

The Lives and Opinions of Eminent Philosophers

By Diogenes Laertius Translated by C.D. Yonge

BOOK I.

INTRODUCTION.

I. SOME say that the study of philosophy originated with the barbarians. In that among the Persians there existed the Magi,¹ and among the Babylonians or Assyrians the Chaldaei,² among the Indians the Gymnosophistae,³ and among the Celts and Gauls men who were called Druids⁴ and Semnothei, as Aristotle relates in his book on Magic, and Sotion in the twenty-third book of his Succession of Philosophers. Besides those men there were the Phoenician Ochus, the Thracian Zamolxis,⁵ and the Libyan Atlas. For the Egyptians say that Vulcan was the son of Nilus*, and that he was the author of philosophy, in which those who were especially eminent were called his priests and prophets.

II. From his age to that of Alexander, king of the Macedonians, were forty-eight thousand eight hundred and sixty-three years, and during this time there were three hundred and seventy-three eclipses of the sun, and eight hundred and thirty-two eclipses of the moon.

Again, from the time of the Magi, the first of whom was Zoroaster the Persian, to that of the fall of Troy, Hermodorus the Platonic philosopher, in his treatise on Mathematics, calculates that fifteen thousand years elapsed. But Xanthus the Lydian says that the passage of the Hellespont by Xerxes took place six thousand years after the time of Zoroaster,⁶ and that after him there was a regular succession of Magi under the names of Ostanes and Astrampsychos and Gobryas and Pazatas, until the destruction of the Persian empire by Alexander.

III. But those who say this, ignorantly impute to the barbarians the merits of the Greeks, from whom not only all philosophy, but even the whole human race in reality originated. For Musaeus was born among the Athenians, and Linus among the Thebans; and they say that the former, who was the son of Eumolpus, was the first person who taught the system of the genealogy of the gods, and who invented the spheres; and that he taught that all things originated in one thing, and when dissolved returned to that same thing; and that he died at Phalerum, and that this epitaph was inscribed on his tomb:

Phalerum's soil beneath this tomb contains
Musaeus dead, Eumolpus' darling son.

And it is from the father of Musaeus that the family called Eumolpidae among the Athenians derive their name. They say too that Linus was the son of Mercury and the Muse Urania; and that he invented a system of Cosmogony, and of the motions of the sun and moon, and of the generation of animals and fruits; and the following is the beginning

of his poem,

There was a time when all the present world
Uprose at once.

From which Anaxagoras derived his theory, when he said that all things had been produced at the same time, and that then intellect had come and arranged them all in order.

They say, moreover, that Linus died in Euboea, having been shot with an arrow by Apollo, and that this epitaph was set over him:

The Theban Linus sleeps beneath this ground,
Urania's son with fairest garlands crown'd.

IV. And thus did philosophy arise among the Greeks, and indeed its very name shows that it has no connection with the barbarians. But those who attribute its origin to them, introduce Orpheus the Thracian, and say that he was a philosopher, and the most ancient one of all. But if one ought to call a man who has said such things about the gods as he has said, a philosopher, I do not know what name one ought to give to him who has not scrupled to attribute all sorts of human feelings to the gods, and even such discreditable actions as are but rarely spoken of among men; and tradition relates that he was murdered by women;⁷ but there is an inscription at Dium in Macedonia, saying that he was killed by lightning, and it runs thus:

Here the bard buried by the Muses lies,
The Thracian Orpheus of the golden lyre;
Whom mighty Jove, the Sovereign of the skies,
Removed from earth by his dread lightning's fire.

V. But they who say that philosophy had its rise among the barbarians, give also an account of the different systems prevailing among the various tribes. And they say that the Gymnosophists and the Druids philosophize, delivering their apophthegms in enigmatical language, bidding men worship the gods and do no evil, and practise manly virtue.

VI. Accordingly Clitarchus, in his twelfth book, says that the Gymnosophists despise death, and that the Chaldaeans study astronomy and the science of soothsaying--that the Magi occupy themselves about the service to be paid to the gods, and about sacrifices and prayers, as if they were the only people to whom the deities listen: and that they deliver accounts of the existence and generation of the gods, saying that they are fire, and earth, and water; and they condemn the use of images, and above all things do they condemn those who say that the gods are male and female; they speak much of justice, and think it impious to destroy the bodies of the dead by fire; they allow men to marry their mothers or their daughters, as Sotion tells us in his twenty-third book; they study the arts of soothsaying and divination, and assert that the gods reveal their will to them by those sciences. They teach also that the air is full of phantoms, which, by emanation and a sort of evaporation, glide into the sight of those who have a clear perception; they forbid any extravagance of ornament, and the use of gold; their garments are white, their beds are

made of leaves, and vegetables are their food, with cheese and coarse bread; they use a rush for a staff, the top of which they run into the cheese, and so taking up a piece of it they eat it. Of all kinds of magical divination they are ignorant, as Aristotle asserts in his book on Magic, and Dinon in the fifth book of his Histories. And this writer says, that the name of Zoroaster being interpreted means, a sacrifice to the stars; and Hermodorus makes the same statement. But Aristotle, in the first book of his Treatise on Philosophy, says, that the Magi are more ancient than the Egyptians; and that according to them there are two principles, a good demon and an evil demon, and that the name of the one is Jupiter or Oromasdes, and that of the other Pluto or Arimanius. And Hermippus gives the same account in the first book of his History of the Magi; and so does Eudoxus in his Period; and so does Theopompus in the eighth book of his History of the Affairs of Philip; and this last writer tells us also, that according to the Magi men will have a resurrection and be immortal, and that what exists now will exist hereafter under its own present name; and Eudemus of Rhodes coincides in this statement. But Hecataeus says, that according to their doctrines the gods also are beings who have been born. But Clearchus the Solensian, in his Treatise on Education says, that the Gymnosophists are descendants of the Magi; and some say that the Jews also are derived from them. Moreover, those who have written on the subject of the Magi condemn Herodotus; for they say that Xerxes would never have shot arrows against the sun, or have put fetters on the sea, as both sun and sea have been handed down by the Magi as gods, but that it was quite consistent for Xerxes to destroy the images of the gods.

VII. The following is the account that authors give of the philosophy of the Egyptians, as bearing on the gods and on justice. They say that the first principle is matter; then that the four elements were formed out of matter and divided, and that some animals were created, and that the sun and moon are gods, of whom the former is called Osiris and the latter Isis, and they are symbolised under the names of beetles and dragons, and hawks, and other animals, as Manetho tells us in his abridged account of Natural Philosophy, and Hecataeus confirms the statement in the first book of his History of the Philosophy of the Egyptians. They also make images of the gods, and assign them temples because they do not know the form of God. They consider that the world had a beginning and will have an end, and that it is a sphere; they think that the stars are fire, and that it is by a combination of them that the things on earth are generated; that the moon is eclipsed when it falls into the shadow of the earth; that the soul is eternal and migratory; that rain is caused by the changes of the atmosphere; and they enter into other speculations on points of natural history, as Hecataeus and Aristagoras inform us.

They also have made laws about justice, which they attribute to Mercury, and they consider those animals which are useful to be gods. They claim to themselves the merit of having been the inventors of geometry, and astrology, and arithmetic. So much then for the subject of invention.

VIII. But Pythagoras was the first person who invented the term Philosophy, and who called himself a philosopher; when he was conversing at Sicyon with Leon, who was tyrant of the Sicyonians or of the Phliasians (as Heraclides Ponticus relates in the book which he wrote about a dead woman); for he said that no man ought to be called wise, but only God. For formerly what is now called philosophy (*philosophia*) was called wisdom

(*sophia*), and they who professed it were called wise men (*sophoi*), as being endowed with great acuteness and accuracy of mind; but now he who embraces wisdom is called a philosopher (*philosophos*).

But the wise men were also called Sophists. And not only they, but poets also were called Sophists: as Cratinus in his Archilochi calls Homer and Hesiod, while praising them highly.

IX. Now these were they who were accounted wise men. Thales, Solon, Periander, Cleobulus, Chilo, Bias, Pittacus. To these men add Anacharsis the Scythian, Myson the Chenean, Pherecydes the Syrian, and Epimenides the Cretan; and some add, Pisistratus, the tyrant: These then are they who were called the wise men.

X. But of Philosophy there arose two schools. One derived from Anaximander, the other from Pythagoras. Now, Thales had been the preceptor of Anaximander, and Pherecydes of Pythagoras. And the one school was called the Ionian, because Thales, being an Ionian (for he was a native of Miletus), had been the tutor of Anaximander; --but the other was called the Italian from Pythagoras, because he spent the chief part of his life in Italy. And the Ionic school ends with Clitomachus, and Chrysippus, and Theophrastus; and the Italian one with Epicurus; for Anaximander succeeded Thales, and he was succeeded again by Anaximenes, and he by Anaxagoras, and he by Archelaus, who was the master of Socrates, who was the originator of moral philosophy. And he was the master of the sect of the Socratic philosophers, and of Plato, who was the founder of the old Academy; and Plato's pupils were Speusippus and Xenocrates; and Polemo was the pupil of Xenocrates, and Crantor and Crates of Polemo. Crates again was the master of Arcesilaus, the founder of the Middle Academy, and his pupil was Lacydes, who gave the new Academy its distinctive principles. His pupil was Carneades, and he in his turn was the master of Clitomachus. And this school ends in this way with Clitomachus and Chrysippus.

Antisthenes was the pupil of Socrates, and the master of Diogenes the Cynic; and the pupil of Diogenes was Crates the Theban; Zeno the Cittiaean was his; Cleanthes was his; Chrysippus was his. Again it ends with Theophrastus in the following manner:

Aristotle was the pupil of Plato, Theophrastus the pupil of Aristotle; and in this way the Ionian school comes to an end.

Now the Italian school was carried on in this way. Pythagoras was the pupil of Pherecydes; his pupil was Telauges his son; he was the master of Xenophanes, and he of Parmenides; Parmenides of Zeno the Eleatic, he of Leucippus, he of Democritus: Democritus had many disciples, the most eminent of whom were Nausiphanes and Nausicydes, and they were the masters of Epicurus.

XI. Now, of Philosophers some were dogmatic and others were inclined to suspend their opinions. By dogmatic, I mean those who explain their opinions about matters, as if they could be comprehended. By those who suspend their opinions, I mean those who give no positive judgment, thinking that these things cannot be comprehended. And the former class have left many memorials of themselves; but the others have never written a line; as

for instance, according to some people, Socrates, and Stilpo, and Philippus, and Menedemus, and Pyrrho, and Theodorus, and Carneades, and Bryson; and, as some people say, Pythagoras, and Aristo of Chios, except that he wrote a few letters. There are some men too who have written one work only, Melissus, Parmenides, and Anaxagoras; but Zeno wrote many works, Xenophanes still more; Democritus more, Aristotle more, Epicurus more, and Chrysippus more.

XII. Again, of philosophers some derived a surname from cities, as, the Elians, and Megaric sect, the Eretrians, and the Cyrenaics. Some from the places which they frequented, as the Academics and Stoics. Some from accidental circumstances, as the Peripatetics; or, from jests, as the Cynics.

Some again from their dispositions, as the Eudaemonics; some from an opinion, as the Elenctic, and Analogical schools. Some from their masters, as the Socratic and Epicurean philosophers; and so on. The Natural Philosophers were so called from their study of nature; the Ethical philosophers from their investigation of questions of morals (*peri ta ethè*).

The Dialecticians are they who devote themselves to quibbling on words.

XIII. Now there are three divisions of philosophy. Natural, Ethical, and Dialectic. Natural philosophy occupies itself about the world and the things in it; Ethical philosophy about life, and the things which concern us; Dialectics are conversant with the arguments by which both the others are supported.

Natural philosophy prevailed till the time of Archelaus; but after the time of Socrates, Ethical philosophy was predominant; and after the time of Zeno the Eleatic, Dialectic philosophy got the upper hand.

Ethical philosophy was subdivided into ten sects; the Academic, the Cyrenaic, the Elian, the Megaric, the Cynic, the Eretrian, the Dialectic, the Peripatetic, the Stoic, and the Epicurean. Of the old Academic school Plato was the president; of the middle, Arcesilaus; and of the New, Lacydes:--the Cyrenaic school was founded by Aristippus the Cyrenian; the Elian, by Phaedo, of Elis; the Megaric, by Euclid, of Megara; the Cynic, by Antisthenes, the Athenian; the Eretrian, by Menedemus, of Eretria; the Dialectic by Clitomachus, the Carthaginian; the Peripatetic, by Aristotle, the Stagirite; the Stoic, by Zeno, the Cittiaean; the Epicurean school derives its name from Epicurus, its founder.

But Hippobotus, in his Treatise on Sects, says that there are nine sects and schools: first, the Megaric; secondly, the Eretrian; thirdly, the Cyrenaic; fourthly, the Epicurean; fifthly, the Annicerean; sixthly, the Theodorean; seventhly, the sect of Zeno and the Stoics; eighthly, that of the Old Academy; and ninthly, the Peripatetic;--not counting either the Cynic, or the Eliac, or the Dialectic school. That also which is called the Pyrrhonean is repudiated by many writers, on account of the obscurity of its principles. But others consider that in some particulars it is a distinct sect, and in others not. For it does appear to be a sect--for what we call a sect, say they, is one which follows, or appears to follow, a principle which appears to it to be the true one; on which principle we correctly call the

Sceptics a sect. But if by the name sect we understand those who incline to rules which are consistent with the principles which they profess, then the Pyrrhonean cannot be called a sect, for they have no rules or principles.

These, then, are the beginnings, these are the successive masters, these are the divisions, and schools of philosophy.

XIV. Moreover, it is not long ago, that a new Eclectic school was set up by Potamo, of Alexandria, who picked out of the doctrines of each school what pleased him most. And as he himself says, in his Elementary Instruction, he thinks that there are certain criteria of truth: first of all the faculty which judges, and this is the superior one; the other that which is the foundation of the judgment, being a most exact appearance of the objects. And the first principles of everything he calls matter, and the agent, and the quality, and the place. For they show out of what, and by what, and how, and where anything is done. The end is that to which everything is referred; namely, a life made perfect with every virtue, not without the natural and external qualities of the body.

But we must now speak of the men themselves; and first of all about Thales.

Notes by Yonge

1. "The religion of the ancient Persians was the worship of fire or of the elements, in which fire was symbolical of the Deity. At a later period in the time of the Greeks, the ancient worship was changed into the adoration of the stars (Sabaeism), especially of the sun and of the morning star. This religion was distinguished by a simple and majestic character. Its priests were called Magi."--*Tenneman's Manual of the History of Philosophy, Introd.* §70.

2. "The Chaldeans were devoted to the worship of the stars and to astrology; the nature of their climate and country disposing them to it. The worship of the stars was revived by them and widely disseminated even subsequently to the Christian era."-- *Tenneman's Manual of the History of Philosophy, Introd.* §71.

3. "Cicero speaks of those who in India are accounted philosophers, living naked and enduring the greatest severity of winter without betraying any feeling of pain, and displaying the same insensibility when exposed to the flames."--*Tusc. Quaest.* v. 27.

4. "The religion of the Britons was one of the most considerable parts of their government, and the Druids who were their priests, possessed great authority among them. Besides ministering at the altar, and directing all religious duties, they presided over the education of youth; they possessed both the civil and criminal jurisdiction; they decided all controversies among states as well as among private persons, and whoever refused to submit to their decree was exposed to the most severe penalties. The sentence of excommunication was pronounced against him; he was forbidden access to the sacrifices of public worship; he was debarred all intercourse with his fellow citizens even in the common affairs of life: his company was universally shunned as profane and dangerous, he was refused the protection of law, and death itself became an acceptable relief from the

misery and infamy to which he was exposed. Thus the bonds of government, which were naturally loose among that rude and turbulent people, were happily corroborated by the terrors of their superstition.

"No species of superstition was ever more terrible than that of the Druids; besides the several penalties which it was in the power of the ecclesiastics to inflict in this world, they inculcated the eternal transmigration of souls, and thereby extended their authority as far as the fears of their timorous votaries. They practised their rites in dark groves or other secret recesses, and in order to throw a greater mystery over their religion, they communicated their doctrines only to the initiated, and strictly forbade the committing of them to writing, lest they should at any time be exposed to the examination of the profane and vulgar. Human sacrifices were practised among them; the spoils of war were often devoted to their divinities, and they punished with the severest tortures whoever dared to secrete any part of the consecrated offering. These treasures they kept secreted in woods and forests secured by no other guard than the terrors of their religion; and their steady conquest over human avidity may be regarded as more signal than their prompting men to the most extraordinary and most violent efforts. No idolatrous worship ever attained such an ascendant over mankind as that of the ancient Gauls and Britons. And the Romans after their conquest, finding it impossible to reconcile those nations to the laws and institutions of their masters while it maintained its authority, were at last obliged to abolish it by penal statutes, a violence which had never in any other instance been resorted to by those tolerating conquerors.'--Hume's *History of England*, chap. 1. § 1.

5. Zamolxis, or Zalmoxis, so called from the bear-skin (*zalmos*) in which he was wrapped as soon as he was born, was a Getan, and a slave of Pythagoras at Samos; having been emancipated by his master, he travelled into Egypt; and on his return to his own country he introduced the ideas which he had acquired in his travels on the subject of civilisation, religion, and the immortality of the soul. He was made priest of the chief deity among the Getae, and was afterwards himself worshipped as a divine person. He was said to have lived in a subterraneous cavern for three years, and after that to have re-appeared among his countrymen. Herodotus however, who records these stories (iv. 95), expresses his disbelief of them, placing him before the time of Pythagoras by many years, and seems to incline to the belief that he was an indigenous Getan deity.

6. The real time of Zoroaster is, as may be supposed, very uncertain, but he is said by some eminent writers to have lived in the time of Darius Hystaspes; though others, apparently on better grounds, place him at a very far earlier date. He is not mentioned by Herodotus at all. His native country too is very uncertain. Some writers, among whom are Ctesias and Ammian, call him a Bactrian, while Porphyry speaks of him as a Chaldaean, and Pliny as a native of Proconnesus;--Niebuhr considers him a purely mythical personage. The great and fundamental article of the system (of the Persian theology) was the celebrated doctrine of the two principles; a bold and injudicious attempt of Eastern philosophy to reconcile the existence of moral and physical evil with the attributes of a beneficent Creator and governor of the world. The first and original being, in whom, or by whom the universe exists, is denominated, in the writings of Zoroaster, *Time without bounds*. . . . From either the blind or the intelligent operation of this infinite Time, which bears but too near an affinity to the Chaos of the Greeks, the two secondary but active

principles of the universe were from all eternity produced; Ormusd and Ahriman, each of them possessed of the powers of creation, but each disposed by his invariable nature to exercise them with different designs; the principle of good is eternally absorbed in light, the principle of evil is eternally buried in darkness. The wise benevolence of Ormusd formed man capable of virtue, and abundantly provided his fair habitation with the materials of happiness. By his vigilant providence the motion of the planets, the order of the seasons, and the temperate mixture of the elements are preserved. But the maker of Ahriman has long since pierced *Ormusd's Egg*, or in other words, has violated the harmony of his works. Since that fatal irruption, the most minute articles of good and evil are intimately intermingled and agitated together; the rankest poisons spring up among the most salutary Plants; deluges, earthquakes, and conflagrations attest the conflict of nature, and the little world of man is perpetually shaken by vice and misfortune. While the rest of mankind are led away captives in the chains of their infernal enemy, the faithful Persian alone reserves his religious adoration for his friend and protector Ormusd, and fights under his banner of light, in the full confidence that he shall, in the last day, share the glory of his triumph. At that decisive period, the enlightened wisdom of goodness will render the power of Ormusd superior to the furious malice of his rival; Ahriman and his followers, disarmed and subdued, will sink into their native darkness, and virtue will maintain the eternal peace and harmony of the universe.

. . . As a legislator, Zoroaster "discovered a liberal concern for the public and private happiness seldom to be found among the visionary schemes of superstition. Fasting and celibacy, the common means of purchasing the divine favour, he condemns with abhorrence as a criminal rejection of the best gifts of Providence."-*Gibbon, Decline and Fall of the Roman Empire*, c. viii.

7. This is the account given by Virgil:

Spretæ Ciconum quo munere matres
Inter sacra Deum nocturnique orgia Bacchi,
Discerptum latos juvenem sparsere per agros.-GEORG. IV.520.

Which Dryden translates:

The Thracian matrons who the youth accus'd,
Of love disdain'd and marriage rites refus'd ;
With furies and nocturnal orgies fir'd,
At length against his sacred life conspir'd ;
Whom ev'n the savage beasts had spar'd they kill'd,
And strew'd his mangled limbs about the field.

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Footnotes have been converted to endnotes.

THE LIVES AND OPINIONS OF EMINENT PHILOSOPHERS

BY DIOGENES LAERTIUS, TRANSLATED BY C.D. YONGE

LIFE OF ANAXIMANDER

I. ANAXIMANDER, the son of Praxiadas, was a citizen of Miletus.

II. He used to assert that the principle and primary element of all things was the Infinity, giving no exact definition as to whether he meant air or water, or anything else. And he said that the parts were susceptible of change, but that the whole was unchangeable; and that the earth lay in the middle, being placed there as a sort of centre, of a spherical shape. The moon, he said, had a borrowed light, and borrowed it from the sun; and the sun he affirmed to be not less than the earth, and the purest possible fire.

III. He also was the first discoverer of the gnomon; and he placed some in Lacedaemon on the sun-dials there, as Favorinus says in his Universal History, and they showed the solstices and the equinoxes; he also made clocks. He was the first person, too, who drew a map of the earth and sea, and he also made a globe; and he published a concise statement of whatever opinions he embraced or entertained; and this treatise was met with by Apollodorus the Athenian.

IV. And Apollodorus, in his Chronicles, states, that in the second year of the fifty-eighth Olympiad, he was sixty-four years old. And soon after he died, having flourished much about the same time as Polycrates, the tyrant, of Samos. They say that when he sang, the children laughed; and that he, hearing of this, said, "We must then sing better for the sake of the children."

V. There was also another Anaximander, a historian; and he too was a Milesian, and wrote in the Ionic dialect.

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THE LIVES AND OPINIONS OF EMINENT PHILOSOPHERS

BY DIOGENES LAERTIUS, TRANSLATED BY C.D. YONGE

LIFE OF PLATO

The Web edition of the Life of Plato, translated by Yonge, is dedicated to [Christopher Planeaux](#), who took the time to share some thoughts about Gorgias.

To link to a specific chapter, use the url for this page plus "#" plus the Arabic numeral corresponding to the appropriate red Roman numeral.



I. PLATO was the son of Ariston and Perictione or Petone, and a citizen of Athens; and his mother traced her family back to Solon; for Solon had a brother named Diopidas, who had a son named Critias, who was the father of Calloeschrus, who was the father of that Critias who was one of the thirty tyrants, and also of Glaucon, who was the father of Charmides and Perictione. And she became the mother of Plato by her husband Ariston, Plato being the sixth in descent from Solon. And Solon traced his pedigree up to Neleus and Neptune. They say too that on the father's side, he was descended from Codrus, the son of Melanthus, and they too are said by Thrasylus to derive their origin from Neptune. And Speusippus, in his book which is entitled the Funeral Banquet of Plato, and Clearchus in his Panegyric on Plato, and Anaxilides in the second book of his History of Philosophers, say that the report at Athens was that Perictione was very beautiful, and that Ariston endeavoured to violate her and did not succeed; and that he, after he had desisted from his violence saw a vision of Apollo in a dream, in consequence of which he abstained from approaching his wife till after her confinement.

II. And Plato was born, as Apollodorus says in his Chronicles, in the eighty-eighth Olympiad, on the seventh day of the month Thargelion, on which day the people of Delos say that Apollo also was born. And he died as Hermippus says, at a marriage feast, in the

first year of the hundred and eighth Olympiad, having lived eighty-one years. But Neanthes says that he was eighty-four years of age at his death. He is then younger than Isocrates by six years; for Isocrates was born in the archonship of Lysimachus, and Plato in that of Aminias, in which year Pericles died.

III. And he was of the borough of Colytus, as Antileon tells us in his second book on Dates. And he was born, according to some writers, in Aegina in the house of Phidiades the son of Thales, as Favorinus affirms in his Universal History, as his father had been sent thither with several others as a settler, and returned again to Athens when the settlers were driven out by the Lacedaemonians, who came to the assistance of the Aeginetans. And he served the office of choregus at Athens, when Dion was at the expense of the spectacle exhibited, as Theodorus relates in the eighth book of his Philosophical Conservations.

IV. And he had brothers, whose names were Adimantus and Glaucon, and a sister called Petone, who was the mother of Speusippus.

V. And he was taught learning in the school of Dionysius, whom he mentions in his Rival Lovers. And he learnt gymnastic exercises under the wrestler Ariston of Argos. And it was by him that he had the name of Plato given to him instead of his original name, on account of his robust figure, as he had previously been called Aristocles, after the name of his grandfather, as Alexander informs us in his Successions. But some say that he derived this name from the breadth (*platutês*) of his eloquence, or else because he was very wide (*platus*) across the forehead, as Neanthes affirms. There are some also, among whom is Dicaearchus in the first volume on Lives, who say that he wrestled at the Isthmian games.

VI. It is also said that he applied himself to the study of painting, and that he wrote poems, dithyrambics at first, and afterwards lyric poems and tragedies.

VII. But he had a very weak voice, they say; and the same fact is stated by Timotheus the Athenian, in his book on Lives. And it is said that Socrates in a dream saw a cygnet on his knees, who immediately put forth feathers, and flew up on high, uttering a sweet note, and that the next day Plato came to him, and that he pronounced him the bird which he had seen.

VIII. And he used to philosophize at first in the Academy, and afterwards in the garden near Colonus, as Alexander tells us in his Successions, quoting the testimony of Heraclitus; and subsequently, though he was about to contend for the prize in tragedy in the theatre of Bacchus, after he had heard the discourse of Socrates, he learnt his poems, saying :

Vulcan, come here; for Plato wants your aid. And from henceforth, as they say, being now twenty years old, he became a pupil of Socrates. And when he was gone, he attached himself to Cratylus, the disciple of Heraclitus, and to Hermogenes, who had adopted the principles of Parmenides. Afterwards, when he was eight and twenty years of age, as Hermodorus tells us, he withdrew to Megara to Euclid, with certain others of the pupils of Socrates; and subsequently, he went to Cyrene to Theodorus the mathematician; and from thence he proceeded to Italy to the Pythagoreans, Philolaus and Eurytus, and from thence he went to Eurytus to the priests there; and having fallen sick at that place, he was cured by the priests by the application of sea water, in reference to which he said:

The sea doth wash away all human evils.

And he said too, that, according to Homer, all the Egyptians were physicians. Plato had also formed the idea of making the acquaintance of the Magi; but he abandoned it on account of the wars in Asia.

IX. And when he returned to Athens, he settled in the Academy, and that is a suburban place of exercise planted like a grove, so named from an ancient hero named Hecademus, as Eupolis tells us in his Discharged Soldiers.

In the well-shaded walks, protected well
By Godlike Academus.

And Timon, with reference to Plato, says :

A man did lead them on, a strong stout man,
A honeyed speaker, sweet as melody
Of tuneful grasshopper, who, seated high
On Hecademus' tree, unwearied sings.

For the word academy was formerly spelt with E. Now our philosopher was a friend of Isocrates; and Praxiphanes composed an account of a conversation which took place between them, on the subject of poets, when Isocrates was staying with Plato in the country.

X. And Aristoxenus says that he was three times engaged in military expeditions; once against Tanagra; the second time against Corinth, and the third time at Delium; and that in the battle of Delium he obtained the prize of pre-eminent valour. He combined the principles of the schools of Heraclitus, and Pythagoras and Socrates; for he used to

philosophize on those things which are the subjects of sensation, according to the system of Heraclitus; on those with which intellect is conversant, according to that of Pythagoras; and on politics, according to that of Socrates.

XI. And some people, (of whom Satyrus is one,) say that he sent a commission to Sicily to Dion, to buy him three books of Pythagoras from Philolaus for a hundred minae; for they say that he was in very easy circumstances, having received from Dionysius more than eighty talents, as Onetor also asserts in his treatise which is entitled, Whether a wise Man ought to acquire Gains.

XII. And he was much assisted by Epicharmus the comic poet, a great part of whose works he transcribed, as Alcinus says in his essays addressed to Amyntas, of which there are four. And in the first of them he speaks as follows:—"And Plato appears to utter a great many of the sentiments of Epicharmus. Let us just examine. Plato says that that is an object of sensation, which is never stationary either as to its quality or its quantity, but which is always flowing and changing; as, for instance, if one take from any objects all number, then one cannot affirm that they are either equal, or of any particular things, or of what quality or quantity they are. And these things are of such a kind that they are always being produced, but that they never have any invariable substances."

But that is a subject for intellect from which nothing is taken, and to which nothing is added. And this is the nature of things eternal, which is always similar and the same. And, indeed, Epicharmus speaks intelligibly on the subject of what is perceived by the senses and by the intellect:

A. But the great Gods were always present, nor
Did they at any moment cease to be;
And their peculiar likeness at all times
Do by the same principles.

B. Yet chaos is asserted to have been
The first existent Deity.

A. How can that be?
For 'tis impossible that we should find
Any first principle arise from anything.

B. Is there then no first principle at all?

A. Nor second either in the things we speak of;
But thus it is—if to an even number,

Or e'en an odd one, if you so prefer it,
You add a unit, or if you deduct one,
Say will the number still remain the same?

B. Certainly not.

A. So, if you take a measure
A cubit long, and add another cubit,
Or cut a portion off, the measure then
No longer is the same?

B. Of course it is not.

A. Now turn your eyes and thoughts upon mankind-
We see one grows, another perishes:
So that they all exist perpetually
In a condition of transition. That
Whose nature changes must be different
At each successive moment, from the thing
It was before. So also, you and I
Are different people now from what we were
But yesterday; and then, again, to-morrow
We shall be different from what we're now;
So that, by the same rule, we're always different.

And Alcimus speaks as follows: - "The wise men say that the soul perceives some things by means of the body, as for instance, when it hears and sees; but that it also perceives something by its own power, without availing itself at all of the assistance of the body. On which account existent things are divisible into objects of sensation and objects of understanding. On account of which Plato used to say, that those who wished to become acquainted with the principles of everything, ought first of all to divide the ideas as he calls them, separately, such as similarity, and unity, and multitude, and magnitude, and stationariness, and motion. And secondly, that they ought to form a notion of the honourable and the good, and the just, and things of that sort, by themselves, apart from other considerations. And thirdly, that they ought to ascertain the character of such ideas as are relative to one another, such as knowledge, or magnitude, or authority; considering that the things which come under our notice from partaking of their nature, have the same names that they have. I mean that one calls that just which partakes of the just; and that beautiful which partakes of the beautiful. And each of these primary species is eternal, and is to be understood by the intellect, and is not subject to the influence of external circumstances. On which account he says, that ideas exist in nature as models; and that all

other things are like them, and, as it were, copies of them. Accordingly Epicharmus speaks thus about the good, and about the ideas.

A. Tell me, is flute-playing now a thing at all?

B. Of course it is.

A. Is man then flute-playing?

B. No, nothing of the sort.

A. Well, let us see-
What is a flute-player? what think you now,
Of him-is he a man, or is he not?

B. Of course he is a man.

A. Think you not then
The case is just the same about the good.
That the good is something by itself, intrinsic,
And he who's learnt, does at once become
Himself a good man? just as he who's learnt
Flute-playing is a flute-player; or dancing,
A dancer; weaving, a weaver. And in short,
Whoever learns an art, does not become
The art itself, but just an artist in it.

Plato, in his theory of Ideas, says, "That since there is such a thing as memory, the ideas are in existent things, because memory is only conversant about what is stable and enduring; and that no other thing is durable except ideas, for in what way," he continues, "could animals be preserved, if they had no ideas to guide them, and if, in addition to them, they had not an intellect given to them by nature?" But as it is they recollect similitudes, and also their food, so as to know what kind of food is fit for them; which they learn because the notion of similarity is implanted naturally in every animal; owing to which notion they recognize those of the same species as themselves. What is it then that Epicharmus says?

Eumaeus' wisdom? - not a scanty gift
Appropriated to one single being;
But every animal that breathes and lives,
Has mind and intellect.- So if you will

Survey the facts attentively, you'll find,
E'en in the common poultry yard, the hen
Brings not her offspring forth at first alive,
But sits upon her eggs, and by her warmth,
Cherishes them into life. And all this wisdom
She does derive from nature's gift alone,
For nature is her only guide and teacher.

And in a subsequent passage he says :

There is no wonder in my teaching this,
That citizens please citizens, and seem
To one another to be beautiful:
For so one dog seems to another dog
The fairest object in the world; and so
One ox seems to another, ass to ass,
And swine to swine.

And these and similar speculations are examined and compared by Alcinus through four books, where he shows how much assistance Plato has derived from Epicharmus. And that Epicharmus himself was not indisposed to appreciate his own wisdom, one may learn from these lines, in which he predicts that there will arise some one to imitate him:

But as I think, I surely foresee this,
That these my words will be preserved* hereafter
In many people's recollection. And
Another man will come, who'll strip my reasons
Of their poetic dress, and, clothing them
In other garments and with purple broidery
Will show them off; and being invincible,
Will make all rivals bow the knee to him.

XIII. Plato also appears to have brought the books of Sophron, the farce-writer, to Athens, which were previously neglected; and to have availed himself of them in his Speculations on Morals: and a copy of them was found under his head.

XIV. And Plato made three voyages to Sicily, first of all for the purpose of seeing the island and the craters of volcanoes, when Dionysius, the son of Hermocrates, being the tyrant of Sicily, pressed him earnestly to come and see him; and he, conversing about tyranny, and saying that that is not the best government which is advantageous for one

individual alone, unless that individual is pre-eminent in virtue, had a quarrel with Dionysius, who got angry, and said, "Your words are those of an old dotard." And Plato replied,

* The Greek is *tou mimographon*. "A mime was a kind of prose drama, intended as a familiar representation of life and character, without any distinct plot. It was divided into *mimioi andreioi* and *gynaikeioi*, also into *mimoi spoudaiôn* and *geloîôn*." -- *L&S in voc. mimos*.

"And your language is that of a tyrant." And on this the tyrant became very indignant, and at first was inclined to put him to death; but afterwards, being appeased by Deni and Aristimenes, he forebore to do that, but gave him to Pollis, the Lacedaemonian, who happened to have come to him on an embassy just at that time, to sell as a slave. And he took him to Aegina and sold him; and Charmander, the son of Charmandrides, instituted a capital prosecution against him, in accordance with the law which was in force, in the island of Aegina, that the first Athenian who landed on the island should be put to death without a trial; and he himself was the person who had originally proposed that law, as Favorinus says, in his Universal History. But when some one said, though he said it only in joke, that it was a philosopher who had landed, the people released him. But some say that he was brought into the assembly and watched; and that he did not say a word, but stood prepared to submit to whatever might befall him; and that they determined not to put him to death, but to sell him after the fashion of prisoners of war. And it happened by chance that Anniceris, the Cyrenean, was present, who ransomed him for twenty minae, or, as others say, for thirty, and sent him to Athens, to his companions, and they immediately sent Anniceris his money: but he refused to receive it, saying that they were not the only people in the world who were entitled to have a regard for Plato. Some writers again say, that it was Deni who sent the money, and that he did not refuse it, but bought him the garden in the Academy. And with respect to Pollis it is said that he was defeated by Chabrias, and that he was afterwards drowned in Helia, in consequence of the anger of the deity at his treatment of this philosopher. And this is the story told by Favorinus in the first book of his Commentaries. Dionysius, however, did not remain quiet; but when he had heard what had happened he wrote to Plato not to speak ill of him, and he wrote back in reply that he had not leisure enough to think at all of Dionysius.

XV. But he went a second time to Sicily to the younger Dionysius, and asked him for some land and for some men whom he might make live according to his own theory of a constitution. And Dionysius promised to give him some, but never did it. And some say that he was in danger himself, having been suspected of exciting Dion and Thetas to attempt the deliverance of the island; but that Archytas, the Pythagorean, wrote a letter to Dionysius, and begged Plato off and sent him back safe to Athens. And the letter is as

follows :

ARCHYTAS TO DIONYSIUS, GREETING.

"All of us who are the friends of Plato, have sent to you Lamiscus and Photidas, to claim of you this philosopher in accordance with the agreement which you made with us. And it is right that you should recollect the eagerness which you had to see him, when you pressed us all to secure Plato's visit to you, promising to provide for him, and to treat him hospitably in every respect, and to ensure his safety both while he remained with you, and when he departed. Remember this too that you were very delighted indeed at his arrival, and that you expressed great pleasure at the time, such as you never did on any other occasion. And if any unpleasantness has arisen between you, you ought to behave with humanity, and restore the man unhurt; for by so doing you will act justly, and do us a favour."

XVI. The third time that he went to Sicily was for the purpose of reconciling Dion to Dionysius. And as he could not succeed he returned back to his own country, having lost his labour.

XVII. And in his own country he did not meddle with state affairs, although he was a politician as far as his writings went. And the reason was, that the people were accustomed to a form of government and constitution different from what he approved of. And Pamphile, in the twenty-fifth book of his Commentaries, says that the Arcadians and Thebans, when they were founding a great city, appointed him its lawgiver; but that he, when he had ascertained that they would not consent to an equality of rights, refused to go thither.

XVIII. It is said also, that he defended Chabrius the general, when he was impeached in a capital charge; when no one else of the citizens would undertake the task: and as he was going up towards the Acropolis with his client, Crobylus the sycophant met him and said, "Are you come to plead for another, not knowing that the hemlock of Socrates is waiting

also for you?" But he replied, "And also, when I fought for my country I encountered dangers; and now too I encounter them in the cause of justice and for the defence of a friend."

XIX. He was the first author who wrote treatises in the form of dialogues, as Favorinus tells us in the eighth book of his Universal History. And he was also the first person who introduced the analytical method of investigation, which he taught to Leodamus of Thasos.

He was also the first person in philosophy who spoke of antipodes, and elements, and dialectics, and actions (*poiêmata*) and oblong numbers, and plane surfaces, and the providence of God. He was likewise the first of the philosophers who contradicted the assertion of Lysias, the son of Cephalus, setting it out word for word in his Phaedrus. And he was also the first person who examined the subject of grammatical knowledge scientifically. And as he argued against almost every one who had lived before his time, it is often asked why he has never mentioned Democritus.

XX. Neanthes of Cyzicus says, that when he came to the Olympic games all the Greeks who were present turned to look at him: and that it was on that occasion that he held a conversation with Dion, who was on the point of attacking Dionysius. Moreover, in the first book of the Commentaries of Favorinus, it is related that Mithridates, the Persian, erected a statue of Plato in the Academy, and put on it this inscription, "Mithridates, the son of Rhodobates, a Persian, consecrated an image of Plato to the Muses, which was made by Silanion."

XXI. And Heraclides says, that even while a young man, he was so modest and well regulated, that he was never once seen to laugh excessively.

XXII. But though he was of such a grave character himself, he was nevertheless ridiculed by the comic poets. Accordingly, Theopompus, in his *Pleasure-seeker*, says:

For one thing is no longer only one,
But two things now are scarcely one; as says
The solemn Plato.

And Anaxandrides in his *Theseus*, says:

When he ate olives like our worthy Plato.

And Timon speaks of him in this way, punning on his name:

As Plato placed strange platitudes on paper.*

Alexis says in his *Mesopis* :

You've come in time: since I've been doubting long,
And walking up and down some time, like Plato;
And yet have hit upon no crafty plan,
But only tir'd my legs.

And in his Analion, he says:

You speak of what you do not understand,
Running about like Plato: hoping thus,
To learn the nature of saltpetre and onions.

Amphis says in his Amphicrates :

A. But what the good is, which you hope to get
By means of her, my master, I no more
Can form a notion of, than of the good
Of Plato.
B. Listen now.

And in his Dexidemides he speaks thus:

O Plato! how your learning is confined
To gloomy looks, and wrinkling up your brows,
Like any cockle.

Cratinas in his Pseudripobolimaeus, says:

You clearly are a man, endued with sense,
And so, as Plato says, I do not know;
But I suspect.

Alexis, in his Olympiodorus speaks thus :

My mortal body became dry and withered:
But my immortal part rose to the sky.
Is not this Plato's doctrine?

And in his Parasite he says :

Or to converse alone, like Plato.

Anaxilas also laughs at him in his Botrylion, and Circe, and his Rich Women.

XXIII. And Aristippus, in the fourth book of his treatise upon Ancient Luxury, says that he was much attached to a youth of the name of Aster, who used to study astronomy with him; and also to Dion, whom we have already mentioned.

* The Greek is, *hôs aneplatte Platôn peplasmena thaumata eidôs.*

And some say that he was also attached to Phaedrus, and that the following epigrams which he wrote upon them are evidences of the love he felt for them:

My Aster, you're gazing on the stars (*asteres*),
Would that I were the heavens, that so I might
Gaze in return with many eyes on thee.

Another of his epigrams is :

Aster, you while among the living shone,
The morning star. But now that you are dead,
You beam like Hesperus in the shades below.

And he wrote thus on Dion:

Once, at their birth, the fates did destine tears
To be the lot of all the Trojan women,
And Hecuba, their Queen--to you, O Dion,
As the deserved reward for glorious deeds,
They gave extensive and illustrious hopes.
And now you lie beneath your native soil;
Honoured by all your countrymen, O Dion,
And loved by me with ardent, lasting love.

And they say that this epigram is inscribed upon his tomb at Syracuse. They say, also, that he was in love with Alexis, and with Phaedrus, as I have already mentioned, and that he wrote an epigram on them both, which runs thus:

Now when Alexia is no longer aught,
Say only how beloved, how fair he was,
And every one does turn his eyes at once.
Why, my mind, do you show the dogs a bone?
You're but preparing trouble for yourself:
Have we not also lost the lovely Phaedrus!

There is also a tradition that he had a mistress named Archianassa, on whom he wrote the following lines :

I have a mistress fair from Colophon,
Archianassa, on whose very wrinkles
Sits genial love: hard must have been the fate,
Of him who met her earliest blaze of beauty,
Surely he must have been completely scorched.

He also wrote this epigram on Agathon :

While kissing Agathon, my soul did rise,
And hover'd o'er my lips; wishing perchance,
O'er anxious that it was, to migrate to him.

Another of his epigrams is:

I throw this apple to you. And if you
Love me who love you so, receive it gladly,
And let me taste your lovely virgin charms.
Or if that may not be, still take the fruit,
And in your bosom cherish it, and learn
How fleeting is all gracefulness and beauty.

And another:

I am an apple, and am thrown to you;
By one who loves you: but consent, Xanthippe;
For you and I shall both with time decay.

They also attribute to him the following epigram on the Eretrians who had been surprised in an ambush:

We were Eretrians, of Eubaeian race,
And now we lie near Susa, here entomb'd,
Far from my native land.

And this one also :

Thus Venus to the muses spoke:
Damsels submit to Venus' yoke,
Or dread my Cupid's arms.

Those threats the Virgins nine replied,
May weigh with Mars, but we deride
Love's wrongs, or darts, or charms.

Another is:

A certain person found some gold.
Carried it off, and in its stead
Left a strong hatter neatly roll'd.
The owner found his treasure fled;
And powerless to endure his fortune's wreck,
Fitted the halter to his hapless neck.

XXIV. But Melon, who had a great dislike to Plato, says, "There is not so much to wonder at in Dionysius being at Corinth, as in Plato's being in Sicily." Xenophon, too, does not appear to have been very friendly disposed towards him: and accordingly they have, as if in rivalry of one another, both written books with the same title, the Banquet, the Defence of Socrates, Moral Reminiscences. Then, too, the one wrote the Cyropaedia and the other a book on Politics ; and Plato in his Laws says, that the Cyropaedia is a mere romance, for that Cyrus was not such a person as he is described in that book. And though they both speak so much of Socrates, neither of them ever mentions the other, except that Xenophon once speaks of Plato in the third book of his Reminiscences. It is said also, that Antisthenes, being about to recite something that he had written, invited him to be present; and that Plato having asked what he was going to recite, he said it was an essay on the impropriety of contradicting. "How then," said Plato, "can you write on this subject?" and then he showed him that he was arguing in a circle. But Antisthenes was annoyed, and composed a dialogue against Plato, which he entitled Sothon; after which they were always enemies to one another; and they say that Socrates having heard Plato read the Lysis, said, "O Hercules! what a number of lies the young man has told about me." For he had set down a great many things as sayings of Socrates which he never said.

Plato also was a great enemy of Aristippus; accordingly, he speaks ill of him in his book on the Soul, and says that he was not with Socrates when he died, though he was in Aegina, at no great distance. He also had a great rivalry with Aeschines, for that he had been held in great esteem by Dionysius, and afterwards came to want, and was despised by Plato, but supported by Aristippus. And Idomeneus says, that the speech which Plato

attributes to Crito in the prison, when he counselled Socrates to make his escape, was really delivered by Aeschines, but that Plato attributed it to Crito because of his dislike to the other. And Plato never makes the slightest mention of him in any of his books, except in the treatise on the Soul, and the Defence of Socrates.

XXV. Aristotle says, that the treatises of Plato are something between poems and prose ; and Favorinus says, when Plato read his treatise on the Soul, Aristotle was the only person who sat it out, and that all the rest rose up and went away. And some say that Philip the Opuntian copied out the whole of his books upon Laws, which were written on waxen tablets only. Some people also attribute the Epinomis to him. Euphorion and Panaetius have stated that the beginning of the treatise on the Republic was often altered and re-written; and that very treatise, Aristoxenus affirms, was found almost entire in the Contradictions of Protagoras; and that the first book he wrote at all was the Phaedrus; and indeed that composition has a good many indications of a young composer. But Dicaearchus blames the whole style of that work as vulgar.

XXVI. A story is told, that Plato, having seen a man playing at dice, reproached him for it, and that he said he was playing for a trifle; "But the habit," rejoined Plato, "is not a trifle." On one occasion he was asked whether there would be any monument of him, as of his predecessors in philosophy? and he answered "A man must first make a name, and the monument will follow." Once, when Xenocrates came into his house, he desired him to scourge one of his slaves for him, for that he himself could not do it because he was in a passion; and that at another time he said to one of his slaves, "I should beat you if I were not in a passion." Having got on horseback he dismounted again immediately, saying that he was afraid that he should be infected with horse-pride. He used to advise people who got drunk to look in the glass, and then they would abandon their unseemly habit; and he said that it was never decorous to drink to the degree of drunkenness, except at the festivals of the God who had given men wine. He also disapproved of much sleeping: accordingly in his Laws he says, "No one while sleeping is good for anything." Another saying of his was, "That the pleasantest of all things to hear was the truth;" but others report this saying thus, "That the sweetest of all things was to speak truth." And of truth he speaks thus in his Laws, "Truth, my friend, is a beautiful and a durable thing; but it is not easy to persuade men of this fact."

XXVII. He used also to wish to leave a memorial of himself behind, either in the hearts of his friends, or in his books.

XXVIII. He also used to travel a good deal as some authors inform us.

XXIX. And he died in the manner we have already mentioned, in the thirteenth year of the

reign of Philip of Macedon, as Favorinus mentions in the third book of his Commentaries; and Theopompus relates that Philip on one occasion reproached him. But Mysonianus, in his Resemblances, says that Philo mentions some proverbs that were in circulation about Plato's lice; implying that he had died of that disease.

XXX. He was buried in the Academy, where he spent the greater part of his time in the practice of philosophy, from which his was called the Academic school; and his funeral was attended by all the pupils of that sect. And he made his will in the following terms:

"Plato left these things, and has bequeathed them as follows:

The farm in the district of the Hephaestiades, bounded on the north by the road from the temple of the Cephiciades, and on the south by the temple of Hercules, which is in the district of the Hephaestiades; and on the east by the estate of Archestratus the Phreanian, and on the west by the farm of Philip the Challidian, shall be incapable of being sold or alienated, but shall belong to my son Ademantus as far as possible. And so likewise shall my farm in the district of the Eiresides, which I bought of Callimachus, which is bounded on the north by the property of Eurymedon the Myrrhinusian, on the south by that of Demonstratus of Xypeta, on the east by that of Eurymedon the Myrrhinusian, and on the west by the Cephisus;-- I also leave him three minae of silver, a silver goblet weighing a hundred and sixty-five drachms, a cup weighing forty-five drachms, a golden ring and a golden ear-ring, weighing together four drachms and three obols. Euclides the stonecutter owes me three minae. I leave Diana her liberty. My slaves Sychon, Bictas, Apolloniades, and Dionysius, I bequeath to my son; and I also give him all my furniture, of which Demetrius has a catalogue. I owe no one anything. My executors shall be Tozthenes, Speusippus, Demetrius, Hegias, Eurymedon, Callimachus, and Thrasippus."

This was his will. And on his tomb the following epigrams were inscribed. First of all :

Here, first of all men for pure justice famed,
And moral virtue, Aristocles lies;
And if there e'er has lived one truly wise,
This man was wiser still; too great for envy.

A second is:

Here in her bosom does the tender earth
Embrace great Plato's corpse.-His soul aloft
Has ta'en its place among the immortal Gods.
Ariston's glorious son--whom all good men,

Though in far countries, held in love and honour,
Remembering his pure and god-like life.

There is another which is more modern:

A. Eagle, why fly you o'er this holy tomb?
Or are you on your way, with lofty wing, To some bright starry domicile of
the Gods?

B. I am the image of the soul of Plato,
And to Olympus now am borne on high;
His body lies in his own native Attica.

We ourselves also have written one epigram on him, which is as follows:

If fav'ring Phoebus had not Plato given
To Grecian lands, how would the learned God
Have e'er instructed mortal minds in learning?
But he did send him, that as Aesculapius
His son's the best physician of the body,
So Plato should be of the immortal soul.

And others, alluding to his death :

Phoebus, to bless mankind, became the father
Of Aesculapius, and of god-like Plato;
That one to heal the body, this the mind.
Now, from a marriage feast he's gone to heaven.
To realize the happy city there,
Which he has planned fit for the realms of Jove.

These then are the epigrams on him.

XXXI. His disciples were, Speusippus the Athenian, Zenocrates of Chalcedon, Aristotle the Stagirite, Philip of Opus, Histiaeus of Perinthus, Dion of Syracuse, Amyclus of Heraclea, Erastus and Coriscus of Sceptos, Timolaus of Cyzicus, Eudon of Lampsacus, Pithon and Heraclides of Aemus, Hippothales and Callippus, Athenians, Demetrius of Amphipolis, Heraclides of Pontus, and numbers of others, among whom there were also two women, Lathenea of Mantinea, and Axiothea of Phlius, who used even to wear man's clothes, as we are told by Dicaearchus. Some say that Theophrastus also was a pupil of

his; and Chamaelion says that Hyperides the orator, and Lycurgus, were so likewise. Polemo also asserts that Demosthenes was. Sabinus adds Mnesistratus of Thasos to the number, quoting authority for the statement in the fourth book of his Meditative Matter; and it is not improbable.

XXXII. But as you, O lady, are rightly very much attached to Plato, and as you are very fond of hunting out in every quarter all the doctrines of the philosopher with great eagerness, I have thought it necessary to subjoin an account of the general character of his lectures, and of the arrangement of his dialogues, and of the method of his inductive argument; going back to their elements and first principles as far as I could, so that the collection of anecdotes concerning his life which I have been able to make, may not be curtailed by the omission of any statement as to his doctrines. For it would be like sending owls to Athens, as the proverb is, if I were to descend to particular details.

They say now, that Zeno, the Eleatic, was the first person who composed essays in the form of dialogue. But Aristotle, in the first book of his treatise on Poets, says that Alexander, a native of Styra, or Teos, did so before him, as Phavorinus also says in his Commentaries. But it seems to me that Plato gave this kind of writing the last polish, and that he has therefore, a just right to the first honour, not only as the improver, but also as inventor of that kind of writing. Now, the dialogue is a discourse carried on by way of question and answer, on some one of the subjects with which philosophy is conversant, or with which statesmanship is concerned, with a becoming attention to the characters of the persons who are introduced as speakers, and with a careful selection of language governed by the same consideration. And dialectics is the art of conversing, by means of which we either overturn or establish the proposition contended for, by means of the questions and answers which are put in the mouths of the parties conversing. Now, of the Platonic discourse there are two characteristics discernible on the very surface; one fitted for guiding, the other for investigating.

The first of these has two subordinate species, one speculative, the other practical; and of these two again, the speculative is divided into the natural and the logical, and the practical into the ethical and the political. Again, the kind fitted for investigating has also two primary divisions with their separate characteristics, one object of which is simply practice, the other being also disputatious: and the first of these two is again subdivided into two; one of which may be compared to the art of the midwife, and the other is at it were tentative; the disputatious one is also divided into the demonstrative and the distinctive.

But we are not unaware that some writers distinguish the various dialogues in a different manner from what we do. For they say that some of them are dramatic, and others

narrative, and others of a mixed nature. But they, in this division, are classifying the dialogues in a theatrical rather than in a philosophical manner. Some of the dialogues also refer to subjects of natural philosophy, such as the *Timaeus*. Of the logical class there are the *Politics*, the *Cratylus*, the *Parmenides*, and the *Sophist*. Of the ethical kind there is the defence of Socrates, the *Crito*, the *Phaedo*, the *Phaedrus*, the *Banquet*, the *Menexenus*, the *Clitophon*, the *Epistles*, the *Philebus*, the *Hipparchus* and the *Rival Lovers*. Of the political class there is the *Republic*, the *Laws*, the *Minos*, the *Epinomis*, and the *Atlantici*. Of the midwife description we have the two *Alcibiades's*, the *Theages*, the *Lysis*, the *Laches*. Of the tentative kind, there is the *Euthyphro*, the *Meno*, the *Ion*, the *Charmides*, and the *Theaetetus*. Of the demonstrative description, we have the *Protagoras*, and of the distinctive class the *Euthydemus*, the two *Hippias's*, and the *Gorgias*. And this is enough to say about the dialogues as to what they are, and what their different kinds are.

XXXIII. But since there is also a great division of opinion respecting them, from some people asserting that in them Plato dogmatizes in a positive manner, while others deny this, we had better also touch upon this part of the question. Now, dogmatizing is laying down dogmas, just as legislating is making laws. But the word dogma is used in two senses; to mean both that which we think, and opinion itself. Now of these, that which we think is the proposition, and opinion is the conception by which we entertain it in our minds. Plato then explains the opinions which he entertains himself, and refutes false ones; and about doubtful matters he suspends his judgment. His opinions of matters as they appear to him he puts into the mouth of four persons, Socrates, *Timaeus*, an Athenian poet, and an Eleatic stranger. But the strangers are not, as some people have supposed, Plato and *Parmenides*, but certain nameless imaginary characters. Since Plato asserts as undeniable axioms all the opinions which he puts into the mouth of Socrates or *Timaeus*. But when he is refuting false propositions, he introduces such characters as *Thrasymachus*, and *Calicles* and *Polus*, and *Gorgias*, and *Protagoras*, *Hippiastro*, and *Euthydemus*, and men of that stamp. But when he is demonstrating anything, then he chiefly uses the inductive form of argument, and that too not of one kind only, but of two. For induction is an argument, which by means of some admitted truths establishes naturally other truths which resemble them. But there are two kinds of induction; the one proceeding from contraries, the other from consequents. Now, the one which proceeds from contraries, is one in which from the answer given, whatever that answer may be, the contrary of the principle indicated in the question must follow. As for instance. My father is either a different person from your father, or he is the same person. If now your father is a different person from my father, then as he is a different person from a father, he cannot be a father. If, on the other hand, he is the same person as my father, then, since he is the same person as my father, he must be my father. And again, if man be not an animal, he must be either a stone or a piece of wood; but he is not a stone or a piece of wood, for he is a living animal, and capable of independent motion. Therefore, he is an animal. But, if he is an animal, and a dog or an ox

is likewise an animal, then man must be an animal, and a dog, and an ox. -- This then is the method of induction in contradiction and contention, which Plato was accustomed to employ, not for the purpose of establishing principles of his own, but with the object of refuting the arguments of others.

Now, the inductive kind of argument drawn from consequents is of a twofold character. The one proving a particular opinion by an admitted fact of an equally particular nature; or else going from particulars to generals. And the first of these two divisions is the oratorical one, the second the dialectic one. As for instance, in the former kind the question is whether this person has committed a murder; the proof is that he was found at the time covered with blood. But this is the oratorical method of employing the induction; since oratory is conversant about particulars, and does not concern itself about generals. For its object is not to ascertain abstract justice, but only particular justice. The other is the dialectic kind, the general proposition having been established by particular ones. As for instance, the question is whether the soul is immortal, and whether the living consist of those who have once been dead; and this proposition Plato establishes in his book on the Soul, by a certain general proposition, that contraries arise out of contraries; and this identical general proposition is established by certain particular ones. As, for instance, that sleep follows on waking, and waking from sleeping, and the greater from the less, and reversely the less from the greater. And this kind of induction he used to employ for the establishment of his own opinions.

XXXIV. Anciently, in tragedy, it was only the chorus who did the whole work of the play; but subsequently, Thespis introduced one actor for the sake of giving the chorus some rest, and Aeschylus added a Second, and Sophocles a third, and so they made tragedy complete. So in the same manner, philosophical discourse was originally uniform, concerning itself solely about natural philosophy; then Socrates added to it a second character, the ethical: and Plato a third, the dialectic: and so he brought philosophy to perfection.

XXXV. But Thrasybulus says that he published his dialogues as the dramatic poets published their tetralogies. For, they contended with four plays, (and at four festivals, the Dionysiac, the Lenaean, the Panathenaeon, and the Chytri), one of which was a satiric drama, and the whole four plays were called a tetralogy. Now, people say, the whole of his genuine dialogues amount to fifty-six; the treatise on the Republic being divided into ten books, (which Phavorinus, in the second book of his Universal History, says may be found almost entire in the Contradictions of Protagoras), and that on Laws into twelve. And there are nine tetralogies, if we consider the Republic as occupying the place of one book, and the Laws of another. He arranges, therefore, the first tetralogy of these dialogues which have a common subject, wishing to show what sort of life that of the philosopher may have been. And he uses two titles for each separate book, taking one from the name of the

principal speaker, and the other from the subject.

This tetralogy then, which is the first, is commenced by the Euthyphron, or what is Holy; and that dialogue is a tentative one. The second is the Defence of Socrates, a moral one. The third is the Criton, or What is to be done, a moral one. The fourth is the Phaedo, or the Dialogue on the Soul, a moral one.

The second tetralogy is that of which the first piece is the Cratylus, or the correctness of names, a logical one. The Theaetetus, or Knowledge, a tentative one. The Sophist, or a dialogue on the Existent, a logical one. The Statesman, or a dialogue of Monarchy, a logical one.

The first dialogue in the third tetralogy is the Parmenides, or a dialogue of Ideas, a logical one. The second is the Philebus, or on Pleasure, a moral one. The Banquet, or on the Good, a moral one. The Phaedrus, or on Love, a moral one.

The fourth tetralogy opens with the Alcibiades, or a treatise on the Nature of Man, a midwife-like work. The second Alcibiades, or on Prayer, a piece of the same character. The Hipparchus, or on the Love of Gain, a moral one. The Rival Lovers, or a treatise on Philosophy, a moral one.

The first dialogue in the fifth is the Theages, or another treatise on Philosophy, another midwife-like work. The Charmides, or on Temperance, a tentative essay. The Laches, or on Manly Courage, midwife-like. The Lysis, or a dissertation on Friendship, also midwife-like.

The sixth tetralogy commences with the Euthydemus, or the Disputatious Man, a distinctive dialogue. Then comes the Protagoras, or the Sophists, a demonstrative one. The Gorgias, or a dissertation on Rhetoric, another distinctive one. And the Meno, or on Virtue, a tentative dialogue.

The seventh begins with the two Hippias's. The first being a dissertation on the Beautiful; the second one on Falsehood, both distinctive. The third is the Ion, or a dissertation on the Iliad, a tentative one. The fourth is the Menexenus, or the Funeral Oration, a moral one.

The first dialogue in the eighth is the Clitophon, or the Exhortation, a moral piece. Then comes the Republic, or the treatise on Justice, a political one. The Timaeus, or a dissertation on Nature, a dialogue on Natural Philosophy. And the Critias, or Atlanticus, a moral one

The ninth begins with the Minos, or a treatise on Law, a political work. The Laws, or a dissertation on Legislation, another political work. The Epinomis, or the Nocturnal Conversation, or the Philosopher, a third political one.

XXXVI. And this last tetralogy is completed by thirteen epistles, all moral; to which is prefixed as a motto, *eu prattein*, just as Epicurus inscribed on his *eu diagein*, and Cleon on his *chairein*. They are, one letter to Aristodemus, two to Archytas, four to Dionysius, one to Hermeias, Erastus, and Coriscus, one to Leodamas, one to Dion, one to Perdiccas, and two to the friends of Dion.

XXXVII. And this is the way in which some people divide his works. But others, among whom is Aristophanes, the grammarian, arrange his dialogues in trilogies; and they make the first to consist of the Republic, the Timaeus and the Critias.

The second of the Sophist, the Statesman, the Cratylus.

The third of the Laws, the Minos, the Epinomis.

The fourth of the Theaetetus, the Euthyphro, the Defence of Socrates.

The fifth of the Crito, the Phaedo, the Epistles.

And the rest they arrange singly and independently, without any regular order. And some authors, as has been said already, place the Republic at the head of his works: others begin with the Greater Alcibiades: others with the Theages; some with the Euthyphro, others with the Clitophon; some with the Timaeus, some with the Phaedrus, others again with the Theaetetus. Many make the Defence of Socrates the first piece.

There are some dialogues attributed to him which are confessedly spurious. The Midon, or the Horse-breeder; the Eryxias, or Erasistratus; the Alcyon; the Acephali, or Sisyphi; the Axiochus; the Phaeacians; the Demodorus; The Chilidon; the Seventh; the Epimenides. Of which the Alcyon is believed to be the work of a man named Leon; as Phavorinus tells us in the seventh book of his Commentaries.

XXXVIII. But he employs a great variety of terms in order to render his philosophical system unintelligible to the ignorant. In his phraseology he considers wisdom as the knowledge of things which can be understood by the intellect, and which have a real existence: which has the Gods for its object, and the soul as unconnected with the body. He also, with a peculiarity of expression, calls wisdom also philosophy, which he explains as a desire for divine wisdom. But wisdom and experience are also used by him in their

common acceptance; as, for instance, when he calls an artisan wise (*sophos*). He also uses the same words in different senses at different times. Accordingly he uses *phaulos* in the sense of *haplous*, *simple*, in which meaning also the word occurs in Euripides, in the *Licymonius*, where the poet speaks of Hercules in the following terms:

Mean looking (*phaulos*), rude, virtuous in great affairs,
Measuring all wisdom by its last results,
A hero unrefined in speech.

But Plato uses the word sometimes even for what is beautiful; and sometimes for small and insignificant; and very often he uses different words to express the same idea. Accordingly, besides the word *idea* for a class, he uses also *eidōs*, and *genos*, and *paradeigma*, and *archê*, and *aition*. Sometimes he uses opposite expressions for the same thing; accordingly, he says that it is an object of sensation that exists, while at other times he says it is that which does not exist; speaking of it as existing because of its origin, and as non-existent with reference to its continual changes. Then again, he defines his *idea* as something which is neither moving nor stationary, at one time calling the same thing, at another time one thing, at a third time many things. And he is in the habit of doing this in many instances.

And the explanation of his arguments is three-fold. For first of all, it is necessary to explain what each thing that is said is; secondly, on what account it is said, whether because of its bearing on the principal point, or figuratively, and whether it is said for the purpose of establishing an opinion of his own, or of refuting the arguments brought forward by the other party to the conversation; and thirdly, whether it has been said truly.

XXXIX. But since there are some particular marks put in his books, we must also say something about them. X indicates peculiar expressions and figures of speech, and generally any peculiarities of Plato's style. When doubled it points to the doctrines and peculiar opinions of Plato; X when dotted all round, points to some select bits of beautiful writing. When doubled and dotted it indicates corrections of some passages. A dotted obelus indicates hasty disapprovals. An inverted sigma dotted all round points out passages which may be taken in a double sense, and transpositions of words.

The Ceraunium ⁽¹⁾ indicates a connection of philosophical ideas. An asterisk points out an agreement in doctrine. And an obelus marks the rejection of the expression or of the passage. These then are the marginal marks which occur, and the writings of which Plato was the author: which, as Antigonus the Carystian says, in his treatise on Zeno, when they had been but lately published, brought in some gain to the possessors, if any one else was desirous of reading them.

XL. These now were his chief opinions. He affirmed that the soul was immortal and clothed in many bodies successively, and that its first principle was number, and that the first principle of the body was geometry. And he defined it as an abstract idea of spirit diffused in every direction. He said also, that it was self-moving and threefold. For that that part of it which was capable of reasoning was situated in the head, that that portion which was affected by passion was seated around the heart, and that which was appetitive was placed around the navel and the liver. And that it is placed in the middle of the body, and embraces it at the same time in all its parts, and that it consists of elements; and that when it is divided according to harmonic intervals it forms two connected circles; of which the inner circle is divided into six portions, and makes in all seven circles; and that this is placed on the left hand of the diameter, and situated in the interior. But the other is on the right hand of the same line; on which account, and because it is one only, it is the superior of the two. For the other is divided internally; and this too, is the circle of that which is always the same; the other, the circle of that which is changeable and different. And the one he says is the motion of the soul, but the other is the motion of the universe and of the planets.

On the other side, the division of the circles from the centre to the extremities, being harmoniously appropriated to the essence of the soul, the one knows existing things and establishes harmony between them, because it is itself composed of harmonious elements. The circle of what is changeable, engenders opinion by its regular movements; but the circle of that which is always the same produces knowledge.

XLI. Plato lays down two primary causes or principles of all things, God and matter, which he also calls mind, and the cause. And he defines matter as something without shape and without limitation, and says that from it all concretions arise. He affirms also that as it was moving about at random, it was brought by God into one settled place, as God thought order better than disorder; and that this nature is divided into four elements, fire, water, air, and earth, of which the world itself and everything in it was made. But he says that the earth is the only thing that is unchangeable, as he considers the cause to be the difference of the figures of which it is composed; for he says that the figures of the others are homogeneous; for that they are all composed equally of scalene triangles. The figure of the earth, however, is peculiar to itself; for the element of fire is a pyramid; of air, an octagon; of water, an eicosagon; and of the earth, a cube; owing to which these things cannot be changed into earth, nor earth into them. He teaches also that these elements are not separated so as to occupy each a peculiar and distinct place; for the spherical motion collects and compresses all the small things towards the centre, and the small things separate the great ones, on which account the species, as they change, do also change their positions.

Moreover he asserts that the world is one, and has been produced, since it has been made by God, in such a manner as to be an object of sensation. And he considers it endowed with life, because that which is so endowed, is superior to that which is not, and it must be the production of the most excellent producer. It is also one, and illimitable; because the model after which it was made was one; and it is spherical, because its creator was of that form; for it also contains all other animals, and God who made it comprises all forms. And it is smooth, and has no instruments whatever all round it, because it has no need of any. But the whole world remains imperishable, because it cannot be resolved into God; and God is the cause of universal production, because it is the nature of the good to be productive of good; and the best is the cause of the production of the heaven; for the best of all productions can have no other cause than the best of all intelligible existences. And since God is of that character, and since heaven resembles the best, inasmuch as it is at least the most beautiful of all things, it cannot be like anything else that is produced, except God.

He also teaches that the world consists of fire, water, air, and earth; of fire, in order that it may be visible; of earth, in order that it may be firm; of water and air, that it may not be destitute of proportion; for two middle terms are indispensable to keep the solid bodies in due proportion to one another, and to realize the unity of the whole. In short, the world is formed of all the elements together, in order that it may be perfect and imperishable.

Again, time is the image of eternity; eternity subsists for ever; but the motion of the heaven is time; for day, and night, and the months, and all such divisions, are parts of time, on which account there could be no such thing as time apart from the nature of the world; for time existed contemporaneously and simultaneously with the world. And it was with reference to time that the sun, and the moon, and the planets were made; and it was in order that the number of the seasons might be manifest, and that the animals might partake of number, that God kindled the light of the sun; and that the moon was above the circle of the earth, and that the sun was next to it, and in the still higher circles were the planets. And that the universe was animated, because it was altogether bound up in animated motion, and that the race of all other animals was produced in order that the world might be made perfect, and resembling an animal such as could be comprehended by intellect. Since then God had life, the heaven also must have life; and the Gods are to a great extent composed of fire. And there are three other races of animals, those which fly in the air; those which live in the water; those which walk in the earth. The oldest of all the deities in heaven is the Earth; she was formed in order to be the dispenser of night and day; and as she is placed in the centre, she is constantly in motion around the centre.

And since there are two efficient causes, some things must, he says, be affirmed to exist in consequence of intellect, and some from some necessary cause. Now necessary causes are

the air, fire, earth, and water, these not being real elements, but rather receptacles; and they too are formed of triangles in combination, and are resolvable into triangles; and their elements are the scalene triangle and the isosceles. These two before mentioned elements are the principles and causes of things, of which the models are God and matter, which last must necessarily be destitute of form, as is the case of other receptacles. And that the cause of these things was a necessary cause, which, receiving the ideas, produced the substances, and was moved by the dissimilarity of its own power, and again by its motion compelled those things which were moved by it to move other things in their turn.

But all these things were formerly moved without any reason or order; but after they began to form the world by their combination, they then received symmetry and regularity from God, according to the principles applicable to them; for the efficient causes, even before the creation of the heaven, were two in number. There was also a third, namely production; but these were not very evident, but rather traces than actual things, and quite devoid of regularity. But after the world was made, then they too assumed a regular form and arrangement; but the heaven was made of all existing bodies. And Plato considers that God is incorporeal just as the soul is, and that it is owing to that that he is not affected by any destruction or external circumstances. And ideas, as we have said before, he defines as certain causes and principles, owing to which it is that such and such things are by nature what they are.

XLII. On the subject of good and evil, these were his sentiments: that the end was to become like God; and that virtue was sufficient of herself for happiness, but nevertheless required the advantages of the body as instruments to work with; such as health, strength, the integrity of the senses, and things of that kind; and also external advantages, such as riches, and noble birth, and glory. Still that the wise man would be not the less happy, even if destitute of these auxiliary circumstances; for he would enjoy the constitution of his country, and would marry, and would not transgress the established laws, and that he would legislate for his country, as well as he could under existing circumstances, unless he saw affairs in an unmanageable condition, in consequence of the excessive factiousness of the people. He thinks too that the Gods superintend all the affairs of men, and that there are such beings as daemons. And he was the first person who defined the notion of the honourable, as that which borders on the praiseworthy, and the logical, and the useful, and the becoming, and the expedient, all which things are combined with that which is suitable to, and in accordance with, nature.

XLIII. He also discussed in his dialogues the correctness of terms, so that he was the first person who reduced the science of giving correct answers, and putting correct questions to a system, which he himself used to satiety.

XLIV. In his dialogues he used to speak of justice as a kind of law of God, as being of influence sufficient to excite men to act justly, in order to avoid suffering punishment as malefactors after death. Owing to which he appeared to some people rather fond of mythical stories, as he mingled stories of this kind with his writings, in order by the uncertainty of all the circumstances that affect men after their death, to induce them to abstain from evil actions. And these were his opinions.

XLV. He used too, says Aristotle, to divide things in this manner:-Of good, some have their place in the mind, some in the body, and some are wholly external. As, for instance, justice, and prudence, and manly courage, and temperance, and qualities of that sort exist in the soul. Beauty, and a good constitution, and health, and strength exist in the body. But friends, and the prosperity of one's country, and wealth, are external goods. There are then three species of goods, some in the soul, some in the body, and some external to either.

XLVI. There are also three species of friendship. For one kind is natural, another that which arises from companionship; and the third is that which is produced by ties of hospitality. We call that natural friendship which parents feel towards their offspring, and relations towards one another; and this is partaken of by other animals besides men. We call that the friendship of companionship which arises from a habit of association, and which has no reference to ties of blood, such as the friendship of Pylades for Orestes. That which arises from ties of hospitality is one which owes its origin to agreements, and which is carried on by means of letters between strangers. There is, therefore, natural friendship, and friendship between companions, and between strangers. Some also add a fourth kind, namely, the friendship of love.

XLVII. Of political constitutions there are five species. There is one kind which is democratical, a second which is aristocratical, a third is oligarchical, a fourth monarchical, and the fifth is tyrannical. Now, the democratical form of constitution exists in those cities in which the multitude has the chief power, and elects magistrates and passes laws at its own pleasure. But an aristocracy is that form in which neither the rich, nor the poor, nor the most illustrious men of the city rule, but the most nobly born have the chief sway. And oligarchy is that constitution in which the magistracies are distributed according to some sort of rating: for the rich are fewer in number than the poor. The monarchical constitution is either dependent on law or on family. That in Carthage depends on law; that in Lacedaemon and Macedonia on family; for they select their sovereign out of some particular family. But a tyranny is that kind of government in which the people are either cajoled or constrained into being governed by a single individual. Forms of government then, are divided into democracy, aristocracy, oligarchy, monarchy, and tyranny.

XLVIII. Again, of justice there are three species. For there is one kind which is conversant

with the gods; a second which has reference to men; and a third, which concerns the dead. For they who sacrifice according to the laws, and who pay due respect to the temples, are manifestly pious to the gods. And those who repay what has been lent to them, and restore what has been deposited with them, act justly as to men. And those who pay due respect to the tombs, clearly are pious towards the dead. There is, therefore, one justice towards the Gods, a second towards men, and a third towards the dead.

XLIX. In the same way, there are also three species of knowledge. There is one kind which is practical, a second which is productive, a third which is theoretical. For the science of building houses or ships, is production, For one can see the work which is produced by it. Political science, and the science of playing the flute, or the harp, or such things as that, is practical; for one cannot see any visible result which has been produced by them, and yet they are doing something. For one man plays the flute or plays the harp, and another occupies himself with state affairs. Again, geometrical, and harmonic, and astronomical science are all theoretical, for they do nothing, and produce nothing. But the geometriician theorizes as to what relation lines bear to one another; and the harmonist speculates about sounds, and the astronomer about stars and about the world. Accordingly, of sciences some are theoretical, others productive, and a third species is practical.

L. Of medical science there are five species: one, pharmaceutical; a second, manual; a third, conversant about the regulation of the manner of life, and the diet; a fourth, the business of which is to detect diseases; and the fifth is remedial. The pharmaceutical relieves infirmities by means of medicines; the manual heals men by cutting and cauterizing; the one which attends to the diet, gets rid of diseases by altering and regulating the diet; the fourth produces its effects by a thorough comprehension of the nature of the disease; and the last relieves men from suffering by bringing prompt assistance at the moment. Medical science, then, is divided into the pharmaceutical, the manual, the dietetic, the diagnostic, and the remedial.

LI. Of law there are two divisions. For there is a written and an unwritten law. The one by which we regulate our constitutions in our cities, is the written law; that which arises from custom, is the unwritten law. As, for instance, for a man to come naked into the market place, or to wear woman's clothes, are actions which are not prohibited by any law, and yet we never do them because they are forbidden by the unwritten law. Law, therefore, is divided into the written and the unwritten law.

LII. Discourse is divided into five heads; one of which heads is that which statesmen employ when they speak in the public assemblies; and this is called political. Another division is that which orators use in their written harangues, and bring forward for the sake of display in panegyrics or reproaches, or impeachments. And such a description of

discourse as this is the rhetorical. A third class is that which private individuals use when conversing with one another. This is called private discourse. Another kind is that which is employed when men converse by means of putting short questions and giving brief answers to those who question them. This is called the dialectic kind of discourse. The fifth division is that which artists adopt when conversing on their own particular art, and this is called professional discourse. Thus discourse, then, is divided into political, rhetorical, private, dialectic, and professional.

LIII. Music again is divided into three species. For there is the music of the mouth alone, such as song; secondly, there is the music which is performed by the hands and mouth together, such as singing to the harp; thirdly, there is that which is executed by the hands alone, such as harp playing. Music therefore, is divided into music of the mouth, music of the mouth and hands, and music of the hands.

LIV. Nobleness of birth is divided into four species; the first is when one's ancestors are noble, and valiant, and just; in which case they say that their posterity are nobly born. The second kind is when one's ancestors have been princes and rulers of nations, and their posterity also we call noble. Another kind is when one's ancestors have been distinguished for personal renown, such, for instance, as is gained by generalship or by victory at the games. For their offspring also we address as nobly born. And the last kind is when a man is himself noble in his spirit, and magnanimous. For that man also we call noble, and this is the last kind of nobility. There is, therefore, nobility arising from virtuous ancestors, from royal ancestors, from illustrious ancestors, and from one's own excellent qualities.

LV. Beauty also is divided into three kinds. For there is one kind which is praiseworthy, as that of a beautiful face. Another which is useful, as an instrument or a house, and things of that kind which are beautiful, with reference to our use of them. There is also a beauty with reference to laws, and habits, and things of that kind, which is likewise beautiful, because of its utility. So that beauty again is looked at in three ways, with reference to its praise, its utility, and to our use of it.

LVI. The soul is divided into three parts; for one part of it is capable of reason, another is influenced by appetite, the third part is liable to passion. Of these the reasoning part is the cause of deliberating and reasoning, and understanding, and everything of that kind. The appetite part is that portion of the soul which is the cause of desiring to eat, and to embrace, and things of that kind. The passionate part is the cause of men feeling confidence and delight, and grief and anger. The soul therefore is divided into the reasoning part, the appetitive part, and the passionate part.

LVII Of perfect virtue there are four species. One is prudence, one is justice, the third is

manly gallantry, and the fourth is temperance. Of these, prudence is the cause of a man acting rightly in affairs; justice is the cause of his acting justly in partnerships and bargains; manly gallantry is the cause of a man's not being alarmed amid dangers and formidable circumstances, but standing firm; and temperance is the cause of his subduing his appetites, and being enslaved by no pleasure, but living decorously. So that virtue is divided into prudence, justice, manly gallantry, and temperance.

LVIII. Rule is divided into five parts. One is rule according to law; another is rule according to nature; a third kind is rule according to custom; a fourth division is rule with reference to family; the fifth is rule by force. Now when the rulers in cities are elected by the citizens, then they rule according to law; those who rule according to nature are the males not only among men, but also among all other animals; for everywhere we shall find it as a general rule that the male rules the female; the rule of him who rules according to custom is such as this, when schoolmasters rule their pupils, and teachers their disciples. Rule according to family is that which prevails in places like Lacedaemon, where hereditary sovereigns reign. For the kingdom there belongs to a certain family: and in Macedonia they rule on the same principle. For there, too, the kingdom depends on family. But those who rule by force, only cajoling the citizens, rule in spite of them; and such a sway is called rule by force. So that there is rule by law, and by nature, and by custom, and by family, and by force.

LIX. Of rhetoric he speaks of six species. For when orators exhort the people to make war upon or to form alliances against any one, this species of oratory is called exhortation. When they persuade the people not to make war, or to form alliances, but to keep quiet, this kind of rhetoric is called dissuasion. The third species of rhetoric, is when any one says that he has been injured by some one else, and impeaches that person as guilty of many crimes; for this species is called accusation. The fourth kind of rhetoric is called defence, when a man shows that he has done no wrong, and that he is not guilty of anything out of the way. Such a kind of speech they call a defence. The fifth species of rhetoric, is when any one speaks well of another, and shows him to be virtuous and honourable; and this kind is called encomium. The sixth species, is when any one shows that another person is worthless; and this kind is called blame. So that rhetoric is divided into encomium and blame, exhortation and dissuasion, accusation and defence.

Speaking correctly is divided under four heads. One, the saying what is right; one, the saying as much as is right; thirdly, the saying it to the proper people; and fourthly, the saying it at the proper time. Now as to the saying what is right, that is the saying what will be advantageous both to the speaker and to the hearer. The saying as much as is right, is saying neither more nor less than what is sufficient. The saying it to the proper people, is supposing one is speaking to one's elders who are mistaken in any point, the using

expressions proper to be addressed to those older than one's self; or, on the other hand, if one is addressing those younger, then the using language such as is suitable to young people. The saying it at the proper time, is speaking neither too soon nor too late; for if one does, one will err and speak improperly.

LX. Beneficence is divided under four heads. For it may be exerted either in money, or by personal exertion, or by knowledge, or by words. In money when any one assists those who are in want, so as to put them at ease with respect to money. And men benefit one another by personal exertion when they come upon those who are being beaten and assist them. Again, those who instruct, or heal, or who teach any good thing, benefit others by their knowledge; and when one person comes down to the court of justice as an advocate for another, and delivers some speech full of sense and good feeling in his behalf, that man assists his friend by words. So that there is one beneficence which is displayed in money, another in personal exertion, a third by means of knowledge, and the fourth kind by words.

LXI. Again, Plato divides the end of all affairs into four species. An affair has one end in accordance with law, when a decree is passed, and when the law establishes it; it has an end in accordance with nature, when it is such a thing as a day, or a year, or the seasons. It has an end according to art, when it is architecture for instance, for a man builds a house; or when it is ship-building, for it makes a ship. And affairs also come to an end by chance, when they turn out differently from what any one expected. So that an end of an affair is regulated either by law, or by nature, or by art, or by chance.

LXII. Power again is divided into four species. There is one power which we possess by our ability to reason and form conceptions by means of our intellect. There is another power which we owe to the body, such as the power of walking, or giving, or taking, and such like. There is a third which we possess through the multitude of soldiers or riches, on which account a king is said to have great power. And the fourth division of power consists in the being well or ill treated, and treating others well or ill; as, for instance, we may be sick, or we may be taught, or we may be in vigorous health, and many more cases of that sort. So that one kind of power dwells in the intellect, another in the body, another in an army and riches, and another in our capacity as agents or patients.

LXIII. Of philanthropy there are three sorts. One which is displayed in addressing people, when some persons address every one whom they meet, and give them their right hand, and greet them heartily; another species is when one is disposed to assist every one who is unfortunate. The last kind is that sort of philanthropy which makes men pleasant boon companions. So that there is one kind of philanthropy displayed in addressing people, another in benefiting them, and a third in feasting and making merry with them.

LXIV. Happiness is divided into five parts. For one part of it is wisdom in counsel; another is a healthy condition of the sensations and general health of body; a third is good fortune in one's affairs; a fourth kind is good reputation among men; a fifth is abundance of riches and of all those things which are useful in life. Now wisdom in counsel arises from good instruction, and from a person's having experience of many things. A healthy condition of the sensations depends on the limbs of the body; as, for instance, when one sees with one's eyes, and hears with one's ears, and smells with one's nose, and feels with one's body, just what one ought to see, and hear, and smell, and feel. Such a condition as this is a healthy condition. And good fortune is when a man does rightly and successfully what a good and energetic man ought to do. And good reputation is when a man is well spoken of. And abundance of riches is when a man has such a sufficiency of everything which relates to the uses of life, that he is able to benefit his friends, and to discharge all public obligations in a splendid and liberal manner. And the man who has all these different parts of happiness, is a perfectly happy man. So that happiness is made up of wisdom in counsel, a good condition of the sensations and health of body, good fortune, good reputation, and riches.

LXV. The arts are divided into three kinds. The first, the second, and the third. The first are those of working mines and cutting wood, for these are preparatory arts. The second are such as working metals and carpentry, for they are alterative arts. For working in metals makes arms out of iron; and carpentry makes flutes and lyres out of wood. The third is the art which makes use of instruments; such as horsemanship, which uses bridles; the military art, which uses arms; music, which uses flutes and lyres. So that there are three species of art; one of which is the first, another the second, and another the third.

LXVI. Good is divided into four kinds. One of which we mean when we speak of a man endowed with private virtue, as good; another kind is that which we indicate, when we call virtue and justice, good. A third kind is that which we attribute to suitable food, and exercise, and medicine. The fourth good, is that which we mean, when we speak of good flute playing, good acting, and things of that sort. There are therefore four kinds of good. One the having virtue; another, virtue itself; a third, useful food and exercise; and fourthly, we call skill in flute playing and acting, good.

LXVII. Of things existing, some are bad, some good, and some neither one thing nor the other. Of these, we call those things bad, which are invariably capable of doing injury, such as intemperance, folly, injustice, and things of that sort. And the opposites to these qualities are good. But those things, which may at times be beneficial, and at times injurious, such as walking, sitting down, and eating; or which have absolutely no power in any case to benefit or injure any one; these are neither bad nor good. Of things existing then, there are some bad, and some good, and some of a neutral character, neither bad nor

good.

LXVIII. A good state of affairs with reference to the laws, is divided under three heads. One when the laws are good, for that is a good state of affairs; so too is it, when the citizens abide by the existing laws; and the third case is, when although there are no positive laws, still men are good citizens in deference to custom and to established institutions; and this is also called a good state of affairs. So that of these three heads, one depends on the laws being good, another on obedience to existing laws, and the third on men yielding to good customs and institutions.

So again, lawlessness is divided into three heads. One of which is, when the laws are bad, both as concerns strangers, and the citizens; another, when the citizens do not obey the laws that are established; and the third is when there is actually no law at all. So that one kind of lawlessness arises from bad laws, another from disobedience to existing laws, and the third from the absence of laws.

LXIX. Contraries are of three sorts; for instance, we say that good is contrary to evil, as justice to injustice, wisdom to folly, and so on. Again, some evils are contrary to others, as extravagance is to stinginess, and the being tortured with justice to the being tortured with injustice. And such evils as these are the contraries of other evils. Again, the heavy is contrary to the light, the swift to the slow, the black to the white; so that some things which are of a neutral character, neither good nor evil, are contrary to other things of a neutral character. Of contraries then, there are some which are so, as what is good is contrary to what is evil; others, as one evil is contrary to another; and others again, as neutral things are contrary to other things of a neutral character.

LXX. Of good things there are three kinds; for there are some which can be possessed; others, which can be shared; others, which one realizes in one's self. Those which can be possessed, are those which it is possible for a person to have, such as justice, or good health; those can be shared, which it is not possible for a person to have entirely to himself, but which he may participate in; as for instance, a person cannot be the sole possessor of abstract good, but he may participate in it. Those again a person realizes in himself, when they are such, that he cannot possess them himself, or share them with others, and yet they ought to exist; as for instance, it is good to be virtuous and just, but yet a man does not possess the being virtuous, or participate in it; but the being virtuous and just ought to exist in him. Of good things, therefore, there are those which are possessed, those which are shared, and those which ought to exist in a man.

LXXI. In the same manner, good counsel is divisible into three kinds. For there is one kind which is derived from past time, another from the future, another from the present. That

which is derived from past time is made up of instances, as for instance what the Lacedaemonians suffered by trusting to such and such people. That which relates to the present, is when what is wanted, is to show that the fortifications are weak, the men cowardly, or the provisions scanty. That which concerns the future, is when the speaker urges that no injury ought to be offered to ambassadors, in order that Greece may not get an evil reputation; and supports his argument by instances. So that good counsel has reference, firstly to what is past, secondly to what is present, and thirdly to the future.

LXXII. Voice is divided into two parts, one of which is animated, and the other inanimate. That is animated, which proceeds from living animals, while sounds and echoes are inanimate. Again, animated voice may be divided into that which can be indicated by letters, and that which cannot; that which can be so indicated being the voice of men, and that which cannot being the voice of animals; so that one kind of voice is animated, the other inanimate.

LXXIII. Of existing things, some are divisible and some indivisible. Again, those which are divisible, consist either of similar or of dissimilar parts. Those which are indivisible are such as have no separate parts, and are not formed by any combination, such as unity, a point, or a sound. But those are divisible which are formed by some combination; as, for instance, syllables, and symphonies, and animals, and water, and gold. These too consist of similar parts, which are made up of particles resembling one another, and of which the whole does not differ from any part, except in number. As for instance, water and gold, and everything which is fusible, and so on. And these consist of dissimilar parts, which are made up of various things not resembling one another; as for instance, a house, and things of that sort; so that of existing things, some are divisible and others indivisible. And of those which are divisible, some consist of similar and others of dissimilar parts.

LXXIV. Again, of existing things, some are spoken of as having an independent, and some only a relative existence. Those which are spoken of as having an independent existence, are those which require nothing else to be added to them, when we are explaining their nature; as man, a horse, and the other animals; for these have no need of any additional explanation. But those things are said to have a relative existence which do require some additional explanation. As for instance, that which is greater than something else, or less, or swifter, or more beautiful, and so on. For that which is greater, is greater than something which is less; and that which is swifter, is swifter than something else. So that, of existing things, some are spoken of as independently, and others relatively. And thus he divided them at first, according to Aristotle.

LXXV. There was also another man of the name of Plato, a philosopher of Rhodes, a disciple of Panaetius, as Seleucus, the grammarian, says in the first book of his treatise on

Philosophy; and another was a Peripatetic, a pupil of Aristotle; and there was a third, a pupil of Praxiphanes; and there was besides all these, the poet of the Old Comedy.

1. This figure was like a barbed arrow, according to Zevort.

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THE LIVES AND OPINIONS OF EMINENT PHILOSOPHERS

BY DIOGENES LAERTIUS, TRANSLATED BY C.D. YONGE

LIFE OF SPEUSIPPUS

- I.** THE long account which I have given of Plato was compiled to the best of my power, and in it I collected with great zeal and industry all that was reported of the man.
- II.** And he was succeeded by Speusippus, the son of Eurymedon, and a citizen of Athens, of the Myrrhinusian burgh, and he was the son of Plato's sister Potone.
- III.** He presided over his school for eight years, beginning to do so in the hundred and eighth olympiad. And he set up images of the Graces in the temple of the Muses, which had been built in the Academy by Plato.
- IV.** And he always adhered to the doctrines which had been adopted by Plato, though he was not of the same disposition as he. For he was a passionate man, and a slave to pleasure. Accordingly, they say that he once in a rage threw a puppy into a well; and that for the sake of amusement, he went all the way to Macedonia to the marriage of Cassander.
- V.** The female pupils of Plato, Lasthenea of Mantinea, and Axiothea of Phlius, are said to have become disciples of Speusippus also. And Dionysius, writing to him in a petulant manner, says, "And one may learn philosophy too from your female disciple from Arcadia; moreover, Plato used to take his pupils without exacting any fee from them; but you collect tribute from yours, whether willing or unwilling."
- VI.** He was the first man, as Diodorus relates in the first book of his Commentaries, who investigated in his school what was common to the several sciences; and who endeavoured, as far as possible, to maintain their connection with each other. He was also the first who published those things which Isocrates called secrets, as Caeneus tells us. And the first too who found out how to make light baskets of bundles of twigs.
- VII.** But he became afflicted with paralysis, and sent to Xenocrates inviting him to come to him, and to become his successor in his school.

VIII. And they say that once, when he was being borne in a carriage into the Academy, he met Diogenes, and said, "Hail;" and Diogenes replied, "I will not say hail to you, who, though in such a state as you are, endure to live."

IX. And at last in despair he put an end to his life, being a man of a great age. And we have written this epigram on him:

Had I not known Speusippus thus had died,
No one would have persuaded me that he
Was e'er akin to Plato; who would never
Have died desponding for so slight a grief.

But Plutarch, in his Life of Lysander, and again in his Life of Sylla, says that he was kept in a state of constant inflammation by lice. For he was of a weak habit of body, as Timotheus relates in his treatise on Lives.

X. Speusippus said to a rich man who was in love with an ugly woman, "What do you want with her? I will find you a much prettier woman for ten talents."

XI. He left behind him a great number of commentaries, and many dialogues; among which was one on Aristippus; one on Riches; one on Pleasure; one on Justice; one on Philosophy; one on Friendship; one on the Gods; one called the Philosopher; one addressed to Cephalus; one called Cephalus; one called Clinomachus, or Lysias; one called the Citizen; one on the Soul; one addressed to Gryllus; one called Aristippus; one called the Test of Art. There were also Commentaries by way of dialogues; one on Art; and ten about those things which are alike in their treatment. There are also books of divisions and arguments directed to similar things; Essays on the Genera and Species of Examples; an Essay addressed to Amartynus; a Panegyric on Plato; Letters to Dion, and Dionysius, and Philip; an Essay on Legislation. There is also, the Mathematician; the Mandrobulus; the Lysias; Definitions; and a series of Commentaries. There are in all, forty-three thousand four hundred and seventy-five lines.

Simonides dedicated to him the Histories, in which he had related the actions of Dion and Bion. And in the second book of his Commentaries, Favorinus states that Aristotle purchased his books for three talents.

XII. There was also another person of the name of Speusippus, a physician of the school of Herophilus,¹ a native of Alexandria.

1. Herophilus was one of the most celebrated physicians of antiquity, who founded the Medical School at Alexandria, in the time of the first Ptolemy.

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BY DIOGENES LAERTIUS, TRANSLATED BY C.D. YONGE

LIFE OF THEOPHRASTUS

I. THEOPHRASTUS was a native of Eresus, the son of Melantas, a fuller, as we are told by Athenodorus in the eighth book of his Philosophical Conversations.

II. He was originally a pupil of Leucippus, his fellow citizen, in his own country; and subsequently, after having attended the lectures of Plato, he went over to Aristotle. And when he withdrew to Chalcis, he succeeded him as president of his school, in the hundred and fourteenth Olympiad.

III. It is also said that a slave of his, by name Pomphylus, was a philosopher, as we are told by Myronianus of Amastra, in the first book of Similar Historical Chapters.

IV. Theophrastus was a man of great acuteness and industry, and, as Pamphila asserts in the thirty-second book of her Commentaries, he was the tutor of Menandar, the comic poet. He was also a most benevolent man, and very affable.

V. Accordingly, Cassander received him as a friend; and Ptolemy sent to invite him to his court. And he was thought so very highly of at Athens, that when Agonides ventured to impeach him on a charge of impiety, he was very nearly fined for his hardihood. And there thronged to his school a crowd of disciples to the number of two thousand. In his letter to Phantias, the Peripatetic, among other subjects he speaks of the court of justice in the following terms: "It is not only out of the question to find an assembly (*panêgyrus*), but it is not easy to find even a company (*synedrion*) such as one would like; but yet recitations produce corrections of the judgment. And my age does not allow me to put off everything



and to feel indifference on such a subject." In this letter he speaks of himself as one who devotes his whole leisure to learning.

And though he was of this disposition, he nevertheless went away for a short time, both he and all the rest of the philosophers, in consequence of Sophocles, the son of Amphiclides, having brought forward and carried a law that no one of the philosophers should preside over a school unless the council and the people had passed a resolution to sanction their doing so, if they did, death was to be the penalty. But they returned again the next year, when Philion had impeached Sophocles for illegal conduct; when the Athenians abrogated his law, and fined Sophocles five talents, and voted that the philosophers should have leave to return, that Theophrastus might return and preside over his school as before.

VI. His name had originally been Tyrtanius, but Aristotle changed it to Theophrastus, from the divine character of his eloquence.¹

VII. He is said also to have been very much attached to Aristotle's son, Nicomachus, although he was his master; at least, this is stated by Aristippus in the fourth book of his treatise on the Ancient Luxury.

VIII. It is also related that Aristotle used the same expression about him and Callisthenes, which Plato, as I have previously mentioned, employed about Xenocrates and Aristotle himself. For he is reported to have said, since Theophrastus was a man of extraordinary acuteness, who could both comprehend and explain everything, and as the other was somewhat slow in his natural character, that Theophrastus required a bridle, and Callisthenes a spur.

IX. It is said, too, that he had a garden of his own after the death of Aristotle, by the assistance of Demetrius Phalerius, who was an intimate friend of his.

X. The following very practical apophthegms of his are quoted. He used to say that it was better to trust to a horse without a bridle than to a discourse without arrangement. And once, when a man preserved a strict silence during the whole of a banquet, he said to him, "If you are an ignorant man, you are acting wisely; but if you have had any education, you are behaving like a fool." And a very favourite expression of his was, that time was the most valuable thing that a man could spend.

XI. He died when he was of a great age, having lived eighty-five years, when he had only rested from his labours a short time. And we have composed the following epigram on him:

The proverb then is not completely false,
That wisdom's bow unbent is quickly broken;
While Theophrastus laboured, he kept sound,
When he relaxed, he lost his strength and died.

They say that on one occasion, when dying, he was asked by his disciples whether he had any charge to give them; and he replied, that he had none but that they should "remember that life holds out many pleasing deceits to us by the vanity of glory; for that when we are beginning to live, then we are dying. There is, therefore, nothing more profitless than ambition. But may you all be fortunate, and either abandon philosophy (for it is a great labour), or else cling to it diligently, for then the credit of it is great; but the vanities of life exceed the advantage of it. However, it is not requisite for me now to advise you what you should do; but do you yourselves consider what line of conduct to adopt." And when he had said this, as report goes, he expired. And the Athenians accompanied him to the grave, on foot, with the whole population of the city, as it is related, honouring the man greatly.

XII. But Favorinus says, that when he was very old he used to go about in a litter; and that Hermippus states this, quoting Arcesilaus, the Pitanaean, and the account which he sent to Lacydes of Cyrene.

XIII. He also left behind him a very great number of works, of which I have thought it proper to give a list on account of their being full of every sort of excellence. They are as follows:

Three books of the First Analytics; seven of the Second Analytics; one book of the Analysis of Syllogisms; one book, an Epitome of Analytics; two books, Topics for referring things to First Principles; one book, an Examination of Speculative Questions about Discussions; one on Sensations; one addressed to Anaxagoras; one on the Doctrines of Anaxagoras; one on the Doctrines of Anaximenes; one on the Doctrines of Archelaus; one on Salt, Nitre, and Alum; two on Petrifications; one on Indivisible Lines; two on Hearing; one on Words; one on the Differences between Virtues; one on Kingly Power; one on the Education of a King; three on Lives; one on Old Age; one on the Astronomical System of Democritus; one on Meteorology; one on Images or Phantoms; one on Juices, Complexions, and Flesh; one on the Description of the World; one on Men; one, a Collection of the Sayings of Diogenes; three books of Definitions; one treatise on Love; another treatise on Love; one book on Happiness; two books on Species; on Epilepsy, one; on Enthusiasm, one; on Empedocles, one; eighteen books of Epicheiremes; three books of Objections; one book on the Voluntary; two books, being an Abridgment of Plato's Polity; one on the Difference of the Voices of Similar Animals; one on Sudden Appearances; one on Animals which Bite or Sting; one on such Animals as are said to be Jealous; one on

those which live on Dry Land; one on those which Change their Colour; one on those which live in Holes; seven on Animals in General; one on Pleasure according to the Definition of Aristotle; seventy-four books of Propositions; one treatise on Hot and Cold; one essay on Giddiness and Vertigo and Sudden Dimness of Sight; one on Perspiration; one on Affirmation and Denial; the Callisthenes, or an essay on Mourning, one; on Labours, one; on Motion, three; on Stones, one; on Pestilences, one; on Fainting Fits, one; the Megaric Philosopher, one; on Melancholy, one; on Mines, two; on Honey, one; a collection of the Doctrines of Metrodorus, one; two books on those Philosophers who have treated of Meteorology; on Drunkenness, one; twenty-four books of Laws, in alphabetical order; ten books, being an Abridgment of Laws; one on Definitions; one on Smells; one on Wine and Oil; eighteen books of Primary Propositions; three books on Lawgivers; six books of Political Disquisitions; a treatise on Politicals, with reference to occasions as they arise, four books; four books of Political Customs; on the best Constitution, one; five books of a Collection of Problems; on Proverbs, one; on Concretion and Liquefaction, one; on Fire, two; on Spirits, one; on Paralysis, one; on Suffocation, one; on Aberration of Intellect, one; on the Passions, one; on Signs, one; two books of Sophisms; one on the Solution of Syllogisms; two books of Topics; two on Punishment; one on Hair; one on Tyranny; three on Water; one on Sleep and Dreams; three on Friendship; two on Liberality; three on Nature; eighteen on Questions of Natural Philosophy; two books, being an Abridgment of Natural Philosophy; eight more books on Natural Philosophy; one treatise addressed to Natural Philosophers; two books on the History of Plants; eight books on the Causes of Plants; five on Juices; one on Mistaken Pleasures; one, Investigation of a proposition concerning the Soul; one on Unskilfully Adduced Proofs; one on Simple Doubts; one on Harmonies; one on Virtue; one entitled Occasions or Contradictions; one on Denial; one on Opinion; one on the Ridiculous; two called Soirees; two books of Divisions; one on Differences; one on Acts of Injustice; one on Calumny; one on Praise; one on Skill; three books of Epistles; one on Self-produced Animals; one on Selection; one entitled the Praises of the Gods; one on Festivals; one on Good Fortune; one on Enthymemes; one on Inventions; one on Moral Schools; one book of Moral Characters; one treatise on Tumult; one on History: one on the Judgment Concerning Syllogisms; one on Flattery; one on the Sea; one essay, addressed to Cassander, Concerning Kingly Power; one on Comedy; one on Meteors; one on Style; one book called a Collection of Sayings; one book of Solutions; three books on Music; one on Metres; the Megades, one; on Laws, one; on Violations of Law, one; a collection of the Sayings and Doctrines of Xenocrates, one; one book of Conversations; on an Oath, one; one of Oratorical Precepts; one on Riches; one on Poetry; one being a collection of Political, Ethical, Physical, and amatory Problems; one book of Proverbs; one book, being a Collection of General Problems; one on Problems in Natural Philosophy; one on Example; one on Proposition and Exposition; a second treatise on Poetry; one on the Wise Men; one on Counsel; one on Solecisms; one on Rhetorical Art; a collection of sixty-one figures of Oratorical Art; one book on

Hypocrisy; six books of a Commentary of Aristotle or Theophrastus; sixteen books of Opinions on Natural Philosophy; one book, being an Abridgment of Opinions on Natural Philosophy; one on Gratitude; one called Moral Characters; one on Truth and Falsehood; six on the History of Divine Things; three on the Gods; four on the History of Geometry; six books, being an Abridgment of the work of Aristotle on Animals; two books of Epicheiremes; three books of Propositions; two on Kingly Power; one on Causes; one on Democritus; one on Calumny; one on Generation; one on the Intellect and Moral Character of Animals; two on Motion; four on Sight; two on Definitions; one on being given in Marriage; one on the Greater and the Less; one on Music; one on Divine Happiness; one addressed to the Philosophers of the Academy; one Exhortatory Treatise; one discussing how a City may be best Governed; one called Commentaries; one on the Crater of Mount Etna in Sicily; one on Admitted Facts; one on Problems in Natural History; one, What are the Different Manners of Acquiring Knowledge; three on Telling Lies; one book, which is a preface to the Topics; one addressed to Aeschylus; six books of a History of Astronomy; one book of the History of Arithmetic relating to Increasing Numbers; one called the Acicharus; one on Judicial Discourses; one on Calumny; one volume of Letters to Astyceron, Phantias, and Nicanor; one book on Piety; one called the Evias; one on Circumstances; one volume entitled. Familiar Conversations; one on the Education of Children; another on the same subject, discussed in a different manner; one on Education, called also, a treatise on Virtue, or on Temperance; one book of Exhortations; one on Numbers; one consisting of Definitions referring to the Enunciation of Syllogisms: one on Heaven; two on Politics; two on Nature, on Fruits, and on Animals. And these works contain in all two hundred and thirty-two thousand nine hundred and eight lines. These, then, are the books which Theophrastus composed.

XIV. I have also found his will, which is drawn up in the following terms:

May things turn out well, but if anything should happen to me, I make the following disposition of my property. I give everything that I have in my house to Melantes and Pancreon, the sons of Leon. And those things which have been given to me by Hipparchus, I wish to be disposed of in the following manner:- First of all, I wish everything about the Museum ⁽²⁾ and the statue of the goddesses to be made perfect, and to be adorned in a still more beautiful manner than at present wherein there is room for improvement. Then I desire the statue of Aristotle to be placed in the temple, and all the other offerings which were in the temple before. Then I desire the colonnade which used to be near the Museum to be rebuilt in a manner not inferior to the previous one. I also enjoin my executors to put up the tablets on which the maps of the earth are drawn, in the lower colonnade, and to take care that an altar is finished in such a manner that nothing may be wanting to its perfectness or its beauty. I also direct a statue of Nicomachus, of equal size, to be erected at the same time; and the price for making the statue has been

already paid to Praxiteles; and he is to contribute what is wanting for the expense. And I desire that it shall be placed wherever it shall seem best to those who have the charge of providing for the execution of the other injunctions contained in this will. And these are my orders respecting the temple and the offerings. The estate which I have at Stagira, I give to Callinus and all my books I bequeath to Neleus. My garden, and my promenade, and my houses which join the garden, I give all of them to any of the friends whose names I set down below, who choose to hold a school in them and to devote themselves to the study of philosophy, since it is not possible for any one to be always travelling, but I give them on condition that they are not to alienate them, and that no one is to claim them as his own private property; but they are to use them in common as if they were sacred ground, sharing them with one another in a kindred and friendly spirit, as is reasonable and just. And those who are to have this joint property in them are Hipparchus, Neleus, Strato, Callenus, Demotimus, Demaratus, Callisthenes, Melantes, Pancreon, and Nicippus. And Aristotle, the son of Metrodorus and Pythias, shall also be entitled to a share in this property, if he likes to join these men in the study of philosophy. And I beg the older men to pay great attention to his education that he may be led on to philosophy as much as possible. I also desire my executors to bury me in whatever part of the garden shall appear most suitable, incurring no superfluous expense about my funeral or monument. And, as has been said before, after the proper honours have been paid to me, and after provision has been made for the execution of my will as far as relates to the temple, and the monument, and the garden, and the promenade, then I enjoin that Pamphylus, who dwells in the garden, shall keep it and everything else in the same condition as it has been in hitherto. And those who are in possession of these things are to take care of his interests. I further bequeath to Pamphylus and Threptes, who have been some time emancipated, and who have been of great service to me, besides all that they have previously received from me, and all that they may have earned for themselves, and all that I have provided for being given them by Hipparchus, two thousand drachmas, and I enjoin that they should have them in firm and secure possession, as I have often said to them, and to Melantes and Pancreon, and they have agreed to provide for this my will taking effect. I also give them the little handmaid Somatale; and of my slaves, I ratify the emancipation of Molon, and Cimon, and Parmenon which I have already given them. And I hereby give their liberty to Manes and Callias, who have remained four years in the garden, and have worked in it, and have conducted themselves in an unimpeachable manner. And I direct that my executors shall give Pamphylus as much of my household furniture as may seem to them to be proper, and shall sell the rest. And I give Carion to Demotimus, and Donar to Neleus. I order Eulius to be sold, and I request Hipparchus to give Callinus three thousand drachmas. And if I had not seen the great service that Hipparchus has been to me in former times, and the embarrassed state of his affairs at present, I should have associated Melantes and Pancreon with him in these gifts. But as I see that it would not be easy for them to arrange to manage the property together, I have thought it likely to be more

advantageous for them to receive a fixed sum from Hipparchus. Therefore, let Hipparchus pay to Melantes and to Pancreon a talent a-piece; and let him also pay to my executors the money necessary for the expenses which I have here set down in my will, as it shall require to be expended. And when he has done this, then I will that he shall be discharged of all debts due from him to me or to my estate. And if any profit shall accrue to him in Chalcis, from property belonging to me, it shall be all his own. My executors, for all the duties provided for in this will, shall be Hipparchus, Neleus, Strato, Callinus, Demotimus, Callisthenes, and Ctesarchus. And this my will is copied out, and all the copies are sealed with the seal-ring of me, Theophrastus; one copy is in the hands of Hegesias the son of Hipparchus; the witnesses thereto are Callippus of Pallene, Philomelus of Euonymus, Lysander of Hybas, and Philion of Alopece. Another copy is deposited with Olympiodorus, and the witnesses are the same. A third copy is under the care of Adimantus, and it was conveyed to him by Androsthene, his son. The witnesses to that copy are Arimnestus the son of Cleobulus, Lysistratus of Thrasos, the son of Phidon; Strato of Lampsacus, the son of Arcesilaus; Thesippus of Cerami, the son of Thesippus; Dioscorides of the banks of the Cephisus, the son of Dionysius.- This was his will.

XV. Some writers have stated that Erasistratus, the physician, was a pupil of his; and it is very likely.

1. From *theios* divine and *phrasis* diction.
2. This was a temple of the Muses which he had built for a school.

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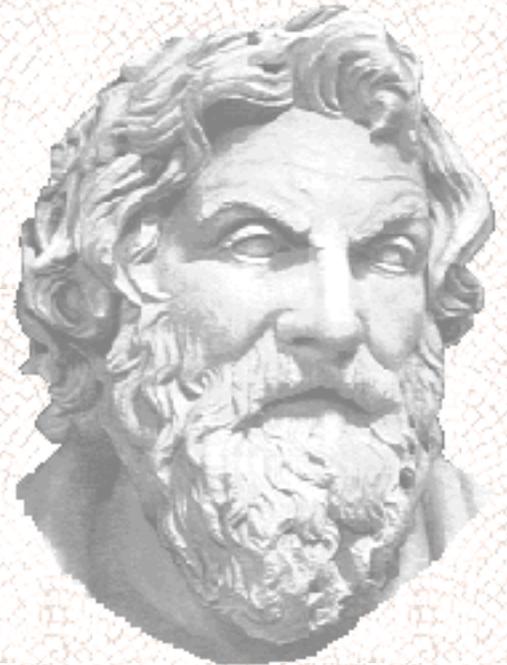
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THE LIVES AND OPINIONS OF EMINENT PHILOSOPHERS

BY DIOGENES LAERTIUS, TRANSLATED BY C.D. YONGE

LIFE OF ANTISTHENES

I. ANTISTHENES was an Athenian, the son of Antisthenes. And he was said not to be a legitimate Athenian; in reference to which he said to some one who was reproaching him with the circumstance, "The mother of the Gods too is a Phrygian;" for he was thought to have had a Thracian mother. On which account, as he had borne himself bravely in the battle of Tanagra, he gave occasion to Socrates to say that the son of two Athenians could not have been so brave. And he himself, when disparaging the Athenians who gave themselves great airs as having been born out of the earth itself, said that they were not more noble as far as that went than snails and locusts.



II. Originally he was a pupil of Gorgias the rhetorician; owing to which circumstance he employs the rhetorical style of language in his Dialogues, especially in his Truth and in his Exhortations. And Hermippus says, that he had originally intended in his address at the assembly, on account of the Isthmian games, to attack and also to praise the Athenians, and Thebans, and Lacedaemonians; but that he afterwards abandoned the design, when he saw that there were a great many spectators come from those cities. Afterwards, he attached himself to Socrates, and made such progress in philosophy while with him, that he advised all his own pupils to become his fellow pupils in the school of Socrates. And as he lived in the Piraeus, he went up forty furlongs to the city every day, in order to hear Socrates, from whom he learnt the art of enduring, and of being indifferent to external circumstances, and so became the original founder of the Cynic school.

III. And he used to argue that labour was a good thing, by adducing the examples of the great Hercules, and of Cyrus, one of which he derived from the Greeks and the other from the barbarians.

IV. He was also the first person who ever gave a definition of discourse, saying, "Discourse is that which shows what anything is or was." And he used continually to say, "I would rather go mad than feel pleasure." And, "One ought to attach one's self to such women as will thank one for it." He said once to a youth from Pontus who was on the point of coming to him to be his pupil, and was asking him what things he wanted, "You want a new book, and a new pen, and a new tablet;" - meaning a new mind. And to a person who asked him from what country he had better marry a wife, he said, "If you marry a handsome woman, she will be common;¹ if an ugly woman, she will be a punishment to you." He was told once that Plato spoke ill of him, and he replied, "It is a royal privilege to do well, and to be evil spoken of." When he was being initiated into the mysteries of Orpheus, and the priest said that those who were initiated enjoyed many good things in the shades below, "Why, then," said he "do not you die?" Being once reproached as not being the son of two free citizens, he said, "And I am not the son of two people skilled in wrestling; nevertheless, I am a skilful wrestler." On one occasion he was asked why he had but few disciples and said, "Because I drove them away with a silver rod." When he was asked why he reprov'd his pupils with bitter language, he said, "Physicians too use severe remedies for their patients." Once he saw an adulterer running away, and said, "O unhappy man! how much danger could you have avoided for one obol!" He used to say, as Hecaton tells us in his Apophthegms, "That it was better to fall among crows, ⁽²⁾ than among flatterers; for that they only devour the dead, but the others devour the living." When he was asked what was the most happy event that could take place in human life, he said, "To die while prosperous."

On one occasion one of his friends was lamenting to him that he had lost his memoranda, and he said to him, "You ought to have written them on your mind, and not on paper." A favourite saying of his was, "That envious people were devoured by their own disposition, just as iron is by rust." Another was, "That those who wish to be immortal ought to live piously and justly." He used to say too, "That cities were ruined when they were unable to distinguish worthless citizens from virtuous ones."

On one occasion he was being praised by some wicked men and said, "I am sadly afraid that I must have done some wicked thing." One of his favourite sayings was, "That the fellowship of brothers of one mind was stronger than any fortified city." He used to say, "That those things were the best for a man to take on a journey, which would float with him if he were shipwrecked." He was once reproached for being intimate with wicked men, and said, "Physicians also live with those who are sick; and yet they do not catch fevers." He used to say, "that it was an absurd thing to clean a cornfield of tares, and in war to get rid of bad soldiers, and yet not to rid one's self in a city of the wicked citizens." When he was asked what advantage he had ever derived from philosophy, he replied, "The advantage of being able to converse with myself." At a drinking party, a man once said to

him, "Give us a song," and he replied, "Do you play us a tune on the flute." When Diogenes asked him for a tunic, he bade him fold his cloak. He was asked on one occasion what learning was the most necessary, and he replied, "To unlearn one's bad habits." And he used to exhort those who found themselves ill spoken of, to endure it more than they would any one's throwing stones at them. He used to laugh at Plato as conceited; accordingly, once when there was a fine procession, seeing a horse neighing he said to Plato, "I think you too would be a very frisky horse:" and he said this all the more, because Plato kept continually praising the horse. At another time, he had gone to see him when he was ill, and when he saw there a dish in which Plato had been sick, he said, "I see your bile there but I do not see your conceit." He used to advise the Athenians to pass a vote that asses were horses; and, as they thought that irrational, he said, "Why, those whom you make generals have never learnt to be really generals, they have only been voted such."

A man said to him one day, "Many people praise you." "Why, what evil," said he, "have I done?" When he turned the rent in his cloak outside, Socrates seeing it, said to him, "I see your vanity through the hole in your cloak." On another occasion, the question was put to him by some one, as Phantias relates, in his treatise on the Philosophers of the Socratic school, what a man could do to show himself an honourable and a virtuous man; and he replied, "If you attend to those who understand the subject, and learn from them that you ought to shun the bad habits which you have." Some one was praising luxury in his hearing, and he said, "May the children of my enemies be luxurious." Seeing a young man place himself in a carefully studied attitude before a modeller, he said, "Tell me, if the brass could speak, on what would it pride itself?" And when the young man replied, "On its beauty." "Are you not then," said he, "ashamed to rejoice in the same thing as an inanimate piece of brass?" A young man from Pontus once promised to recollect him, if a vessel of salt fish arrived; and so he took him with him and also an empty bag, and went to a woman who sold meal, and filled his sack and went away; and when the woman asked him to pay for it, he said, "The young man will pay you, when the vessel of salt fish comes home."

He it was who appears to have been the cause of Anytus's banishment, and of Meletus's death. For having met with some young men of Pontus, who had come to Athens, on account of the reputation of Socrates, he took them to Anytus telling them, that in moral philosophy he was wiser than Socrates; and they who stood by were indignant at this, and drove him away. And whenever he saw a woman beautifully adorned, he would go off to her house, and desire her husband to bring forth his horse and his arms; and then if he had such things, he would give him leave to indulge in luxury, for that he had the means of defending himself; but if he had them not, then he would bid him strip his wife of her ornaments.

V. And the doctrines he adopted were these. He used to insist that virtue was a thing which might be taught; also, that the nobly born and virtuously disposed, were the same people; for that virtue was of itself sufficient for happiness. And was in need of nothing, except the strength of Socrates. He also looked upon virtue as a species of work, not wanting many arguments, or much instruction; and he taught that the wise man was sufficient for himself; for that everything that belonged to any one else belonged to him. He considered obscurity of fame a good thing, and equally good with labour. And he used to say that the wise man would regulate his conduct as a citizen, not according to the established laws of the state, but according to the law of virtue. And that he would marry for the sake of having children, selecting the most beautiful woman for his wife. And that he would love her; for that the wise man alone knew what objects deserved love.

Diocles also attributes the following apophthegms to him. To the wise man, nothing is strange and nothing remote. The virtuous man is worthy to be loved. Good men are friends. It is right to make the brave and just one's allies. Virtue is a weapon of which a man cannot be deprived. It is better to fight with a few good men against all the wicked, than with many wicked men against a few good men. One should attend to one's enemies, for they are the first persons to detect one's errors. One should consider a just man as of more value than a relation. Virtue is the same in a man as in a woman. What is good is honourable, and what is bad is disgraceful. Think everything that is wicked, foreign. Prudence is the safest fortification; for it can neither fall to pieces nor be betrayed. One must prepare one's self a fortress in one's own impregnable thoughts.

VI. He used to lecture in the Gymnasium, called Cynosarges, not far from the gates; and some people say that it is from that place that the sect got the name of Cynics. And he himself was called Haplocyon (downright dog).

VII. He was the first person to set the fashion of doubling his cloak, as Diocles says, and he wore no other garment. And he used to carry a stick and a wallet; but Neanthes says that he was the first person who wore a cloak without folding it. But Sosicrates, in the third book of his Successions, says that Diodorus, of Aspendos, let his beard grow, and used to carry a stick and a wallet.

VIII. He is the only one of all the pupils of Socrates, whom Theopompus praises and speaks of as clever, and able to persuade whomsoever he pleased by the sweetness of his conversation. And this is plain, both from his own writings, and from the Banquet of Xenophon. He appears to have been the founder of the more manly Stoic school; on which account Athenaeus, the epigrammatist, speaks thus of them:

O ye, who learned are in Stoic fables,

Ye who consign the wisest of all doctrines
To your most sacred books; you say that virtue
Is the sole good; for that alone can save
The life of man, and strongly fenced cities.
But if some fancy pleasure their best aim,
One of the Muses 'tis who has convinc'd them.

He was the original cause of the apathy of Diogenes, and the temperance of Crates, and the patience of Zeno, having himself, as it were, laid the foundations of the city which they afterwards built. And Xenophon says, that in his conversation and society, he was the most delightful of men, and in every respect the most temperate.

IX. There are ten volumes of his writings extant. The first volume is that in which there is the essay on Style, or on Figures of Speech; the Ajax, or speech of Ajax; the Defence, of Orestes or the treatise on Lawyers; the Isographe, or the Lysias and Isocrates; the reply to the work of Isocrates, entitled the Absence of Witnesses. The second volume is that in which we have the treatise on the Nature of Animals; on the Pro-creation of Children or on Marriage, an essay of an amatory character; on the Sophists, an essay of a physiognomical character; on Justice and Manly Virtue, being three essays of an hortatory character; two treatises on Theognis. The third volume contains a treatise on the Good; on Manly Courage; on Law, or Political Constitutions; on Law, or what is Honourable and Just; on Freedom and Slavery; on Good Faith; on a Guardian, or on Persuasion; on Victory, an economical essay. The fourth volume contains the Cyrus; the Greater Heracles, or a treatise on Strength. The fifth volume contains the Cyrus, or a treatise on Kingly Power; the Aspasia.

The sixth volume is that in which there is the treatise Truth; another (a disputatious one) concerning Arguing; the Sathon, or on Contradiction, in three parts; and an essay on Dialect. The seventh contains a treatise on Education, or Names, in five books; one on the Use of Names, or the Contentious Man; one on Questions and Answers; one on Opinion and Knowledge, in four books; one on Dying; one on Life and Death; one on those who are in the Shades below; one on Nature, in two books; two books of Questions in Natural Philosophy; one essay, called Opinions on the Contentious Man; one book of Problems, on the subject of Learning. The eighth volume is that in which we find a treatise on Music; one on Interpreters; one on Homer; one on Injustice and Impiety; one on Calchas; one on a Spy; one on Pleasure. The ninth book contains an essay on the Odyssey; one on the Magic Wand; the Minerva, or an essay on Telemachus; an essay on Helen and Penelope; one on Proteus; the Cyclops, being an essay on Ulysses; an essay on the Use of Wine, or on Drunkenness, or on the Cyclops; one on Circe; one on Amphiaraus; one on Ulysses and Penelope, and also on Ulysses' Dog. The tenth volume is occupied by the Heracles, or

Medas; the Hercules, or an Essay on Prudence or Strength; the Lord or the Lover; the Lord or the Spies; the Menexenus, or an essay on Governing; the Alcibiades; the Archelaus, or an essay on Kingly Power.

These then are the names of his works. And Timon, rebuking him because of their great number, called him a universal chatterer.

X. He died of some disease; and while he was ill Diogenes came to visit him, and said to him, "Have you no need of a friend?" Once too he came to see him with a sword in his hand; and when Antisthenes said, "Who can deliver me from this suffering?" he, pointing to the sword, said, "This can;" But he rejoined, "I said from suffering, but not from life;" for he seemed to bear his disease the more calmly from his love of life. And there is an epigram on him written by ourselves, which runs thus:

In life you were a bitter dog, Antisthenes,
Born to bite people's minds with sayings sharp,
Not with your actual teeth. Now you are slain
By fell consumption, passers by may say,
Why should he not, one wants a guide to Hell.

There were also three other people of the name of Antisthenes. One, a disciple of Heraclitus; the second, an Ephesian; the third, a historian of Rhodes. And since we have spoken of those who proceeded from the school of Aristippus and Phaedo we may now go on to the Cynics and Stoics, who derived their origin from Antisthenes. And we will take them in the following order.

1. There is a play on the similarity of the two sounds, *koinê*, common, and *poinê*, punishment.

2. The Greek is, *es korakas*, which was a proverb for utter destruction.

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THE LIVES AND OPINIONS OF EMINENT PHILOSOPHERS

BY DIOGENES LAERTIUS, TRANSLATED BY C.D. YONGE

LIFE OF HERILLUS

I. HERILLUS, a native of Carthage, said that the chief good was knowledge; that is to say, the always conducting one's self in such a way as to refer everything to the principle of living according to knowledge, and not been misled by ignorance. He also said that knowledge was a habit not departing from reason in the reception of perceptions.

On one occasion, he said that there was no such thing as a chief good, but that circumstances and events changed it, just as the same piece of brass might become a statue either of Alexander or of Socrates. And that besides the chief good or end (*telos*) there was a subordinate end (*hypotelis*) ⁽¹⁾ different from it. And that those who were not wise aimed at the latter; but that only the wise man directed his views to the former. And all the things between virtue and vice, he pronounced indifferent.

II. His books contain but few lines, but they are full of power, and contain arguments in opposition to Zeno.

III. It is said, that when he was a boy, many people were attached to him; and as Zeno wished to drive them away, he persuaded him to have his head shaved, which disgusted them all.

IV. His books are these. One on Exercise; one on the Passions; one on Opinion; the Lawgiver; the Skilful Midwife; the Contradictory Teacher; the Preparer; the Director; the Mercury; the Medea; a book of Dialogues; a book of Ethical Propositions.

1. "*Hypotelis*, a name given by Herillus in Diogenes Laertius to a man's natural talents, &c., which ought all to be subordinate to the attainment of the chief good." - L. E. S. *in voc.*

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THE LIVES AND OPINIONS OF EMINENT PHILOSOPHERS

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LIFE OF PYTHAGORAS

I. SINCE we have now gone through the Ionian philosophy, which was derived from Thales, and the lives of the several illustrious men who were the chief ornaments of that school; we will now proceed to treat of the Italian School, which was founded by Pythagoras, the son of Mnesarchus, a seal engraver, as he is recorded to have been by Hermippus; a native of Samos, or as Aristoxenus asserts, a Tyrrhenian, and a native of one of the islands which the Athenians occupied after they had driven out the Tyrrhenians. But some authors say that he was the son of Marmacus, the son of Hippasus, the son of Euthyphron, the son of Cleonymus, who was an exile from Phlias; and that Marmacus settled in Samos, and that from this circumstance Pythagoras was called a Samian. After that he migrated to Lesbos, having come to Pherecydes with letters of recommendation from Zoilus, his uncle. And having made three silver goblets, he carried them to Egypt as a present for each of the three priests. He had brothers, the eldest of whom was named Eunomus, the middle one Tyrrhenus, and a slave named Zamolxis, to whom the Getae sacrifice, believing him to be the same as Saturn, according to the account of Herodotus (*Herod. iv. 93.*).



II. He was a pupil, as I have already mentioned, of Pherecydes, the Syrian; and after his death he came to Samos, and became a pupil of Hermodamas, the descendant of Creophylus, who was by this time an old man.

III. And as he was a young man, and devoted to learning, he quitted his country, and got initiated into all the Grecian and barbarian sacred mysteries. Accordingly, he went to Egypt, on which occasion Polycrates gave him a letter of introduction to Amasis; and he learnt the Egyptian language, as Antipho tells us, in his treatise on those men who have

been conspicuous for virtue, and he associated with the Chaldaeans and with the Magi.

Afterwards he went to Crete, and in company with Epimenides, he descended into the Idaean cave, (and in Egypt too, he entered into the holiest parts of their temples,) and learned all the most secret mysteries that relate to their Gods. Then he returned back again to Samos, and finding his country reduced under the absolute dominion of Polycrates, he set sail, and fled to Crotona in Italy. And there, having given laws to the Italians, he gained a very high reputation, together with his scholars, who were about three hundred in number, and governed the republic in a most excellent manner; so that the constitution was very nearly an aristocracy.

V. Heraclides Ponticus says, that he was accustomed to speak of himself in this manner; that he had formerly been Aethalides, and had been accounted the son of Mercury; and that Mercury had desired him to select any gift he pleased except immortality. And that he accordingly had requested that whether living or dead, he might preserve the memory of what had happened to him. While, therefore, he was alive, he recollected everything; and when he was dead, he retained the same memory. And at a subsequent period he passed into Euphorbus, and was wounded by Menelaus. And while he was Euphorbus, he used to say that he had formerly been Aethalides; and that he had received as a gift from Mercury the perpetual transmigration of his soul, so that it was constantly transmigrating and passing into whatever plants or animals it pleased; and he had also received the gift of knowing and recollecting all that his soul had suffered in hell, and what sufferings too are endured by the rest of the souls.

But after Euphorbus died, he said that his soul had passed into Hermotimus; and when he wished to convince people of this, he went into the territory of the Branchidae, and going into the temple of Apollo, he showed his shield which Menelaus had dedicated there as an offering. For he said that he, when he sailed from Troy, had offered up his shield¹ which was already getting worn out, to Apollo, and that nothing remained but the ivory face which was on it. And when Hermotimus died, then he said that he had become Pyrrhus, a fisherman of Delos; and that he still recollected everything, how he had been formerly Aethalides, then Euphorbus, then Hermotimus, and then Pyrrhus. And when Pyrrhus died, he became Pythagoras, and still recollected all the circumstances that I have been mentioning.

V. Now, some people say that Pythagoras did not leave behind him a single book; but they talk foolishly; for Heraclitus, the natural philosopher, speaks plainly enough of him, saying, "Pythagoras, the Son of Mnesarchus, was the most learned of all men in history; and having selected from these writings, he thus formed his own wisdom and extensive learning, and mischievous art." And he speaks thus, because Pythagoras, in the beginning

of his treatise on Natural Philosophy, writes in the following manner: "By the air which I breathe, and by the water which I drink, I will not endure to be blamed on account of this discourse."

And there are three volumes extant written by Pythagoras. One on Education; one on Politics; and one on Natural Philosophy. But the treatise which is now extant under the name of Pythagoras is the work of Lysis, of Tarentum, a philosopher of the Pythagorean School, who fled to Thebes, and became the master of Epaminondas. And Heraclides, the son of Sarapion, in his Abridgment of Sotion, says that he wrote a poem in epic verse on the Universe; and besides that a sacred poem, which begins thus:

Dear youths, I warn you cherish peace divine,
And in your hearts lay deep these words of mine.

A third about the Soul; a fourth on Piety; a fifth entitled Helothales, which was the name of the father of Epicharmus, of Cos; a sixth called Crotona, and other poems too. But the mystic discourse which is extant under his name, they say is really the work of Hippasus, having been composed with a view to bring Pythagoras into disrepute. There were also many other books composed by Aston, of Crotona, and attributed to Pythagoras.

Aristoxenus asserts that Pythagoras derived the greater part of his ethical doctrines from Themistoclea, the priestess at Delphi. And Ion, of Chios, in his Victories, says that he wrote some poems and attributed them to Orpheus. They also say that the poem called the Scopeadae is by him, which begins thus:

Behave not shamelessly to any one.

VI. And Sosicrates, in his Successions, relates that he, having being asked by Leon, the tyrant of the Phliasians, who he was, replied, "A philosopher." And adds, that he used to compare life to a festival. "And as some people came to a festival to contend for the prizes, and others for the purposes of traffic, and the best as spectators; so also in life, the men of slavish dispositions," said he, "are born hunters after glory and covetousness, but philosophers are seekers after truth." And thus he spoke on this subject. But in the three treatises above mentioned, the following principles are laid down by Pythagoras generally.

He forbids men to pray for anything in particular for themselves, because they do not know what is good for them. He calls drunkenness an expression identical with ruin, and rejects all superfluity, saying, "That no one ought to exceed the proper quantity of meat and drink." And on the subject of venereal pleasures, he speaks thus: "One ought to sacrifice to Venus in the winter, not in the summer; and in autumn and spring in a lesser

degree. But the practice is pernicious at every season, and is never good for the health." And once, when he was asked when a man might indulge in the pleasures of love, he replied, "Whenever you wish to be weaker than yourself."

VII. And he divides the life of man thus. A boy for twenty years ; a young man (*neaniskos*) for twenty years; a middle-aged man (*neanias*) for twenty years; an old man for twenty years. And these different ages correspond proportionably to the seasons: boyhood answers to spring; youth to summer; middle age to autumn; and old age to winter. And he uses *neaniskos* here as equivalent to *meirakion* and *neanias* as equivalent to *anêr*.

VIII. He was the first person, as Timaeus says, who asserted that the property of friends is common, and that friendship is equality. And his disciples used to put all their possessions together into one store, and use them in common; and for five years they kept silence, doing nothing but listen to discourses, and never once seeing Pythagoras, until they were approved; after that time they were admitted into his house, and allowed to see him. They also abstained from the use of cypress coffins, because the sceptre of Jupiter was made of that wood, as Hermippus tells us in the second book of his account of Pythagoras.

IX. He is said to have been a man of the most dignified appearance, and his disciples adopted an opinion respecting him, that he was Apollo who had come from the Hyperboreans; and it is said, that once when he was stripped naked, he was seen to have a golden thigh. And there were many people who affirmed, that when he was crossing the river Nessus it addressed him by his name.

X. Timaeus, in the tenth book of his Histories, tells us, that he used to say that women who were married to men had the names of the Gods, being successively called virgins, then nymphs, and subsequently mothers.

XI. It was Pythagoras also who carried geometry to perfection, after Moeris had first found out the principles of the elements of that science, as Aristiclides tells us in the second book of his History of Alexander; and the part of the science to which Pythagoras applied himself above all others was arithmetic. He also discovered the numerical relation of sounds on a single string: he also studied medicine. And Apollodorus, the logician, records of him, that he sacrificed a hecatomb, when he had discovered that the square of the hypotenuse of a right-angled triangle is equal to the squares of the sides containing the right angle. And there is an epigram which is couched in the following terms:

When the great Samian sage his noble problem found,
A hundred oxen dyed with their life-blood the ground.

XII. He is also said to have been the first man who trained athletes on meat; and Eurymenes was the first man, according to the statement of Favorinus, in the third book of his commentaries, who ever did submit to this diet, as before that time men used to train themselves on dry figs and moist cheese, and wheaten bread; as the same Favorinus informs us in the eighth book of his Universal History. But some authors state that a trainer of the name of Pythagoras certainly did train his athletes on this system, but that it was not our philosopher; for that he even forbade men to kill animals at all, much less would have allowed his disciples to eat them, as having a right to live in common with mankind. And this was his pretext; but in reality, he prohibited the eating of animals, because he wished to train and accustom men to simplicity of life, so that all their food should be easily procurable, as it would be, if they ate only such things as required no fire to dress them, and if they drank plain water; for from this diet they would derive health of body and acuteness of intellect.

The only altar at which he worshipped was that of Apollo the Father, at Delos, which is at the back of the altar of Ceratinus, because wheat, and barley, and cheese-cakes are the only offerings laid upon it, being not dressed by fire; and no victim is ever slain there as Aristotle tells us in his Constitution of the Delians. They say, too, that he was the first person who asserted that the soul went a necessary circle, being changed about and confined at different times in different bodies.

XIII. He was also the first person who introduced measures and weights among the Greeks; as Aristoxenus the musician informs us.

XIV. Parmenides, too, assures us, that he was the first person who asserted the identity of Hesperus and Lucifer.

XV. And he was so greatly admired, that they used to say that his friends looked on all his sayings as the oracles of God.² And he himself says in his writings, that he had come among men after having spent two hundred and seven years in the shades below. Therefore the Lucanians and the Peucetians, and the Messapians, and the Romans, flocked around him, coming with eagerness to hear his discourses; but until the time of Philolaus, there were no doctrines of Pythagoras ever divulged; and he was the first person who published the three celebrated books which Plato wrote to have purchased for him for a hundred minae. Nor were the number of his scholars who used to come to him by night fewer than six hundred. And if any of them had ever been permitted to see him, they wrote of it to their friends, as if they had gained some great advantage.

The people of Metapontum used to call his house the temple of Ceres; and the street

leading to it they called the street of the Muses, as we are told by Favorinus in his Universal History.

And the rest of the Pythagoreans used to say, according to the account given by Aristoxenus, in the tenth book of his Laws on Education, that his precepts ought not to be divulged to all the world; and Xenophilus, the Pythagorean, when he was asked what was the best way for a man to educate his son, said, "That he must first of all take care that he was born in a city which enjoyed good laws."

Pythagoras, too, formed many excellent men in Italy, by his precepts, and among them Zaleucus,³ and Charondas,⁴ the lawgivers.

XVI. For he was very eminent for his power of attracting friendships; and among other things, if ever he heard that any one had any community of symbols with him, he at once made him a companion and a friend.

XVII. Now, what he called his symbols were such as these. "Do not stir the fire with a sword." "Do not sit down on a bushel." "Do not devour your heart." "Do not aid men in discarding a burden, but in increasing one." "Always have your bed packed up." "Do not bear the image of a God on a ring." "Efface the traces of a pot in the ashes." "Do not wipe a seat with a lamp." "Do not make water in the sunshine." "Do not walk in the main street." "Do not offer your right hand lightly." "Do not cherish swallows under your roof." "Do not cherish birds with crooked talons." "Do not defile; and do not stand upon the parings of your nails or the cuttings of your hair." "Avoid a sharp sword." "When you are travelling abroad, look not back at your own borders." Now the precept not to stir fire with a sword meant, not to provoke the anger or swelling pride of powerful men; not to violate the beam of the balance meant, not to transgress fairness and justice; not to sit on a bushel is to have an equal care for the present and for the future, for by the bushel is meant one's daily food. By not devouring one's heart, he intended to show that we ought not to waste away our souls with grief and sorrow. In the precept that a man when travelling abroad should not turn his eyes back, he recommended those who were departing from life not to be desirous to live, and not to be too much attracted by the pleasures here on earth. And the other symbols may be explained in a similar manner, that we may not be too prolix here.

XVIII. And above all things, he used to prohibit the eating of the erythinus, and the melanurus; and also, he enjoined his disciples to abstain from the hearts of animals, and from beans. And Aristotle informs us, that he sometimes used also to add to these prohibitions paunches and mullet. And some authors assert that he himself used to be contented with honey and honeycomb, and bread, and that he never drank wine in the day

time. And his desert was usually vegetables, either boiled or raw; and he very rarely ate fish. His dress was white, very clean, and his bed-clothes were also white, and woollen, for linen had not yet been introduced into that country. He was never known to have eaten too much, or to have drunk too much, or to indulge in the pleasures of love. He abstained wholly from laughter, and from all such indulgences as jests and idle stories. And when he was angry, he never chastised any one, whether slave or freeman. He used to call admonishing, feeding storks.

He used to practise divination, as far as auguries and auspices go, but not by means of burnt offerings, except only the burning of frankincense. And all the sacrifices which he offered consisted of inanimate things. But some, however, assert that he did sacrifice animals, limiting himself to cocks, and sucking kids, which are called *apalioi*, but that he very rarely offered lambs. Aristoxenus, however, affirms that he permitted the eating of all other animals, and only abstained from oxen used in agriculture, and from rams.

XIX. The same author tells us, as I have already mentioned, that he received his doctrines from Themistoclea, at Delphi. And Hieronymus says, that when he descended to the shades below, he saw the soul of Hesiod bound to a brazen pillar, and gnashing its teeth; and that of Homer suspended from a tree, and snakes around it, as a punishment for the things that they had said of the Gods. And that those people also were punished who refrained from commerce with their wives; and that on account of this he was greatly honoured by the people of Crotona.

But Aristippus, of Cyrene, in his Account of Natural Philosophers, says that Pythagoras derived his name from the fact of his speaking (*agoreuein*) truth no less than the God at Delphi (*tou pythiou*).

It is said that he used to admonish his disciples to repeat these lines to themselves whenever they returned home to their houses:

In what have I transgress'd? What have I done?
What that I should have done have I omitted?

And that he used to forbid them to offer victims to the Gods, ordering them to worship only at those altars which were unstained with blood. He forbade them also to swear by the Gods; saying, "That every man ought so to exercise himself, as to be worthy of belief without an oath." He also taught men that it behoved them to honour their elders, thinking that which was precedent in point of time more honourable; just as in the world, the rising of the sun was more so than the setting; in life, the beginning more so than the end; and in animals, production more so than destruction.

Another of his rules was that men should honour the Gods above the daemones, heroes above men; and of all men parents were entitled to the highest degree of reverence. Another, that people should associate with one another in such a way as not to make their friends enemies, but to render their enemies friends. Another was that they should think nothing exclusively their own. Another was to assist the law, and to make war upon lawlessness. Not to destroy or injure a cultivated tree, nor any animal either which does not injure men. That modesty and decorum consisted in never yielding to laughter, and yet not looking stern. He taught that men should avoid too much flesh, that they should in travelling let rest and exertion alternate; that they should exercise memory; that they should never say or do anything in anger; that they should not pay respect to every kind of divination; that they should use songs set to the lyre; and by hymns to the Gods and to eminent men, display a reasonable gratitude to them.

He also forbade his disciples to eat beans, because, as they were flatulent, they greatly partook of animal properties [he also said that men kept their stomachs in better order by avoiding them]; and that such abstinence made the visions which appear in one's sleep gentle and free from agitation. Alexander also says, in his Successions of Philosophers, that he found the following dogmas also set down in the Commentaries of Pythagoras:

That the monad was the beginning of everything. From the monad proceeds an indefinite duad, which is subordinate to the monad as to its cause. That from the monad and the indefinite duad proceed numbers. And from numbers signs. And from these last, lines of which plane figures consist. And from plane figures are derived solid bodies. And from solid bodies sensible bodies, of which last there are four elements; fire, water, earth, and air. And that the world, which is endued with life, and intellect, and which is of a spherical figure, having the earth, which is also spherical, and inhabited all over in its centre, results from a combination of these elements, and derives its motion from them; and also that there are antipodes,⁵ and that what is below, as respects us, is above in respect of them.

He also taught that light and darkness, and cold and heat, and dryness and moisture, were equally divided in the world; and that, while heat was predominant it was summer; while cold had the mastery it was winter; when dryness prevailed it was spring; and when moisture preponderated, winter. And while all these qualities were on a level, then was the loveliest season of the year; of which the flourishing spring was the wholesome period, and the season of autumn the most pernicious one. Of the day, he said that the flourishing period was the morning, and the fading one the evening; on which account that also was the least healthy time.

Another of his theories was, that the air around the earth was immoveable, and pregnant

with disease; and that everything in it was mortal; but that the upper air was in perpetual motion, and pure and salubrious; and that everything in that was immortal, and on that account divine. And that the sun, and the moon, and the stars, were all Gods; for in them the warm principle predominates which is the cause of life. And that the moon derives its light from the sun. And that there is a relationship between men and the Gods, because men partake of the divine principle; on which account also, God exercises his providence for our advantage. Also, that fate is the cause of the arrangement of the world both generally and particularly. Moreover, that a ray from the sun penetrated both the cold aether and the dense aether; and they call the air (*aêr*) the cold aether (*psychron aithera*), and the sea and moisture they call the dense aether (*pachun aethera*). And this ray descends into the depths, and in this way vivifies everything. And everything which partakes of the principle of heat lives, on which account also plants are animated beings; but that all living things have not necessarily souls. And that the soul is a something torn off from the aether, both warm and cold, from its partaking of the cold aether. And that the soul is something different from life. Also, that it is immortal, because that from which it has been detached is immortal.

Also, that animals are born from one another by seeds, and that it is impossible for there to be any spontaneous production by the earth. And that seed is a drop from the brain which contains in itself a warm vapour; and that when this is applied to the womb, it transmits virtue, and moisture, and blood from the brain, from which flesh, and sinews, and bones, and hair, and the whole body are produced. And from the vapour is produced the soul, and also sensation. And that the infant first becomes a solid body at the end of forty days; but, according to the principles of harmony, it is not perfect till seven, or perhaps nine, or at most ten months, and then it is brought forth. And that it contains in itself all the principles of life, which are all connected together, and by their union and combination form a harmonious whole, each of them, developing itself at the appointed time.

The senses in general, and especially the sight, are a vapour of excessive warmth, and on this account a man is said to see through air, and through water. For the hot principle is opposed by the cold one; since, if the vapour in the eyes were cold, it would have the same temperature as the air, and so would be dissipated. As it is, in some passages he calls the eyes the gates of the sun. And he speaks in a similar manner of hearing, and of the other senses.

He also says that the soul of man is divided into three parts; into intuition (*nous*), and reason (*phren*) and mind (*thymos*), and that the first and last divisions are found also in other animals, but that the middle one, reason, is only found in man. And that the chief abode of the soul is in those parts of the body which are between the heart and the brain. And that that portion of it which is in the heart is the mind (*thymos*); but that deliberation

(*nous*), and reason (*phren*), reside in the brain: (6)

Moreover, that the senses are drops from them; and that the reasoning sense is immortal, but the others are mortal. And that the soul is nourished by the blood; and that reasons are the winds of the soul. That it is invisible, and so are its reasons, since the aether itself is invisible. That the links of the soul are the veins, and the arteries and the nerves. But that when it is vigorous, and is by itself in a quiescent state, then its links are words and actions. That when it is cast forth upon the earth it wanders about, resembling the body. Moreover, that Mercury is the steward of the souls, and that on this account he has the name of Conductor, and Commercial, and Infernal, since it is he who conducts the souls from their bodies, and from earth, and sea; and that he conducts the pure souls to the highest region, and that he does not allow the impure ones to approach them, nor to come near one another; but commits them to be bound in indissoluble fetters by the Furies. The Pythagoreans also assert, that the whole air is full of souls, and that these are those which are accounted daemones, and heroes. Also, that it is by them that dreams are sent among men, and also the tokens of disease and health; these last too, being sent not only to men, but to sheep also and other cattle. Also, that it is they who are concerned with purifications, and expiations, and all kinds of divination, and oracular predictions, and things of that kind.

They also say, that the most important privilege in man is the being able to persuade his soul to either good or bad. And that men are happy when they have a good soul; yet, that they are never quiet, and that they never retain the same mind long. Also, that an oath is justice; and that on that account, Jupiter is called Jupiter of Oaths (*Orkios*). Also, that virtue is harmony, and health, and universal good, and God; on which account everything owes its existence and consistency to harmony. Also, that friendship is a harmonious equality.

Again, they teach that one ought not to pay equal honours to Gods and to heroes; but that one ought to honour the Gods at all times, extolling them with praises, clothed in white garments, and keeping one's body chaste; but that one ought not to pay such honour to the heroes till after midday. Also, that a state of purity is brought about by purifications, and washings, and sprinklings, and by a man's purifying himself from all funerals, or concubinage, or pollution of every kind, and by abstaining from all flesh that has either been killed or died of itself, and from mullets, and from melanuri, and from eggs, and from such animals as lay eggs, and from beans, and from other things which are prohibited by those who have the charge of the mysteries in the temples.

And Aristotle says, in his treatise on Beans, that Pythagoras enjoined his disciples to abstain from beans, either because they resemble some part of the human body, or because

they are like the gates of hell (for they are the only plants without parts); or because they dry up other plants, or because they are representatives of universal nature, or because they are used in elections in oligarchical governments. He also forbade his disciples to pick up what fell from the table, for the sake of accustoming them not to eat immoderately, or else because such things belong to the dead.

But Aristophanes says, that what falls belongs to the heroes; saying, in his *Heroes*:

Never taste the things which fall
From the table on the floor.

He also forbade his disciples to eat white poultry, because a cock of that colour was sacred to Month, and was also a suppliant. He was also accounted a good animal;⁷ and he was sacred to the God Month, for he indicates the time.

The Pythagoreans were also forbidden to eat of all fish that were sacred; on the ground that the same animals ought not to be served up before both Gods and men just as the same things do not belong to freemen and to slaves. Now, white is an indication of a good nature, and black of a bad one. Another of the precepts of Pythagoras was, that men ought not to break bread; because in ancient times friends used to assemble around one loaf, as they even now do among the barbarians. Nor would he allow men to divide bread which unites them. Some think that he laid down this rule in reference to the judgment which takes place in hell; some because this practice engenders timidity in war. According to others, what is alluded to is the Union, which presides over the government of the universe.

Another of his doctrines was, that of all solid figures the sphere was the most beautiful; and of all plane figures, the circle. That old age and all diminution were similar, and also increase and youth were identical. That health was the permanence of form, and disease the destruction of it. Of salt his opinion was, that it ought to be set before people as a reminder of justice; for salt preserves everything which it touches, and it is composed of the purest particles of water and sea.

These are the doctrines which Alexander asserts that he discovered in the Pythagorean treatises; and Aristotle gives a similar account of them.

XX. Timon, in his *Silli*, has not left unnoticed the dignified appearance of Pythagoras, when he attacks him on other points. And his words are these:

Pythagoras, who often teaches
Precepts of magic, and with speeches

Of long high-sounding diction draws,
From gaping crowds, a vain applause.

And respecting his having been different people at different times, Xenophanes adds his evidence in an elegiac poem which commences thus:

Now I will on another subject touch,
And lead the way.

And the passage in which he mentions Pythagoras is as follows ;

They say that once as passing by he saw
A dog severely beaten, he did pity him,
And spoke as follows to the man who beat him:
"Stop now, and beat him not; since in his body,
Abides the soul of a dear friend of mine,
Whose voice I recognized as he was crying."

These are the words of Xenophanes.

Cratinus also ridiculed him in his Pythagorean Woman; but in his Tarentines, he speaks thus:

They are accustomed, if by chance they see
A private individual abroad,
To try what powers of argument he has,
How he can speak and reason: and they bother him
With strange antitheses and forced conclusions,
Errors, comparisons, and magnitudes,
Till they have filled and quite perplex'd his mind.

And Innesimachus says in his Alcmaeon:

As we do sacrifice to the Phoebus whom
Pythagoras worships, never eating aught
Which has the breath of life.

Austophon says in his Pythagorean:

A. He said that when he did descend below

Among the shades in Hell, he there beheld
All men who e'er had died; and there he saw,
That the Pythagoreans differ'd much
From all the rest; for that with them alone
Did Pluto deign to eat, much honouring
Their pious habits.

B. He's a civil God,
If he likes eating with such dirty fellows.

And again, in the same play he says:

They eat
Nothing but herbs and vegetables, and drink
Pure water only. But their lice are such,
Their cloaks so dirty, and their unwash'd scent
So rank, that no one of our younger men
Will for a moment bear them.

XXI. Pythagoras died in this manner. When he was sitting with some of his companions in Milo's house, some one of those whom he did not think worthy of admission into it, was excited by envy to set fire to it. But some say that the people of Crotona themselves did this, being afraid lest he might aspire to the tyranny. And that Pythagoras was caught as he was trying to escape; and coming to a place full of beans, he stopped there, saying that it was better to be caught than to trample on the beans, and better to be slain than to speak; and so he was murdered by those who were pursuing him. And in this way, also, most of his companions were slain; being in number about forty; but that a very few did escape, among whom were Archippus, of Tarentum, and Lysis, whom I have mentioned before.

But Dicaearchus relates that Pythagoras died afterwards, having escaped as far as the temple of the Muses, at Metapontum, and that he died there of starvation, having abstained from food for forty days. And Heraclides says, in his abridgment of the life of Satyrus, that after he had buried Pherecydes in Delos, he returned to Italy, and finding there a superb banquet prepared at the house of Milo, of Cortona, he left Crotona, and went to Metapontum, and there put an end to his life by starvation, not wishing to live any longer. But Hermippus says, that when there was war between the people of Agrigentum and the Syracusans, Pythagoras went out with his usual companions, and took the part of the Agrigentines; and as they were put to flight, he ran all round a field of beans, instead of crossing it, and so was slain by the Syracusans; and that the rest, being about five-and-thirty in number, were burnt at Tarentum, when they were trying to excite a sedition in the state against the principal magistrates.

Hermippus also relates another story about Pythagoras. For he says that when he was in Italy, he made a subterranean apartment, and charged his mother to write an account of everything that took place, marking the time of each on a tablet, and then to send them down to him, until he came up again; and that his mother did so; and that Pythagoras came up again after a certain time, lean, and reduced to a skeleton; and that he came into the public assembly, and said that he had arrived from the shades below, and then he recited to them all that had happened during his absence. And they, being charmed by what he told them, wept and lamented, and believed that Pythagoras was a divine being; so that they even entrusted their wives to him, as likely to learn some good from him; and that they too were called Pythagoreans. And this is the story of Hermippus.

XXII. And Pythagoras had a wife, whose name was Theano; the daughter of Brontinus, of Crotona. But some say that she was the wife of Brontinus, and only a pupil of Pythagoras. And he had a daughter named Damo, as Lysis mentions in his letter to Hipparchus; where he speaks thus of Pythagoras: "And many say that you philosophize in public, as Pythagoras also used to do; who, when he had entrusted his Commentaries to Damo, his daughter, charged her to divulge them to no person out of the house. And she, though she might have sold his discourses for much money, would not abandon them, for she thought poverty and obedience to her father's injunctions more valuable than gold; and that too, though she was a woman."

He had also a son, named Telauges, who was the successor of his father in his school, and who, according to some authors, was the teacher of Empedocles. At least Hippobotus relates that Empedocles said

"Telauges, noble youth, whom in due time,
Theano bore to wise Pythagoras."

But there is no book extant, which is the work of Telauges, though there are some extant, which are attributed to his mother Theano. And they tell a story of her, that once, when she was asked how long a woman ought to be absent from her husband to be pure, she said, the moment she leaves her own husband, she is pure; but she is never pure at all, after she leaves any one else. And she recommended a woman, who was going to her husband, to put off her modesty with her clothes, and when she left him, to resume it again with her clothes; and when she was asked, "What clothes?" she said, "Those which cause you to be called a woman."

XXIII. Now Pythagoras, as Heraclides, the son of Sarapian, relates, died when he was eighty years of age; according to his own account of his age, but according to the common

account, he was more than ninety. And we have written a sportive epigram on him, which is couched in the following terms:

You're not the only man who has abstained
From living food, for so likewise have we;
And who, I'd like to know did ever taste
Food while alive, most sage Pythagoras?
When meat is boil'd, or roasted well and salted,
I don't think it can well be called living.
Which, therefore, without scruple then we eat it,
And call it no more living flesh, but meat.

And another, which runs thus:

Pythagoras was so wise a man, that he
Never eat meat himself, and called it sin.
And yet he gave good joints of beef to others.
So that I marvel at his principles;
Who others wronged, by teaching them to do
What he believed unholy for himself.

And another, as follows:

Should you Phythagoras' doctrine wish to know,
Look on the centre of Euphorbus' shield.
For he asserts there lived a man of old,
And when he had no longer an existence,
He still could say that he had been alive,
Or else he would not still be living now.

And this one too:

Alas! alas! why did Pythagoras hold
Beans in such wondrous honour? Why, besides,
Did he thus die among his choice companions?
There was a field of beans; and so the sage,
Died in the common road of Agrigentum,
Rather than trample down his favourite beans.

XXIV. And he flourished about the sixtieth Olympiad and his system lasted for nine or ten

generations. And the last of the Pythagoreans, whom Aristoxenus knew, were Xenophilus, the Chalcidean, from Thrace; and Phanton, the Phliasian, and Echurates, and Diodes, and Polymnestus, who were also Phliasiensians, and they were disciples of Philolaus and Eurytus, of Tarentum.

XXV. And there were four men of the name of Pythagoras, about the same time, at no great distance from one another. One was a native of Crotona, a man who attained tyrannical power; the second was a Phliasian, a trainer of wrestlers, as some say; the third was a native of Zacynthus; the fourth was this our philosopher, to whom they say the mysteries of philosophy belong, in whose time that proverbial phrase, "*Ipse dixit*," was introduced into ordinary life. Some also affirm, that there was another man of the name of Pythagoras, a statuary of Rhodes; who is believed to have been the first discoverer of rhythm and proportion; and another was a Samian statuary; and another an orator, of no reputation; and another was a physician, who wrote a treatise on Squills; and also some essays on Homer; and another was a man, who wrote a history of the affairs of the Dorians, as we are told by Dionysius.

But Eratosthenes says, as Favorinus quotes him, in the eighth book of his Universal History, that this philosopher, of whom we are speaking, was the first man who ever practised boxing in a scientific manner, in the forty-eighth Olympiad, having his hair long, and being clothed in a purple robe; and that he was rejected from the competition among boys, and being ridiculed for his application, he immediately entered among the men, and came off victorious. And this statement is confirmed among other things, by the epigram which Theaetetus composed:

Stranger, if e'er you knew Pythagoras,
Pythagoras, the man with flowing hair,
The celebrated boxer, erst of Samos;
I am Pythagoras. And if you ask
A citizen of Elis of my deeds,
You'll surely think he is relating fables.

Favorinus says, that he employed definitions, on account of the mathematical subjects to which he applied himself. And that Socrates and those who were his pupils, did so still more; and that they were subsequently followed in this by Aristotle and the Stoics.

He too, was the first person, who ever gave the name of *kosmos* to the universe, and the first who called the earth round; though Theophrastus attributes this to Parmenides, and Zeno to Hesiod. They say too, that Cylon used to be a constant adversary of his, as Antidicus was of Socrates. And this epigram also used to be repeated, concerning

Pythagoras the athlete:

Pythagoras of Samos, son of Crates,
Came while a child to the Olympic games,
Eager to battle for the prize in boxing.

XXVI. There is a letter of this philosopher extant, which is couched in the following terms:-

PYTHAGORAS TO ANAXIMENES.

"You too, my most excellent friend, if you were not superior to Pythagoras, in birth and reputation, would have migrated from Miletus and gone elsewhere. But now the reputation of your father keeps you back, which perhaps would have restrained me too, if I had been like Anaximenes. But if you, who are the most eminent man, abandon the cities, all their ornaments will be taken from them; and the Median power will be more dangerous to them. Nor is it always seasonable to be studying astronomy, but it is more honourable to exhibit a regard for one's country. And I myself am not always occupied about speculations of my own fancy, but I am busied also with the wars which the Italians are waging against one another."

But since we have now finished our account of Pythagoras, we must also speak of the most eminent of the Pythagoreans. After whom, we must mention those who are spoken of more promiscuously in connection with no particular school; and then we will connect the whole series of philosophers worth speaking of, till we arrive at Epicurus, as we have already promised.

Now Jelanges and Theano we have mentioned; and we must now speak of Empedocles, in the first place, for, according to some accounts, he was a pupil of Pythagoras.

1. This resembles the account which Ovid puts into the mouth of Pythagoras, in the last book of his *Metamorphoses*, where he makes him say:

Morte carent animae, semperque priore relictæ
Ipse ego, nam memini, Trojani tempera belli,
Panthorides Euphorbus eram, cui pectore quondam
Haesit in adverso gravis hasta minoris Atridae:

Agnovi Clypeum laevae gestamina nostrae
Nuper Abanteis temple Jononis in Argis.

Which may be translated:

Death has no pow'r th' immortal soul to slay;
That, when its present body turns to clay,
Seeks a fresh home, and with unminish'd might
Inspires another frame with life and light.
So I myself, (well I the past recall)
When the fierce Greeks begirt Troy's holy wall,
Was brave Euphorbus; and in conflict drear,
Poured forth my blood beneath Atrides' spear:
The shield this arm did bear I lately saw
In Juno's shrine, a trophy of that war.

2. This passage has been interpreted in more ways than one. Casaubon thinks with great probability that there is a hiatus in the text. I have endeavoured to extract a meaning out of what remains. Compare Samuel ii. 16, 23. "And the counsel of Ahitophel, which he counselled in those days, was as if a man had enquired at the oracle of God; so was all the counsel of Ahitophel both with David and with Absalum."

3. Zaleucus was the celebrated lawgiver of the Epizephyrian Locrians, and is said to have been originally a slave employed by a shepherd, and to have been set free and appointed lawgiver by the direction of an oracle, in consequence of his announcing some excellent laws, which he represented Minerva as having communicated to him in a dream. Diogenes, is wrong however, in calling him a disciple of Pythagoras (see Bentley on Phalaris), as he lived about a hundred years before his time; his true date being 660 B.C. The code of Zaleucus is stated to have been the first collection of written laws that the Greeks possessed. Their character was that of great severity. They have not come down to us. His death is said to have occurred thus. Among his laws was one forbidding any citizen to enter the senate house in arms, under the penalty of death. But in a sudden emergency, Zaleucus himself, in a moment of forgetfulness, transgressed his own law: on which he slew himself, declaring that he would vindicate his law. (Eustath. ad. Il. i. p. 60). Diodorus, however, tells the same story of Charondas.

4. Charondas was a lawgiver of Catana, who legislated for his own city and the other towns of Challidian origin in Magna Grecia, such as Zancle, Naxos, Leontini, Eubaea, Mylae, Himera, Callipolis, and Rhegium. His laws have not been preserved to us, with the exception of a few judgments. They were probably in verse, for Athenaeus says that they

were sung in Athens at banquets. Aristotle tells us that they were adapted to an aristocracy. It is much doubted whether it is really true that he was a disciple of Pythagoras, though we are not sure of his exact time, so that we cannot pronounce it as impossible as in the preceding case. He must have lived before the time of Anaxilaus, tyrant of Rhegium, who reigned from B.C. 494 to B.C. 476, because he abolished the laws of Charondas, which had previously been in force in that city. Diodorus gives a code of laws which he states that Charondas gave to the city of Thurii, which was not founded till B.C. 443, when he must certainly have been dead a long time. There is one law of his preserved by Stobaeus, which is probably authentic, since it is found in a fragment of Theophrastus; enacting that all buying and selling shall be transacted by ready money only.

5. This doctrine is alluded to doubtfully by Virgil, Georg. i. 247.

Illic, ut perhibent, aut intempesta silet nox
Semper, et obductâ densantur nocte tenebrae;
Aut redit a nobis Aurora, diemque reducit;
Nosque ubi primus equis oriens afflavit anhelis,
Illic sera rubens accendit lumina Vesper.

Thus translated by Dryden, l. 338:

There, as they say, perpetual night is found,
In silence brooding o'er th' unhappy ground.
Or when Aurora leaves our northern sphere,
She lights the downward heav'n and rises there:
And when on us she breathes the living light
Red Vesper kindles there the tapers of the night.

6. *nous* appears in a division like this to be the deliberative part of the mind; *phren*, the rational part of the intellect: *thymos*, that part with which the passions are concerned.

7. There is a great variety of suggestions as to the proper reading here. There is evidently some corruption in the text.

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THE LIVES AND OPINIONS OF EMINENT PHILOSOPHERS

BY DIOGENES LAERTIUS, TRANSLATED BY C.D. YONGE

LIFE OF XENOPHANES

I. XENOPHANES was the son of Dexius, or, as Apollodorus says, of Orthomenes. He was a citizen of Colophon; and is praised by Timon. Accordingly, he says:

Xenophanes, not much a slave to vanity,
The wise reprover of the tricks of Homer.

He, having been banished from his own country, lived at Zande, in Sicily, and at Catana.

II. And, according to the statements made by some people, he was a pupil of no one; but, as others say, he was a pupil of Boton the Athenian; or, as another account again affirms, of Archelaus. He was, if we may believe Sotion, a contemporary of Anaxemander.

III. He wrote poems in hexameter and in elegiac verse; and also he wrote iambics against Hesiod and Homer, attacking the things said in their poems about the Gods. He also used to recite his own poems. It is said likewise, that he argued against the opinions of Thales and Pythagoras, and that he also attacked Epimenides. He lived to an extreme old age; as he says somewhere himself:

Threescore and seven long years are fully passed,
Since first my doctrines spread abroad through Greece:
And 'twixt that time and my first view of light
Six lustres more must added be to them:
If I am right at all about my age,
Lacking but eight years of a century.

His doctrine was, that there were four elements of existing things; and an infinite number of worlds, which were all unchangeable. He thought that the clouds were produced by the vapour which was borne upwards from the sun, and which lifted them up into the circumambient space. That the essence of God was of a spherical form, in no respect resembling man; that the universe could see, and that the universe could hear, but could not breathe; and that it was in all its parts intellect, and wisdom, and eternity. He was the first person who asserted that everything which is produced is perishable, and that the soul is a spirit. He used also to say that the many was inferior to unity. Also, that we ought to associate with tyrants either as little as possible, or else as pleasantly as possible.

When Empedocles said to him that the wise man was undiscoverable, he replied, "Very likely; or it takes a wise man to discover a wise man." And Sotion says, that he was the first person who asserted that everything is incomprehensible. But he is mistaken in this.

Xenophanes wrote a poem on the Founding of Colophon; and also, on the Colonisation of Elea, in Italy, consisting of two thousand verses. And he flourished about the sixtieth olympiad.

IV. Demetrius Phalereus, in his treatise on Old Age, and Phenaetius the Stoic, in his essay on Cheerfulness, relate that he buried his sons with his own hands, as Anaxagoras had also done. And he seems to have been detested by the Pythagoreans, Parmeniscus, and Orestades, as Phavorinus relates in the first book of his Commentaries.

V. There was also another Xenophanes, a native of Lesbos, and an iambic poet.

These [Heraclitus and Xenophanes] are the Promiscuous or unattached philosophers.

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