὶ λέξεων πρὸς Σωστιγένην καὶ Ἀλέξανδρον ε'.
Περὶ τῆς κατὰ τὰς λέξεις ἀνωμαλίας πρὸς Δίωνα δ'.
Περὶ τῶν πρὸς τὰς φωνὰς σωριτῶν λόγων γ'.
Περὶ σολοικωμῶν.
Περὶ σολοικιζόντων λόγων πρὸς Διονύσιον α'.
Λόγου παρὰ τὰς συνηθείας α'.
Λέξις πρὸς Διονύσιον α'.

Σύνταξις δευτέρα.
Περὶ τῶν στοιχείων τοῦ λόγου καὶ τῶν λεγομένων ε'.
Περὶ τῆς συντάξεως τῶν λεγομένων δ'.
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Of Nominatives and Oblique Cases, addressed to Phylarchus, one book.
Of Hypothetical Syllogisms, addressed to Apollonides, one book.
A Work, addressed to Pasylus, on Predicates, four books.

Fifth series:
Of the Five Cases, one book.
Of Enunciations classified according to subject matter, one book.
Of Modification of Significance, addressed to Stesagoras, two books.
Of Proper Nouns, two books.

III. Logic, as concerned with words or phrases and the sentence.

First series:
Of Singular and Plural Expressions, six books.
On Single Words, addressed to Sosigenes and Alexander, five books.
Of Anomalous Words or Phrases, addressed to Dion, four books.
Of the Sorites Argument as applied to Uttered Words, three books.
On Solecisms, one book.
On Solecistic Sentences, addressed to Dionysius, one book.
Sentences violating Ordinary Usage, one book.
Diction, addressed to Dionysius, one book.

Second series:
Of the Elements of Speech and on Words Spoken, five books.
Of the Arrangement of Words Spoken, four books.
Περὶ τῆς συντάξεως καὶ στοιχείων τῶν λεγομένων πρὸς Φίλιππον γ᾿.
Περὶ τῶν στοιχείων τοῦ λόγου πρὸς Νικίαν α᾿.
Περὶ τοῦ πρὸς ἑπερα λεγομένου α᾿.

Σύνταξις τρίτη:
Πρὸς τοὺς μὴ διαιρομένους β᾿.
Περὶ ἀμφιβολῶν πρὸς Ἀπολλὰν δ᾿.
Περὶ τῶν τροπικῶν ἀμφιβολῶν α᾿.
Περὶ συνημμένης τροπικῆς ἀμφιβολίας β᾿.
Πρὸς τὸ περὶ ἀμφιβολῶν Πανθοίδου β᾿.
Περὶ τῆς εἰς τὰς ἀμφιβολίας εἰσαγωγῆς ε᾿.
'Επιτομὴ τῶν πρὸς 'Επικράτην ἀμφιβολίων α᾿.
Συνημμένα πρὸς τὴν εἰσαγωγὴν τῶν εἰς τὰς ἀμφιβολίας β᾿.

Λογικοῦ τόπου πρὸς τοὺς λόγους καὶ τοὺς τρόπους.

Σύνταξις πρώτη:
Τέχνη λόγων καὶ τρόπων πρὸς Διοσκούριδην εʻ.
Περὶ τῶν λόγων γʻ.
Περὶ τρόπων συντάσσεις πρὸς Στηθαγόραν βʻ.
Σύγκρισις τῶν τροπικῶν ἀξιωμάτων αʻ.
Περὶ ἀντιστρεφόντων λόγων καὶ συνημμένων αʻ.
Πρὸς 'Αγάθωνα ἡ περὶ τῶν ἔξις προβλημάτων αʻ.
Περὶ τοῦ τίνα συλλογιστικά τινος μετ᾿ ἄλλου τε καὶ μετ᾿ ἄλλων αʻ.
VII. 193–194. CHRYSSIPPUS

Of the Arrangement and Elements of Sentences, addressed to Philip, three books.
Of the Elements of Speech, addressed to Nicias, one book.
Of the Relative Term, one book.

Third series:
Against Those who reject Division, two books.
On Ambiguous Forms of Speech, addressed to Apollas, four books.
On Figurative Ambiguities, one book.
Of Ambiguity in the Moods of the Hypothetical Syllogism, two books.
A Reply to the Work of Panthoides on Ambiguities, two books.
Introduction to the Study of Ambiguities, five books.
Epitome of the Work on Ambiguities, addressed to Epicrates, one book.
Materials collected for the Introduction to the Study of Ambiguities, two books.

IV. Logic as concerned with syllogisms and moods.
First series:
Handbook of Arguments and Moods, addressed to Dioscurides, five books.
Of Syllogisms, three books.
Of the Construction of Moods, addressed to Stesagoras, two books.
Comparison of the Judgements expressed in the Moods, one book.
Of Reciprocal and Hypothetical Syllogisms, one book.
To Agathon, or Of the Problems that remain, one book.
On the Question what Premisses are capable of demonstrating a given Conclusion with the Aid of one or more Subsidiary Premisses, one book.
Περὶ τῶν ἑπιφορῶν πρὸς Ἀρισταγόραν α'.
Περὶ τοῦ τάπτεσθαι τῶν αὐτῶν λόγων ἐν πλείωσι τρόποις α'.
Πρὸς τὰ ἀντειρημένα τῷ τῶν αὐτῶν λόγων ἐν συλλογιστικῷ καὶ ἀσυλλογιστῷ τετάχθαι τρόπῳ β'.
Πρὸς τὰ ἀντειρημένα ταῖς τῶν συλλογισμῶν ἀναλύσεις γ'.
Πρὸς τὸ περὶ τρόπων Φίλωνος πρὸς Τιμόστρατον α'.
Λογικὰ συνημμένα πρὸς Τιμοκράτην καὶ Φιλομαθῆ: εἰς τὰ περὶ λόγων καὶ τρόπων α'.

Σύνταξις δευτέρα:
Περὶ τῶν περαινόντων λόγων πρὸς Ζήμωνα α'.
Περὶ τῶν πρῶτων καὶ ἀναποδείκτων συλλογισμῶν πρὸς Ζήμωνα α'.
Περὶ τῆς ἀναλύσεως τῶν συλλογισμῶν α'.
Περὶ τῶν παρελκόντων λόγων πρὸς Πασίλιον β'.
Περὶ τῶν εἰς τοὺς συλλογισμοὺς θεωρημάτων α'.
Περὶ συλλογισμῶν εἰσαγωγικῶν πρὸς Ζήμωνα α'.
Τῶν πρὸς εἰσαγωγὴν τρόπων πρὸς Ζήμωνα γ'.
Περὶ τῶν κατὰ ψευδὴ σχῆματα συλλογισμῶν ο'.
Λόγοι συλλογιστικοὶ κατ' ἀνάλυσιν ἐν τοῖς ἀναποδείκτοις α'.
Τροπικὰ ζητήματα πρὸς Ζήμωνα καὶ Φιλομαθῆ α'
(τούτο δοκεῖ ψευδεπίγραφον).

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VII. 194–195. CHRYSIPPUS

Of Inferences, addressed to Aristagoras, one book.
How the same Syllogism may be drawn up in several Moods, one book.
Reply to the Objections brought against drawing out the same Argument syllogistically and without a Syllogism, two books.
Reply to the Objections against the Analyses of Syllogisms, three books.
Reply to Philo's Work on Moods, addressed to Timostratus, one book.
Collected Logical Writings, addressed to Timocrates and Philomathes: a Criticism of their Works on Moods and Syllogisms, one book.

Second series:

On Conclusive Arguments, addressed to Zeno, one book.
On the Primary Indemonstrable Syllogisms, addressed to Zeno, one book.
On the Analysis of Syllogisms, one book.
Of Redundant Arguments, addressed to Pasylus, two books.
Of the Rules for Syllogisms, one book.
Of Introductory or Elementary Syllogisms, addressed to Zeno, one book.
Of the Introductory Moods, addressed to Zeno, three books.
Of the Syllogisms under False Figures, five books.
Syllogistic Arguments by Resolution in Indemonstrable Arguments, one book.
Inquiries into the Moods: addressed to Zeno and Philomathes, one book. (This appears to be spurious.)
DIOWGENES LAERTIIUS

Σύνταξις τρίτη:
Περὶ τῶν μεταπιτόντων λόγων πρὸς Ἀθηνάδην α’ (ψευδεπίγραφον).

196 Λόγοι μεταπιτοντες πρὸς τὴν μεσότητα γ’ (ψευδεπίγραφα).
Πρὸς τοὺς Ἀμεινίου διαζευκτικοὺς α’.

Σύνταξις τετάρτη:
Περὶ ὑποθέσεων πρὸς Μελέαγρον γ’.
Λόγοι ὑποθετικοὶ εἰς τοὺς νόμους πρὸς Μελέαγρον πάλιν α’.
Λόγοι ὑποθετικοὶ πρὸς εἰσαγωγὴν β’.
Λόγοι ὑποθετικοὶ θεωρημάτων β’.
Λύσεις τῶν Ἡδύλου ὑποθετικῶν β’.
Λύσεις τῶν Ἀλεξάνδρου ὑποθετικῶν γ’ (ψευδεπίγραφα).
Περὶ ἐκθέσεων πρὸς Λαοδάμαντα α’.

Σύνταξις πέμπτη:
Περὶ τῆς εἰς τὸν ψευδόμενον εἰσαγωγής πρὸς Ἀριστοκρέοντα α’.
Λόγοι ψευδόμενοι πρὸς εἰσαγωγὴν α’.
Περὶ τοῦ ψευδόμενου πρὸς Ἀριστοκρέοντα 5’.

Σύνταξις ἐκτη:
Πρὸς τοὺς νομίζοντας καὶ ψευδὴ καὶ ἀληθῆ εἶναι α’.

197 Πρὸς τοὺς διὰ τῆς τορής διαλύοντας τὸν ψευδόμενον λόγον πρὸς Ἀριστοκρέοντα β’.

—a A well-known fallacy; see Book II. § 108.
Third series:
On Variable Arguments, addressed to Athenades, one book. (This also is spurious.)
Variable Arguments concerning the Mean, three books. (Spurious.)
A Reply to Ameinias' "Disjunctive Syllogisms," one book.

Fourth series:
On Hypotheses, addressed to Meleager, three books.
Hypothetical Syllogisms upon the Laws, again addressed to Meleager, one book.
Hypothetical Syllogisms to serve as Introduction, two books.
Hypothetical Syllogisms consisting of Theorems, two books.
Solutions of the Hypothetical Arguments of Hedylus, two books.
Solutions of the Hypothetical Arguments of Alexander, three books. (Spurious.)
On Explanatory Symbols, addressed to Laodamas, one book.

Fifth series:
Introduction to the Mentiens Argument, addressed to Aristocreon, one book.
Arguments of the Mentiens Type, to serve as Introduction, one book.
Of the Mentiens Argument, addressed to Aristocreon, six books.

Sixth series:
Reply to those who hold that Propositions may be at once False and True, one book.
To those who solve the Mentiens by dissecting it, addressed to Aristocreon, two books.
DIOGENES LAERTIUS

'Αποδείξεις πρὸς τὸ μὴ δεῖν τέμνειν τὰ ἀόριστα α'.
Πρὸς τὰ ἀντειρημένα τοῖς κατὰ τῆς τομῆς τῶν ἀορίστων
πρὸς Πασύλον γ'.
Λύσεις κατὰ τοὺς ἀρχαίους πρὸς Διοσκουρίδην α'.
Περὶ τῆς τοῦ ψευδομένου λύσεως πρὸς 'Αριστοκρέοντα γ'.
Λύσεις τῶν 'Ηδύλου ὑποθετικῶν πρὸς 'Αριστοκρέοντα καὶ
'Απολλάν α'.

Σύνταξις ἐβδόμη
Πρὸς τοὺς φάσκοντας τὰ λήμματα ἐχεῖν ψευδὴ τὸν
ψευδόμενον λόγον α'.
Περὶ ἀποφάσκοντος πρὸς τὸν 'Αριστοκρέοντα β'.
Λόγοι ἀποφάσκοντες πρὸς γυμνασίαν α'.
Περὶ τοῦ παρὰ μικρὸν λόγου πρὸς Στησαγόραν α' β'.
Περὶ τῶν εἰς τὰς ὑπολήψεις λόγων καὶ ἱστυχαζόντων
πρὸς 'Ονήτωρα β'.

Περὶ τοῦ ἐγκεκαλυμμένου πρὸς 'Αριστόβουλον β'.
Περὶ τοῦ διαλεληθῶτος πρὸς 'Αθηνάδην α'.

Σύνταξις ὁγδόη
Περὶ τοῦ οὔτιδος πρὸς Μενεκράτην η'.
Περὶ τῶν ἔξ ἀορίστου καὶ ἀορίστον λόγων πρὸς
Πασύλον β'.
Proofs showing that Indefinite Arguments ought not to be dissected, one book.

Reply to Objections urged against those who condemn the Dissection of Indefinite Arguments, addressed to Pasylus, three books.

Solution in the Style of the Ancients, addressed to Dioscurides, one book.

On the Solution of the Mentiens, addressed to Aristocreon, three books.

Solutions of the Hypothetical Arguments of Hedylus, addressed to Aristocreon and Apollas, one book.

Seventh series:

To those who maintain that the Premisses of the Mentiens are false, one book.

Of the Sceptic who denies, addressed to Aristocreon, two books.

Negative Arguments, to serve as Logical Exercises, one book.

Of the Argument from Small Increments, addressed to Stesagoras, two books.

Of the Arguments affecting Ordinary Suppositions and on those who are Inactive or Silent, addressed to Onetor, two books.

Of the Fallacy of "the Veiled Person," addressed to Aristobulus, two books.

On the Puzzle of "the Man who escapes Detection," addressed to Athenades, one book.

Eighth series:

Of the "Nobody" Puzzle, addressed to Menecrates, eight books.

Of the Arguments derived from the Indeterminate and the Determined, addressed to Pasylus, two books.
περὶ οὔτιδος λόγου πρὸς Ἰπικράτην α'.

Σύνταξις ἐνάτη:
περὶ τῶν σοφισμάτων πρὸς 'Ἡρακλείδην καὶ Πόλλιν β'.
περὶ τῶν ἀπόρων διαλεκτικῶν πρὸς Διοσκουρίδην ε'.
πρὸς τὸ 'Ἀρκεσιλάου μεθόδιον πρὸς Σφαῖρον α'.

Σύνταξις δεκάτη:
κατὰ τῆς συνηθείας πρὸς Μητρόδωρον γ'.
'Υπὲρ τῆς συνηθείας πρὸς Ποργίππιδην ζ'.

Λογικοῦ τόπου τὰ τῶν προειρημένων τεττάρων
diaforetῶν ἐκτός ὀντα καὶ περιέχοντα <τὰς> σποράδην
καὶ οὐ σωματικὰς ζητήσεις λογικὰς, περὶ τῶν
καταλεγομένων ζητημάτων ἑννέα καὶ τριάκοντα.
ὁμοῦ τὰ πάντα τοῦ λογικοῦ ἑνδεκα καὶ τριακόσια.

'Ἡθικοῦ λόγου τοῦ περὶ τὴν διάρθρωσιν τῶν
ἡθικῶν ἑννοιῶν.

Σύνταξις πρώτη:
'Ὑπογραφῆ τοῦ <ἡθικοῦ> λόγου πρὸς Θεοπορον α'.
Θεσεὶς ἡθικαὶ α'.
Παθανὰ λήμματα εἰς τὰ δόγματα πρὸς Φιλομαθῆ γ'.
"Ορῶν τῶν τοῦ ἀστείου πρὸς Μητρόδωρον β'.
"Ορῶν τῶν τοῦ φαίλου πρὸς Μητρόδωρον β'.
Of the "Nobody" Argument, addressed to Epierates, one book.

Ninth series:
Of Sophisms, addressed to Heraclides and Pollis, two books.
Of Dialectical Puzzles, addressed to Dioscurides, five books.
Reply to the Method of Arcesilaus, dedicated to Sphaerus, one book.

Tenth series:
Attack upon Common Sense, addressed to Metrodorus, six books.
Defence of Common Sense, addressed to Gorgippides, seven books.

V. Under Logic.
Thirty-nine investigations outside the range of the four above-mentioned main divisions dealing with isolated logical investigations not included in separate wholes of the subjects enumerated. The total of the logical writings is three hundred and eleven.

1. Ethics dealing with the classification of ethical conceptions.

First series:
Outline of Ethical Theory, addressed to Theoporos, one book.
Ethical Theses, one book.
Probable Premisses for Ethical Doctrines, addressed to Philomathes, three books.
Definitions of the Good or Virtuous, addressed to Metrodorus, two books.
Definitions of the Bad or Vicious, addressed to Metrodorus, two books.
"Όρων τῶν ἀναμέσων πρὸς Μητρόδωρον β'.
"Όρων τῶν κατὰ γένος πρὸς Μητρόδωρον ζ'.
"Όρων τῶν κατὰ τὰς ἄλλας τέχνας πρὸς Μητρόδωρον ά' β'.

Σύνταξις δευτέρα:
Περὶ τῶν ὄρων πρὸς 'Αριστοκλέα γ'.
Περὶ τῶν ὄρων πρὸς Μητρόδωρον ζ'.

Σύνταξις τρίτη:
Περὶ τῶν οὐκ ὀρθῶς τοῖς ὀροῖς ἀντιλεγομένων πρὸς Λασόδαμαντα ζ'.

200 Πιθανά εἰς τοὺς ὄρους πρὸς Διοσκουρίδην β'.
Περὶ εἰδῶν καὶ γενῶν πρὸς Γοργιππίδην β'.
Περὶ διαιρέσεων α'.
Περὶ ἐναντίων πρὸς Διονύσιον β'.
Πιθανά πρὸς τὰς διαιρέσεις καὶ τὰ γένη καὶ τὰ εἰδή καὶ <τὰ> περὶ τῶν ἐναντίων α'.

Σύνταξις τετάρτη:
Περὶ τῶν ἐτυμολογικῶν πρὸς Διοκλέα ζ'.
'Ετυμολογικῶν πρὸς Διοκλέα δ'.

Σύνταξις πέμπτη:
Περὶ παροιμιῶν πρὸς Ζηνόδωτον β'.
Περὶ ποιημάτων πρὸς Φιλομαθῆ ά'.
Περὶ τῶν πῶς δεῖ τῶν ποιημάτων ἀκούειν β'.
Πρὸς τοὺς κριτικοὺς πρὸς Διόδωρον ά'.
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Definitions of the Morally Intermediate, addressed to Metrodorus, two books.
Definitions of the Generic Notions [in Ethics], addressed to Metrodorus, seven books.
Definitions concerned with other Branches of Science, addressed to Metrodorus, two books.

Second series:
Of Similes, addressed to Aristoeles, three books.
Of Definitions, addressed to Metrodorus, seven books.

Third series:
Of the Objections wrongly urged against the Definitions, addressed to Laodamas, seven books.
Probabilities in Support of the Definitions, addressed to Dioscurides, two books.
Of Species and Genera, addressed to Gorgippides, two books.
Of Classifications, one book.
Of Contraries, addressed to Dionysius, two books.
Probable Arguments relative to the Classifications, Genera and Species, and the Treatment of Contraries, one book.

Fourth series:
Of Etymological Matters, addressed to Diocles, seven books.
Points of Etymology, addressed to Diocles, four books.

Fifth series:
Of Proverbs, addressed to Zenodotus, two books.
Of Poems, addressed to Philomathes, one book.
On the Right Way of reading Poetry, two books.
A Reply to Critics, addressed to Diodorus, one book.
201 Ἡθικοῦ τόπου περὶ τὸν κοινὸν λόγον καὶ τὰς ἐκ τούτου συνισταμένας τέχνας καὶ ἀρετὰς.

Σύνταξις πρώτη:
Πρὸς τὰς ἀναχώραφησεις πρὸς Τιμώνακτα α'.
Περὶ τῶν πῶς ἔκαστα λέγομεν καὶ διανοούμεθα α'.
Περὶ τῶν ἐννοοῦν πρὸς Λαοδάμαντα β'.
Περὶ ὑπολήψεων πρὸς Πυθώνακτα γ'.
Ἀποδείξεις πρὸς τὸ μή δοξάσει τὸν σοφὸν α'.
Περὶ καταλήψεως καὶ ἐπιστήμης καὶ ἀγνοίας δ'.
Περὶ λόγου β'.
Περὶ τῆς χρήσεως τοῦ λόγου πρὸς Δεπτίνην.

Σύνταξις δευτέρα:
Περὶ τοῦ ἐγκρίνειν τοὺς ἀρχαίους τῆς διαλεκτικῆς σὺν ταῖς ἀποδείξεσι πρὸς Ζήνωνα β'.

202 Περὶ τῆς διαλεκτικῆς πρὸς 'Αριστοκρέοντα δ'.
Περὶ τῶν ἀντιλεγομένων τοῖς διαλεκτικοῖς γ'.
Περὶ τῆς ῥητορικῆς πρὸς Διοσκουρίδην δ'.

Σύνταξις τρίτη:
Περὶ ἔξεως πρὸς Κλεόνα γ'.
Περὶ τέχνης καὶ ἀπεχνίας πρὸς 'Αριστοκρέοντα δ'.
Περὶ τῆς διαφορᾶς τῶν ἀρετῶν πρὸς Διὸδωρον δ'.

a Cf. supra, § 162.
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II. 201-202. CHrysippus

2. Ethics dealing with the common view and the sciences and virtues thence arising.

First series:
Against the Touching up of Paintings, addressed to Timonax, one book.
How it is we name each Thing and form a Conception of it, one book.
Of Conceptions, addressed to Laodamas, two books.
Of Opinion or Assumption, addressed to Pythonax, three books.
Proofs that the Wise Man will not hold Opinions, one book.
Of Apprehension, of Knowledge and of Ignorance, four books.
Of Reason, two books.
Of the Use of Reason, addressed to Leptines.

Second series:
That the Ancients rightly admitted Dialectic as well as Demonstration, addressed to Zeno, two books.
Of Dialectic, addressed to Aristocreon, four books.
Of the Objections urged against the Dialecticians, three books.
Of Rhetoric, addressed to Dioscurides, four books.

Third series:
Of formed State, or Habit, of Mind, addressed to Cleon, three books.
Of Art and the Inartistic, addressed to Aristocreon, four books.
Of the Difference between the Virtues, addressed to Diodorus, four books.

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Περὶ τοῦ ποιᾶς εἶναι τὰς ἀρετὰς α'.
Περὶ ἀρετῶν πρὸς Πόλλιν β'.

'Ἡθικοῦ τόπου περὶ ἀγαθῶν καὶ κακῶν.

Σύνταξις πρώτη.
Περὶ τοῦ καλοῦ καὶ τῆς ἡδονῆς πρὸς Ἀριστοκρέοντα κ'.
'Αποδείξεις πρὸς τὸ μὴ εἶναι τὴν ἡδονὴν τέλος δ'.
'Αποδείξεις πρὸς τὸ μὴ εἶναι τὴν ἡδονὴν ἀγαθὸν δ'.
Περὶ τῶν λεγομένων ὑπὲρ τῆς * * *
VII. 202. CHRYSIIPUS

Of the Characters of the several Virtues, one book
Of Virtues, addressed to Pollis, two books.

3. Ethics, dealing with things good and evil.

First series:
Of the Good or Morally Beautiful and Pleasure,
addressed to Aristocreon, ten books.
Proofs that Pleasure is not the End-in-chief of Action,
four books.
Proofs that Pleasure is not a Good, four books.
Of the Arguments commonly used on Behalf of
[Pleasure].
Κεφ. α'. ΠΥΘΑΓΟΡΑΣ

1 'Επειδὴ δὲ τὴν Ἰωνικὴν φιλοσοφίαν τὴν ἀπὸ Θαλοῦ καὶ τοὺς ἐν ταύτῃ διαγενομένους ἄνδρας ἀξιολόγους διεληλύθαμεν, φέρε καὶ περὶ τῆς Ἰταλικῆς διαλάβωμεν, ἢς ἢρε Πυθαγόρας Μυθο-ἀρχον δακτυλιογλύφου, ὃς φησιν Ἐρμύππος, Σάμιος ἢ, ὡς 'Αριστόζευνος, Τυρρηνὸς ἀπὸ μιᾶς τῶν νήσων ἂς ἐσχὸν Ἀθηναῖοι Τυρρηνοὺς ἐκ-βαλόντες. ἐνιοὶ δ' ὑδὸν μὲν εἶναι Μαρμάκου τοῦ Ἰππάσου τοῦ Εὐθύφρους τοῦ Κλεωνύμου φυ-γάδος ἐκ Φλιούντους, οἰκεῖν δ' ἐν Σάμω τὸν Μάρ-μακον, ὅθεν Σάμιον τὸν Πυθαγόραν λέγεσθαι·

2 συνήθηναι δ' εἰς Λέσβον ἐλθόντα Φερεκύδη ὑπὸ Ζωίλου τοῦ θείου, καὶ τρία ποτήρια κατασκευα-σάμενοι ἄργυρα δώρον ἀπήνεγκεν ἐκάστῳ τῶν ἱερέων εἰς Αἴγυπτον. ἐσχε δ' ἄδελφοὺς, πρεσβυτερον μὲν Εὐνομον, μέσον δὲ Τυρρηνόν· καὶ δοῖλον Ζάμολξιν, ὃ Γέται θύουσι, Κρόνον νομίζοντες, ὃς φησιν Ἡρόδωτος. οὕτος ἡκουσε μὲν, καθὰ

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a Compare Clement Alex. Strom. i. 62 Πυθαγόρας μὲν ὁμ Μυθοσάρχου Σάμιος, ὃς φησιν Ἐποβότος, ὃς δὲ Ἀριστόζευνος ἐν τῷ Πυθαγόρου βίῳ, καὶ Ἀρισταρχος καὶ Θεόπομπος, Τυρρηνὸς ἢ, ὃς δὲ Νεάνθης, Σύριος ἢ Τύριος, ὦτε εἶναι κατὰ τοὺς πλείστους τὸν Πυθαγόραν βάρβαρον τὸ γένος. Porphyry also

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BOOK VIII

CHAPTER 1. PYTHAGORAS (c. 582–500 B.C.)

Having now completed our account of the philosophy of Ionia starting with Thales, as well as of its chief representatives, let us proceed to examine the philosophy of Italy, which was started by Pythagoras, a son of the gem-engraver Mnesarchus, and according to Hermippus, a Samian, or, according to Aristothenus, a Tyrrhenian from one of those islands which the Athenians held after clearing them of their Tyrrhenian inhabitants. Some indeed say that he was descended through Euthyphro, Hippasus and Marmacus from Cleonymus, who was exiled from Phlius, and that, as Marmacus lived in Samos, so Pythagoras was called a Samian. From Samos he went, it is said, to Lesbos with an introduction to Pherecydes from his uncle Zoilus. He had three silver flagons made and took them as presents to each of the priests of Egypt. He had brothers, of whom Eunomus was the elder and Tyrrhenus the second; he also had a slave, Zamolxis, who is worshipped, so says Herodotus, by the Getans,

(V. Pyth. i.) favours the connexion with Phoenicia, so that the boy Pythagoras was instructed there by Chaldaeans before, on his return to Samos, he enjoyed the instruction of Pherecydes of Syros and of Hermodamas of Samos.

b iv. 93 sq.
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προείρηται, Φερεκύδου τοῦ Συρίου· μετὰ δὲ τὴν ἐκείνου τελευτὴν ἢκεν εἰς Σάμον καὶ ἦκουσεν Ἔρμοδάμαντος τοῦ ἀπογόνου Κρεσφύλου, ἦδη πρεσβυτέρου. νέος δ' ὄν καὶ φιλομαθῆς ἀπεδήμησε τῆς πατρίδος καὶ πάσας ἐμυῆθη τάς θ' Ἐλληνικάς 3 καὶ βαρβαρικὰς τελετάς. ἐγένετ' οὖν ἐν Ἀιγύπτῳ, ὑπηνίκα καὶ Πολυκράτης αὐτὸν Ἀμάσιδι συν- ἐστησε δι' ἐπιστολῆς· καὶ ἐξέμαθε τὴν φωνὴν αὐτῶν, καθά φησιν Ἀντιφῶν ἐν τῷ Περὶ τῶν ἐν ἀρετῇ πρωτευσάντων, καὶ παρὰ Χαλδαίως ἐγένετο καὶ Μάγοις. εἰτ' ἐν Κρήτῃ σὺν Ἐπιμενίδῃ κατῆλθεν εἰς τὸ Ἰδαίον ἀντρον, ἀλλὰ καὶ ἐν Ἀιγύπτῳ εἰς τά ἄδυτα· καὶ τὰ περὶ θεῶν ἐν ἀπορρήτοις ἐμαθεν. εἰτ' ἐπανήλθεν εἰς Σάμον, καὶ εὑρὼν τὴν πατρίδα τυραννομένην ὑπὸ Πολυκράτους, ἀπῆρεν εἰς Κρότωνα τῆς Ἰταλίας· κάκει νόμους θείς τοῖς Ἰταλικῶταις ἐδοξάσθη σὺν τοῖς μαθηταῖς, οἱ πρὸς τοὺς τριακοσίους ὄντες ὀκονόμουν ἀριστα τὰ πολιτικά, ὅπερ σχεδὸν ἀριστοκρατίαν εἶναι τὴν πολιτείαν.

4 Τοῦτὸν φησιν Ἡρακλείδης ὁ Ποντικὸς περὶ αὐτοῦ τάδε λέγειν, ἄσ εἴη ποτὲ γεγονὼς Ἀιθαλίδης καὶ Ἔρμοῦ υἱὸς νομισθεῖ· τὸν δὲ Ἔρμην εἰπὼν αὐτῷ ἔλεσθαι ὃ τι ἂν βουλήταν πλῆν ἄθανασίας. αὐτήσασθαι οὖν ζωῆν καὶ τελευτώντα μνήμην ἔχειν τῶν συμβαινόντων. ἐν μὲν οὖν τῇ ζωῇ πάντων διαμνημονεύσας· ἐπεὶ δὲ ἀποθάνοι, τηρήσαι

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a Compare Clement Alex. Strom. i. 66 Θαλῆς . . . τοῖς Ἀιγυπτίων προφήταις συμβεβληκέναι εἴρηται, καθάπερ καὶ ὁ Πυθαγόρας αὐτοῖς γε τούτοις δι' οὖς καὶ περιεπέμνετο, ἢν δὴ καὶ εἰς 322
as Cronos. He was a pupil, as already stated, of Pherecydes of Syros, after whose death he went to Samos to be the pupil of Hermodamas, Creophylus's descendant, a man already advanced in years. While still young, so eager was he for knowledge, he left his own country and had himself initiated into all the mysteries and rites not only of Greece but also of foreign countries. Now he was in Egypt when Polycrates sent him a letter of introduction to Amasis; he learnt the Egyptian language, so we learn from Antiphon in his book *On Men of Outstanding Merit*, and he also journeyed among the Chaldaeans and Magi. Then while in Crete he went down into the cave of Ida with Epimenides; he also entered the Egyptian sanctuaries, and was told their secret lore concerning the gods. After that he returned to Samos to find his country under the tyranny of Polycrates; so he sailed away to Croton in Italy, and there he laid down a constitution for the Italian Greeks, and he and his followers were held in great estimation; for, being nearly three hundred in number, so well did they govern the state that its constitution was in effect a true aristocracy (government by the best).

This is what Heraclides of Pontus tells us he used to say about himself: that he had once been Aethalides and was accounted to be Hermes' son, and Hermes told him he might choose any gift he liked except immortality; so he asked to retain through life and through death a memory of his experiences. Hence in life he could recall everything, and when he died he still kept the

![Image](image-url)
τὴν αὐτὴν μνήμην. χρόνω ὅ' ὅστερον εἰς Εὐφορβον ἐλθεῖν καὶ ὑπὸ Μενέλεω τρωθῆναι. ὁ δὲ Εὐφορβος ἐλεγεν ὡς Αἰθαλίδης ποτὲ γεγόνοι καὶ ὅτι παρ’ Ἐρμοῦ τὸ δῶρον λάβοι καὶ τὴν τῆς ψυχῆς περιπόλησιν, ὡς περιπολήθη καὶ εἰς ὁσα φυτὰ καὶ ζωὰ παρεγένετο καὶ ὁσα ἡ ψυχῆ ἐν "Αἴδη ἔπαθε καὶ αἱ λοιπαὶ τίνα ὑπομένουσιν. 5 ἐπειδὴ δὲ Εὐφορβος ἀποθάνοι, μεταβῆναι τὴν ψυχὴν αὐτοῦ εἰς Ἐρμότιμον, ὅσα καὶ αὐτὸς πίστιν θέλων δοῦναι εἰτ’ ἀνήλθεν 1 εἰς Βραγχίδας καὶ εἰσελθὼν εἰς τὸ τοῦ Ἀπόλλωνος ἔρον ἐπέδειξεν ἦν Μενέλαος ἀνέθηκεν ἀσπίδα, (ἐφη γὰρ αὐτῶν, ὅτ’ ἀπέπλει ἐκ Τροῖας, ἀναθεῖναι τῷ Ἀπόλλων τῆς ἀσπίδας,) διασεισπυναὶ ζηδη, μόνον δὲ διαμένον τὸ ἐλεφάντυνον πρόσωπον. ἐπειδὴ δ’ Ἐρμότιμος ἀπέθανε, γενέσθαι Πῦρρον τὸν Δήλιον ἀλεά· καὶ πάντα πάλιν μνημονεύεων, πῶς πρόσθεν Αἰθαλίδης, εἰτ’ Εὐφορβος, εἰτα Ἐρμότιμος, εἰτα Πῦρρος γένοιτο. ἐπειδὴ δὲ Πῦρρος ἀπέθανε, γενέσθαι Πυθαγόρας καὶ πάντων τῶν εἰρημένων μεμνήσθαι.

6 "Ἐνιοὶ μὲν οὖν Πυθαγόραν μηδὲ ἐν καταλιπτέων σύγγραμμά φασιν παίζοντες. Ἡράκλειτος γοῦν ὁ φυσικὸς μονονοχὶ κέκραγε καὶ φησι: "Πυθαγόρας Μηνισάρχου ἱστορίην ἥσκησεν ἀνθρώπων μάλιστα πάντων καὶ ἐκλεξάμενος ταῦτας τὰς συγγραφᾶς ἐποιήσατο ἐαυτοῦ σοφίην, πολυμαθείην, κακοτεχνίην." οὕτω δ’ εἶπεν, ἐπειδήπερ ἐναρχόμενος ὁ Πυθαγόρας τοῦ Φυσικοῦ συγγράμματος λέγει ὡδε: ‘‘οὐ μὰ τὸν ἄερα, τὸν ἀναπνεῶν, οὐ μὰ τὸ ὕδωρ, τὸ πῦνω, οὐ κοτ’ οὔσω2 ψόγον περὶ τοῦ

1 εἰτ’ ἀνήλθεν] ἐπανήλθεν vulg.
2 κοτ’ οὔσω Diels : κατούσω mss.
same memories. Afterwards in course of time his soul entered into Euphorbus and he was wounded by Menelaus. Now Euphorbus used to say that he had once been Aethalides and obtained this gift from Hermes, and then he told of the wanderings of his soul, how it migrated hither and thither, into how many plants and animals it had come, and all that it underwent in Hades, and all that the other souls there have to endure. When Euphorbus died, his soul passed into Hermotimus, and he also, wishing to authenticate the story, went up to the temple of Apollo at Branchidae, where he identified the shield which Menelaus, on his voyage home from Troy, had dedicated to Apollo, so he said; the shield being now so rotten through and through that the ivory facing only was left. When Hermotimus died, he became Pyrrhus, a fisherman of Delos, and again he remembered everything, how he was first Aethalides, then Euphorbus, then Hermotimus, and then Pyrrhus. But when Pyrrhus died, he became Pythagoras, and still remembered all the facts mentioned.

There are some who insist, absurdly enough, that Pythagoras left no writings whatever. At all events Heraclitus, the physicist, almost shouts in our ear, "Pythagoras, son of Mnesarchus, practised inquiry beyond all other men, and in this selection of his writings made himself a wisdom of his own, showing much learning but poor workmanship." The occasion of this remark was the opening words of Pythagoras's treatise On Nature, namely, "Nay, I swear by the air I breathe, I swear by the water I drink, I will never suffer censure on account of this

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\( ^a \) Fr. 129 D., 17 B.
λόγου τούτος." γέγραπται δὲ τῷ Πυθαγόρα συγγράμματα τρία, Παιδευτικόν, Πολιτικόν, Φυσικόν.

7 τὸ δὲ φερόμενον ὡς Πυθαγόρος Δύσιδος ἐστὶ τοῦ Ταρατῖνος Πυθαγορικοῦ, φυγόντος εἰς Θῆβας καὶ Ἐπαμεινώνδα καθηγησαμένου. φησὶ δὲ ὁ Ἱρακλείδης ὁ τοῦ Σαραπίωνος ἐν τῇ Σωτίωνος ἐπιτομῇ γεγραφέναι αὐτὸν καὶ Περὶ τοῦ ὀλου ἐν ἔπεσω, δεύτερον τὸν Ἰερὸν λόγου, οὗ ἡ ἀρχή:

ὦ νέοι, ἀλλὰ σέβεσθε μεθ᾽ ἡσυχίας τάδε πάντα·

τρίτον Περὶ ψυχῆς, τέταρτον Περὶ εὐσεβείας, πέμπτον Ἡλοθαλῆ τὸν Ἐπιγάμμου τοῦ Κάρου πατέρα, ἔκτον Κρῶτωνα καὶ ἄλλους. τὸν δὲ Μυστικὸν λόγον Ἰππάσου φησίν εἶναι, γεγραμμένον ἐπὶ διαβολῆ Πυθαγόρου, πολλοὺς δὲ καὶ ὑπὸ Ἀστώνος τοῦ Κρωτωνίατον γραφέντας ἀνατεθῆναι Πυθαγόρα. φησὶ δὲ καὶ Ἀριστάκενος τὰ πλείστα τῶν ἡθικῶν δογμάτων λαβεῖν τὸν Πυθαγόραν παρὰ Θεμιστοκλείας τῆς ἐν Δελφοῖς.

8 Ἰων δὲ ὁ Χίος ἐν τοῖς Τριαγμοῖς φησίν αὐτὸν ἐναι ποιήσαντα ἀνενεχεῖν εἰς Ὀρθέα. αὐτοῦ λέγουσι καὶ τοὺς Σκοπιάδας, οὗ ἡ ἀρχή, "Μή * * ἀναίδευ μηδενί." Σωσικράτης δὲ ἐν Διαδοχαῖς φησίν αὐτὸν ἐρωτηθέντα ὑπὸ Δέοντος τοῦ Φιλασών τυράννου τίς εἰ, φιλόσοφος, εἰπεῖν. καὶ τὸν βίον ἐοικεναι πανηγύρει· ὥς οὖν εἰς ταύτην οἱ μὲν

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**Footnotes:**

*a* §§ 6-7 ἐνὶοι μὲν...καθηγησαμένου. Hesychius in Suidas (s.v.), an authority older than Schol. Plat. 600 β, proves that this passage is a coherent whole. The fragment of Heraclitus (B 129 Diels, 17 Byw.) is certainly genuine. There may be, in ἰστορίη, an allusion to the study of mensuration in Egypt. The pretended explanation, "he spoke thus because . . ." introduces an extract from a work 326
Pythagoras in fact wrote three books, On Education, On Statesmanship, and On Nature. But the book which passes as the work of Pythagoras is by Lysis of Tarentum, a Pythagorean, who fled to Thebes and taught Epaminondas.\(^a\) Heraclides, the son of Serapion, in his Epitome of Sotion, says that he also wrote a poem On the Universe, and secondly the Sacred Poem which begins:

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Young men, come reverence in quietude
All these my words;
thirdly On the Soul, fourthly Of Piety, fifthly Helothales the Father of Epicharmus of Cos, sixthly Croton, and other works as well. The same authority says that the poem On the Mysteries was written by Hipparus to defame Pythagoras, and that many others written by Astyon of Croton were ascribed to Pythagoras. Aristoxenus says that Pythagoras got most of his moral doctrines from the Delphic priestess Themistoclea. According to Ion of Chios in his Triagmi he ascribed some poems of his own making to Orpheus.\(^b\) They further attribute to him the Scopiads which begins thus:

Be not shameless, before any man.
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Sosicrates in his Successions of Philosophers says that, when Leon the tyrant of Phlius asked him who he was, he said, "A philosopher,"\(^c\) and that he compared life to the Great Games, where some went to which, like all those attributed to Pythagoras, must have been a late forgery.

\(^a\) F.H.G. Fr. 12, ii. p. 49. The same fragment is found in Clem. Alex. Strom. i. 131 Ἰων δὲ ὁ Χῖος ἐν τοῖς Τριαγμοῖς καὶ Πυθαγόρας εἰς Ὥρφεα ἀνενεγκείν τινα ἵστορεῖ. The verbal agreement, except for τινα ἵστορεῖ, is exact.

\(^b\) Cf. i. 12, whence it would seem that Sosicrates used Heraclides of Pontus as his authority for this anecdote.
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因为他晚上上课； cf. § 15 νυκτερινῆ ἀκρόασις.

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compete for the prize and others went with wares to sell, but the best as spectators; for similarly, in life, some grow up with servile natures, greedy for fame and gain, but the philosopher seeks for truth. Thus much for this part of the subject.

The contents in general of the aforesaid three treatises of Pythagoras are as follows. He forbids us to pray for ourselves, because we do not know what will help us. Drinking he calls, in a word, a snare, and he discountenances all excess, saying that no one should go beyond due proportion either in drinking or in eating. Of sexual indulgence, too, he says, "Keep to the winter for sexual pleasures, in summer abstain; they are less harmful in autumn and spring, but they are always harmful and not conducive to health." Asked once when a man should consort with a woman, he replied, "When you want to lose what strength you have."

He divides man's life into four quarters thus: "Twenty years a boy, twenty years a youth, twenty years a young man, twenty years an old man; and these four periods correspond to the four seasons, the boy to spring, the youth to summer, the young man to autumn, and the old man to winter," meaning by youth one not yet grown up and by a young man a man of mature age. According to Timaeus, he was the first to say, "Friends have all things in common" and "Friendship is equality"; indeed, his disciples did put all their possessions into one common stock. For five whole years they had to keep silence, merely listening to his discourses without seeing him, until they passed an examination, and thenceforward they were admitted to his house and allowed to see him. They would never
δὲ καὶ σοροῦ κυπαρισσίνης διὰ τὸ τὸ τοῦ Δίος σκῆπτρον ἐντεύθεν πεποιῆθαι, ὡς φησιν Ἡρμιῦππος ἐν δευτέρῳ Περὶ Πυθαγόρου.

11 Καὶ γὰρ καὶ σεμνοπρεπέστατος λέγεται γενέσθαι καὶ ὁ μαθηταὶ δόξαν εἰχον περὶ αὐτοῦ ὡς εἰ Ἦπειρος ἡ Ὑπερβορέων ἀφιγμένος. λόγος δὲ ποτ’ αὐτοῦ παραγυμνωθέντος τὸν μηρὸν ὁ δῆλον χρυσοῦν· καὶ ὁτι Νέσσος ὁ ποταμὸς διαβαίνοντα αὐτὸν προσαγορεύσαι πολὺς ἢν ὁ φάσκων. Τίμαιος τὸ φήσιν ἐν δεκάτῃ Ἰστοριῶν λέγειν αὐτὸν τὰς συνοικούσας ἀνδράσι θεῶν ἔχειν ὑνόματα, Κόρας, Νύμφας, εἰτα Μητέρας καλομένας. τούτων καὶ γεωμετρίαν ἐπὶ πέρας ἀγαγεῖν, Μοῖρως πρώτου εὑρόντος τὰς ἄρχας τῶν στοιχείων αὐτῆς, ὡς φησιν Ἀντικλείδης ἐν δευτέρῳ Περὶ Ἀλεξάνδρου.

12 μάλιστα δὲ σχολάσαι τὸν Πυθαγόραν περὶ τὸ ἀριθμητικὸν εἴδος αὐτῆς· τὸν τε κανόνα τὸν ἐκ μιᾶς χορῆς εὑρεῖν. οὐκ ἡμέλησε δ’ οὐδ’ ἰατρικῆς. φησι δ’ Ἦπειρος ὁ λογιστικὸς ἐκατόμβην θύσαι αὐτῶν, εὑρόντα ὁτι τὸν ὕροςωμιν τριγώνου ἢ ὑποτείνουσα πλευρὰ ἵσον δύναται τὰς περιεχοῦσας. καὶ ἐστὶν ἐπιγραμμα οὕτως ἔχον· ἣνικα Πυθαγόρης τὸ περικλεές εὑρετο γράμμα, κείν’ ἐφ’ ὅτι κλεινὴν ἐγαγε βουθοῦσιν.

Λέγεται δὲ καὶ πρῶτος κρέασιν ἀσκήσαι ἀθλητάς, καὶ πρῶτον γ’ Εὐρυμένην, καθα φησι Φαβωρίνος ἐν τρίτῳ τῶν Ἀπομημονευμάτων, τῶν πρότερον

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a The allusion is to the Nymphs and the heavenly pair, mother and daughter (Demeter and Persephone).
b Scriptorum Alex. ill. fr. p. 147.
c Anth. Pal. vii. 119.
d The story of Eurymenes was known to Porphyry, Vit.
use coffins of cypress, because the sceptre of Zeus was made from it, so we are informed by Hermippus in his second book *On Pythagoras*.

Indeed, his bearing is said to have been most dignified, and his disciples held the opinion about him that he was Apollo come down from the far north. There is a story that once, when he was disrobed, his thigh was seen to be of gold; and when he crossed the river Nessus, quite a number of people said they heard it welcome him. According to Timaeus in the tenth book of his *History*, he remarked that the consorts of men bore divine names, being called first Virgins, then Brides, and then Mothers. He it was who brought geometry to perfection, while it was Moeris who first discovered the beginnings of the elements of geometry: Anticleides in his second book *On Alexander* affirms this, and further that Pythagoras spent most of his time upon the arithmetical aspect of geometry; he also discovered the musical intervals on the monochord. Nor did he neglect even medicine. We are told by Apollodorus the calculator that he offered a sacrifice of oxen on finding that in a right-angled triangle the square on the hypotenuse is equal to the squares on the sides containing the right angle. And there is an epigram running as follows:

> What time Pythagoras that famed figure found,  
> For which the noble offering he brought.

He is also said to have been the first to diet athletes on meat, trying first with Eurymenes—so we learn from Favorinus in the third book of his *Memorabilia*—whereas in former times they had

Pyth. 18. We can still see how these quotations made by D. L. himself from Favorinus disturb the context.
ισχάσι ξηραῖς καὶ πυρόις ύγροῖς, ἀλλὰ καὶ πυροῖς σωμασκούντων αὐτοὺς, καθάπερ ὁ αὐτὸς Φαβωρίνος
ἐν ὁγδόῃ Παντοδαπῆς ἱστορίας φησίν. οἱ δὲ Πυθαγόραν ἀλείπτην τινὰ τούτον συτίσαι τὸν
tρόπον, μὴ τοῦτον. τοῦτον γὰρ καὶ τὸ φονεύειν ἀπαγορεύειν, μὴ ὅτι γευέσθαι τῶν ἔξων κοινὸν
dίκαιον ἢμῖν ἐχόντων ψυχῆς. καὶ τόδε μὲν ἂν τὸ
πρόσχημα· τὸ δὲ ἀληθὲς τῶν ἐμφύχων ἀπηγόρευεν
ἀπτεσθαι συνασκῶν καὶ συνεθίζων εἰς ἐυκολίαν
βίου τοὺς ἀνθρώπους, ὡστε εὐπορίστους αὐτοῖς
eῖναι τὰς τροφὰς, ἀπυρα προσφερομένους καὶ λυτὸν
ῦδωρ πίνουσιν· ἐντεθεῖν γὰρ καὶ σώματος ἕγειραι
καὶ ψυχῆς ἀξύνητα περιγίνεσθαι. ἀμέλει καὶ
βωμὸν προσκυνήσαι μόνον ἐν Δήλῳ τὸν 'Απόλ-
λωνος τοῦ γενέτορος, ὃς ἔστων ὁπισθεν τοῦ Κερα-
τίνου, διὰ τὸ πυρὸς καὶ κριθᾶς καὶ πόπανα μόνα
tίθεσθαι ἐπὶ αὐτοῦ ἄνευ πυρὸς, ἑρείον δὲ μηδέν,
ὡς φησιν 'Αριστοτέλης ἐν Δηλίων πολιτείᾳ.

14 Πρῶτον τὲ φασὶ τούτον ἀποφήγαι τὴν ψυχὴν
cύκλον ἀνάγκης ἀμείβουσαν ἀλλοτ' ἄλλος ἐνδείησαι
ξύοις· καὶ πρῶτον εἰς τοὺς Ἔλληνας μέτρα καὶ
σταθμὰ εἰσηγήσασθαι, καθὰ φησιν 'Αριστοτέξενος οἱ
μουσικός· πρῶτον τὲ Ἐσπερὸν καὶ Φωσφόρον τὸν
aὐτὸν εἶπείν, ὡς φησι Παρμενίδης. 1 οὕτω δὲ ἔθαν-
mάσθη ὡστ' ἐλεγον τοὺς γνωρίμους αὐτοῦ μάντιας
θεῶ φωνᾶς, ἀλλὰ καὶ αὐτὸς ἐν τῇ γραφῇ φησι δι' ἐπτὰ καὶ διηκοσίων ἑτέων ἐξ ἀιδεω παραγενενήθαι
ἐς ἀνθρώπους. τοιγάρ καὶ προσεκαρτέρουν αὐτῶ

1 οἱ δὲ φασὶ Παρμενίδην Casaubon.

a Or rather "soft cheese"; cf. supra, i. § 7, note.

b Cf. Iamblichus, Vit. Pyth. 25, and Porphyry, De ab-
stinentia, i. 26.

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trained on dried figs, on butter, and even on wheat-meal, as we are told by the same Favorinus in the eighth book of his *Miscellanea History*. Some say it was a certain trainer named Pythagoras who instituted this diet, and not our Pythagoras, who forbade even the killing, let alone the eating, of animals which share with us the privilege of having a soul. This was the excuse put forward; but his real reason for forbidding animal diet was to practise people and accustom them to simplicity of life, so that they could live on things easily procurable, spreading their tables with uncooked foods and drinking pure water only, for this was the way to a healthy body and a keen mind. Of course the only altar at which he worshipped was that of Apollo the Giver of Life, behind the Altar of Horns at Delos, for thereon were placed flour and meal and cakes, without the use of fire, and there was no animal victim, as we are told by Aristotle in his *Constitution of Delos*.

He was the first, they say, to declare that the soul, bound now in this creature, now in that, thus goes on a round ordained of necessity. He too, according to Aristoxenus the musician, was the first to introduce weights and measures into Greece. It was he who first declared that the Evening and Morning Stars are the same, as Parmenides maintains. So greatly was he admired that his disciples used to be called "prophets to declare the voice of God," besides which he himself says in a written work that "after two hundred and seven years in Hades he has returned to the land of the living." Thus it was that they remained his staunch adherents,

\[c\textit{ Cf. inf. ix. 23.}\]
καὶ τῶν λόγων ἕνεκα προσήσασαν καὶ λευκανοὶ καὶ Πενκέτιοι Μεσσάπιοι τε καὶ Ῥωμαῖοι.

15 Μέχρι δὲ Φιλολάου οὖκ ἦν τι γνώναι Πυθαγόρειον δόγμα· οὕτος δὲ μόνος ἔξενεγκε τὰ διαβόητα τρία βιβλία, ὃ Πλάτων ἐπέστειλεν ἐκατὸν μνῶν ὁμηθήναι. τῶν θ’ ἐξακοσίων οὖκ ἐλάττους ἐπὶ τὴν νυκτερινὴν ἀκρόασιν ἀπῆντων αὐτοῦ· καὶ εἰ τινὲς ἀξιωθεὶν αὐτὸν θεάσασθαι, ἐγγραφὸν πρὸς τοὺς οἰκείους ὡς μεγάλου τινὸς τετευχηκότες. Μεταποντίνοι γε μὴν τὴν μὲν οἰκίαν αὐτοῦ Δήμητρος ἑρὸν ἐκάλουν, τὸν στενωπὸν δὲ μουσεῖον, ὥς φησι Φαβστόν ἐν Παντοδαπᾷ ἱστορίαις ἐλεγόν τε καὶ οἱ ἄλλοι Πυθαγόρειοι μὴ εἶναι πρὸς πάντας πάντας ἤρθα, ὡς φησιν Ἀριστότελος ἐν δεκάτῃ Παιδευτικῶν νόμων· ἐνθα καὶ Ξενόφιλον τῶν Πυθαγορικῶν, ἐρωτηθέντα πῶς ἂν μάλιστα τὸν νῦν παιδεύσειν, εἰπεῖν, εἰ πόλεως εὔνομου-μένης γεννηθεὶς. ἄλλους τε πολλοὺς κατὰ τὴν Ἰταλίαν ἀπεργάσασθαι καλοὺς τε κάγαθους ἄνδρας, ἀτὰρ καὶ Ζάλευκον καὶ Χαρώνδαν τοὺς νομοθέτας· ἱκανὸς τε γὰρ ἦν φιλίας ἐργάτης τά τ’ ἄλλα καὶ εἰ τινὰ πῦθοιτο τῶν συμβόλων αὐτοῦ κεκοιμηκότα, εὔθύς τε προσηταυρίζετο καὶ φίλον κατεσκεύαζεν.

16 Ἡν δ’ αὐτῷ τὰ σύμβολα τάδε· πῦρ μαχαίρα μὴ σκαλεύειν, ἐνόγων μὴ ὑπερβαίνειν, ἐπὶ χοίνικος μὴ καθίζειν, καρδίνηι μὴ ἐσθίειν, φορτίον μὴ συγκαθαρεῖν, οὐνεπιτιθέναι δὲ, τὰ στρώματα ἀεὶ συνδεδεμένα ἔχειν, ἐν δακτυλίῳ εἰκόνα θεοῦ μὴ περιφέρειν, χύτρας ἤχνος συγχεῖν ἐν τῇ τέφρᾳ,

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a See, however, Porphyry, Vit. Pyth. 4, who cites as his authority Timaeus the Sicilian historian (F.H.G. i. p. 211, Fr. 78), who was not improbably the source used by Favorinus. 334
and men came to hear his words from afar, among them Lucanians, Peucetians, Messapians and Romans.

Down to the time of Philolaus it was not possible to acquire knowledge of any Pythagorean doctrine, and Philolaus alone brought out those three celebrated books which Plato sent a hundred minas to purchase. Not less than six hundred persons went to his evening lectures; and those who were privileged to see him wrote to their friends congratulating themselves on a great piece of good fortune. Moreover, the Metapontines named his house the Temple of Demeter and his porch the Museum, so we learn from Favorinus in his Miscellaneous History. And the rest of the Pythagoreans used to say that not all his doctrines were for all men to hear, our authority for this being Aristoxenus in the tenth book of his Rules of Pedagogy, where we are also told that one of the school, Xenophilus by name, asked by some one how he could best educate his son, replied, “By making him the citizen of a well-governed state.” Throughout Italy Pythagoras made many into good men and true, men too of note like the lawgivers Zaleucus and Charondas; for he had a great gift for friendship, and especially, when he found his own watchwords adopted by anyone, he would immediately take to that man and make a friend of him.

The following were his watchwords or precepts: don’t stir the fire with a knife, don’t step over the beam of a balance, don’t sit down on your bushel, don’t eat your heart, don’t help a man off with a load but help him on, always roll your bed-clothes up, don’t put God’s image on the circle of a ring, don’t leave the pan’s imprint on the ashes, don’t wipe up

b The χοῖνξ was about a quart, in dry measure.
δαδώθακον μη ὄμοργυνοθαί, πρὸς ἢλιον τετραμένον μὴ ὁμίχεων, τὰς λευφόρους μη βαδίζειν, μὴ ραδίως δεξιάν ἐμβάλλειν, ὄμωρφοῖς χελώδοις μὴ ἐχειν, γαμψώνυχα μὴ τρέφειν, ἀπονυχίσμασι καὶ κουραῖς μὴ ἐπουρείν μηδὲ ἐφίστασθαι, ὄξειαν μάχαιραν ἀποστρέψειν, ἀποδημοῦντα ἔπι τοῖς ὀροῖς ἀνεπιστρεπτεῖν.

18 Ὅθελε δ' αὐτῷ τὸ μὲν πῦρ μαχαίρα μὴ σκαλεύειν δυναστῶν ὀργήν καὶ ὀδούντα θυμὸν μῇ κυνεῖν. τὸ δὲ ξυγὸν μὴ ὑπερβαίνειν, τούτεστι τὸ ἵσον καὶ δίκαιον μὴ ὑπερβαίνειν. ἐπὶ τε χοϊνκος μὴ καθίζειν ἐν ἴσοι τοῦ ἐνεστῶτος φροντίδα ποιεῖσθαι καὶ τοῦ μέλλοντος. ἡ γὰρ χοίνιξ ἠμερησία τροφή. διὰ δὲ τοῦ καρδίαν μὴ ἐσθίειν ἐθήλου μὴ τὴν ψυχήν ἀνίας καὶ λύπαις κατατήκειν. διὰ δὲ τοῦ εἰς ἀποδημίαν βαδίζοντα μὴ ἐπιστρέφεσθαι παρήνει τοῖς ἀπαλλαττομένοις τοῦ βίου μὴ ἐπιθυμητικῶς ἔχειν τοῦ ζήν μηδὲ ὑπὸ τῶν ἐνταῦθα ἱδονῶν ἐπάγεσθαι. καὶ τὰ ἄλλα πρὸς ταῦτα λοιπὸν ἔστω ἐκλαμβάνειν, ἵνα μὴ παρέλκωμεν.

19 Παντὸς δὲ μάλλον ἀπηγόρευε μὴ' ἐρυθίνων ἐσθίειν μήτε μελάνουρον, καρδίας τ' ἀπέχεσθαι καὶ κυάμων. 'Αριστοτέλης δὲ φησὶ καὶ μήτρας καὶ τρύγης ἐνίοτε. αὐτῶν δ' ἀρκεῖσθαι μέλιτι μόνῳ φασί τινες ἡ κηρίω ἡ ἀρτίω, οἷνον δὲ μεθ' ἤμέραν μὴ γεύεσθαι. ὁψὶν τα τὰ πολλὰ λαχάνοις ἐφθοῖς τε καὶ ωμοῖς, τοῖς δὲ θαλαττίοις σπανίως. στολῆ δ' αὐτῷ λευκῆ, καθαρά, καὶ στρώματα λευκά ἐξ ἐρίων. τὰ γὰρ λινὰ οὗτω εἰς ἐκείνους ἀφίκτο τοὺς τόπους. οὐδέποτ' ἐγνώσθη οὔτε διαχωρῶν οὔτε ἀφροδισιαξῶν οὔτε μεθυσθεῖσι.

20 ἀπείχετο καὶ γέλωτος καὶ πάσης ἀρεσκείας οἶνον
a mess with a torch, don't commit a nuisance towards the sun, don't walk the highway, don't shake hands too eagerly, don't have swallows under your own roof, don't keep birds with hooked claws, don't make water on nor stand upon your nail- and hair-trimmings, turn the sharp blade away, when you go abroad don't turn round at the frontier.

This is what they meant. Don't stir the fire with a knife: don't stir the passions or the swelling pride of the great. Don't step over the beam of a balance: don't overstep the bounds of equity and justice. Don't sit down on your bushel: have the same care of to-day and the future, a bushel being the day's ration. By not eating your heart he meant not wasting your life in troubles and pains. By saying do not turn round when you go abroad, he meant to advise those who are departing this life not to set their hearts' desire on living nor to be too much attracted by the pleasures of this life. The explanations of the rest are similar and would take too long to set out.

Above all, he forbade as food red mullet and blacktail, and he enjoined abstinence from the hearts of animals and from beans, and sometimes, according to Aristotle, even from paunch and gurnard. Some say that he contented himself with just some honey or a honeycomb or bread, never touching wine in the daytime, and with greens boiled or raw for dainties, and fish but rarely. His robe was white and spotless, his quilts of white wool, for linen had not yet reached those parts. He was never known to over-eat, to behave loosely, or to be drunk. He would avoid daughter and all pandering to tastes such as in-
σκωμμάτων καὶ διηγημάτων φορτικῶν. ὡργιζόμενός τ' οὔτε οἰκέτην ἐκόλαζεν οὔτε ἐλεύθεροι οὐδένα. ἐκάλει δὲ τὸ νουθετεῖν πεδαρτᾶν. μαντικὴ τ' ἔχρητο τῇ διὰ τῶν κληδόνων τε καὶ τοῖσιν οἰωνῶν, ἦκιστα δὲ τῇ διὰ τῶν ἐμπύρων, ἔξω τῆς διὰ λιβάνου. θυσίας τε ἔχρητο ἀψύχους, οἱ δὲ φασὶν, ὅτι ἀλέκτοροι μόνον καὶ ἐρίφοις γαλαθηνοῖς καὶ τοῖς λεγομένοις ἀπαλλαίοις, ἦκιστα δὲ ἄρνασιν ὧν γε μὴν Ἀριστόξενος πάντα μὲν τάλλα συν-χωρεῖν αὐτόν ἐσθίειν ἐμψυχα, μόνον δ' ἀπέχεσθαι τοῖς βοῶσι ἀρτότριτοι καὶ κριόι. 21 Ὡδ' αὐτός φησιν, ὡς προειρήται, καὶ τὰ δόγματα λαβεῖν αὐτὸν παρὰ τῆς ἐν Δελφοῖς Θεομοστοκλείας ὁ θεομοστοκλείας φησὶ δ'. 'Ιερώνυμος κατελθόντα αὐτὸν εἰς ἄδοιπον τὴν μὲν Ἰσιώδους ψυχήν ἱδεῖν πρὸς κίον χαλκός, δεδεμένην καὶ τρίζουσαν, τὴν δ' Ὀμήρου κρημαμένην ἀπὸ δενδροῦ καὶ ὅφεις περὶ αὐτῆς ἀνῦν ὡδ' εἴπον περὶ θεῶν, κολαζομένους δὲ καὶ τοὺς μὴθαθέλοντας συνεῖναι ταῖς οἰκτών γνωστί. καὶ δὴ καὶ διὰ τοῦτο τιμηθῆναι ὑπὸ τῶν ἐν Κρότων. φησὶ δ' Ἀριστίππος ὁ Κυρηναῖος ἐν τῷ Περὶ φυσιο-λόγων Πυθαγόρας αὐτὸν ὁμομασθῆναι ὧτι τὴν ἀλληθείαν ἡγόρευεν ὡς ἢττος τοῦ Πυθίου. 22 Δέγεται παρεγγυὰν αὐτὸν ἐκάστοτε τοῖς μαθη-ταῖς τάδε λέγειν εἰς τὸν οἰκον εἰσιοῦσι, πη παρέβην; τί δ' ἐρεξα; τί μοι δέον οὐκ ἐτελέσθη; αφαγία τε θεοῖς προσφέρειν κωλύειν, μόνον δὲσι τὸν ἀναίμακτον βωμὸν προσκυνεῖν. μὴδ' ὁμοσαπεθεοῦς· ἀσκεῖν γὰρ αὐτὸν δεῖν ἀξιόπιστον παρέχειν. a

a The word Πυθαγόρας being taken to be a compound from Πυθίος and ἄγορευειν.

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sulting jests and vulgar tales. He would punish neither slave nor free man in anger. Admonition he used to call "setting right." He used to practise divination by sounds or voices and by auguries, never by burnt-offerings, beyond frankincense. The offerings he made were always inanimate; though some say that he would offer cocks, sucking goats and porkers, as they are called, but lambs never. However, Aristoxenus has it that he consented to the eating of all other animals, and only abstained from ploughing oxen and rams.

The same authority, as we have seen, asserts that Pythagoras took his doctrines from the Delphic priestess Themistoclea. Hieronymus, however, says that, when he had descended into Hades, he saw the soul of Hesiod bound fast to a brazen pillar and gibbering, and the soul of Homer hung on a tree with serpents writhing about it, this being their punishment for what they had said about the gods; he also saw under torture those who would not remain faithful to their wives. This, says our authority, is why he was honoured by the people of Croton. Aristippus of Cyrene affirms in his work *On the Physicists* that he was named Pythagoras because he uttered the truth as infallibly as did the Pythian oracle.  

He is said to have advised his disciples as follows: Always to say on entering their own doors:

Where did I trespass? What did I achieve? And unfulfilled what duties did I leave?

Not to let victims be brought for sacrifice to the gods, and to worship only at the altar unstained with blood. Not to call the gods to witness, man's duty being rather to strive to make his own word carry
For the doctrines of Pythagoras (§§ 25-35) Alexander is taken as D. L.'s authority (see Introd. pp. xxvi, xxvii). This indefatigable pedant is known to have written a special work on the Pythagorean system. Our author may not have possessed this work by Alexander, but he probably had access to a public library containing it. In any case he

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1〈οὐ〉 πᾶσαν coll. § 20 Casaubon.
conviction. To honour their elders, on the principle that precedence in time gives a greater title to respect; for as in the world sunrise comes before sunset, so in human life the beginning before the end, and in all organic life birth precedes death. And he further bade them to honour gods before demi-gods, heroes before men, and first among men their parents; and so to behave one to another as not to make friends into enemies, but to turn enemies into friends. To deem nothing their own. To support the law, to wage war on lawlessness. Never to kill or injure trees that are not wild, nor even any animal that does not injure man. That it is seemly and advisable neither to give way to unbridled laughter nor to wear sullen looks. To avoid excess of flesh, on a journey to let exertion and slackening alternate, to train the memory, in wrath to restrain hand and tongue, to respect all divination, to sing to the lyre and by hymns to show due gratitude to gods and to good men. To abstain from beans because they are flatulent and partake most of the breath of life; and besides, it is better for the stomach if they are not taken, and this again will make our dreams in sleep smooth and untroubled.

Alexander in his *Successions of Philosophers* says that he found in the Pythagorean memoirs the following tenets as well. The principle of all things is the monad or unit; arising from this monad the

deserves praise for the selection. Between Alexander Polyhistor in the first century B.C. and the threshold of the third century A.D. there had been an enormous increase in neo-Pythagorean literature, mostly dealing with mystical properties of numbers and with ethics based upon theology. All this D. L. ignores, going back to a Hellenistic document long forgotten.
μονάδι αὐτῶι ὑπὸστῆναι· ἐκ δὲ τῆς μονάδος καὶ τῆς ἀορίστου δυνάδος τοὺς ἁρμονίας· ἐκ δὲ τῶν ἁρμονίων τὰ σημεία· ἐκ δὲ τούτων τὰς γραμμάς, ἐξ ὧν τὰ ἐπίπεδα σχῆματα· ἐκ δὲ τῶν ἐπίπεδων τὰ στερεὰ σχῆματα· ἐκ δὲ τούτων τὰ αἰσθητὰ σώματα, ὅν καὶ τὰ στοιχεῖα εἶναι τέτταρα, πῦρ, ὕδωρ, γῆν, ἄερα· μεταβάλλειν δὲ καὶ τρέπεσθαι δι’ ὅλων, καὶ γίνεσθαι ἐξ αὐτῶν κόσμοι ἐμφυχῶν, νοερῶν, σφαιρειδῆ, μέσην περιέχοντα τὴν γῆν καὶ αὐτὴν σφαιρειδῆ καὶ περιοικουμένην. εἶναι δὲ καὶ ἀντίποδας καὶ τὰ ἡμῖν κάτω ἐκείνοις ἀνω. ἵσσυμορά τ’ εἶναι ἐν τῷ κόσμῳ φῶς καὶ σκότος, καὶ θερμὸν καὶ ψυχρὸν, καὶ ἔρημον καὶ ὕγρον· ὥν κατ’ ἐπικράτειαν θερμοῦ μὲν θέρος γίνεσθαι, ψυχροῦ δὲ χειμῶνα, ἔρημοῦ δ’ ἔαρ, καὶ ὕγροῦ φθινόπωρον. ἐὰν δὲ ἱσσυμορῆ, τὰ κάλλιστα εἶναι τοῦ ἐτους, οὗ τὸ μὲν θάλλον ἔαρ ὑγειεῖν, τὸ δὲ φθινὸν φθινόπωρον νοσερὸν. ἅλλα καὶ τῆς ἡμέρας θάλλειν μὲν τὴν ἔω, φθινεῖν δὲ τὴν ἔσπεραν· ὅθεν καὶ νοσερωτέραν εἶναι. τὸν τε περὶ τὴν γῆν ἄερα ἄσειστον καὶ νοσερὸν καὶ τὰ ἐν αὐτῷ πάντα θνητά· τὸν δὲ ἀνωτάτω ἀεικινήτων τ’ εἶναι καὶ καθαρὸν καὶ ὕγια καὶ πάντα τὰ ἐν αὐτῷ ἀθάνατα καὶ διὰ τοῦτο θεία. ἦλιον τε καὶ σελήνη καὶ τοὺς ἄλλους ἀστέρας εἶναι θεοὺς· ἐπικρατεῖν γὰρ τὸ θερμὸν ἐν αὐτοῖς, ὅπερ ἐστὶ ζωῆς αἰτίων. τὴν τε σελήνην λάμπεσθαι υφ’ ἦλιον. καὶ ἀνθρώπους εἶναι πρὸς θεοὺς συγγένειαν, κατὰ τὸ μετέχει τὸν θεοῦν ἢμῶν. εἰμαρμένη τε τῶν ὅλων καὶ κατὰ μέρος αἰτίων εἶναι τῆς διουκήσεως. δυνηκεῖν τ’ ἀπὸ τοῦ ἦλιον ἀκτίνα διὰ τοῦ αἰθέρος τοῦ τε ψυχροῦ καὶ παχέος. 342
undefined dyad or two serves as material substratum to the monad, which is cause; from the monad and the undefined dyad spring numbers; from numbers, points; from points, lines; from lines, plane figures; from plane figures, solid figures; from solid figures, sensible bodies, the elements of which are four, fire, water, earth and air; these elements interchange and turn into one another completely, and combine to produce a universe animate, intelligent, spherical, with the earth at its centre, the earth itself too being spherical and inhabited round about. There are also antipodes, and our "down" is their "up." Light and darkness have equal part in the universe, so have hot and cold, and dry and moist; and of these, if hot preponderates, we have summer; if cold, winter; if dry, spring; if moist, late autumn. If all are in equilibrium, we have the best periods of the year, of which the freshness of spring constitutes the healthy season, and the decay of late autumn the unhealthy. So too, in the day, freshness belongs to the morning, and decay to the evening, which is therefore more unhealthy. The air about the earth is stagnant and unwholesome, and all within it is mortal; but the uppermost air is ever-moving and pure and healthy, and all within it is immortal and consequently divine. The sun, the moon, and the other stars are gods; for, in them, there is a preponderance of heat, and heat is the cause of life. The moon is illumined by the sun. Gods and men are akin, inasmuch as man partakes of heat; therefore God takes thought for man. Fate is the cause of things being thus ordered both as a whole and separately. The sun's ray penetrates through the

\[ a \text{ Cf. Soph. } El. 87 \gamma\etaς \iota\sigma\omicron\mu\omicron\upsilon\rho' \alpha\eta\rho. \]
καλοῦσι δὲ τὸν μὲν ἀέρα ψυχρὸν αἰθέρα, τὴν δὲ θάλασσαν καὶ τὸ ψυχρὸν παχύν αἰθέρα. ταύτην δὲ τὴν ἀκτίνα καὶ εἰς τὰ βεέθη δύσθαι καὶ διὰ τούτο ζωοποιεῖν πάντα. καὶ ζῆν μὲν πᾶνθ᾽ ὁσα μετέχει τοῦ θερμοῦ· διὸ καὶ τὰ φυτὰ ζῶα εἶναι· ψυχήν μέντοι μὴ ἔχειν πάντα. εἶναι δὲ τὴν ψυχὴν ἀπόσπασμα αἰθέρος καὶ τοῦ θερμοῦ καὶ τοῦ ψυχροῦ, τῷ συμμετέχειν ψυχρῷ αἰθέρος. διαφέρειν τε ψυχήν ζωῆς· ἀθάνατον τ᾽ εἶναι αὐτήν, ἐπειδήπερ καὶ τὸ ἀφ᾽ οὗ ἀπέσπασται ἀθάνατον ἐστι. τὰ δὲ ζῶα γεννᾶσθαι εξ ἀλλήλων ἀπὸ σπερμάτων, τὴν δ᾽ ἐκ γῆς γένεσιν ἀδύνατον ψφίστασθαι. τὸ δὲ σπέρμα εἶναι σταγόνα ἐγκεφάλου περιέχουσαν ἐν ἑαυτῇ θερμὸν ἀτμὸν· ταύτην δὲ προσφερομένην τῇ μῆτρᾳ ἀπὸ μὲν τοῦ ἐγκεφάλου ἴχώρα καὶ ψυχῶν καὶ αἴμα προσέσθαι, εξ ὧν σάρκας τε καὶ νεῦρα καὶ ὀστᾶ καὶ τρίχας καὶ τὸ ὀλὸν συνιστασθαι σῶμα· ἀπὸ δὲ τοῦ ἀτμοῦ ψυχῆν καὶ αἴσθησιν. μορφοῦσθαι δὲ τὸ μὲν πρῶτον παγεύν ἐν ἡμέραις πεσσαράκοντα, κατὰ δὲ τοὺς τῆς ἀρμονίας λόγους ἐν ἑπτὰ ἢ ἑννέα ἢ δέκα τὸ πλείστον μησὶ τελεωθεὶν ἀποκυψεσθαι τὸ βρέφος· ἔχειν δ᾽ ἐν αὐτῷ πάντας τὸν λόγον τῆς ζωῆς, ὃν εἰρομένων συνέχεσθαι κατὰ τοὺς τῆς ἀρμονίας λόγους, ἐκάστων ἐν τεταγμένοις καιροῖς ἐπιγινομένων. τὴν τ᾽ αἴσθησιν κοινῶς καὶ κατ᾽ εἰδος τὴν ὀρασίν ἀτμὸν τν᾽ εἶναι ἁγαν θερμὸν. καὶ διὰ τοῦτο λέγεται δὴ ἀέρος ὄραν καὶ δὴ ὕδατος· ἀντεριέσθαι γὰρ τὸ θερμὸν ἀπὸ τοῦ ψυχροῦ. ἐπεὶ τοι εἰ ψυχρὸς ἢν ὡς ἐν τοῖς ὀμμασίν ἀτμός, διειστὴκει ἂν πρὸς τὸν ὀμοιον ἀέρα· νῦν δὲ * * ἐστιν ἐν οἷς ἥλιον πύλας καλεῖ τοὺς ὀφθαλμοὺς.

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aether, whether cold or dense—the air they call cold aether, and the sea and moisture dense aether—and this ray descends even to the depths and for this reason quickens all things. All things live which partake of heat—this is why plants are living things—but all have not soul, which is a detached part of aether, partly the hot and partly the cold, for it partakes of cold aether too. Soul is distinct from life; it is immortal, since that from which it is detached is immortal. Living creatures are reproduced from one another by germination; there is no such thing as spontaneous generation from earth. The germ is a clot of brain containing hot vapour within it; and this, when brought to the womb, throws out, from the brain, ichor, fluid and blood, whence are formed flesh, sinews, bones, hairs, and the whole of the body, while soul and sense come from the vapour within. First congealing in about forty days, it receives form and, according to the ratios of "harmony," in seven, nine, or at the most ten, months, the mature child is brought forth. It has in it all the relations constituting life, and these, forming a continuous series, keep it together according to the ratios of harmony, each appearing at regulated intervals. Sense generally, and sight in particular, is a certain unusually hot vapour. This is why it is said to see through air and water, because the hot aether is resisted by the cold; for, if the vapour in the eyes had been cold, it would have been dissipated on meeting the air, its like. As it is, in certain [lines] he calls the eyes the portals of

1 ἐστιν ἐναντίος Apelt.
τα δ′ αυτα καὶ περὶ τῆς ἀκοῆς καὶ τῶν λοιπῶν αἰσθῆσεων δογματίζει.

30 Τὴν δ′ ἀνθρώπου ψυχήν διαιρεῖσθαι τριχῆ, εἰς τε νοῦν καὶ φρένας καὶ θυμόν. νοοῦν μὲν οὖν καὶ θυμὸν εἶναι καὶ ἐν τοῖς ἄλλοις ἥμοις, φρένας δὲ μόνον ἐν ἀνθρώπῳ. εἶναι δὲ τὴν ἄρχην τῆς ψυχῆς ἀπὸ καρδίας μέχρις εἰκοφάλου· καὶ τὸ μὲν ἐν τῇ καρδίᾳ μέρος αὐτῆς ὑπάρχειν θυμόν, φρένας δὲ καὶ νοοῦν τὰ ἐν τῷ εἰκοφάλῳ· σταγχόνας δ′ εἶναι ἀπὸ τούτων τὰς αἰσθήσεις. καὶ τὸ μὲν φρόνιμον ἀθάνατον, τὰ δὲ λοιπὰ θυμώτα. τρέφεσθαι τε τῆς ψυχῆς ἀπὸ τοῦ αὐματος· τοὺς δὲ λόγους ψυχῆς ἀνέμους εἶναι. ἀορατόν τ′ εἶναι αὐτὴν καὶ τοὺς λόγους, ἐπεὶ καὶ ὁ αἰθὴρ ἀορατός. δεσμά τ′ εἶναι τῆς ψυχῆς τὰς φλέβας καὶ τὰς ἀρτηρίας καὶ τὰ νεῦρα· όταν δ′ ἱερχύη καὶ καθ′ αὐτὴν γενομένη ἱριμή, δεσμά γίνεσθαι αὐτῆς τοὺς λόγους καὶ τὰ ἔργα. ἐκρυφθεὶσαν δ′ αὐτὴν ἐπὶ γῆς πλάζεσθαι ἐν τῷ ἁερί ὀμοῖαν τῷ σώματι. τὸν δ′ Ἑρμῆν ταμίαν εἶναι τῶν ψυχῶν καὶ διὰ τούτο πομπαίον λέγεσθαι καὶ πυλαίον καὶ χθόνιον, ἐπειδὴ̽περ οὗτος εἰστέμπει ἀπὸ τῶν σωμάτων τὰς ψυχὰς ἀπὸ τε γῆς καὶ ἐκ ἀλαττης· καὶ ἀγεσθαι τὰς μὲν καθαρὰς ἐπὶ τὸν ὑμιστον, τάς δ′ ἀκαθάρτους μήτ′ ἐκεῖνας πελάζεσθαι μήτ′ ἀλλήλαις, δείσθαι δ′ ἐν ᾠρρήκτους δεσμοῖς ὑπ′ Ἑρμύνων. εἰναί τε πάντα τὸν ἁέρα ψυχῶν ἐμπλέων· καὶ ταύτας δαίμονας τε καὶ ἤρωας ὀνομάζεσθαι· καὶ ὑπὸ τούτων πέμπεσθαι ἀνθρώπων τούς τ′ ὀνείρους καὶ τὰ σημεῖα νόσου τε καὶ υγιείας, καὶ οὐ μόνον ἀνθρώπους, ἀλλὰ καὶ προ-
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the sun. His conclusion is the same with regard to hearing and the other senses.

The soul of man, he says, is divided into three parts, intelligence, reason, and passion. Intelligence and passion are possessed by other animals as well, but reason by man alone. The seat of the soul extends from the heart to the brain; the part of it which is in the heart is passion, while the parts located in the brain are reason and intelligence. The senses are distillations from these. Reason is immortal, all else mortal. The soul draws nourishment from the blood; the faculties of the soul are winds, for they as well as the soul are invisible, just as the aether is invisible. The veins, arteries, and sinews are the bonds of the soul. But when it is strong and settled down into itself, reasonings and deeds become its bonds. When cast out upon the earth, it wanders in the air like the body. Hermes is the steward of souls, and for that reason is called Hermes the Escorter, Hermes the Keeper of the Gate, and Hermes of the Underworld, since it is he who brings in the souls from their bodies both by land and sea; and the pure are taken into the uppermost region, but the impure are not permitted to approach the pure or each other, but are bound by the Furies in bonds unbreakable. The whole air is full of souls which are called genii or heroes; these are they who send men dreams and signs of future disease and health, and not to men alone, but to

a The word λόγους is translated above by "ratios," i.e. proportionalities. With ἀέριος compare the Stoic air-currents.

b The Greek daemons (δαίμονες) are, according to Hesiod, *W. and D.* 121-126, superhuman beings, guardians and benefactors of mankind, watching over the earth whereon once they lived.

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βάτοις καὶ τοῖς ἄλλοις κτήνεσιν· εἰς τε τούτους γίνεσθαι τούς τε καθαρμούς καὶ ἀποτροπισμοὺς μαντικῆς τε πᾶσαν καὶ κληδόνας καὶ τὰ ὁμοία. μέγιστον δὲ φησιν εἶναι τῶν ἐν ἀνθρώποις τὸ τῆς ψυχῆς πείσαι ἐπὶ τὸ ἀγαθὸν ἢ ἐπὶ τὸ κακὸν. εὐδαιμονεῖν τ’ ἀνθρώπους ὅταν ἀγαθὴ ψυχὴ προσγεννηται, μηδέποτε δὲ ἢρμείν μηδὲ τὸν αὐτὸν * * ῥόνων κρατεῖν.

33 Ὅρκιόν τ’ εἶναι τὸ δίκαιον καὶ διὰ τοῦτο Δία ὀρκιον λέγεσθαι. τὴν τ’ ἀρετὴν ἀρμονίαν εἶναι καὶ τὴν ύγίειαν καὶ τὸ ἀγαθὸν ἀπαν καὶ τὸν θεόν· διὸ καὶ καθ’ ἀρμονίαν συνεστάναι τὰ ὀλα. φιλίαν τ’ εἶναι ἐναρμόνιον ἰσότητα. τιμὰς θεοὶς δεῖν νομίζειν καὶ ἥρωσι μὴ τὰς ἕσας, ἀλλὰ θεοῖς αἰεὶ μετ’ εὐφημίας λευχεμονοῦντας καὶ ἄγνεύοντας, ἥρωσι δ’ ἀπὸ μέσου ἡμέρας. τὴν δ’ ἄγνείαν εἶναι διὰ καθαρμῶν καὶ λοιπῶν καὶ περιρραντηρίων καὶ διὰ τοῦ καθαρεύσεως ἀπὸ τε κήδους καὶ λειχοῦς καὶ μιᾶςματος παντὸς καὶ ἀπέχεσθαι βρωτῶν θυσειδίων τε κρεῶν καὶ τριγλῶν καὶ μελανύρων καὶ ψών καὶ τῶν ψωτόκων ξύσων καὶ κυάμων καὶ τῶν ἄλλων ὡν παρακελεύονται καὶ οἱ τὰς τελετὰς ἐν τοῖς ἱεροῖς ἐπιτελοῦντες. φησὶ δ’ Ἀριστοτέλης ἐν τῷ Περὶ τῶν Πυθαγορείων1 παραγγέλλειν αὐτὸν ἀπέχεσθαι τῶν κυάμων ἦτοι ὅτι αἰδοῖοι εἰσίν ὁμοιοὶ ἦ ὅτι Ἀδων πύλαις. * * ἀγόνατον γὰρ μόνον· ἢ ὅτι φθείρει ἢ ὅτι τῇ τοῦ ὀλου φύσει ὁμοιον ἢ ὅτι ὀλιγαρχικὸν· κληρούνται γοῦν αὐτοῖς. τὰ δὲ πεσόντα μὴ ἀναφείσθαι, ὑπέρ τοῦ ἐθίζεσθαι μὴ ἀκολάστως ἐσθλεῖν ἢ ὅτι ἐπὶ τελευτὴ τυνος· καὶ

1 The marginal lemma Περὶ τῶν κυάμων has supplanted the proper title of Aristotle's work, which probably was Περὶ τῶν Πυθαγορείων II.

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sheep also and cattle as well; and it is to them that purifications and lustrations, all divination, omens and the like, have reference. The most(momentous thing in human life is the art of winning the soul to good or to evil. Blest are the men who acquire a good soul; <if it be bad> they can never be at rest, nor ever keep the same course two days together.

Right has the force of an oath, and that is why Zeus is called the God of Oaths. Virtue is harmony, and so are health and all good and God himself; this is why they say that all things are constructed according to the laws of harmony. The love of friends is just concord and equality. We should not pay equal worship to gods and heroes, but to the gods always, with reverent silence, in white robes, and after purification, to the heroes only from midday onwards. Purification is by cleansing, baptism and lustration, and by keeping clean from all deaths and births and all pollution, and abstaining from meat and flesh of animals that have died, mullets, gurnards, eggs and egg-sprung animals, beans, and the other abstinences prescribed by those who perform mystic rites in the temples. According to Aristotle in his work On the Pythagoreans, Pythagoras counselled abstinence from beans either because they are like the genitals, or because they are like the gates of Hades . . . as being alone unjointed, or because they are injurious, or because they are like the form of the universe, or because they belong to oligarchy, since they are used in election by lot. He bade his disciples not to pick up fallen crumbs, either in order to accustom them not to eat immoderately, or because connected with a person's death; nay, even, according to Aristo-
'Αριστοφάνης δὲ τῶν ἡρώων φησίν εἰναι τὰ πίπτοντα, λέγων ἐν τοῖς Ἡρώσι,
μηδὲ γενέσθ' ἄττ' ἂν ἐντὸς τῆς τραπέζης κατα-
πέσῃ.

'Αλεξανδρόνος μὴ ἀπτεσθαί λευκοῦ, ὃτι ἱερὸς τοῦ Μηνὸς καὶ ἱκέτης· τὸ δ' ἂν τῶν ἀγαθῶν· τῷ τε Μηνὶ ἱερός· σημαίνει γὰρ τὰς ὥρας. καὶ τὸ μὲν λευκὸν τῆς τάγαθοῦ φύσεως, τὸ δὲ μέλαν τοῦ κακοῦ. τῶν ἱχ-
θύων μὴ ἀπτεσθαί, ὅσοι ἱεροὶ· μὴ γὰρ δεῖν τὰ αὕτα τετάχαθαι θεοῖς καὶ ἀνθρώποις, ὥσπερ οὐδ' ἐλευθέρους καὶ ὀυκοῖς. ἀρτὸν μὴ καταγνύειν, ὅτι ἐπὶ ἑνα οἱ πάλαι τῶν φίλων ἐφοίτων, καθάπερ ἔτι καὶ νῦν οἱ βάρβαροι· μηδὲ διαιρεῖν· ὅσ συνάγει αὐτούς· οἱ δὲ, ἀ\n
Καὶ τῶν σχημάτων τὸ κάλλιστον σφαιρὰν εἰναι τῶν στερεῶν, τῶν δ' ἐπιπέδων κύκλον. γῆρας καὶ πάν τὸ μειούμενον ὀμοιον· καὶ αὐξήν καὶ νεότητα ταύτων. ὑγίειαν τὴν τοῦ εἶδους διαμονὴν, νόσων τὴν τοῦτον φθοράν. περὶ τῶν ἄλων, ὅτι δὲι παρατίθεσθαι πρὸς ὑπόμνησιν τοῦ δικαίου· οἱ γὰρ ἄλες πάν σφέζουσιν ὃ τι ἂν παραλάβωσι καὶ γεγο-

35 Καὶ ταῦτα μὲν φησιν ὁ Ἀλέξανδρος ἐν τοῖς Πυθαγορικοῖς ὑπομνήμασιν εὐρηκέναι, κού τὰ ἐκείνων ἐχόμενα ὁ Ἀριστοτέλης.

36 Τὴν δὲ σεμνοπρεπείαν τοῦ Πυθαγόρου καὶ

1 τοῦτον] v.l. τότου.

a Meineke, C.G.F. ii. 1070.
b This may have some hidden sense: but it is tempting to adopt τότου for τοῦτον with the Borbonicus.
c Alexander is cited above (§ 24). εὐρηκέναι comes in
phanes, crumbs belong to the heroes, for in his Heroes he says:

Nor taste ye of what falls beneath the board!

Another of his precepts was not to eat white cocks, as being sacred to the Month and wearing suppliant garb—now supplication ranked with things good—sacred to the Month because they announce the time of day; and again white represents the nature of the good, black the nature of evil. Not to touch such fish as were sacred; for it is not right that gods and men should be allotted the same things, any more than free men and slaves. Not to break bread; for once friends used to meet over one loaf, as the barbarians do even to this day; and you should not divide bread which brings them together; some give as the explanation of this that it has reference to the judgement of the dead in Hades, others that bread makes cowards in war, others again that it is from it that the whole world begins.

He held that the most beautiful figure is the sphere among solids, and the circle among plane figures. Old age may be compared to everything that is decreasing, while youth is one with increase. Health means retention of the form, disease its destruction. Of salt he said it should be brought to table to remind us of what is right; for salt preserves whatever it finds, and it arises from the purest sources, sun and sea.

This is what Alexander says that he found in the Pythagorean memoirs. What follows is Aristotle’s.

But Pythagoras’s great dignity not even Timon both sections. This means that, in the Lives of Pythagoras which D. L. consulted, the extract from Alexander has displaced a passage which came from a spurious Aristotelian treatise Περὶ Πυθαγορείων.
Τίμων ἐν τοῖς Σίλλοις δάκνων αὐτὸν ὅμως οὐ παρέλιπεν, εἰπὼν οὕτω:

Πυθαγόρην τε γόρτας ἀποκλίναντ’ ἐπὶ δόξας θήρη ἐπὶ ἀνθρώπων, σεμνηγορίας ὀαριστήν.

περὶ δὲ τοῦ ἄλλοτ’ ἄλλον αὐτὸν γεγενήσθαι Ἑνοφάνης ἐν ἑλεγείᾳ προσμαρτυρεῖ, ἢς ἀρχή,

νῦν αὐτ’ ἄλλον ἐπειμί λόγον, δείξω δὲ κέλευθον.

δὲ περὶ αὐτοῦ φησιν, οὕτως ἔχει:

καὶ ποτὲ μιν στυφελιζομένου σκύλακος παριόντα

φασιν ἐπουκτίραι καὶ τόδε φάσθαι ἐπος:

"παῦσαι μηδὲ ῥάπις", ἔπει ἡ φίλου ἀνέρος ἐστὶ

ψυχή, τὴν ἔγνων φθεγξαμένης άιων."

37 Καὶ ταῦτα μὲν ὁ Ἑνοφάνης. ἐσκωψε δ’ αὐτὸν

Κρατίνος μὲν ἐν Πυθαγοριζούσῃ ἀλλὰ καὶ ἐν

Ταραντίνοις φησίν οὕτως:

ἐθες ἐστὶν αὐτοῖς, ἂν τω’ ἰδιώτῃν ποθέν

λάβωσιν εἰσελθόντα, διαπειρόμενον

τῆς τῶν λόγων ρώμης ταράττειν καὶ κυκάν

τοῖς ἀντιθέτοις, τοῖς πέρασι, τοῖς παρισώμασιν,

τοῖς ἀποπλάνοις, τοῖς μεγέθεσιν νουβυστικῶς.

Μνησίμαχος δ’ Ἀλκμαιώνι.

ὡς Πυθαγοριστὶ θύομεν τῷ Δοξίᾳ,

ἐμψυχον οὐδὲν ἐσθίοντες παντελῶς.

38 Αριστοφῶν Πυθαγοριστῆ.

ἐφ’ καταβάς ἐς τὴν δίαιταν τῶν κάτω

ιδεῖν ἐκάστους, διαφέρειν δὲ πάμπολυ

τοὺς Πυθαγοριστάς τῶν νεκρῶν μόνοις γὰρ

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a Fr. 58 D.  b Fr. 7 D.
overlooked, who, although he digs at him in his
*Silli*,\(^a\) speaks of

Pythagoras, inclined to witching works and ways,
Man-snarer, fond of noble periphrase.

Xenophanes \(^b\) confirms the statement about his hav-
ing been different people at different times in the
elegiacs beginning:

Now other thoughts, another path, I show.

What he says of him is as follows:

They say that, passing a belaboured whelp,
He, full of pity, spake these words of dole:
"Stay, smite not! 'Tis a friend, a human soul;
I knew him straight whenas I heard him yelp!"

Thus Xenophanes. But Cratinus also lampooned
him both in the *Pythagorizing Woman* and also in
*The Tarentines*, where we read \(^c\):

They are wont,
If haply they a foreigner do find,
To hold a cross-examination
Of doctrines' worth, to trouble and confound him
With terms, equations, and antitheses
Brain-bung'd with magnitudes and periphrases.

Again, Mnesimachus in the *Alcmaeon* \(^d\):

To Loxias we sacrifice: Pythagoras his rite,
Of nothing that is animate we ever take a bite.

And Aristophon in the *Pythagorist* \(^e\):

A. He told how he travelled in Hades and looked on the
dwellers below,
How each of them lives, but how different by far from the
lives of the dead
Were the lives of the Pythagoreans, for these alone, so he said,

\(^a\) Cratin. minor, Meineke, *C.G.F.* iii. 376.
\(^b\) Meineke, *C.G.F.* iii. 567.
\(^c\) Meineke, *C.G.F.* iii. 362.
In the account which follows two passages should be distinguished: (1) συνεδρεύοντος... συνέβη, and (2) οὕτω δὲ καὶ... (§ 40) ἀστικῆς. A similar combination of Neanthes and Dicaearchus is found in Porphyry, *Vit. Pyth.* 55 sqq., Neanthes apparently insisting on the absence, and Dicaearchus on the presence, of the master at the time when the brotherhood were attacked and scattered. Iamblichus, *Vit. Pyth.* 251 sq., cites Nicomachus, whose version agrees with that of Neanthes.

This passage, partly in direct (γενόμενος, ἔστη, εἰπὼν) and partly in reported speech (καταληφθηκαί, ἀποσφαγήναι), receives some light from the story of Myllias and his wife Timycha as given by Iamblichus, *Vit. Pyth.* 189-194, on the authority of Hippobotus and Neanthes (cf. also Porphyry, *Vit. Pyth.* § 61, where the story of Damon and Phintias is said to have been transferred by Hippobotus and Neanthes.
Were suffered to dine with King Pluto, which was for their piety's sake.

b. What an ill-tempered god for whom such swine, such creatures good company make;

and in the same later:

Their food is just greens, and to wet it pure water is all that they drink;

And the want of a bath, and the vermin, and their old threadbare coats so do stink

That none of the rest will come near them.

Pythagoras met his death in this wise. As he sat one day among his acquaintances at the house of Milo, it chanced that the house was set ablaze out of jealousy by one of the people who were not accounted worthy of admittance to his presence, though some say it was the work of the inhabitants of Croton anxious to safeguard themselves against the setting-up of a tyranny. Pythagoras was caught as he tried to escape; he got as far as a certain field of beans, where he stopped, saying he would be captured rather than cross it, and be killed rather than prate about his doctrines; and so his pursuers cut his throat. So also were murdered to the same trusty pair, Myllias and Timycha). The story in Iamblichus represents a band of Pythagoreans pursued by a tyrant's myrmidons and caught in a plain where beans were growing, all of them preferring to die where they stood rather than trample on the beans; but this story might be located anywhere. It has nothing inherently to do with the end of Pythagoras. What remains, τὸν δὲ Π. καταληφθῆναι διεξόντα, may be compared with Porphryy, Vit. Pyth. § 57, where we are told that the disciples made a bridge of their own bodies over the fire and thus the master escaped from the burning house but, in despair at the extinction of his school, chose a voluntary death. The words οὕτω δὲ which follow come in awkwardly, as they are separated from the sentence about the fire.
πλείους τῶν ἐταίρων αὐτοῦ διαφθαρῆναι, ὡντας πρὸς τοὺς τετταράκοντα· διαφυγεῖν δ' ὀλίγους,
ὡν ἦν καὶ "Ἀρχιππος ὁ Ταραντῖνος καὶ Δύσις ὁ προειρημένος.

Φησὶ δὲ Δικαίαρχος τὸν Πυθαγόραν ἀποθανεῖν καταφυγόντα εἰς τὸ ἐν Μεταποντίῳ ἱερὸν τῶν 
Μουσῶν, τετταράκοντα ἡμέρας ἀσιτήσαντα. Ἡρα-
κλείδης δὲ φησιν ἐν τῇ τῶν Σατύρου βίων ἐπιτομῇ 
μετὰ τὸ θάψαι Φερεκύδην ἐν Δήλῳ ἐπανελθεῖν 
εἰς Ἰταλίαν καὶ ⋯ πανδαισίαν εὑρόντα Κύλωνος 
τοῦ Κροτωνιάτου εἰς Μεταπόντιον ὑπεξέλθειν 
κάκεὶ τῶν βίων καταστρέφαι ἀσιτία, μὴ βουλόμενον 
περαιτέρω ζῇν. Ἑρμιππος δὲ φησι, πολεμούντων 
Ἀκραγάντινων καὶ Συρακοσίων, ἐξελθεῖν τὸν 
Πυθαγόραν μετὰ τῶν συνήθων καὶ προστίην 
τῶν Ἀκραγάντινων· τροπῆς δὲ γενομένης περι-
κάμπτοντα αὐτὸν τὴν τῶν κυάμων χώραν ὑπὸ 
τῶν Συρακοσίων ἀναπέμπειν· τοὺς τε λοιποὺς, 
ὅντας πρὸς τοὺς πέντε καὶ τριάκοντα, ἐν Τάραντι 
κατακαυθῆναι, θέλοντας ἀντιπολιτευεῖσθαι τοῖς 
προεστῶσι.

Καὶ ἄλλο ὑπερὶ Πυθαγόρου φησιν ὁ ᾿Ερμιππος.
[λέγει γὰρ] ὡς γενόμενος ἐν ᾿Ιταλίᾳ κατὰ γῆς 
οἰκίσκον ποιήσαι καὶ τῇ μητρὶ ἐντείλατο τὰ 
γνωρέματο εἰς δέλτον γράφειν σημειομένην καὶ τὸν 
χρόνον, ἑπειτα καθίναι αὐτῷ ἐστ' ἄν ἀνέλθῃ.
τοῦτο ποιήσαι τὴν μητέρα. τὸν δὲ Πυθαγόραν 
μετὰ χρόνων ἀνελθεῖν ἰσχύν καὶ κατεσκελετευ-
μένον· εἰσελθόντα τ' εἰς τὴν ἐκκλησίαν φάσκειν 
ὡς ἀφίκται εἰς ἔδου· καὶ δὴ καὶ ἀνεγίνωσκεν αὐτοῖς 
τὰ συμβεβηκότα. οἱ δὲ σανόμενοι τοῖς λεγομένοις 
ἐδάκρυν τε καὶ ὀμωζον καὶ ἐπίστευον εἶναι τὸν
more than half of his disciples, to the number of forty or thereabouts; but a very few escaped, including Archippus of Tarentum and Lysis, already mentioned.

Dicaearchus, however, says that Pythagoras died a fugitive in the temple of the Muses at Metapontum after forty days' starvation. Heraclides, in his Epitome of the Lives of Satyrus, says that, after burying Pherecydes at Delos, he returned to Italy and, when he found Cylon of Croton giving a luxurious banquet to all and sundry, retired to Metapontum to end his days there by starvation, having no wish to live longer. On the other hand, Hermippus relates that, when the men of Agrigentum and Syracuse were at war, Pythagoras and his disciples went out and fought in the van of the army of the Agrigentines, and, their line being turned, he was killed by the Syracusans as he was trying to avoid the beanfield; the rest, about thirty-five in number, were burned at the stake in Tarentum for trying to set up a government in opposition to those in power.

Hermippus gives another anecdote. Pythagoras, on coming to Italy, made a subterranean dwelling and enjoined on his mother to mark and record all that passed, and at what hour, and to send her notes down to him until he should ascend. She did so. Pythagoras some time afterwards came up withered and looking like a skeleton, then went into the assembly and declared he had been down to Hades, and even read out his experiences to them. They were so affected that they wept and wailed and looked upon him as divine, going so far as to send
DIOGENES LAERTIUS

Πυθαγόραν θειόν τινα, οίστε καὶ τὰς γυναῖκας αὐτῷ παραδοῦναι, ὡς καὶ μαθησομένας τι τῶν αὐτοῦ ἀς καὶ Πυθαγορικὰς κληθῆναι. καὶ ταῦτα ἐν οἳ Ἐρμιππος.

42 Ἡν δὲ τῷ Πυθαγόρᾳ καὶ γυνῆ, Θεανῶ ὄνομα, Βροντίνου τοῦ Κροτωνιάτου θυγάτηρ· οἱ δὲ, γυναῖκα μὲν ἐίναι Βροντίνου, μαθήτριαν δὲ Πυθαγόρου. ἢν αὐτῷ καὶ θυγάτηρ Δαμώ, ὡς φησι Λύσις ἐν ἑπιστολῇ τῇ πρὸς Ἰππασου, περὶ Πυθαγόρου λέγων οὕτως· "λέγοντι δὲ πολλοὶ τῷ καὶ δαμοσία φιλοσοφῶν, ὅπερ ἀπαξίωσε Πυθαγόρας, ὡς γέ τοι Δαμοὶ τὰ ἐαυτός θυγατρὶ παρακαταθέμενος τὰ υπομνάματα ἐπέσκαψε μηδείν τῶν ἐκτὸς τὰς οἰκίας παραδιδόμεν. ἀ δὲ δυναμένα πολλῶν χραμάτων ἀποδίδοοσθαί τῶς λόγως οὐκ ἐβουλάθη· πενίαν δὲ καὶ τὰς τῷ πατρὸς ἐπισκάψιας ἐνόμιζε χρυσῶ τιμωτέρας ἂμεν, καὶ ταῦτα γυνά."

43 Ἡν καὶ Τῆλαύγης υίὸς αὐτοῖς, ὡς καὶ διεδέξατο τὸν πατέρα καὶ κατὰ τινας Ἐμπεδοκλέους καθηγῆσατο. Ἰππόβοτος γέ τοι φησι λέγειν Ἐμπεδοκλέα,

Τῆλαυγες, κλυτὲ κούρε Θεανοὺς Πυθαγόρεω τε.

σύγγραμμα δὲ [φέρεται] τοῦ Τῆλαύγους οὐδὲν, τῆς δὲ μητρὸς αὐτοῦ Θεανοὺς τινα. ἄλλα καὶ φασιν αὐτὴν ἐρωτηθεῖσαν ποσταία γυνῆ ἀπ’ ἄνδρος καθαρεῦει, φάναι, "ἀπὸ μὲν τοῦ ἱδίου παραχρῆμα, ἀπὸ δὲ τοῦ ἄλλοτρίου οὐδέποτε." τῇ δὲ πρὸς τὸν ἱδίου ἄνδρα μελλούσῃ πορεύεσθαι παρῆνε ἃμα τοῖς ἐνδύμασι καὶ τῇν αἰσχύνην ἀποτίθεσθαι, ἀνισταμένην τε πάλιν ἢμι αὐτοῖσιν

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their wives to him in hopes that they would learn some of his doctrines; and so they were called Pythagorean women. Thus far Hermippus.

Pythagoras had a wife, Theano by name, daughter of Brontinus of Croton, though some call her Brontinus’s wife and Pythagoras’s pupil. He had a daughter Damo, according to the letter of Lysis to Hippasus, which says of him, “I am told by many that you discourse publicly, a thing which Pythagoras deemed unworthy, for certain it is that, when he entrusted his daughter Damo with the custody of his memoirs, he solemnly charged her never to give them to anyone outside his house. And, although she could have sold the writings for a large sum of money, she would not, but reckoned poverty and her father’s solemn injunctions more precious than gold, for all that she was a woman.”

They also had a son Telauges, who succeeded his father and, according to some, was Empedocles’ instructor. At all events Hippobotus makes Empedocles say a:

Telauges, famed
Son of Theano and Pythagoras.

Telauges wrote nothing, so far as we know, but his mother Theano wrote a few things. Further, a story is told that being asked how many days it was before a woman becomes pure after intercourse, she replied, “With her own husband at once, with another man never.” And she advised a woman going in to her own husband to put off her shame with her clothes, and on leaving him to put it on

a Fr. 155 D.
ἀναλαμβάνειν. ἐρωτηθείσα, "ποία;" ἔφη, "ταῦτα
dι' ἄ γυνη κέκλημαι."

44 Ὁ δ' οὖν Πυθαγόρας, ὡς μὲν Ἡρακλείδης
φησίν ὁ τοῦ Σαραπίωνος, ὀγδοηκοντούτης ἔτε-
λεύτα, κατὰ τὴν ἱδίαν ὑπογραφὴν τῶν ἥλικιῶν.
ὡς δ' οἱ πλείους, ἔτη βιοὺς ἐνενήκοντα. καὶ
ἡμῶν ἐστὶν εἰς αὐτὸν πεπαιγμένα οὕτως ἔχοντα·
οὐ μόνος ἐμψύχων ἀπέχ(112,10),(992,995)
τίς γὰρ ὃς ἐμψύχων ἡματο, Πυθαγόρα;
ἀλλ' ὅταν ἐμφηθη τι καὶ ὀπτηθῆ καὶ ἀλισθῆ,
ὅτε τότε καὶ ψυχὴν οὐκ ἔχον ἐσθίομεν.

ἀλλο·

ἡν ἄρα Πυθαγόρης τοῖς σοφῶς, ὡςτε μὲν αὐτὸς
μὴ ψανεῖν κρείων καὶ λέγειν ὡς ἄδικον,
σιτίζειν δ' ἄλλους. ἀγαμαί σοφὸν· αὐτὸς ἔφα μὲν
οὐκ ἄδικείν, ἄλλους δ' αὐτὸς ἔτευχ' ἄδικείν.

45 καὶ ἄλλο·

τὰς φρένας ἥν ἑθέλης τὰς Πυθαγόραο νοήσαι,
ἀστίδος Εὐφόρβου βλέψων ἐσ ὀμφαλιον.
φησὶ γὰρ οὕτως, Ἐγὼν ἥν πρόβροτος· ὅς δ' ὅτε
οὐκ ἦν,
φάσκων ὡς τις ἐνη, οὕτις ἐνη ὅτ' ἐνη.

καὶ ἄλλο, ὡς ἔτελεύτα·

αἴ, αί, Πυθαγόρης τί τόσον κυάμους ἐσεβάσθη;
καὶ θάνε φοιτηταίς ἁμμυγα τοῖς ἰδίοις.
χωρίον ἥν κυάμων· ἵνα μὴ τούτους δὲ πατήσῃ,
ἐξ Ἀκραγαντίων κάθαν’ ἐνὶ τριόδῳ.

"Ηκμαξὲ δὲ καὶ κατὰ τὴν ἐξηκοστὴν Ὀλυμπιάδα,
again along with them. Asked "Put on what?" she replied, "What makes me to be called a woman."

To return to Pythagoras. According to Heraclides, the son of Serapion, he was eighty years old when he died, and this agrees with his own description of the life of man, though most authorities say he was ninety. And there are jesting lines of my own upon him as follows:

Not thou alone from all things animate
Didst keep, Pythagoras. All food is dead
When boil’d and bak’d and salt-besprinkle’d;
For then it surely is inanimate.

Again:

So wise was wise Pythagoras that he
Would touch no meats, but called it impious,
Bade others eat. Good wisdom: not for us
To do the wrong; let others impious be.

And again:

If thou wouldst know the mind of old Pythagoras,
Look on Euphorbus’ buckler and its boss.
He says "I’ve lived before." If, when he says he was,
He was not, he was no-one when he was.

And again, of the manner of his death:

Woe! Woe! Whence, Pythagoras, this deep reverence for beans? Why did he fall in the midst of his disciples? A bean-field there was he durst not cross; sooner than trample on it, he endured to be slain at the cross-roads by the men of Acragas.

He flourished in the 60th Olympiad and his

\[ a \text{ Anth. Pal. vii. 121.} \quad b \text{ Anth. Plan. v. 34.} \quad c \text{ Anth. Plan. v. 35.} \quad d \text{ Anth. Pal. vii. 122.} \quad e \text{ 540–536 B.C. Cf. Clem. Alex. Strom, i. 65 "in the 62nd Olympiad" [532–528 B.C.], eight years later, and contemporary with Polycrates of Samos.} \]
καὶ αὐτοῦ τὸ σύστημα διέμενε μέχρι γενεῶν ἐννέα

46 ἡ καὶ δέκα· τελευταῖοι γὰρ ἐγένοντο τῶν Πυθαγορείων, οὓς καὶ 'Αριστότελος εἶδε, Ξενόφιλός τε ὁ Χαλκιδεὺς ἀπὸ Θράκης καὶ Φάντων ὁ Φιλάσιος καὶ Ἑχεκράτης καὶ Διοκλῆς καὶ Πολύμναστος, Φιλάσιοι καὶ αὐτοὶ. ἦσαν δ’ ἀκροαταί Φιλολάου καὶ Εὐρύτων τῶν Ταρατίνων.

Γεγόνασι δὲ Πυθαγόρας τέτταρες περὶ τοὺς αὐτοὺς χρόνους, οὐ πολὺ ἀπ’ ἀλλήλων ἀπέχοντες· εἰς μὲν Κροτωνιάτης, τυραννικὸς ἀνδρωπος· ἐτέρως Φιλάσιος, σωμασκητής, [ἀλείπτης, ὡς φασὶ τινες]. τρίτος Ζακύνθιος· τέταρτος αὐτὸς οὕτως, οὗ φασιν εἶναι τάπόρρητα τῆς φιλοσοφίας· [αὐτῶν διδάσκαλος·] ἐφ’ οὗ καὶ τὸ Ἀὐτῶς ἔφα παρουμικὸν εἰς τὸν βίον ἠλθεν. οἱ δὲ καὶ ἀλλὸν ἀνδριαντοποιοῦν Ῥηγῖνον γεγονέναι φασὶ Πυθαγόραν, πρῶτον δοκοῦντα ρύθμῳ καὶ συμμετρίᾳ ἐςτοχασθαί· καὶ ἀλλὸν ἀνδριαντοποιοῦν Σάμιον· καὶ ἐτέρων ρήτορα μοχθηρῶν· καὶ ἱστρῶν ἀλλον, τὰ περὶ κήλης γεγραφότα καὶ τινα περὶ Ὀμήρου συντεταγμένον· καὶ ἐτέρων Δωρικά πεπραγματευμένον, ὡς Διονύσιος ἐποτεί. Ἐρατοσθένης δὲ φησί, καθὸ καὶ Φασφωρίνος ἐν τῇ ὁγδόῃ Παντοδαπῆς ἱστορίας παρατίθεται, τούτον εἶναι τὸν πρῶτον ἐντέχνως πυκτεύσαντα ἐπὶ τῆς ὁγδόης καὶ τεταρακοστῆς Ὀλυμπιάδος, κομήτην καὶ ἀλουργίδα φοροῦντα· ἐκκριθέντα τ’ ἐκ τῶν παίδων καὶ χλενασθέντα αὐτίκα προσβήναι τοὺς ἄνδρας καὶ νικῆσαι.

48 δηλοῦν δὲ τούτο καὶ τοῦπίγραμμα ὀπέρ ἐποίησε Θεαίτητος.

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school lasted until the ninth or tenth generation. For the last of the Pythagoreans, whom Aristoxenus in his time saw, were Xenophilus from the Thracian Chalcidice, Phantom of Phlius, and Echecrates, Diocles and Polymnastus, also of Phlius, who were pupils of Philolaus and Eurytus of Tarentum.

There were four men of the name of Pythagoras living about the same time and at no great distance from one another: (1) of Croton, a man with tyrannical leanings; (2) of Phlius, an athlete, some say a trainer; (3) of Zacynthus; (4) our subject, who discovered the secrets of philosophy [and taught them], and to whom was applied the phrase, "The Master said" (Ipse dixit), which passed into a proverb of ordinary life. Some say there was also another Pythagoras, a sculptor of Rhegium, who is thought to have been the first to aim at rhythm and symmetry; another a sculptor of Samos; another a bad orator; another a doctor who wrote on hernia and also compiled some things about Homer; and yet another who, so we are told by Dionysius, wrote a history of the Dorian race. Eratosthenes says, according to what we learn from Favorinus in the eighth book of his Miscellaneous History, that the last-named was the first to box scientifically, in the 48th Olympiad,\(^a\) keeping his hair long and wearing a purple robe; and that when he was excluded with ridicule from the boys' contest, he went at once to the men's and won that; this is declared by Theaetetus's epigram\(^b\):

\(^a\) 588–584 B.C.  
\(^b\) Anth. Plan. iii. 35.
Πυθαγόρην τινά, Πυθαγόρην, ὁ ἕξεινε, κομήτην, ἀδόμενον πύκτην εἰ κατέχεις Σάμιον,
Πυθαγόρης ἐγὼ εἰμί· τὰ δ’ ἔργα μου εἰ τιν’ ἔρου Ἡλείων, φήσεις αὐτὸν ἀπίστα λέγειν.

Τούτον ὁ Φαβωρίνος φησιν ὅροις χρήσασθαι διὰ τῆς μαθηματικῆς ὑλῆς, ἐπὶ πλέον δὲ Σωκράτην καὶ τοὺς ἐκείνων πλησιάσαντας, καὶ μετὰ ταύτ’ Ἀριστοτέλην καὶ τοὺς στωικούς.

Ἀλλὰ μὴν καὶ τὸν ὅμοιαν πρῶτον ὄνομασαι κόσμον καὶ τὴν γῆν στραγγύλην ὡς δὲ Θεόφραστος, Παρμενίδην· ὡς δέ Ζήνων, Ἡσίοδον. τούτω φασὶν ἀντιπαρατάσσεσθαι Κύλωνα καθάπερ Ἀντιλοχον Σωκράτει.

Ἐπὶ δὲ τοῦ ἀθλητοῦ Πυθαγόρου καὶ τοῦτ’ ἐλέγετο τὸ ἐπίγραμμα:

οὖτος πυκτεύσων ἦς 'Ολυμπια παισίν ἄνηβος ἥλυθε Πυθαγόρης ὁ Κράτεω Σάμιος.

ὁ δὲ φιλόσοφος καὶ ὅδε ἐπέστειλε·

Πυθαγόρης Ἀναξιμένει. "Καὶ σὺ, ὃ λάστε, εἰ μηδὲν ἀμείνων ἢς Πυθαγόρηω γενεήν τε καὶ κλέος, μεταναστᾷς ἃν οἶχεο ἐκ Μιλήτου νῦν δὲ κατερύκει σε ἡ πατρόθεν εὐκλεία, καὶ ἐμὲ δὲ ἃν κατείρυκεν Ἀναξιμένει ἑοικότα. εἰ δὲ ὑμεῖς οἱ ὀνήματος τὰς πόλιας ἐκλεύσετε, ἀπὸ μὲν αὐτίων ὁ κόσμος αἱρεθήσεται, ἐπικινδυνώτερα δ’ αὐτῇσι τὰ ἔκ Μήδων. οὔτε δὲ αἰεὶ καλὸν αἰθερολογεῖνεν μελεδωνόν τε εἶναι τῇ πατρίδι κάλλιον.

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ᵃ As Favorinus seems to have paid special attention to discoveries and the invention of names (cf. ii. 1, 20, viii. 364
Know'st one Pythagoras, long-haired Pythagoras,  
The far-fam'd boxer of the Samians?  
I am Pythagoras: ask the Elians  
What were my feats, thou'lt not believe the tale.  

Favorinus says that our philosopher used definitions throughout the subject matter of mathematics; their use was extended by Socrates and his disciples, and afterwards by Aristotle and the Stoics.  

Further, we are told that he was the first to call the heaven the universe and the earth spherical, though Theophrastus says it was Parmenides, and Zeno that it was Hesiod. It is said that Cylon was a rival of Pythagoras, as Antilochnus was of Socrates.  

Pythagoras the athlete was also the subject of another epigram as follows:

Gone to box with other lads  
Is the lad Pythagoras,  
Gone to the games Olympian  
Crates' son the Samian.  

The philosopher also wrote the following letter:

Pythagoras to Anaximenes.  

"Even you, O most excellent of men, were you no better born and famed than Pythagoras, would have risen and departed from Miletus. But now your ancestral glory has detained you as it had detained me were I Anaximenes's peer. But if you, the best men, abandon your cities, then will their good order perish, and the peril from the Medes will increase. For always to scan the heavens is not well, but more seemly is it to be provident for one's...

12, 47, ix. 23, 34), it seems likely that he is our author's authority here: so probably a different book of Favorinus is cited.

Apelt suggests Antiphon, comparing Xen. Mem. i. 6.

Anth. Plan. iii. 16.
καὶ ἐγὼ δὲ οὐ πάντα περὶ τοὺς ἐμεωντοῦ μύθους, ἀλλὰ καὶ ἐν πολέμοις οὕς διαφέρουσιν ἐς ἄλληλους Ἰταλιώται.’

'Ἐπειδὴ δὲ περὶ Πυθαγόρου διεληλύθαμεν, ῥητέον περὶ τῶν ἐλλογίμων Πυθαγορικῶν· μεθ’ οὕς περὶ τῶν ὀποράδην κατὰ τινὰς φερομένων· ἐπεῖθ’ οὕτως ἔξαψομεν τὴν διαδοχὴν τῶν ἀξίων λόγου ἐως Ἐπικούρου καθὰ καὶ προειρήκαμεν. περὶ μὲν οὖν Θεανοὺς καὶ Τηλαύγους διειλέγμεθα· λεκτέον δὲ νῦν περὶ 'Εμπεδοκλέους πρῶτον· κατὰ γάρ τινας Πυθαγόρου διήκουσεν.

Κεφ. β’. ΕΜΠΕΔΟΚΛΗΣ

51 'Εμπεδοκλῆς, ὡς φησιν Ἰππόβοτος, Μέτωνος ἢν νῦός τοῦ 'Εμπεδοκλέους, Ἀκραγαντῖνος. τὸ δ’ αὐτὸ καὶ Τίμαιος ἐν τῇ πεντεκαϊδεκάτῃ τῶν Ἰστοριῶν <λέγει προσιτορών> ἐπίσημον ἀνδρὰ γεγονέναι τὸν 'Εμπεδοκλέα τὸν πάππον τοῦ ποιητοῦ. ἀλλὰ καὶ Ἐμμιππος τὰ αὐτὰ τούτω φησίν. ὀμοίως καὶ Ἡρακλείδης ἐν τῷ Περὶ νόσων, ὅτι λαμπρὰς ἢν οἰκίας ἰπποτροφηκότος τοῦ πάππου. λέγει δὲ καὶ Ἐρατοσθένης ἐν τοῖς Ὀλυμπιονικαῖς τὴν πρώτην καὶ ἐβδομηκοστῆν Ὀλυμπιάδα νευκηκέναι τὸν τοῦ Μέτωνος πατέρα, μάρτυρι χρώμενος

52 Ἀριστοτέλει. Ἀπολλούδωρος δ’ ὁ γραμματικὸς ἐν τοῖς Χρονικοῖς φησιν ὡς

ἡν μὲν Μέτωνος νῦός, εἰς δὲ Θουρίους αὐτὸν νεωστὶ παντελῶς ἐκτισμένους <ὁ> Γλαύκος ἐλθεῖν φησιν.
mother country. For I too am not altogether in my discourses but am found no less in the wars which the Italians wage with one another."

Having now finished our account of Pythagoras, we have next to speak of the noteworthy Pythagoreans; after them will come the philosophers whom some denominate "sporadic" [i.e. belonging to no particular school]; and then, in the next place, we will append the succession of all those worthy of notice as far as Epicurus, in the way that we promised. We have already treated of Theano and Telauges: so now we have first to speak of Empedocles, for some say he was a pupil of Pythagoras.

Chapter 2. Empedocles (484–424 B.C.)

Empedocles was, according to Hippobotus, the son of Meton and grandson of Empedocles, and was a native of Agrigentum. This is confirmed by Timaeus in the fifteenth book of his Histories, and he adds that Empedocles, the poet's grandfather, had been a man of distinction. Hermippus also agrees with Timaeus. So, too, Heraclides, in his treatise On Diseases,\(^a\) says that he was of an illustrious family, his grandfather having kept racehorses. Eratosthenes also in his Olympic Victories records, on the authority of Aristotle, that the father of Meton was a victor in the 71st Olympiad.\(^b\) The grammarian Apollodorus in his Chronology tells us that

He was the son of Meton, and Glaucus says he went to Thurii, just then founded.\(^c\)

\(^a\) v. 67. \(^b\) 496 B.C. \(^c\) 445-444 B.C.
DIOGENES LAERTIUS

εἰθ' ὑποβάς·
oi δ' ἱστοροῦντες, ὡς πεφευγώς οὐκοθεν εἰς τὰς Συρακούσας μετ' ἐκεῖνων ἐπολέμει πρὸς Ὁρθημάους ἐμοὶ <γε> τελέως ἄγνοειν δοκοῦσιν· ἢ γὰρ οὐκέτ' ἢν ἢ παντελῶς ὑπεργεγηρακὼς, ὀπερ οὐχὶ φαίνεται.

Ἀριστοτέλης γὰρ αὐτὸν, ἔτι τε Ὁρακλείδης, ἐξήκοντα ἑτῶν φησὶ τετελευτηκέναι. ὁ δὲ <τὴν> μίαν καὶ ἐβδομηκοστὴν Ὀλυμπιάδα νενικηκὼς κέλητι τούτου πάππος ἢν ὅμωνυμος,

ὡσθ' ἀμα καὶ τὸν χρόνον ὑπὸ τοῦ Ἀπολλοδώρου σημαίνεσθαι.

53 Σάτυρος δ' ἐν τοῖς Βίοις φησίν ὅτι Ἐμπεδοκλῆς νιός μὲν ἢν Ἐξαινετοῦ, κατέλιπε δὲ καὶ αὐτὸς νιόν Ἐξαινετόν· ἐπὶ τε τῆς αὐτῆς Ὀλυμπιάδος τὸν μὲν ἦππω κέλητι νενικηκέναι, τὸν δ' νιόν αὐτοῦ πάλη ἢ, ὡς Ὁρακλείδης ἐν τῇ Ἐπιτομῇ, δρόμω. ἐγὼ δ' εὗρον ἐν τοῖς Ὑπομνήμασι Φαβωρίνου ὅτι καὶ βούν ἔθυσε τοῖς θεωροῖς ὁ Ἐμπεδοκλῆς ἐκ μέλιτος καὶ ἀλφίτων, καὶ ἀδελφὸν ἐσχε Καλλικρατίδην. Τηλαύγης δ' ὁ Πυθαγόρου παῖς ἐν τῇ πρὸς Φιλόλαον ἐπίστολῃ φησὶ τὸν Ἐμπεδοκλέα Ἀρχινόμου εἰναι νιόν.

54 Ἡτὶ δ' ἢν Ἀκραγαντίνος ἐκ Σικελίας, αὐτὸς ἐναρχόμενος τῶν Καθαρμῶν φησιν·

ὡ φίλοι οἱ μέγα ἀστυ κατὰ ἕανθον Ἀκράγαντος ναίετ' ἀν' ἀκρα πόλεος.

καὶ τὰ μὲν περὶ τοῦ γένους αὐτοῦ τάδε.
Ἀκούσαι δ' αὐτὸν Πυθαγόρου Τίμαιος διὰ τῆς
Then farther on he adds:

Those who relate that, being exiled from his home, he went to Syracuse and fought in their ranks against the Athenians seem, in my judgement at least, to be completely mistaken. For by that time either he was no longer living or in extreme old age, which is inconsistent with the story.

For Aristotle and Heraclides both affirm that he died at the age of sixty. The victor with the riding-horse in the 71st Olympiad was

This man's namesake and grandfather,

so that Apollodorus in one and the same passage indicates the date as well as the fact.

But Satyrus in his Lives states that Empedocles was the son of Exaenetus and himself left a son named Exaenetus, and that in the same Olympiad Empedocles himself was victorious in the horse-race and his son in wrestling, or, as Heraclides in his Epitome has it, in the foot-race. I found in the Memorabilia of Favorinus a statement that Empedocles feasted the sacred envoys on a sacrificial ox made of honey and barley-meal, and that he had a brother named Callicratides. Telauges, the son of Pythagoras, in his letter to Philolaus calls Empedocles the son of Archinomus.

That he belonged to Agrigentum in Sicily he himself testifies at the beginning of his Purifications:

My friends, who dwell in the great city sloping down to yellow Acragas, hard by the citadel.

So much for his family.

Timaeus in the ninth book of his Histories says he

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*a i.e. Heraclides Lembus.
*b Cf. Introd. p. xiv.
*c Fr. 112 D.
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was a pupil of Pythagoras, adding that, having been convicted at that time of stealing his discourses, he was, like Plato, excluded from taking part in the discussions of the school; and further, that Empedocles himself mentions Pythagoras in the lines:

And there lived among them a man of superhuman knowledge, who verily possessed the greatest wealth of wisdom.

Others say that it is to Parmenides that he is here referring.

Neanthes states that down to the time of Philolaus and Empedocles all Pythagoreans were admitted to the discussions. But when Empedocles himself made them public property by his poem, they made a law that they should not be imparted to any poet. He says the same thing also happened to Plato, for he too was excommunicated. But which of the Pythagoreans it was who had Empedocles for a pupil he did not say. For the epistle commonly attributed to Telauges and the statement that Empedocles was the pupil of both Hippasus and Brontinus he held to be unworthy of credence.

Theophrastus affirms that he was an admirer of Parmenides and imitated him in his verses, for Parmenides too had published his treatise On Nature in verse. But Hermippus's account is that he was an admirer not so much of Parmenides as of Xenophanes, with whom in fact he lived and whose writing of poetry he imitated, and that his meeting with the Pythagoreans was subsequent. Alcidamas tells us in his treatise on Physics that Zeno and Empedocles were pupils of Parmenides about the same time, that afterwards they left him, and that, while Zeno framed his own system, Empedocles became the pupil of Anaxagoras and Pythagoras,
Πυθαγόρου· καὶ τοῦ μὲν τὴν σεμνότητα ζηλώσαι τοῦ τε βίου καὶ τοῦ σχήματος, τοῦ δὲ τὴν φυσιολογίαν.

57 Ἄριστοτέλης δ᾿ ἐν τῷ Σοφιστῇ φησι πρώτον Ἐμπεδοκλέα ῥητορικὴν εὑρεῖν, Ζήνωνα δὲ διαλεκτικὴν. ἐν δὲ τῷ Περὶ ποιητῶν φησιν ὅτι καὶ Ὀμηρικὸς ὁ Ἐμπεδοκλῆς καὶ δεινὸς περὶ τὴν φράσιν γέγονεν, μεταφορητικὸς τε ὃν καὶ τοῖς ἄλλοις τοῖς περὶ ποιητικὴν ἐπιτεύγμασι χρώμενος· καὶ διότι γράψαντος αὐτοῦ καὶ ἄλλα ποιήματα τὴν τε τοῦ Ξέρξου διάβασιν καὶ προοίμιον εἰς Ἀπόλλωνα, ταῦθ᾽ ύστερον κατέκαυσεν ἀδελφὴ τις αὐτοῦ (ἡ θυγάτηρ, ὡς φησιν Ἰερώνυμος), τὸ μὲν προοίμιον ἄκουσα, τὰ δὲ Περσικὰ βουληθεῖσα διὰ τὸ ἀτελείωτα εἶναι. καθόλου δὲ φησι καὶ τραγῳδίας αὐτοῦ γράψαι καὶ πολιτικοὺς· Ἦρακλείδης δ᾿ ὁ τοῦ Σαραπίωνος ἑτέρου φησιν εἶναι τὰς τραγῳδίας. Ἰερώνυμος δὲ τρισὶ καὶ τετταράκοντά φησιν ἐντετυχηκέναι, Νεάνθης δὲ νέον ὄντα γεγραφέναι τὰς τραγῳδίας καὶ αὐτῶν ἐπτα' ἐντετυχηκέναι.

Φησὶ δὲ Σάτυρος ἐν τοῖς Βίοις ὅτι καὶ ἱατρὸς ἦν καὶ ρήτωρ ἄριστος. Γοργίαν γοῦν τὸν Δεοντῖνον αὐτοῦ γενέσθαι μαθητήν, ἄνδρα ὑπερέχοντα ἐν ρητορικῇ καὶ Τέχνῃ ἀπολελοιπότα· ὅν φησιν Ἀπολλόδωρος ἐν Χρονικοῖς ἐννέα πρὸς τοῖς ἐκατόν ἐτη βιώναι. τοῦτον φησιν ὁ Σάτυρος λέγειν ὡς αὐτὸς παρεῖ τῷ Ἐμπεδοκλεῖ γοητεύοντι. ἀλλὰ καὶ αὐτὸν διὰ τῶν ποιημάτων ἐπαγγέλλεσθαι τούτῳ τε καὶ ἄλλα πλείω, δι᾽ ὅλν φησι·

emulating the latter in dignity of life and bearing, and the former in his physical investigations.

Aristotle in his *Sophist* calls Empedocles the inventor of rhetoric as Zeno of dialectic. In his treatise *On Poets* he says that Empedocles was of Homer's school and powerful in diction, being great in metaphors and in the use of all other poetical devices. He also says that he wrote other poems, in particular the invasion of Xerxes and a hymn to Apollo, which a sister of his (or, according to Hieronymus, his daughter) afterwards burnt. The hymn she destroyed unintentionally, but the poem on the Persian war deliberately, because it was unfinished. And in general terms he says he wrote both tragedies and political discourses. But Heraclides, the son of Sarapion, attributes the tragedies to a different author. Hieronymus declares that he had come across forty-three of these plays, while Neanthes tells us that Empedocles wrote these tragedies in his youth, and that he, Neanthes, was acquainted with seven of them.

Satyrus in his *Lives* says that he was also a physician and an excellent orator: at all events Gorgias of Leontini, a man pre-eminent in oratory and the author of a treatise on the art, had been his pupil. Of Gorgias Apollodorus says in his *Chronology* that he lived to be one hundred and nine. Satyrus quotes this same Gorgias as saying that he himself was present when Empedocles performed magical feats. Nay more: he contends that Empedocles in his poems lays claim to this power and to much besides when he says:

\[a\] Fr. 111 D.

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φάρμακα δ' ὄσα γεγάσι κακῶν καὶ γήρασι ἀλκαρ πεύηγ, ἐπεὶ μούνῳ σοι ἔγει κρανέω τάδε πάντα. παύσεις δ' ἀκαμάτων ἀνέμων μένοι, οἳ τ' ἐπὶ γαῖαν ὄρνυμενοι πνοιαῖσι καταφθινυθουσίν ἄρουραν, καὶ πάλιν, ἣν ἑθέλησθα, παλιντια πνεύματ' ἐπάξεις· θήσεις δ' ἐξ ὁμβροὶ κελανοῦ καιρίου αὐχμὸν ἀνθρώποις, θήσεις δὲ καὶ ἐξ αὐχμοί θερείου βεύματα δενδρεόθρεπτα, τά τ' αἴθερι ναυήσονται, ἄξεις δ' ἐξ 'Αίδαο καταφθιμένου μένους ἄνδρός.

60 Φησὶ δὲ καὶ Τίμαιος ἐν τῇ ὀκτωκαἰδεκάτῃ κατὰ πολλοὺς τρόπους τεθαυμάσθαι τὸν ἄνδρα. καὶ γὰρ ἐπιησίων ποτὲ σφοδρῶς πνευσάντων ὡς τοὺς καρποὺς λυμῆναι, κελεύσας ὅνους ἐκδαρῆναι καὶ ἄσκους ποιῆσαι2 περὶ τοὺς λόφους καὶ τὰς ἀκρω- ρείας διέτεινε πρὸς τὸ συλλαβεῖν τὸ πνεῦμα· λύζαντος δὲ κωλυσανεμάν κληθήναι. Ἡρακλείδης τε ἐν τῷ Περὶ νόσων φησὶ καὶ Παύσανία ψφη- τηγῆσασθαι αὐτὸν τὰ περὶ τὴν ἄπνον. ἣν δ' ο Παύσανίας, ὡς φησιν 'Ἀρίστιππος καὶ Σάτυρος, ἐρώμενος αὐτοῦ, ὥ δὴ καὶ τὰ Περὶ φύσεως προσπεφώνηκεν οὕτως.

61 Παύσανία, σὺ δὲ κλūθι, δαίφρωνος 'Ἀγχίτου νεί. ἄλλα καὶ ἐπίγραμμα εἰς αὐτὸν ἐποίησε·

Παύσανίην ἱτρόν ἐπώνυμον 'Ἀγχίτου νείν φῶτ' 'Ἀσκληπιάδην πατρίς ἔθρεψε Γέλα, δς πολλός μογεροῦσι μαρανομένους καμάτοιοι φῶτας ἀπέστρεψεν Φερσεφόνης ἀδύτων.

τὴν γοῦν ἄπνον ὁ 'Ἡρακλείδης φησὶ τοιοῦτὸν τι

1 ἀροῦρας Clem. Tzetz. Chil. 906.
2 πουείσθαι Cobet.
And thou shalt learn all the drugs that are a defence to ward off ills and old age, since for thee alone shall I accomplish all this. Thou shalt arrest the violence of the unwearyed winds that arise and sweep the earth, laying waste the cornfields with their blasts; and again, if thou so will, thou shalt call back winds in requital. Thou shalt make after the dark rain a seasonable drought for men, and again after the summer drought thou shalt cause tree-nourishing streams to pour from the sky. Thou shalt bring back from Hades a dead man's strength.

Timaeus also in the eighteenth book of his Histories remarks that Empedocles has been admired on many grounds. For instance, when the etesian winds once began to blow violently and to damage the crops, he ordered asses to be flayed and bags to be made of their skin. These he stretched out here and there on the hills and headlands to catch the wind and, because this checked the wind, he was called the "wind-stayer." Heraclides in his book On Diseases says that he furnished Pausanias with the facts about the woman in a trance. This Pausanias, according to Aristippus and Satyrus, was his bosom-friend, to whom he dedicated his poem On Nature thus:

Give ear, Pausanias, thou son of Anchitus the wise!

Moreover he wrote an epigram upon him:

The physician Pausanias, rightly so named, son of Anchitus, descendant of Asclepius, was born and bred at Gela. Many a wight pining in fell torments did he bring back from Persephone's inmost shrine.

At all events Heraclides testifies that the case of

\[ a \] According to Beloch this should be the twelfth book; cf. inf. § 66.  
\[ b \] v. 67.  
\[ c \] Fr. 1 D.  
\[ d \] Fr. 156 D.
62 ὁ φίλοι, οἱ μέγα ἀστυ κατὰ ξανθοῦ Ἀκράγαντος ναίετ' ἀν' ἀκρα πόλεος, ἀγαθῶν μελεδήμονες ἔργων, χαίρετ' ἐγὼ δ' ὑμῖν θεὸς ἄμβροτος, οὐκέτι θνητὸς πωλεῦμαι τε πᾶσι τετμένοις, ὥσπερ ἔοικα, ταινίαις τε περίστεπτος στέφεσιν τε θαλείοις· τοῖσιν ἀμ' <ευτ' ἄν ἰκωμαι ἐς ἀστεα τηλεθάνοντα, ἀνδράσιν ἢδὲ γυναιξί, σεβίζουμαι· οἱ δ' ἀμ' ἐπονται μυρίοι, ἐξερέοτες ὅπῃ πρὸς κέρδος ἀταρπός· οἱ μὲν μαντοσυνεόν κεχηριμένοι, οἱ δ' ἐπὶ νούσων παντοῖων ἐπύθοντο κλύειν εὐηκέα βαξίν.

63 Μέγαν δὲ τὸν Ἀκράγαντα εἴπειν φησιν ἐπεὶ μυριάδες αὐτὸν κατώκουν ὀγδοήκοντα· ὥθεν τὸν Ἐμπεδοκλέα εἴπειν, τρυφῶντων αὐτῶν, "Ἀκράγαντίνου τρυφῶσι μὲν ὡς αὐριον ἀποθανούμενοι, οἰκίας δὲ κατασκευάζονται ὡς πάντα τὸν χρόνον βιωσόμενοι."

Αὐτοὺς δὲ τούτους τοὺς Καθαρμοὺς [ἐν] Ὀλυμπίασι βραψωδῆσαι λέγεται Κλεομένη τὸν ραψωδόν, ὡς καὶ Φαβωρίνος ἐν Ἀπομημονέμασι. φησὶ δ' αὐτὸν καὶ Ἀριστοτέλης ἐλεύθερον γεγονέναι καὶ πάσης ἀρχῆς ἀλλότριον, εἰ γε τὴν βασιλείαν αὐτῷ διδομένην παρηγήσατο, καθάπερ Σάνθος ἐν τοῖς

1 After φησι two mss. add Ποταμίλλα, which Diels explains as the corruption of a marginal scholion recording a variant "other copies read ποταμὼν." The reading ποταμὼν ἄλλα is actually found in two mss.

a Fr. 112 D.
b According to the vulgate, an unknown writer Potamilla

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the woman in a trance was such that for thirty days
he kept her body without pulsation though she
never breathed; and for that reason Heraclides
called him not merely a physician but a diviner as
well, deriving the titles from the following lines also:

My friends, who dwell in the great city sloping down to
yellow Acragas, hard by the citadel, busied with goodly
works, all hail! I go about among you an immortal god,
no more a mortal, so honoured of all, as is meet, crowned
with fillets and flowery garlands. Straightway as soon as
I enter with these, men and women, into flourishing towns,
I am reverenced and tens of thousands follow, to learn where
is the path which leads to welfare, some desirous of oracles,
others suffering from all kinds of diseases, desiring to hear
a message of healing.

Timaeus explains that he called Agrigentum great,
inasmuch as it had 800,000 inhabitants. Hence
Empedocles, he continues, speaking of their luxury,
said, “The Agrigentines live delicately as if to-
morrow they would die, but they build their houses
well as if they thought they would live for ever.”

It is said that Cleomenes the rhapsode recited
this very poem, the Purifications, at Olympia: so
Favorinus in his Memorabilia. Aristotle too declares
him to have been a champion of freedom and averse
to rule of every kind, seeing that, as Xanthus relates
is the authority cited by Diogenes. Diels, however (Frag.
der Vorsokr. ii.3 p. 196), prefers the reading of two mss.
ποταμὸν ἄλλα (sc. ύπομηματα or ἀντίγραφα λέγει), regarding
this as derived from a marginal note which was afterwards
put in the text. In the Palatine ms. the gloss is ποταμὸν
ἄλλοι. Apelt, however, suggests ποτ' ἄμελει, not as a scholium,
but as part of the text.

c Cf. Athenaeus xiv. 620 d, whence it appears that the
ultimate authority is Dicaearchus; ἐν τῷ Ὀλυμπικῷ, F.H.G.
ii. p. 249, fr. 47. Here again a citation from Favorinus
seems to disturb the context.
περὶ αὐτοῦ λέγει, τὴν λυτότητα δηλονότι πλέον ἀγαπήσας. τὰ δ’ αὐτὰ καὶ Τίμαιος εὑρηκε, τὴν αἰτίαν ἀμα παρατιθέμενος τοῦ δημοτικὸν εἶναι τὸν ἄνδρα. φησὶ γὰρ ὅτι κληθεὶς ὑπὸ τῶν τῶν ἄρχοντῶν ὡς προβαινόντος τοῦ δείπνου τὸ ποτὸν οὐκ εἰσεφέρετο, τῶν ἄλλων ἡ συναχαζόντων, μισοπονήρως διατεθεὶς ἐκέλευσεν εἰσφέρειν· ὁ δὲ κεκληκὼς ἀναμένειν ἐφή τὸν τῆς βουλῆς ὑπηρέτην. ὡς δὲ παρεγένετο, ἐγενήθη συμποσίαρχος, τοῦ κεκληκότος δηλονότι καταστήσαντος, ὃς ὑπεγράφετο τυραννίδος ἄρχὴν· ἐκέλευσε γὰρ ἡ πίνειν ἡ καταχείσθαι τῆς κεφαλῆς. τότε μέν οὖν ὁ Ἐμπεδοκλῆς ἡ σύχασε· τῇ δ’ ὕστερα ἐἰσαγαγὼν εἰς δικαστήριον ἀπέκτεινε καταδικάσας ἀμφοτέρους, τὸν τε κλήτορα καὶ τὸν συμποσίαρχον. ἄρχη μὲν οὖν αὐτῷ τῆς πολιτείας ἦδε.

Πάλιν δ’ ὁ Ἀκρωνὸς τοῦ ἱατροῦ τόπον αὐτοῦντος παρὰ τῆς βουλῆς εἰς κατασκευὴν πατρῶν μνηματος διὰ τὴν ἐν τοῖς ἱατροῖς ἀκρότητα παρελθὼν ὁ Ἐμπεδοκλῆς ἐκώλυσε, τά τ’ ἄλλα περὶ ἴσοτητος διαλεξθεὶς καὶ τι καὶ τοιοῦτον ἐρωτήσας. ’’τί δ’ ἐπιγράφομεν ἐλεγείον; ἡ τούτο;

ἀκρον ἱατρόν ὁ Ἀκρων ὁ Ἀκραγαντίνον πατρὸς ὁ Ἀκρων κρύππει κρημνὸς ἄκρος πατρίδος ἀκροτάτης.

twεσ δὲ τὸν δεύτερον στίχον οὕτω προφέρονται,

ἄκροτάτης κορυφῆς τύμβος ἄκρος κατέχει.

tοτὸ των Συμωνίδου φασιν εἶναι.

1 δ’ ἄλλων codd.: δαιταλέων conj. Apelt.
in his account of him, he declined the kingship when it was offered to him, obviously because he preferred a frugal life. With this Timaeus agrees, at the same time giving the reason why Empedocles favoured democracy, namely, that, having been invited to dine with one of the magistrates, when the dinner had gone on some time and no wine was put on the table, though the other guests kept quiet, he, becoming indignant, ordered wine to be brought. Then the host confessed that he was waiting for the servant of the senate to appear. When he came he was made master of the revels, clearly by the arrangement of the host, whose design of making himself tyrant was but thinly veiled, for he ordered the guests either to drink wine or have it poured over their heads. For the time being Empedocles was reduced to silence; the next day he impeached both of them, the host and the master of the revels, and secured their condemnation and execution. This, then, was the beginning of his political career.

Again, when Acron the physician asked the council for a site on which to build a monument to his father, who had been eminent among physicians, Empedocles came forward and forbade it in a speech where he enlarged upon equality and in particular put the following question: "But what inscription shall we put upon it? Shall it be this?"

Acron the eminent physician of Agrigentum, son of Acros, is buried beneath the steep eminence of his most eminent native city?"a

Others give as the second line:

Is laid in an exalted tomb on a most exalted peak.

Some attribute this couplet to Simonides.
66 "Ὑστερον δ' ὁ Ἐμπεδόκλης καὶ τὸ τῶν χιλίων ἀθροισμα κατέλυσε συνεστὸς ἐπὶ ἔτη τρία, ὡστε οὐ μόνον ἦν τῶν πλουσίων, ἀλλὰ καὶ τῶν τὰ δημοτικὰ φρονοῦντων. ὁ γε τοῦ Τίμαιος ἐν τῇ αὐτῇ καὶ ἢ β', πολλάκις γὰρ αὐτὸν μνημονεύει, φησίν ἐναντίαν ἑσχηκέναι γνώμην αὐτὸν τῇ πολιτείᾳ φαίνεσθαι. <ἐστὶν>² ὅπου δ' ἀλαζώνα καὶ φίλαυτον ἐν τῇ ποιήσει τῶν ὑμῶν· φησὶ γοῦν,

χαίρετ'· ἐγὼ δ' ὑμῖν θεὸς ἀμβροτος, οὐκέτι θυντὸς πωλεῖμαι,

καὶ τὰ ἑξῆς. καθ' ὅπου δὲ χρόνων ἐπεδήμημεί Ολυμπίασιν, ἑπιστροφής ἥξιοῦτο πλείονος, ὡστε μηδενὸς ἐτέρου μνείαν γίνεσθαι ἐν ταῖς ὁμιλίαις τοσαύτην ὅσην Ἐμπεδόκλεος.

67 "Ὑστερον μέντοι τοῦ Ἀκράγαντος οἰκ[τ]ιζο-μένου,³ ἀντεστησαν αὐτοῦ τῇ καθόδῳ οἱ τῶν ἐχθρῶν ἀπόγονοι· διόπερ εἰς Πελοπόννησον ἀποχωρήσας ἐτελεύτησεν. οὐ παρῆκε δ' οὐδὲ τοῦτον ὁ Τίμων, ἀλλ' ἢ ὅτι αὐτοῦ καθάπτεται λέγων.

καὶ Ἐμπεδόκλης ἄγοραίων λῃστῆς ἐπέων· ὅσα δ' ἐσθενε, τόσα διεἴλεν,⁴ ἀρχῶν ὅσοι δ' ἐπίθηκ' ἀρχὰς ἐπιδευέας ἄλλων.

Περὶ δὲ τοῦ θανάτου διάφορος ἐστὶν αὐτοῦ λόγος.

¹ After αὐτὸν Diels proceeds: <ἐν> τῇ ποιήσει ὅπου μὲν γὰρ μέτριον καὶ ἐπιεικῆ φαίνεσθαι, ὅπου δὲ ἀλαζώνα καὶ φίλαυτον [ἐν τῇ ποιήσει] φησὶ γοῦν κτλ.
Subsequently Empedocles broke up the assembly of the Thousand three years after it had been set up, which proves not only that he was wealthy but that he favoured the popular cause. At all events Timaeus in his eleventh and twelfth books (for he mentions him more than once) states that he seems to have held opposite views when in public life and when writing poetry. In some passages one may see that he is boastful and selfish. At any rate these are his words:

All hail! I go about among you an immortal god, no more a mortal, etc.

At the time when he visited Olympia he demanded an excessive deference, so that never was anyone so talked about in gatherings of friends as Empedocles.

Subsequently, however, when Agrigentum came to regret him, the descendants of his personal enemies opposed his return home; and this was why he went to Peloponnesus, where he died. Nor did Timon let even him alone, but fastens upon him in these words:

Empedocles, too, mouthing tawdry verses; to all that had independent force, he gave a separate existence; and the principles he chose need others to explain them.

As to his death different accounts are given.

This emphasis on the political leanings of Empedocles, backed by the authority of Timaeus, looks strange after the anecdote, also from Timaeus, of §§ 64, 65, nor is it clear that the attack on the close oligarchical corporation of the Thousand really took place at a later date (φστερον). That D. L. is working in two passages of Timaeus, in the second of which the first is not pre-supposed, is an obvious suggestion.

Fr. 112. 4 D. Fr. 42 D.
'Ἡρακλείδης μὲν γὰρ τὰ περὶ τῆς ἄπνου διηγησάμενος, ὡς ἐδοξάσθη Ἠμπεδοκλῆς ἀποστείλας τὴν νεκρὰν ἄνθρωπον ζῶσαν, φησίν ὅτι θυσίαν συνετελεῖ πρὸς τῷ Πευσιάνακτος ἀγρῷ. συνεκέκληντο δὲ τῶν φίλων τινές, ἐν οἷς καὶ Παυσανίας. έἶτα μετὰ τὴν εὐνυχίαν οἱ μὲν ἄλλοι χωρισθέντες ἀνεπαύνοτο, οἱ μὲν ὑπὸ τοὺς δένδρους ὃς ἄγροι παρακειμένου, οἱ δ’ ὑπη βούλουντο, αὐτὸς δ’ ἐμενεν ἐπὶ τοῦ τόπου ἐφ’ οὔπερ κατεκέκλυτο. ὡς δ’ ἡμέρας γενηθείσης ἐξανέστησαν, οὐχ ἡγέθη μόνος. ξητουμένου δὲ καὶ τῶν οἰκετῶν ἀνακρινομένων καὶ φασκόντων μὴ εἰδέναι, εἰς τις ἔφη μέσων νυκτῶν φωνῆς ὑπερμεγέθουσι ἀκόουσαι προσκαλουμένης Ἠμπεδοκλέα, έιτ’ ἐξαναστὰς ἐωρακέναι φῶς οὐράνιον καὶ λαμπάδων φέγγως, ἀλλο δὴ μηδέν’ τῶν δ’ ἐπὶ τῷ γενομένῳ ἐκπλαγέντων, καταβᾶς δ’ Παυσανίας ἐπεμψέ τινας ξητήσοντας. ὑστερον δὲ ἐκώλυε πολυπραγμονεῖν, φάσκων εὐχῆς ἄξια συμβεβηκέναι καὶ θύειν αὐτῷ δεῖν καθαπερεῖ γεγονότι θεῷ.

69 Ἡμμυππὸς δὲ φησὶν Πάνθειαν τινα Ἀκραγαντίνην ἀπηλπισμένην ύπό τῶν ἰατρῶν θεραπεύσαι αὐτὸν καὶ διὰ τοῦτο τὴν θυσίαν ἐπιτελείν τοὺς δὲ κληθέντας εἶναι πρὸς τοὺς ὑγιόκοντα. Ηππόβοτος δὲ φησιν ἐξαναστάντα αὐτὸν ὁδευκέναι ώς ἐπὶ τὴν Αἰτνην, εἶτα παραγενόμενον ἐπὶ τοὺς κρατήρας τοῦ πυρὸς ἐναλέσθαι καὶ ἀφαιροῦντας, βουλόμενον τὴν περὶ αὐτοῦ φήμην βεβαιῶσαι ὃτι γεγόνοι θεὸς, ύστερον δὲ γνωσθῆναι, ἀναρριπισθείσης αὐτοῦ μιᾶς

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a In the list of the writings of Heraclides of Pontus (see v. 86 sqq.) occurs Ἐπὶ τῶν ἐν ἄδου, a dialogue on a similar subject, if not actually identical, with Ἐπὶ τῆς ἄπνου. In the latter Pausanias was one of the characters; see next note.
Thus Heraclides, after telling the story of the woman in a trance, how that Empedocles became famous because he had sent away the dead woman alive, goes on to say that he was offering a sacrifice close to the field of Peisianax. Some of his friends had been invited to the sacrifice, including Pausanias. Then, after the feast, the remainder of the company dispersed and retired to rest, some under the trees in the adjoining field, others wherever they chose, while Empedocles himself remained on the spot where he had reclined at table. At daybreak all got up, and he was the only one missing. A search was made, and they questioned the servants, who said they did not know where he was. Thereupon someone said that in the middle of the night he heard an exceedingly loud voice calling Empedocles. Then he got up and beheld a light in the heavens and a glitter of lamps, but nothing else. His hearers were amazed at what had occurred, and Pausanias came down and sent people to search for him. But later he bade them take no further trouble, for things beyond expectation had happened to him, and it was their duty to sacrifice to him since he was now a god.

Hermippus tells us that Empedocles cured Panthea, a woman of Agrigentum, who had been given up by the physicians, and this was why he was offering sacrifice, and that those invited were about eighty in number. Hippobotus, again, asserts that, when he got up, he set out on his way to Etna; then, when he had reached it, he plunged into the fiery craters and disappeared, his intention being to confirm the report that he had become a god. Afterwards the truth was known, because
τῶν κρητικῶν· χαλκᾶς γὰρ ἐϊθιστο ὑποδείσθαι. ἐπὶ ποτέ τοῦ ο Παυσανίας ἀντέλεγε.

70 Δίδωρος δ' ὁ Ἐφέσιος περὶ Ἀνάξιμάνδρου γράφων φησίν ὅτι τούτων ἐξηλώκει, τραγικὸν ἀσκῶν τύφου καὶ σεμνὴν ἀναλαβών ἔσθητα. τοὺς Σελινοντίους ἐμπεσόντος λοιμοῦ διὰ τὰς ἀπὸ τοῦ παρακειμένου ποταμοῦ δυσωδίας, ὥστε καὶ αὐτοὺς φθείρεσθαι καὶ τὰς γυναῖκας δυστοκεῖν, ἐπινοήσαν τὸν Ἐμπεδοκλέα καὶ δύο τινὰς ποταμοὺς τῶν σύνεγγυς ἐπαγαγεῖν ἱδίαις δαπάναις· καὶ κατα-μίξαντα γλυκῆνα τὰ ῥεύματα. οὕτω δὴ λήξαντος τοῦ λοιμοῦ καὶ τῶν Σελινοντίων εὐωχουμένων ποτὲ παρὰ τῷ ποταμῷ, ἐπιφανῆναι τὸν Ἐμ-πεδοκλέα· τοὺς δὲ ἔξαναστάντας προσκυνεῖν καὶ προσεύχεσθαι καθαπερε θείω· ταύτην οὖν θέλοντα βεβαιώσαι τὴν διάληψιν εἰς τὸ πῦρ ἐναλέσθαι.

71 τούτοις δ' ἐναντιοῦται Τίμαιος, θητῶς λέγων ὡς ἐξεχώρησεν εἰς Πελοπόννησον καὶ τὸ σύνολον οὐκ ἐπανήλθεν· οἴδεν αὐτοῦ καὶ τὴν τελευτὴν ἄδηλον εἶναι. ἐπὶ δὲ τὸν Ἡρακλείδην καὶ ἔξ ὀνόματος ποιεῖται τὴν ἀντίρρησιν ἐν τῇ ἰδιώ· Συρακοσίον τε γὰρ εἶναι τὸν Πεισιάνακτα καὶ ἀγρὸν οὐκ ἔχειν ἐν Ἀκράγαντι. Παυσανίαν τε μνημείον ἂν πεποιη-κέναι τοῦ φιλοῦ, τουούτου διαδοθέντος λόγου, ἡ ἀγαλματίον τι ἡ σηκόν οἶα θεοῦ· καὶ γὰρ πλούσιον εἶναι. “πῶς οὖν,” φησίν, “εἰς τοὺς κρατῆρας

a ἀντέλεγε. The imperfect tense is convincing proof that D. L. (or his source) is drawing upon the dialogue, and not narrating facts as a historian; D. L. must be giving a large extract from the dialogue Ἡπείρη τῆς ἄπνου, beginning in the second paragraph of § 67. Only D. L. has inserted, in § 69, (1) a note from Hermippus and (2) a résumé from Hippobotus.
one of his slippers was thrown up in the flames; it had been his custom to wear slippers of bronze. To this story Pausanias is made (by Heraclides) to take exception.\textsuperscript{a}

Diodorus of Ephesus, when writing of Anaximander, declares that Empedocles emulated him, displaying theatrical arrogance and wearing stately robes. We are told that the people of Selinus suffered from pestilence owing to the noisome smells from the river hard by, so that the citizens themselves perished and their women died in childbirth, that Empedocles conceived the plan of bringing two neighbouring rivers to the place at his own expense, and that by this admixture he sweetened the waters. When in this way the pestilence had been stayed and the Selinuntines were feasting on the river bank, Empedocles appeared; and the company rose up and worshipped and prayed to him as to a god. It was then to confirm this belief of theirs that he leapt into the fire. These stories are contradicted by Timaeus, who expressly says that he left Sicily for Peloponnesus and never returned at all; and this is the reason Timaeus gives for the fact that the manner of his death is unknown. He replies to Heraclides, whom he mentions by name, in his fourteenth book. Pisianax, he says, was a citizen of Syracuse and possessed no land at Agrigentum. Further, if such a story had been in circulation, Pausanias would have set up a monument to his friend, as to a god, in the form of a statue or shrine, for he was a wealthy man. "How came he," adds Timaeus, "to leap into the craters, which he had

\textsuperscript{a} How came he," adds Timaeus, "to leap into the craters, which he had

of the very passage in the dialogue \textit{Περὶ τῆς ἀπνου} with which D. L. has been dealing in §§ 67-69.

\textsuperscript{b} 
"Ηλατο ὁν <ὡς> σύνεγγυς ὄντων οὐδὲ μυείαν ποτὲ ἐπεποίητο; τετελεύτηκεν οὖν ἐν Πελοποννήσῳ.
72 οὐδὲν δὲ παράδοξον τάφον αὐτοῦ μὴ φαίνεσθαι. μηδὲ γὰρ ἄλλων πολλῶν." τοιαύτα τινα εἰπὼν ὁ Τίμαιος ἐπιφέρει: "ἀλλὰ διὰ παντὸς ἐστιν Ἦρακλείδης τοιούτως παραδοξολόγος, καὶ ἐκ τῆς σελήνης πεπτωκέναι ἄνθρωπον λέγων."

Ἰππόβοτος δὲ φησιν ὅτι ἀνδριάς ἐγκεκαλυμμένος Ἐμπεδοκλέους ἔκειτο πρότερον μὲν ἐν Ἀκράγαντι, ύστερον δὲ πρὸ τοῦ Ῥωμαίων βουλευτηρίου ἀκάλυφος δηλονότι μεταθέντων αὐτὸν ἐκεῖ Ῥωμαίων γραπταὶ μὲν γὰρ εἰκόνες καὶ νῦν περιφέρονται. Νεάνθης δ’ ὁ Κυζικήνως ὁ καὶ περὶ τῶν Πυθαγορικῶν εἰπὼν φησὶ Μέτωνος τελευτήσαντος τυραννίδος ἀρχὴν ὑποφύεσθαι εἶτα τὸν Ἐμπεδοκλέα πεῖσαι τοὺς Ἀκράγαντίνους παύσασθαι μὲν τῶν στάσεων, ἰσότητα δὲ πολιτικὴν ἀσκεῖν.

"Ετι τε πολλὰς τῶν πολιτίδων ἀπροίκους ὑπαρχοῦσας αὐτὸν προικίσαι διὰ τῶν παρόντα πλοῦτον· διὸ δὴ πορφύραν τε ἀναλαβεῖν αὐτὸν καὶ στρόφιον ἐπιθέσαι χρυσοῦν, ὡς Φαβωρίνως ἐν Ἀπομνημονεύμασιν. ἔτι τ’ ἐμβάδας χαλκᾶς καὶ στέμμα Δελφικόν. κόμη τε ἦν αὐτῷ βαθεία καὶ παῖδες ἀκόλουθοι καὶ αὐτὸς ἀεὶ σκυθρωπὸς ἐφ’ ἐνὸς σχῆματος ἦν. τοιούτος δὴ προῆι, τῶν πολιτῶν ἐντυχόντων καὶ τοῦτ’ ἀξιωσάντων οἰονεὶ βασιλείας τινὸς παράσημον. ύστερον δὲ διὰ τινα πανήγυριν πορευόμενον ἐπ’ ἀμάξης ὡς εἰσ Μεσσήνην πεσεῖν καὶ τὸν μηρὸν κλάσαι· νοσήσαντα δ’ ἐκ τοῦτον
never once mentioned though they were not far off? He must then have died in Peloponnesus. It is not at all surprising that his tomb is not found; the same is true of many other men." After urging some such arguments Timaeus goes on to say, "But Heraclides is everywhere just such a collector of absurdities, telling us, for instance, that a man dropped down to earth from the moon."

Hippobotus assures us that formerly there was in Agrigentum a statue of Empedocles with his head covered, and afterwards another with the head uncovered in front of the Senate House at Rome, which plainly the Romans had removed to that site. For portrait-statues with inscriptions are extant even now. Neanthes of Cyzicus, who tells about the Pythagoreans, relates that, after the death of Meton, the germs of a tyranny began to show themselves, that then it was Empedocles who persuaded the Agrigentines to put an end to their factions and cultivate equality in politics.

Moreover, from his abundant means he bestowed dowries upon many of the maidens of the city who had no dowry. No doubt it was the same means that enabled him to don a purple robe and over it a golden girdle, as Favorinus relates in his Memorabilia, and again slippers of bronze and a Delphic laurel-wreath. He had thick hair, and a train of boy attendants. He himself was always grave, and kept this gravity of demeanour unshaken. In such sort would he appear in public; when the citizens met him, they recognized in this demeanour the stamp, as it were, of royalty. But afterwards, as he was going in a carriage to Messene to attend some festival, he fell and broke his thigh; this
telευτήσαι ετών ἐπτὰ καὶ ἔβδομῆκοντα. εἶναι δ' αὐτοῦ καὶ τάφον εἰν Μεγάροις.

74 Περὶ δὲ τῶν ἑτῶν 'Αριστοτέλης διαφέρεται· θησὶ γὰρ ἐκείνος ἐξήκοντ' ἑτῶν αὐτοῦ τελευτήσαι· οἴ δὲ ἐννέα καὶ ἑκάτον. ἥκμαζε δὲ κατὰ τὴν τετάρτην καὶ ὀγδοηκοστὴν 'Ολυμπιάδα. Δημήτριος δ' ὁ Τροιζήνιος ἐν τῷ Κατὰ σοφιστῶν βιβλίῳ φησίν αὐτὸν καθ' ὶΟμηρον ἀφάμενον βρόχον αἴτων ἄφ' ύψηλοίο κρανείης αὐχέν' ἀποκρεμάσαι, ψυχήν δ' Ἀἰδώσδε κατελθεῖν.

Ἐν δὲ τῷ προειρημένῳ Τηλαύγους ἔπιστολίῳ λέγεται αὐτοῦ εἰς θάλατταν ὑπὸ γήρως ὁλισθόντα τελευτήσαι. καὶ ταῦτα μὲν περὶ τοῦ θανάτου καὶ τοσαῦτα.

Φέρεται δὲ καὶ ἡμῶν εἰς αὐτὸν ἐν τῇ Παμμέτρῳ σκωπτικὸν μὲν, τούτων δ' ἔχον τὸν τρόπον·

75 καὶ σὺ ποτ', Ἐμπεδόκλεις, διερή φλογὶ σώμα καθῆρας πῦρ ἀπὸ κρητήρων ἐκπίες ἀθανάτων· οὐκ ἔρεω δ' ὅτι σαυτὸν ἑκὼν βάλες ἐς ρόον Λίτνης, ἀλλὰ λαθεῖν ἑθέλων ἐμπεσες οὐκ ἑθέλων.

καὶ ἄλλο·

ναὶ μὴν Ἐμπεδοκλῆς θανείν λόγος ὡς ποτ' ἀμάξης ἐκπέσε καὶ μηρὸν κλάσσατο δεξιτερών· εἰ δὲ πυρὸς κρητήρας ἐσήλατο καὶ πίε τὸ ζῆν, πῶς ἄν ἔτ' ἐν Μεγάροις δείκνυτο τοῦδε τάφος;

76 Ἐδόκει δ' αὐτῷ τάδε· στοιχεία μὲν εἶναι τέτταρα, πῦρ, ὕδωρ, γῆν, ἀέρα· Φιλίαν θ' ἥ συγκρίνεται καὶ Νείκος ὃ διακρίνεται. φησὶ δ' οὔτως·

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brought an illness which caused his death at the age of seventy-seven. Moreover, his tomb is in Megara.

As to his age, Aristotle's account is different, for he makes him to have been sixty when he died; while others make him one hundred and nine. He flourished in the 84th Olympiad.\(^a\) Demetrius of Troezen in his pamphlet *Against the Sophists* said of him, adapting the words of Homer \(^b\):

He tied a noose that hung aloft from a tall cornel-tree and thrust his neck into it, and his soul went down to Hades.

In the short letter of Telauges which was mentioned above \(^c\) it is stated that by reason of his age he slipped into the sea and was drowned. Thus and thus much of his death.

There is an epigram of my own on him in my *Pammetros* in a satirical vein, as follows \(^d\):

Thou, Empedocles, didst cleanse thy body with nimble flame, fire didst thou drink from everlasting bowls.\(^e\) I will not say that of thine own will thou didst hurl thyself into the stream of Etna: thou didst fall in against thy will when thou wouldst fain not have been found out.

And another \(^f\):

Verily there is a tale about the death of Empedocles, how that once he fell from a carriage and broke his right thigh. But if he leapt into the bowls of fire and so took a draught of life, how was it that his tomb was shown still in Megara?

His doctrines were as follows, that there are four elements, fire, water, earth and air, besides friendship by which these are united, and strife by which they are separated. These are his words \(^g\):

\(^a\) 444-441 B.C. \(^b\) Od. xi. 278. \(^c\) viii. 35. \(^d\) Anth. Pal. vii. 123. \(^e\) i.e. the craters of Etna. \(^f\) Anth. Pal. vii. 124. \(^g\) Fr. 6 D.
Λευκός ἄργης Ἰηρή τε φερέσβιος ἦδ᾽ Ἀἰδώνευς Νῆστις θ', ἡ δακρύουσι τέγγει κρούνωμα βρότειον. 

Διὰ μὲν τὸ πῦρ λέγων, Ἰηρήν δὲ τὴν γῆν, Ἀἰδώνεα δὲ τὸν ἀέρα, Νῆστιν δὲ τὸ ύδωρ. 

“Καὶ ταῦτα,” φησίν, “ἀλλάττοντα διαμπερέσσιν οὐδαμά λήγει,” ὡς ἂν αἰδίου τῆς τοιαῦτης διακοσμήσεως οὖσης· ἐπιφέρει γοῦν· 

ἀλλοτε μὲν Φιλότητι συνερχόμεν ἐις ἐν ἀπαντα, 
ἀλλοτε δὲ αὐ διχ᾽ ἑκαστά φορεύμενα Νείκειος ἔχθει. 

Καὶ τὸν μὲν ἢλιόν φησὶ πυρὸς ἀθροισμα μέγα καὶ 
τῆς σελήνης μεῖζω· τὴν δὲ σελήνην δισκοειδῆ, 
αὐτὸν δὲ τὸν οὐρανὸν κρυσταλλοειδῆ. καὶ τὴν 
ψυχὴν παντοῖα εἰδή ζῶν καὶ φυτῶν ἐνδύεσθαι· 
φησί γοῦν· 

ἡδὴ γάρ ποτ᾽ ἐγὼ γενόμην κοὐδὸς τε κόρη τε 
θάμνος τ᾽ οἰωνὸς τε καὶ ἦξαλος ἐμπυρόσ᾽ ἵχθυς. 

Τὰ μὲν οὖν Περὶ φύσεως αὐτῶ καὶ οἱ Καθαρμοὶ εἰς 
ἐπὶ τείνουσι πεντακισχίλια, ὃ δὲ Ἰατρικὸς λόγος 
εἰς ἐπὶ ἐξακόσια. περὶ δὲ τῶν τραγῳδίων προ- 
eιρήκαμεν. 

Κεφ. γ᾽. ΕΠΙΧΑΡΜΟΣ 

Ἐπίχαρμος Ἡλοθάλους Κῶς. καὶ οὕτος ἦκουσε 
Πυθαγόρου. τριμηνιαῖος δ᾽ ὑπάρχων ἀπηνέχθη 
τῆς Σικελίας εἰς Μέγαρα, ἐντεῦθεν δ᾽ εἰς Συρα-
κοῦσας, ὡς φησὶ καὶ αὐτὸς ἐν τοῖς συγγράμμασιν. 
καὶ αὐτῷ ἐπὶ τοῦ ἀνδριάντος ἐπιγέγραπται τόδε· 

1 ἐμπυρός is found Athenaeus viii. 365. The true reading ἐλατοπος in Clem. Strom. vi. 24.

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VIII. 76–78. EMPEDOCLES—EPICHARMUS

Shining Zeus and life-bringing Hera, Aidoneus and Nestis, who lets flow from her tears the source of mortal life, where by Zeus he means fire, by Hera earth, by Aidoneus air, and by Nestis water.

"And their continuous change," he says, "never ceases," as if this ordering of things were eternal. At all events he goes on:

At one time all things uniting in one through Love, at another each carried in a different direction through the hatred born of strife.

The sun he calls a vast collection of fire and larger than the moon; the moon, he says, is of the shape of a quoit, and the heaven itself crystalline. The soul, again, assumes all the various forms of animals and plants. At any rate he says:

Before now I was born a boy and a maid, a bush and a bird, and a dumb fish leaping out of the sea.

His poems On Nature and Purifications run to 5000 lines, his Discourse on Medicine to 600. Of the tragedies we have spoken above.

Chapter 3. EPICHARMUS (c. 550–460 B.C.)

Epicharmus of Cos, son of Helothales, was another pupil of Pythagoras. When three months old he was sent to Megara in Sicily and thence to Syracuse, as he tells us in his own writings. On his statue this epigram is written:

\[ Fr. 17. 6 D. \]
\[ Fr. 117 D. \]
\[Anth. Pal. vii. 78.\]
DIOGENES LAERTIUS

εἰ τι παραλλάσσει φαέθων μέγας ἄλιος ἀστρών
καὶ πόντος ποταμών μεῖζον’ ἔχει δύναμιν,
φαμὶ τοσοῦτον ἐγὼ σοφίᾳ προέχειν Ἐπίχαρμον,
ὁν πατρὶς ἐστεφάνως’ ἄδε Συρακοσίων.
οὕτος ὑπομνήματα καταλέλοιπεν ἐν οἷς φυσιολογεῖ,
γνωμολογεῖ, ἱατρολογεῖ καὶ παραστιχίδα γε ἐν
tοῖς πλεῖστοις τῶν ὑπομνημάτων πεποίηκεν, οἷς
dιασαφεῖ ὡτὶ ἑαυτοῦ ἑστὶ τὰ συγγράμματα. βιοὺς
δ’ ἐτη ἐνενήκοντα κατέστρεψεν.

Κεφ. 8’. ΑΡΧΥΤΑΣ

79 Ἀρχύτας Μνησαγόρου Ταραντίνος, ὡς δὲ Ἄριστο-

ξενος, Ἑστιαίου, Πυθαγορικός καὶ αὐτὸς. οὕτος

ἔστων ὁ Πλάτωνα ῥυσάμενος δι’ ἐπιστολῆς παρὰ

Διονυσίου μέλλοντ’ ἀναιρεῖσθαι. ἑθαυμάζετο δὲ

καὶ παρὰ τοῖς πολλοῖς ἐπὶ πάση ἀρετῆ’ καὶ δὴ

ἐπτάκις τῶν πολιτῶν ἑστρατήγησε, τῶν ἅλλων μή

πλέον ἔναυτοῦ στρατηγοῦντων διὰ τὸ κωλύειν τὸν

νόμον. πρὸς τούτον καὶ Πλάτων γέγραφεν ἐπι-

στολάς δύο, ἐπειδὴ πρέπει αὐτῷ πρότερος ἐγενράφει

tούτων τὸν τρόπον.

“Ἀρχύτας Πλάτωνι ὑγιαινεῖν.

80 Ἀρχύτας Ἄριστος Πλάτων ὑγιαινεῖν.

“Καλῶς ποιεῖς ὅτι ἀποτέφευγας ἐκ τᾶς ἀρρω-

στίας’ ταῦτα γὰρ αὐτὸς τοῖς ἑπεσταλκας καὶ τοῖς περὶ

Λαμίσικου ἀπάγγελον. περὶ δὲ τῶν ὑπομνημάτων

ἐπεμελήθημες καὶ ἀνήλθομες ὡς Λευκανὸς καὶ

ἐνετύχομες τοῖς Ὀμίλλων ἐκγόνοις. τὰ μὲν ὁν

Περὶ νόμῳ καὶ Βασιλείας καὶ Ὀσιότατος καὶ ἄλλων

τῶν παντὸς γενέσιος αὐτοί τ’ ἔχομες καὶ τῶν ἀπ-

εστάλκαμες τὰ δὲ λοιπὰ οὐτοὶ νῦν γα δύναται

εὑρεθῆμεν, αἱ δὲ καὶ εὑρεθῆ, ἥξει τοι.’”
If the great sun outshines the other stars,
If the great sea is mightier than the streams,
So Epicharmus' wisdom all excelled,
Whom Syracuse his fatherland thus crowned.

He has left memoirs containing his physical, ethical and medical doctrines, and he has made marginal notes in most of the memoirs, which clearly show that they were written by him. He died at the age of ninety.

Chapter 4. Archytas (fourth century B.C.)

Archytas of Tarentum, son of Mnesagoras or, if we may believe Aristoxenus, of Hestiaeus, was another of the Pythagoreans. He it was whose letter saved Plato when he was about to be put to death by Dionysius. He was generally admired for his excellence in all fields; thus he was generalissimo of his city seven times, while the law excluded all others even from a second year of command. We have two letters written to him by Plato, he having first written to Plato in these terms:

"Archytas wishes Plato good health.
"You have done well to get rid of your ailment, as we learn both from your own message and through Lamiscus that you have: we attended to the matter of the memoirs and went up to Lucania where we found the true progeny of Ocellus [to wit, his writings]. We did get the works On Law, On Kingship, Of Piety, and On the Origin of the Universe, all of which we have sent on to you; but the rest are, at present, nowhere to be found; if they should turn up, you shall have them."
"Ωδε μὲν ὁ Ἀρχύτας· ὁ δὲ Πλάτων ἀντεπιστέλλει τοῦτον τὸν τρόπον.

"Πλάτων ὁ Ἀρχύτα εὗ πράττεω.

"Τὰ μὲν παρὰ σοῦ ἐλθόντα ὑπομνήματα θαυμαστῶς ἀσμενοὶ τε ἐλάβομεν καὶ τοῦ γράψαντος αὐτὰ ἠγάσθημεν ὡς ἐνι μᾶλιστα, καὶ ἔδοξεν ἡμῖν ἀνὴρ ἄξιος ἐκεῖνων τῶν παλαιῶν προγόνων. λέγονται γὰρ δὴ οἱ ἄνδρες οὗτοι Μυραῖοι εἶναι· οὗτοι δὲ ἦσαν τῶν ἐπὶ Λαομέδοντος ἐξαναστάντων Τρώων ἄνδρες ἀγαθοὶ, ὡς ὁ παραδεδομένος μῦθος δήλοι· τὰ δὲ παρ’ ἐμοῦ ὑπομνήματα, περὶ ὠν ἐπέστειλας, ἰκανῶς μὲν οὕτω ἔχει· ὡς δὲ ποτὲ τυγχάνει ἔχοντα ἀπέσταλκά σοι. περὶ δὲ τῆς φυλακῆς ἀμφότεροι συμφωνοῦμεν, ὡστε οὐδὲν δεῖ παρακελεύεσθαι. ἔρρωσον."

Καὶ ὦδε μὲν πρὸς ἀλλήλους αὐτοῖς ἔχουσιν αἰ ἐπιστολαί.

Γεγόνασι δ’ ὁ Ἀρχύτα τέτταρες· πρῶτος αὐτὸς οὗτος, δεύτερος Μυτιληναῖος μουσικός, τρίτος Περὶ γεωργίας συγγεγραφῶς, τέταρτος ἐπιγραμματοποιός. ἔνιοι καὶ πέμπτον ἀρχιτέκτονὰ φασιν, οὔτε φέρεται βιβλίων Περὶ μηχανῆς, ἀρχιν ἔχον ταύτην, "τάδε παρὰ Τεύκρου Καρχηδονίου διηκουσα." περὶ δὲ τοῦ μουσικοῦ φέρεται καὶ τόδε, ὡς οὐνειδιξόμενος ἐπὶ τῷ μη ἐξακούσθαι εἴποι, "τὸ γὰρ ὄργανον υπὲρ ἐμὸν διαγωνιζόμενον λαλεῖ." Τὸν δὲ Πυθαγορικὸν Ἀριστότελος φησὶ μηδέποτε στρατηγοῦντα ἔκτηθήναι· φθονοῦμεν δ’ ἀπαξ ἐκχωρήσαι τῆς στρατηγίας καὶ τοὺς αὐτίκα ληφθήναι.

Οὗτος πρῶτος τὰ μηχανικὰ ταῖς μαθηματικαῖς προσχρησάμενος ἀρχαῖς μεθώδευσε καὶ πρῶτος.
This is Archytas's letter; and Plato's answer is as follows:

"Plato to Archytas greeting.
"I was overjoyed to get the memoirs which you sent, and I am very greatly pleased with the writer of them; he seems to be a right worthy descendant of his distant forbears. They came, so it is said, from Myra, and were among those who emigrated from Troy in Laomedon's time, really good men, as the traditional story shows. Those memoirs of mine about which you wrote are not yet in a fit state; but such as they are I have sent them on to you. We both agree about their custody, so I need not give any advice on that head. Farewell."

These then are the letters which passed between them.

Four men have borne the name of Archytas: (1) our subject; (2) a musician, of Mytilene; (3) the compiler of a work On Agriculture; (4) a writer of epigrams. Some speak of a fifth, an architect, to whom is attributed a book On Mechanism which begins like this: "These things I learnt from Teucer of Carthage." A tale is told of the musician that, when it was cast in his teeth that he could not be heard, he replied, "Well, my instrument shall speak for me and win the day."

Aristoxenus says that our Pythagorean was never defeated during his whole generalship, though he once resigned it owing to bad feeling against him, whereupon the army at once fell into the hands of the enemy.

He was the first to bring mechanics to a system by applying mathematical principles; he also first
κάνησιν ὀργανικὴν διαγράμματι γεωμετρικῶ προσ-
ήγαγε, διὰ τῆς τομῆς τοῦ ἡμικυλινδροῦ δύο
μέσας ἀνὰ λόγον λαβεῖν ζητῶν εἰς τὸν τοῦ κύβου
δυπλασιασμὸν. καὶ γεωμετρίᾳ πρῶτοι κύβον εὑρεν,
ὡς φησὶ Πλάτων ἐν Πολυτείᾳ.

Κεφ. ε’. ΑΛΚΜΑΙΩΝ

Ἀλκμαῖων Κροτωνιάτης. καὶ οὕτος Πυθα-
γόρου δύηκουσε· καὶ τὰ πλείστα γε ἱατρικά λέγειν,
ὅμως δὲ καὶ φυσιολογεῖ ἐνίοτε λέγων "δύο τὰ
πολλά ἐστι τῶν ἀνθρωπίνων." δοκεῖ δὲ πρῶτος
φυσικὸν λόγον συγγεγραφεῖν, καθὰ φησὶ Φα-
βωρίνος ἐν Παντοδαπῇ ἑστορίᾳ, καὶ τὴν σελήνην
καθόλου1 <τε τὰ ὑπὲρ> ταῦτῃ ἔχειν ἀιδιόν φύσιν.

Ἡν δὲ Πειρίθου υἱός, ὃς αὐτὸς ἐναρχόμενος
τοῦ συγγράμματος φησιν. "Ἀλκμαῖων Κρο-
τωνιάτης τάδε ἔλεγε Πειρίθου υἱός Βροτῖνῳ
καὶ Λέοντι καὶ Βαθύλλῳ. 'περὶ τῶν ἀφανέων, περὶ
τῶν θυτῆσιν σαφῆνειαν μὲν θεοὶ ἔχουσι, ὡς δὲ
ἀνθρώποις τεκμαίρεσθαι,' καὶ τὰ ἔξής. ἔφη δὲ
καὶ τὴν ψυχὴν ἀθανατον, καὶ κινεῖσθαι αὐτῆς
συνεχές ὡς τὸν ἥλιον.

Κεφ. 5’. ἩΠΠΑΣΟΣ

84 "Ἱππασος Μεταποντῖνος καὶ αὐτὸς Πυθαγορικός.
ἔφη δὲ χρόνον ὑρισμένον εἶναι τῆς τοῦ κόσμου

1 καθόλου] καὶ θόλον dubitanter Apelt, coll. ii. 9: post
καθόλου <τε τὰ ὑπὲρ> inseruit Diels: θόλον τῶν οὐρανῶν Zeller.

a Cf T. L. Heath, History of Greek Mathematics, i. 246-249. 396
employed mechanical motion in a geometrical construction, namely, when he tried, by means of a section of a half-cylinder, to find two mean proportionals in order to duplicate the cube. In geometry, too, he was the first to discover the cube, as Plato says in the Republic.

Chapter 5. ALCMAEON

Alcmaeon of Croton, another disciple of Pythagoras, wrote chiefly on medicine, but now and again he touches on natural philosophy, as when he says, "Most human affairs go in pairs." He is thought to have been the first to compile a physical treatise, so we learn from Favorinus in his Miscellaneous History; and he said that the moon and generally the heavenly bodies are in their nature eternal.

He was the son of Pirithous, as he himself tells us at the beginning of his treatise: "These are the words of Alcmaeon of Croton, son of Pirithous, which he spake to Brotinus, Leon and Bathyllus: 'Of things invisible, as of mortal things, only the gods have certain knowledge; but to us, as men, only inference from evidence is possible,' and so on," He held also that the soul is immortal and that it is continuously in motion like the sun.

Chapter 6. HIPPASUS (fourth century B.C.)

Hippasus of Metapontum was another Pythagorean, who held that there is a definite time which the

\[ 528 \text{ B.C.} \]

\[ \text{Fr. 1 Diels.} \]
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μεταβολῆς καὶ πεπερασμένον εἶναι τὸ πᾶν καὶ ἀεικίνητον.

Φησὶ δ' αὐτὸν Δημήτριος ἐν 'Ομωνύμους μηδὲν καταλυτίν αὐτός τε καὶ ἔτερος γεγραφός ἐν πέντε βιβλίοις Δακώνων πολιτείαιν ἢν δὲ καὶ αὐτὸς Λάκων.

Κεφ. ᾿ζ’. ΦΙΛΟΛΑΟΣ

Φιλόλαος Κροτωνιάτης Πυθαγορικός. παρὰ τοῦ τούτου Πλάτων ὠνήσασθαι τὰ βιβλία τὰ Πυθαγορικὰ Δίων γράφει. ἐτελεύτα δὲ νομισθεὶς ἐπιτίθεσθαι τυραννίδι. καὶ ἡμῶν ἐστίν εἰς αὐτόν τὴν ὑπόνοιαν πάσι μάλιστα λέγω θεραπεύειν· εἰ γὰρ καὶ μὴ δρᾶσ, ἁλὰ δοκεῖς, ἀτυχεῖς.

οὔτω καὶ Φιλόλαον ἀνείλε Κρότων ποτὲ πάτρη, ὥς μν ἐδοξε θέλειν δῶμα τύραννον ἔχειν.

Δοκεῖ δ' αὐτῷ πάντα ἀνάγκη καὶ ἀρμονίᾳ γίνεσθαι. καὶ τὴν γὴν κινεῖσθαι κατὰ κύκλον πρῶτον εἰπεῖν· οἱ δ' ἰκέταν <τὸν> Συρακόσιον φασιν.

Γέγραφε δὲ βιβλίον ἐν, ὃ φησὶν Ἕρμιττος λέγειν τινὰ τῶν συγγραφέων Πλάτωνα τὸν φιλοσοφόν παραγενόμενον εἰς Σικελίαν πρὸς Διονύσιον ὠνήσασθαι παρὰ τῶν συγγενῶν τοῦ Φιλολάου

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a Cf. iii. 9.
b The subject of ἐτελεύτα would naturally be Philolaus, and so D. L. understood it; but the original reference was clearly to Dion.
c Anth. Pal. vii. 126.
d Or in prose: "My chief advice to all men is: to lull suspicion to rest. For even if you don’t do something, and..."
changes in the universe take to complete and that the All is limited and ever in motion.

According to Demetrius in his work on *Men of the Same Name*, he left nothing in writing. There were two men named Hippasus, one being our subject, and the other a man who wrote *The Laconian Constitution* in five books; and he himself was a Lacedaemonian.

**Chapter 7. PHILOLAUS**

(Perhaps late fifth century)

Philolaus of Croton was a Pythagorean, and it was from him that Plato requests Dion to buy the Pythagorean treatises. He (Dion) was put to death because he was thought to be aiming at a tyranny. This is what we have written upon him:

Fancies of all things are most flattering;
If you intend, but do not, you are lost.
So Croton taught Philolaus to his cost,
Who fancied he would like to be their king.

His doctrine is that all things are brought about by necessity and in harmonious inter-relation. He was the first to declare that the earth moves in a circle, though some say that it was Hicetas of Syracuse.

He wrote one book, and it was this work which, according to Hermippus, some writer said that Plato the philosopher, when he went to Sicily to Dionysius's court, bought from Philolaus's relatives people fancy you do, it is ill for you. So Croton, his native land, once put Philolaus to death, fancying he wished to have a tyrant's house."

*i.e.* round the central fire. See T. L. Heath, *Aristarchus*, 187 sqq.
ἀργυρίου Ἄλεξανδρινῶν μνών τετταράκοντα καὶ ἐντεῦθεν μεταγεγραφέναι τῶν Τίμαιον. ἕτεροι δὲ λέγουσι τὸν Πλάτωνα λαβεῖν αὐτά, παρὰ Διονυσίου παραίτησάμενον ἐκ τῆς φυλακῆς νεανίσκον ἀπηγμένον τῶν τοῦ Φιλολάου μαθητῶν.

Τούτον φησὶ Δημήτριος ἐν Ὀμωνύμωι πρῶτον ἐκδοῦναι τῶν Πυθαγορικῶν <βιβλία καὶ ἐπιγράψαι> Περὶ φύσεως, ὥν ἀρχὴ ἦδε: "ἀ φύσις δὲ ἐν τῷ κόσμῳ ἁμόχθη ἐξ ἀπείρων τε καὶ περαιώντων καὶ ὀλος δό κόσμος καὶ τὰ ἐν αὐτῷ πάντα."

Κεφ. ἦ'. ΕΥΔΟΞΟΣ

86 Εὐδοξὸς Αἰσχύνου Κνίδιος, ἀστρολόγος, γεωμέτρης, ἰατρός, νομοθέτης. οὕτος θὰ μὲν γεωμετρικὰ Ἀρχύτα διήκουσε, τὰ δὲ ἰατρικὰ Φιλοστίωνος τοῦ Σικελιώτου, καθὰ Καλλίμαχος ἐν τοῖς Πίναξί φησί. Σωτίων δὲ ἐν ταῖς Διαδοχαῖς λέγει καὶ Πλάτωνος αὐτὸν ἀκούσαι. γενόμενον γὰρ ἔτων τριῶν ποιον καὶ εὗκοσι καὶ στενῶς διακείμενον κατὰ κλέος τῶν Σωκρατικῶν εἰς Ἀθήνας ἀπάραι σὺν Θεομέδοντι τῷ ἰατρῷ, τρεφόμενον ύπ’ αὐτοῦ· οἱ δὲ, καὶ παιδικά ὄντα· καταχθέντα δὲ εἰς τὸν Πειραιᾶ δοσιμέραι ἀνιέναι Ἀθήναζε καὶ ἀκούσαντα τῶν σοφιστῶν αὐτοῦ ὑποστρέφειν. δύο δὲ μὴν διατριβάντα οἳκαδ’ ἐπανελθεῖν καὶ πρὸς τῶν φίλων ἐρανισθέντα εἰς Αἴγυπτον ἀπάραι μετὰ Χρυσίππου τοῦ ἰατροῦ, συστατικῶς φέροντα

a Hermippus (F.H.G. iii. 42, fr. 25) seems to forget that Alexander was not born until after Plato’s death. Cf. vii. 18. 400
VIII. 85-87. PHILOLAUS—EUDOXUS

for the sum of forty Alexandrine minas of silver, from which also the Timaeus was transcribed. Others say that Plato received it as a present for having procured from Dionysius the release of a young disciple of Philolaus who had been cast into prison.

According to Demetrius in his work on Men of the Same Name, Philolaus was the first to publish the Pythagorean treatises, to which he gave the title On Nature, beginning as follows: "Nature in the ordered universe was composed of unlimited and limiting elements, and so was the whole universe and all that is therein."

Chapter 8. EUDOXUS (c. 407-357 B.C.)

Eudoxus of Cnidos, the son of Aeschines, was an astronomer, a geometer, a physician and a legislator. He learned geometry from Archytas and medicine from Philistion the Sicilian, as Callimachus tells us in his Tables. Sotion in his Successions of Philosophers says that he was also a pupil of Plato. When he was about twenty-three years old and in straitened circumstances, he was attracted by the reputation of the Socratics and set sail for Athens with Theomedon the physician, who provided for his wants. Some even say that he was Theomedon’s favourite. Having disembarked at Piraeus he went up every day to Athens and, when he had attended the Sophists’ lectures, returned again to the port. After spending two months there, he went home and, aided by the liberality of his friends, he proceeded to Egypt with Chrysippus the physician, bearing with him letters of introduction from Agesilaus.
παρ’ Ἀγησιλάον πρὸς Νεκτάναβιν τὸν δὲ τοῖς ἔρευσιν αὐτὸν συστήσας. καὶ τέτταρας μῆνας πρὸς ἐνιαυτῷ διατρίβαντ’ αὐτόθι ἐνυφρόμενον θ’ ὑπήνην καὶ ὄφρον τὴν Ὀκταετηρίδα κατὰ τινὰς συγγράψας. ἐντεῦθεν τε γενέσθαι ἐν Κυζίκῳ καὶ τῇ Προποντίδι σοφιστεύοντα: ἄλλα καὶ παρὰ Μαυσωλῶν ἀφικέσθαι. ἔπειθ’ οὕτως ἐπανελθεῖν Ἀθηναζεν, πάνω πολλοὺς περὶ ἐαυτοῦ ἔχοντα μαθητάς, ὡς φασὶ τινὲς, ὑπὲρ τοῦ Πλάτωνα λυπῆσαι, ὦτι τὴν ἀρχὴν αὐτοῦ παρεπέμψατο. τινὲς δὲ φασὶ καὶ συμπόσιον ἔχοντι τῷ Πλάτωνι αὐτὸν τὴν ἥμικύκλιον κατάκλυσιν, πολλῶν ὄντων, εἰσηγησάσθαι. φησὶ δ’ αὐτὸν Νικόμαχος ὁ Ἀριστοτέλεος τὴν ἡδονὴν λέγειν τὸ ἀγαθὸν. ἀπεδέχθη δὴ ἐν τῇ πατρίδι μεγαλοτίμως, ὡς τὸ γε περὶ αὐτοῦ ψῆφισμα γενόμενον δηλοῖ. ἄλλα καὶ παρὰ τοῖς Ἐλλησιον ἐπιφανεστάτοσ ἐγένετο, γράφας τοῖς ἰδίοις πολιτάσι νόμοις, ὡς φησιν ἔρμιππος ἐν τετάρτῃ Περὶ τῶν ἐπτὰ σοφῶν, καὶ ἀστρολογούμενα καὶ γεωμετρούμενα καὶ ἔτερ’ ἀττα ἀξιόλογα.

"Εσχε δὲ καὶ θυγατέρας τρεῖς, Ἀκτίδα, Φιλτίδα, Δελφίδα. φησὶ δ’ αὐτὸν Ἐρατοσθένης ἐν τοῖς Πρὸς Βάτωνα καὶ Κυνῶν διαλόγοις συνθεῖναι: οὶ δὲ, γεγραφέναι μὲν Ἀιγυπτίους τῇ αὐτῶν φωνῇ, τούτων δὲ μεθερμηνεύσαντα ἐκδόοναι τοῖς Ἐλλησιον τούτων διήκουσε Χρόσιππος ὁ Ἐρίνεως Κνίδιος τὰ τε περὶ θεῶν καὶ κόσμου καὶ τῶν μετεωρο-

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a The suggestion of hostile relations is held to be without foundation both by Tannery, *Astronomie ancienne*, p. 296, note 4, and T. L. Heath, *Aristarchus*, p. 192.

b The reference is to the *Nicomachean Ethics* of Aristotle.
to Nectanabis, who recommended him to the priests. There he remained one year and four months with his beard and eyebrows shaved, and there, some say, he wrote his *Octaëteris*. From there he went to Cyzicus and the Propontis, giving lectures; afterwards he came to the court of Mausolus. Then at length he returned to Athens, bringing with him a great number of pupils: according to some, this was for the purpose of annoying Plato, who had originally passed him over. Some say that, when Plato gave a banquet, Eudoxus, owing to the numbers present, introduced the fashion of arranging couches in a semicircle. Nicomachus, the son of Aristotle, states that he declared pleasure to be the good. He was received in his native city with great honour, proof of this being the decree concerning him. But he also became famous throughout Greece, as legislator for his fellow-citizens, so we learn from Hermippus in his fourth book *On the Seven Sages*, and as the author of astronomical and geometrical treatises and other important works.

He had three daughters, Actis, Philtis and Delphis. Eratosthenes in his writings addressed to Baton tells us that he also composed Dialogues of Dogs; others say that they were written by Egyptians in their own language and that he translated them and published them in Greece. Chrysippus of Cnidos, the son of Erineus, attended his lectures on the gods, the world, and the phenomena of the heavens, (i. 12, 1101 b 27; x. 2, 1172 b 9 sq.). That Nicomachus wrote the treatise called after him was a common error into which Cicero also fell (*De fin.* v. § 12).
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λογομαιένων, τά δ' ίατρικά παρά Φιλιστίωνος τοῦ Σικελιώτου.

Κατέληψε δὲ καὶ ύπομνήματα κάλλιστα. τούτου γέγονε παῖς 'Αρισταγόρας, οὗ Χρύσιππος 'Αεθλίου μαθητής, οὐ τὰ θεραπεύματα φέρεται ὑματικά, τῶν φυσικῶν θεωρημάτων [τῶν] υπὸ τὴν διάνοιαν αὐτοῦ πεσόντων.

90 Γεγόνασι δ' Εὐδοξοὶ τρεῖς: αὐτὸς οὖτος, ἔτερος 'Ρόδιος ιστορίας γεγραφώς, τρίτος Σικελιώτης παῖς 'Αγαθοκλέους, ποιητής κωμῳδίας, νίκας ἐλών ἀστικὰς μὲν τρεῖς, Ληναῖας δὲ πέντε, καθά φησιν 'Απολλόδωρος ἐν Χρονικοῖς. εὑρίσκομεν δὲ καὶ ἄλλον ίατρὸν Κνίδιον, περὶ οὗ φησιν Εὐδοξοὶ ἐν Γῆς περιόδῳ ὡς εἴη παραγγέλλων ἀεὶ συνεχεῖς κινεῖν τὰ ἄρθρα πάση γυμνασία, ἀλλὰ καὶ τὰς αἰσθήσεις ὁμοίως.

"Ὁ δ' αὐτὸς φησι τὸν Κνίδιον Εὐδοξοὶ ἀκμάσαι κατὰ τὴν τρίτην καὶ ἐκατοστὴν Ὀλυμπιάδα, εὑρείν τε τὰ περὶ τὰς καμπύλας γραμμὰς. ἐτελεύτησε δὲ τρίτον ἄγων καὶ πεντηκοστὸν ἕτος. ὅτε δὲ συνεγένετο ἐν Ἀιγύπτῳ Χονούφιδι τῷ Ἡλιούπολίτῃ, ὁ ἂπις αὐτοῦ θοιμήτων περιελυμήσατο. ἐνδοξοὶ οὗν αὐτὸν ἄλλο οἰκοχρόνιον ἔφασαν οἱ ἰερεῖς ἐσεθαί, καθά φησι Φαβωρίνος ἐν Ἀπομνημονεύμασιν.

91 "Εστι δὲ καὶ ἡμῶν εἰς αὐτὸν οὕτως ἔχον:

ἐν Μέμφει λόγος ἐστὶν προμαθείν τὴν ἴδιὴν Εὐδοξοὶ ποτε μοῖραν παρὰ τοῦ καλλικέρω ταύρου. κούδεν ἐλεξεν' βοὶ γὰρ πόθεν λόγος;

a The wording suggests that this physician's name was not Eudoxus, but rather Chrysippus. He may have been the Chrysippus of Cnidos mentioned supra, vii. 186 (cf. Wilamo-404
while in medicine he was the pupil of Philistion the Sicilian.

Eudoxus also left some excellent commentaries. He had a son Aristagoras, who had a son Chrysippus, the pupil of Aëthlius. To this Chrysippus we owe a medical work on the treatment of the eye, speculations upon nature having occupied his mind.

Three men have borne the name of Eudoxus: (1) our present subject; (2) a historian, of Rhodes; (3) a Sicilian Greek, the son of Agathocles, a comic poet, who three times won the prize in the city Dionysia and five times at the Lenaea, so we are told by Apollodorus in his Chronology. We also find another physician of Cnidos mentioned by Eudoxus in his Geography as advising people to be always exercising their limbs by every form of gymnastics, and their sense-organs in the same way.

The same authority, Apollodorus, states that Eudoxus of Cnidos flourished about the 103rd Olympiad, and that he discovered the properties of curves. He died in his fifty-third year. When he was in Egypt with Chonuphis of Heliopolis, the sacred bull Apis licked his cloak. From this the priests foretold that he would be famous but short-lived, so we are informed by Favorinus in his Memorabilia.

There is a poem of our own upon him, which runs thus:

It is said that at Memphis Eudoxus learned his coming fate from the bull with beautiful horns. No words did it utter; for whence comes speech to a bull? Nature did not
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φύσις οὐκ ἔδωκε μόσχῳ λάλον ὑπὸ διά στόμα. παρὰ δ’ αὐτὸν λέχριον στὰς ἐλιχμήσατο στολήν, προφανῶς τοῦτο διδάσκει, Ἀποδύσῃ βιοτὴν ὅσον οὕτω. διὸ καὶ οἱ ταχέως ἤλθε μόρος, δεκάκις πέντε ἐπὶ τρισσαῖς ἐσιδόντι Πλευάδας.

Τούτων ἄντι Ἐυδόξου Ὑπὸ Εὐδοξοῦ ἐκάλουν διὰ τὴν λαμπροτητα τῆς φήμης.

Ἐπειδὴ δὲ περὶ τῶν ἐλλογίμων Πυθαγορικῶν διεληλύθαμεν, νῦν ἤδη περὶ τῶν σποράδην, ὡς φασί, διαλεξθῶμεν. λεκτέον δὲ πρῶτον περὶ Ἡρακλείτου.
provide the young bull Apis with a chattering tongue. But, standing sideways by him, it licked his robe, by which it plainly prophesied "you shall soon die." Whereupon, soon after, this fate overtook him, when he had seen fifty-three risings of the Pleiades.

Eudoxus used to be called *Endoxos* (illustrious) instead of Eudoxus by reason of his brilliant reputation.

Having now dealt with the famous Pythagoreans, let us next discuss the so-called "sporadic" philosophers. And first we must speak of Heraclitus.
Κεφ. α’. ΗΡΑΚΛΕΙΤΟΣ

1 'Ηράκλειτος Βλόσωνος ἦ, ὡς τινὲς, 'Ηράκωντος' Ἐφέσιος. οὗτος ἦκμαζε μὲν κατὰ τὴν ἐνάτην καὶ ἐξηκοστὴν 'Ολυμπιάδα. μεγαλόφρων δὲ γέγονε παρ' ὀντιναοῦν καὶ ὑπερόπτης, ὡς καὶ ἐκ τοῦ συγγράμματος αὐτοῦ δῆλον, ἐν ὦ φησι, "πολυμαθὴς νόον" οὐ διδάσκει. Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην, αὐτὸς τε Ξενοφάνεα τε καὶ 'Εκαταίων." εἶναι γὰρ ἐν τῷ σοφόν, ἐπίστασθαι γνώμην, ὅτε ἐκυβέρνησε πάντα διὰ πάντων." τὸν τε "Ομηρον ἐφασκεν ἄξιον ἐκ τῶν ἄγωνων ἐκβάλλεσθαι καὶ ῥαπίζεσθαι, καὶ 'Αρχίλοχον ὀμοίως.

2 Ἐλεγε δὲ καὶ " ὑβριν χρῆ σβεννύναι μᾶλλον ἡ πυρκαῖνη" καὶ "μάχεσθαι χρῆ τὸν δῆμον ὑπὲρ τοῦ νόμου ὀκώσπερ τείχεος." καθάπτεται δὲ καὶ τῶν Ἐφεσίων ἐπὶ τῷ τὸν ἐταίρον ἐκβάλειν 'Ερμό-

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1 ήρακίωντος Φ, but ήρακίωντος BP, whence Bechtel restores ήρακώντος.
2 νόον ἔχειν Athen. xiii. p. 610 b; Clem. Strom. i. 19, p. 373.
3 ὀκώσπερ τείχεος Diels.

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a 504–500 B.C.
b The biographers used by our author laid evident stress
BOOK 1X

Chapter 1. HERACLITUS

Heraclitus, son of Bloson or, according to some, of Heracon, was a native of Ephesus. He flourished in the 69th Olympiad.\(^a\) He was lofty-minded beyond all other men,\(^b\) and overweening, as is clear from his book in which he says: "Much learning does not teach understanding; else would it have taught Hesiod and Pythagoras, or, again, Xenophanes and Hecataeus."\(^c\) For "this one thing is wisdom, to understand thought, as that which guides all the world everywhere."\(^d\) And he used to say that "Homer deserved to be chased out of the lists and beaten with rods, and Archilochus likewise."\(^e\)

Again he would say: "There is more need to extinguish insolence than an outbreak of fire,"\(^f\) and "The people must fight for the law as for city-walls."\(^g\) He attacks the Ephesians, too, for banishing his friend Hermodorus: he says: "The Ephesians on this characteristic of the Ephesian, for §§ 1-3 (excepting two fragments cited in § 2) dwell on this single theme. As to the criticism of Pythagoras cf. Clem. Alex. Strom. i. 129 s.\(f\)., who, dealing with chronology, says that Heraclitus was later than Pythagoras, for Pythagoras is mentioned by him.\(^d\) Fr. 41 D., 19 B.\(^e\) Fr. 40 D., 16 B.\(^f\) Fr. 43 D., 103 B.\(^g\) Fr. 44 D., 100 B.
ΔΩΡΟΝ, ἐν οἷς φησιν, ὡς ἂξιον Ἑφεσίως ἡβηδον ἀποθανεῖν 1 πᾶσι καὶ τοῖς ἀνήβους τῇ πόλιν καταλιπεῖν, οὕτως Ἐρμόδωρον ἄνδρα ἐωυτῶν ὀνήμιστον ἐξέβαλον λέγοντες, Ἡμέων μηδὲ εἰς ὀνήμιστος ἑστώ· εἰ δὲ τις τοιοῦτος, ἄλλη τε καὶ μετ’ ἄλλων.” ἂξιομένος δὲ καὶ νόμους θείαν πρὸς αὐτῶν ὑπερείδε διὰ τὸ ἦδη κεκρατήσατι τῇ ποιηρᾳ πολιτείᾳ τῇ πόλιν. ἀναχωρήσας δ’ εἰς τὸ ιερὸν τῆς Ἀρτέμιδος μετὰ τῶν παιδῶν ἀστραγάλιζε· περιστάντων δ’ αὐτῶν τῶν Ἑφεσίων, “τι, ὦ κάκιστοι, θαυμάζετε;” εἶπεν· “ἡ οὐ κρείττον τοῦτο ποιεῖν ἡ μεθ’ ὑμῶν πολιτεύεσθαι;”

Καὶ τέλος μισανθρωπίσας καὶ ἐκπατήσας ἐν τοῖς ὀρείσ διηγᾶτο, πόσα σιτούμενοι καὶ βοτάνας. καὶ μέντοι καὶ διὰ τοῦτο περιτραπεῖς εἰς ὀδέρων κατηθεν εἰς ἀστυ καὶ τῶν ἱατρῶν αἰνιγματωδῶς ἐπινιθάνετο εἰ δύναυτ’ εἶ ἐπομβρία αὐχμόν ποιήσατ’ τῶν δὲ μὴ συνείστοιν, αὐτῶν εἰς βουστάσιον κατορύξας τῇ τῶν βολίτων ἀλέα ἠλπισεν ἔξασμοθήσεσθαι. οὐδὲν δ’ ἀνύων οὐδ’ οὕτως, ἐτελεύτα βιοῖς ἐτη ἐξήκοντα.

Καὶ ἐστίν εἰς αὐτῶν ἡμῶν οὕτως ἱσόν.

πολλάκις Ἡράκλειτον ἑθαύμασα, πῶς ποτε τὸ ζῆν ὀδε διαντλήσας δύσμορος εἰτ’ ἔθανεν· σῶμα γὰρ ἀρδεύσασα κακῆ νόσος ὕδατι φέγγος ἔσβεσεν ἐν βλεφάροις καὶ σκότον ἡγάγετο.

”Ἐρμιππος δὲ φησὶ λέγειν αὐτὸν τοῖς ἱατρῶις εἰ τις δύναται <τὰ> ἐντερα κεινώσας τὸ ύγρὸν ἐξερᾶσαι ἀπειπότων δὲ, θείαν αὐτῶν εἰς τὸν

would do well to end their lives, every grown man of them, and leave the city to beardless boys, for that they have driven out Hermodorus, the worthiest man among them, saying, 'We will have none who is worthiest among us; or if there be any such, let him go elsewhere and consort with others.'" a

And when he was requested by them to make laws, he scorned the request because the state was already in the grip of a bad constitution. He would retire to the temple of Artemis and play at knuckle-bones with the boys; and when the Ephesians stood round him and looked on, "Why, you rascals," he said, "are you astonished? Is it not better to do this than to take part in your civil life?"

Finally, he became a hater of his kind and wandered on the mountains, and there he continued to live, making his diet of grass and herbs. However, when this gave him dropsy, he made his way back to the city and put this riddle to the physicians, whether they were competent to create a drought after heavy rain. They could make nothing of this, whereupon he buried himself in a cowshed, expecting that the noxious damp humour would be drawn out of him by the warmth of the manure. But, as even this was of no avail, he died at the age of sixty.

There is a piece of my own about him as follows b:

Often have I wondered how it came about that Heraclitus endured to live in this miserable fashion and then to die. For a fell disease flooded his body with water, quenched the light in his eyes and brought on darkness.

Hermippus, too, says that he asked the doctors whether anyone could by emptying the intestines draw off the moisture; and when they said it was

a Fr. 121 D., 114 B.  
b Anth. Pal. vii. 127.
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ηλιον καὶ κελεύειν τοὺς παῖδας βολίτους καταπλάττειν· οὕτω δὴ κατατεινόμενον δευτεράοι τελευτήσαι καὶ θαφθήναι ἐν τῇ ἁγορᾷ. Νεάνθης δ’ ὁ Κυζικηνὸς φησὶ μὴ δυνηθέντ’ αὐτὸν ἀποσπάσαι τὰ βόλιτα μεῖναι καὶ διὰ τὴν μεταβολὴν ἀγνοθέντα κυνόβρωτον γενέσθαι.

5 Γέγονε δὲ θαυμάσιος ἐκ παιδῶν, ὅτε καὶ νέος ὥν ἐφασκε μηδὲν εἰδέναι, τέλειος μέντοι γενόμενος πάντ’ ἐγνωκέναι. ἦκουσε τ’ οὐδενός, ἀλλ’ αὐτὸν ἐφή διεξήσασθαι καὶ μαθεῖν πάντα παρ’ ἐαυτοῦ. Σωτίων δὲ φησιν εἰρηκέναι τινὰς Ξενοφάνους αὐτὸν ἀκηκοέναι· λέγειν τε Ἀρίστωνα ἐν τῷ Περὶ Ἡρακλείτου καὶ τὸν ύδερον αὐτὸν θεραπευθήναι, ἀποθανεῖν δ’ ἀλλή νόσῳ. τούτο δὲ καὶ Ἰππόβοτος φησι.

Τὸ δὲ φερόμενον αὐτοῦ βιβλίον ἔστι μὲν ἀπὸ τοῦ συνέχοντος Περὶ φύσεως, διηρήται δ’ εἰς τρεῖς λόγους, εἰς τε τὸν περὶ τοῦ παντὸς καὶ πολιτικὸν καὶ θεολογικὸν. ἀνέθηκε δ’ αὐτὸ εἰς τό τῆς Ἀρτέμιδος ἱερόν, ὅσ μὲν τινὲς, ἔπιτηδεύσας ἀσαφέστερον γράψαι, ὅπως οἱ δυνάμενοι <μόνοι> προσίοιεν αὐτῷ καὶ μὴ ἐκ τοῦ δημόδους εὐκαταφρόνητον ἦ. τούτον δὲ καὶ ὁ Τίμων ὑπογράφει λέγων,

τοῖς δ’ ἐνι κοκκυστῆς, ὀχλολοίδορος Ἡράκλειτος, αἰνικτῆς ἀνόρουσε.

Θεόφραστος δὲ φησιν ὑπὸ μελαγχολίας τὰ μὲν ἡμυτελῆ, τὰ δ’ ἀλλ’ ἄλλως ἐχοντα γράψαι. σημεῖον δ’ αὐτοῦ τῆς μεγαλοφροσύνης Ἀντισθένης

\[\text{a Fr. 101 D., 80 B.} \quad \text{b Fr. 43 D.} \quad \text{c Cf. II. i. 247, 248.}\]
impossible, he put himself in the sun and bade his servants plaster him over with cow-dung. Being thus stretched and prone, he died the next day and was buried in the market-place. Neanthes of Cyzicus states that, being unable to tear off the dung, he remained as he was and, being unrecognizable when so transformed, he was devoured by dogs.

He was exceptional from his boyhood; for when a youth he used to say that he knew nothing, although when he was grown up he claimed that he knew everything. He was nobody’s pupil, but he declared that he "inquired of himself," and learned everything from himself. Some, however, had said that he had been a pupil of Xenophanes, as we learn from Sotion, who also tells us that Ariston in his book On Heraclitus declares that he was cured of the dropsy and died of another disease. And Hippobotus has the same story.

As to the work which passes as his, it is a continuous treatise On Nature, but is divided into three discourses, one on the universe, another on politics, and a third on theology. This book he deposited in the temple of Artemis and, according to some, he deliberately made it the more obscure in order that none but adepts should approach it, and lest familiarity should breed contempt. Of our philosopher Timon gives a sketch in these words:

In their midst uprose shrill, cuckoo-like, a mob-reviler, riddling Heraclitus.

Theophrastus puts it down to melancholy that some parts of his work are half-finished, while other parts make a strange medley. As a proof of his magnanimity Antisthenes in his Successions of
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φησίν ἐν Διαδοχάις· ἐκχωρήσαι γὰρ τάδελφῳ τῆς βασιλείας. τοσαύτην δὲ δόξαν ἔσχε τὸ σύγγραμμα ὡς καὶ αἱρετιστὰς ἀπ’ αὐτοῦ γενέσθαι τοὺς κληθέντας Ἡρακλευτεῖους.

7 Ἐδόκει δ’ αὐτῷ καθολικῶς μὲν τάδε· ἐκ πυρὸς τὰ πάντα συνεστάναι καὶ εἰς τοῦτο ἀναλύεσθαι· πάντα δὲ γίνεσθαι καθ’ εἰμαρμένην καὶ διὰ τῆς ἐναντιοδομίας ἤρμόσθαι τὰ ὄντα· καὶ πάντα ψυχῶν εἶναι καὶ δαιμόνων πλῆρη. εἰρηκε δὲ καὶ περὶ τῶν ἐν κόσμῳ συνισταμένων πάντων παθῶν, ὅτι τε ὁ ἦλιος ἐστὶ τὸ μέγεθος οἷος φαίνεται. λέγεται δὲ καὶ ἦν ψυχὴς πείρατα ἱὸν οὐκ ἂν ἔξευροι, πᾶσαι ἐπιπορευόμενοι ὅδοι· οὗτω βαθύν λόγον ἔχει.” τὴν τ’ οὐθέν οἱρὰν νόσον ἔλεγε καὶ τὴν ὀρασίν ψεῦδεσθαι. λαμπρῶς τ’ ἐνίοτε ἐν τῷ συγγράμματι καὶ σαφῶς ἐκβάλλει, ὥστε καὶ τὸν νωθέστατον ῥαδίως γνώναι καὶ δίαρμα ψυχῆς λαβείν· ἦτ’ τε βραχύτης καὶ τὸ βάρος τῆς ἐρμηνείας ἀσύγκριτον.

8 Καὶ τὰ ἐπὶ μέρους δ’ αὐτῷ ὡδ’ ἔχει τῶν δογ- μάτων· πῦρ εἶναι στοιχεῖον καὶ πυρὸς ἄμοιβήν τὰ πάντα, ἀραιώσει καὶ πυκνώσει γνώμενα. σαφῶς δ’ οὐδέν ἐκτίθεται. γίνεσθαι τε πάντα κατ’ ἐναντιότητα καὶ ῥεῖν τὰ ὀλα ποταμοῦ δίκην, πεπεράνθαι τε τὸ πᾶν καὶ ἔνα εἶναι κόσμον· γεν- νάσθαι τε αὐτὸν ἐκ πυρὸς καὶ πάλιν ἐκπυροῦσθαι κατὰ τινὰς περιόδους ἐναλλάξ τὸν σύμπαντα αἰῶνα· τοῦτο δὲ γίνεσθαι καθ’ εἰμαρμένην. τῶν δὲ ἐναντίων τὸ μὲν ἐπὶ τὴν γένεσιν ἀγον καλεῖσθαι πόλεμον καὶ ἔριν, τὸ δ’ ἐπὶ τὴν ἐκπύρωσιν ὁμο-

\[\text{a} \quad \text{Fr. 45 D., 71 B.} \quad \text{b} \quad \text{Fr. 46 D., 132 B.} \quad \text{c} \quad \text{Cf. Fr. 90 D., 22 B.} \quad \text{d} \quad \text{Cf. Fr. 80 D., 62 B.}\]
Philosophers cites the fact that he renounced his claim to the kingship in favour of his brother. So great fame did his book win that a sect was founded and called the Heracliteans, after him.

Here is a general summary of his doctrines. All things are composed of fire, and into fire they are again resolved; further, all things come about by destiny, and existent things are brought into harmony by the clash of opposing currents; again, all things are filled with souls and divinities. He has also given an account of all the orderly happenings in the universe, and declares the sun to be no larger than it appears. Another of his sayings is: "Of soul thou shalt never find boundaries, not if thou trackest it on every path; so deep is its cause." Self-conceit he used to call a falling sickness (epilepsy) and eyesight a lying sense. Sometimes, however, his utterances are clear and distinct, so that even the dullest can easily understand and derive therefrom elevation of soul. For brevity and weightiness his exposition is incomparable.

Coming now to his particular tenets, we may state them as follows: fire is the element, all things are exchange for fire and come into being by rarefaction and condensation; but of this he gives no clear explanation. All things come into being by conflict of opposites, and the sum of things flows like a stream. Further, all that is is limited and forms one world. And it is alternately born from fire and again resolved into fire in fixed cycles to all eternity, and this is determined by destiny. Of the opposites that which tends to birth or creation is called war and strife, and that which tends to destruction by fire is called concord and peace. Change he called
Λογίαν καὶ εἰρήνην, καὶ τὴν μεταβολὴν ὁδὸν ἀνω κάτω, τὸν τε κόσμον γίνεσθαι κατ' αὐτὴν.

9 Πυκνούμενον γὰρ τὸ πῦρ ἔξυγραίνεσθαι συνιστά-μενόν τε γίνεσθαι ὅδωρ, πηγνύμενον δὲ τὸ ὕδωρ εἰς γῆν τρέπεσθαι: καὶ ταύτην ὁδὸν ἐπὶ τὸ κάτω εἶναι. πάλιν τε αὖ τὴν γῆν χεῖσθαι, ἢς ής τὸ ὕδωρ γίνεσθαι, ἐκ δὲ τούτῳ τὰ λοιπὰ, σχεδὸν πάντα ἐπὶ τὴν ἀναθυμίαν ἀνάγων τὴν ἀπὸ τῆς θαλάττης: αὐτὴ δὲ ἐστὶν ἥ ἐπὶ τὸ ἄνω ὁδὸς. γίνεσθαι δὲ ἀναθυμιάσεις ἀπὸ τε γῆς καὶ θαλάττης, ἂς μὲν λαμπρὰς καὶ καθαρὰς, ἂς δὲ σκοτεινὰς. αὐξεσθαι δὲ τὸ μὲν πῦρ ὑπὸ τῶν λαμπρῶν, τὸ δὲ ὕγρον ὑπὸ τῶν ἐτέρων. τὸ δὲ περιέχον ὅποιον ἐστὶν οὐ δηλοῖ: εἶναι μέντοι ἐν αὐτῷ σκάφας ἐπεστραμμένας κατὰ κοίλον πρὸς ἡμᾶς, ἐν αἰς ἀθροιζομένας τὰς λαμπρὰς ἀναθυμιάσεις ἀποτελεῖν φλόγας, ἃς εἶναι τὰ ἅστρα.

10 λαμπροτάτην δὲ εἶναι τὴν τοῦ ἡλίου φλόγα καὶ θερμοτάτην. τὰ μὲν γὰρ ἀλλὰ ἅστρα πλεῖον ἀπέχειν ἀπὸ γῆς καὶ διὰ τοῦτο ἢττον λάμπειν καὶ θάλπειν, τὴν δὲ σελήνην προσγειοτέραν οὐσαν μὴ διὰ τοῦ καθαροῦ φέρεσθαι τόπου. τὸν μέντοι ἡλίον ἐν διανυγεῖ καὶ ἀμιγεῖ κινεῖσθαι καὶ σύμμετρον ἀφ' ἡμῶν ἐχεῖν διάστημα: τοιγάρτοι μᾶλλον θερμαίνειν τε καὶ φωτίζειν. ἐκλείπειν τε ἡλίον καὶ σελήνην, ἀνω στρεφομένων τῶν σκαφῶν: τοὺς τε κατὰ μὴνα τῆς σελήνης σχηματισμοὺς γίνεσθαι στρεφομένης ἐν αὐτῇ κατὰ μικρὸν τῆς σκαφῆς. ἡμέραν τε καὶ νύκτα γίνεσθαι καὶ μὴνας καὶ ἔρας ἐτείους καὶ ἐνιαυτοὺς ὑετοὺς τε καὶ πνεύματα καὶ τὰ τούτους ὀμοια κατὰ τὰς διαφόρους ἀναθυμιάσεις.

11 τὴν μὲν γὰρ λαμπρὰν ἀναθυμίασιν φλογωθεῖσαν ἐν τῷ κύκλῳ² τοῦ ἡλίου ἡμέραν ποιεῖν, τὴν δὲ ἐναντίαν
a pathway up and down, and this determines the birth of the world.

For fire by contracting turns into moisture, and this condensing turns into water; water again when congealed turns into earth. This process he calls the downward path. Then again earth is liquefied, and thus gives rise to water, and from water the rest of the series is derived. He reduces nearly everything to exhalation from the sea. This process is the upward path. Exhalations arise from earth as well as from sea; those from sea are bright and pure, those from earth dark. Fire is fed by the bright exhalations, the moist element by the others. He does not make clear the nature of the surrounding element. He says, however, that there are in it bowls with their concavities turned towards us, in which the bright exhalations collect and produce flames. These are the stars. The flame of the sun is the brightest and the hottest; the other stars are further from the earth and for that reason give it less light and heat. The moon, which is nearer to the earth, traverses a region which is not pure. The sun, however, moves in a clear and untroubled region, and keeps a proportionate distance from us. That is why it gives us more heat and light. Eclipses of the sun and moon occur when the bowls are turned upwards; the monthly phases of the moon are due to the bowl turning round in its place little by little. Day and night, months, seasons and years, rains and winds and other similar phenomena are accounted for by the various exhalations. Thus the bright exhalation, set aflame in the hollow orb of the sun, produces day, the opposite exhalation when it has
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ἐπικρατήσασαν νύκτ' ἀποτελεῖν καὶ ἐκ μὲν τοῦ λαμπροῦ τὸ θερμὸν αὐξόμενον θέρος ποιεῖν, ἐκ δὲ τοῦ σκοτεινοῦ τὸ ύγρὸν πλεονάζον χειμῶνα ἀπεργάζεσθαι. ἀκολούθως δὲ τούτους καὶ περὶ τῶν ἄλλων αἰτιολογεῖ. περὶ δὲ τῆς γῆς οὐδὲν ἀποφαίνεται ποιὰ τὶς ἔστιν ἀλλ' οὐδὲ περὶ τῶν σκαφῶν. καὶ ταῦτα μὲν ἢν αὐτῷ τὰ δοκοῦντα.

Τὰ δὲ περὶ Σωκράτους καὶ ὅσα ἐντυχῶν τῷ συγγράμματι εἴποι, κομίσαντος Εὐριπίδου, καθ' ἕφισσιν Ἀρίστων, ἐν τῷ περὶ Σωκράτους εἰρήκαμεν. 12 Σέλευκος μὲν τοῦ φησίν ὁ γραμματικὸς Κρότωνα τυν ἱστορεῖν ἐν τῷ Κατακολυμβητῆ Κράτητα τυν πρῶτον εἰς τὴν 'Ελλάδα κομίσαι τὸ βιβλίον ἐδώ καὶ εἴπειν Δηλίου τινὸς δείσαν κολυμβητοῦ, δἐ οὐκ ἀποπνυγήσεται εν αὐτῷ. ἐπιγράφουσι δ' αὐτῷ οἱ μὲν Μοῦσας, οἱ δὲ Περί φύσεως, Διόδοτος δὲ ἀκριβὲς οἰάκισμα πρὸς σταθμὴν βίου, ἄλλοι γνώμον' ἥθων, <τοῦ θ' ὕλου> κόσμου τρόπων ἐνὸς τε ἔμπιπτῶν τε. ¹ φασὶ δ' αὐτὸν ἐρωτηθέντα διὰ τὶ σῳπα, φάναι "ίν' ὑμεῖς λαλήτε." ἐπόθησε δ' αὐτοῦ καὶ Δαρείος μετασχεῖν καὶ ἐγραψεν ὡδε πρὸς αὐτὸν. 13 "Βασιλεὺς Δαρείος πατρὸς Ἐστάσσεω 'Ηράκλειτον Ἐφέσιον σοφὸν ἄνδρα προσαγορεύει χαίρειν. "Καταβέβλησαι λόγον Περὶ φύσεως δυσνόητον

¹ καὶ γνώμον' ἥθων, <καὶ καλῶν> κόσμον τρόπων ἐνὸς τε συμπάντων τε Διέλ.

a ii. 22.

Plato, alluding to Heraclitus, speaks of "Ionian Muses" (Soph. 242 ε). He is followed by Clement of Alexandria (Strom. v. 9, 682 P. οἱ γοὺς 'Ιάδες Μοῦσαι διαρρήθην λέγουσι), 418
got the mastery causes night; the increase of warmth due to the bright exhalation produces summer, whereas the preponderance of moisture due to the dark exhalation brings about winter. His explanations of other phenomena are in harmony with this. He gives no account of the nature of the earth, nor even of the bowls. These, then, were his opinions.

The story told by Ariston of Socrates, and his remarks when he came upon the book of Heraclitus, which Euripides brought him, I have mentioned in my Life of Socrates. However, Seleucus the grammarian says that a certain Croton relates in his book called *The Diver* that the said work of Heraclitus was first brought into Greece by one Crates, who further said it required a Delian diver not to be drowned in it. The title given to it by some is *The Muses,* by others *Concerning Nature*; but Diodotus calls it

A helm unerring for the rule of life;
others "a guide of conduct, the keel of the whole world, for one and all alike." We are told that, when asked why he kept silence, he replied, "Why, to let you chatter." Darius, too, was eager to make his acquaintance, and wrote to him as follows:

"King Darius, son of Hystaspes, to Heraclitus the wise man of Ephesus, greeting.

"You are the author of a treatise *On Nature* which

and possibly, as M. Ernout thinks, by Lucretius, i. 657, where "Musae" is the ms. reading. But cf. Lachmann, ad loc.


d The request of Darius is mentioned by Clem. Alex. *Strom.* i. 65 οὗτος βασιλέα Δαρείου παρακαλοῦτα ἥκεν εἰς Πέργας ὑπερείδεσ. The story is not made more plausible by the two forged letters to which it must have given rise.
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te καὶ δυσεξήγητον. ἐν τοῖς μὲν οὖν ἐρμηνευόμενοι κατὰ λέξιν σὴν δοκεῖ δυναμῖν των περιέχειν θεωρίας κόσμου τε τοῦ σύμπαντος καὶ τῶν ἐν τούτῳ γινομένων, ἀπέρ ἔστιν ἐν θειοτάτη κείμενα κινήσει τῶν δὲ πλείστων ἐποχήν ἔχοντα, ὡστε καὶ τοὺς ἐπὶ πλείστον μετεσχηκότας συγγραμμάτων διαπορείσθαι τῆς ὁρθῆς1 δοκούσης γεγράφθαι παρὰ σοί ἐξήγησεως. βασιλεὺς οὖν Δαρείως Ἰστάσσον βούλεται τῆς σῆς ἀκροάσεως μετασχεῖν καὶ παν- δείας Ἐλληνικῆς. ἔρχοχ δὴ συντόμως πρὸς ἐμὴν ὦψιν καὶ βασιλεύον ὁίκον. Ἐλληνες γὰρ ἐπὶ τὸ πλείστον ἀνεπισήμαντοι σοφοῖς ἀνδράσιν ὄντες παρ- ὑφθοὶ τὰ καλῶς ὑπ’ αὐτῶν ἐνδεικνύμενα πρὸς σπου- δαίαν ἄκοιν καὶ μάθησιν. παρ’ ἐμοὶ δ’ ὑπάρχει σοι πάσα μὲν προεδρία, καθ’ ἡμέραν δὲ καλὴ καὶ σπουδαία προσαγόρευσιν καὶ βίοι εὐδόκιμοι σαῖς παραινέσεσιν.

"Ἡράκλειτος Ἑφέσιος βασιλεῖΔαρείως πατρὸς Ἰστάσσεται χαίρειν.

"Ὁκόσοι τυγχάνουσιν ὄντες ἐπιχθόνιον τῆς μὲν ἀληθείας καὶ δικαιοπραγμοσύνης ἀπέχονται, ἀ- πληστὴ δὲ καὶ δοξοκοπὴ προσέχουσι κακῆς ἐνεκα ἀνοίγης. ἐγὼ δ’ ἀμυνηστὴν έχων πάσης πονηρῆς καὶ κόρον φεύγων παντὸς οἰκειούμενον φθόνῳ καὶ διὰ τὸ περιστασθαι ὑπερηφανίην οὐκ ἄν ἀφικοίμῃ εἰς Περσῶν χώρην, ὀλίγους ἀρκεόμενοι κατ’ ἐμὴν γνώμην."

Τουοῦτος μὲν ἀνὴρ καὶ πρὸς βασιλέα.

Δημήτριος δὲ φησιν ἐν τοῖς Ὀμωνύμοις καὶ Ἀθηναίων αὐτοῦ ὑπερφρονήσαι, δοξαν ἔχοντα

1 ὀρθῶς Richards.
is hard to understand and hard to interpret. In certain parts, if it be interpreted word for word, it seems to contain a power of speculation on the whole universe and all that goes on within it, which depends upon motion most divine; but for the most part judgement is suspended, so that even those who are the most conversant with literature are at a loss to know what is the right interpretation of your work. Accordingly King Darius, son of Hystaspes, wishes to enjoy your instruction and Greek culture. Come then with all speed to see me at my palace. For the Greeks as a rule are not prone to mark their wise men; nay, they neglect their excellent precepts which make for good hearing and learning. But at my court there is secured for you every privilege and daily conversation of a good and worthy kind, and a life in keeping with your counsels."

"Heraclitus of Ephesus to King Darius, son of Hystaspes, greeting.

"All men upon earth hold aloof from truth and justice, while, by reason of wicked folly, they devote themselves to avarice and thirst for popularity. But I, being forgetful of all wickedness, shunning the general satiety which is closely joined with envy, and because I have a horror of splendour, could not come to Persia, being content with little, when that little is to my mind."

So independent was he even when dealing with a king.

Demetrius, in his book on *Men of the Same Name*, says that he despised even the Athenians, although held by them in the highest estimation; and,
DIOGENES LAERTIUS

παμπλείστην, καταφρονούμενόν τε ύπο τῶν 'Εφεσίων ἔλεοι, μάλλον τὰ οἰκεῖα. μέμνηται αὐτοῦ καὶ ὁ Φαληρεύς Δημήτριος ἐν τῇ Σωκράτους ἀπολογία. πλείστοι τέ εἰσον ὅσοι ἐξῆγγειλαν αὐτοῦ τὸ σύγγραμμα· καὶ γὰρ 'Αντιοθένης καὶ Ἡρακλείδης ὁ Ποντικὸς Κλεάνθης τε καὶ Σφαῖρος ὁ Στωικός, πρὸς δὲ Παυσανίας ὁ κληθεὶς Ἡρακλειστής, Νικομήδης τε καὶ Διονύσιος· τῶν δὲ γραμματικῶν Διόδοτος, ὃς οὖ φησι περὶ φύσεως εἶναι τὸ σύγγραμμα, ἄλλα περὶ πολιτείας, τὸ δὲ περὶ φύσεως ἐν παραδείγμασι εἶδει κείσθαι.

16 Ἱερώνυμος δὲ φησι καὶ Σκυθίον τὸν τῶν ἴαμβων ποιητήν ἐπιβαλέσθαι τὸν ἐκείνου λόγον διὰ μέτρου ἐκβάλλειν. πολλά τ` εἰς αὐτὸν ἐπιγράμματα φέρεται, ἀτιρ δὴ καὶ τόδε·

Ἡράκλειτος ἔγω· τί μ’ ἄνω κατῷ ἐλκέτ’ ἀμοῦσοι; οὐχ ὑμῖν ἐπόνουν, τοῖς δ’ ἐμ’ ἐπισταμένοις. εἰς ἐμοὶ ἀνθρώπος τρισμύριοι, οἱ δ’ ἀνάρθμοι οὔδεις. ταῦτ’ αὐδῶ καὶ παρὰ Φερσεφόνη.

καὶ ἀλλο τοιόνδε·

μὴ ταχὺς Ἡρακλείτου ἐπ’ ὁμφαλὸν εἶλεε βίβλον τοῦφεσίου· μάλα τοι δύσβατος ἀτραπίτος. ὀρφήν καὶ σκότος ἐστίν ἀλάμπετον· ἦν δὲ σε μύστης εἰσαγάγη, φανεροῦ λαμπρότερ’ ἦλιον.

17 Γεγόνασι δ’ Ἡράκλειτοι πέντε· πρῶτος αὐτὸς οὗτος· δεύτερος ποιητὴς Λυρικός, οὐ ἐστι τῶν δώδεκα θεῶν ἐγκύώμιον· τρίτος ἐλεγείας ποιητής

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a This work is again quoted in ix. 37 and ix. 57, and is perhaps the source of the first sentence of § 52 also.

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notwithstanding that the Ephesians thought little of him, he preferred his own home the more. Demetrius of Phalerum, too, mentions him in his *Defence of Socrates*; and the commentators on his work are very numerous, including as they do Antisthenes and Heraclides of Pontus, Cleanthes and Sphaerus the Stoic, and again Pausanias who was called the imitator of Heraclitus, Nicomedes, Dionysius, and, among the grammarians, Diodotus. The latter affirms that it is not a treatise upon nature, but upon government, the physical part serving merely for illustration.

Hieronymus tells us that Scythinus, the satirical poet, undertook to put the discourse of Heraclitus into verse. He is the subject of many epigrams, and amongst them of this one:

Heraclitus am I. Why do ye drag me up and down, ye illiterate? It was not for you I toiled, but for such as understand me. One man in my sight is a match for thirty thousand, but the countless hosts do not make a single one. This I proclaim, yea in the halls of Persephone.

Another runs as follows:

Do not be in too great a hurry to get to the end of Heraclitus the Ephesian's book: the path is hard to travel. Gloom is there and darkness devoid of light. But if an initiate be your guide, the path shines brighter than sunlight.

Five men have borne the name of Heraclitus: (1) our philosopher; (2) a lyric poet, who wrote a hymn of praise to the twelve gods; (3) an elegiac

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*b* Apparently D. L. is using, through another of his sources, the very same citation from Diodotus which he has given verbatim in § 12.

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*c* Anth. Pal. vii. 128.  
*d* Anth. Pal. ix. 540.
DIOGENES LAERTIUS

'Αλικαρνασσεύς, εἰς δὲν Καλλίμαχος πεποίηκεν οὖτως.

εἰπέ τις, 'Ηράκλειτε, τευν μόρον, ἐς δ' ἐμὲ δάκρυ ἦγαγεν, ἐμνήσθην δ' ὀσσάκις ἀμφότεροι ἴλιον ἐν λέσχῃ κατεδύσαμεν. ἄλλα σὺ μέν ποι, ξείν' 'Αλικαρνασσεύ, τετράπαλαι σποδιή, αἱ δὲ τεαὶ ζώοναν ἀγέδονες, ἂνοι ὁ πάντων ἀρπάκτης 'Αίδης οὐκ ἐπὶ χεῖρα βαλεί.

tέταρτος Λέσβιος, ἱστορίαν γεγραφὼς Μακεδονικήν πέμπτος σπουδογέλους, ἀπὸ κυθαρωδίας μεταβεβηκὼς εἰς Τόδε τὸ εἴδος.

Kεφ. β'. ΧΕΝΟΦΑΝΗΣ

18 Ἐνεοφάνης Δεξίου ᾗ, ὡς 'Απολλόδωρος, 'Ορθομένους Κολοφώνιος επαινεῖται πρὸς τοῦ Τίμωνος· φησὶ γοῦν,

Ἐνεοφάνην θ' ὑπάτυφον, 'Ομηραπάτην ἐπικόπτην.

οὗτος ἐκπεσῶν τῆς πατρίδος ἐν Ζάγκλη τῆς Σικελίας 1 διέτριβε δὲ καὶ ἐν Κατάνη. διήκουσε δὲ κατ' ἐνίους μὲν οὐδενός, κατ' ἐνίους δὲ Βότω-

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1 Diels after Σικελίας inserts 'διέτριβε καὶ τῆς εἰς Ἑλλάν ἀποκικίας κοινωνήσας ἐδίδασκεν ἐκεῖ'.

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a Anth. Pal. vii. 80.
b From Cory's Ionica, p. 7. In bare prose: "One told me of thy death, Heraclitus, and moved me to tears, when I remembered how often we two watched the sun go down upon our talk. But though thou, I ween, my Halicarnassian friend, art dust long, long ago, yet do thy
IX. 17–18. HERACLITUS—XENOPHANES

poet of Halicarnassus, on whom Callimachus wrote
the following epitaph a:

They told me, Heraclitus, they told me you were dead,
They brought me bitter news to hear and bitter tears to shed.
I wept as I remembered how often you and I
Had tired the sun with talking and sent him down the sky.

And now that thou art lying, my dear old Carian guest,
A handful of grey ashes, long, long ago at rest,
Still are thy pleasant voices, thy nightingales, awake;
For Death, he taketh all away, but them he cannot take; b

(4) a Lesbian who wrote a history of Macedonia;
(5) a jester who adopted this profession after having
been a musician.

Chapter 2. XENOPHANES c (570–478 B.C.)

Xenophanes, a native of Colophon, the son of
Dexius, or, according to Apollodorus, of Orthomenes,
is praised by Timon, whose words at all events are:

Xenophanes, not over-proud, perverter of Homer, castigator.

He was banished from his native city and lived at
Zancle in Sicily <and having joined the colony
planted at Elea taught there>. He also lived in
Catana. According to some he was no man's pupil,

'Nightingales' live on, and Death, that insatiate ravisher,
shall lay no hand on them.” Perhaps “Nightingales” was
the title of a work. Laertius deserves our gratitude for
inserting this little poem, especially on so slight a pretext.

a Diels (Dox. Gr. p. 140) compares Hippolytus, Ref. Haer.
i. 14. 1; Plutarch, Strom. 4; Aëtius, i. 3. 12, ii. 4. 11,
ii. 20. 3, iii. 9. 4, ii. 24. 9, i. 3. 12, iii. 16. 5, ultimately
from Theophrastus, Phys. Opin. Fr. 5, Fr. 16.
νος Ἀθηναίου ἦ, ὡς τίνες, Ἀρχελάου. καὶ, ὡς Σωτίων φησί, κατ' Ἀναξίμανδρον ἤν. γέγραφε δὲ καὶ ἐν ἑπταί καὶ ἑλεγείας καὶ ἱάμβους καθ' Ἡσίόδου καὶ Ὀμήρου, ἔπικοπτῶν αὐτῶν τὰ περὶ θεῶν εἰρημένα. ἀλλὰ καὶ αὐτὸς ἔρραψώδει τὰ έαυτοῦ. ἀντιδοξάσας τε λέγεται Θαλή καὶ Πυθ- αγόρα, καθάφασθαι δὲ καὶ Εἰπιμενίδου. μακρο-
βιώτατος τε γέγονεν, ὡς που καὶ αὐτὸς φησιν.

19 ἣδη δ' ἐπτά τ' ἐασι καὶ ἐξήκοντ' ἐνυαυτοὶ
βληστρίζοντες ἐμὴν φροντίδ' ἀν' Ἐλλάδα γῆν.
ἐκ γενετῆς δὲ τὸ τ' ἦσαν ἑἰκοσι πέντε τε πρὸς
τοῖς,
ἐπερ ἐγὼ περὶ τῶν' οἶδα λέγειν ἐτύμως.

Φησὶ δὲ τέτταρα εἶναι τῶν ὄντων στοιχεία, κόσμους δ' ἀπείρους, οὐ παραλλακτοὺς δὲ. τὰ
νέφη συνίστασθαι τῆς ἀφ' ἥλιου ἀτμίδος ἀναφερο-
μένης καὶ αἱρούσης αὐτὰ εἰς τὸ περιέχον. οὐσίαν
θεοῦ σφαιροειδῆ, μηδὲν ὥμοιον ἔχουσαν ἀνθρώπων.
όλον δὲ ὅραν καὶ ὅλον ἄκουεν, μὴ μέντοι ἀναπνεύν
σύμπαντα τε εἶναι νοῦν καὶ φρονίσην καὶ ἄιδιον.
πρώτος τε ἀπεφήνατο ὅτι πάν τὸ γινόμενον φθαρτὸν
ἔστι καὶ ἡ ψυχὴ πνεῦμα.

20 Ἔφη δὲ καὶ τὰ πολλὰ ἦσαν νοῦ εἶναι. καὶ τοῖς
τυράννοις ἐντυγχάνειν ἦ ὡς ἠκίστα ἦ ὡς ἠδιστα. Ἐμπεδοκλέους δὲ εἰσόντος αὐτῶ ὅτι ἀνεύρετος
ἔστιν ὁ σοφός, "εἰκότως," ἐφη. "ιοφόν γὰρ εἶναι
dei τὸν ἐπιγνωσόμενον τὸν σοφὸν." φησὶ δὲ Σωτίων

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*a* Possibly the same Boton who taught Theramenes rhetoric. If so, D. L. (or his authority) may have transferred to Xenophanes an excerpt intended for Xenophon. See the note of Diels, Fr. d. Vors., on 11 Α. 1 (Xenophanes)

*b* Fr. 8 D.

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according to others he was a pupil of Boton of Athens, or, as some say, of Archelaus. Sotion makes him a contemporary of Anaximimander. His writings are in epic metre, as well as elegiacs and iambics attacking Hesiod and Homer and denouncing what they said about the gods. Furthermore he used to recite his own poems. It is stated that he opposed the views of Thales and Pythagoras, and attacked Epimenides also. He lived to a very great age, as his own words somewhere testify:

Seven and sixty are now the years that have been tossing my cares up and down the land of Greece; and there were then twenty and five years more from my birth up, if I know how to speak truly about these things.

He holds that there are four elements of existent things, and worlds unlimited in number but not overlapping. Clouds are formed when the vapour from the sun is carried upwards and lifts them into the surrounding air. The substance of God is spherical, in no way resembling man. He is all eye and all ear, but does not breathe; he is the totality of mind and thought, and is eternal. Xenophanes was the first to declare that everything which comes into being is doomed to perish, and that the soul is breath.

He also said that the mass of things falls short of thought; and again that our encounters with tyrants should be as few, or else as pleasant, as possible. When Empedocles remarked to him that it is impossible to find a wise man, "Naturally," he replied, "for it takes a wise man to recognize a wise man."

Presumably followed by Epicharmus when he wrote:

εὖσεβής νῦν περικός οὗ πάθοις κ’ ούδέν κακόν
κατηγονόν· ἀνω τὸ πνεῦμα διαμενεῖ κατ’ οὐρανόν.

(Fr. 22, ap. Clem. Strom. iv. 170, p. 640 P.)
πρώτον αυτὸν εἰπεῖν ἀκαταλήπτρ' εἶναι τὰ πάντα, πλανώμενος.

'Εποίησε δὲ καὶ Κολοφώνος κτίσων καὶ τὸν εἰς Ἑλέαν τῆς Ἰταλίας ἀποκισμὸν ἔπη δισχίλια. καὶ ἦκμαζε κατὰ τὴν ἐξηκοστὴν Ὄλυμπιάδα. φησὶ δὲ Δημήτριος ὁ Φαληρεύς ἐν τῷ Περὶ γῆρως καὶ Παναῖτιος ὁ Στωκός ἐν τῷ Περὶ εὐθυμίας ταῖς ἰδίαις χερσὶ θάψαι τοὺς νεῖσι αὐτὸν, καθάπερ καὶ Ἀναξαγόραν. δοκεῖ δὲ πεπρᾶσθαι ψῆφο ** <καὶ λειψθαι ψῆφο> τῶν Πυθαγορικῶν Παρμενιδικοῦ καὶ Ὄρεστάδου, καθά φησί Φαβωρίνος ἐν Ἀπομνημονευμάτων πρῶτω. γέγονε δὲ καὶ ἄλλος Ξενοφάνης Λέσβιος ποιητὴς ιάμβων.

Καὶ οὕτωι μὲν οἱ σποράδην.

Κεφ. γ'. ΠΑΡΜΕΝΙΔΗΣ

21 Ξενοφάνους δὲ διήκουσε Παρμενίδης Πύρητος Ἑλεάτης (τοῦτον Θεόφραστος ἐν τῇ Ἐπιτομῇ 'Αναξιμάνδρου φησὶν ἀκούσαι). οἷμοι δ' οὖν ἄκουσας καὶ Ξενοφάνους οὐκ ἡκολούθησεν αὐτῷ. ἐκοινώνησε δὲ καὶ Ἀμενίδα Διοκαίτα τῷ Πυθαγορικῷ, ὥς ἐφ᾽ Ἑκτών, ἀνδρὶ πένητι μὲν, καλῷ δὲ καὶ ἀγαθῷ. ὦ καὶ μᾶλλον ἡκολούθησε καὶ

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a It would be rash to infer from this single notice, that Sotion, considering Xenophanes a Sceptic, did not derive him from the Pythagoreans through Telauges.

b 540–537 B.C.

c ii. 13.

d Diels (op. cit. p. 141) compares Hippolytus, Ref. Haer. i. 11. 1. 2; Plutarch, Strom. 5; Aëtius, i. 3. 14, iv. 9. 1, iv. 5. 12, iii. 15. 7; ultimately from Theophrastus, Phys. Opin. Fr. 6. 7, 17.

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Sotion says that he was the first to maintain that all things are incognizable, but Sotion is in error.\textsuperscript{a}

One of his poems is *The Founding of Colophon*, and another *The Settlement of a Colony at Elea in Italy*, making 2000 lines in all. He flourished about the 60th Olympiad.\textsuperscript{b} That he buried his sons with his own hands like Anaxagoras\textsuperscript{c} is stated by Demetrius of Phalerum in his work *On Old Age* and by Panaetius the Stoic in his book *Of Cheerfulness*. He is believed to have been sold into slavery by \(<...\) and to have been set free by\(>\) the Pythagoreans Parmeniscus and Orestades: so Favorinus in the first book of his *Memorabilia*. There was also another Xenophanes, of Lesbos, an iambic poet.

Such were the "sporadic" philosophers.

\section*{Chapter 3. PARMENIDES\textsuperscript{d} [\textit{flor. c. 500 B.C.}]}

Parmenides, a native of Elea, son of Pyres, was a pupil of Xenophanes (Theophrastus in his *Epitome* makes him a pupil of Anaximander).\textsuperscript{e} Parmenides, however, though he was instructed by Xenophanes, was no follower of his. According to Sotion\textsuperscript{f} he also associated with Ameinias the Pythagorean, who was the son of Diochaetas and a worthy gentleman though poor. This Ameinias he was more inclined to follow,

\textsuperscript{a} Diels considers this sentence to be a marginal note of an editor referring to Xenophanes, not Parmenides.

\textsuperscript{b} Sotion would thus appear to separate Parmenides from Xenophanes.\textsuperscript{b} Compare note \textit{a} on p. 426. Diels conjectures that an epitaph on the Pythagoreans mentioned is the ultimate authority here.
The text of Parmenides had suffered in the course of time. Here Laertius, like Sextus Empiricus and Plutarch, read ἐὐπειθέος ἀτρέκης; Proclus, two centuries later, ἐὐφεγγέος;
and on his death he built a shrine to him, being himself of illustrious birth and possessed of great wealth; moreover it was Ameinias and not Xenophanes who led him to adopt the peaceful life of a student.

He was the first to declare that the earth is spherical and is situated in the centre of the universe. He held that there were two elements, fire and earth, and that the former discharged the function of a craftsman, the latter of his material. The generation of man proceeded from the sun as first cause; heat and cold, of which all things consist, surpass the sun itself. Again he held that soul and mind are one and the same, as Theophrastus mentions in his *Physics*, where he is setting forth the tenets of almost all the schools. He divided his philosophy into two parts dealing the one with truth, the other with opinion. Hence he somewhere says:

"Thou must needs learn all things, as well the unshakeable heart of well-rounded truth as the opinions of mortals in which there is no sure trust."  

Our philosopher too commits his doctrines to verse just as did Hesiod, Xenophanes and Empedocles. He made reason the standard and pronounced sensations to be inexact. At all events his words are:

"And let not long-practised wont force thee to tread this path, to be governed by an aimless eye, an echoing ear and a tongue, but do thou with understanding bring the much-contested issue to decision."

Hence Timon says of him:

"but Simplicius, on *De caelo*, enables us to go behind our author by citing (as he no doubt would have wished to do) the better reading."

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*Fr. 1. 34 D.*  
*Fr. 44 D.*  
*Cf. Od. xi. 601.*

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Παρμενίδου τε βίην μεγαλόφρονος οù πολύδοξου, ὡς ἂν ἀπὸ φαντασίας ἀπάτης ἄνενείκατο νῶσεις.

εἰς τούτον καὶ Πλάτων τὸν διάλογον γέγραφε, "Παρμενίδην" ἐπιγράφας "ἡ Περὶ ιδεῶν."

"Ἡκμαξε τέ κατὰ τὴν ἐνάτην καὶ ἐξηκοστὴν Ὀλυμπιάδα. καὶ δοκεῖ πρώτος πεφωρακέναι τὸν αὐτὸν εἶναι "Ἐσπερον καὶ Φωσφόρον, ὡς φησὶ Φαβωρίνος ἐν πέμπτω 'Απομνημονευμάτων· οἱ δὲ Πυθαγόρα. Καλλίμαχος δὲ φησὶ μὴ εἶναι αὐτοῦ τὸ ποίημα. λέγεται δὲ καὶ νόμους θείναι τοῖς πολίταις, ὡς φησὶ Σπεύσιππος ἐν τῷ Περὶ φιλοσοφῶν. καὶ πρώτος ἑρωτησάται τὸν Ἀχιλλέα λόγον, ὡς Φαβωρίνος ἐν Παντοδαπῇ ἱστορίᾳ.

Γέγονε δὲ καὶ ἐτερος Παρμενίδης, ῥήτωρ τεχνογράφως.

Κεφ. δ’. ΜΕΛΙΣΣΟΣ

Μέλισσος Ἰθαγένους Σάμιος. οὗτος ἥκουσε Παρμενίδου· ἀλλὰ καὶ εἰς λόγους ἥλθεν Ἰθαγένους Ἰτακλείτων· ὡς καὶ συνέστησεν αὐτὸν τοῖς Ἐφεσίοις ἀγνοοῦσι, καθάπερ Ἰπποκράτης Δημόκριτον Ἀβδηρίτας. γέγονε δὲ καὶ πολιτικὸς ἄνηρ καὶ ἀποδοχῆς παρὰ τοῖς πολίταις ἧξωμένος· ὥθεν ναύαρχος αἰρέθεις ἐτί καὶ μάλλον ἑθαυμάσθη διὰ τὴν οἰκείαν ἀρετῆν.

'Εδόκει δ’ αὐτῷ τὸ πᾶν ἀπειρον εἶναι καὶ ἀναλοίωτον καὶ ἀκίνητον καὶ ἐν ὁμοιον ἐαυτῷ καὶ

\begin{itemize}
\item[a] 504–500 B.C.
\item[b] Cf. supra, § 15.
\end{itemize}
And the strength of high-souled Parmenides, of no diverse opinions, who introduced thought instead of imagination's deceit.

It was about him that Plato wrote a dialogue with the title *Parmenides or Concerning Ideas*.

He flourished in the 69th Olympiad. He is believed to have been the first to detect the identity of Hesperus, the evening-star, and Phosphorus, the morning-star; so Favorinus in the fifth book of his *Memorabilia*; but others attribute this to Pythagoras, whereas Callimachus holds that the poem in question was not the work of Pythagoras. Parmenides is said to have served his native city as a legislator: so we learn from Speusippus in his book *On Philosophers*. Also to have been the first to use the argument known as "Achilles <and the tortoise>" : so Favorinus tells us in his *Miscellaneous History*.

There was also another Parmenides, a rhetorician who wrote a treatise on his art.

**Chapter 4. MELISSUS**

Melissus, the son of Ithaegenes, was a native of Samos. He was a pupil of Parmenides. Moreover he came into relations with Heraclitus, on which occasion the latter was introduced by him to the Ephesians, who did not know him, as Democritus was to the citizens of Abdera by Hippocrates. He took part also in politics and won the approval of his countrymen, and for this reason he was elected admiral and won more admiration than ever through his own merit.

In his view the universe was unlimited, unchangeable and immovable, and was one, uniform
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πλήρες· κίνησιν τε μή εἶναι, δοκεῖν δ' εἶναι. ἀλλὰ καὶ περὶ θεῶν ἐλεγε μὴ δεῖν ἀποφαίνεσθαι· μὴ γὰρ εἶναι γνώσιν αὐτῶν.

Φησὶ δ' Ἀπολλόδωρος ἥκμακέναι αὐτὸν κατὰ τὴν τετάρτην καὶ ὀγδοκοστῆν Ὀλυμπιάδα.

Κεφ. ε'. ΖΗΝΩΝ ΕΛΕΑΣΑΣ

25 Ζήνων Ἐλεάτης. τοῦτον Ἀπολλόδωρος φησιν εἶναι ἐν Χρονικοῖς [Πύρητος τὸν δὲ Παρμενίδην] φύει μὲν Τελευταγόρου, θέσει δὲ Παρμενίδου <τὸν δὲ Παρμενίδην Πύρητος1>. περὶ τούτου καὶ Μελίσσου Τίμων φησὶ ταῦτα·

ἀμφοτερογλώσσου τε μέγα σθένος οὐκ ἀλαπαδνὸν Ζήνωνος πάντων ἐπιλήπτορος, ἡδὲ Μελίσσου, πολλῶν φαντασμῶν ἐπάνω, παύρων γε μὲν ἡσσω.

'Ὁ δὴ Ζήνων διακήκοε Παρμενίδου καὶ γέγονεν αὐτοῦ παϊδικά. καὶ εὐμήκης ἦν, καθὰ φησὶ Πλάτων ἐν τῷ Παρμενίδῃ, δ' αὐτὸς ἐν τῷ Σοφιστῇ καὶ ἐν τῷ Φαϊδρῷ <αὐτοῦ μέμνηται> καὶ Ἐλεατικῶν Παλαμήδην αὐτὸν καλεῖ. φησὶ δ' Ἀριστοτέλης εὐρετὴν αὐτὸν γενέσθαι διαλεκτικῆς, ὥσπερ Ἐμπεδοκλέα ῥητορικῆς.

26 Γέγονε δὲ ἄνὴρ γενναιότατος καὶ ἐν φιλοσοφίᾳ καὶ ἐν πολιτείᾳ· φέρεται γοῦν αὐτοῦ βιβλία πολλῆς συνεσεως γέμοντα. καθελείν δὲ θελήσας Νέαρχον τὸν τύραννον—οἱ δὲ Διομέδοντα—συνελήφθη, καθὰ φησιν Ἡρακλείδης ἐν τῇ Σατύρου ἐπιτομῇ. ὅτε καὶ ἐξεταζόμενος τοὺς συνειδότας καὶ περὶ τῶν

1 τὸν δὲ ... Πύρητος transposed by Karsten.

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and full of matter. There was no real, but only apparent, motion. Moreover he said that we ought not to make any statements about the gods, for it was impossible to have knowledge of them.

According to Apollodorus, he flourished in the 84th Olympiad."}

Chapter 5. ZENO OF ELEA

Zeno was a citizen of Elea. Apollodorus in his Chronology says that he was the son of Teleutagoras by birth, but of Parmenides by adoption, while Parmenides was the son of Pyres. Of Zeno and Melissus Timon speaks thus:

Great Zeno's strength which, never known to fail,
On each side urged, on each side could prevail.
In marshalling arguments Melissus too,
More skilled than many a one, and matched by few.

Zeno, then, was all through a pupil of Parmenides and his bosom friend. He was tall in stature, as Plato says in his Parmenides. The same philosopher mentions him in his Sophist and calls him the Eleatic Palamedes. Aristotle says that Zeno was the inventor of dialectic, as Empedocles was of rhetoric.

He was a truly noble character both as philosopher and as politician; at all events, his extant books are brimful of intellect. Again, he plotted to overthrow Nearchus the tyrant (or, according to others, Diomedon) but was arrested: so Heraclides in his epitome of Satyrus. On that occasion he was cross-examined as to his accomplices and about the arms

\[ ^a \text{444-440 B.C.} \quad ^b \text{Fr. 45 D.}\]
\[ ^c \text{Cf. II. xxiii. 827; v. 783.} \quad ^d \text{127 B.} \quad ^e \text{p. 216 A.} \quad ^f \text{261 D.} \]
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ὁ πλων δὲν ἦγεν εἰς Λιπάραν, πάντας ἐμήνυσεν αὐτοῦ τοὺς φίλους, βουλόμενος αὐτὸν ἔρημον καταστῆσαι· εἶτα περὶ τινῶν εἰπεῖν ἑχειν τινα ἐφή αὐτῷ πρὸς τὸ οὖς καὶ δακὼν οὐκ ἀνήκεν ἕως ἀπεκεντῆθη, ταύτων Ἀριστογείτον τῷ τυραννοκτόνῳ παθὼν.

27 Δημήτριος δὲ φησιν ἐν τοῖς Ὀμωνύμοις τὸν μυκτήρα αὐτοῦ ἀποτραγεῖν. 'Αντισθένης δὲ ἐν ταῖς Διαδοχαῖς φησί μετὰ τὸ μηνύσα τοὺς φίλους ἐρωτηθῆναι πρὸς τοῦ τυράννου εἰ τις ἄλλος εἴη· τὸν δὲ εἰπεῖν, '슨 ὁ τῆς πόλεως ἀλητήριος.' πρὸς τε τοὺς παρεστώτας φάναι· 'θαυμάζω ὑμῶν τὴν δειλίαν, εἰ τούτων ἑνεκεν διὸν νῦν ἐγὼ υπομένω, δουλεύετε τῷ τυράννῳ' καὶ τέλος ἀποτραγώντα τὴν γλώτταν προσπτύσαι αὐτῷ· τοὺς δὲ πολίτας παρομηθήνετας αὐτίκα τὸν τυράννον καταλεύσαι. ταύτα δὲ σχεδὸν οἱ πλείους λαλοῦσιν. Ἡρμηνίππος δὲ φησιν εἰς οἷον αὐτόν βληθῆναι καὶ κατακοπῆναι.

28 Καὶ εἰς αὐτὸν ἡμεῖς εἰπομεν οὖτως:

ἠθελεῖς, ὁ Ζήνων, καλὸν ἥθελες ἀνδρὰ τύραννον κτείνας ἐκλύσαι δουλοσύνης 'Ελέαν. ἄλλ' ἐδάμης· δὴ γάρ σε λαβὼν ὁ τύραννος ἐν ὀλμῷ κόψε. τὸ τούτο λέγω; σῶμα γάρ, οὐχὶ δὲ σέ.

Γέγονε δὲ τά τε ἄλλα ἀγαθὸς ὁ Ζήνων, ἄλλα καὶ ὑπεροπτικὸς τῶν μειζόνων κατ' ὦσον 'Ηρακλείτως.

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a The heroic death of Zeno and his defiance of the tyrant furnished a theme for various writers; cf. Plutarch, Adv. Col. p. 1126 d; De garrulitate, p. 505 d; De Stoicorum 436
which he was conveying to Lipara; he denounced all the tyrant's own friends, wishing to make him destitute of supporters. Then, saying that he had something to tell him about certain people in his private ear, he laid hold of it with his teeth and did not let go until stabbed to death, meeting the same fate as Aristogiton the tyrannicide.

Demetrius in his work on *Men of the Same Name* says that he bit off, not the ear, but the nose. According to Antisthenes in his *Successions of Philosophers*, after informing against the tyrant's friends, he was asked by the tyrant whether there was anyone else in the plot; whereupon he replied, "Yes, you, the curse of the city!"; and to the bystanders he said, "I marvel at your cowardice, that, for fear of any of those things which I am now enduring, you should be the tyrant's slaves." And at last he bit off his tongue and spat it at him; and his fellow-citizens were so worked upon that they forthwith stoned the tyrant to death. In this version of the story most authors nearly agree, but Hermippus says he was cast into a mortar and beaten to death.

Of him also I have written as follows:

You wished, Zeno, and noble was your wish, to slay the tyrant and set Elea free from bondage. But you were crushed; for, as all know, the tyrant caught you and beat you in a mortar. But what is this that I say? It was your body that he beat, and not you.

In all other respects Zeno was a gallant man; and in particular he despised the great no less than...

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repugn. p. 1051 c, where he is ranked with Socrates, Pythagoras and Antiphon. *Cf.* also Clem. Alex. *Strom.* iv. 57, citing Eratosthenes.

b *Anth. Pal.* vii. 129.
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καὶ γὰρ οὗτος τὴν πρότερον μὲν 'Τέλην, ὕστερον δ᾽ Ἕλεαν, Φωκαέων οὖσαν ἀποκιάν, αὐτοῦ δὲ πατρίδα, πόλιν εὐτελῆ καὶ μόνον ἄνδρας ἀγαθοὺς τρέφειν ἐπισταμένην ἣγάπησε μᾶλλον τῆς Ἀθη-

ναίων μεγαλαυχίας, οὐκ ἐπιδημήσασα πώμαλα πρὸς αὐτούς, ἀλλ᾽ αὐτοῖς καταβιώσ.

29 Ὡστὸς καὶ τὸν Ἀχιλλέα πρῶτος λόγον ἠρώτησε [Φαβωρίνος δὲ φησὶ Παρμενίδην] καὶ ἄλλους 

συχνοὺς. ἀρέσκει δ᾽ αὐτῷ τάδε: κόσμους εἶναι 

κενὸν τε μὴ εἶναι: γεγενήθαι δὲ τὴν τῶν πάντων 

φύσιν ἐκ θερμοῦ καὶ ψυχροῦ καὶ ἕρημοῦ καὶ ὕγρου, 

λαμβανόντων αὐτῶν εἰς ἀλληλα τὴν μεταβολὴν 

γένεσιν τε ἀνθρώπων ἐκ γῆς εἶναι καὶ ψυχῆς 

κράμα ὑπάρχειν ἐκ τῶν προειρημένων κατὰ 

μηδενὸς τούτων ἐπικράτησιν.

Τούτον φασὶ λοιδοροῦμενον ἀγανακτήσας αἰτια-

σαμένου δὲ τῶν, φάναι "ἐὰν μὴ λοιδοροῦμενο 

προσποιώμαι, οὕτος ἐπαινοῦμενος αἰσθήσομαι."

"Οτι δὲ γεγόνασι Ζήνωνες ὅκτω ἐν τῷ Κιτιε 

διειλέγμεθα. ἥκμαξε δ᾽ οὗτος κατὰ τὴν ἐνατὴν 

<καὶ ἐβδομηκοστὴν> Ὀλυμπιάδα.

Κεφ. 5'. ΛΕΥΚΙΠΠΟΣ

30 Λεύκιππος Ἡλεάτης, ὡς δὲ τών, Ἀβδηρίτης, 

κατ᾽ ἐνίους δὲ Μιλήσιον.1 οὕτως ἦκουσε Ζήνωνος. 

ηρεσκέ δ᾽ αὐτῷ ἀπείρα εἶναι τὰ πάντα καὶ εἰς 

1 Μήλιος codd.

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a A similar answer is ascribed to Empedocles in Gnomologion Parisinum, n. 153.

b vii. 35.

c 464–460 B.C.
IX. 28-30. ZENO OF ELEA—LEUCIPPUSS

Heraclitus. For example, his native place, the Phocaean colony, once known as Hyele and afterwards as Elea, a city of moderate size, skilled in nothing but to rear brave men, he preferred before all the splendour of Athens, hardly paying the Athenians a visit, but living all his life at home.

He was the first to propound the argument of the "Achilles," which Favorinus attributes to Parmenides, and many other arguments. His views are as follows. There are worlds, but there is no empty space. The substance of all things came from hot and cold, and dry and moist, which change into one another. The generation of man proceeds from earth, and the soul is formed by a union of all the foregoing, so blended that no one element predominates.

We are told that once when he was reviled he lost his temper, and, in reply to some one who blamed him for this, he said, "If when I am abused I pretend that I am not, then neither shall I be aware of it if I am praised." a

The fact that there were eight men of the name of Zeno we have already mentioned under Zeno of Citium. b Our philosopher flourished in the 79th Olympiad. c

Chapter 6. LEUCIPPUSS d

Leucippus was born at Elea, but some say at Abdera and others at Miletus. He was a pupil of Zeno. His views were these. The sum of things

a With the account of Leucippus and Democritus Diels (op. cit. p. 143) compares Hippolytus, Ref. Haeres. i. 12. i-2 and i. 13. 1; Aëtius i. 3. 15, i. 18. 3, ii. 1. 4, ii. 2. 2, ii. 7. 2, i. 3. 16; ultimately from Theophrastus, Phys. Opin. Fr. 8.
ΔΙΟΓΕΝΗΣ ΛΑΕΡΤΙΟΥΣ

άλληλα μεταβάλλειν, τό τε πάν είναι κενόν καὶ πλῆρες [σωμάτων]. τοὺς τε κόσμους γίνεσθαι σωμάτων εἰς τὸ κενὸν ἐμπιπτόντων καὶ ἄλληλοις περιπλεκόμενοι· ἐκ τε τῆς κινήσεως κατὰ τὴν αὐξήσεως αὐτῶν γίνεσθαι τὴν τῶν ἀστέρων φύσιν. φέρεσθαι δὲ τὸν ἦλιον ἐν μείζονι κύκλῳ περὶ τὴν σελήνην· τὴν γῆν ὀχέσθαι περὶ τὸ μέσον δυνομένην· σχήμα τ' αὐτῆς τυμπανώδες εἶναι. πρῶτός τε ἀτόμους ἀρχὰς ὑπεστήσατο. <καὶ> κεφαλαιωδῶς μὲν ταῦτα· ἐπι μέρους δ’ ὦδε ἔχει.

31 Τὸ μὲν πᾶν ἀπειρόν φησιν, ὡς προείρηται· τούτων δὲ τὸ μὲν πλῆρες εἶναι, τὸ δὲ κενόν, <ἄ> καὶ στοιχεία φησι. κόσμους τε ἐκ τούτων ἀπείρους εἶναι καὶ διαλύσθαι εἰς ταῦτα· γίνεσθαι δὲ τοὺς κόσμους οὕτω· φέρεσθαι κατ' ἀποτομήν ἐκ τῆς ἀπειρόν πολλά σώματα παντοῖα τοῖς σχήμασιν εἰς μέγα κενόν, ἀπερ ἀθροισθέντα δίνην ἀπεργάζεσθαι μίαν, καὶ ἤν προσκρούοντα <ἄλληλος> καὶ παντοδαπῆς κυκλούμενα διακρίνεσθαι χωρίς τὰ ὀμοία πρὸς τὰ ὀμοία. ἱσορρόπων δὲ διὰ τὸ πλῆθος μηκέτι δυναμένων περιφέρεσθαι, τὰ μὲν λεπτὰ χωρεῖν εἰς τὸ ἐξω κενόν, ὦσπερ διαττώμενα· τὰ δὲ λυπᾶ συμμένει καὶ περιπλεκόμενα συγκατατρέχειν ἄλληλοις καὶ ποιεῖν πρῶτόν τι σύστημα σφαιροειδὲς.

32 τούτο δ’ οἶον ὑμένα ἀφίστασθαι, περιέχοντ’ ἐν ἐαυτῷ παντοῖα σώματα· δὲν κατὰ τὴν τοῦ μέσου ἀντέρεισιν περιδινομένων λεπτὸν γενέσθαι τὸν πέριξ ὑμένα, συρρεόντων ἀεὶ τῶν συνεχῶν κατ’ ἐπίφαυσιν τῆς δίνης. καὶ οὕτω γενέσθαι τὴν γῆν,
is unlimited, and they all change into one another. The All includes the empty as well as the full. The worlds are formed when atoms fall into the void and are entangled with one another; and from their motion as they increase in bulk arises the substance of the stars. The sun revolves in a larger circle round the moon. The earth rides steadily, being whirled about the centre; its shape is like that of a drum. Leucippus was the first to set up atoms as first principles. Such is a general summary of his views; on particular points they are as follows.

He declares the All to be unlimited, as already stated; but of the All part is full and part empty, and these he calls elements. Out of them arise the worlds unlimited in number and into them they are dissolved. This is how the worlds are formed. In a given section many atoms of all manner of shapes are carried from the unlimited into the vast empty space. These collect together and form a single vortex, in which they jostle against each other and, circling round in every possible way, separate off, by like atoms joining like. And, the atoms being so numerous that they can no longer revolve in equilibrium, the light ones pass into the empty space outside, as if they were being winnowed; the remainder keep together and, becoming entangled, go on their circuit together, and form a primary spherical system. This parts off like a shell, enclosing within it atoms of all kinds; and, as these are whirled round by virtue of the resistance of the centre, the enclosing shell becomes thinner, the adjacent atoms continually combining when they touch the vortex.

\*a By the "full" is meant matter, atoms: by the "empty," space.
συμμενόντων τῶν ἐνεχθέντων ἐπὶ τὸ μέσον. αὐτὸν τε πάλιν τὸν περιέχοντα ὄνον ὑμένα αὐξεσθαι κατὰ τὴν ἐπέκκρισιν1 τῶν ἐξωθεν σωμάτων. διὸ τε φερόμενον αὐτὸν ὧν ἀν ἐπιψαύσῃ, ταῦτα ἐπικτάσθαι. τούτων δὲ τινα συμπλεκόμενα ποιεῖν σύστημα, τὸ μὲν πρῶτον κάθυρον καὶ πηλώδες, ξηρανθέντα καὶ περιφερόμενα σύν τῇ τοῦ ὅλου δινῇ, εἶτ’ ἐκπυρωθέντα τὴν τῶν ἀστέρων ἀποτελέσα τόπον.

33 Εἶναι δὲ τὸν τοῦ ἡλίου κύκλον ἐξώτατον, τὸν δὲ τῆς σελήνης προσγειότατον, τῶν ἅλλων μεταξύ τούτων. καὶ πάντα μὲν τὰ ἄστρα πυροῦσθαι διὰ τὸ τάχος τῆς φορᾶς, τὸν δ’ ἡλιον <καὶ> ὑπὸ τῶν ἀστέρων ἐκπυρωθέναι: τὴν δὲ σελήνην τοῦ πυρὸς ὀλύγον μεταλαμβάνειν. ἐκλείπειν δ’ ἡλιον καὶ σελήνην <** τὴν δὲ λόξωσιν τοῦ Ζωδιακοῦ γενέσθαι> τῷ κεκλίσθαι τὴν γῆν πρὸς μεσημβρίαν: τὰ δὲ πρὸς ἀρκτῶν αἰὲ τὰ νίφεσθαι καὶ κατάψυχρα εἶναι καὶ πηγνυσθαι. καὶ τὸν μὲν ἡλιον ἐκλείπειν σπανίως, τὴν δὲ σελήνην συνεχές, διὰ τὸ ἀνύσους εἶναι τῶς κύκλους αὐτῶν. εἶναι τὲ ὀσπερ γενέσεις κόσμου, οὕτω καὶ αὐξήσεις καὶ φλίσεις καὶ φθορᾶς, κατὰ τινα ἀνάγκην, ἂν ὅποια ἐστὶν <οὔ> διασαφεῖ.

Κεφ. ζ’. ΔΗΜΟΚΡΙΤΟΣ

34 Δημόκριτος ’Ἡγησιστράτου, οἱ δὲ ’Αθηνοκρίτου, τινὲς Δαμασίππου ’Ἀβδηρίτης ἦ, ὡς ἐνωὶ, Μιλήσιος. οὕτος μάγων των διήκουσε καὶ Χαλδαίων, Ξέρξου

1 For ἐπέκρισιν of codd. Rohde conjectured ἐπεισρων, Heidel ἐπέκκρισιν.

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a So Diels; but see T. L. Heath, Aristarchus p. 122, note 3, who prefers to supply “the obliquity of the circles of the stars.” Cf. also Λεύ. iii. 12. 1-2 (Dox. Gr. p. 377).
In this way the earth is formed by portions brought to the centre coalescing. And again, even the outer shell grows larger by the influx of atoms from outside, and, as it is carried round in the vortex, adds to itself whatever atoms it touches. And of these some portions are locked together and form a mass, at first damp and miry, but, when they have dried and revolve with the universal vortex, they afterwards take fire and form the substance of the stars.

The orbit of the sun is the outermost, that of the moon nearest to the earth; the orbits of the other heavenly bodies lie between these two. All the stars are set on fire by the speed of their motion; the burning of the sun is also helped by the stars; the moon is only slightly kindled. The sun and the moon are eclipsed, but the obliquity of the zodiacal circle is due to the inclination of the earth to the south; the regions of the north are always shrouded in mist, and are extremely cold and frozen. Eclipses of the sun are rare; eclipses of the moon constantly occur, and this because their orbits are unequal. As the world is born, so, too, it grows, decays and perishes, in virtue of some necessity, the nature of which he does not specify.

Chapter 7. DEMOCRITUS (? 460–357 B.C.)

Democritus was the son of Hegesistratus, though some say of Athenocritus, and others again of Damasippus. He was a native of Abdera or, according to some, of Miletus. He was a pupil of certain Magians and Chaldaeans. For when King

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tοῦ βασιλέως τῶν πατρὶ αὐτοῦ ἑπιστάτας κατα-
λύτοντος, ἣνικα ἐξενίσθη παρ’ αὐτῷ, καθά φησι
καὶ Ἥρωδοτος: παρ’ ὅτα τε περὶ θεολογίας καὶ
ἀστρολογίας ἐμαθὲν ἔτι παῖς ὄν. ύστερον δὲ
Δευκάππων παρέβαλε καὶ Ἀναξαγόρα κατὰ τινὰς,
ἔτεσιν ὧν αὐτὸν νεώτερος τετταράκοντα. Φαβωρί-
νος δὲ φησιν ἐν Παντοδαπῆ ἱστορία λέγειν Δημό-
κρίτον περὶ Ἀναξαγόρου ὡς οὐκ εἶχαν αὐτοῦ αἰ
δόξαι αἱ τε περὶ ἥλιον καὶ σελήνης, ἀλλὰ ἀρχαῖαι,
tὸν δ’ ύψηρήθαι. διασύρεν τε αὐτοῦ τὰ περὶ τῆς
dιακοσμήσεως καὶ τοῦ νοῦ, ἔχθρῶς ἔχοντα πρὸς
αὐτὸν ὅτι δὴ μὴ προσήκατο αὐτὸν. πῶς οὖν κατὰ
τινὰς ἀκήκοεν αὐτοῦ;

Φησὶ δὲ Δημήτριος ἐν Ὀμωνύμοις καὶ Ἀντι-
θένης ἐν Διαδοχαῖς ἀποδημήθησαι αὐτοῦ καὶ εἰς
Αἴγυπτον πρὸς τοὺς ἱερέας γεωμετρίαν μαθησό-
μενον καὶ πρὸς Χαλδαίους εἰς τὴν Περσίδα καὶ εἰς
tὴν Ἐρυθρὰν θάλασσαν γενέσθαι. τοῖς τε Γυμνο-
σοφισταῖς φασὶ τινὲς συμμίξει αὐτοῦ ἐν Ἰνδία
καὶ εἰς Αἰθιοπίαν ἐλθεῖν. τρίτον τε ὄντα ἀδελφὸν
νείμασθαι τὴν οὐσίαν καὶ οἱ μὲν πλείους φασὶ τὴν
ἐλάττων μοιρὰν ἐλέσθαι τὴν ἐν ἀργυρῷ, χρείαν
ἔχοντα διὰ τὸ ἀποδημήθησαι τούτου κακεῖνων

35
dολίως ὑποπτευσάντων. ὁ δὲ Δημήτριος ὑπὲρ
ἐκατὸν τάλαντα φησιν εἶναι αὐτῷ τὸ μέρος, ἀ πάντα
καταναλώσαι. λέγει δ’ ὅτι τοσοῦτον ἦν φιλόπονος
ὡς τοῦ περικήπου δωματίων τι ἀποτεμόμενος
κατάκλειστος ἦν καὶ ποτὲ τοῦ πατρὸς αὐτοῦ πρὸς
θυσίαν βοῦν ἀγαγότος καὶ αὐτόθι προσδήσαντος,
ἰκανὸν χρόνον μὴ γνώναι, ἐως αὐτὸν ἐκεῖνος

33

a Diels remarks that this is a free interpretation of Hdt. vii. 109, viii. 120.

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Xerxes was entertained by the father of Democritus he left men in charge, as, in fact, is stated by Herodotus; and from these men, while still a boy, he learned theology and astronomy. Afterwards he met Leucippus and, according to some, Anaxagoras, being forty years younger than the latter. But Favorinus in his *Miscellaneous History* tells us that Democritus, speaking of Anaxagoras, declared that his views on the sun and the moon were not original but of great antiquity, and that he had simply stolen them. Democritus also pulled to pieces the views of Anaxagoras on cosmogony and on mind, having a spite against him, because Anaxagoras did not take to him. If this be so, how could he have been his pupil, as some suggest?

According to Demetrius in his book on *Men of the Same Name* and Antisthenes in his *Successions of Philosophers*, he travelled into Egypt to learn geometry from the priests, and he also went into Persia to visit the Chaldaeans as well as to the Red Sea. Some say that he associated with the Gymnosophists in India and went to Aethiopia. Also that, being the third son, he divided the family property. Most authorities will have it that he chose the smaller portion, which was in money, because he had need of this to pay the cost of travel; besides, his brothers were crafty enough to foresee that this would be his choice. Demetrius estimates his share at over 100 talents, the whole of which he spent. His industry, says the same author, was so great that he cut off a little room in the garden round the house and shut himself up there. One day his father brought an ox to sacrifice and tied it there, and he was not aware of it for a considerable time,
διαναστήσας προφάσει τῆς θυσίας καὶ τὰ περὶ τῶν
βοῶν διηγήσατο. "δοκεῖ δὲ,' φησί, 'καὶ 'Αθήνας
ἐλθεῖν καὶ μὴ σπουδάσαι γνωσθῆναι, δόξης κατα-
φρονῶν. καὶ εἰδέναι μὲν Σωκράτη, ἀγνοεῖσθαι δὲ
ὔπτ' αὐτοῦ. ' ἥλθον γάρ,' φησίν, 'εἰς 'Αθήνας καὶ
οὕτις μὲ ἐγνωκεν.' '

37 "Εἶτερ οἱ Ἀντερασταὶ Πλάτωνὸς εἰσί," φησὶ
Θρασύλος, "οὗτος ἂν εἰ ὁ παραγενόμενοι ἀνώ-
νυμος, τῶν περὶ Οὐνοπίδην καὶ Ἀναξαγόραν ἔτερος,
ἐν τῇ πρὸς Σωκράτην ὁμιλίᾳ διαλεγόμενος περὶ
φιλοσοφίας, ὦ, φησίν, ὡς πεντάθλῳ ἐοικεν ὁ φιλο-
σοφος. καὶ ἢν ὃς ἀληθῶς ἐν φιλοσοφίᾳ πένταθλος,
τὰ γὰρ φυσικά καὶ τὰ ἥθικα <ήσκητο>, ἀλλὰ καὶ
τὰ μαθηματικά καὶ τοὺς ἐγκυκλίους λόγους καὶ
περὶ τεχνῶν πάσαν εἰχεν ἐμπειρίαν." τούτον ἔστι
καὶ τὸ "λόγος ἔργου σκην." Δημήτριος δὲ ὁ
Φαληρεὺς ἐν τῇ Σωκράτους ἀπολογία μηδὲ ἐλθεῖν
φησιν αὐτῶν εἰς 'Αθήνας. τούτο δὲ καὶ μείζον,
εἴγε τοσαύτης πόλεως ὑπερεφρόνησεν, οὐκ ἐκ τόπου
δόξαν λαβεῖν βουλόμενος, ἀλλὰ τόπῳ δόξαν περιθείναι
προελόμενος.

38 Δήλον δὲ κάκ τῶν συγγραμμάτων οἷος ἦν.
" δοκεῖ δὲ," φησὶν ὁ Θρασύλος, "ἐξήλωτής γεγονεί-
ναι τῶν Πυθαγορικῶν. ἀλλὰ καὶ αὐτῶν Πυθαγόρου
μέμνηται, θαυμάζων αὐτῶν ἐν τῷ ὄμωνυμῳ συγ-
γράμματι. πάντα δὲ δοκείν παρὰ τούτου λαβεῖν
καὶ αὐτοῦ δ' ἂν ἄκηκοέναι, εἰ μὴ τὰ τῶν χρόνων
ἐμάχετο." πάντως μέντοι τῶν Πυθαγορικῶν τινος

a Rivals, 132 a-c. b § 46.
until his father roused him to attend the sacrifice and told him about the ox. Demetrius goes on: "It would seem that he also went to Athens and was not anxious to be recognized, because he despised fame, and that while he knew of Socrates, he was not known to Socrates, his words being, 'I came to Athens and no one knew me.'"

"If the Rivals be the work of Plato," says Thrasylius, "Democritus will be the unnamed character, different from Oenopides and Anaxagoras, who makes his appearance when conversation is going on with Socrates about philosophy, and to whom Socrates says that the philosopher is like the all-round athlete." And truly Democritus was versed in every department of philosophy, for he had trained himself both in physics and in ethics, nay more, in mathematics and the routine subjects of education, and he was quite an expert in the arts." From him we have the saying, "Speech is the shadow of action." Demetrius of Phalerum in his Defence of Socrates affirms that he did not even visit Athens. This is to make the larger claim, namely, that he thought that great city beneath his notice, because he did not care to win fame from a place, but preferred himself to make a place famous.

His character can also be seen from his writings. "He would seem," says Thrasylius, "to have been an admirer of the Pythagoreans. Moreover, he mentions Pythagoras himself, praising him in a work of his own entitled Pythagoras. He seems to have taken all his ideas from him and, if chronology did not stand in the way, he might have been thought his pupil." Glaucus of Rhegium certainly says that
ακοῦσαί φησιν αὐτὸν Γλαύκος ὁ Ῥηγίνος, κατὰ τοὺς αὐτοὺς χρόνους αὐτῶ γεγονός. φησὶ δὲ καὶ Ἀπολλόδωρος ὁ Κυζικηνὸς Φιλολάω αὐτὸν συγ-γεγονέναι.

"Ἡσκεὶ δὲ, φησίν ὁ Ἀντισθένης, καὶ πουκάλως δοκιμάζειν τὰς φαντασίας, ἐρημάζων ἐνίοτε καὶ τοῖς τάφοις ἐνδιατρίβων. ἐλθόντα δὴ φησιν αὐτὸν ἐκ τῆς ἀποδημίας ταπεινώτατα διάγειν, ἀτε πᾶσαν τὴν οὐσίαν καταναλωκότα: τρέφεσθαι τε διὰ τὴν ἀπορίαν ἀπὸ τάδελφον Δαμάσου. ώς δέ προειπὼν τινα τῶν μελλόντων εὐδοκίμησε, λοιπὸν ἐνθέου δόξης παρὰ τοῖς πλείστοις ἥξιώθη. νόμου δὲ ὁντος τὸν ἀναλώσαντα τὴν πατρῴαν οὐσίαν μὴ ἄξιονοθαί ταφῆς ἐν τῇ πατρίδι, φησίν ὁ Ἀντι-σθένης συνέντα, μὴ ὑπεύθυνος γενηθεὶν πρὸς τινῶν φθονοῦντων καὶ συκοφαντοῦντων, ἀναγνώναι αὐτοῖς τὸν Μέγαν διάκοσμον, δὲ ἀπάντων αὐτοῦ τῶν συγγραμμάτων προείχει· καὶ πεντακοσίοις ταλάντοις τιμηθῆναι· μὴ μόνον δὲ, ἀλλὰ καὶ χαλκαῖς εἰκόσι· καὶ τελευτήσαντ' αὐτὸν δημοσίᾳ ταφῆναι, βιωσάντα ὑπὲρ τὰ ἐκατὸν ἔτη. δὲ Δημήτριος τοὺς συγ-γενέας αὐτοῦ φησιν ἀναγνώναι τὸν Μέγαν διά-κοσμον, δὲ μόνον ἐκατὸν ταλάντων τιμηθῆναι. ταύτα δὲ καὶ Ἰππόβοτος φησιν.

"Αριστόξενοι δ' ἐν τοῖς Ἰστορικοῖς ὑπομνήμασί φησί Πλάτωνα θελήσαι συμφλέξαι τὰ Δημοκρίτου συγγράμματα, ὅποσα ἐδυνήθη συναγαγεῖν, Ἀμύκλαν

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a ώς δὲ προειπὼν ... ἥξιώθη. This sentence in oratio recta, interrupting the extract from Antisthenes, finds its counterpart in the stories attributing to Democritus the power of forecasting the weather or the seasons, on the 448
he was taught by one of the Pythagoreans, and Glaucus was his contemporary. Apollodorus of Cyzicus, again, will have it that he lived with Philolaus.

He would train himself, says Antisthenes, by a variety of means to test his sense-impressions by going at times into solitude and frequenting tombs. The same authority states that, when he returned from his travels, he was reduced to a humble mode of life because he had exhausted his means; and, because of his poverty, he was supported by his brother Damasus. But his reputation rose owing to his having foretold certain future events; and after that the public deemed him worthy of the honour paid to a god. There was a law, says Antisthenes, that no one who had squandered his patrimony should be buried in his native city. Democritus, understanding this, and fearing lest he should be at the mercy of any envious or unscrupulous prosecutors, read aloud to the people his treatise, the Great Diacosmos, the best of all his works; and then he was rewarded with 500 talents; and, more than that, with bronze statues as well; and when he died, he received a public funeral after a lifetime of more than a century. Demetrius, however, says that it was not Democritus himself but his relatives who read the Great Diacosmos, and that the sum awarded was 100 talents only; with this account Hippobotus agrees.

Aristoxenus in his Historical Notes affirms that Plato wished to burn all the writings of Democritus that he could collect, but that Amyclas and Clinias strength of his scientific attainments. Cf. Pliny, N.H. xviii. 273, 341, and Clem. Alex. Strom. vii. 32.
δὲ καὶ Κλεινίαν τούς Πυθαγορικοὺς κωλύσαι αὐτόν, ὡς οὐδὲν ὀφελοῦ· παρὰ πολλοῖς γὰρ εἶναι ἦδη τὰ βιβλία. καὶ δῆλον δὲ· πάντων γὰρ σχεδὸν τῶν ἀρχαίων μεμνημένος ὁ Πλάτων οὐδαμοῦ Δημοκρίτου διαμνημονεύει, ἀλλ' οὖν ἐνθ' ἀντειπεῖν τι αὐτῷ δεόι, δῆλον <ὅτι> εἰδὼς ὡς πρὸς τὸν ἄριστον αὐτῷ τῶν φιλοσόφων ὧσ ἁγῶν ἔσοιτο· ὅν γε καὶ Τίμων τοῦτον ἐπαινέσας τὸν τρόπον ἔχει·

οἴον Δημοκρίτον τε περίφρονα, ποιμένα μύθων, ἀμφίνοιν λεσχήνα μετὰ πρώτοισιν ἀνέγγυνο.

41... 42 μέμνηται· μέμνηται δὲ καὶ τῆς περὶ τοῦ ἐνὸς δόξης τῶν περὶ Παρμενίδην καὶ Ζήνωνα, ὡς καὶ αὐτὸν μάλιστα διαβεβοημένων, καὶ Πρωταγόρου τοῦ Ἀβδηρίτου, ὅς ὀμολογεῖται κατὰ Σωκράτην γεγονέναι.

Φησὶ δ' Ἀθηνόδωρος ἐν ὑγός Περιπάτων, ἐλθόντος Ἰπποκράτους πρὸς αὐτόν, κελεύσαι κομι-
the Pythagoreans prevented him, saying that there was no advantage in doing so, for already the books were widely circulated. And there is clear evidence for this in the fact that Plato, who mentions almost all the early philosophers, never once alludes to Democritus, not even where it would be necessary to controvert him, obviously because he knew that he would have to match himself against the prince of philosophers, for whom, to be sure, Timon has this meed of praise:

Such is the wise Democritus, the guardian of discourse, keen-witted disputant, among the best I ever read.

As regards chronology, he was, as he says himself in the Lesser Diacosmos, a young man when Anaxagoras was old, being forty years his junior. He says that the Lesser Diacosmos was compiled 730 years after the capture of Troy. According to Apollodorus in his Chronology he would thus have been born in the 80th Olympiad, but according to Thrasylus in his pamphlet entitled Prolegomena to the Reading of the Works of Democritus, in the third year of the 77th Olympiad, which makes him, adds Thrasylus, one year older than Socrates. He would then be a contemporary of Archelaus, the pupil of Anaxagoras, and of the school of Oenopides; indeed he mentions Oenopides. Again, he alludes to the doctrine of the One held by Parmenides and Zeno, they being evidently the persons most talked about in his day; he also mentions Protagoras of Abdera, who, it is admitted, was a contemporary of Socrates.

Athenodorus in the eighth book of his Walks relates that, when Hippocrates came to see him, he ordered

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\[\text{a Fr. 46 D.} \quad \text{b Cf. II. i. 263, iv. 341.}
\[\text{c 460–457 B.C.} \quad \text{d 470–469 B.C.}\]
σθήναι γάλα, καὶ θεασάμενον τὸ γάλα εἰπεῖν εἶναι αἰγὸς πρωτότοκον καὶ μελαίνης ὃθεν τὴν ἄκριβειαν αὐτοῦ θαυμάσαι τὸν Ἰπποκράτην. ἀλλὰ καὶ κόρης ἀκολουθούσης τῷ Ἰπποκράτει, τῇ μὲν πρώτῃ ἡμέρα ἀσπάσασθαι οὕτω "χαίρε κόρη," τῇ δ' ἐχομένη "χαίρε γύναι" καὶ ἢν ἡ κόρη τῆς νυκτὸς διεφθαρμένη.

43 Τελευτήσαι δὲ τὸν Δημόκριτόν φησιν ὁ Ἐρμιττός τούτον τὸν τρόπον. ἢδη ὑπέργηρων ὄντα πρὸς τῷ καταστρέφειν εἶναι. τὴν οὖν ἄδελφην ὁ λυπεῖσθαι ὅτι ἐν τῇ τῶν θεσμοφόρων ἔορτῃ μέλλοι τεθνη-ξεσθαί καὶ τῇ θείῳ τὸ καθήκον αὐτῆς οὐ ποιήσειν. τὸν δὲ θαρρεῖν εἰπεῖν καὶ κελεύσαι αὐτῶ προσφέρειν ἄρτους θερμοὺς ὁσημέρας. τούτους δὴ ταῖς ῥήσις τριῶν προσφέρων διεκράτησεν αὐτὸν τὴν ἔορτήν· ἐπειδὴ δὲ παρῆλθον αἱ ἡμέραι, τρεῖς δ' ἦσαν, ἀλυπότατα τὸν βίον προήκατο, ὡς φησιν ὁ Ἰππαρχος, ἐννέα πρὸς τοῖς ἑκατὸν ἔτη βιοῦς.

'Ἡμεῖς τ' εἰς αὐτὸν ἐν τῇ Παμμέτρῳ τούτον ἐποιήσαμεν τὸν τρόπον:

καὶ τὶς ἔφυ σοφὸς ὡδε, τὶς ἔργον ἔρεξε τοσούτων ὁσσον ὁ παντοδας ἡμίσει Δημόκριτος; ὦς Θάνατον παρεύντα τρὶς ἡμετα δώμασων ἐσχεν καὶ θερμοὺς ἄρτων ἄσθμασιν ἐξένυσεν.

tοιοῦτος μὲν ὁ βίος τάνδρος.

44 Δοκεῖ δ' αὐτῶ τάδε ἄρχας εἶναι τῶν ὅλων ἀτόμως καὶ κενῶν, τὰ δ' ἀλλα πάντα νεομίσθαι· ἀπείρους τε εἶναι κόσμους καὶ γενητούς καὶ φθαρ-τοὺς. μηδὲν τε ἐκ τοῦ μή οὕτως γίνεσθαι μηδὲ

1 ἄδελφην coni. Reiske.
milk to be brought, and, having inspected it, pronounced it to be the milk of a black she-goat which had produced her first kid; which made Hippocrates marvel at the accuracy of his observation. Moreover, Hippocrates being accompanied by a maidservant, on the first day Democritus greeted her with "Good morning, maiden," but the next day with "Good morning, woman." As a matter of fact the girl had been seduced in the night.

Of the death of Democritus the account given by Hermippus is as follows. When he was now very old and near his end, his sister was vexed that he seemed likely to die during the festival of Thesmophoria and she would be prevented from paying the fitting worship to the goddess. He bade her be of good cheer and ordered hot loaves to be brought to him every day. By applying these to his nostrils he contrived to outlive the festival; and as soon as the three festival days were passed he let his life go from him without pain, having then, according to Hipparchus, attained his one hundred and ninth year.

In my Pammetros I have a piece on him as follows:

Pray who was so wise, who wrought so vast a work as the omniscient Democritus achieved? When Death was near, for three days he kept him in his house and regaled him with the steam of hot loaves.

Such was the life of our philosopher.

His opinions are these. The first principles of the universe are atoms and empty space; everything else is merely thought to exist. The worlds are unlimited; they come into being and perish. Nothing can come into being from that which is not

\[ a \text{ Anth. Pal. vii. 57.} \]
eis to μη ὅν φθείρεσθαι. καὶ τὰς ἀτόμους δὲ ἀπείρους εἶναι κατὰ μέγεθος καὶ πλῆθος, φέρεσθαι δὲ ἐν τῷ ὀλῳ δινουμένας, καὶ οὔτω πάντα τὰ συγκρίματα γεννᾶν, πῦρ, ὑδωρ, ἀέρα, γῆν εἶναι γὰρ καὶ ταῦτα ἐξ ἀτόμων τινῶν συστήματα· ἀτέρ εἶναι ἀπαθή καὶ ἀναλλοίωτα διὰ τὴν στερ-ρότητα. τὸν τε ἡλιον καὶ τὴν σελήνην ἐκ τοιοῦτων λείων καὶ περιφερέων ὁγκών συγκεκρίσθαι, καὶ τὴν ψυχὴν ὁμοίως· ἥν καὶ νοῦν ταὐτὸν εἶναι. ὀρᾶν δ' ἡμᾶς κατ' εἰδώλων ἐμπτώσεις.

45 Πάντα τε κατ' ἀνάγκην γίνεσθαι, τῆς δύνης αὐτίας οὕσης τῆς γενέσεως πάντων, ἧν ἀνάγκην λέγει. τέλος δ' εἶναι τὴν εὐθυμίαν, οὐ τὴν αὐτὴν οὐσίαν τῇ ἡδονῇ, ὡς ἐνιοὶ παρακούσαντες ἐξεδέξαντο, ἀλλὰ καθ' ἥν γαληνῶς καὶ εὐσταθῶς ἡ ψυχὴ διάγει, ὑπὸ μιθέον παρατημένη φόβου ἡ δεισιδαιμονίας ἡ ἄλλος τινὸς πάθους. καλεῖ δ' αὐτὴν καὶ εὐεστὸ καὶ πολλοὶς ἄλλοις ὀνόμασι. ποιότητας δὲ νόμῳ εἶναι, φύσει δ' ἀτόμα καὶ κενόν. καὶ ταῦτα μὲν αὐτῷ ἐδόκει.

Τὰ δὲ βιβλία αὐτοῦ καὶ Θρασύλος ἀναγέγραφε κατὰ τάξιν οὗτως ὡσπερεὶ καὶ τὰ Πλάτωνος κατὰ τετραλογίαν.

"Εστι δὲ ἡθικα μὲν τάδε·"
nor pass away into that which is not. Further, the atoms are unlimited in size and number, and they are borne along in the whole universe in a vortex, and thereby generate all composite things—fire, water, air, earth; for even these are conglomerations of given atoms. And it is because of their solidity that these atoms are impassive and unalterable. The sun and the moon have been composed of such smooth and spherical masses \( [i.e. \text{ atoms}] \), and so also the soul, which is identical with reason. We see by virtue of the impact of images upon our eyes.

All things happen by virtue of necessity, the vortex being the cause of the creation of all things, and this he calls necessity. The end of action is tranquillity, which is not identical with pleasure, as some by a false interpretation have understood, but a state in which the soul continues calm and strong, undisturbed by any fear or superstition or any other emotion. This he calls well-being and many other names. The qualities of things exist merely by convention; in nature there is nothing but atoms and void space. These, then, are his opinions.

Of his works Thrasyllus has made an ordered catalogue, arranging them in fours, as he also arranged Plato's works.

The ethical works are the following:

I. Pythagoras.
   Of the Disposition of the Wise Man.
   Of those in Hades.
   Tritogeneia (so called because three things, on which all mortal life depends, come from her).

II. Of Manly Excellence, or Of Virtue.
   Amalthea's Horn (the Horn of Plenty).
ΠΕΡΙ ΕΥΘΥΜΙΑΣ.
ΥΠΟΜΗΝΥ ΤΩΝ ἩΘΙΚΩΝ: Ὁ γὰρ Εὐεστὼ οὐχ εὐφυσκεται.
καὶ ταῦτα μὲν τὰ Ἡθικά.

Φυσικά δὲ τάδε:
Μέγας διάκοσμος (ὅν οἱ περὶ Θεόφραστον Λευκίππου
φασίν εἶναι).
Μικρὸς διάκοσμος.
Κοσμογραφία.
Περὶ τῶν πλανήτων.
Περὶ φύσεως πρῶτον.
Περὶ ἄνθρωπου φύσιος (ἡ Περὶ σαρκός), δεύτερον.
Περὶ νοῦ.
Περὶ αἰσθησίων (ταῦτα τινες ὁμοῦ γράφοντες Περὶ ψυχῆς
ἐπιγράφοντι).
Περὶ χυμῶν.
Περὶ χρωμῶν.
Περὶ τῶν διαφερόντων ῥυσμῶν.
Περὶ ἀμείψιρυσμιῶν.
Κρατιντήρια (ὅπερ ἄστιν ἐπικριτικὰ τῶν προειρημένων).
Περὶ εἰδώλων ἡ περὶ προνοιας.¹
Περὶ λογικῶν ἡ κανών α'/ β'/ γ'.
Ἀπορρημάτων.

ταῦτα καὶ περὶ φύσεως.

Τὰ δὲ ἀσύντακτά ἐστί τάδε:
Αἰτίαι οὐράνιαι.
Αἰτίαι ἀέριοι.
Αἰτίαι ἐπίπεδοι.
Αἰτίαι περὶ πυρὸς καὶ τῶν ἐν πυρί.

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Of Tranquillity.
Ethical Commentaries: the work on Well-being is not to be found.

So much for the ethical works.

The physical works are these:

III. The Great Diacosmos (which the school of Theophrastus attribute to Leucippus).
The Lesser Diacosmos.
Description of the World.
On the Planets.

Of the Nature of Man, or Of Flesh, a second book on Nature.
Of Reason.
Of the Senses (some editors combine these two under the title Of the Soul).

V. Of Flavours.
Of Colours.
Of the Different Shapes (of Atoms).
Of Changes of Shape.

VI. Confirmations (summaries of the aforesaid works).
On Images, or On Foreknowledge of the Future.
On Logic, or Criterion of Thought, three books.
Problems.

So much for the physical works.

The following fall under no head:

Causes of Celestial Phenomena.
Causes of Phenomena in the Air.
Causes on the Earth’s Surface.
Causes concerned with Fire and Things in Fire.

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Δίογενης Λαρέτιος

Αἰτίαι περὶ φωνῶν.
Αἰτίαι περὶ σπερμάτων καὶ φυτῶν καὶ καρπῶν.
Αἰτίαι περὶ ζώων α' β' γ'.
Αἰτίαι σύμμικτοι.
Περὶ τῆς λίθου.

ταῦτα καὶ τὰ ἀσύντακτα.

Μαθηματικά δὲ τάδε·
Περὶ διαφορῆς γυνῆς¹ ἢ Περὶ ψαύσιος κύκλου καὶ σφαίρης.
Περὶ γεωμετρίας.
Γεωμετρικῶν.
'Αριθμοί.
Περὶ ἀλόγων γραμμῶν καὶ ναστῶν α' β'.
'Εκπετάσματα.

48 Μέγας ἑκαντός ἢ 'Αστρονομία, παράπηγμα.
"Ἀμιλλα κλεψύδρας καὶ οὐρανοῦ".²

Οὐρανογραφία.
Γεωγραφία.
Πολιογραφία.
'Ακτινογραφία.

τοσαῦτα καὶ τὰ μαθηματικά.

Μουσικά δὲ τάδε·
Περὶ ρυθμῶν καὶ ἄρμονίας.
Περὶ ποιήσιος.
Περὶ καλλοσύνης ἑπεών.
Περὶ εὐφώνων καὶ δυσφώνων γραμμάτων.

¹ γυνῆς'] γυώμης vulg.

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Causes concerned with Sounds.
Causes concerned with Seeds, Plants and Fruits.
Causes concerned with Animals, three books.
Miscellaneous Causes.
Concerning the Magnet.

These works have not been arranged.

The mathematical works are these:

VII. On a Difference in an Angle, or On Contact with the Circle or the Sphere.
   On Geometry.
   Geometrica.
   Numbers.

VIII. On Irrational Lines and Solids, two books.
   Extensions (Projections).
   The Great Year, or Astronomy, Calendar.
   Contention of the Water-clock (and the Heaven).

IX. Description of the Heaven.
   Geography.
   Description of the Pole.
   Description of Rays of Light.

These are the mathematical works.

The literary and musical works are these:

X. On Rhythms and Harmony.
   On Poetry.
   On Beauty of Verses.
   On Euphonious and Cacophonous Letters.

\[a\] Diels compares Ptolemy, Geogr. vii. 7 ὑπογραφὴ τοῦ ἐκπετάσματος. ὑπογραφὴ δὲ ἐσται καὶ τῆς τοιαύτης ἐκπετάσεως ἀρμόζουσα τε καὶ κεφαλαιώδης. ἡ τοιαύτη τῆς κρικωτῆς σφαίρας ἐπιπέδῳ καταγραφὴ κτλ. The title ’Εκπετάσματα may therefore mean “Projection of an armillary sphere on a plane.”
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Περὶ Ὀμήρου ἦ ὀρθοεπεῖς καὶ γλωσσέων.
Περὶ ἀοιδῆς.
Περὶ ῥημάτων.
Ὅνομαστικῶν.

tosaudta kai ta mouviká.

Τεχνικά δὲ τάδε:

Πρόγνωσις.
Περὶ διαιτῆς ἢ διαιτητικῶν.
["Ἡ"] Ἰητρικὴ γνώμη.
Αἴτια περὶ ἀκαιρίων καὶ ἐπικαιρίων.
Περὶ γεωργίας ἢ Γεωμετρικῶν.
Περὶ γραφῆς.
Τακτικόν καὶ Ὀπλομαχικόν.

tosaudta kai tade.

49 Τάπτουσι δὲ τινες κατ’ ἰδίαν ἐκ τῶν Ὑπομνη-

μάτων καὶ ταῦτα:
Περὶ τῶν ἐν Βαβυλῶνι ἱερῶν γραμμάτων.
Περὶ τῶν ἐν Μερόη.
'Ωκεανοῦ περίπλουσ.
Περὶ ἱστορίας.
Χαλδαϊκὸς λόγος.
Φρύγιος λόγος.
Περὶ πυρετοῦ καὶ τῶν ἀπὸ νόσου βησσοντῶν.
Νομικὰ1 αἰτια.
Χειρόκμητα [ἡ] προβληματα.

Τὰ δ’ ἄλλα ὡσα τινὲς ἀναφέρουσιν εἰς αὐτὸν τὰ

1 Λομικὰ coni. Reiske.

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a χειρόκμητα is a correction of Salmasius based upon
give either χέρνιβα, “finger-bowls,” or χερνικά, the sense of
which is not clear; they read ἦ before προβλήματα.
XI. Concerning Homer, or On Correct Epic Diction, and On Glosses.
   Of Song.
   On Words.
   A Vocabulary.

So much for the works on literature and music.

The works on the arts are these:

XII. Prognostication.
   Of Diet, or Diaetetics.
   Medical Regimen.
   Causes concerned with Things Seasonable and Unseasonable.

XIII. Of Agriculture, or Concerning Land Measurements.
   Of Painting.
   Treatise on Tactics, and On Fighting in Armour.

So much for these works.

Some include as separate items in the list the following works taken from his notes:

Of the Sacred Writings in Babylon.
Of those in Meroë.
A Voyage round the Ocean.
Of <the Right Use of> History.
A Chaldaean Treatise.
A Phrygian Treatise.
Concerning Fever and those whose Malady makes them Cough.
Legal Causes and Effects.
Problems wrought by Hand.\textsuperscript{a}

The other works which some attribute to Demo-
μὲν ἐκ τῶν αὐτοῦ διεσκεύασται, τὰ δ’ ὁμολογουμένως ἔστιν ἀλλότρια. ταύτα καὶ περὶ τῶν βιβλίων αὐτοῦ καὶ τοσαῦτα.

Γεγονασὶ δὲ Δημοκρῖτοι ἔξ· πρῶτος αὐτὸς οὕτως, δεύτερος Χίως μουσικὸς κατὰ τὸν αὐτὸν χρόνον, τρίτος ἀνδριαντοποῖος οὗ μέμνηται Αὐτίγονος, τέταρτος περὶ τοῦ ἱεροῦ τοῦ ἐν Ἐφέσῳ γεγραφῶς καὶ τὴς πόλεως Σαμοθράκης, πέμπτος ποιητὴς ἐπιγραμμάτων σαφῆς καὶ ἀνθρησκότα, ἐκτὸς Περγαμηνῶς ἀπὸ ρητορικῶν λόγων <εὐδοκιμήσας>.

Κεφ. η’. ΠΡΩΤΑΓΟΡΑΣ

Πρωταγόρας Ἀρτέμιων ἔτη, ὡς Ἀπόλλοδωρος καὶ Δείνων ἐν Περσικῷ ἐς, Μαιανδρίου Ἀβδηρίτης, καθά φησιν Ἡρακλείδης ὁ Ποντικὸς ἐν τοῖς Περί νόμων, ὅσι καὶ Θουρίος νόμους γράφαι φησὶν αὐτὸν· ὡς δ’ Ἐὔπολις ἐν Κόλαξιν, Τήνος· φησὶ γάρ,

"Εὐδοθὶ μὲν ἔστι Πρωταγόρας ὁ Τήνος.

οὕτως καὶ Πρόδικος ὁ Κεῖος λόγους ἀναγνώσκοντες ἑρανίζοντο· καὶ Πλάτων ἐν τῷ Πρωταγόρα φησὶ βαρύφωνον εἶναι τὸν Πρόδικον. διήκουσε δ’ ὁ Πρωταγόρας Δημοκρῖτου. ἐκαλεῖτό τε Σοφία, ὡς φησὶ Φαβιωρίνος ἐν Παντοδαπῇ ἱστορίᾳ.

Καὶ πρῶτος ἐφὶ δύο λόγους εἶναι περὶ παντὸς πράγματος ἀντικειμένους ἀλλήλους· οἰς1 καὶ συνηρώτα, πρῶτος τούτῳ πράξας. ἀλλὰ καὶ ἡρξατό που τούτο ἐν τῷ τρόπου: "πάντων χρημάτων μέτρον" ἀνθρωπος, τῶν μὲν οὖν ὡς ἔστιν, τῶν δὲ οὐκ

1 οἰς] fort. ois Richards.


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critus are either compilations from his writings or admittedly not genuine. So much for the books that he wrote and their number.

The name of Democritus has been borne by six persons: (1) our philosopher; (2) a contemporary of his, a musician of Chios; (3) a sculptor, mentioned by Antigonus; (4) an author who wrote on the temple at Ephesus and the state of Samothrace; (5) an epigrammatist whose style is lucid and ornate; (6) a native of Pergamum who made his mark by rhetorical speeches.

Chapter 8. PROTAGORAS (481-411 B.C.)

Protagoras, son of Artemon or, according to Apollodorus and Dinon in the fifth book of his History of Persia, of Maeandrius, was born at Abdera (so says Heraclides of Pontus in his treatise On Laws, and also that he made laws for Thurii) or, according to Eupolis in his Flatterers, at Teos; for the latter says:

Inside we've got Protagoras of Teos.

He and Prodicus of Ceos gave public readings for which fees were charged, and Plato in the Protagoras a calls Prodicus deep-voiced. Protagoras studied under Democritus. The latter b was nicknamed "Wisdom," according to Favorinus in his Miscellaneous History.

Protagoras was the first to maintain that there are two sides to every question, opposed to each other, and he even argued in this fashion, being the first to do so. Furthermore he began a work thus: "Man is the measure of all things, of things that are that they are, and of things that are not that they

a 316 a.

b Cf. Clem. Strom. vi. 32, and Suidas, s.v. Δημόκριτος.
ὀντων ώς οὐκ ἐστὶν." ἔλεγε τε μηδὲν εἶναι φυχὴν
παρὰ τὰς αἰσθήσεις, καθὰ καὶ Πλάτων φησίν ἐν
Θεατήτῳ, καὶ πάντ' εἶναι ἄληθῆ. καὶ ἀλλαχοῦ δὲ
tούτων ἢρέατο τὸν πρόπον. "περὶ μὲν θεῶν οὐκ
ἐχω εἰδέναι οὐθ' ὡς εἶσιν, οὐθ' ὡς οὐκ εἰσίν" 1 πολλὰ
γὰρ τὰ κωλύνοντα εἰδέναι, ἢ τ' ἀδηλότης καὶ βραχὺς

52 ὃν ὁ βίος τοῦ ἀνθρώπου." διὰ ταῦτην δὲ τὴν ἀρχὴν
tοῦ συγγράμματος ἐξεβληθη πρὸς Ἀθηναίων· καὶ
tὰ βιβλία αὐτοῦ κατέκαυσαν ἐν τῇ ἁγορᾷ, ὕπο κήρυκι
ἀναλεξέμευναι παρ' ἐκάστοις τῶν κεκτημένων.

Οὗτος πρῶτος μισθὸν εἰσεπράξατο μνᾶς ἐκατόν·
kai πρῶτος μέρη χρόνου διώρισε καὶ καιρῷ δύναμιν
ἐξῆθεν καὶ λόγων ἀγώνας ἑπονήσατο καὶ σοφίσματα
tοῖς πραγματολογοῦσι προσήγαγε· καὶ τὴν διάνοιαν
ἀφεὶς πρὸς τούνομα διελέξθη καὶ τὸ νῦν ἐπιπόλαινον
γένος τῶν ἐριστικῶν ἐγέννησεν· ἃν καὶ Τίμων
φησὶ περὶ αὐτοῦ,

Πρωταγόρης τ' ἐπίμεικτος ἐριζέμεναι εὐ ἐιδῶς.

53 οὗτος καὶ τὸ Σωκρατικὸν εἴδος τῶν λόγων πρῶτος
ἐκώνησε. καὶ τὸν Ἀντιοθένους λόγον τὸν πειρῶ-
μενον ἀποδεικνύεις ὡς οὐκ ἐστὶν ἀντιλέγειν, οὗτος
πρῶτος διελέκται, καθὰ φησὶ Πλάτων ἐν Εὐθυδήμω.
καὶ πρῶτος κατέδειξε τὰς πρὸς τὰς θέσεις ἐπι-
χειρήσεις, ὡς φησιν Ἀρτεμίδωρος ὁ διαλεκτικὸς ἐν
tῷ Πρὸς Χρύσιππον. καὶ πρῶτος τὴν καλουμένην
tύλην, ἐφ' ὃς τὰ φορτία βαστάζουσιν, εὐθέων, ὡς
φησιν Ἀριστοτέλης ἐν τῷ Περὶ παιδείας· φορμο-
φόρος γὰρ ἢν, ὡς καὶ Ἐπίκουρός ποὺ φησί. καὶ

1 οὐθ' ὁποῖοι τίνες ἰδέαν Diels ex Euseb. P.E. xiv. 3. 7.

a 152 sq.  b Fr. 47 D.  c Cf. II. xv. 679.  d 286 c.

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are not." He used to say that soul was nothing apart from the senses, as we learn from Plato in the *Theaetetus,* and that everything is true. In another work he began thus: "As to the gods, I have no means of knowing either that they exist or that they do not exist. For many are the obstacles that impede knowledge, both the obscurity of the question and the shortness of human life." For this introduction to his book the Athenians expelled him; and they burnt his works in the market-place, after sending round a herald to collect them from all who had copies in their possession.

He was the first to exact a fee of a hundred minae and the first to distinguish the tenses of verbs, to emphasize the importance of seizing the right moment, to institute contests in debating, and to teach rival pleaders the tricks of their trade. Furthermore, in his dialectic he neglected the meaning in favour of verbal quibbling, and he was the father of the whole tribe of eristical disputants now so much in evidence; insomuch that Timon too speaks of him as

Protagoras, all mankind's epitome,
Cunning, I trow, to war with words.

He too first introduced the method of discussion which is called Socratic. Again, as we learn from Plato in the *Euthydemus,* he was the first to use in discussion the argument of Antisthenes which strives to prove that contradiction is impossible, and the first to point out how to attack and refute any proposition laid down: so Artemidorus the dialectician in his treatise *In Reply to Chrysippus.* He too invented the shoulder-pad on which porters carry their burdens, so we are told by Aristotle in his treatise *On Education*; for he himself had been a porter,
DIOGENES LAERTIUS

tοῦτον τὸν τρόπον ᾨθη πρὸς Δημοκρίτου ξύλα δεδεκὼς ὄφθεις. διειλέ τε τὸν λόγον πρώτος εἰς τέτταρα, εὐχωλήν, ἐρώτησιν, ἀπόκρισιν, εὐτολήν. (οἱ δὲ εἰς ἑπτά, διήγησιν, ἐρώτησιν, ἀπόκρισιν, εὐτολήν, ἀπαγγελίαν, εὐχωλήν, κλήσιν), οὐς καὶ πυθμένας εἰπε λόγων. Ἀλκιδάμας δὲ τέτταρας λόγους φησι', φάσιν, ἀπόφασιν, ἐρώτησιν, προσαγόρευσιν.

Πρῶτον δὲ τῶν λόγων οὐανόν ποὺν Περὶ θεῶν, οὐ τὴν ἀρχὴν ἄνω παρεθέμεθα. ἀνέγνω δ' Ἀθηνησιν ἐν τῇ Εὐρυπίδου οἰκίᾳ ἦ, ὡς τινες, ἐν τῇ Μεγακλείδου. ἄλλοι ἐν Λυκεῖω, μαθητοῦ τὴν φωνὴν αὐτῶν κρήσαντος. Ἀρχαγόρον τοῦ Θεοδότου. κατηγόρησε δ' αὐτῶν Πυθόδωρος Πολυζήλου, εἰς τῶν τετρακοσίων. Ἀριστοτέλης δ' Ἐυαθλόν φησιν.

'Εστι δὲ τὰ σωζόμενα αὐτοῦ βιβλία τάδε:

* * Τέχνη ἐριστικῶν.
Περὶ πάλης.
Περὶ τῶν μαθημάτων.
Περὶ πολιτείας.
Περὶ φιλοτιμίας.
Περὶ ἀρετῶν.
Περὶ τῆς ἐν ἀρχῇ καταστάσεως.
Περὶ τῶν ἐν ''Αἰδοῦ.
Περὶ τῶν οὐκ ὁρθῶς τοῖς ἀνθρώποις πρασσομένων.
Προστακτικός.

Δίκη ὑπὲρ μισθοῦ, Αὐτιλογιῶν α' β'.
καὶ ταύτα μὲν αὐτῶ τὰ βιβλία. γέγραφε δὲ καὶ Πλάτων εἰς αὐτὸν διάλογον.

\[a\] Sc. in an epistle, Περὶ ἐπιτηδευμάτων, cf. Athen. viii. 354 c.
\[b\] This answers roughly to the optative, the indicative, and the imperative.
\[c\] That the list is defective is evident from the fact that the two works by which Protagoras is best known (supra, §§ 51, 54) are not here named.

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IX. 53–55. PROTAGORAS

says Epicurus somewhere. This was how he was taken up by Democritus, who saw how skilfully his bundles of wood were tied. He was the first to mark off the parts of discourse into four, namely, wish, question, answer, command; others divide into seven parts, narration, question, answer, command, rehearsal, wish, summoning; these he called the basic forms of speech. Alcidamas made discourse fourfold, affirmation, negation, question, address.

The first of his books he read in public was that On the Gods, the introduction to which we quoted above; he read it at Athens in Euripides’ house, or, as some say, in Megaclides’; others again make the place the Lyceum and the reader his disciple Archagoras, Theodotus’s son, who gave him the benefit of his voice. His accuser was Pythodorus, son of Polyzelus, one of the four hundred; Aristotle, however, says it was Euathlus.

The works of his which survive are these:

* * The Art of Controversy.
Of Wrestling.
On Mathematics.
Of the State.
Of Ambition.
Of Virtues.
Of the Ancient Order of Things.
On the Dwellers in Hades.
Of the Misdeeds of Mankind.
A Book of Precepts.
Of Forensic Speech for a Fee, two books of opposing arguments.

This is the list of his works. Moreover there is a dialogue which Plato wrote upon him.
Φησὶ δὲ Φιλόχορος, πλέοντος αὐτοῦ ἐς Σικελίαν, τὴν ναῦν κατασκευασθήναι: καὶ τοῦτο αἰνίστεσθαι Ἐὐριπίδην ἐν τῷ Ἰξίον. ἔνιοι κατὰ τὴν ὁδὸν τελευτήσαν αὐτὸν, βιώσαντα ἐτη πρὸς τὰ ἐνενήκοντα. Ἀπολλόδωρος δὲ φησιν ἐβδομήκοντα, σοφιστεύσας δὲ τεσσαράκοντα καὶ ἀκμάζειν κατὰ τὴν τετάρτην καὶ ὀγδοηκοστῆν Ὄλυμπιάδα.

"Εστὶ καὶ εἰς τοῦτον ἡμῶν οὕτως ἔχον· καὶ σεῦ, Πρωταγόρη, φάτων ἔκλυον, ὡς ἀρ’ Ἀθηνέων ἐκ ποτ’ ἱών καθ’ ὁδὸν πρέσβυς ἔως ἐθανεῖ· εἰλετο γάρ σε φυγεῖν Κέκροπος πόλις· ἀλλὰ σὺ μὲν τὸν Παλλάδος ἁστυ φύγες, Πλουτέα δ’ οὐκ ἔφυγες.

Δέγεται δὲ ποτ’ αὐτὸν ἀπαιτοῦτα τὸν μισθὸν Ἐὔαθλον τὸν μαθητήν, ἐκείνου εἰπόντος, "ἀλλ’ οὐδέπω νίκην νενικηκα,” εἰπεῖν, "ἀλλ’ ἐγὼ μὲν ἄν νικησώ, ὃτι ἐγὼ ἐνίκησα, λαβεῖν με δει· ἐὰν δὲ σὺ, ὃτι σὺ.”

Γέγονε δὲ καὶ ἄλλος Πρωταγόρας ἀστρολόγος, εἰς δὲν καὶ Ἐὐφορίων ἐπικήθειον ἐγραψε· καὶ τρίτος Στωικὸς φιλόσοφος.

Keφ. θ’. ΔΙΟΓΕΝΗΣ ΑΠΟΛΛΩΝΙΑΤΗΣ

Διογένης Ἀπολλοθέμιδος Ἀπολλωνιάτης, ἀνὴρ φυσικὸς καὶ ἄγαν ἐλλόγιμος. ἦκουσε δὲ, φησιν

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a 444–441 B.C. 

b Anth. Pal. vii. 130.

c We naturally feel surprise when this early philosopher is interpolated between Protagoras and Anaxarchus, both 468
IX. 55–57. DIOGENES OF APOLLONIA

Philochorus says that, when he was on a voyage to Sicily, his ship went down, and that Euripides hints at this in his _Ixion_. According to some his death occurred, when he was on a journey, at nearly ninety years of age, though Apollodorus makes his age seventy, assigns forty years for his career as a sophist, and puts his _floruit_ in the 84th Olympiad.\(^a\)

There is an epigram of my own on him as follows\(^b\):

Protagoras, I hear it told of thee
Thou did'st in eld when Athens thou didst flee;
Cecrops' town chose to banish thee; but though
Thou 'scap'dst Athene, not so Hell below.

The story is told that once, when he asked Euathlus his disciple for his fee, the latter replied, "But I have not won a case yet." "Nay," said Protagoras, "if I win this case against you I must have the fee, for winning it; if you win, I must have it, because you win it."

There was another Protagoras, an astronomer, for whom Euphorion wrote a dirge; and a third who was a Stoic philosopher.

Chapter 9. DIOGENES OF APOLLONIA\(^c\)

Diogenes of Apollonia, son of Apollothemis, was a natural philosopher and a most famous man. Anti-

assumed to be pupils of Democritus. The only explanation suggested is a severe reflection on our author's acquaintance with his subject. There was a certain Diogenes of Smyrna, an obscure adherent of the school of Abdera. D. L., or more probably one of his authorities, has confused this Democritean with the earlier and better-known Diogenes of Apollonia. It is also strange that there is no Life of Metrodorus of Chios or of Nausiphanes.

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'Aντισθένης, 'Αναξιμένου. ἦν δὲ τοῖς χρόνοις κατ' Ἀνάξαγόραν. τούτων φησιν ο Φαληρεύς Δημήτριος ἐν τῇ Σωκράτους ἀπολογία διὰ μέγαν φθόνον μικροῦ κωδυνεύσαι Ἀθήνησιν.

'Εδόκει δὲ αὐτῷ τάδε· στοιχείον εἶναι τὸν ἀέρα, κόσμους ἀπείρους καὶ κενῶν ἀπειροῦ τὸν τε ἀέρα πυκνούμενον καὶ ἀραιούμενον γεννητικὸν εἶναι τῶν κόσμων· οὐδὲν έκ τοῦ μὴ ὄντος γίνεσθαι οὔδ' εἰς τὸ μή ὄν φθείρεσθαι· τὴν γῆν στρογγυλήν, ἥρεισμένην ἐν τῷ μέσῳ, τὴν σύστασιν εἰληφθέειν κατὰ τὴν ἐκ τοῦ θερμοῦ περιφοράν καὶ πῆξιν ὑπὸ τοῦ ψυχροῦ.

'Αρχὴ δὲ αὐτῶ τοῦ συγγράμματος ἤδε· "λόγου παντὸς ἀρχόμενον δοκεῖ μοι χρεών εἶναι τὴν ἀρχὴν ἀναμφισβήτητον παρέχεσθαι, τὴν δ' ἐρμηνείαν ἀπλῆν καὶ σεμνῆν."

Κεφ. i'. ΑΝΑΞΑΡΧΟΣ

58 'Ανάξαρχος 'Αβδηρίτης. οὔτος ἥκουσε Διογένους τοῦ Σμυρναίου· ὁ δὲ Μητροδώρου τοῦ Χίου, ὃς ἔλεγε μηδ' αὐτὸ τούτ' εἰδέναι ὅτι οὐδέν οἶδε. Μητροδώρων δὲ Νεσσᾶ τοῦ Χίου, οἱ δὲ Δημοκρίτου φασίν ἀκούσαι. ὁ δ' οὖν 'Ανάξαρχος καὶ 'Αλέξ-άνδρῳ συνῆν καὶ ἥκμαζε κατὰ τὴν δεκάτην καὶ ἐκατοστῆν Ὀλυμπιάδα καὶ εἰχεν ἐχθρὸν Νικο-κρέοντα τοῦ Κύπρου τύραννον· καὶ ποτ' ἐν συμποσίῳ:

a i.e. Anaxagoras.
b Diels (op. cit. p. 144) compares Plutarch, Strom. apud Euseb. Praep. Evang. i. 8. 13; Λεῖτιος i. 3. 26; Theophrastus, Phys. Opin. Fr. 2.
c Here a Diogenes is mentioned as a link between Demo-
sthenes calls him a pupil of Anaximenes; but he lived in Anaxagoras’s time. This man, so great was his unpopularity at Athens, almost lost his life, as Demetrius of Phalerum states in his *Defence of Socrates*.

The doctrines of Diogenes were as follows. Air is the universal element. There are worlds unlimited in number, and unlimited empty space. Air by condensation and rarefaction generates the worlds. Nothing comes into being from what is not or passes away into what is not. The earth is spherical, firmly supported in the centre, having its construction determined by the revolution which comes from heat and by the congealment caused by cold.

The words with which his treatise begins are these: “At the beginning of every discourse I consider that one ought to make the starting-point unmistakably clear and the exposition simple and dignified.”

**Chapter 10. ANAXARCHUS**

Anaxarchus, a native of Abdera, studied under Diogenes of Smyrna, and the latter under Metrodorus of Chios, who used to declare that he knew nothing, not even the fact that he knew nothing; while Metrodorus was a pupil of Nessas of Chios, though some say that he was taught by Democritus. Now Anaxarchus accompanied Alexander and flourished in the 110th Olympiad. He made an enemy of Nicocreon, tyrant of Cyprus. Once at an assembly and Anaxarchus. See p. 468, note c. Cf. Clem. Alex. *Strom.* i. 64, p. 301 ἒκ Ἰλυσωτῆς καὶ Μητρόδωρος ὁ Χῖος, ὁ δὲ Δημοκρίτης ἡμῶν ὁ Σμύρναῖος, ὁ δὲ Ναυαρχος, ὅπλων ὁ Ἰππορρων, ὁ δὲ Ναυαρχος; Euseb. xiv. 17. 10; Epiphanius, *De fide*, 9, p. 591.
DIOGENES LAERTIUS

τοῦ Ἀλέξανδρον ἐρωτήσαντος αὐτὸν τί ἀρα δοκεῖ τὸ δεῖπνον, εἰπεῖν φασιν, "ὦ βασιλεῦ, πάντα πολυ-
tελῶς· ἐδεί δὲ λοιπὸν κεφαλῆς σατράπου τυνὸς παρα-
tεθείσαν" ἀπορριπτῶν πρὸς τὸν Νικοκρέοντα. ὁ δὲ μνησικακήσας μετὰ τὴν τελευτὴν τοῦ βασιλέως ὀτε πλέων ἄκουσίως προσηνέχθη τῇ Κύπρῳ ὁ Ἀνάξαρχος, συλλαβῶν αὐτὸν καὶ εἰς ὅλον βαλῶν ἐκέλευσε τύπτεσθαι σιδηροῖς ὑπέρου. τὸν δ’ οὐ φροντίσαντα τῆς τιμωρίας εἰπεῖν ἐκεῖνο δὴ τὸ περιφερόμενον, "πτίσσε τὸν Ἀνάξαρχον θύλακον, Ἀνάξαρχον δὲ οὐ πτίσσεις." κελεύσαντος δὲ τοῦ Νικοκρέοντος καὶ τὴν γλῶτταν αὐτοῦ ἐκτιμηθήναι, λόγος ἀποτραγοῦντα προσπτύσας αὐτῶν. καὶ ἔστιν ἡμῶν εἰς αὐτὸν οὕτως ἔχον·

πτίσσετε, Νικοκρέων, ἔτι καὶ μάλα· θύλακός ἔστι· πτίσσετ'. Ἀνάξαρχος δ’ ἐν Διός ἔστι πάλαι. καὶ σε διαστείλασα γνάφως ὀλίγων τάδε λέξει ῥήματα Φερσεφόνη, "ἐρρε μυλωθρὲ κακὲ."" 

Οὗτος διὰ τὴν ἀπάθειαν καὶ εὐκολίαν τοῦ βίου Εὐδαμονικὸς ἐκαλεῖτο· καὶ ἢν ἐκ τοῦ ῥάστου δυ-
vatὸς σωφρονίζειν. τὸν γοὺν Ἀλέξανδρον οἰόμενον εἶναι θεὸν ἐπέστρεψεν· ἐπειδὴ γὰρ ἐκ τῶν πληγῆς εἶδεν αὐτὸν καταρρέον αἷμα, δείξας τῇ χειρί πρὸς αὐτὸν φησι, "τοντὶ μὲν αἷμα καὶ οὐκ ἰχώρ οἰός πέρ τε ῥέει μακάρεσσοι θεοῦσι." 

Πλούταρχος δ’ αὐτὸν Ἀλέξανδρον τοῦτο λέξαι πρὸς τοὺς φίλους φησιν. ἀλλὰ καὶ ἀλλοτε προπίνοντα αὐτῷ τὸν Ἀνάξαρχον δείξαι τὴν κύλικα καὶ εἰπεῖν

βεβλήσεται τις θεῶν βροτησία χερί.

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a Anth. Pal. vii. 133.  
b Il. v. 340.  
c Vit. Alex. c. 28.  
d Euripides, Orestes, 271.
IX. 58–60. ANAXARCHUS

banquet, when asked by Alexander how he liked the feast, he is said to have answered, "Everything, O king, is magnificent; there is only one thing lacking, that the head of some satrap should be served up at table." This was a hit at Nicoreon, who never forgot it, and when after the king’s death Anaxarchus was forced against his will to land in Cyprus, he seized him and, putting him in a mortar, ordered him to be pounded to death with iron pestles. But he, making light of the punishment, made that well-known speech, "Pound, pound the pouch containing Anaxarchus; ye pound not Anaxarchus." And when Nicoreon commanded his tongue to be cut out, they say he bit it off and spat it at him. This is what I have written upon him:

Pound, Nicoreon, as hard as you like: it is but a pouch. Pound on; Anaxarchus’s self long since is housed with Zeus. And after she has drawn you upon her carding-combs a little while, Persephone will utter words like these: "Out upon thee, villainous miller!"

For his fortitude and contentment in life he was called the Happy Man. He had, too, the capacity of bringing anyone to reason in the easiest possible way. At all events he succeeded in diverting Alexander when he had begun to think himself a god; for, seeing blood running from a wound he had sustained, he pointed to him with his finger and said, "See, there is blood and not Ichor which courses in the veins of the blessed gods." Plutarch reports this as spoken by Alexander to his friends. Moreover, on another occasion, when Anaxarchus was drinking Alexander’s health, he held up his goblet and said:

One of the gods shall fall by the stroke of mortal man.
Πύρρων Ἡλεῖος Πλειστάρχου μὲν ἂν υἱός, καθὰ καὶ Διοκλῆς ἔστορει· ὃς φησὶ δ’ Ἀπολλόδωρος ἐν Χρονικόις, πρότερον ἂν ζωγράφος, καὶ ἔκοψε Βρύσωνος τοῦ Στίλπωνος, ὡς Ἀλέξανδρος ἐν Διαδόχαις, εἰτ’ Ἀναξάρχου ἐςυνακολούθων πανταχοῦ, ὡς καὶ τοῖς Γυμνοσοφισταῖς ἐν Ἰνδίᾳ συμμίξαι καὶ τοῖς Μάγοις. οἴδεν γενναίότατα δοκεῖ φιλόσοφήσαι, τὸ τῆς ἀκαταληψίας καὶ ἑποχῆς εἶδος εἰσαγαγῶν, ὡς Ἀσκάνιος ὁ Ἀβδηρίτης φησί· οὐδὲν γὰρ ἐφασκεν οὔτε καλὸν οὔτ’ αἰσχρὸν οὔτε δίκαιον οὔτ’ ἁδικον· καὶ ἐμοὶ ἐπὶ πάντων μηδὲν εἶναι τῇ ἀληθείᾳ, νόμω δὲ καὶ ἐθεὶ πάντα τοὺς ἀνθρώπους πράττειν· οὐ γὰρ μᾶλλον τόδε ἢ τόδε εἶναι ἐκαστον.

Ἀκόλουθος δ’ ἦν καὶ τῷ βίῳ, μηδὲν ἐκτρεπόμενος μηδὲν νευλαττόμενος, ἀπαντᾷ υφιστάμενος, ἀμάξας, εἰ τύχοι, καὶ κρημνοῦς καὶ κύνας καὶ ὅλως μηδὲν ταῖς αἰσθήσεσιν ἐπιτρέπον. σώζεσθαι μέντοι, καθὰ φασίν οἱ περὶ τὸν Καρύστιον Ἀντίγονον, ὑπὸ τῶν γνωρίμων παρακολουθοῦντων. Αἰνειόδημος δὲ φησὶν φιλοσοφεῖν μὲν αὐτὸν κατὰ τὸν τῆς ἑποχῆς λόγον, μὴ μέντοι γ’ ἀπροοράτως ἐκαστα πράττειν. δ’ δὲ πρὸς τὰ ἐνενήκοντα ἐτη κατεβίω.

Ἀντίγονος δέ φησιν ὁ Καρύστιος ἐν τῷ Περὶ Πύρρωνος τάδε περὶ αὐτοῦ, ὅτι τὴν ἄρχην ἅδοξός τ’ ἦν καὶ πένης καὶ ζωγράφος. σώζεσθαι τ’ αὐτοῦ

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a For “Stilpo’s son Bryson” Roeper’s conjecture Βρύσωνος ἦ Στίλπωνος (Philolog. xxx. 462) would substitute “under Bryson or Stilpo.” In any case chronology seems to forbid 474.
Chapter 11. PYRRHO (c. 360–270 B.C.)

Pyrrho of Elis was the son of Pleistarchus, as Diocles relates. According to Apollodorus in his Chronology, he was first a painter; then he studied under Stilpo's son Bryson: thus Alexander in his Successions of Philosophers. Afterwards he joined Anaxarchus, whom he accompanied on his travels everywhere so that he even forgathered with the Indian Gymnosophists and with the Magi. This led him to adopt a most noble philosophy, to quote Ascanius of Abdera, taking the form of agnosticism and suspension of judgement. He denied that anything was honourable or dishonourable, just or unjust. And so, universally, he held that there is nothing really existent, but custom and convention govern human action; for no single thing is in itself any more this than that.

He led a life consistent with this doctrine, going out of his way for nothing, taking no precaution, but facing all risks as they came, whether carts, precipices, dogs or what not, and, generally, leaving nothing to the arbitrament of the senses; but he was kept out of harm's way by his friends who, as Antigonus of Carystus tells us, used to follow close after him. But Aenesidemus says that it was only his philosophy that was based upon suspension of judgement, and that he did not lack foresight in his everyday acts. He lived to be nearly ninety.

This is what Antigonus of Carystus says of Pyrrho in his book upon him. At first he was a poor and unknown painter, and there are still some indifferent the supposition that Pyrrho was a pupil of either Stilpo or Bryson.

\[ i.e. \text{a particular act is no more just than unjust.} \]
ἐν Ἡλίδι ἐν τῷ γυμνασίῳ λαμπαδιστὰς μετρίως ἔχοντας. ἐκπατεῖν τ' αὐτὸν καὶ ἐρημάζειν, σπανίως ποτ' ἐπιφανώμενον τοῖς οίκοι. τούτο δὲ ποιεῖν ἀκούσαντα Ἰνδοῦ πινὸς ὑνειδίζοντος Ἀναξάρχω ὡς οὐκ ἄν ἔτερον τινα διδάξαι οὕτως ἀγαθόν, αὐτὸς αὐλὰς βασιλικὰς θεραπεύων. ἀεὶ τ' εἶναι ἐν τῷ αὐτῷ καταστήματι, ὡστ' εἰ καὶ τις αὐτὸν καταλίποι μεταξὺ λέγοντα, αὐτὸς διαπεραίνειν τὸν λόγον, καίτοι κεκινημένον τε <***>1 ὄντα ἐν νεότητι. πολλάκις, φησί, καὶ ἀπεδήμηει, μηδενὶ προειπών, καὶ συνερρέμβητο οἵστις ἦθελεν. καὶ ποτ' Ἀναξάρχου εἰς τέλμα ἐμπεσόντος, παρῆλθεν οὐ βοηθήσας· τινῶν δὲ αὐτιωμένων, αὐτὸς Ἀναξάρχος ἐπήνει τὸ ἀδιάφορον καὶ ἀστοργόν αὐτοῦ.

64 Καταληφθεῖς δὲ ποτε καὶ αὐτῶ λαλῶν καὶ ἐρωτηθεῖς τὴν αἰτίαν ἐφη μελετᾶν χρηστός εἶναι. ἐν ταῖς ξητήσεσιν υπ' οὔδενος κατεφρονεῖτο διὰ τὸ <καὶ δι' ἐξοδικῶς λέγει καὶ πρὸς ἐρωτησών· ὁθὲν καὶ Ναυσιφάνη ἡδὴ νεανίσκον οὕτα θηραθήναι. ἐφάσκε γοῦν γίνεσθαι δεῖν τῆς μὲν διαθέσεως τῆς Πυρρωνείου, τῶν δὲ λόγων τῶν ἑαυτοῦ, ἐλεγέ τε πολλάκις καὶ Ἐπίκουρον θαυμάζοντα τὴν Πῦρρωνος ἀναστροφήν συνεχές αὐτοῦ πυνθάνεσθαι περὶ αὐτοῦ. οὐτῶ δ' αὐτῶν υπὸ τῆς πατρίδος τιμηθή- ναι ὡστε καὶ ἀρχιερέα καταστήσας αὐτὸν καὶ δι' ἐκεῖνον πάσι τοῖς φιλοσοφοῖς ἀτέλειαν ψηφίσασθαι.

Καὶ δὴ καὶ ξηλωτάς εἶχε πολλοὺς τῆς ἀπραγ-

1 Supplet Diels <τῷ τοῦ θυλον κρότῳ καὶ φιλόδοξον>.

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a Here Diels would insert in the text words which would make the meaning “easily moved by the applause of the crowd and ambitious of fame.”
torch-racers of his in the gymnasium at Elis. He would withdraw from the world and live in solitude, rarely showing himself to his relatives; this he did because he had heard an Indian reproach Anaxarchus, telling him that he would never be able to teach others what is good while he himself danced attendance on kings in their courts. He would maintain the same composure at all times, so that, even if you left him when he was in the middle of a speech, he would finish what he had to say with no audience but himself, although in his youth he had been hasty. Often, our informant adds, he would leave his home and, telling no one, would go roaming about with whomsoever he chanced to meet. And once, when Anaxarchus fell into a slough, he passed by without giving him any help, and, while others blamed him, Anaxarchus himself praised his indifference and *sang-froid*.

On being discovered once talking to himself, he answered, when asked the reason, that he was training to be good. In debate he was looked down upon by no one, for he could both discourse at length and also sustain a cross-examination, so that even Nausiphanes when a young man was captivated by him: at all events he used to say that we should follow Pyrrho in disposition but himself in doctrine; and he would often remark that Epicurus, greatly admiring Pyrrho's way of life, regularly asked him for information about Pyrrho; and that he was so respected by his native city that they made him high priest, and on his account they voted that all philosophers should be exempt from taxation.

Moreover, there were many who emulated his
μοσύνης· οἴθεν καὶ ὁ Τίμων περὶ αὐτοῦ φησιν οὖτως ἐν τῷ Πύθωνι * * * καὶ ἐν τοῖς Σίλλοις.

65 Ὡ γέρον, ὦ Πύρρων, πῶς ἡ πόθεν ἔκδυσιν εὖρες λατρείας δοξῶν [τε] κενεοφροσύνης τε σοφιστῶν, καὶ πάσης ἀπάτης πειθοῦς τ’ ἀπελύσασθε δεσμά; οὐδ’ ἔμελεν σοι ταῦτα μεταλλήσας, τίνες αὐραί Ἐλλάδ’ ἔχουσι, πόθεν τε καὶ εἰς ὦ, τι κύρει ἐκαστα.

καὶ πάλιν ἐν τοῖς Ἰνδιάλμοις.

τοῦτό μοι, ὦ Πύρρων, ἵμαίρεται ἥτορ ἀκοῦσαι, πῶς ποτ’ ἀνήρ ἔτ’ ἄγεις βάστα μεθ’ ἠστραχίς μοῦνος ἐν ἀνθρώπουσι θεοὶ τρόπον ἡγεμονεύων.

'Αθηναίοι δὲ καὶ πολιτεία αὐτὸν ἐτίμησαν, καθὰ φησὶ Διοκλῆς, ἐπὶ τῷ Κότυν τὸν Ὀράκα δια-

66 χρήσασθαι. εὑσεβῶς δὲ καὶ τῇ ἄδελφῇ συνεβίω μαία οὕση, καθὰ φησιν Ἐρατοσθένης ἐν τῷ Περὶ πλούτου καὶ πενίας, ὅτε καὶ αὐτὸς φέρων εἰς τὴν ἄγορὰν ἐπίπρασκεν ὀρνίθια, εἰ τύχοι, καὶ χοιρίδια, καὶ τὰ ἐπὶ τῆς οἰκίας ἐκάθαρεν ἀδιαφόροις. λέγεται δὲ καὶ δέλφακα λοίειν αὐτὸς ὑπ’ ἀδιαφορίας. καὶ χολήσας τι ὑπὲρ τῆς ἄδελφῆς, Φιλίστα δ’ ἐκαλεῖτο, πρὸς τὸν ἐπιλαβόμενον εἰπεὶν ὡς οὐκ ἐν γυναικὶ ἡ ἐπίδειξις τῆς ἀδιαφορίας. καὶ κυνὸς ποτ’ ἐπενεχθέντος διασοβηθέντα εἰπεὶν πρὸς τὸν αὐτασάμενον, ὡς χαλεπὸν εἰς ὀλοσχερῶς ἐκδύναι τὸν ἀνθρωπον διαγωνίζεσθαι δ’ ὡς οἶνον τε πρῶτον μὲν τοῖς ἔργοις πρὸς τα πράγματα, εἰ δὲ μή, τῷ γε λόγῳ.

67 Φασὶ δὲ καὶ σηπτικῶν φαρμάκων καὶ τομῶν καὶ καύσεων ἐπὶ τινός ἐλκους αὐτῷ προσενεχθέντων, ἀλλὰ μηδὲ τὰς ὀφρῶς συναγαγεῖν. καὶ ὁ Τίμων δὲ 478
abstention from affairs, so that Timon in his *Pytho* and in his *Silli* says:

O Pyrrho, O aged Pyrrho, whence and how
Found'st thou escape from servitude to sophists,
Their dreams and vanities; how didst thou loose
The bonds of trickery and specious craft?
Nor reck'st thou to inquire such things as these,
What breezes circle Hellas, to what end,
And from what quarter each may chance to blow.

And again in the *Conceits*:

This, Pyrrho, this my heart is fain to know,
Whence peace of mind to thee doth freely flow,
Why among men thou like a god dost show?

Athens honoured him with her citizenship, says Diocles, for having slain the Thracian Cotys. He lived in fraternal piety with his sister, a midwife, so says Eratosthenes in his essay *On Wealth and Poverty*, now and then even taking things for sale to market, poultry perchance or pigs, and he would dust the things in the house, quite indifferent as to what he did. They say he showed his indifference by washing a porker. Once he got enraged in his sister's cause (her name was Philista), and he told the man who blamed him that it was not over a weak woman that one should display indifference. When a cur rushed at him and terrified him, he answered his critic that it was not easy entirely to strip oneself of human weakness; but one should strive with all one's might against facts, by deeds if possible, and if not, in word.

They say that, when septic salves and surgical and caustic remedies were applied to a wound he had sustained, he did not so much as frown. Timon

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*a* The citation from the *Pytho* is lost.  
*b* Fr. 48 D.  
*c* *Il. ii.* 796; *Od. xvi.* 465.  
*d* Fr. 67 D.
Here, it would seem, the materials which can be traced to Antigonus of Carystus come to an end. The source of the long passage §§ 69-108, with which must go the Sceptical Succession, §§ 115-116, is not obvious. It may be supposed that D. L. with his seeming partiality for the school (cf. § 109) has here taken pains to collect as much new material.
also portrays his disposition in the full account which he gives of him to Pytho. Philo of Athens, a friend of his, used to say that he was most fond of Democritus, and then of Homer, admiring him and continually repeating the line

As leaves on trees, such is the life of man.\(^a\)

He also admired Homer because he likened men to wasps, flies, and birds, and would quote these verses as well:

Ay, friend, die thou; why thus thy fate deplore?  
Patroclus too, thy better, is no more,\(^b\)

and all the passages which dwell on the unstable purpose, vain pursuits, and childish folly of man.\(^c\)

Posidonius, too, relates of him a story of this sort. When his fellow-passengers on board a ship were all unnerved by a storm, he kept calm and confident, pointing to a little pig in the ship that went on eating, and telling them that such was the unperturbed state in which the wise man should keep himself. Numenius alone attributes to him positive tenets. He had pupils of repute, in particular one Eurylochus, who fell short of his professions; for they say that he was once so angry that he seized the spit with the meat on it and chased his cook right into the market-place. Once in Elis he was so hard pressed by his pupils’ questions that he stripped as possible. It is hardly likely that, without personal bias, a biographer would draw upon “the commentary of Apollonides on the Silli of Timon which he dedicated to Tiberius Caesar,” and the like. It has indeed been said that D. L. had access to a sceptical monograph which he either had or wished to have copied for himself. If so, it must have been by a contemporary, or at any rate a writer not earlier than Antiochus of Laodicea (§ 106) and Sextus Empiricus (§ 87).
τὸν Ἀλφείων. ἦν οὖν πολεμιώτατος τοῖς σοφισταῖς, ὡς καὶ Τίμων φησίν.

"Ὁ δὲ Φίλων τὰ πλείστα διελέγετο ἔαυτῷ\. ὁδὲν καὶ περὶ τούτου φησίν οὕτως:"

ἡ τὸν ἀπ’ ἀνθρώπων αὐτόσχολον αὐτολαλητὴν
οὐκ ἐμπαξόμενον δόξης ἐρίδων τε Φίλωνα.

Πρὸς τούτοις διήκουν τοῦ Πύρρωνος Ἐκαταῖος τε ὁ Ἀβδηρίτης καὶ Τίμων ὁ Φλιάσιος ὁ τοὺς Σίλλους πεποιηκῶς, περὶ οὐ λέξομεν, ἔτι τε Ναυσιφάνης ὁ Τήμος, οὐ̃̂ φασί τως ἀκοῦσαι Ἑπίκουρον. οὕτωι πάντες Πυρρώνειοι μὲν ἀπὸ τοῦ διδασκάλου, ἀπορη-
tικοὶ δὲ καὶ σκεπτικοὶ καὶ ἐτί ἐφεκτικοὶ καὶ ζητητικοὶ ἀπὸ τοῦ οἰοῦ δόγματος προσηγορεύοντο.

70 ζητητικοὶ μὲν οὖν ἀπὸ τοῦ πάντοτε ζητεῖν τὴν ἀλήθειαν, σκεπτικοὶ δ’ ἀπὸ τοῦ σκέπτεσθαι ἄει καὶ μηδέποτε εὐρύσκειν, ἐφεκτικοὶ δ’ ἀπὸ τοῦ μετὰ τὴν ζήτησιν πάθους: λέγω δὲ τὴν ἐποχὴν ἀπορη-
tικοὶ δ’ ἀπὸ τοῦ τοὺς δογματικοὺς ἀπορεῖν καὶ αὐτούς. Πυρρώνειοι δὲ ἀπὸ Πύρρωνος. Θεοδόσιος
d’ ἐν τοῖς Σκεπτικοῖς κεφαλαίοις οὐ φησί δεῖν Πυρρώνειον καλείσθαι τὴν σκεπτικὴν. εἰ γὰρ τὸ
kαθ’ ἐτερον κίνημα τῆς διανοίας ἀληττόν ἐστιν, οὐκ εἰσόμεθα τὴν Πύρρωνος διάθεσιν μη εἰδότες
dὲ οὐδὲ Πυρρώνειοι καλοίμεθ’ ἂν. πρὸς τῷ μηδὲ πρώτον εὐρηκέναι τὴν σκεπτικὴν Πύρρωνα μηδ’
ἐχειν τὶ δόγμα. λέγοιτο δ’ ἂν τὸς Πυρρώνειος ὅμοτροπος.

71 Ταῦτης δὲ τῆς αἰρέσεως ἐνιοῦ φασιν Ἀμηρον
κατάρξαι, ἐπεὶ περὶ τῶν αὐτῶν πραγμάτων παρ’

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* Cf. Od. xxi. 364.
and swam across the Alpheus. Now he was, as Timon too says, most hostile to Sophists.

Philo, again, who had a habit of very often talking to himself, is also referred to in the lines:

Yea, him that is far away from men, at leisure to himself, Philo, who recks not of opinion or of wrangling.

Besides these, Pyrrho's pupils included Hecataeus of Abdera, Timon of Phlius, author of the *Silli*, of whom more anon, and also Nausiphanes of Teos, said by some to have been a teacher of Epicurus. All these were called Pyrrhoneans after the name of their master, but Aporetics, Sceptics, Ephectics, and even Zetetics, from their principles, if we may call them such—Zetetics or seekers because they were ever seeking truth, Sceptics or inquirers because they were always looking for a solution and never finding one, Ephectics or doubters because of the state of mind which followed their inquiry, I mean, suspense of judgement, and finally Aporetics or those in perplexity, for not only they but even the dogmatic philosophers themselves in their turn were often perplexed. Pyrrhoneans, of course, they were called from Pyrrho. Theodosius in his *Sceptic Chapters* denies that Scepticism should be called Pyrrhonism; for if the movement of the mind in either direction is unattainable by us, we shall never know for certain what Pyrrho really intended, and without knowing that, we cannot be called Pyrrhoneans. Besides this (he says), there is the fact that Pyrrho was not the founder of Scepticism; nor had he any positive tenet; but a Pyrrhonean is one who in manners and life resembles Pyrrho.

Some call Homer the founder of this school, for to the same questions he more than anyone else is
دىونοῦν ἄλλοτ’ ἄλλως ἀποφαίνεται καὶ οὐδὲν ὀρικώς δογματίζει περὶ τὴν ἀπόφασιν. ἔστειτα καὶ τὰ τῶν ἐπτὰ σοφῶν σκεπτικὰ εἶναι, οἷον τὸ Μηθέν ἄγαν, καὶ Ἦγγια, πάρα δ’ ἄτα· δηλοῦσθαι γὰρ τῷ βεβαιῶς καὶ πεπεισμένως διεγγυωμένω ἐπακολουθεῖν ἄτην. ἄλλα καὶ Ἀρχίλοχον καὶ Εὐριπίδην σκεπτικῶς ἔχειν, ἐν οἷς Ἀρχίλοχος μὲν φησὶ·

τοῖς ἀνθρώποις θυμός, Γλαῦκε Δεπτίνεω πάϊ, γίγνεται θυτοῖς ὁκοινής Ζεὺς ἐπ’ ἡμέρην ἄγει.

Εὐριπίδης δέ·

(ὦ Ζεῦ,) τι δήτα τοὺς ταλαιπώρους βροτοὺς φρονεῖν λέγουσι; σοῦ γὰρ ἔξηρτήμεθα δρῶμεν τε τοιάδ’ ὁ ν συ τυγχάνης θέλων.

72 Οὐ μὴν ἄλλα καὶ Ἐνεοφάνης καὶ Ζήνων ὁ Ἐλεάτης καὶ Δημόκριτος κατ’ αὐτοὺς σκεπτικοὶ τυγχάνουσιν· ἐν οἷς Ἐνεοφάνης μὲν φησὶ,

καὶ τὸ μὲν οὖν σαφὲς οὖτις ἀνήρ ἵδεν οὐδὲ τὶς ἐσται εἰδὼς.

Ζήνων δὲ τὴν κίνησιν ἀναιρεῖ λέγων, "τὸ κινοῦμενον οὔτ’ ἐν ὦ ἐστὶ τότῳ κινεῖται οὔτ’ ἐν ὦ μὴ ἐστὶν"· Δημόκριτος δὲ τὰς ποιότητας ἐκβάλλων, ἢνα φησί, "νόμων ψυχρῶν, νόμων θερμῶν, ἔτει δὲ ἄτομα καὶ κενῶν"· καὶ πάλιν, "ἔτει δὲ οὐδέν ἰδμεν· ἐν βυθῷ γὰρ ἡ ἀλήθεια." καὶ Πλάτωνα τὸ μὲν ἀληθῆς θεοῖς τε καὶ θεῶν παισὶν ἐκχωρεῖν, τὸν δὲ εἰκότα λόγον ἡγεῖται. καὶ Εὐριπίδην λέγειν·

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*a Fr. 70 B.  b Supplices, 735-737.  c Fr. 34 D.*
always giving different answers at different times, and is never definite or dogmatic about the answer. The maxims of the Seven Wise Men, too, they call sceptical; for instance, "Observe the Golden Mean," and "A pledge is a curse at one's elbow," meaning that whoever plights his troth steadfastly and trustfully brings a curse on his own head. Sceptically-minded, again, were Archilochus and Euripides, for Archilochus says:

Man's soul, O Glauceus, son of Leptines,  
Is but as one short day that Zeus sends down.

And Euripides:

Great God! how can they say poor mortal men  
Have minds and think? Hang we not on thy will?  
Do we not what it pleaseth thee to wish?

Furthermore, they find Xenophanes, Zeno of Elea, and Democritus to be sceptics: Xenophanes because he says:

Clear truth hath no man seen nor e'er shall know;

and Zeno because he would destroy motion, saying, "A moving body moves neither where it is nor where it is not"; Democritus because he rejects qualities, saying, "Opinion says hot or cold, but the reality is atoms and empty space," and again, "Of a truth we know nothing, for truth is in a well." Plato, too, leaves the truth to gods and sons of gods, and seeks after the probable explanation. Euripides says:

This proverbial expression is inadequate; a more literal rendering of ἐν βίθω would be "in an abyss."

Tim. 40 D.

Nauck, T.G.F.², Eur. 638; Polyid. Fr. 7.
άλλα καὶ Ἐμπεδοκλέα.
οὔτως οὔτ' ἐπιδερκτὰ τάδ' ἀνδράσων οὔτ' ἐπακουοῦτα οὔτε νόω περιληπτά.
καὶ ἐπάνω,
αὐτὸ μόνον πεισθέντες ὅτω προσέκυρσεν ἕκαστος·
ἐτι μὴν Ἡράκλειτον, "μὴ εἰκῇ περὶ τῶν μεγίστων συμβαλλόμεθα"· καὶ Ἰπποκράτην [ἐπείτα] ἐνδοια-
στῶς καὶ ἀνθρωπίνως ἀποφαίνεσθαι· καὶ πρὶν Ὀμηρὸν,
καὶ ἐπέων δὲ πολὺς νομὸς ἐνθὰ καὶ ἐνθὰ·
καὶ
ὀπποίων κ' εὔπηθα ἔπος, τοῖον κ' ἐπακούσας·
τὴν ἵσωσθέντειν λέγων καὶ ἀντίθεσιν τῶν λόγων.

74 Διετέλουν δὴ οἱ σκεπτικοὶ τὰ τῶν αἰρέσεων δόγματα πάντ' ἀνατρέποντες, αὐτοὶ δ' οὐδὲν ἀπεφαίνοντο δογματικῶς, ἔως δὲ τοῦ προφέρεσθαι τὰ τῶν ἄλλων καὶ διηγεῖσθαι μηδὲν ὀρίζοντες, μηδ' αὐτὸ τούτο. ὥστε καὶ τὸ μὴ ὀρίζειν ἀνήρουν, λέγοντες οἶον Ὄμηρον ὀρίζομεν, ἐπεὶ ὁρίζον ἀν·
προφερόμεθα δὲ, φασί, τὰς ἀποφάσεις εἰς μήνυσιν

a Fr. 2, 1. 7.  b Ib. 1. 5.  c Fr. 47 D., 48 B.
 d Il. xx. 248-250.  e διετέλουν, imperfect.  f Inf. § 104.
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IX. 73–74. PYRRHO

Who knoweth if to die be but to live,
And that called life by mortals be but death?

So too Empedocles:

So to these mortal may not list nor look
Nor yet conceive them in his mind;

and before that:

Each believes naught but his experience.

And even Heraclitus: "Let us not conjecture on
deepest questions what is likely." Then again
Hippocrates showed himself two-sided and but
human. And before them all Homer:

Pliant is the tongue of mortals; numberless the tales
within it;

and

Ample is of words the pasture, hither thither widely
ranging;

and

And the saying which thou sayest, back it cometh later
on thee,

where he is speaking of the equal value of contra-
dictory sayings.

The Sceptics, then, were constantly engaged in
overthrowing the dogmas of all schools, but enuntiated
none themselves; and though they would go so far
as to bring forward and expound the dogmas of the
others, they themselves laid down nothing definitely,
not even the laying down of nothing. So much so
that they even refuted their laying down of nothing,
saying, for instance, "We determine nothing," since
otherwise they would have been betrayed into
determining; but we put forward, say they, all

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Diogenes Laertius

τῆς ἀπροπτωσίας, ὡς, εἰ καὶ νεύσαντας, τοῦτο ἐνεδέχετο δηλώσαι· διὰ τῆς οὖν Ὀυδέν ὄριζομεν φωνῆς τὸ τῆς ἀρρεψίας πάθος δηλοῦται· ὁμοίως δὲ καὶ διὰ τῆς Ὀυδέν μᾶλλον καὶ τῆς Παντὶ λόγῳ λόγος ἀντίκειται καὶ τῶν ὁμοίων. λέγεται δὲ τὸ Ὀυδέν μᾶλλον καὶ θετικῶς, ὡς ὁμοίων τινῶν ὄντων· οἶον, Ὀυδέν μᾶλλον ὁ πειρατής κακός ἐστιν ἢ ὁ ψεύστης. ὑπὸ δὲ τῶν σκεπτικῶν οὐ θετικῶς ἀλλ' ἀναιρετικῶς λέγεται, ὡς ὑπὸ τοῦ ἀνασκευάζοντος και λέγοντος, Οὐ μᾶλλον ἡ Σκύλλα γέγονεν ἢ ἡ Χύμαιρα. αὐτὸ δὲ τὸ Μᾶλλον ποτὲ μὲν συγκριτικῶς ἐκφέρεται, ὡς ὅταν φῶμεν μᾶλλον τὸ μέλι γλυκὺ ἢ τὴν σταφίδα· ποτὲ δὲ θετικῶς καὶ ἀναιρετικῶς, ὡς ὅταν φῶμεν, Μᾶλλον ἡ ἀρετή ωφελεί ἢ βλάπτει· σημαίνομεν γὰρ ὅτι ἡ ἀρετὴ ωφελεί, βλάπτει δ' οὐ. ἀναιροῦσι δ' οἱ σκεπτικοὶ καὶ αὐτὴ τὴν "Ὁυδέν μᾶλλον" φωνῆν· ὡς γὰρ οὐ μᾶλλον ἐστὶ πρόνοια ἢ οὐκ ἐστιν, οὔτω καὶ τὸ Ὀυδέν μᾶλλον οὐ μᾶλλον ἐστιν ἢ οὐκ ἐστι. σημαίνει οὖν ἡ φωνή, καθά φησί καὶ Τίμων ἐν τῷ Πύθωνι, "τὸ μηδὲν ὄριζειν, ἀλλ' ἀπροσθετεῖν." ἢ δὲ Παντὶ λόγῳ φωνή καὶ αὐτῇ συνάγει τὴν ἐποχήν· τῶν μὲν γὰρ πραγμάτων διαφωνοῦντων, τῶν δὲ λόγων ἴσοσθενοῦντων ἄγνωσία τῆς ἀληθείας ἐπακολούθει· καὶ αὐτῷ δὲ τούτῳ τῷ λόγῳ λόγος ἀντίκειται, ὦς καὶ αὐτός μετὰ τὸ ἀνελεῖν τοὺς ἄλλους ὑφ' έαυτοῦ περιτραπεῖς ἀπόλλυται, κατ' ἵσον τοῖς καθαρτικοῖς,

a i.e. "Every saying has its corresponding opposite" (supra, § 74).

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the theories for the purpose of indicating our unprecipitate attitude, precisely as we might have done if we had actually assented to them. Thus by the expression "We determine nothing" is indicated their state of even balance; which is similarly indicated by the other expressions, "Not more (one thing than another)," "Every saying has its corresponding opposite," and the like. But "Not more (one thing than another)" can also be taken positively, indicating that two things are alike; for example, "The pirate is no more wicked than the liar." But the Sceptics meant it not positively but negatively, as when, in refuting an argument, one says, "Neither had more existence, Scylla or the Chimaera." And "More so" itself is sometimes comparative, as when we say that "Honey is more sweet than grapes"; sometimes both positive and negative, as when we say, "Virtue profits more than it harms," for in this phrase we indicate that virtue profits and does not harm. But the Sceptics even refute the statement "Not more (one thing than another)." For, as forethought is no more existent than non-existent, so "Not more (one thing than another)" is no more existent than not. Thus, as Timon says in the Pytho, the statement means just absence of all determination and withholding of assent. The other statement, "Every saying, etc.," a equally compels suspension of judgement; when facts disagree, but the contradictory statements have exactly the same weight, ignorance of the truth is the necessary consequence. But even this statement has its corresponding antithesis, so that after destroying others it turns round and destroys itself, like a purge which drives the substance
ἀ τὴν ὑλὴν προεκκρίναντα καὶ αὐτὰ ὑπεκκρίνεται καὶ ἐξαπολλυται.

77 Πρὸς ὁ φασιν οἱ δογματικοὶ στὶς λόγοι καὶ αὐτὰ ἔρρησεν τὸν λόγον, ἀλλὰ προσεπιχυρίζειν. μόνον οὖν διακόνοις ἔχρωντο τοῖς λόγοις· οὐ γὰρ οἶδον τὴν μὴ λόγω λόγον ἀνελείν· καθ' ὅν τρόπον εἰσώθαμεν λέγειν τόπον μὴ εἶναι καὶ δεῖ πάντως τὸν τόπον εἶπεῖν, ἀλλ' οὐ δογματικῶς, ἀποδεικτικῶς δὲ· καὶ μηδὲν γίνεσθαι κατ' ἀνάγκην καὶ δεῖ τὴν ἀνάγκην εἶπεῖν. τοιοῦτοι τινὶ τρόπῳ τῆς ἐρμηνείας ἔχρωντο· οί γὰρ φαίνεται τὰ πράγματα, μὴ τοιαῦτα εἶναι τῇ φύσει, ἀλλὰ μόνον φαίνεσθαι· ζητεῖν τ' ἐλεγον οὐχ ἀπερ νοοῦσιν, δι' τι γὰρ νοεῖται δὴλον, ἀλλ' ὑν ταῖς αἰσθήσεις μετίσχουσιν.

78 Ἔστων οὖν ὁ Πυρρόνειος λόγος μήνυσις τίς τῶν φανομένων ἢ τῶν ὑπωσοῦν νοομένων, καθ' ὃν πάντα πάσι συμβάλλεται καὶ συγκρινόμενα πολλὰν ἀνωμαλίαν καὶ ταραχὴν ἔχοντα εὐρίσκεται, καθ' ἕσσον Αἰνεισθήμον ἐν τῇ εἰς τὰ Πυρρόνεια ὑποτυπώσει. πρὸς δὲ τὰς ἐν ταῖς σκέψεις ἀντιβέβεσης προαποδεικνύντες καθ' οὓς τρόπους πείθει τὰ πράγματα, κατὰ τοὺς αὐτοὺς ἀνήρουν τὴν περὶ αὐτῶν πίστιν· πείθεις γὰρ τὰ τε κατ' αἰσθησιαν συμφώνως ἔχοντα καὶ τὰ μηδέποτε ἡ σπανίως γοῦν μεταπίπτοντα τὰ τε συνηθὴ καὶ τὰ νόμοις διεστάλμενα καὶ τὰ τέρποντα καὶ τὰ θαυμαζόμενα. ἐδείκνυσαν οὖν ἀπὸ τῶν ἐναντίων τοῖς πείθουσιν ὑσας τὰς πιθανότητας.

a Here (as in § 104) the writer, whether D. L. or his source, seems to pose as a Sceptic himself; cf. Introd. p. xiii.
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out and then in its turn is itself eliminated and destroyed.

This the dogmatists answer by saying that they do [not merely] not deny the statement, but even plainly assert it. So they were merely using the words as servants, as it was not possible not to refute one statement by another; just as we are accustomed to say there is no such thing as space, and yet we have no alternative but to speak of space for the purpose of argument, though not of positive doctrine, and just as we say nothing comes about by necessity and yet have to speak of necessity. This was the sort of interpretation they used to give; though things appear to be such and such, they are not such in reality but only appear such. And they would say that they sought, not thoughts, since thoughts are evidently thought, but the things in which sensation plays a part.

Thus the Pyrrhonean principle, as Aenesidemus says in the introduction to his Pyrrhonics, is but a report on phenomena or on any kind of judgement, a report in which all things are brought to bear on one another, and in the comparison are found to present much anomaly and confusion. As to the contradictions in their doubts, they would first show the ways in which things gain credence, and then by the same methods they would destroy belief in them; for they say those things gain credence which either the senses are agreed upon or which never or at least rarely change, as well as things which become habitual or are determined by law and those which please or excite wonder. They showed, then, on the basis of that which is contrary to what induces belief, that the probabilities on both sides are equal.
DIOGENES LAERTIUS

Ai δ' ἀπορίας κατὰ τὰς 

1 συμφωνίας τῶν φαινο-

μένων ἡ νοομένων, ἄς ἀπεδίδοσαν, ἢςαν κατὰ 

dέκα τρόπους, καθ' οὕς τὰ ύποκείμενα παραλλάτ-

tοντα ἐφαίνετο. τούτους δὲ τοὺς δέκα τρόπους 

τίθησιν.

[Eis]2 πρῶτος ὁ παρὰ τὰς διαφορὰς τῶν ζώων 

πρὸς ἡδονὴν καὶ ἀληθινὰ καὶ βλάβην καὶ ὠφέλειαν. 

συνάγεται δε δι' αὐτοῦ τὸ μῆ τὰς αὐτὰς ἀπὸ τῶν 

αὐτῶν προσπίπτειν φαντασίας καὶ τὸ διότι τῇ 

tουαύτη μάχη ἀκολουθεῖ τὸ ἐπέχειν. τῶν γὰρ 

ζώων τὰ μὲν χωρὶς μίξεως γίνεσθαι, ὡς τὰ πυρίβια 

καὶ ὁ Ἄραβιος φοίνικες καὶ εὐλαί. τὰ δ' εὖ ἐπιπλοκῆς,

80 ὡς ἀνθρωποῖ καὶ τὰ ἄλλα: καὶ τὰ μὲν οὕτως, τὰ 

δ᾿ οὕτως συγκέκριται: διὸ καὶ τῇ αἰσθήσει διαφέρει, 

ὡς κήρκοι μὲν οξύτατοι, κύνες δ᾿ ὀσφυρητικῶτατοι. 

eὐλογον οὖν τοῖς διαφόροις τοὺς ὀφθαλμους διάφορα 

καὶ τὰ φαντάσματα προσπίπτειν· καὶ τῇ μὲν αἰγί 

tὸν θαλλόν εἶναι ἐδώδιμον, ἀνθρώπῳ δὲ πικρόν, 

καὶ τὸ κόνειον ὄρτυγι μὲν τρόφιμον, ἀνθρώπῳ δὲ 

θανάσιμον, καὶ ὁ ἄπόπατος ὑπὶ μὲν ἐδώδιμος, ὕππω 

δ᾿ οὐ.

Δεύτερος ὁ παρὰ τὰς τῶν ἀνθρώπων φύσεως καὶ 

tὰς ἱδιοσυγκρισίας: Δημοφῶν γοῦν ὁ Ἀλεξάνδρου 

τραπεζοκόμος ἐν σκιᾷ ἐθάλπετο, ἐν ἡλίῳ δ᾿ ἔρριγον.

81 Ἀνδρῶν δ᾿ ὁ Ἀργείος, ὃς φησὶν Ἀριστοτέλης, 

diὰ τῆς ἀνύδρου Λιβύης ὥδεεν ἀπότομος. καὶ ὁ 

μὲν ἱατρικῆς, ὁ δὲ γεωργίας, ἀλλος δ᾿ ἐμπορίας

1 τὰς] τῆς Reiske.

2 καὶ Θεοδόσιος τίθησιν. ὃν conj. Nietsche; but Tauchn.

has καθ' οὕς τίθησιν, eis πρῶτος.

a If, however, with Reiske we here read τῆς for τᾶς, 

the meaning is: "The objections urged against the (sup-

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Perplexities arise from the agreements \(^a\) between appearances or judgements, and these perplexities they distinguished under ten different modes in which the subjects in question appeared to vary. The following are the ten modes laid down.\(^b\)

The first mode relates to the differences between living creatures in respect of those things which give them pleasure or pain, or are useful or harmful to them. By this it is inferred that they do not receive the same impressions from the same things, with the result that such a conflict necessarily leads to suspension of judgement. For some creatures multiply without intercourse, for example, creatures that live in fire, the Arabian phoenix and worms; others by union, such as man and the rest. Some are distinguished in one way, some in another, and for this reason they differ in their senses also, hawks for instance being most keen-sighted, and dogs having a most acute sense of smell. It is natural that if the senses, e.g. eyes, of animals differ, so also will the impressions produced upon them; so to the goat vine-shoots are good to eat, to man they are bitter; the quail thrives on hemlock, which is fatal to man; the pig will eat ordure, the horse will not.

The second mode has reference to the natures and idiosyncrasies of men; for instance, Demophon, Alexander's butler, used to get warm in the shade and shiver in the sun. Andron of Argos is reported by Aristotle\(^c\) to have travelled across the waterless deserts of Libya without drinking. Moreover, one man fancies the profession of medicine, another posed) consistency of our percepts or our concepts, were arranged by them under ten modes."

\(^a\) Cf. Sext. Emp. Pyrrh. Hyp. i. §§ 36-163.
\(^b\) Fr. 103 Rose.
DIOGENES LAERTIUS

ὁρέγεται· καὶ ταύτα οὖς μὲν βλάπτει, οὖς δὲ ωφελεί· οθὲν ἑφεκτέον.

Τρίτος ὁ παρὰ τὰς τῶν αἰσθητικῶν πόρων διαφοράς. τὸ γοῦν μῆλον ὁράσει μὲν ύχρόν, γεύσει δὲ γλυκύ, ὁσφρήσει δὲ εὐώδες ὑποτίπτει. καὶ ἡ αὐτή δὲ μορφῇ παρὰ τὰς διαφοράς τῶν κατοπτρων ἀλλοία θεωρεῖται. ἀκολουθεῖ οὖν μὴ μᾶλλον εἶναι τοῖον τὸ φαινόμενον ἢ ἄλλοιον.

82 Τέταρτος ὁ παρὰ τὰς διαθέσεις καὶ κοινῶς παρ-αλλαγάς, ὥσος ὁγίειαν, νόσον, ὑπνον, ἐγρήγορσιν, χαράν, λύπην, νεότητα, γηρᾶς, θάρσος, φόβον, ἕνδειαν, πλήρωσιν, μύσος, φιλίαν, θερμασίαν, ψυξιν· παρὰ τὸ πνεῖν, παρὰ τὸ πιεσθῆναι τοὺς πόρους. ἀλλοία οὖν φαίνεται τὰ προσπιπτοντα παρὰ τὰς ποιὰς διαθέσεις. οὐδὲ γὰρ οἱ μανόμενοι παρὰ φύσιν ἔχουσι· τί γὰρ μᾶλλον ἐκεῖνοι ἢ ἡμεῖς; καὶ γὰρ ἡμεῖς τὸν ἔλεγον ὅσ ἐστῶτα βλέπομεν. Θέων δὲ ὁ Τιθοραιέως ὁ στωικὸς κομιώμενος περιεπάτει ἐν τῷ ὑπνῷ καὶ Περικλέους δούλος ἐπὶ ἀκροῦ τοῦ τέγους.

83 Πέμπτος ὁ παρὰ τὰς ἀγωγάς καὶ τοὺς νόμους καὶ τὰς μυθικὰς πίστεις καὶ τὰς ἑθικὰς συνθήκας καὶ δογματικὰς ὑπολήψεις. ἐν τούτῳ περιέχεται τὰ περὶ καλῶν καὶ αἰσχρῶν, περὶ ἀληθῶν καὶ ψευδῶν, περὶ ἀγαθῶν καὶ κακῶν, περὶ θεῶν καὶ γενέσεως καὶ φθορᾶς τῶν φαινομένων πάντων. τὸ γοῦν αὐτὸ παρ' οἷς μὲν δίκαιον, παρ' οἷς δὲ ἄδικον· καὶ
farming, and another commerce; and the same ways of life are injurious to one man but beneficial to another; from which it follows that judgement must be suspended.

The third mode depends on the differences between the sense-channels in different cases, for an apple gives the impression of being pale yellow in colour to the sight, sweet in taste and fragrant in smell. An object of the same shape is made to appear different by differences in the mirrors reflecting it. Thus it follows that what appears is no more such and such a thing than something different.

The fourth mode is that due to differences of condition and to changes in general; for instance, health, illness, sleep, waking, joy, sorrow, youth, old age, courage, fear, want, fullness, hate, love, heat, cold, to say nothing of breathing freely and having the passages obstructed. The impressions received thus appear to vary according to the nature of the conditions. Nay, even the state of madmen is not contrary to nature; for why should their state be so more than ours? Even to our view the sun has the appearance of standing still. And Theon of Tithorea used to go to bed and walk in his sleep, while Pericles' slave did the same on the housetop.

The fifth mode is derived from customs, laws, belief in myths, compacts between nations and dogmatic assumptions. This class includes considerations with regard to things beautiful and ugly, true and false, good and bad, with regard to the gods, and with regard to the coming into being and the passing away of the world of phenomena. Obviously the same thing is regarded by some as just and by others as unjust, or as good by some and
ὅλοις μὲν ἀγαθόν, ἀλλοις δὲ κακὸν. Πέρσαι μὲν γὰρ οὐκ ἄτοπον ἦγοῦντα θυγατρὶ μὴ γνωσθαί, Ἂσμην μὲν καὶ Μασσαγέται μὲν, ὡς φησὶ καὶ Εὐδοκὸς ἐν τῇ πρώτῃ τῆς Περίδου, κοινὰς ἔχουσι τὰς γυναῖκας, ἥσυχως δ’ οὐ. Κιλικεῖς τε ἀλλοι ἄλλους ἦγοῦντα καὶ οἱ μὲν προνοεῖθαν, οἱ δ’ οὐ. θάπτουσι δ’ Ἀἰγύπτιοι μὲν ταριχεύοντες, Ῥωμαῖοι δὲ καίοντες, Παῖνες δ’ εἰς λίμνας μεταποιούντες· θείον περὶ τάληθος ἡ ἐποχὴ.

"Ἔκτος ο παρὰ τὰς μίξεις καὶ κοινωνίας, καθ’ ὄν εἰλικρινῶς οὐδὲν καθ’ ἄλλ’ φαίνεται, ἀλλὰ σὺν ἀέρι, σὺν φωτί, σὺν ύγρῷ, σὺν στερεῷ, θερμότητι, ψυχρότητι, κινήσει, ἀναθημάτεσσαν, ἄλλας δυνάμειν. ἦ γονὶ πορφύρα διάφορον ὑποφαίνει χρώμα ἐν κλίῳ καὶ σελήνη καὶ λύχνῳ. καὶ τὸ ἠμέτερον χρώμα ἄλλοιον ὑπὸ τὴν μεσημβρίαν φαινεῖται καὶ ὑπὸ δύσων· καὶ ο ἐν ἀέρι ὑπὸ δυὸν κοφιζόμενος λίθος ἐν ὑδατι ραδίως μετατίθεται, ἦτοι βαρύς ὅν καὶ ὑπὸ τοῦ ὑδατος κοφιζόμενος ἠ ἐλαφρὸς [ὁν] καὶ ὑπὸ τοῦ ἀέρος βαρυνόμενος. ἀγνοοῦμεν ὅν τὸ κατ’ ἰδίαν, ὡς ἐλαιον ἐν μῦρῳ.

"Ἑβδομος ο παρὰ τὰς ἀποστάσεις καὶ ποιὰς θέσεις καὶ τοὺς τόπους καὶ τὰ ἐν τοῖς τόποις. κατὰ τούτον τὸν τρόπον τὰ δοκοῦντ’ εἶναι μεγάλα μικρὰ φαίνεται, τὰ τετράγωνα στρογγυλά, τὰ ὁμολά ἔξοχας ἔχοντα, τὰ ὀρθὰ κεκλασμένα, τὰ ὁχρὰ ἐτερόχροα. ο γονὴν ἦλιος παρὰ τὸ διάστημα μικρὸς φαίνεται· καὶ τὰ ὄρη πόρρωθεν ἀεροειδή

1 ὁ ἦλιος vulg.: ὑπὸ δειλὴν Menag.: δειλῆς Reiske.
2 ἐλαιον Reiske.
IX. 83-85. PYRRHO

bad by others. Persians think it not unnatural for a man to marry his daughter; to Greeks it is unlawful. The Massagetas, according to Eudoxus in the first book of his *Voyage round the World*, have their wives in common; the Greeks have not. The Cilicians used to delight in piracy; not so the Greeks. Different people believe in different gods; some in providence, others not. In burying their dead, the Egyptians embalm them; the Romans burn them; the Paeonians throw them into lakes. As to what is true, then, let suspension of judgement be our practice.

The *sixth* mode relates to mixtures and participations, by virtue of which nothing appears pure in and by itself, but only in combination with air, light, moisture, solidity, heat, cold, movement, exhalations and other forces. For purple shows different tints in sunlight, moonlight, and lamp-light; and our own complexion does not appear the same at noon and when the sun is low. Again, a rock which in air takes two men to lift is easily moved about in water, either because, being in reality heavy, it is lifted by the water or because, being light, it is made heavy by the air. Of its own inherent property we know nothing, any more than of the constituent oils in an ointment.

The *seventh* mode has reference to distances, positions, places and the occupants of the places. In this mode things which are thought to be large appear small, square things round; flat things appear to have projections, straight things to be bent, and colourless coloured. So the sun, on account of its distance, appears small, mountains when far away appear misty and smooth, but when near at hand
καὶ λεία, ἐγγύθεν δὲ τραχεά. ἔτι ὁ ἡλιός ἀνίσχων μὲν ἄλλοις, μεσοπανῶν δ᾽ οὐχ ὦμοιος. καὶ τὸ αὐτὸ σῶμα ἐν μὲν ἀλσεὶ ἄλλοιον, ἐν δὲ ψιλῇ γῇ ἐτερον· καὶ ἡ εἰκὼν παρὰ τὴν ποιαν θέσιν, ὃ τε τῆς περιστερᾶς τράχηλος παρὰ τὴν στροφῆν. ἐπεὶ οὐν οὐκ ἕνι ἔξω τὸπων καὶ θέσεων ταύτα κατανοῆσαι, ἀγνοεῖται ἡ φύσις αὐτῶν.

"Ογδοὸς ὁ παρὰ τὰς ποσότητας καὶ ποιότητας αὐτῶν ἡ θερμότητας ἡ ψυχρότητας ἡ ταχύτητας ἡ βραδύτητας ἡ ὑχρότητας ἡ ἐτερωχροίτητας. ὁ γοῦν οίνος μέτριος μὲν ληφθεὶς ρώμυνυ, πλεῖων δὲ παρίσην· ὦμοίως καὶ ἡ τροφὴ καὶ τὰ ὄμοια.

"Ενατος ὁ παρὰ τὸ ἐνδελεχὲς ἡ ἔξον ἡ σπάνιον. οἱ γοῦν σεισμοὶ παρ᾽ οἷς συνεχῶς ἀποτελοῦνται οὐθαυμᾶζονται, οὔτε ὁ ἡλιός, ὅτι καθ’ ἡμέραν ὁρᾶται. τὸν ἑνατον Φαβωρίνος ὁγδοον, Σέξτος δὲ καὶ Αἰνεσίδημος δέκατον ἀλλὰ καὶ τὸν δέκατον Σέξτος ὁγδοον φησι, Φαβωρίνος δὲ ἑνατον.

Δέκατος ὁ κατὰ τὴν πρὸς ἀλλὰ σύμβλησιν, καθή- ἀπερ τὸ κοῦφον παρὰ τὸ βαρύ, τὸ ἵσχυρον παρὰ τὸ ἀσθενές, τὸ μείζον παρὰ τὸ ἔλαττον, τὸ ἁνω παρὰ τὸ κάτω. τὸ γοῦν δεξιῶν φύσει μὲν οὐκ ἔστι δεξιόν, κατὰ δὲ τὴν ὡς πρὸς τὸ ἐτερον σχέσιν νοεῖται· μετατεθέντος γοῦν ἑκείνου, οὐκέτ’ ἐστὶ δεξιόν.

ὁμοίως καὶ πατήρ καὶ ἁδελφὸς ὡς πρὸς τι καὶ ἡμέρα ὡς πρὸς τὸν ἡλιόν καὶ πάντα ὡς πρὸς τὴν διάνοιαν. ἀγνωστα οὖν τὰ πρὸς τι [ὡς] καθ’ ἑαυτά. καὶ οὐτοι μὲν οἱ δέκα τρόποι.

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*a* As contrasted, e.g., with a comet; cf. Sext. Emp. Pyrrh. Hyp. 1. 141.

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rugged. Furthermore, the sun at its rising has a certain appearance, but has a dissimilar appearance when in mid-heaven, and the same body one appearance in a wood and another in open country. The image again varies according to the position of the object, and a dove’s neck according to the way it is turned. Since, then, it is not possible to observe these things apart from places and positions, their real nature is unknowable.

The eighth mode is concerned with quantities and qualities of things, say heat or cold, swiftness or slowness, colourlessness or variety of colours. Thus wine taken in moderation strengthens the body, but too much of it is weakening; and so with food and other things.

The ninth mode has to do with perpetuity, strangeness, or rarity. Thus earthquakes are no surprise to those among whom they constantly take place; nor is the sun, for it is seen every day. This ninth mode is put eighth by Favorinus and tenth by Sextus and Aenesidemus; moreover the tenth is put eighth by Sextus and ninth by Favorinus.

The tenth mode rests on inter-relation, e.g. between light and heavy, strong and weak, greater and less, up and down. Thus that which is on the right is not so by nature, but is so understood in virtue of its position with respect to something else; for, if that change its position, the thing is no longer on the right. Similarly father and brother are relative terms, day is relative to the sun, and all things relative to our mind. Thus relative terms are in and by themselves unknowable. These, then, are the ten modes of perplexity.
Οἶ δὲ περὶ Ἀγρίππαν τούτοις ἄλλους πέντε προσεισάγουσιν, τὸν τ’ ἀπὸ τῆς διαφωνίας καὶ τὸν εἰς ἀπειρον ἔκβάλλοντα καὶ τὸν πρὸς τι καὶ τὸν ἔξ ὑποθέσεως καὶ τὸν δι’ ἄλληλων. ο μὲν οὖν ἀπὸ τῆς διαφωνίας ὁ ἂν προτεθῇ ζήτημα παρὰ τοῖς φιλοσόφοις ἡ τῇ συννθείᾳ, πλείστης μάχης καὶ ταραχῆς πλήρες ἀποδεικνύει· ο δ’ εἰς ἀπειρον ἔκβαλλον ὑμν ἕα ἑβεβαιοῦσθαι τὸ ζητούμενον, διὰ τὸ ἄλλο ἀπ’ ἄλλου τὴν πίστιν λαμβάνειν καὶ οὕτως εἰς ἀπειρον. ο δὲ πρὸς τι οὐδέν φησι καθ’ ἐαυτὸ λαμβάνεσθαι, ἄλλα μεθ’ ἔτερον. οθεν ἄγνωστα εἶναι. ο δ’ ἔξ ὑποθέσεως τρόπος συνισταται, οἱ οἱ τοις τῶν πράγμάτων αὐτόθεν δεῖν λαμβάνειν ὡς πιστὰ καὶ μὴ αἰτεῖσθαι· ο ἐστὶ μάταιον· τὸ ἐναντίον γὰρ τις ὑποθήσεται. ο δὲ δι’ ἄλληλων τρόπος συνισταται ὅταν τὸ ὅφειλον τοῦ ζητούμενον πράγματος εἶναι βεβαιωτικῶν χρείαν ἔχῃ τῆς ἐκ τοῦ ζητουμένου πίστευς, οἰον εἰ τὸ εἶναι πόρους τις βεβαιῶν διὰ τὸ ἀπορροιας γίνεσθαι, αὐτὸ τοῦτο παραλαμβάνοι πρὸς βεβαιῶσον τοῦτ’ ἀπορροιας γίνεσθαι.

Ἀνήρουν δ’ οὕτοι καὶ πάσαν ἀπόδειξιν καὶ κριτήριον καὶ σημείον καὶ αἴτιον καὶ κάνησιν καὶ μάθησιν καὶ γένεσιν καὶ τὸ φύσει τι εἶναι ἀγαθὸν ἡ κακὸν. πάσα γὰρ ἀπόδειξις, φασίν, ἢ ἔξ ἀποδεδειγμένων σύγκειται χρημάτων ἢ ἔξ ἀναποδεῖκτων. εἰ μὲν οὖν ἔξ ἀποδεδειγμένων, κάκεινα δεύσεται τινος

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a Sext. Emp. Pyrrh. Hyp. i. 37 ὁγὸς ὁ ἀπὸ τοῦ πρὸς τι. The intention of Agrippa was to replace the ten modes by his five.

b This is what is commonly called arguing in a circle.

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But Agrippa and his school add to them five other modes, resulting respectively from disagreement, extension *ad infinitum*, relativity, hypothesis and reciprocal inference. The mode arising from disagreement proves, with regard to any inquiry whether in philosophy or in everyday life, that it is full of the utmost contentiousness and confusion. The mode which involves extension *ad infinitum* refuses to admit that what is sought to be proved is firmly established, because one thing furnishes the ground for belief in another, and so on *ad infinitum*. The mode derived from relativity declares that a thing can never be apprehended in and by itself, but only in connexion with something else. Hence all things are unknowable. The mode resulting from hypothesis arises when people suppose that you must take the most elementary of things as of themselves entitled to credence, instead of postulating them: which is useless, because some one else will adopt the contrary hypothesis. The mode arising from reciprocal inference is found whenever that which should be confirmatory of the thing requiring to be proved itself has to borrow credit from the latter, as, for example, if anyone seeking to establish the existence of pores on the ground that emanations take place should take this (the existence of pores) as proof that there are emanations.

They would deny all demonstration, criterion, sign, cause, motion, the process of learning, coming into being, or that there is anything good or bad by nature. For all demonstration, say they, is constructed out of things either already proved or indemonstrable. If out of things already proved, those things too will require some demonstration,
The dogmatists assert that the sceptical arguments against demonstration are either demonstrative or non-demonstrative. If the latter, they fail to establish their point [namely, that there is no such thing as demonstration]; if the former, the Sceptics by assuming demonstration confute themselves.
and so on *ad infinitum*; if out of things indemonstrable, then, whether all or some or only a single one of the steps are the subject of doubt, the whole is indemonstrable. If you think, they add, that there are some things which need no demonstration, yours must be a rare intellect, not to see that you must first have demonstration of the very fact that the things you refer to carry conviction in themselves. Nor must we prove that the elements are four from the fact that the elements are four. Besides, if we discredit particular demonstrations, we cannot accept the generalization from them. And in order that we may know that an argument constitutes a demonstration, we require a criterion; but again, in order that we may know that it is a criterion we require a demonstration; hence both the one and the other are incomprehensible, since each is referred to the other. How then are we to grasp the things which are uncertain, seeing that we know no demonstration? For what we wish to ascertain is not whether things appear to be such and such, but whether they are so in their essence.

They declared the dogmatic philosophers to be fools, observing that what is concluded *ex hypothesi* is properly described not as inquiry but assumption, and by reasoning of this kind one may even argue for impossibilities. As for those who think that we should not judge of truth from surrounding circumstances or legislate on the basis of what is found in nature, these men, they used to say, made themselves the measure of all things, and did not see that every phenomenon appears in a certain disposition and in a certain reciprocal relation to surrounding circumstances. Therefore we must affirm either that all
ΔΙΟΓΕΝΗΣ ΛΑΕΡΤΙΟΣ

ήτοι γοῦν πάντ' ἀληθῆ ρητέον ἢ πάντα ψευδῆ. εἰ δ' ἐνιά ἐστιν ἀληθῆ, τίνι διακριτέον; οὔτε γὰρ αἰσθήσει τὰ κατ' αἰσθήσιν, πάντων ἵςων αὐτῆς φαινομένων, οὔτε νοήσει διὰ τὴν αὐτὴν αἰτίαν. ἄλλη δὲ παρὰ ταύτας εἰς ἐπίκρισιν δύναμις οὐχ ὁρᾶται. ὁ οὖν, φασί, περὶ τινος διαβεβαιούμενος αἰσθητοῦ ἢ νοητοῦ πρότερον ὁφείλει τὰς περὶ τούτου δόξας καταστήσαι: οἱ μὲν γὰρ ταύτα, οἱ δὲ ταύτα ἀνηρήκασι. δει δ' ἢ δι' αἰσθητοῦ ἢ νοητοῦ κριθῆναι.

93 ἐκάτερα δὲ ἀμφισβητεῖται. οὐδὲ τοινυν δυνατὸν τὰς περὶ αἰσθητῶν ἢ νοητῶν ἐπικρίναι δόξας· εἰ τε διὰ τὴν ἐν ταῖς νοήσει μάχην ἀπιστητέον πᾶσιν, ἀναφεύγεται τὸ μέτρον ὃ δοκεῖ τὰ πάντα διακριβοῦσθαι· πᾶν οὖν ἵςων ἡγήσονται. ἔτι, φασίν, οἱ συζητῶν ἦμῶν τὸ φαινόμενον πιστὸς ἐστιν ἢ οὐ. εἰ μὲν οὖν πιστὸς ἐστιν, οὐδὲν ἐξει λέγειν πρὸς τὸν ὃ φαίνεται τούναντιον· ὡς γὰρ αὐτός πιστὸς ἐστι τὸ φαινόμενον λέγων, οὔτω καὶ ὁ ἑναντίος· εἰ δ' ἀπιστος, καὶ αὐτὸς ἀπιστηθήσεται τὸ φαινόμενον λέγων.

94 Τὸ τε πείθον οὐχ ὑποληπτέον ἀληθὲς ὑπάρχειν. οὗ γὰρ πάντας τὸ αὐτὸ πείθει οὐδὲ τοὺς αὐτοὺς συνεχές. γίνεται δὲ καὶ παρὰ τὰ ἐκτὸς ἢ πιθανότης, παρὰ τὸ ἐνδοξον τοῦ λέγοντος ἢ παρὰ τὸ φροντι-
things are true or that all things are false. For if certain things only are true and others are false, how are we to distinguish them? Not by the senses, where things in the field of sense are in question, since all these things appear to sense to be on an equal footing; nor by the mind, for the same reason. Yet apart from these faculties there is no other, so far as we can see, to help us to a judgement. Whoever therefore, they say, would be firmly assured about anything sensible or intelligible must first establish the received opinions about it; for some have refuted one doctrine, others another. But things must be judged either by the sensible or by the intelligible, and both are disputed. Therefore it is impossible to pronounce judgement on opinions about sensibles or intelligibles; and if the conflict in our thoughts compels us to disbelieve every one, the standard or measure, by which it is held that all things are exactly determined, will be destroyed, and we must deem every statement of equal value. Further, say they, our partner in an inquiry into a phenomenon is either to be trusted or not. If he is, he will have nothing to reply to the man to whom it appears to be the opposite; for just as our friend who describes what appears to him is to be trusted, so is his opponent. If he is not to be trusted, he will actually be disbelieved when he describes what appears to him.

We must not assume that what convinces us is actually true. For the same thing does not convince every one, nor even the same people always. Persuasiveness sometimes depends on external circumstances, on the reputation of the speaker,

\[ a \text{ e.g. to be not a serpent, but a coil of rope.} \]
στικόν ἢ παρὰ τὸ αἰμύλον ἢ παρὰ τὸ σύνηθες ἢ παρὰ τὸ κεχαρισμένον.

'Ανήρον δὲ καὶ τὸ κριτήριον λόγῳ τοιῷδε. ἦτοι κέκριται καὶ τὸ κριτήριον ἢ ἀκριτόν ἐστιν. ἀλλ' εἰ μὲν ἀκριτόν ἐστιν, ἀπιστον καθέστηκε καὶ διημάρτηκε τάληθος καὶ τοῦ ψεύδους· εἰ δὲ κέκριται, ἐν τῶν κατὰ μέρος γενήσεται κρινομένων, ὥστ' ἂν τὸ αὐτὸ καὶ κρίνειν καὶ κρίνεσθαι καὶ τὸ κεκρικὸς τὸ κριτήριον ύφ' ἐτέρου κριθήσεται κάκεινον ύπ' ἄλλου καὶ οὕτως εἰς ἀπειρον. πρὸς τῷ καὶ διαφωνεῖσθαι τὸ κριτήριον, τῶν μὲν τὸν ἀνθρωπὸν κριτήριον εἶναι λεγόντων, τῶν δὲ τὰς αἰσθήσεις, ἄλλων τὸν λόγον, ἐνίων τὴν καταληπτικὴν φαντασίαν. καὶ ὁ μὲν ἀνθρωπὸς καὶ πρὸς αὐτὸν διαφωνεῖ καὶ πρὸς τούς ἄλλους, ὡς δήλου ἐκ τῶν διαφόρων νόμων καὶ ἔθων. αἱ δ' αἰσθήσεις ψεύδονται, ὁ δὲ λόγος διάφωνος. ἢ δὲ καταληπτικὴ φαντασία ὑπὸ νοῦ κρίνεται καὶ ὁ νοῦς πουκίλως τρέπεται. ἀγνωστὸν οὖν ἐστὶ τὸ κριτήριον καὶ διὰ τοῦτο ἡ ἀλήθεια.

Σημείων τ' οὐκ εἶναι· εἰ γάρ ἐστι, φασί', σημεῖον, ἦτοι αἰσθητὸν ἐστιν ἢ νοητὸν· αἰσθητὸν μὲν οὖν οὐκ ἐστίν, ἐπεὶ τὸ αἰσθητὸν κοινὸν ἐστὶ, τὸ δὲ σημεῖον άδιόν. καὶ τὸ μὲν αἰσθητὸν τῶν κατὰ διαφοράν, τὸ δὲ σημεῖον τῶν πρὸς τι· νοητὸν δ' οὐκ ἐστιν, ἐπεὶ τὸ νοητὸν ἦτοι φαινομενὸν ἐστὶ φαινομένου ἢ ἄφανες ἄφανος ἢ ἄφανες φαινομενοῦ ἢ φαινομενον ἄφανος· οὐδὲν δὲ τούτων ἐστὶν· οὐκ
on his ability as a thinker or his artfulness, on the familiarity or the pleasantness of the topic.

Again, they would destroy the criterion by reasoning of this kind. Even the criterion has either been critically determined or not. If it has not, it is definitely untrustworthy, and in its purpose of distinguishing is no more true than false. If it has, it will belong to the class of particular judgements, so that one and the same thing determines and is determined, and the criterion which has determined will have to be determined by another, that other by another, and so on ad infinitum. In addition to this there is disagreement as to the criterion, some holding that man is the criterion, while for some it is the senses, for others reason, for others the apprehensive presentation. Now man disagrees with man and with himself, as is shown by differences of laws and customs. The senses deceive, and reason says different things. Finally, the apprehensive presentation is judged by the mind, and the mind itself changes in various ways. Hence the criterion is unknowable, and consequently truth also.

They deny, too, that there is such a thing as a sign. If there is, they say, it must either be sensible or intelligible. Now it is not sensible, because what is sensible is a common attribute, whereas a sign is a particular thing. Again, the sensible is one of the things which exist by way of difference, while the sign belongs to the category of relative. Nor is a sign an object of thought, for objects of thought are of four kinds, apparent judgements on things apparent, non-apparent judgements on things non-apparent, non-apparent on apparent, or apparent on non-apparent; and a sign is none of these, so
This conclusion would debar us from all extension of knowledge beyond what is apparent here and now; whereas the dogmatists permit us from such facts to advance to what is not immediately evident, the realm of the unknown or as yet unascertained (ἀδηλον).
IX. 96–98. PYRRHO

that there is no such thing as a sign. A sign is not "apparent on apparent," for what is apparent needs no sign; nor is it non-apparent on non-apparent, for what is revealed by something must needs appear; nor is it non-apparent on apparent, for that which is to afford the means of apprehending something else must itself be apparent; nor, lastly, is it apparent on non-apparent, because the sign, being relative, must be apprehended along with that of which it is the sign, which is not here the case. It follows that nothing uncertain can be apprehended; for it is through signs that uncertain things are said to be apprehended.\(^a\)

Causes, too, they destroy in this way. A cause is something relative; for it is relative to what can be caused, namely, the effect. But things which are relative are merely objects of thought and have no substantial existence. Therefore a cause can only be an object of thought; inasmuch as, if it be a cause, it must bring with it that of which it is said to be the cause, otherwise it will not be a cause. Just as a father, in the absence of that in relation to which he is called father, will not be a father, so too with a cause. But that in relation to which the cause is thought of, namely the effect, is not present; for there is no coming into being or passing away or any other process: therefore there is no such thing as cause. Furthermore, if there is a cause, either bodies are the cause of bodies, or things incorporeal of things incorporeal: but neither is the case; therefore there is no such thing as cause. Body in fact could not be the cause of body, inasmuch as both have the same nature. And if either is
DIIOGENES LAERTIUS

99 ὤσον ἐστὶ σῶμα, καὶ τὸ λοιπὸν, σῶμα ὦν, αὐτίον γενήσεται. κοινῶς δὲ ἁμφότεροι αὐτίων οὕτων, οὐδὲν ἐσται τὸ πάσχον. ἀσώματον δὲ ἁσώματον οὐκ ἂν εἴη αὐτίον διὰ τὸν αὐτὸν λόγον· ἀσώματον δὲ σώματος οὐκ ἐστιν αὐτίον, ἐπεὶ οὐδὲν ἁσώματον ποιεῖ σῶμα. σῶμα δὲ ἁσώματον οὐκ ἂν εἴη αὐτίον, ὅτι τὸ γενόμενον τῆς πασχούσης ὑλῆς ὁφείλει εἶναι· μηδὲν δὲ πάσχον διὰ τὸ ἁσώματον εἶναι οὐδ’ ἂν ὑπὸ τινος γένοιτο· οὐκ ἐστὶ τοῖνυν αὐτίον. ὥσπερ εἰσπληΞιτεῖ τὸ ἀνυποστάτως εἶναι τὰς τῶν ὅλων ἀρχαὶ· δεὶ γὰρ εἰναι τι τὸ ποιοῦν καὶ δρῶν.

'Αλλὰ μὴν οὐδὲ κίνησὶς ἐστι· τὸ γάρ κινούμενον ἢτοι ἐν οὗ ἐστι τόπῳ κινεῖται ἢ ἐν ὧν μὴ ἐστιν· καὶ ἐν ὧν μὲν ἐστι τόπῳ οὐ κινεῖται, ἐν ὧν δὲ οὐκ ἐστιν οὐδὲ κινεῖται· οὐκ ἐστιν οὖν κίνησις.

100 Ἀνήρουν δὲ καὶ μάθησιν. εἴπερ, φασί, διδάσκεται τι, ἢτοι τὸ ὄν τῷ εἶναι διδάσκεται ἢ τὸ μὴ ὄν τῷ μὴ εἶναι. οὔτε δὲ τὸ ὄν τῷ εἶναι διδάσκεται —ἡ γὰρ τῶν ὄντων φύσις πάσι φαίνεται καὶ γινώσκεται—οὔτε τὸ μὴ ὄν τῷ μὴ ὄντι· τῷ γὰρ μὴ ὄντι οὐδὲν συμβέβηκεν, ὡστ’ οὐδὲ τὸ διδάσκεσθαι.

Οὐδὲ μὴν γένεσις ἐστι, φασίν. οὔτε γὰρ τὸ ὄν γίνεται, ἐστὶ γὰρ, οὔτε τὸ μὴ ὄν, οὐδὲ γὰρ ὑφέστηκεν.
called a cause in so far as it is a body, the other, being a body, will become a cause. But if both be alike causes, there will be nothing to be acted upon. Nor can an incorporeal thing be the cause of an incorporeal thing, for the same reason. And a thing incorporeal cannot be the cause of a body, since nothing incorporeal creates anything corporeal. And, lastly, a body cannot be the cause of anything incorporeal, because what is produced must be of the material operated upon; but if it is not operated upon because it is incorporeal, it cannot be produced by anything whatever. Therefore there is no such thing as a cause. A corollary to this is their statement that the first principles of the universe have no real existence; for in that case something must have been there to create and act.

Furthermore there is no motion; for that which moves moves either in the place where it is or in a place where it is not. But it cannot move in the place where it is, still less in any place where it is not. Therefore there is no such thing as motion.

They used also to deny the possibility of learning. If anything is taught, they say, either the existent is taught through its existence or the non-existent through its non-existence. But the existent is not taught through its existence, for the nature of existing things is apparent to and recognized by all; nor is the non-existent taught through the non-existent, for with the non-existent nothing is ever done, so that it cannot be taught to anyone.

Nor, say they, is there any coming into being. For that which is does not come into being, since it is; nor yet that which is not, for it has no sub-
tò δὲ μὴ ύφεστώς μηδ’ ὅν οὐδὲ τὸ γίνεσθαι εὐτύχηκε.

101 Φύσει τε μὴ εἶναι ἀγαθὸν ἢ κακὸν· εἰ γὰρ τί ἐστι φύσει ἀγαθὸν καὶ κακὸν, πάσιν οφείλει ἀγαθὸν ἢ κακὸν ὑπάρχειν, ὥσπερ ἢ χιών πᾶσι ψυχρόν· κοινὸν δ’ οὐδὲν πάντων ἀγαθὸν ἢ κακὸν ἐστιν· οὐκ ἀρα ἐστὶ φύσει ἀγαθὸν ἢ κακὸν. η’ τοι γὰρ πάν τὸ ὑπὸ τινος δοξάζομενον ρητεόν ἀγαθὸν ἢ οὐ πᾶν· καὶ πᾶν μὲν οὐ ρητέον, ἔτει τὸ αὐτὸ υφ’ οὐ μὲν δοξάζεται ἀγαθὸν, ὥσ ἢ ἠδονή ὑπὸ Ἐπικούρου υφ’ οὐ δὲ κακὸν, ὡπ’ Ἀντισθένους. συμβharga τοῖς τὸ αὐτὸ ἀγαθόν τ’ εἶναι καὶ κακὸν. εἰ δ’ οὐ πᾶν λέγομεν τὸ ὑπὸ τινος δοξάζομενον ἀγαθόν, δεῖσει ἡμᾶς διακρίνειν τὰς δόξας· ὡπερ οὐκ ἐνεχόμενόν εἴστε διὰ τὴν ἱσοσθένειαν τῶν λόγων. ἀγνωστὸν οὐν τὸ φύσει ἀγαθόν.

102 Ἐστι δὲ καὶ τὸν ὅλον τῆς συναγωγῆς αὐτῶν τρόπον συνιδεῖν ἐκ τῶν ἀπολειψθεισῶν συντάξεων. αὐτὸς μὲν γὰρ οἱ Πύρρων οὐδὲν ἀπέλιπεν, οἱ μὲντοι συνήθεις αὐτοῦ Τίμων καὶ Ἀϊνεσίδημος καὶ Νουμήνιος καὶ Ναυσιφάνης καὶ ἄλλοι τοιοῦτοι.

Οἷς ἀντιλέγοντες οἱ δογματικοὶ φασιν αὐτοὺς καταλαμβάνεσθαι καὶ δογματίζειν· ἐν ω γὰρ δοκοῦσι διελέγχειν καταλαμβάνονται καὶ γὰρ ἐν τῷ αὐτῶ κρατύνουσι καὶ δογματίζουσι. καὶ γὰρ ὅτε φασὶ μηδὲν ὄριζεν καὶ παντὶ λόγῳ λόγον ἀντικείσθαι, αὐτὰ ταῦτα καὶ ὄριζονται καὶ δογ- 103 ματίζουσι. πρὸς οὖσ ἀποκρίνονται, Περὶ μὲν οὖν

a § 77.
stantial existence, and that which is neither substantial nor existent cannot have had the chance of coming into being either.

There is nothing good or bad by nature, for if there is anything good or bad by nature, it must be good or bad for all persons alike, just as snow is cold to all. But there is no good or bad which is such to all persons in common; therefore there is no such thing as good or bad by nature. For either all that is thought good by anyone whatever must be called good, or not all. Certainly all cannot be so called; since one and the same thing is thought good by one person and bad by another; for instance, Epicurus thought pleasure good and Antisthenes thought it bad; thus on our supposition it will follow that the same thing is both good and bad. But if we say that not all that anyone thinks good is good, we shall have to judge the different opinions; and this is impossible because of the equal validity of opposing arguments. Therefore the good by nature is unknowable.

The whole of their mode of inference can be gathered from their extant treatises. Pyrrho himself, indeed, left no writings, but his associates Timon, Aenesidemus, Numenius and Nausiphanes did; and others as well.

The dogmatists answer them by declaring that the Sceptics themselves do apprehend and dogmatize; for when they are thought to be refuting their hardest they do apprehend, for at the very same time they are asseverating and dogmatizing. Thus even when they declare that they determine nothing, and that to every argument there is an opposite argument, they are actually determining these very points and dogmatizing. a The others reply, "We
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ως ἀνθρωποί πάσχομεν, ὡμολογοῦμεν· καὶ γὰρ ὅτι ἡμέρα ἑστὶ καὶ ὅτι ζῶμεν καὶ ἄλλα πολλά τῶν ἐν τῷ βίῳ φανομένων διαγνώσκομεν· περὶ δ’ ὃν οἱ δογματικοὶ διαβεβαιοῦνται τῷ λόγῳ, φάμενοι κατελήφθαι, περὶ τούτων ἐπέχομεν ὡς ἀδήλων, μόνα δὲ τὰ πάθη γνώσκομεν. τὸ μὲν γὰρ ὅτι ὁρῶμεν ὡμολογοῦμεν καὶ τὸ ὅτι τὸ δέλευκον φαίνεται διηγηματικῶς λέγομεν, οὐ διαβεβαιούμενοι ὅτι καὶ ὅντως ἑστὶ. περὶ δὲ τῆς Οὐδέν ὀρίζω φωνῆς καὶ τῶν ὁμοίων λέγομεν ὡς οὐ δογμάτων· οὐ γὰρ εἰσὶν ὅμοια τῷ λέγειν ὅτι σφαιροειδῆς ἑστὶν ὁ κόσμος. ἀλλὰ γὰρ τὸ μὲν ἀδήλου, αἱ δ’ ἐξομολογήσεις εἰσί. ἐν ὧν ὑπό λέγομεν μηδὲν ὀρίζειν, οὔτε αὐτὸ τούτο ὀρίζομεν.

Πάλιν οἱ δογματικοί φασιν καὶ τὸν βίον αὐτοὺς ἀναιρεῖν, ἐν δ’ πάντ’ ἐκβάλλουσιν εἴς ὃν ὁ βίος συνέστηκεν. οἱ δ’ ψεύδεθαι φασιν αὐτοὺς· οὐ γὰρ τὸ ὀρᾶν ἀναιρεῖν, ἀλλὰ τὸ πῶς ὀρᾶν ἀγνοεῖν. καὶ γὰρ τὸ φανόμενον τιθέμεθα, οὐχ ὡς καὶ τοιούτον ὄν. καὶ ὅτι τὸ πῶρ καὶ εἰς αἰσθανόμεθα· εἰ δὲ φύσιν ἔχει καυστικήν ἐπέχομεν. καὶ ὅτι κινεῖται τις βλέπομεν, καὶ ὅτι φθείρεται. τῶς δὲ ταῦτα γίνεται ὡς ἱσμον. μόνον οὖν, φασίν, ἀνθυστάμεθα πρὸς τὰ παρυφιστάμενα τοῖς φανομένοις ἄδηλα. καὶ γὰρ ὅτε τὴν εἰκόνα ἐξοχὰς λέγομεν ἔχειν, τὸ φανόμενον διασαφοῦμεν· ὅταν δ’ εἰπώμεν μὴ ἔχειν αὐτὴν ἐξοχάς, οὐκέτι οἱ φαίνεται, ἔτερον δὲ λέγομεν.

1 φορεῖται coni. Apelt.

a i.e. all we know is that we feel. Cf. supra, ii. § 92.

b § 74.
confess to human weaknesses; for we recognize that it is day and that we are alive, and many other apparent facts in life; but with regard to the things about which our opponents argue so positively, claiming to have definitely apprehended them, we suspend our judgement because they are not certain, and confine knowledge to our impressions. For we admit that we see, and we recognize that we think this or that, but how we see or how we think we know not. And we say in conversation that a certain thing appears white, but we are not positive that it really is white. As to our 'We determine nothing' and the like, we use the expressions in an undogmatic sense, for they are not like the assertion that the world is spherical. Indeed the latter statement is not certain, but the others are mere admissions. Thus in saying 'We determine nothing,' we are not determining even that."

Again, the dogmatic philosophers maintain that the Sceptics do away with life itself, in that they reject all that life consists in. The others say this is false, for they do not deny that we see; they only say that they do not know how we see, "We admit the apparent fact," say they, "without admitting that it really is what it appears to be." We also perceive that fire burns; as to whether it is its nature to burn, we suspend our judgement. We see that a man moves, and that he perishes; how it happens we do not know. We merely object to accepting the unknown substance behind phenomena. When we say a picture has projections, we are describing what is apparent; but if we say that it has no projections, we are then speaking, not of what is apparent, but of something else. This is
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οθέν καὶ ὁ Τίμων ἐν τῷ Πύθωνι φησὶ μὴ ἐκβεβηκέναι τὴν συνήθειαν. καὶ ἐν τοῖς Ἰνδαλμοῖς οὕτω λέγει,

ἀλλὰ τὸ φαινόμενον πάντη σθένει οὔπερ ἄν ἔλθῃ.

καὶ ἐν τοῖς Περὶ αἰσθήσεων φησὶ, "τὸ μέλι ὅτι ἐστὶ γλυκὺ οὐ τίθημι, τὸ δ' ὅτι φαίνεται ὀμολογῶ."  

Καὶ Αἰνεσίδημος ἐν τῷ πρῶτῳ τῶν Πυρρωνείων λόγων οὐδέν φησιν ὀρίζειν τὸν Πύρρονα δογματικῶς διὰ τὴν ἀντιλογίαν, τοῖς δὲ φαινομένοις ἀκόλουθαι. ταύτα δὲ λέγει καὶ τῷ Κατὰ σοφίας καὶ τῷ Περὶ ξητήσεως. ἄλλα καὶ Ζεῦξις ὁ Αἰνεσίδημος γνώριμος ἐν τῷ Περὶ διπτῶν λόγων καὶ Ἀντίοχος ὁ Λαοδίκειος καὶ Ἄπελλάς ἐν τῷ Ἀγρίππα τιθέασι τὰ φαινόμενα μόνα. ἔστων οὖν κριτήριον κατὰ τοὺς σκεπτικοὺς τὸ φαινόμενον, ως καὶ Αἰνεσίδημος φησιν οὕτω δὲ καὶ Ἐπίκουρος. Δημόκριτος δὲ μηδὲν εἶναι τῶν φαινομένων, τὰ δὲ μὴ εἶναι.

πρὸς τοῦτο τὸ κριτήριον τῶν φαινομένων οἱ δογματικοὶ φασίν ὅτι ὅτ' ἀπὸ τῶν αὐτῶν διάφοροι προσπίπτουσι φαντασίαι, ως ἀπὸ τοῦ πύργου ἡ στρογγύλου ἡ τετραγώνου, ὁ σκεπτικὸς εἰ μὲν οὐδετέραν προκρίνει, ἀπρακτήσει: εἰ δὲ τῇ ἐτέρᾳ κατακολουθήσει, οὐκέτι τὸ ἰσοσθενὲς, φασί, τοῖς φαινομένοις ἀποδώσει. πρὸς οὖς οἱ σκεπτικοὶ φασιν ὅτι ὅτε προσπίπτουσιν ἀλλοία φαντασίαι, ἑκατέρας ἐροῦμεν φαίνεσθαι καὶ διὰ τοῦτο τὰ φαινόμενα τιθέναι ὃτι φαίνεται. τέλος δὲ οἱ σκεπτικοὶ φασὶ τὴν ἐποχὴν, ἡ σκιᾶς τρόπον ἐπι-

\[a Fr. 69 D.\]
\[b i.e. the one has as much right to be called an appearance as the other.\]

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what makes Timon say in his *Python* that he has not gone outside what is customary. And again in the *Conceits* he says:

> But the apparent is omnipotent wherever it goes;

and in his work *On the Senses*, "I do not lay it down that honey is sweet, but I admit that it appears to be so."

Aenesidemus too in the first book of his *Pyrrhonean Discourses* says that Pyrrho determines nothing dogmatically, because of the possibility of contradiction, but guides himself by apparent facts. Aenesidemus says the same in his works *Against Wisdom* and *On Inquiry*. Furthermore Zeuxis, the friend of Aenesidemus, in his work *On Two-sided Arguments*, Antiochus of Laodicea, and Apellas in his *Agrippa* all hold to phenomena alone. Therefore the apparent is the Sceptic's criterion, as indeed Aenesidemus says; and so does Epicurus. Democritus, however, denied that any apparent fact could be a criterion, indeed he denied the very existence of the apparent. Against this criterion of appearances the dogmatic philosophers urge that, when the same appearances produce in us different impressions, e.g. a round or square tower, the Sceptic, unless he gives the preference to one or other, will be unable to take any course; if on the other hand, say they, he follows either view, he is then no longer allowing equal value to all apparent facts. The Sceptics reply that, when different impressions are produced, they must both be said to appear; for things which are apparent are so called because they appear. The end to be realized they hold to be suspension of judgement, which brings with it
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akolouthei ή ἀταραξία, ὡς φασὶν οἳ τε περὶ τῶν Τίμωνα καὶ Αἴνεσίδημον. οὔτε γὰρ τάδ’ ἐλούμεθα ή ταῦτα φευξόμεθα ὡσα περὶ ἡμᾶς ἔστιν. τὰ δ’ οaea περὶ ἡμᾶς οὐκ ἔστιν, ἀλλὰ κατ’ ἀνάγκην, οὔ δυνάμεθα φεύγειν, ὡς τὸ πεινὴν καὶ δυσῆν καὶ ἀλγεῖν οὐκ ἔστι γὰρ λόγῳ περιελεῖν ταῦτα. λεγόντων δὲ τῶν δογματικῶν ὡς δυνηστεῖ καὶ οὐκ ἕκεν οἱ σκεπτικῶς μὴ φεύγων τό, εἰ κελευσθεὶς, κρεουργεῖν τὸν πατέρα, φασὶν οἰ σκεπτικοὶ ως δυνηστεῖ βιοῦν ῥ’ ἑπέχειν, οὐ περὶ τῶν βιωτικῶν καὶ τηρητικῶν. ῥ’στε καὶ αἱροῦμεθα τι κατὰ τὴν συνήθειαν καὶ φεύγομεν καὶ νόμους χρώμεθα. τινὲς δὲ καὶ τὴν ἀπάθειαν, ἄλλοι δὲ τὴν πραότητα τέλος εἰπεῖν φασὶ τοὺς σκεπτικοὺς.

Κεφ. 1β’. ΤΙΜΩΝ

'Απολλωνίδης ὁ Νικαεὺς ὁ παρ’ ἡμῶν ἐν τῷ πρώτῳ τῶν Εἰς τοὺς Σίλλους ὑπομήνυμαι, ἀ προσφωνεῖ Τιβερίῳ Καίσαρι, φησὶ τὸν Τίμωνα εἶναι πατρὸς μὲν Τιμάρχου, Φλιάσιον δὲ τὸ γένος νέου δὲ καταλειφθέντα χορεύειν, ἐπειτα κατα-

1 οὕτε] αὐτοὶ coni. Apelt.

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a Τὰ δ’ οὐσα περὶ ἡμᾶς οὐκ ἔστιν, ἀλλὰ κατ’ ἀνάγκην, οὔ δυνάμεθα φεύγειν. This is explained by Sext. Emp. Pyrrh. Hyp. 1. 29 ὀχλεῖσθαι φαμεν (sc. τῶν σκεπτικῶν) ὑπὸ τῶν κατηναγκασμένων: “For we admit that we feel cold, that we are thirsty,” etc.

b i.e. a calm, the opposite of an excitable, temperament: cf. Plato, Lys. 211 ε πρόως ἐχω.

c ‘Ο παρ’ ἡμῶν. Reiske took this to mean “my fellow-citizen,” ὁ τῆς ἡμετέρας πόλεως. Hence Usener inferred that Nicias of Nicaea was the author here used by D. L.; but 518
tranquillity like its shadow: so Timon and Aenesidemus declare. For in matters which are for us to decide we shall neither choose this nor shrink from that; and things which are not for us to decide but happen of necessity, such as hunger, thirst and pain, we cannot escape, for they are not to be removed by force of reason. And when the dogmatists argue that he may thus live in such a frame of mind that he would not shrink from killing and eating his own father if ordered to do so, the Sceptic replies that he will be able so to live as to suspend his judgement in cases where it is a question of arriving at the truth, but not in matters of life and the taking of precautions. Accordingly we may choose a thing or shrink from a thing by habit and may observe rules and customs. According to some authorities the end proposed by the Sceptics is insensibility; according to others, gentleness.

Chapter 12. TIMON (c. 320–230 B.C.)

Timon, says our Apollonides of Nicaea in the first book of his commentaries On the Silli, which he dedicated to Tiberius Caesar, was the son of Timarchus and a native of Phlius. Losing his parents when young, he became a stage-dancer, but later nothing that we know of this Nicias tends to confirm such a conjecture. In favour of the translation adopted by most scholars it may be urged that Strabo calls the Stoics oï ἡμέτεροι, just as Cicero calls the Academics “nostri.” Even if we accept this meaning, “a Sceptic like myself,” a further subtlety arises. Is D. L. here speaking in his own person or has he merely transcribed δ’ παρ’ ἡμῶν from a monograph of a Sceptic? Something may be urged on either side; for reasons given in Introd. p. xiii, the former conjecture seems somewhat more probable.
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γνόντα ἀποδημήσαι εἰς Μέγαρα πρὸς Στίλπνωνα· κάκεινω συνδιατρίβαντα αὕθις ἐπανελθεῖν οὐκάδε καὶ γῆμαι. εἰτα πρὸς Πύρρωνα εἰς Ἡλιν ἀπο-
δημήσαι μετὰ τῆς γυναικὸς κάκει διατρίβειν ἔως αὐτῷ παῖδες ἐγένοντο, ὅν τὸν μὲν πρεσβύτερον Ἐάνθων ἐκάλεσε καὶ ἰατρικὴν ἐδίδαξε καὶ διάδοχον
τοῦ βίου κατέλυσε. ὁ δ′ ἐλλόγιμος ἦν, ώς καὶ Σωτίων ἐν τῷ ἐνδεκάτῳ φησίν. ἀπορῶν μέντοι τροφῶν ἀπήρεν εἰς τὸν Ἐλλήσποντον καὶ τὴν
Προποντίδα· ἐν Χαλκηδόνι τε σοφιστεύων ἐπὶ πλέον ἀποδοχῆς ἥξιωθη· ἐνετειθὲν τε πορισάμενος ἀπήρεν εἰς Ἀθῆνας, κάκει διέτριβε μέχρι καὶ
teleυτῆς, ὀλύγον χρόνον εἰς Θῆβας διαδραμὼν.
ἐγνώσθη δὲ καὶ Ἀντιγόνῳ τῷ βασιλεῖ καὶ Πτολε-
μαίῳ τῷ Φιλαδέλφῳ, ὡς αὐτὸς ἐν τοῖς ἰάμβοις
αὐτῷ μαρτυρεῖ.

Ἡν δὲ, φησίν ὁ Ἀντίγονος, καὶ φιλοσόφης καὶ
ἀπὸ τῶν φιλοσόφων εἰ σχολάζοι ποιήματα συν-
έγραφε καὶ ἐπὶ καὶ τραγῳδίας καὶ σατύρους
καὶ δράματα κωμικὰ τριάκοντα, τὰ δὲ τραγικὰ
ἐξήκοντα, σίλλουσ τε καὶ κυναίδους. φέρεται δ᾽ αὐτοῦ καὶ καταλογάδην βιβλία εἰς ἐπίων τείνοντα
μυριάδας δύο, ὃν καὶ Ἀντίγονος ὁ Καρυστιος
μέμινηται, ἀναγεγραφῶς αὐτοῦ καὶ αὐτὸς τὸν
βίον. τῶν δὲ σίλλων τρία ἐστίν, ἐν οἷς ὡς ἄν
σκεπτικός ὃν πάντας λοιδορεῖ καὶ συλλαίνει τοὺς
δογματικοὺς ἐν παρῳδίαις εἰδεί. ὃν τὸ μὲν πρῶτον
αὐτοδύνητον ἔχει τὴν ἐρμηνείαν, τὸ δὲ δεύτερον
καὶ τρίτον ἐν διαλόγῳ σχήματι. φαίνεται γοῦν
ἀνακρίνον Ξενοφάνη τὸν Κολοσσώνον περὶ ἐκά-
στων, ὁ δ′ αὐτῷ διηγούμενός ἦστι καὶ ἐν μὲν τῷ
dευτέρῳ περὶ τῶν ἀρχαιοτέρων, ἐν δὲ τῷ τρίτῳ
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took a dislike to that pursuit and went abroad to Megara to stay with Stilpo; then after some time he returned home and married. After that he went to Pyrrho at Elis with his wife, and lived there until his children were born; the elder of these he called Xanthus, taught him medicine, and made him his heir. This son was a man of high repute, as we learn from Sotion in his eleventh book. Timon, however, found himself without means of support and sailed to the Hellespont and Propontis. Living now at Chalcedon as a sophist, he increased his reputation still further and, having made his fortune, went to Athens, where he lived until his death, except for a short period which he spent at Thebes. He was known to King Antigonus and to Ptolemy Philadelphus, as his own iambics a testify.

He was, according to Antigonus, fond of wine, and in the time that he could spare from philosophy he used to write poems. These included epics, tragedies, satyric dramas, thirty comedies and sixty tragedies, besides silli (lampoons) and obscene poems. There are also reputed works of his extending to twenty thousand verses which are mentioned by Antigonus of Carystus, who also wrote his life. There are three silli in which, from his point of view as a Sceptic, he abuses every one and lampoons the dogmatic philosophers, using the form of parody. In the first he speaks in the first person throughout, the second and third are in the form of dialogues; for he represents himself as questioning Xenophanes of Colophon about each philosopher in turn, while Xenophanes answers him; in the second he speaks of the more ancient philosophers, in the third of the

a Possibly the proem of the Silli.
περὶ τῶν ὑστέρων ὃθεν δὴ αὐτῷ τινες καὶ Ἐπὶ-
λογον ἐπέγραψαν. τὸ δὲ πρῶτον ταύτα περιέχει
πράγματα, πλὴν ὅτι μονοπρόσωπος ἦστιν ἡ ποίησις.
ἀρχῇ δὲ αὐτῷ ἦδε, ἔσπετε νῦν μοι ὁσοὶ πολυπράγμονές ἔστε σοφισταῖ.

Ἐτελεύτησε δὴ ἐγγὺς ἐτῶν ἑνενῆκοντα, ὡς
φησιν ὁ Ἀντίγονος καὶ Σωτίων ἐν τῷ ἐνδεκάτῳ.
τούτων ἐγὼ καὶ ἐτερόθαλμον ἤκουσα, ἔπει καὶ
αὐτὸς αὐτῶν Κύκλωπα ἐκάλει. γέγονε καὶ ἔτερος
Τίμων ὁ μισάνθρωπος.

'Ὁ δὲ οὖν φιλόσοφος καὶ φιλόκηπος ἦν σφόδρα
καὶ ἰδιοπράγμων, ὡς καὶ Ἀντίγονος φησι. λόγος
γοῦν εἰπεῖν 'Ἱερώνυμον τὸν περιπατητικὸν ἐπ'
αὐτοῦ, "Ὥς παρὰ τοῖς Σκύθαις καὶ οἱ φεύγοντες
τοξεύοντι καὶ οἱ διώκοντες, οὐτῶ τῶν φιλοσόφων
οἱ μὲν διώκοντες θηρῶσι τοὺς μαθητάς, οἱ δὲ
φεύγοντες, καθάπερ καὶ ὁ Τίμων."

Ἡν δὲ καὶ ὃξις νοῆσαι καὶ διαμυκτηρίσασι
φιλογράμματός τε καὶ τοῖς ποιηταῖς μῦθους
γράφαν ἰκανὸς καὶ δράματα συνδιατιθέναι. μετ-
εδίδον δὲ τῶν τραγῳδῶν Ἀλεξάνδρῳ καὶ Ὀμήρῳ.
θορυβούμενος θ' ὑπὸ τῶν θεραπευτῶν καὶ κυνῶν
ἐποίει μηδὲν, σπουδάζων περὶ τὸ ἣρεμάζειν.
φασὶ δὲ καὶ Ἀρατόν πυθόσθαι αὐτοῦ πῶς τὴν
Ὀμήρου ποίησιν ἀσφαλῆ κτήσατο, τὸν δὲ εἰπεῖν,
"εἰ τοῖς ἀρχαῖοις ἀντιγράφοις ἐντυγχάνοι καὶ μή
tοῖς ἤδη διωρθωμένους." εἰκῆ τε αὐτῷ ἔκειτο τὰ

a Fr. 1 D.
b Diels regards the passage from καὶ ἔπη, § 110, down to
Τίμων ὁ μισάνθρωπος, § 112, as an insertion, disturbing the
symmetry of the materials derived from Antigonus of
Carystus.

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later, which is why some have entitled it the Epilogue. The first deals with the same subjects, except that the poem is a monologue. It begins as follows:

Ye sophists, ye inquisitives, come! follow!

He died at the age of nearly ninety, so we learn from Antigonus and from Sotion in his eleventh book. I have heard that he had only one eye; indeed he used to call himself a Cyclops. There was another Timon, the misanthrope. Now this philosopher, according to Antigonus, was very fond of gardens and preferred to mind his own affairs. At all events there is a story that Hieronymus the Peripatetic said of him, "Just as with the Scythians those who are in flight shoot as well as those who pursue, so, among philosophers, some catch their disciples by pursuing them, some by fleeing from them, as for instance Timon."

He was quick to perceive anything and to turn up his nose in scorn; he was fond of writing and at all times good at sketching plots for poets and collaborating in dramas. He used to give the dramatists Alexander and Homer materials for their tragedies. When disturbed by maidservants and dogs, he would stop writing, his earnest desire being to maintain tranquillity. Aratus is said to have asked him how he could obtain a trustworthy text of Homer, to which he replied, "You can, if you get hold of the ancient copies, and not the corrected copies of our day."

He used to let his own poems lie about, sometimes

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114 ποιήματα, ἐνίστε ἡμίβρωτα· ὅστε καὶ Ζωπύρῳ
tῷ ρήτορι ἀναγινώσκοντά τι ἐπιτυλίττεν καὶ
cατὰ τὸ ἐπελθόν διεξεῖναι· ἐλθόντα τ᾿ ἐφ᾿ ἡμισείας,
οὕτως εὐρέω τὸ ἀπόσπασμα τέως ἀγνοοῦντα.
tοσοῦτον ἦν ἀδιάφορος. ἀλλὰ καὶ εὐροὺς * ὡς ἅγιός ἀριστᾶν
cυγχωρεῖν. φασὶ δ᾿ αὐτὸν 'Ἀρκεσίλαον
θεασάμενον διὰ τῶν Κερκώπων ὑόντα, εἰπεῖν,
"τῇ σὺ δεῦρο, ἐνθαπερ ἡμεῖς οἱ ἐλεύθεροι;
" συνεχές τε ἐπιλέγειν εἰώθει πρός τοὺς τὰς αἰσθήσεις
μετ᾿ ἐπιμαρτυροῦντος τοῦ νοῦ ἐγκρίνοντας,

συνήλθεν Ἀτταγᾶς τε καὶ Νομιήνιος.

εἰώθει δὲ καὶ παῖζειν τοιαῦτα. πρὸς οὖν τὸν
θαυμάζοντα πάντα ἐφη, "τῇ δ᾿ οὐ θαυμάζεις ὃτι
τρεῖς οίντες τέτταρας ἔχομεν ὀφθαλμοὺς;" ἦν δ᾿ ἀυτός
tῇ σὺ δεῦρο, ἐνθαπερ ἡμεῖς οἱ ἐλεύθεροι;
" τῇ σὺ δεῦρο, ἐνθαπερ ἡμεῖς οἱ ἐλεύθεροι;
τῆς αὐτοῦ, καὶ ὁ πρὸς οὖν ἐλεγεν υγιής. ἐρωτηθεὶς
δὲ ποθ᾿ ὑπὸ τοῦ Ἀρκεσίλαον διὰ τῇ παρεῖθ ἐκ
Θηβῶν, ἐφη, "ἐν οἷς ἀναπαύτμενοι ὄρῳ
γελώ." ὁμως δὲ καθαπτόμενος Ἀρκεσίλαον ἐν
τοῖς σίλλοις ἐπήνεκεν αὐτὸν ἐν τῷ ἐπιγραφομένῳ
Ἀρκεσίλαον περιδεῖπνω.

Τούτου διάδοχος, ὡς μὲν Μηνόδοτός φησί,
γέγονεν οὐδεὶς, ἀλλὰ διελιπεν ἡ ἀγωγὴ ἐως αὐτὴν
Πτολεμαῖος οὐ Κυρηναῖος ἀνεκτήσατο. ὡς δ᾿ 'Ιππό-
βοτός φησί καὶ Σωτίων, διήκουσαν αὐτοῦ Διοσ-
κουρίδης Κύπριος καὶ Νυκόλοχος 'Ρόδιος καὶ
Εὐφράνωρ Σελευκεὺς Πραύλους τ᾿ ἀπὸ Τρωάδος,

a Similar carelessness is recorded of Lamartine.
b Usually explained, after Diogenianus, of two notorious
thieves, Attagas the Thessalian and Numenius the Corinthian.
There may, however, be a sly hit at Pyrrho’s disciple
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half eaten away. Hence, when he came to read parts of them to Zopyrus the orator, he would turn over the pages and recite whatever came handy; then, when he was half through, he would discover the piece which he had been looking for in vain, so careless was he. Furthermore, he was so easy-going that he would readily go without his dinner. They say that once, when he saw Arcesilaus passing through the "knaves-market," he said, "What business have you to come here, where we are all free men?" He was constantly in the habit of quoting, to those who would admit the evidence of the senses when confirmed by the judgement of the mind, the line—

Birds of a feather flock together.

Jesting in this fashion was habitual with him. When a man marvelled at everything, he said, "Why do you not marvel that we three have but four eyes between us?" for in fact he himself had only one eye, as also had his disciple Dioscurides, while the man whom he addressed was normal. Asked once by Arcesilaus why he had come there from Thebes, he replied, "Why, to laugh when I have you all in full view!" Yet, while attacking Arcesilaus in his Silli, he has praised him in his work entitled the Funeral Banquet of Arcesilaus.

According to Menodotus he left no successor, but his school lapsed until Ptolemy of Cyrene re-established it. Hippobotus and Sotion, however, say that he had as pupils Dioscurides of Cyprus, Nicolochus of Rhodes, Euphranor of Seleucia, and Praylus of the Numenius (supra, § 102). Or merely the birds partridge and woodcock may be meant, not any Mr. Partridge and Mr. Woodcock.
δέ οὗτω καρτερικός ἐγένετο, καθά φησι Φύλαρχος ἱστορῶν, ᾠστ᾽ ἀδίκως υπομεῖναι ὡς ἐπὶ προδοσία κολασθῆναι, μηδὲ λόγου τοὺς πολίτας καταξιώσας.

Εὐφράνορος δὲ διήκουσεν Εὐβουλος Ἀλεξανδρεύς, ὁ Πτολεμαῖος, ὁ Σαρπηδῶν καὶ Ἡρακλείδης, Ἡρακλείδου δ᾽ Αἰνεσίδημος Κνώσιος, δὲ καὶ Πυρρωνείων λόγων ὀκτὼ συνεγραφεὶ βιβλία· ὁ Ζεύξιππος ὁ πολίτης, ὁ Ζεὺξις ὁ Γωνιόπους, ὁ Ἀντίοχος Λαοδικεὺς ἀπὸ Λύκου τούτου δὲ Μηνόδοτος ὁ Νικομηδεύς, ἰατρὸς ἐμπειρικός, καὶ Θειώδᾶς Λαοδικεὺς· Μηνοδοτοῦ δὲ Ἡρόδοτος Ἀριέως Σαρσεύς· Ἡρόδοτον δὲ διήκουσε Σέξτος ὁ ἐμπειρικός, ὁ καὶ τὰ δέκα τῶν Σκεπτικῶν καὶ ἄλλα κάλλιστα· Σέξτου δὲ διήκουσε Σατορύνος ὁ Κυθηνᾶς, ἐμπειρικὸς καὶ αὐτός.

α This is probably the same person as is referred to by Clem. Alex. Strom. iv. 56, where the text reads Παύλος ὁ Λακύδου γνώριμος. His heroic end was also extolled (Clement says) by Timotheus of Pergamum. See Wilamowitz, Phil. Unters. iv. p. 107.
The latter, as we learn from the history of Phylarchus, was a man of such unflinching courage that, although unjustly accused, he patiently suffered a traitor's death, without so much as deigning to speak one word to his fellow-citizens.

Euphronor had as pupil Eubulus of Alexandria; Eubulus taught Ptolemy, and he again Sarpedon and Heraclides; Heraclides again taught Aenesidemus of Cnossus, the compiler of eight books of Pyrrhonian discourses; the latter was the instructor of Zeuxippus his fellow-citizen, he of Zeuxis of the angular foot (γωνιότονος, Cruickshank), he again of Antiochus of Laodicea on the Lycus, who had as pupils Menodotus of Nicomedia, an empiric physician, and Theiodas of Laodicea; Menodotus was the instructor of Herodotus of Tarsus, son of Arieus, and Herodotus taught Sextus Empiricus, who wrote ten books on Scepticism, and other fine works. Sextus taught Saturninus called Cythenas, another empiricist.

b Possibly Κυδαθηραιεύς, i.e. a member of the well-known Attic deme, into which even Italians with such names as Saturninus might penetrate under the cosmopolitan empire of the Severi.
Ι

ΕΠΙΚΟΥΡΟΣ

1 Ἐπίκουρος Νεοκλέους καὶ Χαριεστράτης, Ἀθηναῖος, τῶν δήμων Γαργήττιος, γένους τοῦ τῶν Φιλαίδων, ὥς φησι Μητρόδωρος ἐν τῷ Περὶ εὐγενείας, τούτων φασὶν ἄλλοι τε καὶ Ἡρακλείδης ἐν τῇ Σωτίωνοι ἐπιτυμῇ κληρουχησάντων Ἀθηναίων τὴν Σάμον ἔκειθι τραφῆναι· ὀκτωκαίδεκά, ἐλθεὶς εἰς Ἀθήνας, Ξενοκράτους μὲν ἐν Ἀκαδημείᾳ, Ἀριστοτέλους δὲ ἐν Χαλκίδι διατίμωσαν. τελευτήσαντος δὲ Ἀλέξανδρον τοῦ Μακεδόνος καὶ τῶν Ἀθηναίων ἐκπεσόντων ὑπὸ Περδίκκου μετελθεῖν εἰς Κολοβώνα πρὸς τὸν 2 πατέρα· χρόνων δὲ τινα διατίμωσαν αὐτόθι καὶ μαθητὰς ἀθροίσαντα πάλιν ἐπανελθεῖν εἰς Ἀθήνας ἐπὶ Ἀναξικράτους· καὶ μέχρι μὲν τῶν κατ' ἐπιμεῖαν τοῖς ἄλλοις φιλοσοφεῖν, ἐπειτα ἕδρα ἀπο-<φαίνεσθαι> τῇ ἀπ' αὐτοῦ κληθεῖσαν αἱρεσιν συστήσαντα. ἐφάσμασθαι δὲ φιλοσοφίας αὐτός φησιν ἐτή γεγονὼς τεταραταίδεκα. Ἀπολλόδωρος δ' ὁ Ἐπικούρειος ἐν τῷ πρῶτῳ περὶ τοῦ
Epicurus, son of Neocles and Chaerestrate, was a citizen of Athens of the deme Gargettus, and, as Metrodorus says in his book On Noble Birth, of the family of the Philaidae. He is said by Heraclides in his Epitome of Sotion, as well as by other authorities, to have been brought up at Samos after the Athenians had sent settlers there and to have come to Athens at the age of eighteen, at the time when Xenocrates was lecturing at the Academy and Aristotle in Chalcis. Upon the death of Alexander of Macedon and the expulsion of the Athenian settlers from Samos by Perdiccas, Epicurus left Athens to join his father in Colophon. For some time he stayed there and gathered disciples, but returned to Athens in the archonship of Anaxicrates. And for a while, it is said, he prosecuted his studies in common with the other philosophers, but afterwards put forward independent views by the foundation of the school called after him. He says himself that he first came into contact with philosophy at the age of fourteen. Apollodorus the Epicurean, in the first book of his Life of Epicurus, says

\[ a \text{ i.e. Heraclides Lembos (F.H.G. iii. p. 70).} \]
\[ b \text{ Diod. Sic. xviii. 18. 9.} \]
\[ c \text{ 307-306 B.C.} \]
DIIOGENES LAERTIUS

'Επικούρου βίου φησὶν ἐλθεῖν αὐτὸν ἐπὶ φιλοσοφίαν καταγγέλληται τῶν γραμματιστῶν, ἐπειδὴ μη ἐδυνηθησαν ἑρμηνεύειν αὐτῷ τὰ περὶ τοῦ παρ' Ἦσιόδῳ χάνουσ. φησὶ δ' Ἐρμουππος γραμματοδιδάσκαλον αὐτὸν γεγενήθησαί, ἓπειτα μέντοι περιτυχόντα τοῖς 3 Δημοκρίτου βιβλίοις ἐπὶ φιλοσοφίαν ἤξαι διὸ καὶ τὸν Τίμωνα φάσκειν περὶ αὐτοῦ.

υστατός αὐ φυσικῶν καὶ κύντατοι, ἐκ Σάμου ἐλθὼν γραμματισκαλίδης, ἀναγωγότατοι ζωόντων.

Συνεφιλοσοφοῦν δ' αὐτῷ προτρεπαμένοις καὶ οἱ ἀδελφοὶ τρεῖς ὄντες, Νεοκλῆς Χαράδημος ὁ Ἀριστόβουλος, καθά φησί. Φιλόδημος ὁ Ἐπικούρειος ἐν τῷ δεκάτῳ τῆς τῶν φιλοσοφῶν συντάξεως· ἀλλὰ καὶ δοῦλος Μῦσ ὄνομα, καθά φησὶ. Μυρωνιανὸς ἐν 'Ομοίοις ἱστορικοῖς κεφαλαίοις. Διότιμος δ' ὁ Στωικὸς δυσμενῶς ἔχων πρὸς αὐτὸν πικρότατα αὐτὸν διαβέβληκεν, ἐπιστολὰς φέρων πεντήκοντα ἄσελγείς ὡς Ἐπικούρου· καὶ ὁ τὰ εἰς Χρύσιππον ἀναφερόμενα ἐπιστολία ὡς Ἐπικούρου συντάξας. 4 ἀλλὰ καὶ οἱ περὶ Ποσειδώνιου τὸν στωικὸν καὶ Νικόλαος καὶ Σωτῖων ἐν τῷ δωδεκάτῳ τῶν ἐπιγραφομένων Δοκλείων ἐλέγχων, ἀ ἐστὶ δ' πρὸς τοῖς κ', καὶ Διονύσιος ὁ Ἀλκαρνασσεύς. καὶ γὰρ σὺν τῇ μητρὶ περιώντα αὐτὸν ἐς τὰ οἰκίδια καθαρμοῦ ἀναγινώσκειν, καὶ σὺν τῷ πατρὶ γράφεται διδάσκειν λυπρὸν τινὸς μυσθαρίου. ἀλλὰ καὶ τῶν

a Cf. Sext. Emp. Adv. math. x. 18, where the story is well told.

b Fr. 51 D.

c The meaning is: “a schoolmaster like his father before him.” Cf. Dem. De cor. § 258 ἡμα τῷ πατρὶ πρὸς τῷ διδακτοῖς.
that he turned to philosophy in disgust at the schoolmasters who could not tell him the meaning of "chaos" in Hesiod. According to Hermippus, however, he started as a schoolmaster, but on coming across the works of Democritus turned eagerly to philosophy. Hence the point of Timon's allusion in the lines:

Again there is the latest and most shameless of the physicists, the schoolmaster's son from Samos, himself the most uneducated of mortals.

At his instigation his three brothers, Neocles, Chaeredemus, and Aristobulus, joined in his studies, according to Philodemus the Epicurean in the tenth book of his comprehensive work On Philosophers; furthermore his slave named Mys, as stated by Myronianus in his Historical Parallels. Diotimus the Stoic, who is hostile to him, has assailed him with bitter slanders, adducing fifty scandalous letters as written by Epicurus; and so too did the author who ascribed to Epicurus the epistles commonly attributed to Chrysippus. They are followed by Posidonius the Stoic and his school, and Nicolaus and Sotion in the twelfth book of his work entitled Dioclean Refutations, consisting of twenty-four books; also by Dionysius of Halicarnassus. They allege that he used to go round with his mother to cottages and read charms, and assist his father in his school for a pitiful fee; further, that one of his brothers was a pander and

σκαλείω προσεδρεύων. From Aristophanes, Acharn. 595-7, it seems that patronymics were used of persons engaged in hereditary occupations.

One Diotimus who calumniated Epicurus and was answered by the Epicurean Zeno is mentioned by Athenaeus, xiii. 611 b, as having been put to death.

Compare again Dem. De cor. § 258.
DIOGENES LAERTIUS

ἀδέλφων ἐνα προαγωγεύειν, Λεοντίω καὶ συνείναι 

τῇ ἑταίρᾳ. τὰ δὲ Δημοκρίτου περὶ τῶν ἀτόμων καὶ 

Ἀριστίππου περὶ τῆς ὑδονῆς ὡς ὑδα λέγειν. μὴ 

ἐναι τε γυνησίως αὐτὸν, ὡς Τιμοκράτης φησὶ καὶ 

Ὑπόδοτος ἐν τῷ Περὶ Ἑπικούρου ἐφηβείας. 

Μιθρὴν τε αἰσχρῶς κολακεύει τὸν Λυσιμάχου 

dioskoreian, καὶ ἀνακτά 

5 καλοῦντα: ἀλλὰ καὶ Ἰδομενέα καὶ ὁ Ὀρῦα 

καὶ Τιμοκράτην τοὺς ἐκποιητὰ αὐτὸν τὰ κρύφια ποιή-

σαντας ἐγκωμιάζει καὶ κολακεύειν αὐτὸ τοῦτο. 

ἐν τε ταῖς ἐπιστολαῖς πρὸς μὲν Λεοντίων Παιάν 

ἀνάξ, φίλου Λεοντάριον, οἶου κροτοθορύβου ἴμας 

ἐνέπλησαν ἀναγνώντας σου τὸ ἐπιστόλιον, πρὸς δὲ 

Θεμίσταν τὴν Δεοντέως γυναίκα Οἶος τε φησίν 

eimi, ἐὰν μὴ ύμεις πρὸς μὲν ἀφίκησθε, αὐτὸς τρι- 

κύλιστος, ὅπου ἄν ύμεις καὶ Θεμίστα παρακαλήτε 

ωθεῖσθαι. πρὸς δὲ Πυθοκλέα, ὅραῖν ὅντα Καθ-

e loophn, φη̃σι προσδοκῶν τὴν ἴμερτὴν καὶ ἱσόθεον 

σου εἴσοδον. καὶ πάλιν πρὸς Θεμίσταν γράφων 

νομίζειν αὐτὴ παρανειν, καθά φησὶ Θεόδωρος ἐν 

6 τῷ τετάρτῳ τῶν Πρὸς Ἑπικούρου, καὶ ἀλλα 

δὲ πολλαῖς ἑταίραις γράφειν, καὶ μάλιστα Δεοντίω, 

ἡς καὶ Μητρόδωρον ἐρασθήναι. ἐν τε τῷ Περὶ 

a Mithras was a Syrian. Cf. Plut. Contra Epic. 1097 b; 
Adv. Col. 1126 e. 

b A perplexing passage. (1) As παρανετική is for the 
Stoics that branch of ethics which makes personal application of moral principles, the mss. may be right. (2) By 
changing αὐτὴ to αὐτήν, a little more sting is given to this 
tame remark: "he thinks that she preaches." (3) If this
lived with Leontion the courtesan; that he put forward as his own the doctrines of Democritus about atoms and of Aristippus about pleasure; that he was not a genuine Athenian citizen, a charge brought by Timocrates and by Herodotus in a book *On the Training of Epicurus as a Cadet*; that he basely flattered Mithras, the minister of Lysimachus, bestowing on him in his letters Apollo’s titles of Healer and Lord. Furthermore that he extolled Idomeneus, Herodotus, and Timocrates, who had published his esoteric doctrines, and flattered them for that very reason. Also that in his letters he wrote to Leontion, “O Lord Apollo, my dear little Leontion, with what tumultuous applause we were inspired as we read your letter.” Then again to Themista, the wife of Leonteus: “I am quite ready, if you do not come to see me, to spin thrice on my own axis and be propelled to any place that you, including Themista, agree upon”; and to the beautiful Pythocles he writes: “I will sit down and await thy divine advent, my heart’s desire.” And, as Theodorus says in the fourth book of his work, *Against Epicurus*, in another letter to Themista he thinks he preaches to her. It is added that he corresponded with many courtesans, and especially with Leontion, of whom Metrodorus also was enamoured. It is observed too that in his treatise *On the Ethical End* he writes in these

is one of the fifty scandalous letters alluded to in § 3, Froben’s αὐτὴν περαινεῖν, which Bignone and Apelt adopt, may be right. (4) If emend we must, a rude remark is quite as probable as a compliment, cf. § 8. Hence νομίζει αὐτὴν παρακινήσει, “he deems her mad,” if she says or thinks so-and-so, would be in the master’s blunt manner, and Themista (to use the language of *Phaedrus*, 249 d) νομισεῖται ὡς παρακινοῦσα.
DIOGENES LAERTIUS

télovs γράφειν οὔτως. Οὐ γὰρ ἐγὼνε ἔχω τι νοῆσω τᾶγαθόν, ἄφαιρῶν μὲν τὰς διὰ χυλῶν ἦδονάς, ἄφαιρῶν δὲ τὰς δι' ἀφροδισίων καὶ τὰς δι' ἀκροαμάτων καὶ τὰς διὰ μορφῆς. ἐν τῇ πρὸς Πυθοκλέα ἐπιστολῆ γράφειν Παιδέαν δὲ πᾶσαν, μακάριε, φεύγε τάκατιον ἀράμενος. Ἐπίκτητός τε κιναιδολόγον αὐτὸν καλεῖ καὶ ἥμαλιστα λοιδορεῖ.

Καὶ μὴν καὶ Τιμοκράτης ἐν τοῖς ἐπιγραφομένοις Εὐφραντώις ὁ Μητροδώρου μὲν ἀδελφός, μαθητὴς δὲ αὐτοῦ τῆς σχολῆς ἐκφοιτήθησαν φηοί διὸς αὐτοῦ τῆς ἡμέρας ἐμεῖν ἀπὸ τρυφῆς, ἕαυτόν τε διηγεῖται μόνοι ἐκφυγεῖν ἵσχύσαι τὰς νυκτερινὰς ἐκείνας φιλοσοφίας καὶ τὴν μυστικὴν ἑκείνην συνδιαγωγήν.

7 τὸν τε Ἐπίκουρον πολλὰ κατὰ τὸν λόγον ἡγνοθεὶν κέναι καὶ πολὺ μάλλον κατὰ τὸν βίον, τὸ τε σῶμα ἐλεεινώς διακεῖσθαι, ώς πολλῶν ἔτων μὴ δύνασθαι ἀπὸ τοῦ φορείου διαναστήναιν. μνὰν τε ἀναλίσκεν ἡμερησίαν εἰς τὴν τράπεζαν, ὡς αὐτὸς ἐν τῇ πρὸς Λεόντιον ἐπιστολῆ γράφει καὶ ἐν τῇ πρὸς τοὺς ἐν Μυτιλήνῃ φιλοσοφοῖς. συνεϊναι τε αὐτῶ τε καὶ Μητροδώρῳ ἐταίρᾳς καὶ ἄλλας, Μαμμάριον καὶ Ἡδείαν καὶ Ἁρώτιον καὶ Νικίδιον. καὶ ἐν ταῖς ἐπτὰς καὶ τριάκοντα βίβλοις ταῖς Περὶ φύσεως τὰ πλείοτα ταύτα λέγειν καὶ ἀντιγράφειν ἐν αὐτῶς.

*a Cf. Athen. xii. 546 ε, who cites the concluding words more fully thus: καὶ τὰς διὰ μορφῆς κατ' ὄψιν ἡδείας κενήσεις: also vii. 280 α and, for a shorter version than that of D. L., vii. 278 ε. Cf. also Cic. Tusc. Disp. iii. 41. The last words have been taken to refer especially to the pleasures afforded by music and again by painting and the plastic arts. But perhaps Epicurus is merely citing typical examples of 584*
terms: "I know not how to conceive the good, apart from the pleasures of taste, sexual pleasures, the pleasures of sound and the pleasures of beautiful form." And in his letter to Pythocles: "Hoist all sail, my dear boy, and steer clear of all culture." Epictetus calls him preacher of effeminacy and showers abuse on him.

Again there was Timocrates, the brother of Metrodorus, who was his disciple and then left the school. He in the book entitled Merriment asserts that Epicurus vomited twice a day from over-indulgence, and goes on to say that he himself had much ado to escape from those notorious midnight philosophizations and the confraternity with all its secrets; further, that Epicurus's acquaintance with philosophy was small and his acquaintance with life even smaller; that his bodily health was pitiful, so much so that for many years he was unable to rise from his chair; and that he spent a whole mina daily on his table, as he himself says in his letter to Leontion and in that to the philosophers at Mitylene. Also that among other courtesans who consorted with him and Metrodorus were Mammarion and Hedia and Erotion and Nikidion. He alleges too that in his thirty-seven books On Nature Epicurus uses much repetition and writes largely in sheer opposition to others, intense pleasures under the heads of the four senses: (i.) taste; (ii.) touch; (iii.) hearing; (iv.) seeing. The omission of pleasant odours is curious; cf. Plato, Phil. 51 έ θείων γένους ήδουν. 

Cf. Aelian, Fr. 39 (De Epicuro eiusque discipulis). According to him the three brothers of Epicurus were all victims of disease. Plutarch (Non posse suaviter, etc., 1097 ε) mentions the dropsy. However much his ailments were exaggerated by his enemies, they do not seem to have hindered him from literary work.

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άλλος τε καὶ Ναυσιφάνει τὰ πλείστα καὶ αυτῇ λέξει φάσκειν οὔτως. "Αλλ’ ἵτωσαν εἰχε γὰρ ἐκείνος ὁδίνων τὴν ἀπὸ τοῦ στόματος καύχησιν τὴν σοφιστικὴν, καθάπερ καὶ ἄλλοι πολλοὶ τῶν ἀνδραπόδων." καὶ αὐτὸν 'Επίκουρον ἐν ταῖς ἐπιστολαίς περὶ Ναυσιφάνους λέγειν. "Ταῦτα ἦγαγεν αὐτὸν εἰς ἐκοστασίας τοιαύτην, ὥστε μοι λοιδορεῖσθαι καὶ ἀποκαλεῖν διδάσκαλον." πλεύσμανα τε αὐτὸν ἐκάλει καὶ ἀγράμματον καὶ ἀπατεώνα καὶ πόρνην τοὺς τε περὶ Πλάτωνα Διονυσικόλακας καὶ αὐτὸν Πλάτωνα χρυσοῦν, καὶ 'Αριστοτέλη ἄσωτον, ἕν δὲ καταφαγόντα τὴν πατρώνα οὕσιαν στρατευεῖσθαι καὶ φαρμακοποιεῖν φορμοφόρον τε Πρωταγόραν καὶ γραφέα Δημοκρίτου καὶ ἐν κώμαις γράμματα διδάσκειν. Ἡράκλειτον τε κυκητήν καὶ Δημόκριτον Δηρόκριτον καὶ 'Ἀντίδωρον Σαννύδωρον τοὺς τε Κυνικούς έχθρους τῆς 'Ελλάδος καὶ τοὺς διαλεκτικοὺς πολυβόρους, Πύρρωνα δ’ ἀμαθῆ καὶ ἀπαίδευτον.

9 Μεμηνασι δ’ οὖν τῷ γὰρ ἄνδρι μάρτυρες ἱκανοὶ τῆς ἀνυπερβλήτου πρὸς πάντας εὐγνωμοσύνης ἢ τε πατρίς χαλκαῖς εἰκόσι τιμήσασα οἱ τε φίλοι τοσοῦτοι τὸ πλῆθος ὡς μηδ’ ἂν πόλεσιν ὀλαις μετρεῖσθαι δύνασθαι οἱ τε γνώριμοι πάντες ταῖς δογματικαῖς αὐτοῦ σειρῆσι προσκατασχεθέντες, πλὴν Μητροδώρου τοῦ Στρατονικέως πρὸς Καρ-

a Cf. Sext. Emp. Adv. math. i. 3 νῦν πλεύσμανα καλῶν τῶν Ναυσιφάνην ὡς ἀναισθητον; Plato, Phil. 21 c ζῆν δὲ οὐκ ἀνθρώποι βλον ἄλλα τινος πλεύσμονος; Hesychius, s.v.; whence it appears that obtuseness and insensibility, not weakness or pliability, were the qualities imputed by this term.

b An ironical compliment, probably on Plato’s style: cf. 536
especially to Nausiphanes, and here are his own words: "Nay, let them go hang; for, when labouring with an idea, he too had the sophist’s off-hand boastfulness like many another servile soul"; besides, he himself in his letters says of Nausiphanes: "This so maddened him that he abused me and called me pedagogue." Epicurus used to call this Nausiphanes jelly-fish, an illiterate, a fraud, and a trollop; Plato’s school he called "the toadies of Dionysius," their master himself the "golden" Plato, and Aristotle a profligate, who after devouring his patrimony took to soldiering and selling drugs; Protagoras a pack-carrier and the scribe of Democritus and village schoolmaster; Heraclitus a muddler; Democritus Leroocrates (the nonsense-monger); and Antidorus Sannidorus (fawning gift-bearer); the Cynics foes of Greece; the Dialecticians despoilers; and Pyrrho an ignorant boor.

But these people are stark mad. For our philosopher has abundance of witnesses to attest his unsurpassed goodwill to all men—his native land, which honoured him with statues in bronze; his friends, so many in number that they could hardly be counted by whole cities, and indeed all who knew him, held fast as they were by the siren-charms of his doctrine, save Metrodorus of Stratonicea, who χρυσόστομος. It is not likely that Plato was ever regarded as a Midas or a golden simpleton, for which latter meaning Lucian, Pro lapsu in sal. i. ἐγὼ ὁ χρυσόστομος, is cited by Bignone.

I In the same ironical sense in which Plato speaks of the Heracliteans who preached flux as τοὺς βέοντας (Theaet. 181 Α), "themselves in flux."

This man (not to be confounded with the more famous Metrodorus of Lampsacus, cf. § 22) must belong to the second century B.C., if he was a contemporary of Carneades (c. 215–130 B.C.).
neádhν ἀποχωρήσαντος, τάξα βαρυνθέντος ταῖς ἀνυπερβλήτους αὐτοῦ χρηστότησιν· ἢ τε διαδοχή, πασῶν σχεδὸν ἐκλιπουσῶν τῶν ἄλλων, ἐσαὶ διαμένουσα καὶ νηρίθμους ἄρχας ἀπολύουσα ἄλλην εἰς ἄλλης τῶν γνωρίμων· ἢ τε πρὸς τοὺς γονέας εὐχαριστία καὶ ἢ πρὸς τοὺς ἄδελφους εὐποιία πρὸς τε τοὺς οἰκέτας ἡμερότησι, ὡς δῆλον κἂν τῶν διαθηκῶν αὐτοῦ καὶ ὅτι αὐτοὶ συνεφιλοσόφουν αὐτῷ, ὅπερ ἐνδοξότατος ὁ προειρημένος Μύδ. καθόλου τε ἢ πρὸς πάντας αὐτοῦ φιλανθρωπία. τῆς μὲν γὰρ πρὸς θεοὺς ὅσιότητος καὶ πρὸς πατρίδα φιλίας ἀλεκτος ἢ διάθεσις· ὑπερβολῆ γὰρ ἐπιεικείας οὐδὲ πολιτείας ἣπατο. καὶ χαλεπωτάτων δὲ καίρῶν κατασχώντων την κάδε τὴν Ἑλλάδα, αὐτόθι καταβιώναι, δὲς ἢ τρίς τοὺς περὶ τὴν Ἰωνίαν τόπους πρὸς τοὺς φίλους διαδραμόντα. οὐ καὶ πανταχόθεν πρὸς αὐτὸν ἀφικνοῦντο καὶ συνεβίον αὐτῷ ἐν τῷ κῆρῳ, καθά φησι καὶ Ἀπολλόδωρος. δὸν καὶ ὑγιοῦντα μνών πρίασθαι. Διακλής δ' ἐν τῇ τρίτῃ τῆς ἑπιδρομῆς φησιν εὐτελέστατο καὶ λιτότατα διαιτώμενο. "κοτύλη γοῦν," φησίν, "οὐνὶδίου ἥρκοντο, τὸ δὲ πᾶν ὑδωρ ἢν αὐτοῖς ποτόν." τὸν τ' Ἐπίκουρον μὴ ἀξιοῦν εἰς τὸ κοινὸν κατατίθεσθαι τὰς ὁσίας, καθάπερ τὸν

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a So Aristocles; cf. Euseb. Praep. Ev. xiv. 21. 1, and Numenius, ib. xiv. 5. 3. The indications of time are so vague that this defence of Epicurus might be ascribed to D. L. himself. If, however, we compare the list of calumniators of Epicurus cited in §§ 3, 4, we see that none of them is later than the Augustan age. To the same date belongs a passage in the article of Suidas on Epicurus—καὶ διεμείνεν ἢ αὐτοῦ σχόλη ἐως Καίσαρος τοῦ πρώτου ἐτη σκε', ἐν οἷς διάδοχοι.
went over to Carneades, being perhaps burdened by his master’s excessive goodness; the School itself which, while nearly all the others have died out, continues for ever without interruption through numberless reigns of one scholarch after another; his gratitude to his parents, his generosity to his brothers, his gentleness to his servants, as evidenced by the terms of his will and by the fact that they were members of the School, the most eminent of them being the aforesaid Mys; and in general, his benevolence to all mankind. His piety towards the gods and his affection for his country no words can describe. He carried deference to others to such excess that he did not even enter public life. He spent all his life in Greece, notwithstanding the calamities which had befallen her in that age; when he did once or twice take a trip to Ionia, it was to visit his friends there. Friends indeed came to him from all parts and lived with him in his garden. This is stated by Apollodorus, who also says that he purchased the garden for eighty minae; and to the same effect Diocles in the third book of his Epitome speaks of them as living a very simple and frugal life; at all events they were content with half a pint of thin wine and were, for the rest, thorough-going water-drinkers. He further says that Epicurus did not think it right that their property should be held in common, as required by the maxim of

\[ \text{autēs ēγένοντο ἑδέν.} \]  
As Usener has shown (Epicurea, 373), the interval of 227 years is reckoned from 270 to 44 B.C.

\[ \text{b In the siege of Athens he is said to have maintained his disciples, counting out to each his ration of beans (Plut. Demetr. 34).} \]

\[ \text{c Cf. Epist. 32 (Fr. 176 Usener). This celebrated letter to a child was written from Lampsacus on such a journey.} \]
Πυθαγόραν κοινὰ τὰ φίλων λέγοντα· ἀπιστούντων γάρ εἶναι τὸ τοιοῦτον· εἰ δὲ ἀπίστων οὐδὲ φίλων. αὐτὸς τε φησιν ἐν ταῖς ἐπιστολαῖς, ὥδει μόνον ἀρκεῖσθαι καὶ ἄρτω λιτῶ· καὶ, "πέμψον μοι τυροῦ," φησί, "κυθριδίου, ἵνα ὅταν βούλωμαι πολυτελεύσασθαι δύνωμαι." τοιοῦτος ἢν ὁ τῆς ἴδιον εἶναι τέλος δογματίζων, ὃν καὶ Ἀθήναιος δι' ἐπιγράμματος οὕτως ὑμεῖ•

12 ἄνθρωποι, μοχθεῖτε τὰ χείρονα, καὶ διὰ κέρδος ἀπληστοῦ νεικέων ἀρχεῖτε καὶ πολέμων· τὰς φύσις δ' ὤ πλοῦτος ὄρον τυν βαῖνον ἐπισχεῖ, αἰ δὲ κεναί κρίσεις τὰν ἀπέραντον ὅδον.

τοῦτο Νεοκλῆς πινυτον τέκος ἢ παρὰ Μουσέων ἐκλυεῖν ἢ Πυθοῦς ἐξ ἱερῶν τριπόδων.

εἴσομεθα δὲ καὶ μᾶλλον προϊόντες ἐκ τε τῶν δογμάτων ἐκ τε τῶν ῥήτων αὐτοῦ.

Μάλιστα δ' ἀπεδέχετο, φησὶ Διοκλῆς, τῶν ἀρχαίων Ἀναξαγόραν, καίτοι ἐν τισιν ἀντερηκὼς αὐτῷ, καὶ Ἀρχέλαιον τὸν Σωκράτους διδάσκαλον. ἐγυμναίζε δὲ, φησί, τοὺς γνωρίμους καὶ διὰ μνήμης ἔχειν τὰ ἑαυτοῦ συγγράμματα.

13 Τούτων Ἀπολλόδωρος ἐν Χρονικοῖς Ναυσιφάνους ἀκούσαί φησὶ καὶ Πραξιφάνους· αὐτὸς δὲ οὐ φησιν, ἀλλ' ἑαυτοῦ, ἐν τῇ προς Εὐρυλόχον ἐπιστολή. ἀλλ' οὔτε Δευκίππον τινα γεγενήσθαι φησὶ φιλόσοφον, οὔτε αὐτὸς οὔτε Ἔρμαρχος, ὃν ἐνιοί φασὶ καὶ Ἀπολλόδωρος ὁ Ἐπικούρειος διδάσκαλον Δημοκρίτου γεγενήσθαι. Δημήτριος δὲ φησιν ὁ Μάγνης καὶ Ξενοκράτους αὐτῶν ἀκούσαι.

a Anth. Plan. iv. 43.  b Cf. Petronius, Sat. 132.
Pythagoras about the goods of friends; such a practice in his opinion implied mistrust, and without confidence there is no friendship. In his correspondence he himself mentions that he was content with plain bread and water. And again: "Send me a little pot of cheese, that, when I like, I may fare sumptuously." Such was the man who laid down that pleasure was the end of life. And here is the epigram \(^a\) in which Athenaeus eulogizes him:

Ye toil, O men, for paltry things and incessantly begin strife and war for gain; but nature's wealth extends to a moderate bound, whereas vain judgements have a limitless range. This message Neocles' wise son heard from the Muses or from the sacred tripod at Delphi.\(^b\)

And, as we go on, we shall know this better from his doctrines and his sayings.

Among the early philosophers, says Diocles, his favourite was Anaxagoras, although he occasionally disagreed with him, and Archelaus the teacher of Socrates. Diocles adds that he used to train his friends in committing his treatises to memory.\(^c\)

Apollo\(\text{d}\)dorus in his *Chronology* tells us that our philosopher was a pupil of Nausiphanes and Praxiphanes \(^d\); but in his letter to Eurylochus, Epicurus himself denies it and says that he was self-taught. Both Epicurus and Hermarchus deny the very existence of Leucippus the philosopher, though by some and by Apollodorus the Epicurean he is said to have been the teacher of Democritus. Demetrius the Magnesian affirms that Epicurus also attended the lectures of Xenocrates.

\(^c\) Cf. *infra*, §§ 36, 83.

\(^d\) If this Praxiphanes was the pupil of Theophrastus, considerations of age would make it highly improbable that he could have taught Epicurus; cf. Usener, Fr. 123.
DIOGENES LAERTIUS

Κέχρηται δὲ λέξει κυρία κατὰ τῶν πραγμάτων, ἧν ὁτι ἰδιωτάτη ἔστιν, 'Αριστοφάνης ὁ γραμματικός αἰτιάται. σαφῆς δὲ ἦν οὕτως, ὡς καὶ ἐν τῷ Περὶ ῥητορικῆς άξιοί μηδὲν ἄλλο ἦ σαφῆνειν ἀπαιτεῖν. καὶ ἐν ταῖς ἐπιστολαῖς ἀντὶ τοῦ Χαίρεων Εὖ πράττειν καὶ Σπονδαίως ζήν.

'Αρίστων δὲ φησιν ἐν τῷ 'Επικούρου βίῳ τὸν Κανόνα γράψαι αὐτὸν ἐκ τοῦ Ναυσιφάνους Τρίποδος, οὗ καὶ ἀκούσαι φησιν αὐτὸν, ἄλλα καὶ Παμφίλου τοῦ Πλατωνικοῦ ἐν Σάμῳ. ἄρξαιθαί τε φιλοσοφεῖν ἐτῶν ὑπάρχοντα δυναῖδεκα, ἀφηγήσασθαι δὲ τῆς σχολῆς ἐτῶν ὄντα δύο πρὸς τοῖς τριάκοντα.

Ἐγεννήθη δὲ, φησιν 'Ἀπολλόδωρος ἐν Χρονικοῖς, κατὰ τὸ τρίτον ἐτῶς θης ἐνατής καὶ ἐκατοστής 'Ολυμπιάδος ἐπὶ Σωσιγένους ἄρχοντος μηνὸς γαμηλιώνος ἐβδόμη, ἔτεσιν ύστερον θῆς Πλάτωνος τελευτῆς ἐπτά. ὑπάρχοντα δὲ αὐτὸν ἐτῶν δύο καὶ τριάκοντα πρῶτον ἐν Μυτιλήνῃ καὶ Δαμψάκῳ συστήσασθαι σχολήν ἐπὶ ἐτῆ πεντε· ἔπειτα οὕτως εἰς Ἀθήνας μετελθεῖν καὶ τελευτῆσαι κατὰ τὸ δεύτερον ἐτῶς τῆς ἐβδόμης καὶ εἰκοστῆς καὶ ἐκατοστῆς 'Ολυμπιάδος ἐπὶ Πυθαράτου ἐτῆ βιώσαντα δύο πρὸς τοῖς ἐβδομήκοντα. τῆν τε σχολὴν διαδέξασθαι Ὠρμάρχον Ἀγεμόντα Μυτιληναίον, τελευτῆσαι δὲ αὐτὸν λίθῳ τῶν οὕρων ἐπισχεθέντων, ὡς φησιν καὶ Ὠρμάρχος ἐν ἐπιστολαῖς, ἡμέρας νοσῆσαντα τεσσαρεσκαίδεα. ὦτε καὶ φησιν Ὠρμ- ὑππος ἐμβάντα αὐτὸν εἰς πύελον χαλκῆν κεκραμένην ὕδατι θερμῷ καὶ αἰτήσαντα ἀκρατὸν ροφῆσαι.

a This is no doubt the Academic philosopher, Ariston of Alexandria, pupil of Antiochus, criticized by Philodemus in his Rhetoric, V.II.² iii. 168.

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The terms he used for things were the ordinary terms, and Aristophanes the grammarian credits him with a very characteristic style. He was so lucid a writer that in the work *On Rhetoric* he makes clearness the sole requisite. And in his correspondence he replaces the usual greeting, "I wish you joy," by wishes for welfare and right living, "May you do well," and "Live well."

Ariston says in his *Life of Epicurus* that he derived his work entitled *The Canon* from the *Tripod* of Nausiphanes, adding that Epicurus had been a pupil of this man as well as of the Platonist Pamphilus in Samos. Further, that he began to study philosophy when he was twelve years old, and started his own school at thirty-two.

He was born, according to Apollodorus in his *Chronology*, in the third year of the 109th Olympiad, in the archonship of Sosigenes, on the seventh day of the month Gamelion, in the seventh year after the death of Plato. When he was thirty-two he founded a school of philosophy, first in Mitylene and Lampsacus, and then five years later removed to Athens, where he died in the second year of the 127th Olympiad, in the archonship of Pytharatus, at the age of seventy-two; and Hermarchus the son of Agemortus, a Mitylenaean, took over the School. Epicurus died of renal calculus after an illness which lasted a fortnight: so Hermarchus tells us in his letters. Hermippus relates that he entered a bronze bath of lukewarm water and asked for unmixed wine,

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*b* Cf. Suidas, s.v.; Cic. *N.D.* i. 72.

c 341 B.C.

d The eighth month of the Attic civil year. Thus he would be born about February, 341 B.C. Plato died 347 B.C.

e 271-270 B.C.
χαίρετε, καὶ μέμνησθε τὰ δόγματα. τοῦτ’ Ἐπικουρος

ουσαμον εἶπε φίλοις τούπος ἀποφθίμενος·
θερμὴν ἐς πύελον γὰρ ἐληλύθεεν καὶ ἀκρατον
ἐσπάσεν, εἶτ’ Ἀδηνὶ ψυχρὸν ἐπεσπάσατο.

οὕτος μὲν ὁ βίος τάνδρος, ἥδε <ὁ> ἡ τελευτῇ.

Kαὶ διέθετο ὥδε· "Κατὰ τάδε δίδωμι τὰ ἐμ-
αυτοῦ πάντα 'Ἀμυνομάχῳ Φιλοκράτους Βασίθεν
καὶ Τιμοκράτει Δημητρίου Ποταμίῳ κατὰ τὴν ἐν
τῷ Μητρῶῳ ἀναγεγραμμένην ἑκατέρῳ δόσιν, ἐφ’
ὁ τε τῶν μὲν κῆπον καὶ τὰ προσόντα αὐτῷ
παρέξουσιν 'Ερμάρχῳ 'Αγεμόρτον Μυτιληναίῳ καὶ
τοῖς συμφιλοσοφοῦσιν αὐτῷ καὶ οἷς ἄν Ἔρμαρχος
καταλίπῃ διαδόχους τῆς φιλοσοφίας, ἐνδιατρίβειν
κατὰ φιλοσοφίαν· καὶ ἀεὶ δὲ τοῖς φιλοσοφοῦσιν
ἀπὸ ἡμῶν, ὅπως ἂν συνδιασώσωσιν 'Ἀμυνομάχῳ
καὶ Τιμοκράτει κατὰ τὸ δυνατὸν, τὴν ἐν τῷ κῆπῳ
diathēbēn παρακατατίθεμαι τοῖς τ’ αὐτῶν κληρο-
nόμοις, ἐν οἴδαν τρόπῳ ἀσφαλέστατον ἢ, ὅπως ἂν
κακεῖνοι διατηρήσωσι τὸν κῆπον, καθάπερ καὶ αὐτοὶ
οἷς ἄν οἱ ἀπὸ ἡμῶν φιλοσοφοῦντες παραδώσωσιν.

τὴν δ’ οἰκίαν τὴν ἐν Μελίτῃ παρεχέτωσαν 'Ἀμυνό-
μαχος καὶ Τιμοκράτης εὔνοικεὶν 'Ερμάρχῳ καὶ τοῖς
μετ’ αὐτῶν φιλοσοφοῦσιν, ἔως ἃν Ἔρμαρχος ζῇ.

"Εκ δὲ τῶν γυνομένων προσόντων τῶν δεδομένων
ἄφ’ ἡμῶν 'Ἀμυνομάχῳ καὶ Τιμοκράτει κατὰ τὸ
dυνατὸν μετεξεύθησαν μεθ’ Ἐρμάρχου σκοπού-
μενοι εἰς τὰ ἑναγίσματα τῷ τε πατρὶ καὶ τῇ
which he swallowed, and then, having bidden his friends remember his doctrines, breathed his last.

Here is something of my own about him:

Farewell, my friends; the truths I taught hold fast:
Thus Epicurus spake, and breathed his last.
He sat in a warm bath and neat wine quaff'd,
And straightway found chill death in that same draught.

Such was the life of the sage and such his end.

His last will was as follows: "On this wise I give and bequeath all my property to Amynomachus, son of Philocrates of Bate and Timocrates, son of Demetrius of Potamus, to each severally according to the items of the deed of gift laid up in the Metroön, on condition that they shall place the garden and all that pertains to it at the disposal of Hermarchus, son of Agemortus, of Mitylene, and the members of his society, and those whom Hermarchus may leave as his successors, to live and study in. And I entrust to my School in perpetuity the task of aiding Amynomachus and Timocrates and their heirs to preserve to the best of their power the common life in the garden in whatever way is best, and that these also (the heirs of the trustees) may help to maintain the garden in the same way as those to whom our successors in the School may bequeath it. And let Amynomachus and Timocrates permit Hermarchus and his fellow-members to live in the house in Melite for the lifetime of Hermarchus.

"And from the revenues made over by me to Amynomachus and Timocrates let them to the best of their power in consultation with Hermarchus make separate provision (1) for the funeral offerings to my

\[\text{Anth. Pal. vii. 106.}\]

\[\text{Cf. v. 52 supra.}\]
μητρὶ καὶ τοῖς ἀδελφοῖς, καὶ ἦμῖν εἰς τὴν εἰθισμένην ἀγεσθαί γενέθλιον ἦμέραν ἐκάστου ἑτοὺς τῇ προτέρα δεκάτῃ τοῦ Γαμμηλίωνος, ὥσπερ καὶ εἰς τὴν γινομένην σύνοδον ἐκάστου μηνὸς ταῖς εἰκάσι τῶν συμφιλοσοφοῦντων ἦμῖν εἰς τὴν ἦμῶν τε καὶ Μητροδώρου μνῆμην κατατεγμένην. συντελείτωσαν δὲ καὶ τὴν τῶν ἀδελφῶν ἦμέραν τοῦ Ποσειδέωνος· συντελείτωσαν δὲ καὶ τὴν Πολυαίνου τοῦ Μεταγενετυώνος καθάπερ καὶ ήμεῖς.

19 "Ἐπιμελείσθωσαν δὲ καὶ Ἁμυνόμαχος καὶ Τιμοκράτης τοῦ νίου τοῦ Μητροδώρου Ἐπικούρου καὶ τοῦ νίου τοῦ Πολυαίνου, φιλοσοφοῦντων αὐτῶν καὶ συζώντων μεθ’ Ἐρμάρχου. ὡσαύτως δὲ τῆς θυγατρὸς τῆς Μητροδώρου τὴν ἐπιμέλειαν ποιεῖσθωσαν, καὶ εἰς ἡλικίαν ἔλθονταν ἐκδότωσαν ὃ ἄν Ἐρμάρχος ἔληται τῶν φιλοσοφοῦντων μετ’ αὐτοῦ, οὕτως αὐτῆς εὐτάκτου καὶ πειθαρχούσης Ἐρμάρχου. διδότωσαν δ’ Ἁμυνόμαχος καὶ Τιμοκράτης ἐκ τῶν ὕπαρχονσῶν ἦμῖν προσόδων εἰς τροφὴν τούτοις, ὅ τι ἄν αὐτοῖς κατ’ ἐνιαυτὸν ἐπιδέχεσθαι δοκῇ σκοπούμενοι μεθ’ Ἐρμάρχου.

20 "Ποιεῖσθωσαν δὲ μεθ’ εαυτῶν καὶ Ἐρμάρχον κύριον τῶν προσόδων, ἵνα μετὰ τοῦ συγκαταγεγρακότος ἦμῖν ἐν φιλοσοφίᾳ καὶ καταλελειμμένου ἡγεμόνος τῶν συμφιλοσοφοῦντων ἦμῖν ἐκαστα γίνηται. τὴν δὲ προίκα τῷ θῆλε παιδιῶ, ἐπειδὰν εἰς ἡλικίαν ἔλθη, μερισάτωσαν Ἁμυνόμαχος καὶ Τιμοκράτης ὅσον ἢ ἐπιδέχεται ἀπὸ τῶν ὕπαρχον-

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That this custom lasted in the school for centuries is proved by the testimony of Cicero (De fin. ii. 101) and Pliny (H.N. xxxv. 5), as well as by the epigram of Philodemus (Anth. Pal. xi. 44). Cf. Athen. vii. 298 d; supra, vi. 101, 546
father, mother, and brothers, and (2) for the customary celebration of my birthday on the tenth day of Gamelion in each year, and for the meeting of all my School held every month on the twentieth day to commemorate Metrodorus and myself according to the rules now in force. Let them also join in celebrating the day in Poseideon which commemorates my brothers, and likewise the day in Metageitnion which commemorates Polyaenus, as I have done hitherto.

"And let Amynomachus and Timocrates take care of Epicurus, the son of Metrodorus, and of the son of Polyaenus, so long as they study and live with Hermarchus. Let them likewise provide for the maintenance of Metrodorus's daughter, so long as she is well-ordered and obedient to Hermarchus; and, when she comes of age, give her in marriage to a husband selected by Hermarchus from among the members of the School; and out of the revenues accruing to me let Amynomachus and Timocrates in consultation with Hermarchus give to them as much as they think proper for their maintenance year by year.

"Let them make Hermarchus trustee of the funds along with themselves, in order that everything may be done in concert with him, who has grown old with me in philosophy and is left at the head of the School. And when the girl comes of age, let Amynomachus and Timocrates pay her dowry, taking from the

Possibly Danaë: cf. Athen. xiii. 593 c.
That funds were raised by friends of Epicurus and placed at his disposal is certain from the letter to Idomeneus: Plut. Adv. Col. 18, 1117 d (Usener fr. 130) πέμπε οὖν ἀπαρχάς ἡμῖν εἰς τὴν τοῦ ἱεροῦ σώματος θεραπείαν. Nicanor seems to have been a recipient of this bounty. How like Auguste Comte!
των ἀφαιροῦντες μετὰ τῆς Ἐρμάρχου γνώμης. ἐπιμελεῖσθωσαν δὲ καὶ Νικάνορος, καθὰπερ καὶ ἡμεῖς, ἵν' ὅσι τῶν συμφιλοσοφοῦντων ἡμῶν χρείαν ἐν τοῖς ἱδίοις παρεσχημένοι καὶ τὴν πάσαν οἰκειότητα ἐνδεδειγμένοι συγκαταγγέλσεις μεθ' ἡμῶν προεἰλοντο ἐν φιλοσοφίᾳ, μηδένος τῶν ἀναγκαίων ἐνδεεἰς καθεστήκωσιν παρὰ τὴν ἡμετέραν δύναμιν.

21 "Δοῦναι δὲ τὰ βιβλία τὰ ὑπάρχοντα ἡμῖν πάντα Ἐρμάρχων.

"Εάν δὲ τὶ τῶν ἀνθρωπίνων περὶ Ἐρμαρχον γένηται πρὸ τοῦ τὰ Μητροδώρου παιδία εἰς ἡλικίαν ἔλθειν, δοῦναι Ἀμνόμαχον καὶ Τιμοκράτην, ὅπως ἀν εὐτακτοῦντων αὐτῶν ἔκαστα γίνηται τῶν ἀναγκαίων, κατὰ τὸ δυνατόν ἄπο τῶν καταλειμμένων ύφ' ἡμῶν προσόδων. καὶ τῶν λοιπῶν ἀπάντων ὡς συντετάχαμεν ἐπιμελεῖσθωσαν, ὅπως ἀν κατὰ τὸ ἐνδεχόμενον ἔκαστα γίγνηται. ἀφίημι δὲ τῶν παῖδων ἐλευθερον Μῦν, Νικίαν, Λύκωνα: ἀφίημι δὲ καὶ Φαϊδρίου ἐλευθερία."  

22 "Ἡ δὲ τελευτῶν γράφει πρὸς Ἰδομενέα τήνδε ἐπιστολήν: 

"Τὴν μακαρίαν ἄγοντες καὶ ἁμα τελευταίαν ἠμέραν τοῦ βίου ἐγράφομεν ὑμῶν ταυτί. στραγγουρία τε παρηκολούθηκει καὶ δύσεντερικά πάθη υπερβολήν οὐκ ἀπολείποντα τοῦ ἐν ἑαυτοῖς μεγέθους. ἀντιπαρετάττετο δὲ πάσι τούτοις τὸ κατὰ ψυχὴν χαίρον ἐπὶ τῇ τῶν γεγονότων ἡμῶν διαλογισμῶν μνήμη. συ δ' ἀξίως τῆς ἐκ μειρακίου παραστάσεως πρὸς ἐμὲ καὶ φιλοσοφίαν ἐπιμελοῦ τῶν παῖδων Μητροδώρου." 

Καὶ διέθετο μὲν ὁδε.
property as much as circumstances allow, subject to the approval of Hermarchus. Let them provide for Nicanor as I have hitherto done, so that none of those members of the school who have rendered service to me in private life and have shown me kindness in every way and have chosen to grow old with me in the School should, so far as my means go, lack the necessaries of life.

"All my books to be given to Hermarchus.

"And if anything should happen to Hermarchus before the children of Metrodorus grow up, Amynomachus and Timocrates shall give from the funds bequeathed by me, so far as possible, enough for their several needs, as long as they are well ordered. And let them provide for the rest according to my arrangements; that everything may be carried out, so far as it lies in their power. Of my slaves I manumit Mys, Nicias, Lycon, and I also give Phaedrium her liberty."

And when near his end he wrote the following letter to Idomeneus:

"On this blissful day, which is also the last of my life, I write this to you. My continual sufferings from strangury and dysentery are so great that nothing could augment them; but over against them all I set gladness of mind at the remembrance of our past conversations. But I would have you, as becomes your life-long attitude to me and to philosophy, watch over the children of Metrodorus."

Such were the terms of his will.
Metrodorus (330–277 B.C.) was the master’s beloved disciple; but the encomium preserved by Seneca (Ep. 52. 3) is certainly discriminating: “Epicurus says: ‘quosdam indigere ope aliena, non ituros si nemo praecesserit, sed bene secuturos: ex his Metrodorum ait esse.’”

Epicurus seems to have prefixed dedications or other short notices to the separate books of his larger works. Thus 550
Among his disciples, of whom there were many, the following were eminent: Metrodorus,\(^a\) the son of Athenaeus (or of Timocrates) and of Sande, a citizen of Lampasacus, who from his first acquaintance with Epicurus never left him except once for six months spent on a visit to his native place, from which he returned to him again. His goodness was proved in all ways, as Epicurus testifies in the introductions to his works and in the third book of the \textit{Timocrates}. Such he was: he gave his sister Batis to Idomeneus to wife, and himself took Leontion the Athenian courtesan as his concubine. He showed dauntless courage in meeting troubles and death, as Epicurus declares in the first book of his memoir. He died, we learn, seven years before Epicurus in his fiftieth year, and Epicurus himself in his will already cited clearly speaks of him as departed, and enjoins upon his executors to make provision for Metrodorus's children. The above-mentioned Timocrates\(^c\) also, the brother of Metrodorus and a giddy fellow, was another of his pupils.

Metrodorus wrote the following works:

Against the Physicians, in three books.
Of Sensations.
Against Timocrates.
Of Magnanimity.
Of Epicurus's Weak Health.

book xxviii. of his great work \textit{On Nature} was dedicated to Hermarchus, and this has come down to us in \textit{Vol. Here. Coll. Alt. vi. fr. 45 sqq.}

\(^c\) This second mention of Timocrates (see § 6) may have been a marginal note, not very suitably placed, intended to distinguish the renegade Timocrates from his namesake, one of Epicurus' executors (§ 18).
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Προς τοὺς διαλεκτικούς.
Προς τοὺς σοφιστὰς ἐννέα.
Περὶ τῆς ἐπὶ σοφίαν πορείας.
Περὶ τῆς μεταβολῆς.
Περὶ πλούτου.
Προς Δημόκριτον.
Περὶ εὐγενείας.

"Ην καὶ Πολύαινος Ἀθηνοδόρου Λαμψακηνός, ἐπιεικὴς καὶ φιλικός, ὡς οἱ περὶ Φιλόδημον φασι. καὶ ὁ διαδεξάμενος αὐτὸν Έρμαρχος Ἀγεμόρτου Μυτιληναῖος, ἀνήρ πατρὸς μὲν πένητος, τὰς δ’ ἀρχὰς προσέχων ρήτορικοῖς.

Φέρεται καὶ τούτου βιβλία κάλλιστα τάδε:"

Επιστολικὰ περὶ Ἐμπεδοκλέους εἰκοσὶ καὶ δίο.
Περὶ τῶν μαθημάτων.
Προς Πλάτωνα.
Προς Ἀριστοτέλῃ.

Ετελεύτα δὲ παραλύσει, γενόμενοι ἴκανος ἀνήρ.
Λεοντεύς τε Λαμψακηνὸς ὄμοίως καὶ η τοῦτον γυνὴ Θεμίστα, πρὸς ἴνα καὶ γέγραφεν ὁ Ἐπίκουρος· ἔτι τε Κολώτης καὶ Ἰδομενεύς, καὶ αὐτοὶ Λαμψακηνοὶ. καὶ οὕτωι μὲν ἐλλόγμουι, ὡν ἴν καὶ Πολύστρατος ὁ διαδεξάμενος Ἐρμαρχὸν· ὅν δι- εδέξατο Διονύσιος· ὃν Βασιλείδης. καὶ Ἀπολλό- δωρος δ’ ὁ Κηποτύραννος γέγονεν ἐλλόγμους, ὅσ

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a One of the four pillars of the school: a great geometer until he became an Epicurean (Cic. Ac. Pr. 106 and De fin. i. 20). A letter of Epicurus to him is mentioned by Seneca (Ep. 18. 9).

b Colotes, a great admirer of the master, wrote a work to prove that life is impossible by the rules of any other philosophy. Plutarch wrote a tract against him: Προς 552
Against the Dialecticians.
Against the Sophists, in nine books.
The Way to Wisdom.
Of Change.
Of Wealth.
In Criticism of Democritus.
Of Noble Birth.

Next came Polyaeus,\(^a\) son of Athenodorus, a citizen of Lampsacus, a just and kindly man, as Philodemus and his pupils affirm. Next came Epicurus’s successor Hermarchus, son of Agemortus, a citizen of Mitylene, the son of a poor man and at the outset a student of rhetoric.

There are in circulation the following excellent works by him:

Correspondence concerning Empedocles, in twenty-two books.
Of Mathematics.
Against Plato.
Against Aristotle.

He died of paralysis, but not till he had given full proof of his ability.

And then there is Leonteus of Lampsacus and his wife Themista, to whom Epicurus wrote letters; further, Colotes \(^b\) and Idomeneus, who were also natives of Lampsacus. All these were distinguished, and with them Polyastratus, the successor of Hermarchus; he was succeeded by Dionysius, and he by Basilides. Apollodorus, known as the tyrant of the garden, who wrote over four hundred books, is

\(^{a}\) Koλωτην, 1107 e-1127; and also a rejoinder entitled, Όδη ζην εστιν ηδεως κατ’ Επικουρον, to prove that even a pleasurable life is unattainable on the principles of Epicurus.
υπέρ τετρακόσια συνέγραψε βιβλία· δύο τε Πτο- 
λεμαίοι Ἀλεξάνδρεῖς, ὁ τε μέλας καὶ ὁ λευκός. 
26 Ζήνων τε ὁ Σιδώνιος, ἀκροατὴς Ἀπολλοδώρου, 
pολυγράφος ἀνήρ· καὶ Δημήτριος ὁ ἐπικληθεῖς 
Λάκων. Διογένης τε ὁ Ταρσεύς ὁ τάς ἐπιλέκτους 
σχολὰς συγγράψας· καὶ Ὡρίων καὶ ἄλλοι οὕς 
οἱ γνήσιοι Ἐπικουρεῖοι σοφιστὰς ἀποκαλοῦσιν.

Ἡσαῦ δὲ καὶ ἄλλοι Ἐπίκουροι τρεῖς· ὁ τε 
Λεοντέως υἱὸς καὶ Θεμίστας· ἔτερος Μάγνης·
tέταρτος ὀπλομάχος.

Γέγονε δὲ πολυγραφώτατος ὁ Ἐπίκουρος, πάντας ὑπερβαλλόμενος πλήθει βιβλίων· κύλινδροι μὲν γὰρ 
πρὸς τοὺς τριακοσίους εἴσι. γέγραπται δὲ μαρ-
tύριον ἐξωθεὶν ἐν αὐτοῖς οὐδέν, ἀλλὰ αὐτοῦ εἰσὶν 
Ἐπικουροῦ φωναί. ἡξῆλου δὲ αὐτὸν Χρύσιππος ἐν 
pολυγραφίᾳ, καθά φησι καὶ Καρνέάδης παρὰ σιτον 
αὐτὸν τῶν βιβλίων ἀποκαλῶν· εἰ γὰρ τι γράφαι ὁ 
Ἐπίκουρος, φιλονεικεῖ τοσοῦτον γράφαι ὁ Χρύσιπ-
27 πος. καὶ διὰ τοῦτο καὶ πολλάκις ταῦτα γέγραφε καὶ 
τὸ ἐπελθόν, καὶ ἀδιόρθωτα εἰςκε ὧτ ἐπείγεσθαι· καὶ 
tὰ μαρτύρια τοσαῦτα ἔστιν ὡς ἐκείνων μόνων γέμεω 
tὰ βιβλία, καθάπερ καὶ παρὰ Ζήνων ἐστὶν εὐρεῖν 
cαὶ παρὰ Ἀριστοτέλει. καὶ τὰ συγγράμματα μὲν 
Ἐπικουρῶ τοσαῦτα καὶ τηλικάυτα, δὲν τὰ βέλ-
tιστά ἐστι τάδε·

Περὶ φύσεως ἐπτὰ καὶ τριάκοντα.
Περὶ ἀτόμων καὶ κενοῦ.
Περὶ ἔρωτος.
Ἐπιτομή τῶν πρὸς τοὺς φυσικοὺς.
Πρὸς τοὺς Μεγαρικούς.

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also famous; and the two Ptolemaei of Alexandria, the one black and the other white; and Zeno\(^a\) of Sidon, the pupil of Apollodorus, a voluminous author; and Demetrias,\(^b\) who was called the Laconian; and Diogenes of Tarsus, who compiled the select lectures; and Orion, and others whom the genuine Epicureans call Sophists.

There were three other men who bore the name of Epicurus: one the son of Leonteus and Themista; another a Magnesian by birth; and a third, a drill-sergeant.

Epicurus was a most prolific author and eclipsed all before him in the number of his writings: for they amount to about three hundred rolls, and contain not a single citation from other authors; it is Epicurus himself who speaks throughout. Chrysippus tried to outdo him in authorship according to Carneades, who therefore calls him the literary parasite of Epicurus. "For every subject treated by Epicurus, Chrysippus in his contentiousness must treat at equal length; hence he has frequently repeated himself and set down the first thought that occurred to him, and in his haste has left things unrevised, and he has so many citations that they alone fill his books: nor is this unexampled in Zeno and Aristotle."

Such, then, in number and character are the writings of Epicurus, the best of which are the following:

Of Atoms and Void.
Of Love.
Epitome of Objections to the Physicists.
Against the Megarians.

\(^a\) Cf. Cic. Ac. Post. 146; N.D. i. 59.

Διαπόριαι.
Κύριιια δόξαν.
Περὶ αἱρέσεων καὶ φυγῶν.
Περὶ τέλους.
Περὶ κριτηρίων ἡ Καινῶν.
Χαορέδημος.
Περὶ θεῶν.
Περὶ ὀσιότητος.
Ἡγησιάναξ.
Περὶ βίων ὅ.
Περὶ δίκαιοπραγίας.
Νεοκλῆς πρὸς Θεμύσταν.
Συμπόσιον.
Εὐρύλοχος πρὸς Μητρόδωρον.
Περὶ τοῦ ὀράν.
Περὶ τῆς ἐν τῇ ἀτόμῳ γνώιας.
Περὶ ἀφῆς.
Περὶ εἰμαρμένης.
Περὶ παθῶν δόξαν πρὸς Τιμοκράτην.
Προγνωστικόν.
Πρωτερπτικός.
Περὶ εἰδώλων.
Περὶ φαντασίας.
Ἄριστοβουλος.
Περὶ μονσικῆς.
Περὶ δικαιοσύνης καὶ τῶν ἄλλων ἀρετῶν.
Περὶ δόρων καὶ χάριτος.
Πολυμήδης.
Τιμοκράτης γ'.
Μητρόδωρος ε'.
'Αντίδωρος β'.
Περὶ νόσων δόξαν πρὸς Μίθρην.

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a The full title, Περὶ νόσων καὶ θανάτου, “Of Diseases and
Problems.
Sovran Maxims.
Of Choice and Avoidance.
Of the End.
Of the Standard, a work entitled Canon.
Chaeredemus.
Of the Gods.
Of Piety.
Hegesianax.
Of Human Life, four books.
Of Just Dealing.
Neocles: dedicated to Themista.
Symposium.
Eurylochus: dedicated to Metrodorus.
Of Vision.
Of the Angle in the Atom.
Of Touch.
Of Fate.
Theories of the Feelings—against Timocrates.
Discovery of the Future.
Introduction to Philosophy.
Of Images.
Of Presentation.
Aristobulus.
Of Music.
Of Justice and the other Virtues.
Of Benefits and Gratitude.
Polymedes.
Timocrates, three books.
Metrodorus, five books.
Antidorus, two books.
Theories about Diseases <and Death>—to Mithras. a

Death," is preserved in a Herculaneum papyrus, 1012, col. 38, thus correcting our mss. of D. L.
Α δὲ αὐτῷ δοκεῖ ἐν αὐτοῖς, ἐκθέσθαι πειράσομαι τρεῖς ἐπιστολάς αὐτοῦ παραθέμενος, ἐν αἷς πάσαν τὴν ἐαυτοῦ φιλοσοφίαν ἐπιτέθημηται· θήσομεν δὲ καὶ τὰς Κυρίας αὐτοῦ δόξας καὶ εἰ τι ἐδοξέων ἐκλογῆς ἡξίως ἀνεφθέγχθαι, ὡστε σὲ πανταχόθεν καταμαθεῖν τὸν ἀνδρᾶ καὶ κρίνειν εἰδέναι.

Τὴν μὲν οὖν πρώτην ἐπιστολὴν γράφει πρὸς Πυθοκλέα, ἦτις ἐστὶ περὶ τῶν φυσικῶν· τὴν δὲ δευτέραν πρὸς Μενουκέα, ἦτις ἐστὶ περὶ μεταρρύθμων. τὴν τρίτην πρὸς Μενουκέα, ἦτις δὲ ἐν αὐτῇ τὰ περὶ βίων. ἀρκτέον δὴ ἀπὸ τῆς πρώτης, ὅλην προειπότα περὶ τῆς διαφέρεσιν τῆς κατ’ αὐτὸν φιλοσοφίας.

Διαφεύγει τούτου εἰς τρὶα, τὸ τε κανονικὸν καὶ φυσικὸν καὶ ἡθικὸν. τὸ μὲν οὖν κανονικὸν ἐφόδιος ἐπὶ τὴν πραγματείαν ἔχει, καὶ ἐστὶν ἐν ἐνὶ τῶ ἐπιγραφομένῳ Κανών. τὸ δὲ φυσικὸν τὴν περὶ φύσεως θεωρίαν πάσαν, καὶ ἐστὶν ἐν ταῖς Περὶ φύσεως βίβλως ἐπὶ καὶ τριάκοντα καὶ ταῖς ἐπιστολαῖς κατὰ στοιχείων· τὸ δὲ ἡθικὸν τὰ περὶ αἵρεσις καὶ φυγῆς· ἐστὶ δὲ καὶ ἐν ταῖς Περὶ βίων βίβλως καὶ ἐπιστολαῖς καὶ τῷ Περὶ τέλους. εἰώθασι μὲντοι τὸ κανονικὸν ὁμοῦ τῶ φυσικῶ τάττευν· καλοῦσι δὲ αὐτὸ περὶ κριτηρίου καὶ ἀρχῆς, καὶ στοιχεωτικοῦ· τὸ δὲ φυσικὸν περὶ γενέσεως καὶ φθορᾶς,

\footnote{i.e. §§ 29-34, the first of those summaries of doctrine which take up so much of Book X.}
The views expressed in these works I will try to set forth by quoting three of his epistles, in which he has given an epitome of his whole system. I will also set down his *Sovran Maxims* and any other utterance of his that seems worth citing, that you may be in a position to study the philosopher on all sides and know how to judge him.

The first epistle is addressed to Herodotus and deals with physics; the second to Pythocles and deals with astronomy or meteorology; the third is addressed to Menoeceus and its subject is human life. We must begin with the first after some few preliminary remarks upon his division of philosophy.

It is divided into three parts—Canonic, Physics, Ethics. Canonic forms the introduction to the system and is contained in a single work entitled *The Canon*. The physical part includes the entire theory of Nature: it is contained in the thirty-seven books *Of Nature* and, in a summary form, in the letters. The ethical part deals with the facts of choice and aversion: this may be found in the books *On Human Life*, in the letters, and in his treatise *Of the End*. The usual arrangement, however, is to conjoin canonic with physics, and the former they call the science which deals with the standard and the first principle, or the elementary part of philosophy, while physics proper, they say, deals with becoming and perishing and with nature; ethics, on the other
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καὶ περὶ φύσεως: τὸ δὲ ἥθικον περὶ αἴρετῶν καὶ
φευκτῶν καὶ περὶ βίων καὶ τέλους.

31 Τὴν διαλεκτικήν ὡς παρέλκουσαν ἀποδοκιμά-
ζουσιν· ἀρκεῖν γὰρ τοὺς φυσικοὺς χωρεῖν κατὰ
τοὺς τῶν πραγμάτων φθόγγους. ἐν τοῖς τῷ
Κανόνι λέγων ἐστὶν ὁ Ἑπίκουρος κριτήρια τῆς
ἀληθείας εἶναι τὰς αἰσθήσεις καὶ προλήψεις καὶ τὰ
πάθη, οἱ δὲ Ὁ Ἑπικούρειοι καὶ τὰς φανταστικὰς
ἐπιβολὰς τῆς διανοίας. λέγει δὲ καὶ ἐν τῇ πρὸς
Ἱρόδοτον ἐπιτομῆ καὶ ἐν ταῖς Κυρίαις δόξαις.

"πᾶσα γάρ," φησίν, "αἰσθησις ἀλογός ἐστι καὶ
μνήμησις οὐδεμίας δεκτική· οὔτε γὰρ ὃν ἄυτῆς οὔτε
ὕφ' ἐτέρων κυνηγεῖσα δύναται τι προσθεῖναι ἡ
ἀφελεῖν· οὕδε ἔστι τὸ δυνάμενον αὐτὰς διελέγξαι.

32 οὔτε γὰρ ἡ ὁμογένεια αἰσθησις τὴν ὁμογενὴ διὰ
τὴν ἰσοσθένειαν, οὐθ' ἡ ἀνομογένεια τὴν ἄνομο-
γένειαν, οὐ γὰρ τῶν αὐτῶν ἑστὶ κριτικά· οὔτε
μὴν λόγος, πᾶς γὰρ λόγος ἀπὸ τῶν αἰσθήσεων
ἡρτηται. οὐθ' ἡ ἔτερα τὴν ἕτεραν, πάσαις γὰρ
προσέχουμεν. καὶ τὸ τὰ ἐπαισθήματα ὅ, ὑφ-
εστάναι πιστοῦται τὴν τῶν αἰσθήσεων ἀλήθειαν.
ὑφέστηκε δὲ τὸ τε ὁρὰν ἡμᾶς καὶ ἀκούειν, ὡσπερ
tὸ ἄλγεῖν· ὅθεν καὶ περὶ τῶν ἀδήλων ἀπὸ τῶν
φανομένων χρὴ σημειοῦσθαι. καὶ γὰρ καὶ ἐπίνοιαι

a An opinion often emphasized: e.g. §§ 37, 73, 82, 152.
Cf. Lucr. iii. 931 sqq.

b Such mental pictures are caused by atoms too fine to
affect sense: cf. § 64 infra; Lucr. ii. 740 sqq., iv. 722 sqq.;
Cic. N.D. i. 54. On the whole subject consult Usener’s
Epicurea, Fr. 242-265, and, more especially, Sext. Emp.

c Cf. inf. § 146.

d i.e. the trustworthiness of the senses (αἰσθήσεως) con-
math. viii. 9 (Usener, Fr. 244).
hand, deals with things to be sought and avoided, with human life and with the end-in-chief.

They reject dialectic as superfluous; holding that in their inquiries the physicists should be content to employ the ordinary terms for things.\(^a\) Now in The Canon Epicurus affirms that our sensations and preconceptions and our feelings are the standards of truth; the Epicureans generally make perceptions of mental presentations\(^b\) to be also standards. His own statements are also to be found in the Summary addressed to Herodotus and in the Sovran Maxims.\(^c\) Every sensation, he says, is devoid of reason and incapable of memory; for neither is it self-caused nor, regarded as having an external cause, can it add anything thereto or take anything therefrom. Nor is there anything which can refute sensations or convict them of error: one sensation cannot convict another and kindred sensation, for they are equally valid; nor can one sensation refute another which is not kindred but heterogeneous, for the objects which the two senses judge are not the same\(^d\); nor again can reason refute them, for reason is wholly dependent on sensation; nor can one sense refute another, since we pay equal heed to all. And the reality of separate perceptions guarantees\(^d\) the truth of our senses. But seeing and hearing are just as real as feeling pain. Hence it is from plain facts that we must start when we draw inferences about the unknown.\(^e\) For all our notions are derived from

\(^a\) More precisely ἄνηλον=that which does not come within the range of sense. Compare e.g. § 38 τὸ προσμένων καὶ τὸ ἄνηλον, and the way in which the conception of void is obtained in § 40. In § 62 it is called τὸ προσδοξαζόμενον περὶ τοῦ ἀφατου.
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πάσαι ἀπὸ τῶν αἰσθήσεων γεγόνασι κατὰ τε περὶ-
πτωσιν καὶ ἀναλογίαν καὶ ὀμοιότητα καὶ σύνθεσιν,
συμβαλλομένου τι καὶ τοῦ λογισμοῦ. τὰ τε τῶν
μανομένων φαντάσματα καὶ <τὰ> κατ’ ὄναρ ἀληθῆ,
kinei γὰρ· τὸ δὲ μὴ ὅν οὐ κινεῖ.”

33 Τὴν δὲ πρόληψιν λέγουσιν οἶονεὶ κατάληψιν ἢ
δόξαν ὀρθὴν ἢ ἐννοιαν ἢ καθολικὴν νόησιν ἐναπο-
κεμένην, τοὐτέστι μνήμην τοῦ πολλάκις ἔξωθεν
φανέντος, οἴον τὸ Τοιοῦτὸν ἔστιν ἀνθρωπος· ἀμα
γάρ τῷ ῥηθήναι ἀνθρωπός εὔθὺς κατὰ πρόληψιν
καὶ ὁ τύπος αὐτοῦ νοεῖται προηγουμένων τῶν
ἀισθήσεων. παντὶ οὖν ὄνοματι τὸ πρῶτος ὑπὸ
tεταγμένου ἐναργεῖς ἐστὶ· καὶ οὐκ ἂν ἐξετήσαμε,
τὸ ἐρθούμενον, εἰ μὴ πρότερον ἐγνώκειμεν αὐτὸ
οἶον. Τὸ πόρρω ἐστὸς ἱππὸς ἐστὶν ἡ βοῦς· δεὶ
gάρ κατὰ πρόληψιν ἐγνωκέναι ποτὲ ἱππὸν καὶ βοῦς
μορφήν· οὐδὲ ἂν ἀνωμάσαμεν τι μὴ πρότεροι
αὐτοῦ κατὰ πρόληψιν τὸν τύπον μαθόντες. ἐναρ-
γεῖς οὖν εἰσιν αἰ προλήψεις· καὶ τὸ δοξαστὸν ἀπὸ
προτέρου τινὸς ἐναργοῦς ἡρτηται, ἐφ’ ὁ ἀναφέροντες
λέγομεν, οἴον Πόθεν ἔσμεν εἰ τοῦτο ἐστὶν ἀνθρωπος;

34 τὴν δὲ δόξαν καὶ ὑπόληψιν λέγουσιν, ἀληθῆ τὲ φασὶ
cαὶ ψευδῆ· ἂν μὲν γάρ ἑπιμαρτυρητὴν ἢ μὴ
ἀντιμαρτυρητὴν, ἀληθῆ εἰναι· ἐὰν δὲ μὴ ἑπιμα-
τυρητητὴν ἢ ἀντιμαρτυρητητὰ, ψευδῆ τυγχάνειν. ὅθεν
<τὸ> προσμενὸν εἰσῆχθη· οἴον τὸ προσμενέω καὶ

\]
\[\text{b i.e. in conformity with the sense-data which precede the}
\]
\[\text{recognition.}
\]
\[\text{c See § 124, where a true πρόληψις is opposed to a false}
\]
\[\text{ὑπόληψις. In Aristotle ὑπόληψις is often a synonym of δόξα:}
\]
\[\text{cf. Bonitz, Index Ar., s.v.}
\]
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perceptions, either by actual contact or by analogy, or resemblance, or composition, with some slight aid from reasoning. And the objects presented to madmen and to people in dreams are true, for they produce effects—i.e. movements in the mind—which that which is unreal never does.

By preconception they mean a sort of apprehension or a right opinion or notion, or universal idea stored in the mind; that is, a recollection of an external object often presented, e.g. Such and such a thing is a man: for no sooner is the word "man" uttered than we think of his shape by an act of preconception, in which the senses take the lead. Thus the object primarily denoted by every term is then plain and clear. And we should never have started an investigation, unless we had known what it was that we were in search of. For example: The object standing yonder is a horse or a cow. Before making this judgement, we must at some time or other have known by preconception the shape of a horse or a cow. We should not have given anything a name, if we had not first learnt its form by way of preconception. It follows, then, that preconceptions are clear. The object of a judgement is derived from something previously clear, by reference to which we frame the proposition, e.g. "How do we know that this is a man?" Opinion they also call conception or assumption, and declare it to be true and false; for it is true if it is subsequently confirmed or if it is not contradicted by evidence, and false if it is not subsequently confirmed or is contradicted by evidence. Hence the introduction of the phrase, "that which awaits" confirmation, e.g. to wait and
Diogenes Laertius

35  "Епикуроς Ἡροδότῳ χαίρεων.  

Τοῖς μη δυναμένοις, ὁ Ἡρόδωτε, ἐκαστὰ τῶν περὶ φύσεως ἀναγεγραμμένων ἡμῖν ἔξακριβών μηδὲ τὰς μείζους τῶν συντεταγμένων βιβλίως διαθρέων ἐπιτομήν τῆς ὀλῆς πραγματείας εἰς τὸ κατασχέιν τῶν ὀλοσχερωτάτων γε δοξῶν τῆς μνήμην ἱκανῶς αὐτὸς παρεσκεύασα, ἵνα παρ᾽ ἐκάστους τῶν καίρων ἐν τοῖς κυριωτάτοις βοηθεῖν αὐτοῖς δύνωνται, καθ᾽ ὁσον ἂν ἐφάπτωντα τῆς περὶ φύσεως θεωρίας. καὶ τοὺς προβεβηκότας δὲ ἱκανῶς ἐν τῇ τῶν ὀλῶν ἐπιβλέψει τὸν τύπον τῆς ὀλῆς πραγματείας τὸν κατεστοιχειμένον δεὶ μνη-


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* a See §§ 50, 147. The tower which seems round at a distance and square when we get up to it was the typical example in the school of that process of testing beliefs by observation which is here prescribed. Cf. Lucr. iv. 353 sqq.; Sext. Emp. Adv. math. vii. 208.

* b i.e. pleasure and pain are the criteria by which we choose and avoid.

* c Cf. inf. § 37.

* d Division of philosophy is probably meant.

* e The letter to Herodotus is the second and most valuable instalment of Epicurean doctrine. The manuscript seems to
get close to the tower and then learn what it looks like at close quarters.\[1\]

They affirm that there are two states of feeling, pleasure and pain, which arise in every animate being, and that the one is favourable and the other hostile to that being, and by their means choice and avoidance are determined\[^b\]; and that there are two kinds of inquiry, the one concerned with things, the other with nothing but words.\[^c\] So much, then, for his division\[^d\] and criterion in their main outline.

But we must return to the letter.\[^e\]

"Epicurus to Herodotus, greeting.

"For those who are unable to study carefully all my physical writings or to go into the longer treatises at all, I have myself prepared an epitome\[^f\] of the whole system, Herodotus, to preserve in the memory enough of the principal doctrines,\[^g\] to the end that on every occasion they may be able to aid themselves on the most important points, so far as they take up the study of Physics. Those who have made some advance in the survey of the entire system ought to fix in their minds under the principal headings an have been entrusted to a scribe to copy, just as it was: scholia and marginal notes, even where they interrupt the thread of the argument, have been faithfully reproduced. See §§ 39, 40, 43, 44, 50, 66, 71, 73, 74, 75.

\[^f\] This, as the most authentic summary of Epicurean physics which we possess, serves as a groundwork in modern histories, e.g. Zeller's. The reader may also consult with advantage Giussani, Studi Lucreziani (vol. i. of his Lucretius); Bignone, Epicurea, pp. 71-113; Hicks, Stoic and Epicurean, pp. 118-181.

\[^g\] Only the principal doctrines are contained in this epistle; more, both general and particular, was given in the Larger Compendium.
μονεύειν· τής γὰρ ἀθρόας ἐπιβολῆς πυκνὸν δεόμεθα, 
τῆς δὲ κατὰ μέρος οὐχ ὄμοίως.

36 "Βαδιστέον μὲν οὖν καὶ ἐπ’ ἐκεῖνα συνεχώς, ἐν 
<ادة> τῇ μνήμῃ τὸ τοσοῦτο ποιήτεον, ἀφ’ οὗ ἦ 
τε κυριωτάτη ἐπιβολη ἐπὶ τα πράγματα ἐσται καὶ 
δὴ καὶ τὸ κατὰ μέρος ἀκρίβωμα πᾶν ἔξευρήσεται, 
τῶν ὀλοσχερωτάτων τύπων εὐ περιειλημμένων καὶ 
μυημονευμένων· ἐπεὶ καὶ τῷ τετελεσθημημένῳ 
τούτῳ κυριώτατον τοῦ παντὸς ἀκρίβωματος γίνεται, 
τὸ ταῖς ἐπιβολαῖς ὀξέως δύνασθαι χρῆσθαι, ἐκά- 
στων ἐπί τὰ ἀπλὰ στοιχειώματα καὶ φωνὰς συν- 
αγομένων. οὐ γὰρ οἶν τε τὸ πῦκνῳμα τῆς συνεχοῦς 
τῶν ὀλων περιοδείας εἰδέναι3 μή δυνάμενον διὰ 
βραχεῶν φωνῶν ἅπαν ἐμπεριλαβεῖν ἐν αὐτῷ τὸ 
καὶ κατὰ μέρος ἂν ἔξακριβωθέν.

37 "'Οθεν δὴ πάσι χρησίμης οὖσης τοῖς ὁκενωμένους 
φυσιολογία τῆς τοιαύτης ὀδοῦ, παρέγγυων τὸ συνεχές 
ἐνέργημα εἰν φυσιολογίᾳ καὶ τοιούτῳ μᾶλιστα 
ἐγγαληνίζων τῷ βίῳ ἐποίησά σοι καὶ τοιαύτην τινὰ 
ἐπιτομήν καὶ στοιχείωσιν τῶν ὀλων δοξῶν. 

"Πρώτον μὲν οὖν τὰ ὑποτεταγμένα τοῖς φθόγγοις, 
ὦ Ἡρόδοτε, δει εἰληφέναι, ὅπως ἄν τὰ δοξαζόμενα 
ἡ ζητούμενα η ἀποροῦμενα ἢ ἐξωμεν εἰς ταῦτα 
ἀνάγοντες ἐπικρίνειν, καὶ μή ἀκριτα πάντα ἠμῶν 
<ἡ>4 εἰς ἀπειρον ἀποδεικνύουσιν ἡ κενοὺς φθόγ- 
γούς ἢ ἐξωμεν. ἀνάγκη γὰρ τὸ πρώτον ἐννοήμα 
καθ’ ἐκαστον φθόγγον βλέπεσθαι καὶ μηθὲν ἀπο- 
δεῖξεως προσδείσθαι, εἶπερ ἢ ἐξωμεν τὸ ζητούμενον 
ἡ ἀποροῦμενον καὶ δοξαζόμενον ἐφ’ ὃ ἀνάξομεν.

1 δὲ suppl. Von der Muehll.
2 ἐκάστων Us. : καὶ codd.
3 εἶναι codd. : corr. Meibomius. 4 ἤ suppl. Us.
elementary outline of the whole treatment of the subject. For a comprehensive view is often required, the details but seldom.

"To the former, then—the main heads—we must continually return, and must memorize them so far as to get a valid conception of the facts, as well as the means of discovering all the details exactly when once the general outlines are rightly understood and remembered; since it is the privilege of the mature student to make a ready use of his conceptions by referring every one of them to elementary facts and simple terms. For it is impossible to gather up the results of continuous diligent study of the entirety of things, unless we can embrace in short formulas and hold in mind all that might have been accurately expressed even to the minutest detail.

"Hence, since such a course is of service to all who take up natural science, I, who devote to the subject my continuous energy and reap the calm enjoyment of a life like this, have prepared for you just such an epitome and manual of the doctrines as a whole.

"In the first place, Herodotus, you must understand what it is that words denote, in order that by reference to this we may be in a position to test opinions, inquiries, or problems, so that our proofs may not run on untested ad infinitum, nor the terms we use be empty of meaning. For the primary signification of every term employed must be clearly seen, and ought to need no proving; this being necessary, if we are to have something to which the point at issue or the problem or the opinion before us can be referred.

a Epicurus explains this more fully in Fr. 258 (Usener, p. 189). For "proof" and "proving" Bignone substitutes "declaration" and "declare."
"'Ετε τε τὰς αἰσθήσεις δεῖ πάντως τηρεῖν καὶ ἀπλῶς τὰς παρουσίας ἐπιβολᾶς εἶτε διανοίας εἴθ' ὅτου δήτοτε τῶν κριτηρίων, ὁμοίως δὲ καὶ τὰ ὑπάρχοντα πάθη, οὕτως ἂν καὶ τὸ προσμένον καὶ τὸ ἀδήλων ἔχωμεν οἷς σημειοσύμβεια.

"Ταῦτα δεῖ διαλαβόντας συνορᾶν ἦδη περὶ τῶν ἀδήλων· πρῶτον μὲν ὅτι οὐδὲν γίνεται ἐκ τοῦ μὴ ὄντος. πάν γὰρ ἐκ παντὸς ἐγίνετ' ἂν σπερμάτων γε οὐθὲν προοδεύμενον. καὶ εἰ ἐφθείρετο δὲ τὸ ἀφανίζομενον εἰς τὸ μὴ ὄν, πάντα ἂν ἀπωλώλει τὰ πράγματα, οὐκ ὄντων εἰς ἀ διελύτο. καὶ μὴν καὶ τὸ πάν ἂεὶ τοιοῦτον ἦν οἶον νῦν ἔστι, καὶ ἂεὶ τοιοῦτον ἔσται. οὐθὲν γὰρ ἔστων εἰς ὁ μεταβαλεῖ. παρὰ γὰρ τὸ πάν οὐθέν ἔστων, ὁ ἃν εἰσελθόν εἰς αὐτὸ τὴν μεταβολὴν ποιήσαιτο.

"Ἀλλὰ μὴν καὶ [τούτο καὶ ἐν τῇ Μεγάλῃ ἐπιτομῇ φησι καὶ] ἀρχῇ καὶ ἐν τῇ ἀ Περὶ φύσεως] τὸ πάν ἔστι σώματα καὶ κενὸν· σώματα μὲν γὰρ ὡς ἔστων, αὐτῇ ἡ αἰσθήσεις ἑπὶ πάντων μαρτυρεῖ, καθ' ἦν ἀναγκαῖον τὸ ἀδήλων τῷ λογισμῷ τεκμαίρεσθαι· εἰ δὲ μὴ ἦν ὁ κενὸν καὶ χώραν καὶ ἁναφὸς φύσιν ὄνομάζομεν, οὐκ ἂν εἴχε τὰ σώματα ὅπου ἦν οὐδὲ

1 eiteit codd.: corr. Arndt.
2 μεταβαλλεῖ codd.: corr. Us.
3 Passages which are obviously the work, not of Epicurus, but of Laertius himself or some Scholiast, are here underlined and translated in italics.

a This is no innovation of Epicurus but a tenet common to all the pre-Socratics: the One, or Nature as a whole, assumed by the Ionians, is unchangeable in respect of generation and destruction; cf. Aristotle, Met. i. 3. 984 a 31. The pluralists were naturally even more explicit: see the well-568
"Next, we must by all means stick to our sensations, that is, simply to the present impressions whether of the mind or of any criterion whatever, and similarly to our actual feelings, in order that we may have the means of determining that which needs confirmation and that which is obscure."

"When this is clearly understood, it is time to consider generally things which are obscure. To begin with, nothing comes into being out of what is non-existent. For in that case anything would have arisen out of anything, standing as it would in no need of its proper germs. And if that which disappears had been destroyed and become non-existent, everything would have perished, that into which the things were dissolved being non-existent. Moreover, the sum total of things was always such as it is now, and such it will ever remain. For there is nothing into which it can change. For outside the sum of things there is nothing which could enter into it and bring about the change.

"Further [this he says also in the Larger Epitome near the beginning and in his First Book "On Nature"], the whole of being consists of bodies and space. For the existence of bodies is everywhere attested by sense itself, and it is upon sensation that reason must rely when it attempts to infer the unknown from the known. And if there were no space (which we call also void and place and intangible nature), bodies would have nothing in which to be and

known fragments, Anax. 17 d, Emped. 8 d. Lucretius (i. 180 f.) expands the doctrine.

b Cf. §§ 41, 54. Lucr. i. 125 f. is the best commentary.

c Usener’s insertion of "bodies and space" comes from § 86; cf. Diels, Dox. Gr. 581. 28.

d Cf. Lucr. i. 426.
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di' oú ēkuneîto, kathâper faînetai kynoúmevna. para'
dê tâuta outhén ouð' épinothēnai dûnatai oute peri-
leptwós oute analoγwos tois perlēpetois ὡς kath'
olas fûseis lambanómevna kai μὴ ὡς tâ touτwv
sumptwmatâ ἰ' sumbêβhpkota leγómevna.

"Kai μὴν kai tîν [tôdò kai ên tê prwth Peri
fûsews kai tê id' kai le' kai tê Megálh épitomh]¹
swmâtwvn tâ mên êsti synkrišeis, tà δ' êx óv ai
41 synkrišeis pêtoîntai. tâuta dê êstvn aτomâ kai
ãmetâbłtâ, eîpere μὴ méllve pânta eîs tò μὴ ὃn
fharhísethâ, ἀλλ' ἵσχυντα ὑπομέvnev ên tâis
dialûseis tîwv synkrišeewn, plhôrê tîn fûswn ónta,
oía δὴ oûc êxontâ õpê ὡ ὅpws dialvthhsetai.
ôste tâs ārchâs âtômous ãnagkâîn eiñai swmâtwvn
fûseis.

"Ãllâ μὴν kai tò pàw āpeiròn êsti. tò γâr
peperasmevôn âkron êxheî. tò dê âkron par' êterôn
ti ðeωreítai. <tò dê pàw ou par' êterôn tî ðeω-
reítai.>² òôste ouk êxoun âkron pêras ouk êxheî
pêras dê ouk êxoun âpeiròn ân eîh kai ou pe-
perasmevôn.

"Kai μὴν kai tê pîlîthei tîwv swmâtwvn âpeiròn
42 êsti tò pàw kai têw meγêthei tòu kenvû. ei' te γâr
hyn tò kevôn âpeirôv, tâ dê swmâta ωrîsmévna, ou-
θamôvân êmenê tâ swmâta, ἀλλ' êfêrêtov kata tò
âpeirôn kevôv dieosparmévna, ouk êxontâ tâ ὑpêr-

¹ See preceding note.
² Suppl. Us.

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a Cf. § 54.
b The missing premiss is supplied by Cicero, De div. ii.
103 "at quod omne est, id non cernitur ex alio extrinsecus."
Cf. Lucr. i. 960.
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through which to move, as they are plainly seen to move. Beyond bodies and space there is nothing which by mental apprehension or on its analogy we can conceive to exist. When we speak of bodies and space, both are regarded as wholes or separate things, not as the properties or accidents of separate things.

“Again [he repeats this in the First Book and in Books XIV. and XV. of the work “On Nature” and in the Larger Epitome], of bodies some are composite, others the elements of which these composite bodies are made. These elements are indivisible and unchangeable, and necessarily so, if things are not all to be destroyed and pass into non-existence, but are to be strong enough to endure when the composite bodies are broken up, because they possess a solid nature and are incapable of being anywhere or anyhow dissolved. It follows that the first beginnings must be indivisible, corporeal entities.

“Again, the sum of things is infinite. For what is finite has an extremity, and the extremity of anything is discerned only by comparison with something else. <Now the sum of things is not discerned by comparison with anything else: hence, since it has no extremity, it has no limit; and, since it has no limit, it must be unlimited or infinite.> Moreover, the sum of things is unlimited both by reason of the multitude of the atoms and the extent of the void. For if the void were infinite and bodies finite, the bodies would not have stayed anywhere but would have been dispersed in their course through the infinite void, not having any supports or counter-
eídonτα καὶ στέλλοντα κατά τὰς ἀνακοπάς· εἰ
tε τὸ κενὸν ἢν ὦρισμένον, οὐκ ἂν εἶχε τὰ ἀπειρα
σώματα ὅπου ἐνέστη.

"Πρὸς τὸ τούτοις τὰ ἄτομα τῶν σωμάτων καὶ
μεστά, εἴ τινι καὶ αἱ συγκρίσεις γίνονται καὶ εἰς
διαλύνονται, ἀπερίληπτα ἐστὶ ταῖς διαφοράῖς τῶν
σχημάτων· οὐ γὰρ δυνατόν γενέσθαι τὰς τοσαῦτας
diaφορὰς ἐκ τῶν αὐτῶν σχημάτων περιειλημμένων.
καὶ καθ’ ἐκάστην δὲ σχημάτισιν ἀπλῶς ἀπειροὶ
eἰςν αἱ ὀμοιαὶ, ταῖς δὲ διαφοραῖς οὐχ ἀπλῶς
ἀπειροὶ ἁλλὰ μόνον ἀπερίληπτοι, [οὐδὲ γὰρ φησὶν
ἐνδοτέρω εἰς ἀπειρον τὴν τομὴν τυγχάνειν. λέγει
dὲ, ἐπειδὴ αἱ ποιότητες μεταβάλλονται, εἰ μέλλει
tις μὴ καὶ τοῖς μεγέθεσιν ἀπλῶς εἰς ἀπειρον αὐτὰς
ἐκβάλλειν].

"Κυνοῦνταί τε συνεχῶς αἱ ἄτομοι [φησὶ δὲ ἐνδο-
tέρω καὶ ἱσοταχῶς αὐτὰς κυνείονται τοῦ κενοῦ τὴν
eἰξὺν ὀμοίαν παρεχόμενον καὶ τῇ κοιφοτάτῃ καὶ
tῇ βαρυτάτῃ.] τὸν αἰῶνα, καὶ αἱ μὲν εἰς μακρὰν
ἀπὸ ἄλληλων διωστάμεναι, αἱ δὲ αὐτοῦ τὸν παλμὸν
ἰσχουσιν, ὅταν τύχωσι τῇ περιπλοκῇ ¹ κεκλειμέναι
ἡ στεγαζόμενοι παρὰ τῶν πλεκτικῶν.

"Ἡ τε γὰρ τοῦ κενοῦ φύσις ἡ διορίξουσα ἐκάστην
αὐτὴν τοῦτο παρασκευάζει, τὴν υπέρεισιν οὐχ οἰα
tε οὔσα ποιεῖσθαι· ἡ τε στερεότης ἡ υπάρχουσα
αὐταῖς κατὰ τὴν σύγκρουσιν τὸν ἀποπαλμὸν ποιεῖ,

¹ τῆν περιπλοκὴν codd.: corr. Us.

a Properly "further within"—a proof that the Scholiast
read his Epicurus from a papyrus scroll which had to be
unrolled. Hence "further within" or "nearer the centre."
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checks to send them back on their upward rebound. Again, if the void were finite, the infinity of bodies would not have anywhere to be.

"Furthermore, the atoms, which have no void in them—out of which composite bodies arise and into which they are dissolved—vary indefinitely in their shapes; for so many varieties of things as we see could never have arisen out of a recurrence of a definite number of the same shapes. The like atoms of each shape are absolutely infinite; but the variety of shapes, though indefinitely large, is not absolutely infinite. [For neither does the divisibility go on "ad infinitum," he says below; but he adds, since the qualities change, unless one is prepared to keep enlarging their magnitudes also simply "ad infinitum." ]

"The atoms are in continual motion through all eternity. [Further, he says below, that the atoms move with equal speed, since the void makes way for the lightest and heaviest alike.] Some of them rebound to a considerable distance from each other, while others merely oscillate in one place when they chance to have got entangled or to be enclosed by a mass of other atoms shaped for entangling.

"This is because each atom is separated from the rest by void, which is incapable of offering any resistance to the rebound; while it is the solidity of the atom which makes it rebound after a collision, expresses the same thing as "further on" or "below" in a modern book.

b Note the distinction between (1) solids, composed of interlacing atoms (which have got entangled), and (2) fluids, composed of atoms not interlaced, needing a sheath or container of other atoms, if they are to remain united. To (2) belongs Soul (§ 66). See Lucr. ii. 80-141; Cic. De fin. i. 7.
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έφ' ὃπόσον ἂν ἡ περιπλοκὴ τήν ἀποκατάστασιν ἐκ τῆς συγκρούσεως διδῷ. ἀρχῇ δὲ τούτων οὐκ ἔστιν, ἀιδίων τῶν ἀτόμων οὐσῶν καὶ τοῦ κενοῦ. [φησὶ δ' ἐνδοτέρω μηδὲ ποιότητά τινα περὶ τὰς ἀτόμους εἶναι πλὴν σχήματος καὶ μεγέθους καὶ βάρους. τὸ δὲ χρώμα παρὰ τὴν θέσιν τῶν ἀτόμων ἀλλάττεσθαι ἐν ταῖς Δώδεκα στοιχειώσεωί φησι. πᾶν τε μέγεθος μὴ εἶναι περὶ αὐτῶς· οὐδέποτε γοὺν ἀτόμος ὡφθη αἰσθήσει.]

45 "Ἡ τοσαῦτη δὴ φωνὴ τούτων πάντων μνημονευόμενων τῶν ἱκανῶν τύπων ὑποβάλλει <ταῖς περὶ> τῆς τῶν ὄντων φύσεως ἐπινοίας.

"Ἀλλὰ μὴν καὶ κόσμοι ἀπειροὶ εἰσιν, οἳ θ' ὦμοιοι τοῦτω καὶ ἀνόμοιοι. αἳ τε γὰρ ἀτόμοι ἀπειροὶ οὖσαι, ὡς ἄρτι ἀπεδείχθη, φέρονται καὶ πορρωτάτω. οὐ γὰρ κατανόησαν αἳ τοιαῦτα ἀτόμοι, ἐξ ὡν ἂν γένοιτο κόσμος ἡ ύφ' ὅν ἂν ποιηθεῖ, οὔτ' εἰς ἕνα οὔτ' εἰς πεπερασμένους, οὐθ' ὅσοι τοιοῦτοι οὐθ' ὅσοι διάφοροι τούτοις. ὡστε οὐδὲν τὸ ἐμποδοστατήσον ἐστὶ πρὸς τὴν ἀπειρίαν τῶν κόσμων.

46 "Καὶ μὴν καὶ τύποι ὀμοιοσχήμονες τοῖς στερεμνίοις εἰσίν, λεπτότητισ ἀπέχουσι μακρὰν τῶν φαινομένων. οὔτε γὰρ συστάσεις ἀδυνατοῦσιν ἐν τῷ περιέχοντι γίνεσθαι τοιαῦτα οὔτ' ἐπιτηδεύσιτες πρὸς κατεργασίας τῶν κολωμάτων καὶ λεπτοτήτων γίνεσθαι, οὔτε ἀπὸρροιαὶ τὴν ἐξῆς θέσιν καὶ βάσιν διατεροῦσαι, ἣνπερ καὶ ἐν τοῖς στερεμνίοις εἶχον· τούτους δὲ τοὺς τύπους εἶδωλα προσαγορεύομεν.

1 Suppl. Us.
however short the distance to which it rebounds, when it finds itself imprisoned in a mass of entangling atoms. Of all this there is no beginning, since both atoms and void exist from everlasting. [He says below that atoms have no quality at all except shape, size, and weight. But that colour varies with the arrangement of the atoms he states in his “Twelve Rudiments”; further, that they are not of any and every size; at any rate no atom has ever been seen by our sense.]

“The repetition at such length of all that we are now recalling to mind furnishes an adequate outline for our conception of the nature of things.

[“Moreover, there is an infinite number of worlds, some like this world, others unlike it.] For the atoms being infinite in number, as has just been proved, are borne ever further in their course. For the atoms out of which a world might arise, or by which a world might be formed, have not all been expended on one world or a finite number of worlds, whether like or unlike this one. Hence there will be nothing to hinder an infinity of worlds.

“Again, there are outlines or films, which are of the same shape as solid bodies, but of a thinness far exceeding that of any object that we see. For it is not impossible that there should be found in the surrounding air combinations of this kind, materials adapted for expressing the hollowness and thinness of surfaces, and effluxes preserving the same relative position and motion which they had in the solid objects from which they come. To these films we give the name of ‘images’ or ‘idols.’] Further-

a This remark is not misplaced. For infinity of worlds follows from the infinity of (a) atoms, (b) space; see inf. §§ 73, 89; Lucr. ii. 1048 foll.
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καὶ μήν καὶ ἡ διὰ τοῦ κενοῦ φορὰ κατὰ μηδεμίαν ἀπάντησιν τῶν ἀντικοφόντων ἐμφομένη πάντως μήκος περιλήπτον ἐν ἀπερινοὴτῳ χρόνῳ συντελεῖ. βράδους γὰρ καὶ τάχους ἀντικοπὴ καὶ οὐκ ἀντικοπὴ ὁμοίωμα λαμβάνει.

47 “Ὅμην οὖδ’ ἀμα κατὰ τοὺς διὰ λόγου θεωρητοὺς χρόνους αὐτὸ τὸ φερόμενον σῶμα ἐπὶ τοὺς πλείους τόπους ἀφικνεῖται — ἀδιανόητον γὰρ, — καὶ τούτῳ συναφικνούμενον ἐν αἰσθητῷ χρόνῳ ὦθεν δήποθεν τοῦ ἀπείρου οὐκ ἔξ ὦθ ἀν περιλάβωμεν τὴν φορὰν τόπου ἔσται ἀφιστάμενον· ἀντικοπὴ γὰρ ὁμοιόν ἔσται, κἂν μέχρι τοσούτου τὸ τάχος τῆς φορᾶς μὴ ἀντικόπτον καταλίπωμεν. χρήσιμον δὴ καὶ τούτῳ κατασχέων τὸ στοιχεῖον. εἰθ’ ὅτι τὰ εἶδωλα ταῖς λεπτότησιν ἀνυπερβλήτους κέχρηται, οὐθέν ἀντιμαρτυρεῖ τῶν φαινομένων· ὦθεν καὶ τάχη ἀνυπέρβλητα ἔχει, πάντα πόρον σύμμετρον ἔχοντα πρὸς τῷ <τῷ>² ἀπείρῳ αὐτῶν μηθὲν ἀντικόπτεων ἡ δόλια ἀντικόπτεων, πολλαῖς δὲ καὶ ἀπειροῖς εὐθὺς ἀντικόπτεων τί.

48 “Πρὸς τε τούτοις, ὅτι ἡ γένεσις τῶν εἰδώλων ἀμα νοηματι συμβαίνει. καὶ γὰρ ἡ ἐνακούσι ἀπὸ τῶν σωμάτων τοῦ ἑπιτολῆς συνεχῆς, οὐκ ἐπίθεδος τῇ μειώσει³ διὰ τὴν ἀνταναπλήρωσιν, σώζουσα τὴν ἐπὶ

¹ ἀντικοφόντων codd. : corr. Us.
² τῷ suppl. Meibom. : τὸ Tescari.

ᵃ Cf. Lucr. iv. 794-8: “In one unit of time, when we can perceive it by sense and while one single word is uttered, many latent times are contained which reason finds to exist.” Obviously such minute “times” are immeasurably short. The unit of sensible time appears to be that called (in § 62) “the minimum continuous time.” Cf. Sext. Emp. x. §§ 148-154.
more, so long as nothing comes in the way to offer resistance, motion through the void accomplishes any imaginable distance in an inconceivably short time. For resistance encountered is the equivalent of slowness, its absence the equivalent of speed.

"Not that, if we consider the minute times perceptible by reason alone, the moving body itself arrives at more than one place simultaneously (for this too is inconceivable), although in time perceptible to sense it does arrive simultaneously, however different the point of departure from that conceived by us. For if it changed its direction, that would be equivalent to its meeting with resistance, even if up to that point we allow nothing to impede the rate of its flight. This is an elementary fact which in itself is well worth bearing in mind. In the next place the exceeding thinness of the images is contradicted by none of the facts under our observation. Hence also their velocities are enormous, since they always find a void passage to fit them. Besides, their incessant effluence meets with no resistance, or very little, although many atoms, not to say an unlimited number, do at once encounter resistance.

"Besides this, remember that the production of the images is as quick as thought. For particles are continually streaming off from the surface of bodies, though no diminution of the bodies is observed, because other particles take their place. And those

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\(^b\) Or, inserting \(\tau \omega\), not \(\tau \omega\), before \(\tau \omega\ \alpha \pi \epsilon \lambda \rho \varphi\), "a passage of the proper size to secure that nothing obstructs their endless emanation." But the meaning cannot be called certain.

\(^c\) If vision is to be not merely intermittent but continuous, images must be perpetually streaming from the objects seen to our eyes; there must be a continual succession of similar images. Cf. Fr. 282 (Us.); Lucr. ii. 67-76, iv. 143-167.

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"Dei de kai nomizewen epeisiodontos tinon ap'do tinov eixwthen orain iwmws kai diannoeisthai. Oi gar an enapposfragiasato ta eixw twn eauton ton fousin touto te xromatos kai tis morphi dia tou aerous tou metexu iwmwv te kakeinwv, oude dia touton aktinwv

η άνωθυποτε βενμάτων ἁφ' ήμων πρὸς ἐκεῖνα παραγωμένων, οὔτως ως τύπων τινῶν επεισιόντων ήμων ἀπὸ τῶν πραγμάτων ὀμοχρῶν τε καὶ ὀμοιομόρφων κατὰ τὸ ἐναρμόττων μέγεθος εἰς τὴν ὁψιν η τὴν διάνοιαν, ὡκέως ταῖς φοραῖς χρωμένων,

etia dia taútēn tēn aítian touto énous kai sunexous tēn fantasiaían apodidontwv kai tēn sympatheian ap' touto ὑποκειμένου σωζόντων kата touton ékeíthev symbeteteron epeireismou en k tēs kата βάθος év touton stenamníiou touton atúmou πάλακως. kai ἦν ἄν λάβωμεν fantasiaían épiblēptikous τῇ διανοίᾳ η

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a e.g. mirage and monstrous shapes of clouds: Lucr. iv. 129-142; Diod. iii. 56.
b Thought, as well as vision, is explained by images, but images of a much finer texture, which fail to affect the eyes but do affect the mind: cf. Fr. 317 (Us.); Lucr. iv. 777 f.
c This was the view of Democritus: cf. Beare, Greek Theories of Elementary Cognition, p. 26.
d The reader is left to infer that, the more rapid the motion, the more continuous is the succession of fresh images. It is 578
given off for a long time retain the position and arrangement which their atoms had when they formed part of the solid bodies, although occasionally they are thrown into confusion. Sometimes such films\(^d\) are formed very rapidly in the air, because they need not have any solid content; and there are other modes in which they may be formed. For there is nothing in all this which is contradicted by sensation, if we in some sort look at the clear evidence of sense, to which we should also refer the continuity of particles in the objects external to ourselves.

"We must also consider that it is by the entrance of something coming from external objects that we see their shapes and think of them.\(^b\) For external things would not stamp on us their own nature of colour and form through the medium of the air which is between them and us,\(^c\) or by means of rays of light or currents of any sort going from us to them, so well as by the entrance into our eyes or minds, to whichever their size is suitable, of certain films coming from the things themselves, these films or outlines being of the same colour and shape as the external things themselves. They move with rapid motion;\(^d\) and this again explains why they present the appearance of the single continuous object, and retain the mutual interconnexion which they had in the object, when they impinge upon the sense, such impact being due to the oscillation of the atoms in the interior of the solid object from which they come.\(^e\) And whatever presentation we derive by direct contact, whether it be with the mind or with this uninterrupted train of images which guarantees the continued existence of the external object, just as their similarity or identity guarantees its oneness: cf. Lucr. iv. 87, 104 f., 189, 256 f., 714 f.; Cic. N.D. i. 105.
51 "H te γάρ ὀμοιότης τῶν φαντασμῶν οἴονεί ἐν εἰκόνι λαμβανομένων ἢ καθ’ ὑπνοὺς γνομένων ἢ κατ’ ἄλλας τινάς ἐπιβολάς τῆς διανοίας ἢ τῶν λοιπῶν κρυτήρων οὐκ ἂν ποτε ὑπήρχε τοῖς οὖσ’ ἐκαὶ ἀληθέσι προσαγορευομένοις, εἰ μὴ ἢν τινα καὶ τοιαῦτα πρὸς ἀ παραβαλλομεν· τὸ δὲ δι- 
ημαρτημένον οὐκ ἂν ὑπήρχεν, εἰ μὴ ἔλαμβάνομεν καὶ ἀλλη τινά κάνησαν ἐν ἦμιν αὐτοῖς συνημμένην 
μὲν τῇ φανταστικῇ ἐπιβολή, διάληψιν δὲ ἔχουσαν· κατὰ δὲ ταύτην, ἐὰν μὲν μὴ ἐπιμαρτυρήθη ἢ ἀντι- 
μαρτυρήθη, τὸ ψεῦδος γίνεται· ἐὰν δὲ ἐπιμαρτυρήθη ἢ μὴ ἀντιμαρτυρήθη, τὸ ἀληθέσ.  

52 "Καὶ ταύτην οὖν σφόδρα γε δεὶ τὴν δόξαν κατ- 
έχειν, ὥστε τὰ κριτήρια ἀναιρήται τὰ κατὰ τὰς ἐναργεῖας μήτε τὸ διημαρτημένον ὄμοιος βεβαιοῦ- 
μενον πάντα συνταράττῃ.

1 Suppl. Us.

The film suffers from obstacles especially in its passage through the air, and is sometimes torn into tatters. When these reach the eye, the result is faulty perception; e.g. a square tower appears round, and the like: cf. Lucr. iv. 353-363, 379-390.

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the sense-organs, be it shape that is presented or other properties, this shape as presented is the shape of the solid thing, and it is due either to a close coherence of the image as a whole or to a mere remnant of its parts.\(^a\) Falsehood and error always depend upon the intrusion of opinion\(^b\) \(<\text{when a fact awaits}\text{ confirmation or the absence of contradiction, which fact is afterwards frequently not confirmed <or even contradicted> [following a certain movement in ourselves connected with, but distinct from, the mental picture presented—which is the cause of error.]}\)

"For the presentations which, e.g., are received in a picture or arise in dreams, or from any other form of apprehension by the mind or by the other criteria of truth, would never have resembled what we call the real and true things, had it not been for certain actual things of the kind with which we come in contact. Error would not have occurred, if we had not experienced some other movement in ourselves, conjoined with, but distinct from,\(^c\) the perception of what is presented. And from this movement, if it be not confirmed or be contradicted, falsehood results; while, if it be confirmed or not contradicted, truth results.

"And to this view we must closely adhere, if we are not to repudiate the criteria founded on the clear evidence of sense, nor again to throw all these things into confusion by maintaining falsehood as if it were truth.\(^d\)

\(^a\) Epicurus was a severe critic of the Sceptics; cf. §§ 146, 147; Frs. 252, 254 (Us.); Lucr. iv. 507-521.
"Αλλ' μήν καὶ τὸ ἄκοψεν γίνεται πέμιατος
φερομένου ἀπὸ τοῦ φωνούντος ἢ ἡχούντος ἢ
ψοφούντος ἢ ὀπωδήποτε ἀκουστικὸν πάθος παρα-
σκευάζοντος. τὸ δὲ ρέμια τοῦτο εἰς ὁμοιομερεῖς
ὀγκοὺς διασπείρεται, ἀμα τινὰ διασώζοντας συμ-
pάθειαν πρὸς ἄλληλος καὶ ἐνότητα ἰδιότροπον, δια-
teίνουσαν πρὸς τὸ ἀποστείλαι καὶ τὴν ἐπαίσθησιν
τὴν ἐπ' ἐκείνου ώσ τὰ πολλὰ ποιούσαν, εἰ δὲ μὴ
γε, τὸ ἐξώθεν μονὸν ἐνδηλον παρασκευάζουσαν.

53 ἂνευ γὰρ ἀναφερομένης τινὸς ἐκείθεν συμπαθείας
οὐκ ἂν γένοιτο ἢ τοιαύτη ἐπαίσθησιν. οὐκ αὐτὸν
οὐν δεὶ νομίζειν τῶν ἁέρα ὑπὸ τῆς προιεμένης
φωνῆς ἢ καὶ τῶν ὁμογενῶν σχηματίζοντας—πολλὴν
γὰρ ἐνδειάν ἐξεῖ τούτῳ πάσχων ὑπ' ἐκείνης,—ἀλλ'
eὔθυς τὴν γνομομένην πληγὴν ἐν ἡμῖν, ὅταν φωνῆν
ἀφίωμεν, τοιαύτην ἐκθλύσιν ὁγκών τινῶν πέμιατος
πνευματώδους ἀποτελεστικῶν ποιεῖσθαι, ἢ τὸ
πάθος τὸ ἀκουστικὸν ἡμῖν παρασκευάζει.

"Καὶ μήν καὶ τὴν ὁσμὴν νομιστέον, ὦσπερ καὶ
τὴν ἄκοψαν οὐκ ἂν ποτε οὐθέν πάθος ἑργάσασθαι,
eι μή ὁγκοὶ τινὲς ἴσαν ἀπὸ τοῦ πράγματος ἀπο-
φερόμενοι σύμμετροι πρὸς τοῦτο τὸ αἰσθητήριον
κινεῖν, οἱ μὲν τοῖς τεταραγμένως καὶ ἀλλοτρίως,
οἱ δὲ τοῖς ἀταράχως καὶ οἰκεῖως ἔχοντες.

54 "Καὶ μήν καὶ τὰς ἀτόμους νομιστέον μηδεμίαν
ποιότητα τῶν φαινομένων προσφέρεσθαι πλήν
σχῆματος καὶ βάρους καὶ μεγέθους καὶ ὡσα ἐξ

1 ἐκλέθην, vel ἐκλήθην codd.: corr. Brieger: ἐγκλάσων Us.

a Air is not; as Democritus held (Beare, op. cit. p. 99), the
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"Again, hearing takes place when a current passes from the object, whether person or thing, which emits voice or sound or noise, or produces the sensation of hearing in any way whatever. This current is broken up into homogeneous particles, which at the same time preserve a certain mutual connexion and a distinctive unity extending to the object which emitted them, and thus, for the most part, cause the perception in that case or, if not, merely indicate the presence of the external object. For without the transmission from the object of a certain interconnexion of the parts no such sensation could arise. Therefore we must not suppose that the air itself is moulded into shape by the voice emitted or something similar; for it is very far from being the case that the air is acted upon by it in this way. The blow which is struck in us when we utter a sound causes such a displacement of the particles as serves to produce a current resembling breath, and this displacement gives rise to the sensation of hearing.

"Again, we must believe that smelling, like hearing, would produce no sensation, were there not particles conveyed from the object which are of the proper sort for exciting the organ of smelling; some of one sort, some of another, some exciting it confusedly and strangely, others quietly and agreeably.

"Moreover, we must hold that the atoms in fact possess none of the qualities belonging to things which come under our observation, except shape, weight, and size, and the properties necessarily con-
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άνάγκης σχήματος συμφυή ἐστὶ. ποιότης γὰρ πάσα μεταβάλλει· αἱ δὲ ἀτομοὶ οὐδὲν μεταβάλλουσιν, ἐπειδὴ περ δεῖ τι υπομένειν ἐν ταῖς διαλύσεις τῶν συγκρίσεων στερεῶν καὶ ἀδιάλυτων, δὲ τὰς μετα-
βολὰς οὐκ εἰς τὸ μὴ ὅν ποιήσεται οὐδ' ἐκ τοῦ μὴ ὅντος, ἀλλὰ κατὰ μεταθέσεις ἐν πολλοῖς, τινῶν δὲ καὶ προσόδους καὶ ἀφόδους. οὖν ἀναγκαῖον τὰ 1 μετατιθέμενα ἄθαρτα εἶναι καὶ τὴν τοῦ μετα-
βάλλουσιν φύσιν οὐκ ἔχοντα, ὄγκους δὲ καὶ σχήμα-
tισμοὺς ἢδίους· ταῦτα γὰρ καὶ ἀναγκαῖον ὑπομένειν.

"Καὶ γὰρ ἐν τοῖς παρ' ἡμῖν μετασχηματιζόμενοι κατὰ τὴν περιαίρεσιν τὸ σχῆμα ἐνυπάρχον λαμ-
βάνεται, αἱ δὲ ποιότητες οὐκ ἐνυπάρχουσαι ἐν τῶ μεταβάλλοντι, ὅσπερ ἐκεῖνο καταλειπτεῖται, ἀλλ' ἐξ οὗτοι τῶ σῶματος ἀπολλύμεναι. Ἰκανὰ οὖν τὰ ὑπολειπόμενα ταῦτα τὰς τῶν συγκρίσεων διαφορὰς ποιεῖν, ἐπειδὴ περ ὑπολείπεσθαι γέ τινα ἀναγκαῖον καὶ μὴ εἰς τὸ μὴ ὅν φθείρεσθαι.

"Ἀλλὰ μὴν οὐδὲ δεῖ νομίζειν πᾶν μέγεθος ἐν ταῖς ἀτομοῖς ὑπάρχειν, ἵνα μὴ τὰ φαινόμενα ἀντιμαρτυρή· παραλλαγὰς δὲ τινὰς μεγεθῶν νομιστέων εἶναι. βέλτιον γὰρ καὶ τούτοις προσόντος τὰ κατὰ τὰ πάθη καὶ τὰς αἰσθήσεις γινόμενα ἀποδοθήσεται.

1 τὰ μὴ codd.; corr. Weil.

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a For shape cf. Lucr. ii. 333-521, iii. 185-202; for weight cf. Lucr. ii. 184-215, i. 358-367. For qualities generally cf. Epic. Frs. 288, 289 (Us.); Sext. Emp. Adv. math. ix. 335. Atoms have no colour (Frs. 29, 30, 289: Lucr. ii. 730-841), nor smell (Lucr. ii. 846-855) nor flavour nor sound nor cold nor heat (ib. 856-859), in short no variable quality (ib. 859-864); but the various qualities are due to the arrangement, positions, motions, and shape of the component atoms.

b If something unchanging underlies every change, the transformation of things and of their qualities must be due
joined with shape.\(^a\) For every quality changes, but the atoms do not change, since, when the composite bodies are dissolved, there must needs be a permanent something, solid and indissoluble, left behind, which makes change possible: not changes into or from the non-existent, but often through differences of arrangement, and sometimes through additions and subtractions of the atoms.\(^b\) Hence these somethings capable of being diversely arranged must be indestructible, exempt from change, but possessed each of its own distinctive mass \(^c\) and configuration. This must remain.

"For in the case of changes of configuration within our experience the figure is supposed to be inherent when other qualities are stripped off, but the qualities are not supposed, like the shape which is left behind, to inhere in the subject of change, but to vanish altogether from the body. Thus, then, what is left behind is sufficient to account for the differences in composite bodies, since something at least must necessarily be left remaining and be immune from annihilation."

"Again, you should not suppose that the atoms have any and every size,\(^d\) lest you be contradicted by facts; but differences of size must be admitted; for this addition renders the facts of feeling and sensation easier of explanation. But to attribute any and to the motion of the component atoms. With \(\varepsilon\nu\ \pi\omicron\lambda\omicron\nu\omicron\) understand \(\sigma\tau\epsilon\rho\epsilon\mu\alpha\nu\iota\omicron\sigma\) : the arrangement of the atoms varies in solid objects.

\(^c\) In § 53 \(\delta\gamma\kappa\omicron\) was translated "particle," since the context shows that a group of atoms analogous to a visible film is meant. But here each of the permanent somethings, \(i.e.\) the atoms, has its own mass (\(\delta\gamma\kappa\omicron\)) and configuration.

\(^d\) The opinion of Democritus.
56 πᾶν δὲ μέγεθος ὑπάρχειν οὔτε χρήσιμόν ἐστι πρὸς τὰς τῶν ποιοτήτων διαφοράς, ἀφίχθαι τε ἄμ’ ἔδει1 καὶ πρὸς ἡμᾶς ὀρατὰς ἀτόμους· δ’ οὐ θεωρεῖται γινόμενον οὔθ’ ὅπως ἂν γένοιτο ὀρατῇ ἀτόμος ἐστιν ἐπινοήσαι.

"Πρὸς δὲ τούτοις οὐ δεῖ νομίζειν ἐν τῷ ὁμοιομένῳ σώματι ἀπείρους ὄγκους εἶναι οὔθ’ ὀπηλίκους οὐν. ὡστε οὐ μόνον τὴν εἰς ἀπειρον τομὴν ἐπὶ τοῦλαττον ἀναιρετέον, ἢν μὴ πάντα ἀσθενῆ ποιώμεν κἂν ταῖς περιλήψει τῶν ἀθρόων εἰς τὸ μη ὁν ἀναγκαζόμεθα τὰ οὕτα θλίβοντες καταναλίσκεων, ἀλλὰ καὶ τὴν μετά- βασιν μὴ νομιστέον γίνεσθαι ἐν τοῖς ὁμοιομένοις εἰς ἀπειρον μηδ’ ἐπὶ τοῦλαττον.

57 "Οὔτε γὰρ ὅπως, ἐπειδὰν ἄπαξ τις εὐπη ὦτι ἀπειροὶ ὄγκοι ἐν τινὶ ὑπάρχουσιν ἡ ὀπηλίκοι οὐν, ἐστὶ νοησάι ὅπως2 ἀν ἐτι τοῦτο πεπερασμένον εἶπ’ τὸ μέγεθος. ὀπηλίκοι γὰρ τινες δήλον ὡς οἱ ἀπειροὶ εἰσιν ὄγκοι· καὶ οὕτου ὀπηλίκοι ἄν ποτε ὤσιν, ἀπειρον ἂν ἂν κἂν τὸ μέγεθος. ἄκρον τε ἔχοντο τοῦ πεπερασμένου διαληπτόν, εἰ μὴ καὶ καθ’ ἐαυτὸ θεωρητόν, οὐκ ἐστι μὴ οὐ κἂν τὸ ἔξης τοῦτον τοιοῦτον νοεῖν καὶ οὔτω κατὰ τὸ ἔξης εἰς

1 ἄμ’ ἔδει Us.: ἀμέλει codd.
2 ὅπως Brieger: πῶς τε codd.

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a Cf. Lucr. iv. 110-128, i. 599-627, ii. 478-521. The first of these passages states that the atom is "far below the ken of our senses" and "much smaller than the things which our eyes begin to be able to see."

b Admitting indivisible atoms, hard solid bodies can be explained; whereas, if atoms were soft and thus divisible ad infinitum, all things would be deprived of solidity (Lucr. i. 565-576). Just before Lucretius has argued that, if atoms did not set a limit to the division of things, production or re-
every magnitude to the atoms does not help to explain the differences of quality in things; moreover, in that case atoms large enough to be seen ought to have reached us, which is never observed to occur; nor can we conceive how its occurrence should be possible, i.e. that an atom should become visible.\footnote{a}

Besides, you must not suppose that there are parts unlimited in number, be they ever so small, in any finite body. Hence not only must we reject as impossible subdivision \textit{ad infinitum} into smaller and smaller parts, lest we make all things too weak and, in our conceptions of the aggregates, be driven to pulverize the things that exist, \textit{i.e.} the atoms, and annihilate \textit{b} them; but in dealing with finite things we must also reject as impossible the progression \textit{ad infinitum} by less and less increments.

"For when once we have said that an infinite number of particles, however small, are contained in anything, it is not possible to conceive how it could any longer be limited or finite in size. For clearly our infinite number of particles must have some size; and then, of whatever size they were, the aggregate they made would be infinite. And, in the next place, since what is finite has an extremity which is distinguishable, even if it is not by itself observable, it is not possible to avoid thinking of another such extremity next to this. Nor can we help thinking that in this way, by proceeding for-

production would be impossible, since destruction is wrought more quickly than it is repaired, and endless future time could not undo the waste of endless past time. Possibly, however, Epicurus is thinking of an argument similar to that used by Lucretius in ii. 522-568—that a finite number of shapes implies and requires an infinity of atoms of each shape."
Each visible body is the sum of minima, or least perceptible points, which, because they are of finite size, are also finite in number.

"That which admits the successive transitions from part to part." As Bignone remarks, a mathematical series, whether of integers or fractions or powers, might be so described. But Epicurus is obviously dealing with areas and surfaces; since generally to us the "visible" will also be extended.
ward from one to the next in order, it is possible by such a progression to arrive in thought at infinity.\textsuperscript{a} “We must consider the minimum perceptible by sense as not corresponding to that which is capable of being traversed, \textit{i.e.} is extended,\textsuperscript{b} nor again as utterly unlike it, but as having something in common with the things capable of being traversed, though it is without distinction of parts. But when from the illusion created by this common property we think we shall distinguish something in the minimum, one part on one side and another part on the other side, it must be another minimum equal to the first which catches our eye. In fact, we see these minima one after another, beginning with the first, and not as occupying the same space; nor do we see them touch one another’s parts with their parts, but we see that by virtue of their own peculiar character (\textit{i.e.} as being unit indivisibles) they afford a means of measuring magnitudes: there are more of them, if the magnitude measured is greater; fewer of them, if the magnitude measured is less.

“We must recognize that this analogy also holds of the minimum in the atom; it is only in minuteness that it differs from that which is observed by sense, but it follows the same analogy. On the analogy of things within our experience we have declared that the atom has magnitude; and this, small as it is, we have merely reproduced on a larger scale. And further, the least and simplest\textsuperscript{c} things must be regarded as extremities of lengths, furnishing from themselves as units the means of measuring lengths, whether greater or less, the mental vision being

\textit{\textsuperscript{c} i.e. “uncompounded.”} But v. Arnim’s \textit{ἀμερὴ}, “void of parts,” is more suitable.

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60 "Каи' μήν καὶ τοῦ ἀπείρου ως μὲν ἀνωτάτω καὶ
κατωτάτω οὐ δεὶ κατηγορεῖν τὸ ἄνω ἡ κάτω.
ἳσμεν μέντοι τὸ ὑπὲρ κεφαλῆς, οἴθεν ἂν στώμεν,
εἰς ἀπειρὸν ἁγείν ὡν, μηδέποτε φανεῖσθαι τούτῳ ἡμῖν,
ἡ τὸ ὑποκάτω τοῦ νοηθέντος εἰς ἀπειρον,
ἀμα ἄνω τε εἶναι καὶ κάτω πρὸς τὸ αὐτό· τοῦτῳ
γὰρ ἀδύνατον διανοηθῆναι. ὥστε ἔστι μίαν λαβεῖν
φορὰν τὴν ἄνω νοσυμένην εἰς ἀπειρον καὶ μίαν
τὴν κάτω, ἂν καὶ μυριάκις πρὸς τοὺς πόδας τῶν
ἐπάνω τὸ παρ᾽ ἡμῶν φερόμενον εἰς τοὺς ὑπὲρ
κεφαλῆς ἡμῶν τόπους ἀφικνῆται ἡ ἐπὶ τὴν κεφαλὴν
tῶν ὑποκάτω τὸ παρ᾽ ἡμῶν κάτω φερόμενον· ἡ
γὰρ ὅλη φορὰ ὀυθὲν ἡττον ἐκατέρα ἐκατέρα ἀντικειμένη ἐπ᾽ ἀπειρον νοεῖται.

61 "Καὶ μήν καὶ ἴσοταχεῖς ἀναγκαῖον τὰς ἀτόμους
eῖναι, ὅταν διὰ τοῦ κενοῦ εἰσφέρωνται μηθενὸς
ἀντικόπτοιτος. οὔτε γὰρ τὰ βαρέα θάττον οἰσθή-
σεται τῶν μικρῶν καὶ κούφων, ὅταν γε δὴ μηθέν
ἀπαντᾷ αὐτοῖς· οὔτε τὰ μικρὰ τῶν μεγάλων,
pάντα πόρον σύμμετρον ἔχοντα, ὅταν μηθέν μηδὲ


a The parts of the atom are incapable of motion; cf. Lucr. i. 628-634.
b Objection was taken by Aristotle to the atomic motion of Democritus, on the ground that it implied a point or region absolutely high, and an opposite point or region absolutely low, these terms being unmeaning in infinite space (Aristotle, Phys. iii. 5. 205 b 30; iv. 8. 215 a 8). See Classical Review, xxxv. p. 108.
employed, since direct observation is impossible. For the community which exists between them and the unchangeable parts (i.e. the minimal parts of area or surface) is sufficient to justify the conclusion so far as this goes. But it is not possible that these minima of the atom should group themselves together through the possession of motion.\(^a\)

\(^a\) "Further, we must not assert 'up' or 'down' of that which is unlimited, as if there were a zenith or nadir.\(^b\) As to the space overhead, however, if it be possible to draw a line to infinity from the point where we stand, we know that never will this space—or, for that matter, the space below the supposed standpoint if produced to infinity—appear to us to be at the same time 'up' and 'down' with reference to the same point; for this is inconceivable. Hence it is possible to assume one direction of motion, which we conceive as extending upwards \textit{ad infinitum}, and another downwards, even if it should happen ten thousand times that what moves from us to the spaces above our heads reaches the feet of those above us, or that which moves downwards from us the heads of those below us. None the less is it true that the whole of the motion in the respective cases is conceived as extending in opposite directions \textit{ad infinitum}.\(^c\)

\(^c\) When they are travelling through the void and meet with no resistance, the atoms must move with equal speed. Neither will heavy atoms travel more quickly than small and light ones, so long as nothing meets them, nor will small atoms travel more quickly than large ones, provided they always find a passage suitable to their size, and provided also that they

\(^b\) This verb (\textit{αγεῖν}) is technical in Euclid.
When the atoms in a composite body are, during a continuous sensible time, however short, all moving in one single direction, then the composite body will be travelling from place to place and have a relative velocity.

* Cf. Luer. iii. 161-176, 177-230.
meet with no obstruction. Nor will their upward or their lateral motion, which is due to collisions, nor again their downward motion, due to weight, affect their velocity. As long as either motion obtains, it must continue, quick as the speed of thought, provided there is no obstruction, whether due to external collision or to the atoms' own weight counteracting the force of the blow.

Moreover, when we come to deal with composite bodies, one of them will travel faster than another, although their atoms have equal speed. This is because the atoms in the aggregates are travelling in one direction during the shortest continuous time, albeit they move in different directions in times so short as to be appreciable only by the reason, but frequently collide until the continuity of their motion is appreciated by sense. For the assumption that beyond the range of direct observation even the minute times conceivable by reason will present continuity of motion is not true in the case before us. Our canon is that direct observation by sense and direct apprehension by the mind are alone invariably true.

'Next, keeping in view our perceptions and feelings (for so shall we have the surest grounds for belief), we must recognize generally that the soul is a corporeal thing, composed of fine particles, dispersed all over the frame, most nearly resembling wind with an admixture of heat, in some respects like wind, in others like heat. But, again, there is the third part which exceeds the other two in the fineness of

\[\text{Cf. Lucr. iii. 231-257, 425-430; Epic. Fr. (Us.) 315, 314. These authorities assume four component elements, while in this epistle one of these (\text{\ae}p\text{\omega}d\text{\epsilon}s \tau\iota) is omitted.}\]
The so-called “nameless” substance (nominis expers Lucr. iii. 242, ἀκατορθόμαστον in Epicurus).

b The body, by keeping soul-atoms together without much dispersion, allows them to vibrate with the motions that generate sentience and sensation.

c Since the participle στεγάζον is also found in the plural (στεγάζοντα), it seems best to assume with Bignone that the

1 “Haud scio an τούτω sit pro δια τούτω” Schneider.

2 ἐτέρῳ ἃ. συγγεγενημένῳ codd.: corr. Us.

3 ἔξει Us.: ἔξι codd.
its particles and thereby keeps in closer touch with the rest of the frame. And this is shown by the mental faculties and feelings, by the ease with which the mind moves, and by thoughts, and by all those things the loss of which causes death. Further, we must keep in mind that soul has the greatest share in causing sensation. Still, it would not have had sensation, had it not been somehow confined within the rest of the frame. But the rest of the frame, though it provides this indispensable condition for the soul, itself also has a share, derived from the soul, of the said quality; and yet does not possess all the qualities of soul. Hence on the departure of the soul it loses sentience. For it had not this power in itself; but something else, congenital with the body, supplied it to body: which other thing, through the potentiality actualized in it by means of motion, at once acquired for itself a quality of sentience, and, in virtue of the neighbourhood and interconnexion between them, imparted it (as I said) to the body also.

"Hence, so long as the soul is in the body, it never loses sentience through the removal of some other part. The containing sheath may be dislocated in whole or in part, and portions of the soul may thereby be lost; yet in spite of this the soul, if it manage to survive, will have sentience. But the rest of the frame, whether the whole of it survives or only a part, no longer has sensation, when once those atoms whole frame is regarded as the sum of parts, each of which serves as the envelope, sheath, or container of some part of the soul. Thus the loss of a limb is not fatal to life, because the rest of the frame has served in its capacity of envelope to preserve a sufficient number of soul-atoms in working order.
σθησιν ἐκείνου ἀπηλλαγμένου, ὡςον ποτέ ἔστι τὸ συντείνον τῶν ἀτόμων πλῆθος εἰς τὴν τῆς ψυχῆς φύσιν. καὶ μὴν καὶ λυμένου τοῦ ὅλου ἀθροίσματος ἡ ψυχὴ διασπείρεται καὶ οὐκέτι ἔχει τὰς αὐτὰς συνάμειας οὐδὲ κινεῖται, ὥσπερ οὖν αἰσθησιν κέκτηται.

66 "Οὐ γὰρ οὖν τε νοεῖν αὐτὸ αἰσθανόμενον μὴ ἐν τούτῳ τῷ συστήματι καὶ ταῖς κινήσεις ταύτας χρώμενον, ὅταν τὰ στεγάζοντα καὶ περιέχοντα μὴ τοιαύτα ἦ, ἐν οἷς νῦν οὖσα ἔχει ταύτας τὰς κινήσεις. [λέγει ἐν ἄλλοις καὶ ἔξ ἀτόμων αὐτὴν συγκεῖσθαι λειτοτάτων καὶ στρογγυλωτάτων, πολλῷ τινὶ διαφερουσῶν τῶν τοῦ πυρὸς· καὶ τὸ μέν τι ἄλογον αὑτῆς, ὁ τῶν λοιπῶν παρεσπάρθαι σώματι· τὸ δὲ λογικὸν ἐν τῶ θώρακι, ὥς δῆλον ἐκ τε τῶν φόβων καὶ τῆς χαρᾶς. ὑπὸ τε γίνεσθαι τῶν τῆς ψυχῆς μερῶν τῶν παρ’ ὅλην τῆς σύγκρισιν παρεσπαρμένων ἐγκατεχομένων ἡ διαφορομενῶν, εἰτα συμπιτῶν τοῖς ἐπερεισμοῖς.¹ τὸ τε σπέρμα ἀφ’ ὅλων τῶν σωμάτων φέρεσθαι.]

67 "Ἀλλὰ μὴν καὶ τόδε γε δεὶ προσκατανοεῖν, ὅ τι τὸ ἀσώματον λέγομεν κατὰ τὴν πλείοστην ὀμιλίαν τοῦ ὀνόματος ἥπι τοῦ καθ’ ἐαυτὸ νοηθέντος ἀν’ καθ’ ἐαυτὸ δὲ οὐκ ἐστὶ νοηθαί τὸ ἀσώματον πλήν τοῦ κενοῦ. τὸ δὲ κενὸν οὔτε ποιηθαί οὔτε παθεῖν δύναται, ἀλλὰ κίνησιν μόνον δι’ ἐαυτοῦ τοῖς σώμασι παρέχεται. ὥστε οἱ λέγοντες ἀσώματον

¹ ἐπερεισμοῖς Ὕσ. : ποργυμοί codd.

* Cf. Lucer. ii. 944-962.
have departed, which, however few in number, are required to constitute the nature of soul. Moreover, when the whole frame is broken up, the soul is scattered and has no longer the same powers as before, nor the same motions; hence it does not possess sentience either.

"For we cannot think of it as sentient, except it be in this composite whole and moving with these movements; nor can we so think of it when the sheaths which enclose and surround it are not the same as those in which the soul is now located and in which it performs these movements. [He says elsewhere that the soul is composed of the smoothest and roundest of atoms, far superior in both respects to those of fire; that part of it is irrational, this being scattered over the rest of the frame, while the rational part resides in the chest, as is manifest from our fears and our joy; that sleep occurs when the parts of the soul which have been scattered all over the composite organism are held fast in it or dispersed, and afterwards collide with one another by their impacts. The semen is derived from the whole of the body.]

"[There is the further point to be considered, what the incorporeal can be, if, I mean, according to current usage the term is applied to what can be conceived as self-existent. But it is impossible to conceive anything that is incorporeal as self-existent except empty space. And empty space cannot itself either act or be acted upon, but simply allows body to move through it. Hence those who call soul in-

b It=the soul, the logical subject, the neuter replacing the more appropriate feminine pronoun.

c Or, if δι τό ἀσώματον λέγομεν be read, "that according to current usage we apply the term incorporeal to that which can be conceived as self-existent."
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eiναι την ψυχήν ματαίξουσιν. ουθέν γὰρ ἂν ἐδύνατο ποιεῖν οὔτε πάσχειν, εἰ ἢν τοιαύτη νῦν δ' ἐναργώς ἀμφότερα ταῦτα διαλαμβάνεται περὶ τῆν ψυχήν τὰ συμπτώματα.

68 "Ταῦτα οὖν πάντα τὰ διαλογίσματα τὰ περὶ ψυχῆς ἀνάγων τις ἐπὶ τὰ πάθη καὶ τὰς αἰσθήσεις, μνημονεύων τῶν ἐν ἀρχῇ ῥηθέντων, ικανῶς κατόφισεν τοῖς τύποις ἐμπερειλημμένα εἰς τὸ κατὰ μέρος ἀπὸ τούτων ἐξακριβοῦσθαι βεβαιώς.

70 "Αλλὰ μὴν καὶ τὰ σχήματα καὶ τὰ χρώματα καὶ τὰ μεγέθη καὶ τὰ βάρη καὶ ὁσα ἀλλὰ κατηγορεῖται σώματος ὡσανεὶ συμβεβηκότα ἡ πάσιν ἡ τοῖς ὀρατοῖς καὶ κατὰ τὴν αἰσθησιν αὐτὴν γνωστά, 1 οὐθ' ὡς καθ' εαυτᾶς εἰσὶ φύσεις δοξαστέοι—οὐ γὰρ δυνατὸν ἐπινοήσαι τούτο—οὔτε ὀλος ὡς οὐκ εἰςίν, οὐθ' ὡς ἐτερ' ἀττα προσυπάρχοντα τούτῳ ἀσώματα, οὐθ' ὡς μόρια τούτου, ἀλλ' ὡς τὸ ὅλου σώμα καθόλου ἐκ τούτων πάντων τῆν ἑαυτοῦ φύσιν ἔχον ἀίδιον, οὐχ οἷον δὲ εἶναι συμπεφορημένοιν—ὡσπερ ὅταν ἐξ αὐτῶν τῶν ὑγκών μείζον ἀθροισμα συντη ὑτοι τῶν πρώτων ἢ τῶν τοῦ ὅλου μεγεθῶν τοῦτα ὑπον ἐλαττόνων,—ἀλλὰ μονον, ὡς λέγω, ἐκ τούτων ἀπάντων τῆν ἑαυτοῦ φύσιν ἔχον ἀίδιον. καὶ ἐπιβολὰς μὲν ἐχοντα ἵδιας πάντα ταῦτα ἐστὶ καὶ διαλήψεις, συμπαρακολούθοντος δὲ τοῦ ἀθρόου καὶ οὐθαμή ἀποσχιζομένου, ἀλλὰ κατὰ τὴν ἁθρόαν ἐνοικίαν τοῦ σώματος κατηγοριαν εἰληφότος.

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1 γνωστοῖς codd.: corr. Us.


b Cf. Lucr. i. 478-482.
corporeal speak foolishly. For if it were so, it could neither act nor be acted upon. But, as it is, both these properties, you see, plainly belong to soul."

"If, then, we bring all these arguments concerning soul to the criterion of our feelings and perceptions, and if we keep in mind the proposition stated at the outset, we shall see that the subject has been adequately comprehended in outline: which will enable us to determine the details with accuracy and confidence."

"Moreover, shapes and colours, magnitudes and weights, and in short all those qualities which are predicated of body, in so far as they are perpetual properties either of all bodies or of visible bodies, are knowable by sensation of these very properties: these, I say, must not be supposed to exist independently by themselves (for that is inconceivable), nor yet to be non-existent, nor to be some other and incorporeal entities cleaving to body, nor again to be parts of body. We must consider the whole body in a general way to derive its permanent nature from all of them, though it is not, as it were, formed by grouping them together in the same way as when from the particles themselves a larger aggregate is made up, whether these particles be primary or any magnitudes whatsoever less than the particular whole. All these qualities, I repeat, merely give the body its own permanent nature. They all have their own characteristic modes of being perceived and distinguished, but always along with the whole body in which they inhere and never in separation from it; and it is in virtue of this complete conception of the body as a whole that it is so designated.

"Again, qualities often attach to bodies without
καὶ οὐκ ἀἵδιον παρακολουθεῖν οὔτ' ἐν τοῖς ἀοράτοις1 καὶ οὔτε ἀσώματα. ὥστε δὴ κατὰ τὴν πλείστην φορὰν τοῦτο τῷ ὄνοματι χρώμενοι φανερὰ ποιοὑ
μεν τὰ συμπτώματα οὔτε τὴν τοῦ ὀλον φύσιν ἔχειν, ὡς ἰθαλάθονες κατὰ τὸ ἀθρόον σῶια προσαγο-
ρεύομεν, οὔτε τὴν τῶν ἀἵδιον παρακολουθοῦντων, ἃν ἄνευ σῶια ὅ τι δυνατὸν νοεῖσθαι. κατ' ἐπι-
βολὰς δ' ἄν τινας παρακολουθοῦντος τοῦ ἀθρόου
71 ἐκάστα προσαγορευθεῖ, ἃλλ' ὅτε δὴποτε ἐκάστα συμβαινόντα θεωρεῖαι, οὐκ ἀἵδιον τῶν συμ-
πτώματων παρακολουθοῦντων. καὶ οὐκ ἑξελατέων ἐκ τοῦ ὄντος ταύτην τὴν ἐνάργειαν, ὅτι οὐκ ἔχει τὴν
toῦ ὀλον φύσιν ὡς συμβαίνει δὴ καὶ σῶια προσ-
αγορεύομεν, οὔδε τὴν τῶν ἀἵδιον παρακολουθοῦντων,
οὔτ' ἀὖ καθ' αὐτὰ νομιστεόν—οὔδὲ γὰρ τοῦτο
dιανοητὸν οὔτ' ἐπὶ τούτων οὔτ' ἐπὶ τῶν ἀἵδιον συμβεβηκότων,—ἀλλ' ὅτε καὶ φαίνεται, συμ-
πτώματα πάντα <κατὰ> τὰ σῶματα νομιστεόν,
καὶ οὐκ ἀἵδιον παρακολουθοῦντα οὔτ' ἀὖ φύσιος
cαθ' ἐαυτὰ τάγμα ἔχοντα, ἀλλ' ὅν τρόπον αὐτῇ
ἡ ἀισθησις τὴν ἴδιότητα ποιεῖ, θεωρεῖαι.
72 “Καὶ μὴν καὶ τόδε γε δεῖ προσκατανοῆσαι
σφοδρῶς τὸν γὰρ δὴ χρόνον οὐ ἦτητεν ὥσπερ
καὶ τὰ λοιπά, ὥσα ἐν ὑποκειμένῳ ἦτητεν ἀν-
άγοντες ἐπὶ τὰς βλεπομένας παρ' ἦμων αὐτοῖς προ-
λήψεις, ἀλλ' αὐτὸ τὸ ἐνάργημα, καθ' ὅ τὸν πολὺν
ἡ ὀλίγον χρόνον ἀναφωνοῦμεν, συγγενικῶς τοῦτο
περιφέροντες, ἀναλογιστεόν. καὶ οὔτε διαλέκτους
1 <καὶ ἀναισθήτοις δοξαστεόν εἶναι> suppl. Bignone.

a Cf. Lucr. i. 455 f., where slavery, poverty, riches, war
and peace are the examples chosen, as elsewhere are rest and
motion.

b Cf. Sext. Emp. Adv. math. x. §§ 219 f., 224 f., 240-244. 600
being permanent concomitants. They are not to be classed among invisible entities nor are they incorporeal. Hence, using the term 'accidents' in the commonest sense, we say plainly that 'accidents' have not the nature of the whole thing to which they belong, and to which, conceiving it as a whole, we give the name of body, nor that of the permanent properties without which body cannot be thought of. And in virtue of certain peculiar modes of apprehension into which the complete body always enters, each of them can be called an accident. But only as often as they are seen actually to belong to it, since such accidents are not perpetual concomitants. There is no need to banish from reality this clear evidence that the accident has not the nature of that whole—by us called body—to which it belongs, nor of the permanent properties which accompany the whole. Nor, on the other hand, must we suppose the accident to have independent existence (for this is just as inconceivable in the case of accidents as in that of the permanent properties); but, as is manifest, they should all be regarded as accidents, not as permanent concomitants, of bodies, nor yet as having the rank of independent existence. Rather they are seen to be exactly as and what sensation itself makes them individually claim to be.

There is another thing which we must consider carefully. We must not investigate time as we do the other accidents which we investigate in a subject, namely, by referring them to the preconceptions envisaged in our minds; but we must take into account the plain fact itself, in virtue of which we speak of time as long or short, linking to it in intimate connexion this attribute of duration. b We need not
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"ως βελτίων μεταληπτέον, ἄλλ' αὐταῖς ταῖς ὑπ' αρχούσαις κατ' αὐτοῦ χρηστεύον, οὔτε ἄλλο τι κατ' αὐτοῦ κατηγορητέον, ὡς τὴν αὐτὴν οὐσίαν ἔχοντος τῷ ἴδιῳ ματὶ τούτῳ—καὶ γὰρ τοῦτο ποιοῦσί τινες,— ἀλλὰ μόνον ὦ συμπλέκομεν τὸ ἴδιον τὸτε καὶ παραμετροῦμεν, μάλιστα ἐπιλογιστέον. καὶ γὰρ τοῦτο οὐκ ἀποδείξεσθαι προσδεῖται ἀλλ' ἐπιλογισμοῦ, ὅτι ταῖς ἡμέραις καὶ ταῖς νυσί συμπλέκομεν καὶ τοῖς τούτων μέρεσιν, ὁμαίνεις δὲ καὶ τοῖς πάθεσι καὶ ταῖς ἀπαθείαις, καὶ κινήσει καὶ στάσεις, ἴδιον τι σύμπτωμα περὶ ταῦτα πάλιν αὐτὸ τοῦτο ἐννοοῦντες, καθ' ὁ χρόνον ὄνομαζομεν. [φησὶ δὲ τοῦτο καὶ ἐν τῇ δευτέρᾳ Περὶ φύσεως καὶ ἐν τῇ Μεγάλῃ ἐπιτομῇ.]

"Επὶ τε τοῖς προειρημένοις τοὺς κόσμους δεῖ καὶ πάσαν σύγκρισιν πεπερασμένην τὸ ὑμοειδές τοὺς βεβρουμένους πυκνῶς ἔχουσαν νομίζειν γεγονέναι ἀπὸ τοῦ ἀπείρου, πάντων τούτων ἐκ συστροφῶν ἴδιων ἀποκεκριμένων καὶ μειζόνων καὶ ἐλαττόνων καὶ πάλιν διαλύεσθαι πάντα, τὰ μὲν θάττον, τὰ δὲ βραδύτερον, καὶ τὰ μὲν ὑπὸ τῶν τοιώνυμεν, τὰ δὲ ὑπὸ τῶν τοιώνυμεν τὸ τόπον. [δῆλον οὖν ὃς καὶ φθαρτοὺς φησὶ τοὺς κόσμους, μεταβαλλόντων τῶν μερῶν. καὶ ἐν ἀλλοὶς την γῆν τῷ ἀέρι ἐποχείσθαι.]

"Επὶ δὲ καὶ τοὺς κόσμους οὔτε εξ ἀνάγκης δεῖ νομίζειν ἐνα σχηματισμοίν ἔχοντας *, * * [ἀλλὰ καὶ διαφόρους αὐτοὺς ἐν τῇ ἰβ' Περὶ φύσεως αὐτὸς φησιν· οὖς μὲν γὰρ σφαιροειδεῖς, καὶ ωσειδεῖς ἄλλους, καὶ ἀλλοιοσχήμονας ἔτερους· οὐ
adopt any fresh terms as preferable, but should employ the usual expressions about it. Nor need we predicate anything else of time, as if this something else contained the same essence as is contained in the proper meaning of the word 'time' (for this also is done by some). We must chiefly reflect upon that to which we attach this peculiar character of time, and by which we measure it. No further proof is required: we have only to reflect that we attach the attribute of time to days and nights and their parts, and likewise to feelings of pleasure and pain and to neutral states, to states of movement and states of rest, conceiving a peculiar accident of these to be this very characteristic which we express by the word 'time.' [He says this both in the second book "On Nature" and in the Larger Epitome.]

"After the foregoing we have next to consider that the worlds and every finite aggregate which bears a strong resemblance to things we commonly see have arisen out of the infinite. For all these, whether small or great, have been separated off from special conglomerations of atoms; and all things are again dissolved, some faster, some slower, some through the action of one set of causes, others through the action of another. [It is clear, then, that he also makes the worlds perishable, as their parts are subject to change. Elsewhere he says the earth is supported on the air.]"

"And further, we must not suppose that the worlds have necessarily one and the same shape. [On the contrary, in the twelfth book "On Nature" he himself says that the shapes of the worlds differ, some being spherical, some oval, others again of shapes different

\[a\] Cf. Lucr. ii. 1048-1089.
\[b\] Cf. Lucr. ii. 1144, 1145; Stob. Ecl. i. 20, 172 W.
μέντοι πάν σχῆμα ἔχειν. οὐδὲ ζῷα εἶναι ἀποκριθέντα ἀπὸ τοῦ ἀπείρου.] οὐδὲ γὰρ ἂν ἀποδείχειεν οὕδεις, ὡς <ἐν>¹ μὲν τῷ τοιούτῳ καὶ οὐκ ἂν ἐμπεριελήφθη τὰ τουαῦτα σπέρματα, εἴ ὡς ζῷά τε καὶ φυτά καὶ τὰ λουπὰ πάντα <τὰ>² θεωρούμενα συνίσταται, ἐν δὲ τῷ τοιούτῳ οὐκ ἂν ἐδυνήθη. ἡ σαύτως δὲ καὶ ἐντραφῆναι. τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ γῆς νομιστεύον.]

75 "Ἀλλὰ μὴν ὑποληπτέον καὶ τὴν φύσιν πολλὰ καὶ παντοῖα ὑπὸ αὐτῶν τῶν πραγμάτων διδαχθήναι τε καὶ ἀναγκασθήναι· τὸν δὲ λογισμὸν τὰ ὑπὸ ταύτης παρεγγυηθέντα ύστερον ἑπακριβῶν καὶ προσεξευρίσκειν ἐν μὲν τισὶ θάττον, ἐν δὲ τισὶ βραδύτερον καὶ ἐν μὲν τισὶ περιόδοις καὶ χρόνοις <μείζους λαμβάνειν ἐπιδόσεις>,³ ἐν δὲ τισὶ καὶ ἐλάττους.

76 "Ὅθεν καὶ τὰ ὀνόματα ἐξ ἀρχῆς μὴ θέσει γενέσθαι, ἀλλ' αὐτάς τὰς φύσεις τῶν ἀνθρώπων καθ' ἑκάστα ἐθνή ἴδια πάσχουσα πάθη καὶ ἴδια λαμβανούσας φαντάσματα ἴδιως τῶν ἀέρα ἑκπέμπειν στελλόμενον ύπ' ἑκάστων τῶν παθῶν καὶ τῶν φαντασμάτων, ὡς ἂν ποτε καὶ ἡ παρὰ τοὺς τόπους τῶν ἔθνων διαφορὰ ἢ ⁴· ύστερον δὲ κοινῶς καθ' ἑκάστα ἐθνή τὰ ἴδια τεθῆναι πρὸς τὸ τὰς δηλώσεις ἤττων ἀμφιβολοὺς γενέσθαι ἀλλήλοις καὶ συντομωτέρως δηλομένα· τινὰ δὲ καὶ οὐ συνορώμενα πράγματα εἰσφέροντας τοὺς συνειδότας παρεγγυηθαί τινας

from these. They do not, however, admit of every shape.
Nor are they living beings which have been separated
from the infinite.] For nobody can prove that in one
sort of world there might not be contained, whereas
in another sort of world there could not possibly be,
the seeds out of which animals and plants arise and
all the rest of the things we see. [And the same holds
good for their nurture in a world after they have arisen.
And so too we must think it happens upon the earth also.]

Again, we must suppose that nature \(^a\) too has
been taught and forced to learn many various lessons
by the facts themselves, that reason subsequently
develops what it has thus received and makes fresh
discoveries, among some tribes more quickly, among
others more slowly, the progress thus made being at
certain times and seasons greater, at others less.

Hence even the names of things were not origin-
ally due to convention,\(^b\) but in the several tribes under
the impulse of special feelings and special presenta-
tions of sense primitive man uttered special cries.\(^c\)
The air thus emitted was moulded by their individual
feelings or sense-presentations, and differently accord-
ing to the difference of the regions which the tribes
inhabited. Subsequently whole tribes adopted their
own special names, in order that their communica-
tions might be less ambiguous to each other and more
briefly expressed. And as for things not visible, so
far as those who were conscious of them tried to
introduce any such notion, they put in circulation
certain names for them, either sounds which they

\(^a\) That is, nature working in primitive man, almost the
same thing as instinct.

\(^b\) Cf. Lucr. v. 1041 f. Heraclitus, Democritus, and
Aristotle derived language from convention.

\(^c\) Cf. Lucr. v. 1028, 1029, 1056-1058.
φθόγγους ἀναγκασθέντας ἀναφωνήσαι, τοὺς δὲ τῷ λογισμῷ ἐλομένους1 κατὰ τὴν πλείστην αὐτίαν οὗτος ἔρμηνευσαι.

"Καὶ μὴν ἐν τοῖς μετεώροις φορᾷ καὶ τροπῆν καὶ ἐκλεψιν καὶ ἀνατολὴν καὶ δύσων καὶ τὰ σύ-στοιχα τούτοις μήτε λειτουργοῦντός τινος νομίζειν δεῖ γενέσθαι καὶ διατάττοντος ἡ διατάξεων καὶ ἀμα τὴν πάσαν μακαριστῆτα έχοντος μετ᾽ ἀφθαρσίας (οὐ γὰρ συμφωνοῦσιν πραγματείαι καὶ φροντίδες καὶ ὄργαι καὶ χάριτες μακαριστῆτα, ἀλλ᾽ ἐν ἀσθενείᾳ καὶ φόβῳ καὶ προσδέησει τῶν πλησίον ἑαυτὰ γίγνεται), μήτε αὐτῷ πυρὸς ἀνάμματα συνε-στραμμένου τὴν μακαριστήτα κεκτημένα κατὰ βούλησιν τὰς κινήσεις ταύτας λαμβάνειν. ἄλλα πάν τὸ σέμινωμα τηρεῖν, κατὰ πάντα ὑδόματα φερόμενον ἐπὶ τὰς τοιαύτας ἔννοιας, ἢν2 μὴν ὑπεναντίαν εἴ μὴ πτῶσιν τῷ σεμνώματι δόξαι: εἰ δὲ μὴ, τὸν μέγιστον τάραξον ἐν ταῖς ψυχαῖς αὐτῇ ἢ ὑπεναντιότητα παρασκευάσας. θεν δὴ κατὰ τὰς ἂρχῆς ἐναπολήψεις τῶν συστροφῶν τούτων ἐν τῇ τοῦ κόσμου γενέσθαι δεῖ δοξάζειν καὶ τὴν ἀνάγκην ταύτην καὶ περιόδον συντελεῖσθαι.

78 "Καὶ μὴν καὶ τὸ τὴν ὑπέρ τῶν κυριωτάτων αὐτίαν ἐξακριβώσαι φυσιολογίας ἐργόν εἶναι δεῖ νομίζειν, καὶ τὸ μακάριον ἐνταῦθα πεπτωκέναι καὶ ἐν τῷ τίνες φύσεις αἱ θεωρούμεναι κατὰ τὰ μετέωρα ταυτί, καὶ ὃσα συντείνει πρὸς τὴν εἰς τούτο ἀκρί-βειαν.

1 ἐπομένους Schneider.
2 ἐὰν codd.: corr. Us.

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a See Bignone, p. 107 note 3.
b i.e. to secure the end of happiness.
were instinctively compelled to utter or which they
selected by reason on analogy according to the most
general cause there can be for expressing oneself in
such a way.

[Nay more: we are bound to believe that in the sky
revolutions, solstices, eclipses, risings and settings,
and the like, take place without the ministration or
command, either now or in the future, of any being
who at the same time enjoys perfect bliss along with
immortality. For troubles and anxieties and feelings
of anger and partiality do not accord with bliss, but
always imply weakness and fear and dependence
upon one's neighbours. Nor, again, must we hold
that things which are no more than globular masses
of fire, being at the same time endowed with bliss, assume
these motions at will. Nay, in every term
we use we must hold fast to all the majesty which
attaches to such notions as bliss and immortality, lest the terms should generate opinions inconsistent
with this majesty. Otherwise such inconsistency will
of itself suffice to produce the worst disturbance in
our minds. Hence, where we find phenomena in-
variably recurring, the invariableness of the recur-
rence must be ascribed to the original interception
and conglomeration of atoms whereby the world was
formed.

Further, we must hold that to arrive at accurate
knowledge of the cause of things of most moment is
the business of natural science, and that happiness
depends on this (viz. on the knowledge of celestial
and atmospheric phenomena), and upon knowing
what the heavenly bodies really are, and any kindred
facts contributing to exact knowledge in this
respect.\]

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"Το δ' ἐν τῇ ἱστορίᾳ πεπτυκός, τῆς δύσεως καὶ ἀνατολῆς καὶ τροπῆς καὶ ἐκλείψεως καὶ ὅσα συγγενῆ τούτοις μιθέν ἔτι πρὸς τὸ μακάριον τὰς γνώσεις συντείνειν, ἀλλ' ὁμόως τοὺς φόβους ἔχειν τοὺς ταῦτα κατειδότας, τίνες δ' αἱ φύσεις ἄγνοοντας καὶ τίνες αἱ κυριώταται αἰτίαι, καὶ εἰ μὴ προσήδεισαν ταῦτα· τάχα δὲ καὶ πλείους, οταν τὸ θάμβος ἐκ τῆς τούτων προσκατανοήσεως μὴ δύνηται τὴν λύσιν λαμβάνειν καὶ τὴν περὶ τῶν κυριωτάτων οἰκονομίαν.

"Διὸ δὴ κἂν πλείους αἰτίας εὐρίσκωμεν τροπῶν καὶ δύσεων καὶ ἀνατολῶν καὶ ἐκλείψεων καὶ τῶν τουτοτρόπων, ὅσπερ καὶ ἐν τοῖς κατὰ μέρος γνωμένοις ἦν, οὕτως νομίζων τὴν ὑπὲρ τούτων χρείαν ἀκριβείαν μὴ ἀπειληφέναι, ὅση πρὸς τὸ ἀτάραχον καὶ μακάριον ἡμῶν συντείνειν. ὡστε παραθεωροῦντας ποσαχῶς παρ' ἕμιν τὸ ὁμοῖον γίνεται, αἰτιολογητέον ὑπὲρ τε τῶν μετεώρων καὶ παντὸς τοῦ ἀδήλου, καταφρονοῦντας τῶν οὔτε τὸ μοναχῶς ἔχον ἢ γινόμενον γνωριζόντων οὔτε τὸ πλεοναχῶς συμβαίνον, τὴν ἐκ τῶν ἀποστημάτων φαντασίαι παριδόντων, ἐτεὶ τὰ ἄγνοοντων καὶ ἐν ποίοις οὐκ ἐστὶν ἀταρακτῆσαι καὶ ἐν ποίοις

1 καὶ codd.: corr. Us.
2 παραδιδόντων codd.: corr. Us.
Further, we must recognize on such points as this no plurality of causes or contingency, but must hold that nothing suggestive of conflict or disquiet is compatible with an immortal and blessed nature. And the mind can grasp the absolute truth of this.

But when we come to subjects for special inquiry, there is nothing in the knowledge of risings and settings and solstices and eclipses and all kindred subjects that contributes to our happiness; but those who are well-informed about such matters and yet are ignorant what the heavenly bodies really are, and what are the most important causes of phenomena, feel quite as much fear as those who have no such special information—nay, perhaps even greater fear, when the curiosity excited by this additional knowledge cannot find a solution or understand the subordination of these phenomena to the highest causes.

Hence, if we discover more than one cause that may account for solstices, settings and risings, eclipses and the like, as we did also in particular matters of detail, we must not suppose that our treatment of these matters fails of accuracy, so far as it is needful to ensure our tranquillity and happiness. When, therefore, we investigate the causes of celestial and atmospheric phenomena, as of all that is unknown, we must take into account the variety of ways in which analogous occurrences happen within our experience; while as for those who do not recognize the difference between what is or comes about from a single cause and that which may be the effect of any one of several causes, overlooking the fact that the objects are only seen at a distance, and are moreover ignorant of the conditions that render, or do not render, peace of mind impossible.
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ομοίως ἀταρακτῆσαι. 1 ἀν ὅν ὁ λόγος καὶ ὁ ὁδι πως ἐνδεχόμενον αὐτῷ γίνεσθαι, αὐτὸ τὸ ὅτι πλεοναχῶς γίνεται γνωρίζοντες, ὥσπερ κἂν ὅτι ὁδι πως γίνεται εἰδωμεν, ἀταρακτήσομεν.

81 "Επὶ δὲ τούτοις ὅλως ἀπασήν ἐκεῖνο δεῖ κατανοεῖν, ὅτι τάραχος ὁ κυριώτατος ταῖς ἀνθρωπίναις ψυχαῖς γίνεται ἐν τῷ ταῦτα τε μακάρια δοξάζειν ἐιναι 2 καὶ ἄφθαρτα, καὶ ὑπεναντίας ἐχειν τούτῳ βουλήσεις ἀμα καὶ πράξεις καὶ αἰτίας, καὶ ἐν τῷ αἰώνιόν τι δεινὸν ἂεὶ προσδοκᾶν ἢ ὑποπτεύειν κατὰ τούς μύθους εἰ τε καὶ αὐτὴν τὴν ἀνασθησίαν τὴν ἐν τῷ τεθνανέα φοβουμένους ὥσπερ οὐσαν κατ᾽ αὐτούς, καὶ ἐν τῷ μὴ δόξας ταῦτα πάσχεων ἄλλω ἀλόγω γε τῶν παραστάσει, ὅθεν μὴ ὅριζοντας τὸ δεινὸν τὴν ἴσην ἢ καὶ ἐπίτεταμένην ταραχὴν

82 λαμβάνειν τῷ εἰκαίως δοξάζοντι 3 ταῦτα. ἢ δὲ ἀταραξία τὸ τούτων πάντων ἀπολελυσθαι καὶ συνεχῆ μνήμην ἐχειν τῶν ὅλων καὶ κυριωτάτων.

""Οθεν τοῖς πάθεσι προσεκτεόν τοῖς παρούσι, κατὰ μὲν τὸ κοινὸν ταῖς κοιναῖς, κατὰ δὲ τὸ ἠδιδὼν ταῖς ἰδιαις, καὶ πάση τῇ παρούσῃ καθ᾽ ἐκαστον τῶν κριτηρίων ἐναργεῖα. ἃν γὰρ τούτως προσέχωμεν, τὸ ὅθεν ὁ τάραχος καὶ ὁ φόβος ἐγίνετο ἐξαιτιολογήσομεν ὀρθῶς καὶ ἀπολύσομεν, ὑπέρ τε μετεώρων αἰτιολογοῦντες καὶ τῶν λοιπῶν τῶν ἂεὶ παρεμπιπτόντων, ὅσα φοβεῖ τοὺς λοιποὺς ἐσχάτως. ""Ταῦτα σοι, ὥ Ἡρόδοτε, ἐστί κεφαλαιωδέστατα.

1 hue transtultit V.d.M. 2 Suppl. Us. 3 ei kai edoexasou codd.: corr. Us.
—all such persons we must treat with contempt. If then we think that an event could happen in one or other particular way out of several, we shall be as tranquil when we recognize that it actually comes about in more ways than one as if we knew that it happens in this particular way.

"There is yet one more point to seize, namely, that the greatest anxiety of the human mind arises through the belief that the heavenly bodies are blessed and indestructible, and that at the same time they have volitions and actions and causality inconsistent with this belief; and through expecting or apprehending some everlasting evil, either because of the myths, or because we are in dread of the mere insensibility of death, as if it had to do with us; and through being reduced to this state not by conviction but by a certain irrational perversity, so that, if men do not set bounds to their terror, they endure as much or even more intense anxiety than the man whose views on these matters are quite vague. But mental tranquillity means being released from all these troubles and cherishing a continual remembrance of the highest and most important truths.

"Hence we must attend to present feelings and sense perceptions, whether those of mankind in general or those peculiar to the individual, and also attend to all the clear evidence available, as given by each of the standards of truth. For by studying them we shall rightly trace to its cause and banish the source of disturbance and dread, accounting for celestial phenomena and for all other things which from time to time befall us and cause the utmost alarm to the rest of mankind.

"Here then, Herodotus, you have the chief doctrines
υπέρ τής τῶν ὅλων φύσεως ἑπιτετμημένα.

83 ὡστ' έαν γένηται δυνατός ὁ λόγος οὕτως κατα-
σχεθείς μετ' ἀκριβείας, οὖμαι, έαν μη καί πρός
ἀπαντα βαδίσῃ τις τῶν κατὰ μέρος ἀκριβωμάτων,
ἀσύμβλητον αὐτὸν πρὸς τοὺς λοιποὺς ἀνθρώπους
ἀδρότητα λήψεσθαι. καὶ γὰρ καὶ καθαρὰ ἀφ' ἐαυτοῦ
ποιήσει πολλὰ τῶν κατὰ μέρος ἐξακρι-
βουμένων κατὰ τήν ὅλην πραγματείαν ἥμιψαν, καὶ
αὐτὰ ταῦτα ἐν μνήμῃ τιθέμενα συνεχῶς βοηθήσει.

"Τοιαύτα γὰρ ἔστων, ὡστε καὶ τοὺς κατὰ μέρος
ηῇ ἐξακριβοῦντας ἰκανῶς ἤ καὶ τελείως, εἰς τὰς
τοιαύτας ἀναλύοντας ἐπιβολὰς, τὰς πλείοτας τῶν
περιοδεύων ὑπὲρ τῆς ὅλης φύσεως ποιεῖσθαι. ὄσοι
δὲ μη παντελῶς τῶν ἀποτελομένων εἰςίν, ἕκ
τούτων καὶ κατὰ τὸν ἀνευ φθόγγων τρόπον τῆν
ἀμα νοήματε περίοδον τῶν κυριωτάτων πρὸς
γαληνισμὸν ποιοῦνται."

Καὶ ἦδε μὲν ἔστων αὐτῷ ἑπιστολῆ περὶ τῶν
φυσικῶν. περὶ δὲ τῶν μετεώρων ἦδε.

"Επίκουρος Πυθοκλεῖ χαίρεω.

84 "Ηνεγκέ μοι Κλέων ἑπιστολῆν παρά σου, ἐν ἡ
φιλοφρονούμενος τε περὶ ἡμᾶς διετέλεις ἄξιως τῆς
ἡμετέρας περὶ σεαυτόν σπουδῆς καὶ οὐκ ἀπιθάνως
ἐπειρῶ μνημονεύων τῶν εἰς μακάριον βίων συν-
τεινόντων διαλογισμῶν, ἐδέου τε σεαυτῷ περὶ
τῶν μετεώρων σύντομον καὶ ἐπερίγραφον δια-
λογισμὸν ἀποστείλαι, ἵνα βαρίσας μνημονεύοιης·
τὰ γὰρ ἐν ἄλλοις ἥμιν γεγραμμένα δυσμνημονέντα
εἶναι, καὶ τοι, ὃς ἔφης, συνεχῶς αὐτὰ βαστάζεις. ἡ
μεῖς δὲ ἦδεως τε σου τῇν δέησιν ἀπεδεξάμεθα καὶ

1 εἰςίν post ἐκ τούτων codd.: corr. Kuehn.

2 βαστάζειν codd.: βαστάζοντι Us.
of Physics in the form of a summary. So that, if this statement be accurately retained and take effect, a man will, I make no doubt, be incomparably better equipped than his fellows, even if he should never go into all the exact details. For he will clear up for himself many of the points which I have worked out in detail in my complete exposition; and the summary itself, if borne in mind, will be of constant service to him.

"It is of such a sort that those who are already tolerably, or even perfectly, well acquainted with the details can, by analysis of what they know into such elementary perceptions as these, best prosecute their researches in physical science as a whole; while those, on the other hand, who are not altogether entitled to rank as mature students can in silent fashion and as quick as thought run over the doctrines most important for their peace of mind."

Such is his epistle on Physics. Next comes the epistle on Celestial Phenomena.

"Epicurus to Pythocles, greeting.

In your letter to me, of which Cleon was the bearer, you continue to show me affection which I have merited by my devotion to you, and you try, not without success, to recall the considerations which make for a happy life. To aid your memory you ask me for a clear and concise statement respecting celestial phenomena; for what we have written on this subject elsewhere is, you tell me, hard to remember, although you have my books constantly with you. I was glad to receive your request and
85 ἐλπίσων ἥδεῖας συνεσχέθημεν. γράφαντες οὖν τὰ λοιπὰ πάντα συντελοῦμεν ἀπερ ἥξιώσασι πολλοῖς καὶ ἄλλους ἐσόμενα χρήσιμα τὰ διαλογίσματα ταῦτα, καὶ μάλιστα τοὺς νεωστὶ φυσιολογίας γνησίου γεγευμένους καὶ τοὺς εἰς ἁσχολίας βαθυτέρας τῶν ἐγκυκλίων τινὸς ἐμπεπληγμένους. καλῶς δὴ αὐτὰ διάλαβε, καὶ διὰ μνήμης ἕχων ὀξέως αὐτὰ περιόδευε μετὰ τῶν λοιπῶν ὃν ἐν τῇ μικρᾷ ἐπιτομῇ πρὸς Ἡρόδοτον ἀπεστείλαμεν.

''Πρῶτον μὲν οὖν μὴ ἄλλο τι τέλος ἐκ 1 τῆς περὶ μετεώρων γνώσεως εἴτε κατὰ συναφῆς λεγομένων εἴτε αὐτοτελῶς νομίζειν εἶναι ἥπερ ἀταραξίαν καὶ πίστιν βέβαιον, καθάπερ καὶ ἐπὶ τῶν λοιπῶν. 86 μήτε τὸ ἀδύνατον παραβιάζεσθαι μήτε ὅμοιαν κατὰ πάντα τὴν θεωρίαν ἔχειν ἢ τοὺς περὶ βίων λόγους ἢ τοὺς κατὰ τὴν τῶν ἄλλων φυσικῶν προβλημάτων κάθαρσιν, οἰον ὅτι τὸ πᾶν σώματα καὶ ἀναφῆς φύσις ἐστίν, ἢ ὅτι ἄτομα <τὰ> 2 στοιχεία, καὶ πάντα τὰ τοιαῦτα ὅσα μοναχὴν ἔχει τοῖς φαινομένοις συμφωνίαν· ὅπερ ἐπὶ τῶν μετεώρων οὐχ ὑπάρχει, ἀλλὰ ταῦτα γε πλεοναχὴν ἔχει καὶ τῆς γενέσεως αἰτίαν καὶ τῆς οὐσίας τοῖς αἰσθήσεις σύμφωνον κατηγορίαν.

87 ''Οὐ γὰρ κατὰ ἁξιώματα κενα καὶ νομοθεσίας φυσιολογητέον, ἀλλ᾽ ὡς τὰ φαινόμενα ἐκκαλεῖται· οὔ γὰρ ἦδη ἁλογίας καὶ κενῆς δόξης ὁ βίος ἡμῶν ἔχει χρείαν, ἀλλὰ τοῦ ἀθορύβως ἡμᾶς ἦν. πάντα μὲν οὖν γίνεται ἀσείστως καὶ, πάντων κατὰ πλεο-

1 ἐκ] eikōs coni. Kochalsky. 2 Suppl. Us.

a This would seem decisive of what the Shorter Catechism of Epicurns really was: see, however, § 135.

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am full of pleasant expectations. We will then complete our writing and grant all you ask. Many others besides you will find these reasonings useful, and especially those who have but recently made acquaintance with the true story of nature and those who are attached to pursuits which go deeper than any part of ordinary education. So you will do well to take and learn them and get them up quickly along with the short epitome in my letter to Herodotus.\footnote{In the first place, remember that, like everything else, knowledge of celestial phenomena, whether taken along with other things or in isolation, has no other end in view than peace of mind and firm conviction.\footnote{We do not seek to wrest by force what is impossible, nor to understand all matters equally well, nor make our treatment always as clear as when we discuss human life or explain the principles of physics in general—for instance, that the whole of being consists of bodies and intangible nature, or that the ultimate elements of things are indivisible, or any other proposition which admits only one explanation of the phenomena to be possible. But this is not the case with celestial phenomena: these at any rate admit of manifold causes for their occurrence and manifold accounts, none of them contradictory of sensation, of their nature.}

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"For in the study of nature we must not conform to empty assumptions and arbitrary laws, but follow the promptings of the facts; for our life has no need now of unreason and false opinion; our one need is untroubled existence. All things go on uninterruptedly, if all be explained by the method of

\footnote{Philosophy is defined as "an activity which by words and arguments secures the happy life" (Sext. Emp. Adv. math. xi. § 169; cf. Epic. Frag. 222 Us.)}
ναχὸν τρόπον ἐκκαθαιρομένων, συμφώνως τοῖς φαινομένοις, ὅταν τις τὸ πιθανολογούμενον ὑπὲρ αὐτῶν δεόντως καταλίπη· ὅταν δὲ τις τὸ μὲν ἀπολίπη, τὸ δὲ ἐκβάλη ὁμοίως σύμφωνον ὃν τῷ φαινομένῳ, δήλον ὅτι καὶ ἐκ παντὸς ἐκπίπτει φυσιολογήματος ἐπὶ δὲ τῶν μῦθον καταρρεῖ. σημεῖα δὲ ἐπὶ τῶν ἐν τοῖς μετεώροις συντελουμένων φέρειν\(^1\) τῶν παρ' ἦμῖν τινα φαινομένων, ἃ τεωρεῖται ἢ ὑπάρχει, καὶ οὐ τὰ ἐν τοῖς μετεῶροις φαινόμενα· ταῦτα γὰρ ἐνδέχεται πλεοναχῶς γενέσθαι. τὸ μέντοι φάντασμα ἐκάστου τηρητέου καὶ ἔτι τὰ συναπτόμενα τούτω διαιρεῖν, ἃ οὐκ ἀντιμαρτυρεῖται τοῖς παρ' ἦμῖν γινομένοις πλεοναχῶς συντελείσθαι.

88 "Κόσμος ἐστὶ περιοχὴ ἢς οὐρανοῦ, ἀστρα τε καὶ γῆν καὶ πάντα τὰ φαινόμενα περιέχουσα, ἀποτομὴν ἔχουσα ἀπὸ τοῦ ἀπείρου καὶ λήγουσα [καὶ καταλήγουσα ἐν πέρατι ἢ ἀραιῷ ἢ πυκνῷ καὶ οὐ λυομένου πάντα τὰ ἐν αὐτῷ σύγχυσιν λήψεται.] ἢ ἐν περιαγομένῳ ἢ ἐν στάσιν ἔχουσι καὶ στρογγυλῇ ἢ τρίγωνῳ ἢ οἰκίᾳ δύσποτε περιγραφῇ πανταχῶς γὰρ ἐνδέχεται· τῶν γὰρ φαινομένων οὐδὲν ἀντιμαρτυρεῖ <ἐν>\(^3\) τῶδε τῷ κόσμῳ, ἐν δὲ λήγουν οὐκ ἐστὶ καταλαβεῖν.

89 "Ὅτι δὲ καὶ τοιούτω κόσμῳ εἰσὶν ἀπειροὶ τὸ πλῆθος ἐστὶ καταλαβεῖν, καὶ ὅτι καὶ ὁ τοιοῦτος δύναται κόσμος γίνεσθαι καὶ ἐν κόσμῳ καὶ μετακοσμίω, ὁ λέγομεν μεταξὺ κόσμων διάστημα, ἐν πολυκένω τόπῳ καὶ οὐκ ἐν μεγάλῳ εἰλικρινεῖ καὶ

\(^1\) φέρει Kuehn.
\(^2\) tamquam additamentum secl. Us.
\(^3\) suppl. Us.
plurality of causes in conformity with the facts, so soon as we duly understand what may be plausibly alleged respecting them. But when we pick and choose among them, rejecting one equally consistent with the phenomena, we clearly fall away from the study of nature altogether and tumble into myth. Some phenomena within our experience afford evidence by which we may interpret what goes on in the heavens. We see how the former really take place, but not how the celestial phenomena take place, for their occurrence may possibly be due to a variety of causes. However, we must observe each fact as presented, and further separate from it all the facts presented along with it, the occurrence of which from various causes is not contradicted by facts within our experience.

"A world is a circumscribed portion of the universe, which contains stars and earth and all other visible things, cut off from the infinite, and terminating [and terminating in a boundary which may be either thick or thin, a boundary whose dissolution will bring about the wreck of all within it] in an exterior which may either revolve or be at rest, and be round or triangular or of any other shape whatever. All these alternatives are possible: they are contradicted by none of the facts in this world, in which an extremity can nowhere be discerned.

"That there is an infinite number of such worlds can be perceived, and that such a world may arise in a world or in one of the intermundia (by which term we mean the spaces between worlds) in a tolerably empty space and not, as some maintain, in a vast
DIOGENES LAERTIUS

κενῶ, καθάπερ τινές φασιν, ἐπιτηδείων τινῶν σπερμάτων ῥυέντων ἀφ’ ἐνδός κόσμου ἢ μετακοσμίου ἢ καὶ ἀπὸ πλειόνων κατὰ μικρὸν προσθέσεις τε καὶ διαρθρώσεις καὶ μεταστάσεις ποιούντων ἐπ’ ἄλλων τόπων, ἐὰν οὕτω τύχῃ, καὶ ἑπαρδεύσεις ἐκ τῶν ἐχόντων ἐπιτηδείως ἐστὶν τελειώσεως καὶ διαμονῆς ἐφ’ ὅσον τὰ ὑποβληθέντα θεμέλια τήν προσδοχήν δύναται ποιεῖσθαι. οὐ γὰρ ἄθροισμον ἐβ’ μόνον γενέσθαι οὐδὲ δύνου ἐν ὧδ’ ἐνδεχεται κόσμον γίνεσθαι κενῷ κατὰ τὸ δοξαζόμενον ἐξ αὐτάγνησις αὐξεσθαὶ τε, ἐς ᾿αν ἐτέρῳ προσκρούσῃ, καθάπερ τῶν φυσικῶν καλομένων φησὶ τις· τούτῳ γὰρ μαχόμενον ἄστι τοῖς φανομένοις.

μιλὸν τε καὶ σελήνη καὶ τὰ λουτᾶ ἀστρα οὖ καθ’ ἐαυτ’ γενόμενα ύστερον ἐμπεριελαμβάνετο υπὸ τοῦ κόσμου [καὶ ὅσα γε ἰὴ σῶξεῖ1], ἀλλ’ εὐθὺς διεπλάττετο καὶ αὐξησι χλάμβανεν [ὀμοίως δὲ καὶ γη καὶ θάλαττα1] κατὰ προσκρίσεις καὶ δινόσεις λεπτομερῶν τινῶν φύσεων, ἦτοι πνευματικῶν ἢ πυρειδῶν ἢ συναμφοτέρων· καὶ γὰρ ταῦτα οὕτως ἢ αἴσθησις ὑποβάλλει.

Τὸ δὲ μέγεθος ἥλιου τε καὶ τῶν λοιπῶν ἀστρων κατὰ μὲν τὸ πρὸς ἡμᾶς τηλικοῦτον ἐστὶν ἡλικίον φαίνεται. [τοῦτο καὶ ἐν τῇ ια’ Περὶ φύσεως· εἰ γὰρ, φησί, τὸ μέγεθος διὰ τὸ διάστημα ἀπεβεβλήκει, πολλῷ μᾶλλον ἄν τῆν χρόαν. ἀλλο γὰρ τοῦτω συμμετρότερον διάστημα οὐθὲν ἐστὶ.] κατὰ δὲ τὸ καθ’ αὐτὸ ἦτοι μεῖζον τοῦ ὀρωμένου ἢ μικρῷ

1 tamquam additamenta secl. Us.

a Cf. Lucr. i. 334 ("locus intactus inane uacansque"), and ix. 31 supra for the view of Leucippus here rejected.

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space perfectly clear and void.\textsuperscript{a} It arises when certain suitable seeds rush in from a single world or \textit{intermundium}, or from several, and undergo gradual additions or articulations or changes of place, it may be, and waterings from appropriate sources, until they are matured and firmly settled in so far as the foundations laid can receive them. For it is not enough that there should be an aggregation or a vortex in the empty space in which a world may arise, as the necessitarians hold, and may grow until it collide with another, as one of the so-called physicists\textsuperscript{b} says. For this is in conflict with facts.

The sun and moon and the stars generally were not of independent origin and later absorbed within our world, [such parts of it at least as serve at all for its defence]; but they at once began to take form and grow [and so too did earth and sea]\textsuperscript{c} by the accretions and whirling motions of certain substances of finest texture, of the nature either of wind or fire, or of both; for thus sense itself suggests.

The size of the sun and the remaining stars relatively to us is just as great as it appears.\textsuperscript{d} [This he states in the eleventh book "On Nature." For, says he, if it had diminished in size on account of the distance, it would much more have diminished its brightness; for indeed there is no distance more proportionate to this diminution of size than is the distance at which the brightness begins to diminish.] But in itself and actually it may be a little larger or a little smaller, or

\begin{itemize}
  \item \textsuperscript{a} Epicurus, \textit{De Fin.} i. 20.
  \item \textsuperscript{b} Democritus; cf. Hippl. p. 565, 13 θείρεσθαι δὲ τῶν κόσμων ὑπ' ἄλλων προσπιπτοντας; Aëtius ii. 4. 9.
  \item \textsuperscript{c} This must be a gloss, because earth and sea are made of less subtle atoms than the heavenly bodies.
  \item \textsuperscript{d} Cf. Luer. v. 564-591; Philodemus \textit{Peri σημείων} 10. 35—11. 8; Cic. \textit{Acad. Pr.} 82, 123; \textit{De Fin.} i. 20.
\end{itemize}
ἐλαττον ἢ τηλικοῦτον τυγχάνει. ¹ οὕτω γὰρ καὶ
tὰ παρ’ ἡμῖν πυρὰ εξ ἀποστήματος θεωροῦμενα
κατὰ τὴν αἰσθήσεσιν θεωρεῖται. καὶ πάν ἐὰν
tούτο τὸ μέρος ἐνστημα ῥαδίως διαλυθήσεται,
εὰν τε τοῖς ἐναργήμασι προσέχῃ, ὅπερ ἐν τοῖς
92 Περὶ φύσεως βιβλίως δείκνυμεν. ἀνατολάς καὶ
dύσεις ἦλιον καὶ σελήνης καὶ τῶν λοιπῶν ἄστρων
cαὶ κατὰ ἀναψιν γενέσθαι δυνατόν καὶ σβέσιν,
τοιαύτης οὕσης περιστάσεως καὶ καθ’ ἐκατέρους
toûς τόπους, ὡστε τὰ προειρήμενα ἀποτελεῖσθαι:
oûδὲν γὰρ τῶν φαινομένων ἀντιμαρτυρεῖ. καὶ
cατ’ ἐμφάνειαν τε ὑπὲρ γῆς καὶ πάλιν ἐπιπροσ-
θέτησιν τὸ προειρημένον δύνατ’ ἃν συντελεῖσθαι:
oûδὲ γὰρ τὶ τῶν φαινομένων ἀντιμαρτυρεῖ. τὰς
tε κινήσεις αὐτῶν οὐκ ἀδύνατον μὲν γίνεσθαι κατὰ
tὴν τοῦ ὄλου οὐρανοῦ δίνην, ἢ τοῦτο μὲν στάσιν,
αὐτῶν δὲ δίνην κατὰ τὴν ἑκ ἄρχῆς ἐν τῇ
gενέσει τοῦ κόσμου ἀνάγκην ἀπογεννηθείσαι ἐπ’ ἀνατολῇ.
93 * * * ἄφθονορ>τάτη θερμασία κατὰ τίνα ἐπι-
νέμησιν τοῦ πυρὸς ἀεὶ ἐπὶ τοὺς ἑξῆς τόπους ἱόντος.
"Τροπᾶς ἦλιον καὶ σελήνης εἰνδέχεται μὲν γίνε-
σθαι κατὰ λόγωσιν οὐρανοῦ οὕτω τοῖς χρόνοις
cατηγακασμένον· ὀμοίως δὲ καὶ κατὰ ἀέρος
ἀντέξωσιν ἢ καὶ ἥλιος ἀεὶ ἐπιτηδείας τῆς μὲν
ἐχομένης ἐπιμπράμενης τῆς δ’ ἐκλιπουσῆς· ἢ
καὶ ἐκ ἄρχῆς τοιαύτην δίνην κατεληθήναι τοῖς
ἄστροις τοῦτοις, ὥσθ’ ὀιόν τιν’ ἐλικα κινεῖσθαι.

¹ οἴχ ᾳμα codd.: corr. Us.
² τε codd.: corr. Us.

a The opinion of Heraclitus (p. 32 b, 6 ν) and Xenophanes,
and Metrodorus of Chios. Servius, however (ad Verg. G.
i. 249, Aen. iv. 584), attributes the theory to the Epicureans.
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precisely as great as it is seen to be. For so too fires of which we have experience are seen by sense when we see them at a distance. And every objection brought against this part of the theory will easily be met by anyone who attends to plain facts, as I show in my work On Nature. And the rising and setting of the sun, moon, and stars may be due to kindling and quenching, provided that the circumstances are such as to produce this result in each of the two regions, east and west: for no fact testifies against this. Or the result might be produced by their coming forward above the earth and again by its intervention to hide them: for no fact testifies against this either. And their motions may be due to the rotation of the whole heaven, or the heaven may be at rest and they alone rotate according to some necessary impulse to rise, implanted at first when the world was made... and this through excessive heat, due to a certain extension of the fire which always encroaches upon that which is near it.

"The turnings of the sun and moon in their course may be due to the obliquity of the heaven, whereby it is forced back at these times. Again, they may equally be due to the contrary pressure of the air or, it may be, to the fact that either the fuel from time to time necessary has been consumed in the vicinity or there is a dearth of it. Or even because such a whirling motion was from the first inherent in these stars so that they move in a sort

\[\text{Cf. Lucr. v. 509 f.}\]
\[\text{From Lucr. v. 519 f. it is probable that words are lost from the text which ascribed these motions to the quest of fiery atoms by the heavenly bodies.}\]
\[\text{Cf. Lucr. v. 614 f.}\]
πάντα γὰρ τὰ τοιαῦτα καὶ τὰ τούτων συγγενῆ οὐθενὶ τῶν ἐναργημάτων διαφωνεῖ, ἐάν τις ἀεὶ ἐπὶ τῶν τοιούτων μερῶν, ἔχομενος τοῦ δυνατοῦ, εἰς τὸ σύμφωνον τοῖς φαινομένοις ἐκαστὸν τούτων δύνηται ἐπάγειν, μὴ φοβούμενος τὰς ἀνδραποδώδεις ἀστρολόγων τεχνιτείας.

94 "Κένωσις τε σελήνης καὶ πάλιν πλήρωσις καὶ κατὰ στροφὴν τοῦ σώματος τούτου δύναιτ' ἂν γίνεσθαι καὶ κατὰ σχηματισμοὺς ἀέρος ὄμοιος, ἔτι τε καὶ κατ' ἐμπροσθέτησεις καὶ κατὰ πάντας τρόπους, καθ' οὐς καὶ τὰ παρ' ἡμῖν φαινόμενα ἐκκαλεῖται εἰς τὰς τοῦ εἴδους τούτου ἀποδόσεις, ἐὰν μὴ τις τὸν μοναχὴ τρόπον καθηγαπηκὼς τοὺς ἄλλους κενῶς ἀποδοκιμάζῃ, οὐ τεθεωρηκὼς τὸ δυνατὸν ἀνθρώπωθι θεωρῆσαι καὶ τὶ ἄδυνατον, καὶ διὰ τοῦτ' ἀδύνατα θεωρεῖν ἐπιθυμῶν. ἔτι τε ἐνδέχεται τὴν σελήνην ἐξ ἑαυτῆς ἔχειν τὸ φῶς,

95 ἐνδέχεται δὲ ἀπὸ τοῦ ἡλίου. καὶ γὰρ παρ' ἡμῖν θεωρεῖται πολλὰ μὲν ἐξ ἑαυτῶν ἔχοντα, πολλὰ δὲ ἀφ' ἔτερων. καὶ οὕθεν ἐμποδοστατεῖ τῶν ἐν τοῖς μετεώροις φαινομένων, ἐὰν τις τοῦ πλεοναχοῦ τρόπου ἀεὶ μνήμην ἔχῃ καὶ τὰς ἀκολούθους αὐτοῖς ὑποθέσεις ἀμα καὶ αἰτίας συνθεωρή καὶ μὴ ἀναβλέπων εἰς τὰ ἄνακόλουθα ταῦτ' ὅγκοι ματαιῶς καὶ καταρρέπῃ ἄλλοτε ἄλλως ἐπὶ τῶν μοναχῶν τρόπων. ἡ δὲ ἐμφασις τοῦ προσώπου ἐν αὐτῇ δύναται μὲν γίνεσθαι καὶ κατὰ παραλλαγὴν μερῶν καὶ κατ' ἐμπροσθέτησιν, καὶ ὅσοι ποτ' ἄν τρόποι θεωροῦντο τὸ σύμφωνον τοῖς φαινομένοις κεκτήμενοι. ἐπὶ πάντων γὰρ τῶν μετεώρων τὴν τοιαύτην μένοι. ἐπὶ πάντων γὰρ τῶν μετεώρων τὴν τοιαύτην μένοι.
For all such explanations and the like do not conflict with any clear evidence, if only in such details we hold fast to what is possible, and can bring each of these explanations into accord with the facts, unmoved by the servile artifices of the astronomers.

"The waning of the moon and again her waxing might be due to the rotation of the moon's body, and equally well to configurations which the air assumes; further, it may be due to the interposition of certain bodies. In short, it may happen in any of the ways in which the facts within our experience suggest such an appearance to be explicable. But one must not be so much in love with the explanation by a single way as wrongly to reject all the others from ignorance of what can, and what cannot, be within human knowledge, and consequent longing to discover the indiscernible. Further, the moon may possibly shine by her own light, just as possibly she may derive her light from the sun; for in our own experience we see many things which shine by their own light and many also which shine by borrowed light. And none of the celestial phenomena stand in the way, if only we always keep in mind the method of plural explanation and the several consistent assumptions and causes, instead of dwelling on what is inconsistent and giving it a false importance so as always to fall back in one way or another upon the single explanation. The appearance of the face in the moon may equally well arise from interchange of parts, or from interposition of something, or in any other of the ways which might be seen to accord with the facts. For in all the celestial phenomena

* Cf. Lucr. v. 705-750.*
ιχνευσιν 1 ου προετέον. ἦν γάρ τις ἡ μαχόμενος
toῖς ἐναργήμασιν, οὐδέποτε δυνήσεται ἀταράξιας
gνησίου μεταλαβεῖν.

"Ἐκλειψις ἡλίου καὶ σελήνης δύναται μὲν γίνε-
σθαι καὶ κατὰ σβέσιν, καθάπερ καὶ παρ’ ἡμῶν τοῦτο
θεωρεῖται γυγνόμενον· καὶ ἡ ἄδη καὶ κατ’ ἐπιπροσ-
θέτησιν ἄλλων τινῶν, ἡ γῆς ἡ ἀοράτου 2 τινὸς
ἐτέρου τοιούτου. καὶ ὅπε οὐκ οἴκειος ἀλλήλοις
τρόποις συνθεωρητέον, καὶ τὰς ἀμα συγκυρήσεις
τινῶν οὐκ ἀδύνατον γίνεσθαι. [ἐν δὲ τῇ ἦβ’
Περὶ φύσεως ταῦτα λέγει καὶ πρὸς, ἦλιον ἐκλείπειν
σελήνης ἐπισκοπούσης, σελήνην δὲ τοῦ τῆς γῆς
σκιάσματος, ἄλλα καὶ κατ’ ἀναχώρησιν. τοῦτο δὲ
καὶ Διογένης ὁ Ἐπικουρείος ἐν τῇ α’ τῶν Ἐπι-
λέκτων.

"Ετι τε τάξις περιόδου, καθάπερ ἐνια καὶ παρ’
ἡμῖν τῶν τυχόντων γίνεται, λαμβανέσθω καὶ ἡ
θεία φύσις πρὸς ταῦτα μηδαμῇ προσαγέσθω, ἀλλ’
ἀλευτούργητος διατηρεῖσθω καὶ ἐν τῇ πάση μακα-
ρίτητι· ὥς εἰ τούτο μὴ πραχθήσεται, ἀπασα ἡ
περὶ τῶν μετεώρων αἰσθητολογία ματαία ἔσται,
καθάπερ τισὶν ἡ ἄδη ἐγένετο οὐ δυνατοῦ τρόπου
ἐφασμένοις, εἰς δὲ τὸ μάταιον ἐκπεσοῦσι τῷ
καθ’ ἕνα τρόπον μόνον οἴεσθαι γίνεσθαι τοὺς
δ’ ἄλλους ἀπαντᾶς τοὺς κατὰ τὸ ἐνδεχόμενον
ἐκβάλλειν εἰς τε τὸ ἀδιανόητον φερομένους καὶ τὰ
φαινόμενα, ἃ δεὶ σημεία ἀποδέχεσθαι, μὴ δυναμένους
συνθεωρεῖν.

"Μήκη νυκτῶν καὶ ἡμερῶν παραλλάττουτα καὶ

1 ιχνευσιν codd.: corr. Us.
2 οὐρανοῦ codd.: corr. Us.
such a line of research is not to be abandoned; for, if you fight against clear evidence, you never can enjoy genuine peace of mind.

"An eclipse of the sun or moon may be due to the extinction of their light, just as within our own experience this is observed to happen; and again by interposition of something else—whether it be the earth or some other invisible body like it. And thus we must take in conjunction the explanations which agree with one another, and remember that the concurrence of more than one at the same time may not impossibly happen. [He says the same in Book XII. of his "De Natura," and further that the sun is eclipsed when the moon throws her shadow over him, and the moon is eclipsed by the shadow of the earth; or again, eclipse may be due to the moon's withdrawal, and this is cited by Diogenes the Epicurean in the first book of his "Epitecta."]

"And further, let the regularity of their orbits be explained in the same way as certain ordinary incidents within our own experience; the divine nature must not on any account be adduced to explain this, but must be kept free from the task and in perfect bliss. Unless this be done, the whole study of celestial phenomena will be in vain, as indeed it has proved to be with some who did not lay hold of a possible method, but fell into the folly of supposing that these events happen in one single way only and of rejecting all the others which are possible, suffering themselves to be carried into the realm of the unintelligible, and being unable to take a comprehensive view of the facts which must be taken as clues to the rest."

"The variations in the length of nights and days"
παρὰ τὸ ταχεῖας ἥλιου κινήσεις γίνεσθαι καὶ πάλιν 
βραδείας ὑπὲρ γῆς παρὰ τὰ μῆκη τῶν παραλ- 
λάττοντα καὶ τῶν τινών περαιοῦν τάχιοιν ἦ 
βραδύτερον, ὡς καὶ παρ' ἡμῖν ταῖνα θεωρεῖται, οἷς 
συμφώνως δεῖ λέγειν ἐπὶ τῶν μετεώρων. οἷ δὲ τὸ 
ἐν λαμβάνοντες τόσο τε φαινομένοις μάχονται καὶ 
τοῦ ἦ δυνατὸν ἀνθρώπω πεθορήσαι διαπεπτώκασιν. 
"Επισημασίαι δύνανται γίνεσθαι καὶ κατὰ συγ- 
kυρίσεις καιρῶν, καθάπερ ἐν τοῖς ἐμφανέσι 
τοπ' ἡμῖν ζώοις, καὶ παρ' ἐτεροίσχεις ἀέρος καὶ 
μεταβολάς. ἀμφότερα γὰρ ταῦτα οὐ μάχεται τοῖς 
99 φαινομένοις· ἐπὶ δὲ ποίοις παρὰ τούτῳ ἦ τούτῳ τὸ 
αὔτιον γίνεται οὐκ ἔστι συνιδεῖν. 
"Νέφη δύναται γίνεσθαι καὶ συνύστασθαι καὶ παρά 
πιλήσεις ἀέρος πνευμάτων συνώσει, καὶ παρὰ 
περιπλοκάς ἀλληλοῦχων ἀτόμων καὶ ἐπιτηδείων 
eis τὸ τούτο τελέσαι καὶ κατὰ πνευμάτων συλλογήν 
ἀπὸ τε γῆς καὶ ὡδάτων· καὶ κατ' ἄλλους δὲ τρόπους 
πλείους αἱ τῶν τοιούτων συντάσσεις οὐκ ἀδυνατοῦσι 
συντελεῖσθαι. ἥδη δ' ἀπ' αὐτῶν ἦ μὲν θλιβο- 
μένων, ἦ δὲ μεταβαλλόντων ὡδάτα δύναται συν- 
100 τελείσθαι, ἐτι τε πνευμάτων κατ' ἀποφορὰν ἀπὸ 
ἐπιτηδείων τῶν ἀέρος κατ' ὡδατομομένων, Βιαιοτέρας 
ἐπαρδεύσεως γινομένης ἀπὸ των ἀθροισμάτων 
ἐπιτηδείων εἰς τὰς τοιαῦτα ἑκτέμψεις. βροντάς 
ἐνδέχεται γίνεσθαι καὶ κατὰ πνεύματος εἰς τοῖς 
κοιλώμασι τῶν γεφῶν ἀνείλησιν, καθάπερ ἐν τοῖς 
ἡμετέρως ἀγγείοις, καὶ παρὰ πυρὸς πεπνευμα-

1 πνεύματα codd.: corr. Meibom, Bignone: πνευμάτων 
καταφορά Us.

a Lucr. vi. 519.

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may be due to the swiftness and again to the slowness of the sun's motion in the sky, owing to the variations in the length of spaces traversed and to his accomplishing some distances more swiftly or more slowly, as happens sometimes within our own experience; and with these facts our explanation of celestial phenomena must agree; whereas those who adopt only one explanation are in conflict with the facts and are utterly mistaken as to the way in which man can attain knowledge.

"The signs in the sky which betoken the weather may be due to mere coincidence of the seasons, as is the case with signs from animals seen on earth, or they may be caused by changes and alterations in the air. For neither the one explanation nor the other is in conflict with facts, and it is not easy to see in which cases the effect is due to one cause or to the other.

"Clouds may form and gather either because the air is condensed under the pressure of winds, or because atoms which hold together and are suitable to produce this result become mutually entangled, or because currents collect from the earth and the waters; and there are several other ways in which it is not impossible for the aggregations of such bodies into clouds to be brought about. And that being so, rain may be produced from them sometimes by their compression, sometimes by their transformation; or again may be caused by exhalations of moisture rising from suitable places through the air, while a more violent inundation is due to certain accumulations suitable for such discharge. Thunder may be due to the rolling of wind in the hollow parts of the clouds, as it is sometimes imprisoned in vessels which we use; or to the roaring of
τωμένου βόμβου ἐν αὐτοῖς, καὶ κατὰ ρήξεις δὲ νεφῶν καὶ διαστάσεις, καὶ κατὰ παρατρήψεις νεφῶν καὶ κατάξεις πῆξιν εἰληφότων κρυσταλλο-ειδῆ. καὶ τὸ ὄλον καὶ τοῦτο τὸ μέρος πλεοναχῶς γίνεσθαι λέγειν ἐκκαλεῖται τὰ φαινόμενα. καὶ ἀστραπαὶ δ’ ὠσαύτως γίνονται κατὰ πλείους τρόπους· καὶ γὰρ κατὰ παρατρήψιν καὶ σύγκρουσιν νεφῶν ὁ πυρὸς ἀποτελεστικὸς σχηματισμὸς ἐξολοθραίνων ἀστραπῆς γεννᾷ· καὶ κατ’ ἐκκρυστισμὸν ἐκ τῶν νεφῶν ὑπὸ πνευμάτων τῶν του-οὕτων σωμάτων ἀ τὴν λαμπηδόνα ταὐτὴν παρα-σκεύαξει, καὶ κατ’ ἐκπιασμὸν, θλύσεως τῶν νεφῶν γινομένης, εἴθ’ ὑπ’ ἀλλήλων εἴθ’ ὑπὸ πνευμάτων· καὶ κατ’ ἐμπεριλήψιν δὲ τοῦ ἀπὸ τῶν ἀστρων κατεσπαρμένου φωτός, εἶτα συνελαιυμένου ὑπὸ τῆς κωνῆσεως νεφῶν τε καὶ πνευμάτων καὶ διεκ-πίπτοντος διὰ τῶν νεφῶν· ἢ κατὰ διήθεσιν <διὰ>¹ τῶν νεφῶν τοῦ λεπτομερεστάτου φωτός, [ἡ ἀπὸ τοῦ πυρὸς νέφη συνεφλέχθαι καὶ τὰς βροντὰς ἀποτελεῖσθαι]² καὶ τὴν τούτον κύνησιν· καὶ κατὰ τὴν τοῦ πνεύματος ἐκτύρωσιν τὴν γινομένην διὰ τε συντονίαν φορᾶς καὶ διὰ σφοδρῶν κατείλησιν.  

1 dià suppl. Us.  
2 tamquam additamentum secl. Us.
fire in them when blown by a wind,\textsuperscript{a} or to the rending and disruption of clouds, or to the friction and splitting up of clouds when they have become as firm as ice. As in the whole survey, so in this particular point, the facts invite us to give a plurality of explanations.

Lightnings too happen in a variety of ways. For when the clouds rub against each other and collide, that collocation of atoms which is the cause of fire generates lightning; or it may be due to the flashing forth from the clouds, by reason of winds, of particles capable of producing this brightness; or else it is squeezed out of the clouds when they have been condensed either by their own action or by that of the winds; or again, the light diffused from the stars may be enclosed in the clouds, then driven about by their motion and by that of the winds, and finally make its escape from the clouds; or light of the finest texture may be filtered through the clouds (whereby the clouds may be set on fire and thunder produced), and the motion of this light may make lightning; or it may arise from the combustion of wind brought about by the violence of its motion and the intensity of its compression; or, when the clouds are rent asunder by winds, and the atoms which generate fire are expelled, these likewise cause lightning to appear. And it may easily be seen that its occurrence is possible in many other ways, so long as we hold fast to facts and take a general view of what is analogous to them.

Lightning precedes thunder, when the clouds are constituted as mentioned above and the configuration which produces lightning is expelled at the moment when the wind falls upon the cloud, and

\textsuperscript{a} Cf. Lucr. vi. 271-284.
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τὸ πνεῦμα ἀνειλούμενον τὸν βόμβον ἀποτελεῖν τούτον· καὶ κατ' ἐμπτυσιν δὲ ἀμφοτέρων ἀμα, τῷ τάχει συντονωτέρῳ κεχρήσθαι πρὸς ἡμᾶς τὴν ἀστραπῆν, ὑστερεῖν δὲ τὴν βροντήν, καθά περ ἐπʼ ἐνίων ἔξ ἀποστήματος θεωρουμένων καὶ πληγάς τινας πουμένων. κεραυνοὺς ἐνδέχεται γίνεσθαι καὶ κατὰ πλείονα πνευμάτων συλλογάς καὶ κατέλησιν ἱσχυράν τε ἐκπύρωσιν· καὶ κατάρρηξίς μέρους καὶ ἐκπτυσιν ἱσχυροτέραν αὐτὸν ἐπὶ τοὺς κἀτω τόπους, τῆς ῥήσεως γνωμένης διὰ τούτος ἔξ ἔξδετο πνευμάτων εἶναι διὰ πίλησιν νεφών· καὶ κατὰ αὐτὴν δὲ τὴν τοῦ πυρὸς ἐκπτυσιν ἀνειλούμενον, καθά καὶ βροντῆν ἐνδέχεται γίνεσθαι, πλείονος γενομένου πυρὸς καὶ πνευματωθέντος ἱσχυρότερον καὶ ῥήγαντος τὸ νέφος διὰ τὸ μὴ δύνασθαι ὑποχωρεῖν εἰς τὰ ἔξθις, τῷ πίλησιν γίνεσθαι [τὸ μὲν πολὺ πρὸς ὅρος τι ψηλόν, ἐν ὃ μάλιστα κεραυνοὶ πίπτουσιν], 1 ἀεὶ πρὸς ἅλληλα. καὶ κατʼ ἅλλους δὲ τρόπους πλείονας ἐνδέχεται κεραυνοὺς ἀποτελεῖσθαι· μόνον ὁ μῦθος ἀπέστῳ ἀπέσται δὲ, ἐὰν τις καλῶς τοῖς φανομένοις ἀκολουθῶν περὶ τῶν ἀφανῶν σημειώτα.

"Προστηρῆσαι ἐνδέχεται γίνεσθαι καὶ κατὰ κάθεσιν νέφους εἰς τούσ κἀτω τόποις στυλοειδῶς ὑπὸ πνεύματος ἀθρόου ὁσθέντος καὶ διὰ τοῦ πνεύματος πολλοῦ 2 φερομένου, ἀμα καὶ τὸ νέφος εἰς τὸ πλάγιον 3 ἀθοιντος τοῦ ἐκτὸς πνεύματος· καὶ κατὰ περίστασιν δὲ πνεύματος εἰς κύκλον, ἀέρος τινὸς ἐπισυνωθομένου ἀνωθεν· καὶ ῥύσεως πολλῆς πνευμάτων

1 tamquam additamentum secl. Us.
2 κύκλω Us.
3 πλησίον codd.: corr. Us.
the wind being rolled up afterwards produces the roar of thunder; or, if both are simultaneous, the lightning moves with a greater velocity towards us and the thunder lags behind, exactly as when persons who are striking blows are observed from a distance.\footnote{A thunderbolt is caused when winds are repeatedly collected, imprisoned, and violently ignited; or when a part is torn asunder and is more violently expelled downwards, the rending being due to the fact that the compression of the clouds has made the neighbouring parts more dense; or again it may be due like thunder merely to the expulsion of the imprisoned fire, when this has accumulated and been more violently inflated with wind and has torn the cloud, being unable to withdraw to the adjacent parts because it is continually more and more closely compressed—[generally by some high mountain where thunderbolts mostly fall]. And there are several other ways in which thunderbolts may possibly be produced. Exclusion of myth is the sole condition necessary; and it will be excluded, if one properly attends to the facts and hence draws inferences to interpret what is obscure.}

Fiery whirlwinds are due to the descent of a cloud forced downwards like a pillar by the wind in full force and carried by a gale round and round, while at the same time the outside wind gives the cloud a lateral thrust; or it may be due to a change of the wind which veers to all points of the compass as a current of air from above helps to force it to move; or it may be that a strong eddy of winds has been

\footnote{\textit{e.g.}, as Apelt remarks, when the blows struck by a great hammer on a block of iron are watched from a distance, and it takes some time for the sound to reach one’s ear.}
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γενομένης καὶ οὐ δυναμένης εἰς τὰ πλάγια δι-
105 αρρυῆναι διὰ τὴν πέριξ τοῦ ἀέρος πίλησιν. καὶ ἔως
μὲν γῆς τοῦ πρηστήρος καθιεμένου στρόβιλοι
γίνονται, ὡς ἂν καὶ ἡ ἀπογέννησις κατὰ τὴν
κύνησιν τοῦ πνεύματος γίνηται· ἔως δὲ θαλάττης
dῦνοι ἀποτελοῦνται.

"Σεισμοὺς ἐνδέχεται γίνεσθαι καὶ κατὰ πνεύματος
ἐν τῇ γῇ ἀπόληψιν καὶ παρὰ μικροὺς ὄγκους
αὐτῆς παράθεσιν καὶ συνεχῆ κύνησιν, ὅταν κρά-
δανον τῇ γῇ παρασκευάζῃ. καὶ τὸ πνεῦμα τοῦτο
ἡ ἔξωθεν ἐμπεριλαμβάνει ἕκ τοι πίπτεν εἰσώ
ἐδάφη εἰς ἄντροειδεῖς τόπους τῆς γῆς ἐκπνευμα-
τοῦντα ἐπειλημένον ἀέρα. <καὶ> κατ' αὐτὴν δὲ
τὴν διάδοσιν τῆς κυνήσεως ἐκ τῶν πτώσεων
ἐδαφῶν πολλῶν καὶ πάλιν ἀνταπόδοσιν, ὅταν
πυκνώμασι σφοδροτέρους τῆς γῆς ἀπαντήσῃ, ἐν-
106 δέχεται σεισμοὺς ἀποτελείσθαι. καὶ κατ' ἀλλος
δὲ πλείους τρόπους τὰς κυνήσεις ταῦτας τῆς γῆς
γίνεσθαι.

"Τὰ δὲ πνεύματα συμβαίνει γίνεσθαι κατὰ χρόνον
ἀλλοφυλίας τινὸς ἀεὶ καὶ κατὰ μικρὸν παρεισ-
δυομένης, καὶ καθ' ὑδατός ἀφθόνον συλλογήν· τὰ
dὲ λοιπὰ πνεύματα γίνεται καὶ ὄλγων πεσόντων
εἰς τὰ πολλὰ κοιλόματα, διαδόσεως τούτων
γινομένης.

"Χάλαζα συντελεῖται καὶ κατὰ πῆξιν ἰσχυροτέραν,
πάντοθεν δὲ πνευματωδῶν περίστασιν τῶν κατὰ
μέρισμα καὶ κατὰ πῆξιν μετριωτέραν ὑδατοειδῶν
tῶν, πνευματωδῶν δὲ τῶν> ὄμορφην ἀμα
τὴν τε σύνωσιν αὐτῶν ποιομένην καὶ τὴν διάρ-
ρηξιν πρὸς τὸ κατὰ μέρη συνίστασθαι πηγνύμενα
107 καὶ κατ' ἀθροότητα. ἢ δὲ περιφέρεια οὐκ ἀδυνά-
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started and is unable to burst through laterally because the air around is closely condensed. And when they descend upon land, they cause what are called tornadoes, in accordance with the various ways in which they are produced through the force of the wind; and when let down upon the sea, they cause waterspouts.

Earthquakes may be due to the imprisonment of wind underground, and to its being interspersed with small masses of earth and then set in continuous motion, thus causing the earth to tremble. And the earth either takes in this wind from without or from the falling in of foundations, when undermined, into subterranean caverns, thus raising a wind in the imprisoned air. Or they may be due to the propagation of movement arising from the fall of many foundations and to its being again checked when it encounters the more solid resistance of earth. And there are many other causes to which these oscillations of the earth may be due.

Winds arise from time to time when foreign matter continually and gradually finds its way into the air; also through the gathering of great store of water. The rest of the winds arise when a few of them fall into the many hollows and they are thus divided and multiplied.

Hail is caused by the firmer congelation and complete transformation, and subsequent distribution into drops, of certain particles resembling wind; also by the slighter congelation of certain particles of moisture and the vicinity of certain particles of wind which at one and the same time forces them together and makes them burst, so that they become frozen in parts and in the whole mass. The round
τως μὲν ἔχει γίνεσθαι πάντοθεν τῶν ἄκρων ἀπο-
τηκομένων καὶ ἐν τῇ συστάσει πάντοθεν, ὡς λέγε-
tαι, κατὰ μέρη ὁμάλως περισταμένων εἶτε ὑδατο-
eιδῶν τινων εἶτε πνευματωδῶν.

"Χιόνα δ' ἐνδέχεται συντελεῖσθαι καὶ ὑδατος
λεπτοῦ ἐκχειμένου ἐκ τῶν νεφῶν διὰ πόρων
συμμετρίας καὶ θλίψεως ἐπιτηθείων νεφῶν ἀεὶ ὑπὸ
πνεύματος σφοδράς, εἶτα τούτου πῆξιν ἐν τῇ φορᾷ
λαμβάνοντος διὰ τινα ἰσχυρᾶν ἐν τοῖς κατωτέρῳ
τόποις τῶν νεφῶν ψυχρασίας περίστασιν. καὶ
catat πῆξιν δ' ἐν τοῖς νέφεσιν ὁμάλῃ ἀραιότητα
ἔχουσι τοιαύτη πρόσεις ἐκ τῶν νεφῶν γίνοιτο ἀν
πρὸς ἄλληλα θλιβομένων <τῶν> ὑδατοειδῶν καὶ
συμπαρακειμένων. οὐ όνει πύκνωσι παιώμενα
χάλαζαν ἀποτελεῖ, ὅ μάλιστα γίνεται ἐν τῷ ἔαρι.

καὶ κατὰ τρίμην δὲ νεφῶν πῆξιν εἰληφότων ἀπό-
pαλον ἀν λαμβάνοί τὸ τῆς χιόνος τοῦτο ἀθροισμα.
καὶ κατ' ἄλλους δὲ ἱρόποις ἐνδέχεται χιόνα
συντελεῖσθαι.

"Δρόσος συντελεῖται καὶ κατὰ σύνοδον πρὸς
ἄλληλα ἐκ τοῦ ἀέρος τῶν τοιούτων, ὅ τῆς τοιαύτης
ὐγρασίας ἀποτελεστικα γίνεται. καὶ κατ' ἀναφορὰς
δὲ ἦ ἀπὸ νοτερῶν τόπων ἦ ὑδατα κεκτημένων, ἐν
οἷον τόποις μάλιστα δρόσος συντελεῖται, εἶτα
σύνοδον τοιοῦτον εἰς τὸ αὐτὸ λαβόντων καὶ ἀπο-
tέλεσιν ύγρασίας καὶ πάλιν φοράν ἐπὶ τοὺς κάτω
tόπους, καθά περ ὁμοίως καὶ παρ' ἤμιν ἐπὶ πλειόνων
τοιαύτα τινα <συντελούμενα θεωρεῖται>. καί> πάχυν
δὲ συντελεῖται <οὐ διαφερόντως> τῶν δρόσων,
tοιούτων τινῶν πῆξιν τινα ποιὰν λαβόντων διὰ
περίστασιν τινα ἄερος ψυχροῦ.

1 <παχυτέρας> ύγρασίας Bignone.
shape of hailstones is not impossibly due to the extremities on all sides being melted and to the fact that, as explained, particles either of moisture or of wind surround them evenly on all sides and in every quarter, when they freeze.

'\text{Snow} may be formed when a fine rain issues from the clouds because the pores are symmetrical and because of the continuous and violent pressure of the winds upon clouds which are suitable; and then this rain has been frozen on its way because of some violent change to coldness in the regions below the clouds. Or again, by congelation in clouds which have uniform density a fall of snow might occur through the clouds which contain moisture being densely packed in close proximity to each other; and these clouds produce a sort of compression and cause hail, and this happens mostly in spring. And when frozen clouds rub against each other, this accumulation of snow might be thrown off. And there are other ways in which snow might be formed.

'Dew is formed when such particles as are capable of producing this sort of moisture meet each other from the air: again by their rising from moist and damp places, the sort of place where dew is chiefly formed, and their subsequent coalescence, so as to create moisture and fall downwards, just as in several cases something similar is observed to take place under our eyes. And the formation of hoar-frost is not different from that of dew, certain particles of such a nature becoming in some such way congealed owing to a certain condition of cold air.
"Κρύσταλλος συντελεῖται καὶ κατ᾽ ἐκθλυψιν μὲν τοῦ περιφερούσ σχηματισμοῦ ἐκ τοῦ ὕδατος, σύνωσιν δὲ τῶν σκαληνῶν καὶ ὁξυγωνίων τῶν ἐν τῷ ὕδατι ὑπαρχόντων. καὶ κατὰ τὴν ἐξώθεν δὲ τῶν τουούτων πρόσκρισιν, ἀ συνελασθέντα πιῆν τῷ ὕδατι παρεσκεύασε, ποσὰ τῶν περιφερῶν ἐκθλύψαντα.

"Ἰρις γίνεται κατὰ πρόσλαμψιν ὑπὸ τοῦ ἡλίου πρὸς ἀέρα ὕδατοειδῆ. ἡ κατὰ ἵκνουφυσιν ἴδιαν τοῦ τε φωτὸς καὶ τοῦ ἀέρος, ἡ τὰ τῶν χρωμάτων τούτων ἰδιώματα ποιήσει εἰ τε πάντα εἰ τε μονοειδῶς. ἀφ’ οὗ πάλιν ἀπολάμποντος τὰ ὁμορύντα τοῦ ἀέρος χρώσιν ταύτην λήψεται, οὐαν θεωροῦμεν, κατὰ πρόσλαμψιν πρὸς τὰ μέρη. τὸ δὲ τῆς περιφερείας τούτο φάντασμα γίνεται διὰ τὸ τὸ διάστημα πάντοθεν ἵσον ὑπὸ τῆς ὦψεως θεωρεῖσθαι, ἡ σύνωσιν τοιαύτην λαμβανομένων τῶν ἐν τῷ ἀέρι ἀτόμων ἡ ἐν τοῖς νέφεσιν ἀπὸ τοῦ ἡλίου ἀποφερομένων περιφέρειάν τινα καθίεσθαι τὴν σύγκρισιν ταύτην.

"Ἀλως περὶ τὴν σελήνην γίνεται καὶ πάντοθεν ἀέρος προσφερομένου πρὸς τὴν σελήνην ἡ τὰ ἀπ᾽ αὐτῆς ἰεύματα ἀποφερόμενα ὠμαλῶς ἀναστελλόντος ἐπὶ τοσοῦτον ἐφ᾽ ὦσον κύκλῳ περιστήσησι τὸ νεφελιδῆς τοῦτο καὶ μή τὸ παράπαν διακρῖναι, ἡ καὶ τὸν περίξ ἀέρα αὐτῆς ἀναστελλόντος συμμέτρως πάντοθεν εἰς τὸ περιφέρες τὸ περὶ αὐτής καὶ παχυμερές περιστήσαι. ὁ γίνεται κατὰ μέρη τινὰ ἦτοι ἐξώθεν βιασαμένου τινὸς ἰεύματος ἡ τῆς θερμασίας ἐπιτηδείων πόρων ἐπιλαμβανομένης εἰς τὸ τοῦτο ἀπεργάσασθαι.

"Κομῆται ἀστέρες γίνονται ἦτοι πυρὸς ἐν τόποις.
"Ice is formed by the expulsion from the water of the circular, and the compression of the scalene and acute-angled atoms contained in it; further by the accretion of such atoms from without, which being driven together cause the water to solidify after the expulsion of a certain number of round atoms."

"The rainbow arises when the sun shines upon humid air; or again by a certain peculiar blending of light with air, which will cause either all the distinctive qualities of these colours or else some of them belonging to a single kind, and from the reflection of this light the air all around will be coloured as we see it to be, as the sun shines upon its parts. The circular shape which it assumes is due to the fact that the distance of every point is perceived by our sight to be equal; or it may be because, the atoms in the air or in the clouds and deriving from the sun having been thus united, the aggregate of them presents a sort of roundness."

"A halo round the moon arises because the air on all sides extends to the moon; or because it equably raises upwards the currents from the moon so high as to impress a circle upon the cloudy mass and not to separate it altogether; or because it raises the air which immediately surrounds the moon symmetrically from all sides up to a circumference round her and there forms a thick ring. And this happens at certain parts either because a current has forced its way in from without or because the heat has gained possession of certain passages in order to effect this."

"Comets arise either because fire is nourished in
τισὶ διὰ χρόνων τινῶν ἐν τοῖς μετεώροις συντρεφο-
μένου περιστάσεως γνωμένης, ἡ ἰδίαν τινὰ κίνησιν
diὰ χρόνων τοῦ οὐρανοῦ ἵσχυοντος ὑπὲρ ἡμᾶς, ὡστε
tα τοιαύτα ἀστρα ἀναφανήναι, ἡ αὐτὰ ἐν χρόνοις
τισὶν ὄρμησι διὰ των περιστάσεων καὶ εἰς τοὺς
cαθ’ ἡμᾶς τόπους ἐλθεῖν καὶ ἐκφανῇ γενέσθαι.
tὴν τε ἀφάνισιν τούτων γίνεσθαι παρὰ τὰς ἀντι-
112 κειμένας ταύτας αἰτίας. τινὰ ἀστρα στρέφεσθαι
αὐτοῦ συμβαίνει οὐ μόνον τῷ τὸ μέρος τούτο τοῦ
kόσμου ἐστάναι, περὶ δ’ τὸ λοιπὸν στρέφεται, καθά
περ τινὲς φασιν, ἀλλὰ καὶ τῷ δίνῃ ἀέρος ἐγκυκλον
αὐτῷ περιστάναι, ἡ κωλυτική γίνεται τοῦ περι-
pολεῖν, ὡς καὶ τὰ ἄλλα: ἡ καὶ διὰ τὸ ἐξῆς μὲν
αὐτοῖς ὑλὴν ἐπιτηδειάν μὴ εἶναι, ἐν δὲ τούτω τῷ
tόπῳ ἐν ὦ κείμενα θεωρεῖται. καὶ κατ’ ἄλλους
de πλείονας τρόπους τοῦτο δυνατὸν συντελεῖσθαι,
ἐάν τις δύνηται τὸ σύμφωνον τοῖς φαινομένοις
συλλογιζέσθαι. τινὰ τῶν ἀστρῶν πλανᾶσθαι, εἰ
οὔτω ταῖς κινήσεις χρώμενα συμβαίνει, τινὰ δὲ
113 ὀμαλῶς κινεῖσθαι, ἐνδέχεται μὲν καὶ παρὰ τὸ κύκλω
κινούμενα ἐξ ἀρχῆς οὕτω κατηγοράσθαι, ὡστε
τὰ μὲν κατὰ τὴν αὐτὴν δίνῃ φέρεσθαι ὀμαλῆ
οὕσαν, τὰ δὲ κατὰ τῷ ἄλλην τισὶν ἀνωμαλίας
χρωμένην. ἐνδέχεται δὲ καὶ καθ’ οὐς τόπους
φέρεται οὐ μὲν παρεκτάσεις ἀέρος εἶναι ὀμαλάς
ἐπὶ τὸ αὐτὸ συνωθοῦσας κατὰ τὸ ἐξῆς ὀμαλῶς τε
ἐκκαούσας, οὐ δὲ ἀνωμαλεῖς οὕτως ὡστε τὰς
θεωρομένας παραλλαγὰς συντελεῖσθαι. τὸ δὲ μίαν
αἰτίαν τούτων ἀποδιδόναι, πλεοναχῶς1 τῶν φαινο-
μένων ἐκκαλουμένων, μανικὸν καὶ οὐ καθηκότως
πραττόμενον ὑπὸ τῶν τῆς ματαίαν ἀστρολογίαν

1 πλεοναχῶς coni. Byw.
certain places at certain intervals in the heavens, if circumstances are favourable; or because at times the heaven has a particular motion above us so that such stars appear; or because the stars themselves are set in motion under certain conditions and come to our neighbourhood and show themselves. And their disappearance is due to the causes which are the opposite of these. Certain stars may revolve without setting not only for the reason alleged by some, because this is the part of the world round which, itself unmoved, the rest revolves, but it may also be because a circular eddy of air surrounds this part, which prevents them from travelling out of sight like other stars; or because there is a dearth of necessary fuel farther on, while there is abundance in that part where they are seen to be. Moreover there are several other ways in which this might be brought about, as may be seen by anyone capable of reasoning in accordance with the facts. The wanderings of certain stars, if such wandering is their actual motion, and the regular movement of certain other stars, may be accounted for by saying that they originally moved in a circle and were constrained, some of them to be whirled round with the same uniform rotation and others with a whirling motion which varied; but it may also be that according to the diversity of the regions traversed in some places there are uniform tracts of air, forcing them forward in one direction and burning uniformly, in others these tracts present such irregularities as cause the motions observed. To assign a single cause for these effects when the facts suggest several causes is madness and a strange inconsistency; yet it is done by adherents of rash astronomy, who assign meaning-
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εξηλωκότων καὶ εἰς τὸ κενὸν αὐτίκα τινῶν ἀπο-
didόντων, ὅταν τὴν θείαν φύσιν μηδαμὴ λειτουργιῶν

114 ἀπολύσαι. τινὰ ἀστρα ὑπολειπόμενα τινῶν θεω-

ρείσθαι συμβαίνει καὶ παρὰ τὸ βραδύτερον συμ-

περιφέρεσθαι τὸν αὐτὸν κύκλον περιόντα καὶ παρὰ τὸ τὴν ἐναντίαν κινεῖσθαι ἀντισπώμενα ὑπὸ τῆς

αὐτῆς δίνης· καὶ παρὰ τὸ περιφέρεσθαι τὰ μὲν διὰ πλείονος τόπον, τὰ δὲ διὰ ἐλάττονος, τὴν

αὐτὴν δίνην περικυκλούντα. τὸ δὲ ἀπλῶς ἀπο-

φαίνεσθαι περὶ τούτων καθήκον ἐστὶ τοῖς τερατεύ-

σθαι τι πρὸς τοὺς πολλοὺς βουλομένους.

"Οἱ λεγόμενοι ἀστέρες ἐκπάπτευσι καὶ παρὰ μέρος

κατὰ παράτρυμιν ἐαυτῶν δύναται συντελεῖσθαι καὶ παρ’ ἐκπτώσιν ὅπο ἢ ἐκπνευμάτωσις γένηται,

καθὰ περ καὶ ἐπὶ τῶν ἀστραπῶν ἐλέγομεν· καὶ

κατὰ σύνοδον δὲ ἀτόμων πυρὸς ἀποτελεστικῶν,

συμφυλίας γενομένης εἰς τὸ τούτο τελέσαι, καὶ

κύνησιν ὅπο ἢ ὅρμη ἢ ἄρχης κατὰ τὴν σύνοδον

gένηται· καὶ κατὰ πνεύματος δὲ συλλογὴν ἐν

πυκνώμασι τισιν ὀμιχλοειδέσι, καὶ ἐκπύρωσιν

tούτοιν διὰ τὴν κατελήσαν, εἰτ’ ἐπεκρῆξεν τῶν

περιεχόντων, καὶ ἐφ’ ὅπο ἢ τόπον ἢ ὅρμη γένηται

tῆς φορᾶς, εἰς τὸντοὺν φερομένου. καὶ ἄλλοι δὲ

τρόποι εἰς τὸ τούτο τελέσαι ἀμύθητοι εἰς.

"Αἱ δ’ ἐπισημασίαι αἱ ἐννοοῦσιν ἐπὶ τοῖς ζῴοις

κατὰ συγκύρημα γίνονται τοῦ καϊροῦ· οὐ γὰρ τὰ

ζώα ἀνάγκην τινὰ προσφέρεται τοῦ ἀποτελεσθῆναι

χειμῶνα, οὐδὲ κάθηται τὰς θείας φύσις παρατηροῦσα

tὰς τῶν ζῴων τούτων ἐξόδους κατείστα τὰς ἐπισημα-

a Cf. § 98, The same topic is now treated again. Usener, who attributed this whole epistle to a compiler, believed that both passages were taken from the same part of Epicurus’s On Nature.

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less causes for the stars whenever they persist in saddling the divinity with burdensome tasks. That certain stars are seen to be left behind by others may be because they travel more slowly, though they go the same round as the others; or it may be that they are drawn back by the same whirling motion and move in the opposite direction; or again it may be that some travel over a larger and others over a smaller space in making the same revolution. But to lay down as assured a single explanation of these phenomena is worthy of those who seek to dazzle the multitude with marvels.

"Falling stars, as they are called, may in some cases be due to the mutual friction of the stars themselves, in other cases to the expulsion of certain parts when that mixture of fire and air takes place which was mentioned when we were discussing lightning; or it may be due to the meeting of atoms capable of generating fire, which accord so well as to produce this result, and their subsequent motion wherever the impulse which brought them together at first leads them; or it may be that wind collects in certain dense mist-like masses and, since it is imprisoned, ignites and then bursts forth upon whatever is round about it, and is carried to that place to which its motion impels it. And there are other ways in which this can be brought about without recourse to myths.

"The fact that the weather is sometimes foretold from the behaviour of certain animals is a mere coincidence in time." For the animals offer no necessary reason why a storm should be produced; and no divine being sits observing when these animals go out and afterwards fulfilling the signs which they
Between the letter to Pythocles and that to Menoeceus come excerpts (§§ 117-120) dealing with the wise man as 642
have given. For such folly as this would not possess the most ordinary being if ever so little enlightened, much less one who enjoys perfect felicity.

"All this, Pythocles, you should keep in mind; for then you will escape a long way from myth, and you will be able to view in their connexion the instances which are similar to these. But above all give yourself up to the study of first principles and of infinity and of kindred subjects, and further of the standards and of the feelings and of the end for which we choose between them. For to study these subjects together will easily enable you to understand the causes of the particular phenomena. And those who have not fully accepted this, in proportion as they have not done so, will be ill acquainted with these very subjects, nor have they secured the end for which they ought to be studied." Such are his views on celestial phenomena.

But as to the conduct of life, what we ought to avoid and what to choose, he writes as follows. Before quoting his words, however, let me go into the views of Epicurus himself and his school concerning the wise man.

There are three motives to injurious acts among men—hatred, envy, and contempt; and these the wise man overcomes by reason. Moreover, he who has once become wise never more assumes the opposite habit, not even in semblance, if he can help it. He will be more susceptible of emotion than other men: that will be no hindrance to his wisdom. However, not every bodily constitution nor every nationality would permit a man to become wise. conceived by Epicurus, to which are added (§§ 120, 121) some ethical tenets.
καὶ στρεβλωθῇ δ’ ὁ σοφός, εἶναι αὐτὸν εὐδαίμονα. μόνον τε χάριν ἐξειν τὸν σοφόν, καὶ ἐπὶ φίλους καὶ παροῦσι καὶ ἀπούσιν ὁμοίως διὰ τε λόγον1 <καὶ διὰ πράξεως>. ὅτε μέντοι στρεβλοῦται, ἐνθα καὶ μύζει καὶ οἴμωζει. γυναικὶ τ’ ὦ μυγήσεσθαι τὸν σοφὸν ἢ οἱ νόμοι ἄπαγορεύουσιν, ὡς φησὶ Διογένης ἐν τῇ ἐπιτομῇ τῶν Ἑπικούρου ἡθικῶν δογμάτων. οὐδὲ κολάσεις οἰκέτας, ἔλεγηςει μέντοι καὶ συγγνώμην τινὶ ἐξείν τῶν σπουδαίων. ἔρασθήσεσθαι τὸν σοφὸν οὐ δοκεῖ αὐτοῖς· οὐδὲ ταφῆς φροντιεῖ· οὐδὲ θεόπεμπτον εἶναι τὸν ἔρωτα, ὡς Διογένης ἐν τῷ δωδεκάτῳ φησίν. οὐδὲ ῥητορεύσεσθαι καλῶς. συνουάν δὲ φασίν ὄνησαι μὲν οὐδέποτε, ἀγαπητῶν δὲ εἰ μὴ καὶ ἐβλαψε.

Καὶ μηδὲ καὶ γαμήσεις καὶ τεκνοποιήσεις τὸν σοφόν, ὡς Ἑπίκουρος ἐν ταῖς Διαπορίαις καὶ ἐν τοῖς Περὶ φύσεως. κατὰ περὶστασιν δὲ ποτε βίον γαμήσεις. καὶ διατραπήσεσθαι τινας. οὐδὲ μὴν ληφήσεις ἐν μέθῃ φησίν ὃ Ἑπίκουρος ἐν τῷ Συμποσίω. οὐδὲ πολιτεύσεσθαι, ὡς ἐν τῇ πρώτῃ Περὶ βίων· οὐδὲ τυραννεύσεις· οὐδὲ κωφεῖν, ὡς ἐν τῇ δευτέρᾳ Περὶ βίων· οὐδὲ πτωχεύσεις. ἀλλὰ καὶ πηγαθέντα2 τὰς ὅψεις μὴ ἔξαζεις3 αὐτὸν τοῦ βίου, ὡς ἐν τῇ αὐτῇ φησί. καὶ λυπηθήσεσθαι δὲ τὸν σοφὸν, ὡς ὁ Διογένης ἐν τῇ πέμπτῃ τῶν Ἐπιλέκτων· καὶ δικάσεσθαι· καὶ συγγράμματα καταλεύψεις.

1 οὐδ’ codd. : corr. et suppl. Us.
3 μετέξει vel μετάξει codd. : corr. Bywater.

a i.e. by suicide, as recommended by the Stoics (supra, vii. 130).

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X. 118–120. EPICURUS

Even on the rack the wise man is happy. He alone will feel gratitude towards friends, present and absent alike, and show it by word and deed. When on the rack, however, he will give vent to cries and groans. As regards women he will submit to the restrictions imposed by the law, as Diogenes says in his epitome of Epicurus’ ethical doctrines. Nor will he punish his servants; rather he will pity them and make allowance on occasion for those who are of good character. The Epicureans do not suffer the wise man to fall in love; nor will he trouble himself about funeral rites; according to them love does not come by divine inspiration: so Diogenes in his twelfth book. The wise man will not make fine speeches. No one was ever the better for sexual indulgence, and it is well if he be not the worse.

Nor, again, will the wise man marry and rear a family: so Epicurus says in the Problems and in the De Natura. Occasionally he may marry owing to special circumstances in his life. Some too will turn aside from their purpose. Nor will he drivel, when drunken: so Epicurus says in the Symposium. Nor will he take part in politics, as is stated in the first book On Life; nor will he make himself a tyrant; nor will he turn Cynic (so the second book On Life tells us); nor will he be a mendicant. But even when he has lost his sight, he will not withdraw himself from life: this is stated in the same book. The wise man will also feel grief, according to Diogenes in the fifth book of his Epilecta. And he will take a suit into court. He will leave written words behind him, but will not compose panegyric. He will have regard to his property and to the future.
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καὶ τοῦ μέλλοντος. φιλαγρήσειν. τύχῃ τ’ ἀντι-
τάξεσθαι, φίλον τε οὐδένα προήσεσθαι. εὐδοξίας
ἐπὶ τοσοῦτον προνήσεσθαι, ἐφ’ οὐσιν μὴ κατα-
φρονήσεσθαι· μᾶλλον τε εὐφρανθήσεσθαι τῶν
ἀλλών ἐν ταῖς θεωρίαις.

Εἰκόνας τε ἀναθήσεν. <εἰ> εἰ’ ἔχοι, ἀδιαφόρως ἄν
σχοίη. μόνον τε τὸν σοφὸν ὅρθως ἄν περί τε
μουσικῆς καὶ ποιητικῆς διαλέξεσθαι· ποιήματα τε
ἐνεργεία οὐκ ἄν ποίησαι. οὐ κινεῖσθαι τε ἐτέρον
ἐτέρου σοφώτερον. χρηματιεῖσθαι τε, ἀλλ’ ἀπὸ
μόνης σοφίας, ἀπορήσαντα. καὶ μόναρχον ἐν
καιρῷ θεραπεύσειν. καὶ ἐπιχαρῆσεσθαι τυ ν ἐπὶ
tῶν διορθώματι· καὶ σχολήν κατασκευάσειν, ἀλλ’
οὐχ ὀφτ’ χλαγωγῆσαι· καὶ ἀναγνώσεσθαι ἐν
πλῆθει, ἀλλ’ οὐχ ἐκόντα· δογματεῖν τε καὶ οὐκ
ἀπορῆσειν· καὶ καθ’ ὑπνοὺς δὲ ὁμοίων ἔσεσθαι,
καὶ ὑπέρ φίλου ποτὲ τεθνήξεσθαι.

Δοκεῖ δ’ αὐτοῖς ἀμαρτήματα ἀνισά εἶναι. καὶ
τὴν ὑγείαν τισὶ μὲν ἀγαθὸν, τισὶ δ’ ἀδιαφορον.
tὴν δὲ ἀνδρείαν φύσει μὴ γίνεσθαι, λογισμῷ δὲ
tοῦ συμφέροντος· καὶ τὴν φιλίαν διὰ τὰς χρείας·
dein ἑκάστου προκατάρχεσθαι (καὶ γὰρ τὴν γῆν
σπείρομεν), συνίστασθαι δὲ αὐτὴν κατὰ κοινωνίαν
tοῖς ταῖς ἥδοναῖς ἐκπεπληρωμένοις.

121 Τὴν εὐδαμομοίαν διχῇ νοεῖσθαι, τὴν τε ἀκροτάτην,
οία ἐστὶ περὶ τὸν θεοῦ, ἐπίτασιν οὐκ ἔχουσαν· καὶ
τὴν <κατὰ τὴν> προσθήκην καὶ ἀφαίρεσιν ἥδονῶν.
Μετιτέον δ’ ἐπὶ τὴν ἐπιστολήν.

1 κτησεσθαι codd.: corr. Bignone.

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a Cf. Philodemus, Περὶ εὐσεβείας (Us. p. 258).
b The transposition of this paragraph is due to Bignone (p. 214, notes 2, 4).

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He will be fond of the country. He will be armed against fortune and will never give up a friend. He will pay just so much regard to his reputation as not to be looked down upon. He will take more delight than other men in state festivals.\(^a\)

\(^b\) The wise man will set up votive images. Whether he is well off or not will be matter of indifference to him. Only the wise man will be able to converse correctly about music and poetry, without however actually writing poems himself. One wise man does not move more wisely than another. And he will make money, but only by his wisdom, if he should be in poverty, and he will pay court to a king, if need be. He will be grateful to anyone when he is corrected. He will found a school, but not in such a manner as to draw the crowd after him; and will give readings in public, but only by request. He will be a dogmatist but not a mere sceptic; and he will be like himself even when asleep. And he will on occasion die for a friend.

The school holds that sins are not all equal; that health is in some cases a good, in others a thing indifferent; that courage is not a natural gift but comes from calculation of expediency; and that friendship is prompted by our needs. One of the friends, however, must make the first advances (just as we have to cast seed into the earth), but it is maintained by a partnership in the enjoyment of life's pleasures.

Two sorts of happiness can be conceived, the one the highest possible, such as the gods enjoy, which cannot be augmented, the other admitting addition and subtraction of pleasures.

We must now proceed to his letter. \(^J\)
"'Επίκουρος Μενοικεὶ χαίρειν.

Μήτε νέος τις ὃν μελλέτω φιλοσοφεῖν, μήτε γέρων ὑπάρχων κοπιάτω φιλοσοφῶν. οὔτε γάρ ἀνόρος οὔθεις ἐστιν οὔτε πάρωρος πρὸς τὸ κατὰ ψυχὴν ύγιαῖν. ο δὲ λέγων ἢ μῆτω τοῦ φιλοσοφεῖν ὑπάρχειν ἡ παρελημυθέναι τὴν ὦραν ὁμοίως ἐστὶν τῷ λέγοντι πρὸς εὐδαιμονίαν ἢ μῆτω παρεῖναι τὴν ὦραν ἢ μηκέτι εἶναι τὴν ὦραν. ὡστε φιλοσοφητέοι καὶ νέω καὶ γέροντι, τῷ μὲν ὅπως γηράσκων νεαζῇ τοῖς ἀγαθοῖς διὰ τὴν χάριν τῶν γεγονότων, τῷ δὲ ὅπως νέος ἀμα καὶ παλαιὸς ἢ διὰ τὴν ἀφοβίαν τῶν μελλόντων. μελετᾶν οὖν χρή τὰ ποιοῦντα τὴν εὐδαιμονίαν, εἴ περ παροῦσης μὲν αὐτῆς, πάντα ἔχομεν, ἀποσύσης δὲ, πάντα πράττομεν εἰς τὸ ταύτην ἔχειν.

" Α δὲ σοι συνεχῶς παρήγγελλον, ταῦτα καὶ πρᾶττε καὶ μελέτα, στοιχεῖα τοῦ καλῶς ζῆν ταῦτ᾽ εἶναι διαλαμβάνων. πρῶτον μὲν τὸν θεοῦ ζωὸν ἀφθαρτὸν καὶ μακάριον νομίζων, ὡς ἢ κοινῇ τοῦ θεοῦ νόησις ὑπεγράφη, μὴθὲν μήτε τῆς ἀφθαρσίας ἀλλότριον μήτε τῆς μακαρότητος ἀνοίκειον αὐτῷ πρόσηπτε· πάν δὲ τὸ φυλάττειν αὐτοῦ δυνάμενον τὴν μετ᾽ ἀφθαρσίας μακαρότητα περὶ αὐτοῦ δόξαζε. θεοὶ μὲν γάρ εἰσιν. ἔναργῆς δὲ ἐστὶν αὐτῶν ἡ γνώσις· οἷοι δ᾽ αὐτοὺς ἢ ὅπως πολλοὶ νομίζουσι, οὐκ εἰσίν· ὦ γὰρ φυλάττουσιν αὐτοὺς οἷος νοοῦσιν. ἀσεβῆς δὲ οὐχ ὁ τοὺς τῶν πολλῶν θεοὺς ἀναιρῶν, ἀλλ᾽ ὁ τὰς τῶν πολλῶν δόξας θεοῖς
Epicurus to Menoeceus, greeting.

"Let no one be slow to seek wisdom when he is young nor weary in the search thereof when he is grown old. For no age is too early or too late for the health of the soul. And to say that the season for studying philosophy has not yet come, or that it is past and gone, is like saying that the season for happiness is not yet or that it is now no more. Therefore, both old and young ought to seek wisdom, the former in order that, as age comes over him, he may be young in good things because of the grace of what has been, and the latter in order that, while he is young, he may at the same time be old, because he has no fear of the things which are to come. So we must exercise ourselves in the things which bring happiness, since, if that be present, we have everything, and, if that be absent, all our actions are directed toward attaining it.

"Those things which without ceasing I have declared unto thee, those do, and exercise thyself therein, holding them to be the elements of right life. First believe that God is a living being immortal and blessed, according to the notion of a god indicated by the common sense of mankind; and so believing, thou shalt not affirm of him aught that is foreign to his immortality or that agrees not with blessedness, but shalt believe about him whatever may uphold both his blessedness and his immortality. For verily there are gods, and the knowledge of them is manifest; but they are not such as the multitude believe, seeing that men do not steadfastly maintain the notions they form respecting them. Not the man who denies the gods worshipped by the multitude, but he who affirms of the gods what the multi-
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124 προσάπτων. οὐ γὰρ προλήψεις εἰσίν, ἀλλ' ὑπολήψεις ψευδείς αἱ τῶν πολλῶν ὑπὲρ θεῶν ἀποφάσεις· ἐνθὲν αἱ μέγισται βλάβαι τε τοὺς κακοῖς ἐκ θεῶν ἐπάγονται καὶ ωφέλεια τοῖς ἀγαθοῖς. ταῖς γὰρ ἱδίαις οὐκειούμενοι διὰ παντὸς ἄρεταῖς τοὺς ὅμοιους ἀποδέχονται, πάν τὸ μὴ τοιοῦτον ὡς ἀλλότριον νομίζοντες.

"Συνεθιζε δὲ ἐν τῷ νομίζειν μηδὲν πρὸς ἡμᾶς εἶναι τὸν θάνατον· ἐπεὶ πάν ἀγαθὸν καὶ κακὸν ἐν αἰσθήσει· στέροις δὲ ἐστὶν αἰσθήσεως ὁ θάνατος. ὢθεν γνώσις ὑπῆρ τοῦ μηθὲν εἶναι πρὸς ἡμᾶς τὸν θάνατον ἀπολαυστὸν ποιεῖ τὸ τῆς ζωῆς θνητὸν, οὐκ ἀπειρον 1 προστιθείσα χρόνον ἀλλὰ τὸν τῆς

125 ἄθανασίας ἀφελομένη πόθον. οὐθὲν γὰρ ἐστὶν ἐν τῷ ζῆν δεινὸν τῷ κατειληφότι γνησίως τὸ μηθὲν ὑπάρχειν ἐν τῷ μὴ ζῇν δεινόν. ὥστε μάταιος ὁ λέγων δεδείναι τὸν θάνατον οὐχ ὦτι λυπῆσει παρῶν, ἀλλ' ὦτι λυπεῖ μέλλων. ὁ γὰρ παρὸν οὐκ ἐνοχλεῖ, προσδοκώμενον κενῶς λυπεῖ. τὸ φρυκωδέστατον οὐν τῶν κακῶν ὁ θάνατος οὐθὲν πρὸς ἡμᾶς, ἐπειδὴ περ ὦται μὲν ἡμεῖς ὤμεν, ὁ θάνατος σὺ πάρεστιν· ὦται δ' ὁ θάνατος παρῇ, τὸ ζῆν ἡμεῖς οὐκ ἐσμέν. οὔτε οὐν πρὸς τοὺς ζωντάς ἐστιν οὔτε πρὸς τοὺς τετελευτηκότας, ἐπειδὴ περὶ οὐκ μὲν οὐκ ἐστιν, οἰ δ' οὐκείτω εἰσίν. ἀλλ' οἱ πολλοὶ τὸν θάνατον ότε μὲν ως μέγιστον τῶν κακῶν φεύγουσιν, ότε δὲ ως ἀνάπαυσιν τῶν ἐν τῷ ζῆν <κακῶν αἱροῦνται. ὁ
dē σοφὸς οὔτε παραίτεται τὸ ζῆν> οὔτε φοβεῖται

1 οὐκ ἀπορον codd.: corr. Menag.: sed post ἀλλὰ τὸν inf. (14) ἀπορον excidisse putat Bignone.

a The striking resemblance to this passage of ps.-Plat. Axiocbus, 369 b, has often been pointed out, most recently by 650
tude believes about them is truly impious. For the utterances of the multitude about the gods are not true preconceptions but false assumptions; hence it is that the greatest evils happen to the wicked and the greatest blessings happen to the good from the hand of the gods, seeing that they are always favourable to their own good qualities and take pleasure in men like unto themselves, but reject as alien whatever is not of their kind.

"Accustom thyself to believe that death is nothing to us, for good and evil imply sentience, and death is the privation of all sentience; therefore a right understanding that death is nothing to us makes the mortality of life enjoyable, not by adding to life an illimitable time, but by taking away the yearning after immortality. For life has no terrors for him who has thoroughly apprehended that there are no terrors for him in ceasing to live. Foolish, therefore, is the man who says that he fears death, not because it will pain when it comes, but because it pains in the prospect. Whatsoever causes no annoyance when it is present, causes only a groundless pain in the expectation. Death, therefore, the most awful of evils, is nothing to us, seeing that, when we are, death is not come, and, when death is come, we are not. It is nothing, then, either to the living or to the dead, for with the living it is not and the dead exist no longer."

But in the world, at one time men shun death as the greatest of all evils, and at another time choose it as a respite from the evils in life. The wise man does not deprecate life nor does he fear the cessation

E. Chevallier, Étude crit. du dialogue ps.-plat. l'Axiochos (Lyon, 1914, pp. 74 sq.); he rightly maintains the priority of the letter to Menoeceus (ib. p. 76).
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tò μή ζήν· οὔτε γάρ αὐτῷ προσίσταται τὸ ζήν οὔτε δοξάζεται κακὸν εἶναι τὸ μή ζήν. ὥσπερ δὲ τὸ σιτίον οὐ τὸ πλεῖον πάντως ἄλλα τὸ ἡδίστον αἴρεται, οὔτω καὶ χρόνον οὐ τὸν μῆκιστὸν ἄλλα τὸν ἡδίστον καρπίζεται. οὐ δὲ παραγγέλλων τὸν μὲν νέον καλῶς ζήν, τὸν δὲ γέροντα καλῶς κατα-
στρέφειν εὐθῆς ἐστὶν οὐ μόνον διὰ τὸ τῆς ζωῆς ἀσπαστόν, ἄλλα καὶ διὰ τὸ τὴν αὐτῆν εἶναι μελέτην
tοῦ καλῶς ζήν καὶ τοῦ καλῶς ἀποθνῄσκειν. πολὺ
dὲ χείρον καὶ ὁ λέγων, καλὸν μὲν μὴ φύναι,

φύντα δ’ ὅπως ὀκιστὰ πῦλας Ἀἴδαο περήσαι.

127 εἰ μὲν γὰρ πεποιθῶς τούτῳ φησι, πῶς οὐκ ἀπ-
έρχεται τοῦ ζήν; ἐν ἔτοιμῳ γὰρ αὐτῷ τούτ’ ἔστιν,
εὕτερ ἢν βεβουλευμένον αὐτῷ βεβαιώς· εἰ δὲ
μωκόμενοι, μάταιοι ἐν τοῖς οὐκ ἐπιδεχομένοις.
"Μνημονεύτεον δὲ ὡς τὸ μέλλον οὔτε ἡμέτερον
οὔτε πάντως οὐχ ἡμέτερον, ἢν μήτε πάντως
προσμένωμεν ὃς ἐσόμενον μήτε ἀπελπίζωμεν ὃς
πάντως οὐκ ἐσόμενον.

"Ἀναλογιστέον δὲ ὡς τῶν ἐπιθυμιῶν αἱ μὲν εἰσὶ
φυσικαί, αἱ δὲ κεναί. καὶ τῶν φυσικῶν αἱ μὲν
ἀναγκαίαι, αἱ δὲ φυσικαί μόνον· τῶν δ’ ἀναγκαίων
αἱ μὲν πρὸς εὐδαιμονίαν εἰσὶν ἀναγκαίαι, αἱ δὲ
πρὸς τὴν τοῦ σώματος ἀοιχλησίαν, αἱ δὲ πρὸς αὐτὸ
tὸ ζήν. τούτων γὰρ ἀπλάνης θεωρία πάσαν αἴρεσιν
καὶ φυγῆν ἔπανάγειν οἴδειν ἐπὶ τὴν τοῦ σώματος
ὐγείαν καὶ τὴν τῆς ψυχῆς ἀταραξίαν, ἐπεὶ τούτῳ
tοῦ μακράς ζήν ἔστι τέλος. τούτου γὰρ χάριν
πάντα πράττομεν, ὅπως μήτε ἀλγῶμεν μήτε ταρ-
βῶμεν· ὅταν δ’ ἀπαξ τούτῳ περὶ ἡμᾶς γένηται,
of life. The thought of life is no offence to him, nor is the cessation of life regarded as an evil. And even as men choose of food not merely and simply the larger portion, but the more pleasant, so the wise seek to enjoy the time which is most pleasant and not merely that which is longest. And he who admonishes the young to live well and the old to make a good end speaks foolishly, not merely because of the desirableness of life, but because the same exercise at once teaches to live well and to die well. Much worse is he who says that it were good not to be born, but when once one is born to pass with all speed through the gates of Hades.\textsuperscript{a} For if he truly believes this, why does he not depart from life? It were easy for him to do so, if once he were firmly convinced. If he speaks only in mockery, his words are foolishness, for those who hear believe him not.

\textsuperscript{a} Theognis 425, 427.
λύεται πάς ὁ τῆς ψυχῆς χειμών, οὐκ ἔχοντος τοῦ ζῶου βαδίζειν ὡς πρὸς ἐνδέον τι καὶ ζητεῖν ἐτερον ὦ τὸ τῆς ψυχῆς καὶ τοῦ σώματος ἀγαθὸν συμπληρώθησεται. τότε γὰρ ἡδονῆς χρείαν ἔχομεν, όταν ἐκ τοῦ μή παρεῖναι τὴν ἡδονῆν ἀλγώμεν· όταν δὲ μὴ ἀλγώμεν, οὐκέτι τῆς ἡδονῆς δεόμεθα. καὶ διὰ τούτο τὴν ἡδονῆν ἄρχην καὶ τέλος λέγομεν εἶναι τοῦ μακαρίως ζῆν· ταύτην γὰρ ἀγαθὸν πρῶτον καὶ συγγενικὸν ἔγνωμεν, καὶ ἀπὸ ταύτης καταρχόμεθα πάσης αἱρέσεως καὶ φυγῆς καὶ ἐπὶ ταύτην καταντῶμεν ὡς κανόνι τὸ πάθει πάν ἀγαθὸν κρίνοντες. καὶ ἐπεὶ πρῶτον ἀγαθὸν τοῦτο καὶ σύμφυτον, διὰ τούτο καὶ οὐ πᾶσαν ἡδονήν αἱρούμεθα, ἀλλ' ἐστιν ὅτε πολλὰς ἡδονὰς ὑπερβαίνομεν, όταν πλεῖον ἡμῖν τὸ δυσχέρες ἐκ τούτων ἔπηται· καὶ πολλὰς ἀλγηδόνας ἡδονῶν κρείττουσι νομίζομεν, ἐπειδὰν μείζων ἡμῖν ἡδονή παρακολουθή πολὺν χρόνων ὑπομείνασι τὰς ἀλγηδόνας. πάσα οὖν ἡδονή διὰ τὸ φύσιν ἔχειν οἰκειάν ἀγαθόν, οὐ πᾶσα μέντοι <γ>' αἱρετή· καθά περ καὶ ἀλγηδῶν πᾶσα 129 κακόν, οὐ πᾶσα δὲ ἀει φευκτή πεφυκυία. τῇ μέντοι συμμετρήσει καὶ συμφερόντων καὶ ἀσυμφόρων βλέψει ταῦτα πάντα κρίνειν καθ' ἑαυτήν· χρώμεθα γὰρ τῷ μὲν ἀγαθῷ κατὰ τινας χρόνους ὡς κακῷ, τῷ δὲ κακῷ τὰμπαλω ὡς ἀγαθῷ· καὶ τὴν αὐτάρκειαν δὲ ἀγαθὸν μέγα νομίζομεν, οὐχ ἴνα πάντως τοῖς ὀλίγοις χρώμεθα, ἀλλ' ὅτως ἐὰν μὴ ἔχομεν τὰ πολλά, τοῖς ὀλίγοις ἀρκώμεθα, πεπεισμένοι γνησίως ὅτι ἡδίστα πολυτελείας ἀπολαύσουσι οἱ ἤκιστα ταύτης δεόμενοι, καὶ ὅτι τὸ μὲν φυσικὸν πάν εὐπόριστόν ἐστι, τὸ δὲ κενὸν δυσπόριστον. οἱ γὰρ λιτοὶ χυλοὶ ἴσην πολυτελεῖ 130 654
have attained all this, the tempest of the soul is laid; seeing that the living creature has no need to go in search of something that is lacking, nor to look for anything else by which the good of the soul and of the body will be fulfilled. When we are pained because of the absence of pleasure, then, and then only, do we feel the need of pleasure. Wherefore we call pleasure the alpha and omega of a blessed life. Pleasure is our first and kindred good. It is the starting-point of every choice and of every aversion, and to it we come back, inasmuch as we make feeling the rule by which to judge of every good thing. And since pleasure is our first and native good, for that reason we do not choose every pleasure whatsoever, but oftentimes pass over many pleasures when a greater annoyance ensues from them. And oftentimes we consider pains superior to pleasures when submission to the pains for a long time brings us as a consequence a greater pleasure. While therefore all pleasure because it is naturally akin to us is good, not all pleasure is choiceworthy, just as all pain is an evil and yet not all pain is to be shunned. It is, however, by measuring one against another, and by looking at the conveniences and inconveniences, that all these matters must be judged. Sometimes we treat the good as an evil, and the evil, on the contrary, as a good. Again, we regard independence of outward things as a great good, not so as in all cases to use little, but so as to be contented with little if we have not much, being honestly persuaded that they have the sweetest enjoyment of luxury who stand least in need of it, and that whatever is natural is easily procured and only the vain and worthless hard to win. Plain fare
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διαίτη την ἣδονην ἐπιφέρουσιν, ὅταν ἀπαξ τὸ
131 ἀλγοῦν κατ' ἐνδειαν ἐξαιρεθη. καὶ μᾶζα καὶ ύδωρ
tὴν ἀκροτάτην ἀποδίδουσιν ἣδονῆς, ἐπειδὰν ἐνδέων
tις αὐτὰ προσενέγκηται. το συνεθίζειν οὐν ἐν ταῖς
ἀπλαῖς καὶ οὐ πολυτελέσι διαίταις καὶ ύγιέις
ἐστὶ συμπληρωτικοῖν καὶ πρὸς τὰς ἀναγκαίας τοῦ
βίου χρήσεις ἀοκνον ποιεῖ τὸν ἀνθρωπὸν καὶ τοὺς
πολυτελέσιν ἐκ διαλειμμάτων προσερχομένους κρείτ-
tον ἢμᾶς διατίθησι καὶ πρὸς τὴν τύχην ἀφόβους
παρασκευάζει.

"Οταν οὖν λέγωμεν ἣδονήν τέλος ὑπάρχειν, οὐ τὰς
tῶν ἀσώτων ἣδονᾶς καὶ τὰς ἐν ἀπολαύσει κειμένας
λέγομεν, ὡς τινες ἀγνοοῦντες καὶ οὐχ ὀμολογοῦντες
ἡ κακῶς ἐκδεχόμενιν νομίζουσιν, ἀλλὰ τὸ μήτε
ἀλγεῖν κατὰ σῶμα μήτε παράττεσθαι κατὰ ψυχήν.
132 οὐ γὰρ πότοι καὶ κῶμοι συνείροντες οὐδ' ἀπο-
λαύσεις παίδων καὶ γυναικῶν οὐδ' ἰχθύων καὶ τῶν
ἀλλών, ὡς φέρει πολυτελῆ τράπεζα, τὸν ἣδον
gεννᾶ βίον, ἀλλὰ νήφων λογισμός καὶ τὰς αἰτίας
ἐξερευνῶν πάσης αἰρέσεως καὶ φυγῆς καὶ τὰς
δόξας ἐξελαύνων εἴ οὐ πλείστος τὰς ψυχάς κατα-
λαμβάνει θόρυβος. τοῦτον δὲ πάντων ἀρχή καὶ
τὸ μέγιστον ἁγαθὸν φρόνησις: διὸ καὶ φιλοσοφίας
τιμιώτερον ὑπάρχει φρόνησις, ἐξ ἓς αἱ λοιπαὶ πᾶσαι
πεφύκασιν ἁρεταί, διδάσκοντα ὡς οὐκ ἔστων
ηδέως ζῆν ἀνευ τοῦ φρονίμως καὶ καλῶς καὶ
dικαίως, οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως
ἀνευ τοῦ ηδέως: συμπεφύκασι γάρ αἱ ἁρεταὶ τῷ
ζῆν ηδέως, καὶ τὸ ζῆν ηδέως τούτων ἐστὶν ἄ-
χόριστον.

"Επεὶ τίνα νομίζεις εἶναι κρείττονα τοῦ καὶ περὶ

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gives as much pleasure as a costly diet, when once the pain of want has been removed, while bread and water confer the highest possible pleasure when they are brought to hungry lips. To habituate one's self, therefore, to simple and inexpensive diet supplies all that is needful for health, and enables a man to meet the necessary requirements of life without shrinking, and it places us in a better condition when we approach at intervals a costly fare and renders us fearless of fortune.

"When we say, then, that pleasure is the end and aim, we do not mean the pleasures of the prodigal or the pleasures of sensuality, as we are understood to do by some through ignorance, prejudice, or wilful misrepresentation. By pleasure we mean the absence of pain in the body and of trouble in the soul. It is not an unbroken succession of drinking-bouts and of revelry, not sexual love, not the enjoyment of the fish and other delicacies of a luxurious table, which produce a pleasant life; it is sober reasoning, searching out the grounds of every choice and avoidance, and banishing those beliefs through which the greatest tumults take possession of the soul. Of all this the beginning and the greatest good is prudence. Wherefore prudence is a more precious thing even than philosophy; from it spring all the other virtues, for it teaches that we cannot lead a life of pleasure which is not also a life of prudence, honour, and justice; nor lead a life of prudence, honour, and justice, which is not also a life of pleasure. For the virtues have grown into one with a pleasant life, and a pleasant life is inseparable from them.

"Who, then, is superior in thy judgement to such a man? He holds a holy belief concerning the gods,
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θεών ὅσια δοξάζοντος καὶ περὶ θανάτου διὰ παντός ἀφόβως ἐχοντος καὶ τὸ τῆς φύσεως ἐπιλελογισμένου τέλος, καὶ τὸ μὲν τῶν ἀγαθῶν πέρας ὡς ἐστὶν εὐσυμπλήρωτον τε καὶ εὐπόριστον διαλαμβάνοντος, τὸ δὲ τῶν κακῶν ὡς ἡ χρόνους ἡ πόνους ἔχει βραχεῖς, τὴν δὲ ὑπὸ των δεσπότων ἐςαγομένην πάντων διαγελώντος ἓ <εἰμαρμένην καὶ μάλλον ἂ μὲν κατ’ ἀνάγκην γίγνεσθαι λέγοντος>, ἃ δὲ ἀπὸ τύχης, ἃ δὲ παρ’ ἡμᾶς διὰ τὸ τὴν μὲν ἀνάγκην ἀνυπευθύνου εἶναι, τὴν δὲ τύχην Ἀστατον ὡρὰν, τὸ δὲ παρ’ ἡμᾶς ἀδέσποτον, ὡ καὶ τὸ μεμπτὸν καὶ τὸ ἐναντίον παρακολουθεῖν πέφυκεν (ἔπει κρείττον ἣν τῷ περὶ θεῶν μιθὺς κατακολουθεῖν ἡ τῆ τῶν φυσικῶν εἰμαρμένη δουλεύειν ὡς μὲν γὰρ έλπίδα παρατήσεως ὑπογράφει θεῶν διὰ τιμῆς, ἡ δὲ ἀπαραίτητον ἔχει τὴν ἀνάγκην), τὴν δὲ τύχην οὐτε θεόν καὶ πολλοὶ νομίζοντες, ὑπολαμβάνοντος (οὐθὲν γὰρ ἀτάκτως θεῶν πράττεται) οὔτε ἀβέβαιον αἰτίαν (Ὁ Ὠκ) οἴεται μὲν γὰρ ἀγαθὸν ἡ κακὸν ἐκ ταύτης πρὸς τὸ μακαρίως ζὴν ἀνθρώπους δίδοσθαι, ἀρχὰς μὲντοι μεγάλων ἀγαθῶν ἡ κακῶν ὑπὸ ταύτης χορηγεῖσθαι), κρείττον εἶναι νομίζοντος εὐλογίστως ἀτυχεῖν ἡ ἀλογίστως εὐτυχεῖν. Βέλτιον γὰρ ἐν ταῖς πράξεις τὸ καλῶς κρυθὲν μὴ ὀρθωθῆναι διὰ ταύτην.

"Ταῦτα οὖν καὶ τὰ τούτοις συγγενῆ μελέτα πρὸς σεαυτὸν ἡμέρας καὶ νυκτὸς πρὸς τὸν ὅμοιον σεαυτῷ, καὶ οὐδέποτε οὐθ’ ὑπάρ οὔτ’ ὀναρ διαταραχῆς, ξῆσεις δὲ ὡς θεὸς ἐν ἀνθρώποις. οὐθέν γὰρ ἐαυτὸ θνητῷ ζώῳ ζῶν ἀνθρωπος ἐν ἀνθρώποις ἀγαθοῖς."

1 αγγέλλοντος (-λΨτός PQ) codd.: διαγελώντος corr. Us. addito <εἰμαρμένη . . . λέγοντος>. 658
and is altogether free from the fear of death. He has diligently considered the end fixed by nature, and understands how easily the limit of good things can be reached and attained, and how either the duration or the intensity of evils is but slight. Destiny, which some introduce as sovereign over all things, he laughs to scorn, affirming rather that some things happen of necessity, others by chance, others through our own agency. For he sees that necessity destroys responsibility and that chance or fortune is inconstant; whereas our own actions are free, and it is to them that praise and blame naturally attach. It were better, indeed, to accept the legends of the gods than to bow beneath that yoke of destiny which the natural philosophers have imposed. The one holds out some faint hope that we may escape if we honour the gods, while the necessity of the naturalists is deaf to all entreaties. Nor does he hold chance to be a god, as the world in general does, for in the acts of a god there is no disorder; nor to be a cause, though an uncertain one, for he believes that no good or evil is dispensed by chance to men so as to make life blessed, though it supplies the starting-point of great good and great evil. He believes that the misfortune of the wise is better than the prosperity of the fool. It is better, in short, that what is well judged in action should not owe its successful issue to the aid of chance. Exercise thyself in these and kindred precepts day and night, both by thyself and with him who is like unto thee; then never, either in waking or in dream, wilt thou be disturbed, but wilt live as a god among men. For man loses all semblance of mortality by living in the midst of immortal blessings."
This short note on divination is clumsily inserted between the last words of the epistle and the expositor’s natural reference to other works of Epicurus treating of ethics; Usener conjectures that it may have come from a Scholium attached to the epistle.

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Elsewhere he rejects the whole of divination, as in the short epitome, and says, "No means of predicting the future really exists, and if it did, we must regard what happens according to it as nothing to us."

Such are his views on life and conduct; and he has discoursed upon them at greater length elsewhere.

He differs from the Cyrenaics with regard to pleasure. They do not include under the term the pleasure which is a state of rest, but only that which consists in motion. Epicurus admits both; also pleasure of mind as well as of body, as he states in his work On Choice and Avoidance and in that On the Ethical End, and in the first book of his work On Human Life and in the epistle to his philosopher friends in Mytilene. So also Diogenes in the seventeenth book of his Epilecta, and Metrodorus in his Timocrates, whose actual words are: "Thus pleasure being conceived both as that species which consists in motion and that which is a state of rest."

The words of Epicurus in his work On Choice are: "Peace of mind and freedom from pain are pleasures which imply a state of rest; joy and delight are seen to consist in motion and activity."

He further disagrees with the Cyrenaics in that they hold that pains of body are worse than mental pains; at all events evil-doers are made to suffer bodily punishment; whereas Epicurus holds the pains of the mind to be the worse; at any rate the flesh endures the storms of the present alone, the mind those of the past and future as well as the present. In this way also he holds mental pleasures to be

\[b\] Next come excerpts dealing with the difference between Epicurean and Cyrenaic ethics.
This collection of forty of the most important articles of
faith in the Epicurean creed was famous in antiquity. It
consists of extracts from the voluminous writings of Epicurus,
and may have been put together by a faithful disciple. On
the other hand, Epicurus laid great stress (§§ 35, 36) on
epitomes of his doctrine being committed to memory; so
greater than those of the body. And as proof that pleasure is the end he adduces the fact that living things, so soon as they are born, are well content with pleasure and are at enmity with pain, by the prompting of nature and apart from reason. Left to our own feelings, then, we shun pain; as when even Heracles, devoured by the poisoned robe, cries aloud,

And bites and yells, and rock to rock resounds, Headlands of Locris and Euboean cliffs.\(^a\)

And we choose the virtues too on account of pleasure and not for their own sake, as we take medicine for the sake of health. So too in the twentieth book of his *Epilecta* says Diogenes, who also calls education \((\dot{\alpha}γ\omega\gamma\acute{y}ι)\) recreation \((\dot{\delta}ω\gamma\omega\gamma\acute{y}ι)\). Epicurus describes virtue as the *sine qua non* of pleasure, *i.e.* the one thing without which pleasure cannot be, everything else, food, for instance, being separable, *i.e.* not indispensable to pleasure.

Come, then, let me set the seal, so to say, on my entire work as well as on this philosopher's life by citing his *Sovran Maxims,\(^b\) therewith bringing the whole work to a close and making the end of it to coincide with the beginning of happiness.\(^1\)

\(^1\). A blessed and eternal being has no trouble himself and brings no trouble upon any other being; hence he is exempt from movements of anger and partiality, for every such movement implies weakness. [Elsewhere he says that the gods are discernible by reason alone, some being numerically distinct, while others that his passion for personal direction and supervision of the studies of his pupils may have induced him to furnish them with such an indispensable catechism.  

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dè καθ' ὦμοεἶδειαν ἐκ τῆς συνεχοῦς ἐπιρρήσεως τῶν ὀμοίων εἰδώλων ἐπὶ τὸ αὐτὸ ἀποτετελεσμένων ἀνθρωποειδῶς.

[II.] 'Ὁ θάνατος οὐδὲν πρὸς Ἦμας· τὸ γὰρ διαλυθὲν ἀναισθητεί· τὸ δ' ἀναισθητοῦν οὐδὲν πρὸς Ἦμας.

[III.] 'Ὁρος τοῦ μεγέθους τῶν ἡδονῶν ἢ παντὸς τοῦ ἀλγοῦντος ὑπεξαίρεσις. ὁποῦ δ' ἂν τὸ ἡδόμενον ἐνή, καθ' ὃν ἂν χρόνον ἦ, οὐκ ἔστι τὸ ἀλγοῦν ἢ τὸ λυπούμενον ἢ τὸ συναμφότερον.

[IV.] Οὐ χρονίζει τὸ ἀλγοῦν συνεχῶς ἐν τῇ σαρκί, ἀλλὰ τὸ μὲν ἀκρον τὸν ἐλάχιστον χρόνον πάρεστι, τὸ δὲ μόνον ὑπερτείνων τὸ ἡδόμενον κατὰ σάρκα οὐ πολλὰς ἥμερας συμμένει. αἱ δὲ πολυχρόνιοι τῶν ἀρρωστιῶν πλεονάζον ἔχουσι τὸ ἡδόμενον ἐν τῇ σαρκὶ ἢ περ τὸ ἀλγοῦν.

[V.] Οὐκ ἔστιν ἡδέως ζήν ἂνευ τοῦ φρονίμους καὶ καλὸς καὶ δικαίως, <οὐδὲ φρονίμους καὶ καλὸς καὶ δικαίως> ἂνευ τοῦ ἡδέως. ὅτω δὲ τούτῳ μὴ ὑπάρχει ἐξ οὗ ζήν φρονίμους, καὶ καλὸς καὶ δικαίως ὑπάρχει, οὐκ ἔστι τούτου ἡδέως ζήν.

[VI.] Ἔνεκα τοῦ θαρρείν ἐξ ἀνθρώπων, ἴνα κατὰ φύσιν [ἀρχῆς καὶ βασιλείας] ἀγαθόν, ἐξ ὧν ἂν ποτε τοῦθ' οἶος τ' ἢ παρασκευάζεσθαι.

[VII.] Ἐνδοξοὶ καὶ περίβλεπτοί τυνες ἐβουλήθησαν γενέσθαι, τὴν ἐξ ἀνθρώπων ἀμφάλειαν οὔτω νομίζοντες περιποιήσεσθαι. ὥστ' εἰ μὲν ἀμφαλής ὁ τῶν τουοῦτων βίος, ἀπέλαβον τὸ τῆς φύσεως ἀγαθόν· εἰ δὲ μὴ ἀμφαλής, οὐκ ἔχουσιν οὐ ἐνεκα ἐξ ἀρχῆς κατὰ τὸ τῆς φύσεως οἰκείον ὀρέχθησαν.

1 συμβαίνει codd. : corr. Bywater.
result uniformly from the continuous influx of similar images directed to the same spot and in human form.]

2. Death is nothing to us; for the body, when it has been resolved into its elements, has no feeling, and that which has no feeling is nothing to us.

3. The magnitude of pleasure reaches its limit in the removal of all pain. When pleasure is present, so long as it is uninterrupted, there is no pain either of body or of mind or of both together.

4. Continuous pain does not last long in the flesh; on the contrary, pain, if extreme, is present a very short time, and even that degree of pain which barely outweighs pleasure in the flesh does not last for many days together. Illnesses of long duration even permit of an excess of pleasure over pain in the flesh.

5. It is impossible to live a pleasant life without living wisely and well and justly, and it is impossible to live wisely and well and justly without living pleasantly. Whenever any one of these is lacking, when, for instance, the man is not able to live wisely, though he lives well and justly, it is impossible for him to live a pleasant life.

6. In order to obtain security from other men any means whatsoever of procuring this was a natural good. a

7. Some men have sought to become famous and renowned, thinking that thus they would make themselves secure against their fellow-men. If, then, the life of such persons really was secure, they attained natural good; if, however, it was insecure, they have not attained the end which by nature's own prompting they originally sought.

a Usener, followed by Bignone, regards ἀρχής καὶ βασιλείας of the vulgate text as a marginal gloss on εὐ ὁν.
[VIII.] Οὐδεμία ἡδονή καθ' έαυτὸ κακόν: ἀλλὰ τὰ τινῶν ἡδονῶν ποιητικὰ πολλαπλασίους ἐπιφέρει τὰς ὀχλήσεις τῶν ἡδονῶν.

[IX.] Εἶ κατεπυκνοῦτο πᾶσα ἡδονή, καὶ χρόνῳ καὶ περὶ ὅλον τὸ ἀθροισμα ὑπήρχεν ἢ τὰ κυριώτατα μέρη τῆς φύσεως, οὐκ ἂν ποτε διέφερον ἀλλήλων αἱ ἡδοναῖ.

[X.] Εἶ τὰ ποιητικὰ τῶν περὶ τοὺς ἁσώτους ἡδονῶν ἔλυκ τοὺς φόβους τῆς διανοίας τοὺς τε περὶ μετεώρων καὶ θανάτου καὶ ἀλγηδῶν, ἔτι τε τὸ πέρας τῶν ἐπιθυμιῶν ἔδιδασκεν, οὐκ ἂν ποτε εἶχομεν ὁ τι ἐμεμψάμεθα αὐτοῖς, πανταχόθεν εἰσ- πληρομένοις τῶν ἡδονῶν καὶ οὐδαμόθεν οὐτέ τὸ ἀλγοῦν οὐτέ τὸ λυπούμενον ἔχουσιν, ὁ περ ἐστὶ τὸ κακὸν.

[XI.] Εἰ μηθὲν ἡμᾶς αἱ τῶν μετεώρων ὕποψια ἡμώχλουν καὶ αἱ περὶ θανάτου, μὴ ποτε πρὸς ἡμᾶς ἂ ν τι, ἔτι τε τὸ μὴ κατανοεῖν τοὺς ὄρους τῶν ἀλγη- δῶνων καὶ τῶν ἐπιθυμιῶν, οὐκ ἂν προσεδεόμεθα φυσιολογίας.

[XII.] Οὐκ ἂ ν τὸ φοβούμενον λύειν ὑπὲρ τῶν κυριωτάτων μὴ κατειδότα τίς ἢ τοῦ σύμπαντος φύσις, ἀλλ' ὑποπτευόμενον τι τῶν κατὰ τοὺς μύθους· ὅστε οὐκ ἂ ν ἄνευ φυσιολογίας ἀκεραίους τὰς ἡδονὰς ἀπολαμβάνειν.

[XIII.] Οὔθεν ὄφελος ἂ ν τὴν κατ' ἀνθρώπους ἀσφάλειαν κατασκευάζεσθαι τῶν ἀνώθεν ὑπόπτων καθεστώτων καὶ τῶν ὑπὸ γῆς. καὶ ἄπλώς τῶν ἐν τῷ ἄπειρῳ.

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8. No pleasure is in itself evil, but the things which produce certain pleasures entail annoyances many times greater than the pleasures themselves.

9. If all pleasure had been capable of accumulation,—if this had gone on not only by recurrence in time, but all over the frame or, at any rate, over the principal parts of man’s nature, there would never have been any difference between one pleasure and another, as in fact there is.

10. If the objects which are productive of pleasures to profligate persons really freed them from fears of the mind,—the fears, I mean, inspired by celestial and atmospheric phenomena, the fear of death, the fear of pain; if, further, they taught them to limit their desires, we should never have any fault to find with such persons, for they would then be filled with pleasures to overflowing on all sides and would be exempt from all pain, whether of body or mind, that is, from all evil.

11. If we had never been molested by alarms at celestial and atmospheric phenomena, nor by the misgiving that death somehow affects us, nor by neglect of the proper limits of pains and desires, we should have had no need to study natural science.

12. It would be impossible to banish fear on matters of the highest importance, if a man did not know the nature of the whole universe, but lived in dread of what the legends tell us. Hence without the study of nature there was no enjoyment of unmixed pleasures.

13. There would be no advantage in providing security against our fellow-men, so long as we were alarmed by occurrences over our heads or beneath the earth or in general by whatever happens in the boundless universe.
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[XIV.] Τῆς ἀσφαλείας τῆς ἔξ ἀνθρώπων γενομένης μέχρι τῶν δυνάμει τε ἐξερευστική¹ καὶ εὐπορία εἰλικρινειστάτη γίνεται ἢ ἐκ τῆς ἡσυχίας καὶ ἐκχωρήσεως τῶν πολλῶν ἀσφαλεία.

[XV.] 'Ο τῆς φύσεως πλοῦτος καὶ ύρισται καὶ εὐπόριστος ἄστιν. ὁ δὲ τῶν κενῶν δοξῶν εἰς ἀπειρον ἐκπίπτει.

[XVI.] Βραχεὰ σοφῶ τύχη παρεμπίπτει, τὰ δὲ μέγιστα καὶ κυριώτατα ὁ λογισμὸς διώκηκε καὶ κατὰ τῶν συνεχῆ χρόνων τοῦ βίου διοικεὶ καὶ διοικήσει.

[XVII.] 'Ο δίκαιος ἀταρακτότατος, ὁ δ' ἁδικος πλείστης ταραχῆς γέμων.

[XVIII.] Οὐκ ἐπαιξεῖται ἐν τῇ σαρκὶ ἡ ἡδονῆ, ἐπειδὴν ἄπαξ τὸ κατ' ἐνδειαν ἄλγουν ἔξαιρεθη, ἀλλὰ μόνον ποικίλλεται. τῆς δὲ διανοιας τὸ πέρας τὸ κατὰ τὴν ἡδονὴν ἀπεγέννησεν ἢ τε τούτων αὐτῶν ἐκλόγησις καὶ τῶν ὁμογενῶν τούτως, ὡσα τοὺς μεγίστους φόβους παρεσκεύαζε τῇ διανοιᾷ.

[XIX.] 'Ο ἀπειρος χρόνος ἱστην ἔχει τὴν ἡδονὴν καὶ ὁ πεπερασμένος, ἐάν τις αὐτὴς τὰ πέρατα καταμετρήσῃ τῷ λογισμῷ.

[XX.] 'Η μὲν σάρξ ἀπέλαβε τὰ πέρατα τῆς ἡδονῆς ἀπειρα, καὶ ἀπειρος αὐτήν χρόνον παρεσκεύασεν. ἢ δὲ διάνοια τοῦ τῆς σαρκὸς τέλους καὶ πέρατος λαβοῦσα τὸν ἐπιλογισμὸν καὶ τοὺς ὑπὲρ τοῦ αἰῶνος φόβους ἐκλύσασα τὸν παντελῆ βίον παρεσκεύασεν, καὶ οὕθεν ἔτι τοῦ ἀπειρο χρόνου προσεδετήθη. <οὐ> μὴν ἄλλ' οὔτε ἐφυγε τὴν ἡδονήν,

¹ ἐξαιρετική B: ἐξαιρετική P¹: ἐξερευστικὴ (-κή F)FP³: ἔξοριστικὴ Meib.

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14. When tolerable security against our fellow-men is attained, then on a basis of power sufficient to afford support\(^a\) and of material prosperity arises in most genuine form the security of a quiet private life withdrawn from the multitude.

15. Nature's wealth at once has its bounds and is easy to procure; but the wealth of vain fancies recedes to an infinite distance.

16. Fortune but seldom interferes with the wise man; his greatest and highest interests have been, are, and will be, directed by reason throughout the course of his life.

17. The just man enjoys the greatest peace of mind, while the unjust is full of the utmost disquietude.

18. Pleasure in the flesh admits no increase when once the pain of want has been removed; after that it only admits of variation. The limit of pleasure in the mind, however, is reached when we reflect on the things themselves and their congeners which cause the mind the greatest alarms.

19. Unlimited time and limited time afford an equal amount of pleasure, if we measure the limits of that pleasure by reason.

20. The flesh receives as unlimited the limits of pleasure; and to provide it requires unlimited time. But the mind, grasping in thought what the end and limit of the flesh is, and banishing the terrors of futurity, procures a complete and perfect life, and has no longer any need of unlimited time. Nevertheless it does not shun pleasure, and even in the

\(^a\) Or, if ἔξοριστική be read (with Meib., Kochalsky, and Apelt, cf. § 154), “power to expel.”
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οὖθ’ ἡνίκα τὴν ἐξαγωγὴν ἐκ τοῦ ζῆν τὰ πράγματα παρεσκεύαζεν, ὡς ἐλλείπουσα τι τοῦ ἀρίστου βίου κατέστρεφεν.

146 [XXI.] 'Ο τὰ πέρατα τοῦ βίου κατειδὼς οἶδεν, ὡς εὐπόριστὸν ἔστι τὸ <τὸ> ἀλγοῦν κατ’ ἐνδειαν ἐξαιροῦν καὶ τὸ τὸν ὄλον βίων παντελῆ καθιστάν· ὥστ’ οὐδὲν προσδείται πραγμάτων ἀγώνας κεκτημένων.

[XXII.] Τὸ ύφεστηκὸς δεὶ τέλος ἐπιλογίζεσθαι καὶ πᾶσαν τὴν ἐνάργειαν, ἐφ’ ἢν τὸ δοξαζόμενα ἀνάγομεν· εἰ δὲ μὴ, πάντα ἀκρισίας καὶ ταραχῆς ἔσται μεστά.

[XXIII.] Εἰ μάχη πάσας ταῖς αἰσθήσεσιν, οὐχ ἔξεις οὖθ’ ἃς ἂν φῆς αὐτῶν διεφέσθαι πρὸς τί ποιούμενος τὴν ἀναγωγὴν κρίνης.

147 [XXIV.] Εἰ τιν’ ἐκβαλεῖς ἀπλῶς αἰσθήσεις καὶ μὴ διαρθήσεις τὸ δοξαζόμενον κατὰ τὸ προσμένον καὶ τὸ παρὸν ἦδη κατὰ τὴν αἰσθήσειν καὶ τὰ πάθη καὶ πᾶσαν φανταστικὴν ἐπιβολὴν τῆς διανοίας, συνταράξεις καὶ τὰς λοιπὰς αἰσθήσεις τῇ ματαίῳ δόξῃ, ὡστε τὸ κριτὴριον ἀπαν ἐκβαλεῖς. εἰ δὲ βεβαιώσεις καὶ τὸ προσμένον ἀπαν ἐν ταῖς δοξαστικαῖς ἐννοίαις καὶ τὸ μὴ τὴν ἐπιμαρτύρησιν, οὐκ ἐκλείψεις τὸ διεφεσμένον· ὥς τετηρηκώς ἐσθ’ πᾶσαν ἀμφισβήτησιν κατὰ πᾶσαν κρίσιν τοῦ ὀρθῶς ἡ μὴ ὀρθῶς.

148 [XXV.] Εἰ μὴ παρὰ πάντα καιρὸν ἐπανοίγεις ἔκαστον τῶν πραττομένων ἐπὶ τὸ τέλος τῆς φύσεως, ἀλλὰ προκαταστρέψεις εἰ τε φυγὴν εἰ τε δίσωζιν

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hour of death, when ushered out of existence by circumstances, the mind does not lack enjoyment of the best life.

21. He who understands the limits of life knows how easy it is to procure enough to remove the pain of want and make the whole of life complete and perfect. Hence he has no longer any need of things which are not to be won save by labour and conflict.

22. We must take into account as the end all that really exists and all clear evidence of sense to which we refer our opinions; for otherwise everything will be full of uncertainty and confusion.

23. If you fight against all your sensations, you will have no standard to which to refer, and thus no means of judging even those judgements which you pronounce false.

24. If you reject absolutely any single sensation without stopping to discriminate with respect to that which awaits confirmation between matter of opinion and that which is already present, whether in sensation or in feelings or in any presentative perception of the mind, you will throw into confusion even the rest of your sensations by your groundless belief and so you will be rejecting the standard of truth altogether. If in your ideas based upon opinion you hastily affirm as true all that awaits confirmation as well as that which does not, you will not escape error, as you will be maintaining complete ambiguity whenever it is a case of judging between right and wrong opinion.

25. If you do not on every separate occasion refer each of your actions to the end prescribed by nature, but instead of this in the act of choice or avoidance
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ποιούμενος εἰς ἄλλο τι, οὐκ ἔσονται σοι τοῖς λόγοις αἱ πράξεις ἀκόλουθοι.

[XXVI.] Τῶν ἐπιθυμιῶν οὕτως μὴ ἔπτ᾽ ἄλγον ἐπανάγουσιν ἐάν μὴ συμπληρωθῶσιν, οὐκ εἰσὶν ἀναγκαῖοι ἄλλῳ εὐδιάχυτον τὴν ὀρέξιν ἔχουσιν, ὅταν δυσπόριστοι ἡ βλάβης ἀπεργαστικὰς δόξωσιν εἶναι.

[XXVII.] Ὡν ἡ σοφία παρασκευάζεται εἰς τὴν τοῦ ὀλού βίου μακαριότητα, πολὺ μέγιστον ἔστιν ἡ τῆς φιλίας κτήσις.

[XXVIII.] Ἡ αὐτῆ γνώμη θαρρεῖν τε ἐποίησεν ύπέρ τοῦ μηθέν αἰώνιον εἶναι δεινὸν μηδὲ πολυχρόνιον, καὶ τὴν ἐν αὐτοῖς τοῖς ωρισμένοις ἀσφάλειαις μάλιστα κατεῖδε συντελομένην.

[XXIX.] Τῶν ἐπιθυμιῶν αἱ μὲν εἰςι φυσικά <καί ἀναγκαῖα· αἱ δὲ φυσικά> καὶ οὐκ ἀναγκαία· αἱ δὲ οὔτε φυσικά οὔτ᾽ ἀναγκαία ἄλλα παρὰ κενὴν δόξαν γινόμεναι. [φυσικὸς καί ἀναγκαίας ἥγείται ὁ Ἑπίκουρος τὰς ἀληθῶς ἀπολυοῦσας, ὡς ποτὸν ἐπὶ δύσιν· φυσικὸς δὲ οὐκ ἀναγκαίας δὲ τὰς ποικίλουσας μόνον τὴν ἡδονήν, μὴ ὑπεξαιρουμένας δὲ τὸ ἀλγημα, ὡς πολυτελὴ συτία· οὔτε δὲ φυσικὸς οὔτ᾽ ἀναγκαίας, ὡς στεφάνους καὶ ἀνδριάντων ἀναθέσεις.]

[XXX.] Ἐν αἷς τῶν φυσικῶν ἐπιθυμιῶν, μὴ ἔπτ᾽ ἄλγον δὲ ἐπαναγουσῶν ἐὰν μὴ συντελεσθῶσιν, ὑπάρχει ἡ σπουδὴ σύντονος, παρὰ κενῆν δόξαν αὕτων γίνονται καὶ οὐ παρὰ τὴν ἐαυτῶν φύσιν οὐ διαχέονται ἄλλα παρὰ τὴν τοῦ ἀνθρώπου κενοδοξιαν.

[XXXI.] Τὸ τῆς φύσεως δίκαιον ἐστι σύμ-

1 φιλίας codd.; corr. Usener.

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swerve aside to some other end, your acts will not be consistent with your theories.

26. All such desires as lead to no pain when they remain ungratified are unnecessary, and the longing is easily got rid of, when the thing desired is difficult to procure or when the desires seem likely to produce harm.

27. Of all the means which are procured by wisdom to ensure happiness throughout the whole of life, by far the most important is the acquisition of friends.

28. The same conviction which inspires confidence that nothing we have to fear is eternal or even of long duration, also enables us to see that even in our limited conditions of life nothing enhances our security so much as friendship.

29. Of our desires some are natural and necessary; others are natural, but not necessary; others, again, are neither natural nor necessary, but are due to illusory opinion. [Epicurus regards as natural and necessary desires which bring relief from pain, as e.g. drink when we are thirsty; while by natural and not necessary he means those which merely diversify the pleasure without removing the pain, as e.g. costly viands; by the neither natural nor necessary he means desires for crowns and the erection of statues in one’s honour.—Schol.]

30. Those natural desires which entail no pain when not gratified, though their objects are vehemently pursued, are also due to illusory opinion; and when they are not got rid of, it is not because of their own nature, but because of the man’s illusory opinion.

31. Natural justice is a symbol or expression of
Βολον τοῦ συμφέροντος εἰς τὸ μὴ βλάπτειν ἀλλήλους μηδὲ βλάπτεσθαι.

[XXXII.] ὁσα τῶν ζωῶν μὴ ἡδύνατο συνθήκας ποιεῖσθαι τὰς υπὲρ τοῦ μὴ βλάπτειν ἄλλα μηδὲ βλάπτεσθαι, πρὸς ταῦτα οὐθέν ἦν δίκαιον οὐδὲ ἀδικον. ῥᾳδαίτως δὲ καὶ τῶν εἴνων ὡσα μὴ ἡδυνατο ἢ μὴ ἐβούλετο τὰς συνθήκας ποιεῖσθαι τὰς υπὲρ τοῦ μὴ βλάπτειν μηδὲ βλάπτεσθαι.

[XXXIII.] Οὐκ ἦν τι καθ’ ἐαυτὸ δικαιοσύνη, ἀλλ’ ἐν ταῖς μετ’ ἀλλήλων συστροφαῖς καθ’ ὁπηλίκους δὴ ποτε αεὶ τόπους συνθήκη τις υπὲρ τοῦ μὴ βλάπτειν μηδὲ βλάπτεσθαι.

[XXXIV.] 'Η ἄδικια οὐ καθ’ ἐαυτὴν κακὸν, ἀλλ’ ἐν τῷ κατά τὴν ὑποήθουν φόβῳ, εἰ μὴ λήσει τοὺς υπὲρ τῶν τοιούτων ἐφεστηκότας κολαστάς.

[XXXV.] Οὐκ ἐστὶ τὸν λάθρα τι κυνοῦντα δὲν συνέβηντο πρὸς ἀλλήλους εἰς τὸ μὴ βλάπτειν μηδὲ βλάπτεσθαι, πιστεύειν ὅτι λήσει, κἂν μυριάκις ἐπὶ τοῦ παρόντος λαμβάνῃ. μέχρι γὰρ καταστροφῆς ἁδηλον εἰ καὶ λήσει.

[XXXVI.] Κατὰ μὲν <τὸ> κοινὸν πᾶσι τὸ δίκαιον τὸ αὐτὸ, συμφέρον γὰρ τι ἦν ἐν τῇ πρὸς ἀλλήλους κοινωνίας κατὰ δὲ τὸ ὅδιον χώρας καὶ ὅςων δὴ ποτε αἰτίων οὐ πᾶσι συνέπεται τὸ αὐτὸ δίκαιον εἶναι.

[XXXVII.] Τὸ μὲν ἐπιμαρτυρούμενον ὅτι συμφέρει ἐν ταῖς χρείαις τῆς πρὸς ἀλλήλους κοινωνίας τῶν νομισθέντων εἶναι δικαίων, ἔχει τὸν τοῦ δικαίου χαρακτῆρα, ἐὰν τε τὸ αὐτὸ πᾶσι γένηται ἐὰν τε μὴ τὸ αὐτὸ. ἐὰν δὲ νόμον θηταὶ τις, μὴ ἀποβαίνῃ δὲ κατὰ τὸ συμφέρον τῆς πρὸς ἀλλήλους κοινωνίας, οὐκέτι τοῦτο τὴν τοῦ δικαίου φύσιν

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expediency, to prevent one man from harming or being harmed by another.

32. Those animals which are incapable of making covenants with one another, to the end that they may neither inflict nor suffer harm, are without either justice or injustice. And those tribes which either could not or would not form mutual covenants to the same end are in like case.

33. There never was an absolute justice, but only an agreement made in reciprocal intercourse in whatever localities now and again from time to time, providing against the infliction or suffering of harm.

34. Injustice is not in itself an evil, but only in its consequence, viz. the terror which is excited by apprehension that those appointed to punish such offences will discover the injustice.

35. It is impossible for the man who secretly violates any article of the social compact to feel confident that he will remain undiscovered, even if he has already escaped ten thousand times; for right on to the end of his life he is never sure he will not be detected.

36. Taken generally, justice is the same for all, to wit, something found expedient in mutual intercourse; but in its application to particular cases of locality or conditions of whatever kind, it varies under different circumstances.

37. Among the things accounted just by conventional law, whatever in the needs of mutual intercourse is attested to be expedient, is thereby stamped as just, whether or not it be the same for all; and in case any law is made and does not prove suitable to the expediencies of mutual intercourse, then this is
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έχει. καν μεταπίπτη τό κατά τό δίκαιον συμφέρον, χρόνον δέ τινα εἰς τήν πρόληψιν ἐναρμόττη, οὐδέν ἦττον ἐκείνων τῶν χρόνων ήν δίκαιον τοῖς μὴ φωναῖς κεναῖς έαυτούς συνταράττουσιν, ἀλλ' ἀπλῶς εἰς τά πράγματα βλέπουσιν.

153 [XXXVIII.] 'Ενθα μὴ καϊνῶν γενομένων τῶν περιεστώτων πραγμάτων ἀνεφάνη μή ἀρμόττοντα εἰς τήν πρόληψιν τά νομισθέντα δίκαια ἐπ' αὐτῶν τῶν ἔργων, οὐκ ἦν ταῦτα δίκαια. Ἐνθα δὲ καϊνῶν γενομένων τῶν πραγμάτων οὐκ ἔτι συνέφερε τά αὐτά δίκαια κείμενα, ἐνταῦθα δὲ τότε μὲν ἦν δίκαια, οτε συνέφερεν εἰς τήν πρός ἀλλήλους κοινωνίαν τῶν συμπολιτευομένων οὐστερον δ' οὐκ ἦν ἔτι δίκαια, οτε μὴ συνέφερεν.

154 [XXXIX.] 'Ο το μὴ θαρροῦν ἀπό τῶν ἐξωθεν ἄριστα συστησάμενος οὗτος τά μὲν δυνατὰ ὀμόφυλα κατεσκευάσατο· τά δὲ μὴ δυνατὰ οὐκ ἀλλόφυλά γε· οὔσα δὲ μηδὲ τοῦτο δυνατὸς ἦν, ἀνεπίμεικτος ἐγένετο, καὶ ἐξωρίσασθ' οσά τοῦτων λυσιτελῆ πράττειν.

[XL.] 'Οσοι τήν δύναμιν ἐσχον τοῦ τό θαρρείν μάλιστα ἐκ τῶν ὀμορούντων παρασκευάσασθαι, οὔτω καὶ ἐβίωσαν μετ' ἀλλήλων ἡδίστα τὸ βεβαιότατον πίστωμα ἑχοντες, καὶ πληρεστάτην οἰκειότητα ἀπολαβόντες οὐκ ὦδύραντο ὡς πρὸς ἔλεον τήν τοῦ τελευτήσαντος προκαταστροφήν.

1 ἐξωρίσασθο Steph.: ἐξηρίσασθο BFPQ: ἐξορίσασθο H: ἐξηρέσασθο Us.
no longer just. And should the expediency which is expressed by the law vary and only for a time correspond with the prior conception, nevertheless for the time being it was just, so long as we do not trouble ourselves about empty words, but look simply at the facts.

38. Where without any change in circumstances the conventional laws, when judged by their consequences, were seen not to correspond with the notion of justice, such laws were not really just; but wherever the laws have ceased to be expedient in consequence of a change in circumstances, in that case the laws were for the time being just when they were expedient for the mutual intercourse of the citizens, and subsequently ceased to be just when they ceased to be expedient.

39. He who best knew how to meet fear of external foes made into one family all the creatures he could; and those he could not, he at any rate did not treat as aliens; and where he found even this impossible, he avoided all intercourse, and, so far as was expedient, kept them at a distance.

40. Those who were best able to provide themselves with the means of security against their neighbours, being thus in possession of the surest guarantee, passed the most agreeable life in each other's society; and their enjoyment of the fullest intimacy was such that, if one of them died before his time, the survivors did not lament his death as if it called for commiseration.
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