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DIOGENES LAERTIUS

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DIOGENES
LAERTIUS

LIVES OF EMINENT
PHILOSOPHERS

WITH AN ENGLISH TRANSLATION BY
R. D. HICKS

VOLUME I



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TO
W. WYSE
AND
J. D. DUFF

ΔΙΟΓΕΝΟΥΣ ΛΑΕΡΤΙΟΥ

ΒΙΩΝ ΚΑΙ ΓΝΩΜΩΝ ΤΩΝ ΕΝ ΦΙΛΟΣΟΦΙΑΙ ΕΤΑΟΚΙ-
ΜΗΣΑΝΤΩΝ ΤΩΝ ΕΙΣ ΔΕΚΑ ΤΟ ΠΡΩΤΩΝ

ΠΡΟΟΙΜΙΟΝ

1 Τὸ τῆς φιλοσοφίας ἔργον ἔτιοι φασιν ἀπὸ βαρβάρων ἄρξαι. γεγενῆσθαι γὰρ παρὰ μὲν Πέρσαις Μάγους, παρὰ δὲ Βαβυλωνίοις ἢ Ἀσσυριοῖς Χαλδαίοις, καὶ Γυμνοσοφιστὰς παρ' Ἰνδοῖς, παρὰ τε Κελτοῖς καὶ Γαλάταις τοὺς καλουμένους Δρυΐδας καὶ Σεμνοθέους, καθά φησιν Ἀριστοτέλης ἐν τῷ Μαγικῷ καὶ Σωτίων ἐν τῷ εἰκοστῷ τρίτῳ τῆς Διαδοχῆς. Φοινικὰ τε γενέσθαι Μῶχον, καὶ Θράκα Ζάμολξιν, καὶ Λίβυν Ἀτλαντα.

Ἀιγύπτιοι μὲν γὰρ Νείλου γενέσθαι παῖδα Ἡφαιστον, ὃν ἄρξαι φιλοσοφίας, ἧς τοὺς προεστῶτας ἱερέας εἶναι καὶ προφήτας. ἀπὸ δὲ τούτου εἰς Ἀλέξανδρον τὸν Μακεδόνα ἐτῶν εἶναι μυριάδας τέσσαρας καὶ ὀκτακισχίλια ὀκτακόσια ἐξήκοντα τρία· ἐν οἷς ἡλίου μὲν ἐκλείψεις γενέσθαι τριακοσίας ἐβδομήκοντα τρεῖς, σελήνης δὲ ὀκτακοσίας τριάκοντα δύο.

^a The alteration of the numeral from 23 to 13 is supported by what little we know of Sotion's work. It was from a similar source that Clement of Alexandria must have taken

DIOGENES LAERTIUS

LIVES AND OPINIONS OF EMINENT
PHILOSOPHERS IN TEN BOOKS

BOOK I

PROLOGUE

THERE are some who say that the study of philosophy had its beginning among the barbarians. They urge that the Persians have had their Magi, the Babylonians or Assyrians their Chaldaeans, and the Indians their Gymnosophists; and among the Celts and Gauls there are the people called Druids or Holy Ones, for which they cite as authorities the *Magicus* of Aristotle and Sotion in the twenty-third^a book of his *Succession of Philosophers*. Also they say that Mochus was a Phoenician, Zamolxis a Thracian, and Atlas a Libyan.

If we may believe the Egyptians, Hephaestus was the son of the Nile, and with him philosophy began, priests and prophets being its chief exponents. Hephaestus lived 48,863 years before Alexander of Macedon, and in the interval there occurred 373 solar and 832 lunar eclipses.

what we find in *Strom.* i. 71 concerning Chaldaeans, Druids, Magians, Gymnosophists, and other barbarian philosophers.

Ἀπὸ δὲ τῶν Μάγων, ὧν ἄρξαι Ζωροάστρην τὸν Πέρσην, Ἑρμόδωρος μὲν ὁ Πλατωνικὸς ἐν τῷ Περὶ μαθημάτων φησὶν εἰς τὴν Τροίας ἄλωσιν ἔτη γεγονέναι πεντακισχίλια. Ἐάνθος δὲ ὁ Λυδὸς εἰς τὴν Ξέρξου διάβασιν ἀπὸ τοῦ Ζωροάστρου ἑξακισχίλια φησι, καὶ μετ' αὐτὸν γεγονέναι πολλοὺς τινὰς Μάγους κατὰ διαδοχὴν, Ὀστάνας καὶ Ἀστραμφύχους καὶ Γωβρύας καὶ Παζάτας, μέχρι τῆς τῶν Περσῶν ὑπ' Ἀλεξάνδρου καταλύσεως.

8 Λανθάνουσι δ' αὐτοὺς τὰ τῶν Ἑλλήνων κατορθώματα, ἀφ' ὧν μὴ ὅτι γε φιλοσοφία, ἀλλὰ καὶ γένος ἀνθρώπων ἤρξε, βαρβάρους προσάπτοντες. ἰδοὺ γοῦν παρὰ μὲν Ἀθηναίους γέγονε Μουσαῖος, παρὰ δὲ Θηβαίους Λίνος. καὶ τὸν μὲν Εὐμόλπου παῖδά φασι, ποιῆσαι δὲ Θεογονίαν καὶ Σφαῖραν πρῶτον· φάναι τε ἐξ ἑνὸς τὰ πάντα γίνεσθαι καὶ εἰς ταῦτόν ἀναλύεσθαι. τοῦτον τελευτήσαι Φαληροῦ, καὶ αὐτῷ ἐπιγεγράφθαι τόδε τὸ ἐλεγείον·

Εὐμόλπου φίλον υἱὸν ἔχει τὸ Φαληρικὸν οὐδας,
Μουσαῖον, φθιμένου σῶμ', ὑπὸ τῷδε τάφῳ.

ἀπὸ δὲ τοῦ πατρὸς τοῦ Μουσαίου καὶ Εὐμολπίδαι καλοῦνται παρ' Ἀθηναίους.

9 Τὸν δὲ Λίνου παῖδα εἶναι Ἑρμοῦ καὶ Μούσης Οὐρανίας· ποιῆσαι δὲ κοσμογονίαν, ἡλίου καὶ σελήνης πορείαν, καὶ ζώων καὶ καρπῶν γενέσεις. τούτῳ ἀρχὴ τῶν ποιημάτων ἦδε·

ἦν ποτέ τοι χρόνος οὗτος, ἐν ᾧ ἅμα πάντ' ἐπέφυκει.

ἔθεν λαβὼν Ἀναξαγόρας πάντα ἔφη χρήματα

4

The date of the Magians, beginning with Zoroaster the Persian, was 5000 years before the fall of Troy, as given by Hermodorus the Platonist in his work on mathematics; but Xanthus the Lydian reckons 6000 years from Zoroaster to the expedition of Xerxes, and after that event he places a long line of Magians in succession, bearing the names of Ostanas, Astrampsychos, Gobryas, and Pazatas, down to the conquest of Persia by Alexander.

These authors forget that the achievements which they attribute to the barbarians belong to the Greeks, with whom not merely philosophy but the human race itself began. For instance, Musaeus is claimed by Athens, Linus by Thebes. It is said that the former, the son of Eumolpus, was the first to compose a genealogy of the gods and to construct a sphere, and that he maintained that all things proceed from unity and are resolved again into unity. He died at Phalerum, and this is his epitaph^a:

Musaeus, to his sire Eumolpus dear,
In Phalerean soil lies buried here;

and the Eumolpidae at Athens get their name from the father of Musaeus.

Linus again was (so it is said) the son of Hermes and the Muse Urania. He composed a poem describing the creation of the world, the courses of the sun and moon, and the growth of animals and plants. His poem begins with the line:

Time was when all things grew up at once;

and this idea was borrowed by Anaxagoras when he

^a *Anth. Pal.* vii. 615.

γεγονέναι ὁμοῦ, νοῦν δὲ ἔλθόντα αὐτὰ διακοσμήσαι.
τὸν δὲ Λίνον τελευτῆσαι ἐν Εὐβοίᾳ τοξευθέντα ὑπ'
Ἀπόλλωνος, καὶ αὐτῷ ἐπιγεγράφθαι·

ἦδε¹ Λίνον Θηβαῖον ἐδέξατο γαῖα θανόντα,
Μούσης Οὐρανίης υἱὸν εὖστεφάνου.

καὶ ἔδδε μὲν ἀφ' Ἑλλήνων ἤρξε φιλοσοφία, ἧς καὶ
αὐτὸ τὸ ὄνομα τὴν βάρβαρον ἀπέστραπται προσ-
ηγορίαν.

5 Οἱ δὲ τὴν εὐρεσιν διδόντες ἐκείνοις παράγουσι
καὶ Ὀρφέα τὸν Θρᾷκα, λέγοντες φιλόσοφον γεγο-
νέναι καὶ εἶναι ἀρχαιότατον. ἐγὼ δέ, εἰ τὸν περὶ
θεῶν ἐξαγορευόμενα τοιαῦτα χρῆ φιλόσοφον καλεῖν
οὐκ οἶδα, <οὐδὲ>² τίνα δεῖ προσαγορεύειν τὸν πᾶν
τὸ ἀνθρώπειον πάθος ἀφειδούντα τοῖς θεοῖς προσ-
τρῦφαι, καὶ τὰ σπανίως ὑπὸ τινῶν ἀνθρώπων
αἰσχρουργούμενα τῷ τῆς φωνῆς ὄργάνῳ. τοῦτον
δὲ ὁ μὲν μῦθος ὑπὸ γυναικῶν ἀπολέσθαι φησί· τὸ
δ' ἐν Δίῳ τῆς Μακεδονίας ἐπίγραμμα, κεραυνω-
θῆναι αὐτόν, λέγον οὕτως·

Ὀρῆϊκα χρυσολύρην τῆδ' Ὀρφέα Μούσαι ἔθαιψαν,
ὄν κτάνεν ὑψιμέδων Ζεὺς ψολόντι βέλει.

6 Οἱ δὲ φάσκοντες ἀπὸ βαρβάρων ἄρξει φιλο-
σοφίαν καὶ τὸν τρόπον παρ' ἐκάστοις αὐτῆς ἐκ-
τίθενται· καὶ φασὶ τοὺς μὲν Γυμνοσοφιστὰς καὶ
Δρυΐδας αἰνιγματωδῶς ἀποφθεγγόμενους φιλο-
σοφῆσαι, σέβειν θεοὺς καὶ μηδὲν κακὸν δρᾶν καὶ
ἀνδρείαν ἀσεκεῖν. τοὺς γοῦν Γυμνοσοφιστὰς καὶ

¹ ἦδε] ὄδε Anth. Pal. vii. 616.

² οὐδὲ addidit Apelt.

declared that all things were originally together
until Mind came and set them in order. Linus died
in Euboea, slain by the arrow of Apollo, and this is
his epitaph^a :

Here Theban Linus, whom Urania bore,
The fair-crowned Muse, sleeps on a foreign shore.

And thus it was from the Greeks that philosophy
took its rise : its very name refuses to be translated
into foreign speech.

But those who attribute its invention to barbarians
bring forward Orpheus the Thracian, calling him a
philosopher of whose antiquity there can be no
doubt. Now, considering the sort of things he said
about the gods, I hardly know whether he ought to
be called a philosopher ; for what are we to make of
one who does not scruple to charge the gods with
all human suffering, and even the foul crimes wrought
by the tongue amongst a few of mankind ? The
story goes that he met his death at the hands of
women ; but according to the epitaph at Dium in
Macedonia he was slain by a thunderbolt ; it runs
as follows^b :

Here have the Muses laid their minstrel true,
The Thracian Orpheus whom Jove's thunder slew.

But the advocates of the theory that philosophy
took its rise among the barbarians go on to explain
the different forms it assumed in different countries.
As to the Gymnosophists and Druids we are told
that they uttered their philosophy in riddles, bidding
men to reverence the gods, to abstain from wrong-
doing, and to practise courage. That the Gymno-

^a Anth. Pal. vii. 616.

^b Anth. Plan. ii. 99.

θανάτου καταφρονεῖν φησι Κλείταρχος ἐν τῇ δωδεκάτῃ· τοὺς δὲ Χαλδαίους περὶ ἀστρονομίαν καὶ πρόρρησιν ἀσχολεῖσθαι· τοὺς δὲ Μάγους περὶ τε θεραπείας θεῶν διατρίβειν καὶ θυσίας καὶ εὐχάς, ὡς αὐτοὺς μόνους ἀκονομένους. ἀποφαίνεσθαι τε περὶ τε οὐσίας θεῶν καὶ γενέσεως, οὓς καὶ πῦρ εἶναι καὶ γῆν καὶ ὕδωρ· τῶν δὲ ξοάνων καταγινώσκειν, καὶ μάλιστα τῶν λεγόντων ἄρρενας
 7 εἶναι θεοὺς καὶ θηλείας. περὶ τε δικαιοσύνης λόγους ποιεῖσθαι, καὶ ἀνόσιον ἡγείεσθαι πυρὶ θάπτειν· καὶ ὅσιον νομίζειν μητρὶ ἢ θυγατρὶ μίγνυσθαι, ὡς ἐν τῷ εἰκοστῷ τρίτῳ φησὶν ὁ Σωτίων· ἀσκεῖν τε μαντικὴν καὶ πρόρρησιν, καὶ θεοὺς αὐτοῖς ἐμφανίζεσθαι λέγοντας. ἀλλὰ καὶ εἰδῶλων πλήρη εἶναι τὸν αἶρα, κατ' ἀπόρροϊαν ὑπ' ἀναθυμιάσεως εἰσκρινομένων ταῖς ὄψεσι τῶν ὄξυδερκῶν· προκοσμῆματά τε καὶ χρυσοφορίας ἀπαγορεύειν. τούτων δὲ ἐσθῆς μὲν λευκῆ, στιβὰς δὲ εὐνή, καὶ λάχανον τροφή, τυρός τε καὶ ἄρτος εὐτελής, καὶ κάλαμος ἢ βακτηρία, ᾧ κεντούντες, φασί, τοῦ τυροῦ ἀνηροῦντο καὶ ἀπήσθιον.
 8 Τῆν δὲ γοητικὴν μαγείαν οὐδ' ἔγνωσαν, φησὶν Ἀριστοτέλης ἐν τῷ Μαγικῷ καὶ Δείνων ἐν τῇ πέμπτῃ τῶν Ἱστοριῶν· ὃς καὶ μεθερμηνευόμενον φησι τὸν Ζωροάστῃν ἀστροβύτην εἶναι· φησὶ δὲ

^a Compare Pliny, *N.H.* xx. 11. 242; Zoroaster lived in the wilderness on cheese (*cf.* *Yashit*, xxii. 18 "Spring butter is the ambrosia of the blessed"). For fuller comments on §§ 7-9 see J. H. Moulton's *Early Zoroastrianism*, pp. 410-418.

^b This popular etymology, though wide-spread, is erroneous, the true form of the prophet's name being Zarathustra, almost certainly derived from *zarath*="old"

sophists at all events despise even death itself is affirmed by Clitarchus in his twelfth book; he also says that the Chaldaeans apply themselves to astronomy and forecasting the future; while the Magi spend their time in the worship of the gods, in sacrifices and in prayers, implying that none but themselves have the ear of the gods. They propound their views concerning the being and origin of the gods, whom they hold to be fire, earth, and water; they condemn the use of images, and especially the error of attributing to the divinities difference of sex. They hold discourse of justice, and deem it impious to practise cremation; but they see no impiety in marriage with a mother or daughter, as Sotion relates in his twenty-third book. Further, they practise divination and forecast the future, declaring that the gods appear to them in visible form. Moreover, they say that the air is full of shapes which stream forth like vapour and enter the eyes of keen-sighted seers. They prohibit personal ornament and the wearing of gold. Their dress is white, they make their bed on the ground, and their food is vegetables, cheese,^a and coarse bread; their staff is a reed and their custom is, so we are told, to stick it into the cheese and take up with it the part they eat.

With the art of magic they were wholly unacquainted, according to Aristotle in his *Magicus* and Dinon in the fifth book of his *History*. Dinon tells us that the name Zoroaster, literally interpreted, means "star-worshipper"^b; and Hermodorus agrees

(a Zend stem, parallel to *γέροντ-*) and *ustra*="camel." *Cf.* J. H. Moulton, *op. cit.* p. 426, and, for star-lore in the Avesta, *ib.* p. 210.

τοῦτο καὶ ὁ Ἑρμόδωρος. Ἀριστοτέλης δ' ἐν πρώτῳ Περὶ φιλοσοφίας καὶ πρεσβυτέρους εἶναι τῶν Αἰγυπτίων· καὶ δύο κατ' αὐτοὺς εἶναι ἀρχάς, ἀγαθὸν δαίμονα καὶ κακὸν δαίμονα· καὶ τῷ μὲν ὄνομα εἶναι Ζεὺς καὶ Ὠρομάσδης, τῷ δὲ Ἄδης καὶ Ἀρειμάνιος. φησὶ δὲ τοῦτο καὶ Ἑρμιππος ἐν τῷ πρώτῳ περὶ Μάγων καὶ Εὐδόξος ἐν τῇ Περιόδῳ καὶ Θεόπομπος ἐν τῇ ὁγδόῃ τῶν Φιλιππικῶν· ὅς καὶ ἀναβιώσσεσθαι κατὰ τοὺς Μάγους φησὶ τοὺς ἀνθρώπους καὶ ἀθανάτους ἔσσεσθαι, καὶ τὰ ὄντα ταῖς αὐτῶν ἐπικλήσεσι διαμενεῖν. ταῦτα δὲ καὶ Εὐδήμος ὁ Ῥόδιος ἰστορεῖ. Ἐκαταῖος δὲ καὶ γενητοὺς τοὺς θεοὺς εἶναι κατ' αὐτοὺς. Κλέαρχος δὲ ὁ Σολεὺς ἐν τῷ Περὶ παιδείας καὶ τοὺς Γυμνοσοφιστὰς ἀπογόνους εἶναι τῶν Μάγων φησὶν· ἔνιοι δὲ καὶ τοὺς Ἰουδαίους ἐκ τούτων εἶναι. πρὸς τούτοις καταγινώσκουσιν Ἡροδότου οἱ τὰ περὶ Μάγων γράψαντες· μὴ γὰρ ἂν εἰς τὸν ἥλιον βέλην Ξέρξην ἀκοντίσαι, μηδ' εἰς τὴν θάλασσαν πέδας καθεῖναι, θεοὺς ὑπὸ τῶν Μάγων παραδεδομένους. τὰ μέντοι ἀγάλματα εἰκότως καθαιρεῖν.

10 Τὴν δὲ τῶν Αἰγυπτίων φιλοσοφίαν εἶναι τοιαύτην περὶ τε θεῶν καὶ ὑπὲρ δικαιοσύνης. φάσκειν τε ἀρχὴν μὲν εἶναι τὴν ὕλην, εἶτα τὰ τέσσαρα στοιχεῖα ἐξ αὐτῆς διακριθῆναι, καὶ ζῶα παντοῖα ἀπο-

* In this clause the word ἐπικλήσεσι is usually taken as equivalent to ὀνόμασι (names). The meaning then would be: "What exists now will exist hereafter under its own present name." Diels would alter ἐπικλήσεσι to περιουκλήσεσι, thus obtaining something very like the Heraclitean union of opposites: "the things which are will continue to be through all their revolutions." But ἐπικλήσεσι like ἐπικαλεῖσθαι can be used of prayer, and there is some

with him in this. Aristotle in the first book of his dialogue *On Philosophy* declares that the Magi are more ancient than the Egyptians; and further, that they believe in two principles, the good spirit and the evil spirit, the one called Zeus or Oromasdes, the other Hades or Arimanius. This is confirmed by Hermippus in his first book about the Magi, Eudoxus in his *Voyage round the World*, and Theopompus in the eighth book of his *Philippica*. The last-named author says that according to the Magi men will live in a future life and be immortal, and that the world will endure through their invocations.^a This is again confirmed by Eudemus of Rhodes. But Hecataeus relates that according to them the gods are subject to birth. Clearchus of Soli in his tract *On Education* further makes the Gymnosophists to be descended from the Magi; and some trace the Jews also to the same origin. Furthermore, those who have written about the Magi criticize Herodotus. They urge that Xerxes would never have cast javelins at the sun nor have let down fetters into the sea, since in the creed of the Magi sun and sea are gods. But that statues of the gods should be destroyed by Xerxes was natural enough.

The philosophy of the Egyptians is described as follows so far as relates to the gods and to justice. They say that matter was the first principle, next the four elements were derived from matter, and thus living things of every species were produced.

evidence that Avestan religion fully recognized the efficacy of prayers and spells. The testimony of Theopompus, who wrote in the fourth century, to the Zoroastrian doctrine of immortality is regarded by J. H. Moulton as specially important: cf. *Early Zoroastrianism*, pp. 177 sq. and 416.

τελεσθῆναι. θεοὺς δ' εἶναι ἥλιον καὶ σελήνην, τὸν μὲν Ὀσίριω, τὴν δ' Ἴσιω καλουμένην· αἰνίττεσθαί τε αὐτοὺς διὰ τε κληθῆναι καὶ δράκοντος καὶ ἰέρακος καὶ ἄλλων, ὡς φησι Μανέθωσ ἐν τῇ τῶν Φυσικῶν ἐπιτομῇ καὶ Ἑκαταῖος ἐν τῇ πρώτῃ Περὶ τῆς Αἰγυπτίων φιλοσοφίας. κατασκευάζει δὲ <καὶ> ἀγάλματα καὶ τεμένη τῶ μὴ εἶδέναι τὴν 11 τοῦ θεοῦ μορφήν. τὸν κόσμον γενητὸν καὶ φθαρτὸν καὶ σφαιροειδῆ· τοὺς ἀστέρας πῦρ εἶναι, καὶ τῇ τούτων κράσει τὰ ἐπὶ γῆς γίνεσθαι· σελήνην ἐκλείπειν εἰς τὸ σκίασμα τῆς γῆς ἐπίπτουσαν· τὴν ψυχὴν καὶ ἐπιδιαινεύει καὶ μετεμβαίνειν· ὑετοὺς κατὰ ἀέρος τροπὴν ἀποτελεῖσθαι· τὰ τε ἄλλα φυσιολογεῖν, ὡς Ἑκαταῖός τε καὶ Ἀρισταγόρας ἱστοροῦσιν. ἔθεσαν δὲ καὶ νόμους ὑπὲρ δικαιοσύνης, οὓς εἰς Ἑρμῆν ἀνήνεγκαν· καὶ τὰ εὐχρηστα τῶν ζώων θεοὺς ἐδόξασαν. λέγουσι δὲ καὶ ὡς αὐτοὶ γεωμετρίαν τε καὶ ἀστρολογίαν καὶ ἀριθμητικὴν ἀνεύρον. καὶ τὰ μὲν περὶ τῆς εὐρέσεως ὧδε ἔχει.

12 Φιλοσοφίαν δὲ πρῶτος ὠνόμασε Πυθαγόρας καὶ ἑαυτὸν φιλόσοφον, ἐν Σικυῶνι διαλεγόμενος Λέοντι τῶ Σικυωνίων τυράννῳ ἢ Φλασίων, καθά φησιν Ἡρακλείδης ὁ Ποντικός ἐν τῇ Περὶ τῆς ἄπνου μηδένα γὰρ εἶναι σοφὸν [ἄνθρωπον] ἀλλ' ἢ θεόν. θάπτον δὲ ἐκαλεῖτο σοφία, καὶ σοφὸς ὁ ταύτην ἐπαγγελλόμενος, ὃς εἴη ἂν κατ' ἀκρότητα ψυχῆς ἀπηκριβωμένος, φιλόσοφος δὲ ὁ σοφίαν ἀσπαζόμενος. οἱ δὲ σοφοὶ καὶ σοφισταὶ ἐκαλοῦντο· καὶ

^a This is confirmed by Clement, *Strom.* i. 61, who also repeats (*Strom.* i. 24) the statement that σοφιστής = σοφός.

The sun and the moon are gods bearing the names of Osiris and Isis respectively; they make use of the beetle, the dragon, the hawk, and other creatures as symbols of divinity, according to Manetho in his *Epitome of Physical Doctrines*, and Hecataeus in the first book of his work *On the Egyptian Philosophy*. They also set up statues and temples to these sacred animals because they do not know the true form of the deity. They hold that the universe is created and perishable, and that it is spherical in shape. They say that the stars consist of fire, and that, according as the fire in them is mixed, so events happen upon earth; that the moon is eclipsed when it falls into the earth's shadow; that the soul survives death and passes into other bodies; that rain is caused by change in the atmosphere; of all other phenomena they give physical explanations, as related by Hecataeus and Aristagoras. They also laid down laws on the subject of justice, which they ascribed to Hermes; and they deified those animals which are serviceable to man. They also claimed to have invented geometry, astronomy, and arithmetic. Thus much concerning the invention of philosophy.

But the first to use the term, and to call himself a philosopher or lover of wisdom, was Pythagoras;^a for, said he, no man is wise, but God alone. Heraclides of Pontus, in his *De mortua*, makes him say this at Sicyon in conversation with Leon, who was the prince of that city or of Phlius. All too quickly the study was called wisdom and its professor a sage, to denote his attainment of mental perfection; while the student who took it up was a philosopher or lover of wisdom. Sophists was another name for

οὐ μόνον, ἀλλὰ καὶ οἱ ποιηταὶ σοφισταί, καθὰ καὶ Κρατῖνος ἐν Ἀρχιλόχοις τοὺς περὶ Ὅμηρον καὶ Ἡσίοδον ἐπαινῶν οὕτως καλεῖ.

13 Σοφοὶ δὲ ἐνομίζοντο οἷδε· Θαλῆς, Σόλων, Περὶ-
ανδρος, Κλεόβουλος, Χείλων, Βίας, Πιττακός.
τούτοις προσαριθμοῦσιν Ἀνάχαρσιν τὸν Σκύθην,
Μύσωνα τὸν Χηνέα, Φερεκῦδην τὸν Σύριον,
Ἐπιμενίδην τὸν Κρήτα· ἔνιοι δὲ καὶ Πεισιστρατον
τὸν τύραννον. καὶ οἱ μὲν σοφοί.

Φιλοσοφίας δὲ δύο γεγόνασιν ἀρχαί, ἣ τε ἀπὸ
Ἀναξιμάνδρου καὶ ἣ ἀπὸ Πυθαγόρου· τοῦ μὲν
Θαλοῦ διακηκοότος, Πυθαγόρου δὲ Φερεκῦδης καθ-
ηγῆσατο. καὶ ἐκαλεῖτο ἣ μὲν Ἴωνική, ὅτι Θαλῆς
Ἴων ὢν, Μιλήσιος γάρ, καθηγήσατο Ἀναξιμάνδρου·
ἣ δὲ Ἴταλική ἀπὸ Πυθαγόρου, ὅτι τὰ πλείστα

14 κατὰ τὴν Ἰταλίαν ἐφιλοσόφησεν. καταλήγει δὲ
ἣ μὲν εἰς Κλειτόμαχον καὶ Χρυσίππον καὶ Θεό-
φραστον [ἣ Ἴωνική]· ἣ δὲ Ἰταλική εἰς Ἐπίκουρον.
Θαλοῦ μὲν γάρ Ἀναξιμάνδρος, οὗ Ἀναξιμένης,
οὗ Ἀναξαγόρας, οὗ Ἀρχέλαος, οὗ Σωκράτης ὁ
τὴν ἠθικὴν εἰσαγαγών· οὗ οἱ τε ἄλλοι Σωκρατικοὶ
καὶ Πλάτων ὁ τὴν ἀρχαίαν Ἀκαδημείαν συ-
στησάμενος· οὗ Σπεύσιππος καὶ Ξενοκράτης, οὗ
Πολέμων, οὗ Κράντωρ καὶ Κράτης, οὗ Ἀρκεσίλαος
ὁ τὴν μέσην Ἀκαδημείαν εἰσηγησάμενος· οὗ Λακῦδης

^a Compare Clem. Alex. *Strom.* i. 59. His authority includes another candidate for admission to the Seven, Acusilaus of Argos, but makes no mention of Pisistratus.

^b See iv. 59-61, where Lacydes is made the founder of the New Academy, although other authorities, e.g. Sexti.

the wise men, and not only for philosophers but for the poets also. And so Cratinus when praising Homer and Hesiod in his *Archilochi* gives them the title of sophist.

The men who were commonly regarded as sages were the following: Thales, Solon, Periander, Cleobulus, Chilon, Bias, Pittacus. To these are added Anacharsis the Scythian, Myson of Chen, Pherecydes of Syros, Epimenides the Cretan; and by some even Pisistratus the tyrant. So much for the sages or wise men.^a

But philosophy, the pursuit of wisdom, has had a twofold origin; it started with Anaximander on the one hand, with Pythagoras on the other. The former was a pupil of Thales, Pythagoras was taught by Pherecydes. The one school was called Ionian, because Thales, a Milesian and therefore an Ionian, instructed Anaximander; the other school was called Italian from Pythagoras, who worked for the most part in Italy. And the one school, that of Ionia, terminates with Clitomachus and Chrysippus and Theophrastus, that of Italy with Epicurus. The succession passes from Thales through Anaximander, Anaximenes, Anaxagoras, Archelaus, to Socrates, who introduced ethics or moral philosophy; from Socrates to his pupils the Socratics, and especially to Plato, the founder of the Old Academy; from Plato, through Speusippus and Xenocrates, the succession passes to Polemo, Crantor, and Crates, Arcesilaus, founder of the Middle Academy, Lacydes,^b

Emp. *Pyrrh. Hyp.* i. 220, say the Third or New Academy began with Carneades. But the claim of Lacydes is supported by *Ind. Acad.* pp. 76. 37 sq. Mekler, and the article s.v. in Suidas, which comes from Hesychius.

ὁ τὴν νέαν Ἀκαδημίαν φιλοσοφῆσας· οὐ Καρνεάδης, οὐ Κλειτόμαχος. καὶ ὧδε μὲν εἰς Κλειτόμαχον.

15 Εἰς δὲ Χρυσίππον οὕτω καταλήγει· Σωκράτους Ἀντισθένης, οὐ Διογένης ὁ κύων, οὐ Κράτης ὁ Θηβαῖος, οὐ Ζήνων ὁ Κιτιεύς, οὐ Κλεάνθης, οὐ Χρυσίππος. εἰς δὲ Θεόφραστον οὕτως· Πλάτωνος Ἀριστοτέλης, οὐ Θεόφραστος. καὶ ἡ μὲν Ἰωνικὴ τοῦτον καταλήγει τὸν τρόπον.

Ἡ δὲ Ἰταλικὴ οὕτω· Φερεκύδους Πυθαγόρας, οὐ Τηλαύγης ὁ υἱός, οὐ Ξενοφάνης, οὐ Παρμενίδης, οὐ Ζήνων ὁ Ἐλεάτης, οὐ Λεύκιππος, οὐ Δημόκριτος, οὐ πολλοὶ μὲν, ἐπ' ὀνόματος δὲ Νausιφάνης [καὶ Ναυκύδης], ὧν Ἐπίκουρος.

16 Τῶν δὲ φιλοσόφων οἱ μὲν γεγόνασι δογματικοί, οἱ δ' ἐφεκτικοί· δογματικοί μὲν ὅσοι περὶ τῶν πραγμάτων ἀποφαίνονται ὡς καταληπτῶν· ἐφεκτικοὶ δὲ ὅσοι ἐπέχουσι περὶ αὐτῶν ὡς ἀκαταλήπτων. καὶ οἱ μὲν αὐτῶν κατέλιπον ὑπομνήματα, οἱ δ' ὅλως οὐ συνέγραψαν, ὥσπερ κατὰ τινὰς Σωκράτης, Στίλπων, Φίλιππος, Μενέδημος, Πύρρων, Θεόδωρος, Καρνεάδης, Βρύσων· κατὰ τινὰς Πυθαγόρας, Ἀρίστων ὁ Χίος, πλὴν ἐπιστολῶν ὀλίγων· οἱ δὲ ἀνὰ ἐν σύγγραμμα· Μελισσος, Παρμενίδης, Ἀναξαγόρας· πολλὰ δὲ Ζήνων, πλείω Ξενοφάνης, πλείω Δημόκριτος, πλείω Ἀριστοτέλης, πλείω Ἐπίκουρος, πλείω Χρυσίππος.

* This succession (Pythagoras, Telauges, Xenophanes, Parmenides) does not exactly agree with what is said in the lives of Xenophanes and Parmenides, ix. 18, 21, where Parmenides, not Xenophanes, is made a pupil of the Pythagoreans. The arrangement followed in i. 12-15 treats the Italian school as a true succession, whereas in Book IX.

founder of the New Academy, Carneades, and Clitomachus. This line brings us to Clitomachus.

There is another which ends with Chrysippus, that is to say by passing from Socrates to Antisthenes, then to Diogenes the Cynic, Crates of Thebes, Zeno of Citium, Cleanthes, Chrysippus. And yet again another ends with Theophrastus; thus from Plato it passes to Aristotle, and from Aristotle to Theophrastus. In this manner the school of Ionia comes to an end.

In the Italian school the order of succession is as follows: first Pherecydes, next Pythagoras, next his son Telauges, then Xenophanes, Parmenides,^a Zeno of Elea, Leucippus, Democritus, who had many pupils, in particular Nausiphanes [and Nausicydes], who were teachers of Epicurus.

Philosophers may be divided into dogmatists and sceptics: all those who make assertions about things assuming that they can be known are dogmatists; while all who suspend their judgement on the ground that things are unknowable are sceptics. Again, some philosophers left writings behind them, while others wrote nothing at all, as was the case according to some authorities with Socrates, Stilpo, Philippus, Menedemus, Pyrrho, Theodorus, Carneades, Bryson; some add Pythagoras and Aristo of Chios, except that they wrote a few letters. Others wrote no more than one treatise each, as Melissus, Parmenides, Anaxagoras. Many works were written by Zeno, more by Xenophanes, more by Democritus, more by Aristotle, more by Epicurus, and still more by Chrysippus.

many of them are regarded as sporadic thinkers, according to the view expressed in viii. 91.

17 Τῶν δὲ φιλοσόφων οἱ μὲν ἀπὸ πόλεων προσ-
 γορευθῆσαν, ὡς οἱ Ἡλιακοὶ καὶ Μεγαρικοὶ καὶ
 Ἐρετρικοὶ καὶ Κυρηναῖκοι· οἱ δὲ ἀπὸ τόπων, ὡς οἱ
 Ἀκαδημαῖκοι καὶ Στωϊκοί. καὶ ἀπὸ συμπτωμάτων
 δέ, ὡς οἱ Περιπατητικοί, καὶ ἀπὸ σκωμμάτων, ὡς
 οἱ Κυνικοί· οἱ δὲ ἀπὸ διαθέσεων, ὡς οἱ Εὐδαι-
 μονικοί· τινὲς ἀπὸ οἰήσεως, ὡς οἱ Φιλαλήθεις καὶ
 Ἐλεγκτικοὶ καὶ Ἀναλογητικοί· ἔνιοι δ' ἀπὸ τῶν
 διδασκάλων, ὡς οἱ Σωκρατικοὶ καὶ Ἐπικούρειοι,
 καὶ τὰ ὅμοια. καὶ οἱ μὲν ἀπὸ τῆς περὶ φύσιν
 πραγματείας φυσικοί· οἱ δ' ἀπὸ τῆς περὶ τὰ ἦθη
 σχολῆς ἠθικοί· διαλεκτικοὶ δὲ ὅσοι περὶ τὴν τῶν
 λόγων τερθρεῖαν καταγίνονται.

18 Μέρη δὲ φιλοσοφίας τρία, φυσικόν, ἠθικόν, δια-
 λεκτικόν· φυσικόν μὲν τὸ περὶ κόσμου καὶ τῶν ἐν
 αὐτῷ ἠθικόν δὲ τὸ περὶ βίου καὶ τῶν πρὸς ἡμᾶς·
 διαλεκτικόν δὲ τὸ ἀμφοτέρων τοὺς λόγους πρε-
 σβεῖον. καὶ μέχρι μὲν Ἀρχελαίου τὸ φυσικόν ἦν
 εἶδος· ἀπὸ δὲ Σωκράτους, ὡς προεῖρηται, τὸ
 ἠθικόν· ἀπὸ δὲ Ζήνωνος τοῦ Ἐλεάτου τὸ δια-
 λεκτικόν. τοῦ δὲ ἠθικοῦ γεγόνασι αἰρέσεις δέκα,
 Ἀκαδημαϊκὴ, Κυρηναϊκὴ, Ἡλιακὴ, Μεγαρικὴ,
 Κυνικὴ, Ἐρετρικὴ, Διαλεκτικὴ, Περιπατητικὴ,
 Στωϊκὴ, Ἐπικούρειος.

19 Ἀκαδημαϊκῆς μὲν οὖν τῆς ἀρχαίας προέστη
 Πλάτων, τῆς μέσης Ἀρκεσίλαος, τῆς νέας Λακύνδης·
 Κυρηναϊκῆς Ἀρίστιππος ὁ Κυρηναῖος, Ἡλιακῆς
 Φαίδων ὁ Ἡλείος, Μεγαρικῆς Εὐκλείδης Μεγα-
 ρεύς, Κυνικῆς Ἀντισθένης Ἀθηναῖος, Ἐρετρικῆς

Some schools took their name from cities, as the
 Elians and the Megarians, the Eretrians and the
 Cyrenaics ; others from localities, as the Academics
 and the Stoics ; others from incidental circumstances,
 as the Peripatetics ; others again from derisive nick-
 names, as the Cynics ; others from their tempera-
 ments, as the Eudaemonists or Happiness School ;
 others from a conceit they entertained, as Truth-
 lovers, Refutationists, and Reasoners from Analogy ;
 others again from their teachers, as Socratics,
 Epicureans, and the like ; some take the name of
 Physicists from their investigation of nature, others
 that of Moralists because they discuss morals ;
 while those who are occupied with verbal jugglery
 are styled Dialecticians.

Philosophy has three parts, physics, ethics, and
 dialectic or logic. Physics is the part concerned
 with the universe and all that it contains ; ethics
 that concerned with life and all that has to do with
 us ; while the processes of reasoning employed
 by both form the province of dialectic. Physics
 flourished down to the time of Archelaus ; ethics,
 as we have said, started with Socrates ; while
 dialectic goes as far back as Zeno of Elea. In ethics
 there have been ten schools: the Academic, the
 Cyrenaic, the Elian, the Megarian, the Cynic, the
 Eretrian, the Dialectic, the Peripatetic, the Stoic,
 and the Epicurean.

The founders of these schools were : of the Old
 Academy, Plato ; of the Middle Academy, Arcesilaus ;
 of the New Academy, Lacydes ; of the Cyrenaic,
 Aristippus of Cyrene ; of the Elian, Phaedo of Elis ;
 of the Megarian, Euclides of Megara ; of the Cynic,
 Antisthenes of Athens ; of the Eretrian, Menedemus

THE
 "DIAGORAS" (3)
 (BUT UNLISHED)
 IN THE 10th
 AND 11th
 36
 103/104-105

Μενέδημος Ἐρετριεύς, Διαλεκτικῆς Κλειτόμαχος Καρχηδόnius, Περιπατητικῆς Ἀριστοτέλης Σταγειρίτης, Στωϊκῆς Ζήνων Κιτιεύς· ἡ δὲ Ἐπικούρειος ἀπ' αὐτοῦ κέκληται Ἐπικούρου.

Ἱππόβοτος δ' ἐν τῷ Περὶ αἱρέσεων ἐννέα φησὶν αἱρέσεις καὶ ἀγωγὰς εἶναι· πρώτην Μεγαρικὴν, δευτέραν Ἐρετρικὴν, τρίτην Κυρηναϊκὴν, τετάρτην Ἐπικούρειον, πέμπτην Ἄννικερειον, ἕκτην Θεοδώρειον, ἑβδόμην Ζηνώνειον τὴν καὶ Στωϊκὴν, ὀγδόην Ἀκαδημαϊκὴν τὴν ἀρχαίαν, ἐνάτην Περιπατητικὴν· οὔτε δὲ Κυρικὴν, οὔτε Ἡλιακὴν, οὔτε Διαλεκτικὴν. τὴν μὲν γὰρ Πυρρώνειον οὐδ' οἱ πλείους προσποιοῦνται διὰ τὴν ἀσάφειαν· ἔτι δὲ κατὰ τι μὲν αἵρεσις εἶναι φασιν αὐτὴν, κατὰ τι δὲ οὐ. δοκεῖ δὲ αἵρεσις εἶναι. αἵρεσις μὲν γὰρ λέγομεν τὴν λόγῳ τινὶ κατὰ τὸ φαινόμενον ἀκολουθοῦσαν ἢ δοκοῦσαν ἀκολουθεῖν· καθ' ὃ εὐλόγως ἂν αἵρεσις τὴν Σκεπτικὴν καλοῖμεν. εἰ δὲ αἵρεσις νοοῖμεν πρόσκλισις δόγμασις ἀκολουθίαν ἔχουσα, οὐκέτ' ἂν προσαγορεύοιτο αἵρεσις· οὐ γὰρ ἔχει δόγματα. αἶδε μὲν ἀρχαὶ καὶ διαδοχαὶ καὶ τοσαῦτα μέρη καὶ τόσαι φιλοσοφίας αἱρέσεις.

21 Ἐπι δὲ πρὸ ὀλίγου καὶ ἐκλεκτικὴ τις αἵρεσις εἰσήχθη ὑπὸ Ποτάμωνος τοῦ Ἀλεξανδρέως, ἐκλεξα-

^a The separation of the followers of Anniceris from the Cyrenaic school was made by the author whom Clement of Alexandria followed in ii. 130. This author may have been Antiochus of Ascalon. Strabo x. 837 s.f. supports the same view: Ἄννικερίσις ὁ δοκῶν ἐπανορθῶσαι τὴν Κυρηναϊκὴν αἵρεσιν, καὶ παραγαγεῖν αὐτ' αὐτῆς τὴν Ἄννικερειαν.

^b Cf. the distinction drawn by Sextus Empiricus in *Pyrrh.* Hyp. i. 16, 17. If by rules for conduct dogmas are implied, then the Pyrrhonians are not a sect, i.e. a dogmatic school.

^c Certainly not the same as the person mentioned by

of Eretria; of the Dialectical school, Clitomachus of Carthage; of the Peripatetic, Aristotle of Stagira; of the Stoic, Zeno of Citium; while the Epicurean school took its name from Epicurus himself.

Hippobotus in his work *On Philosophical Sects* declares that there are nine sects or schools, and gives them in this order: (1) Megarian, (2) Eretrian, (3) Cyrenaic, (4) Epicurean, (5) Annicerian,^a (6) Theodorean, (7) Zenonian or Stoic, (8) Old Academic, (9) Peripatetic. He passes over the Cynic, Elian, and Dialectical schools; for as to the Pyrrhonians, so indefinite are their conclusions that hardly any authorities allow them to be a sect; some allow their claim in certain respects, but not in others. It would seem, however, that they are a sect, for we use the term of those who in their attitude to appearance follow or seem to follow some principle; and on this ground we should be justified in calling the Sceptics a sect. But if we are to understand by "sect" a bias in favour of coherent positive doctrines, they could no longer be called a sect,^b for they have no positive doctrines. So much for the beginnings of philosophy, its subsequent developments, its various parts, and the number of the philosophic sects.

One word more: not long ago an Eclectic school was introduced by Potamo of Alexandria,^c who Porphyry in his *Life of Plotinus*, 9, 11, for Polemo, not Potamo, is the correct form of the name in that place. Potamo is said by Suidas (*s.v.* Ποτάμων Ἄλλ.) to have lived shortly before and contemporary with Augustus, whence it follows that Diogenes has taken without alteration a statement by an earlier writer who might truthfully say "not long ago" of the reign of Augustus. Suidas, whose article *αἵρεσις* agrees closely with our text, naturally omits πρὸ ὀλίγου.

μένου τὰ ἀρέσκοντα ἐξ ἐκάστης τῶν αἰρέσεων. ἀρέσκει δ' αὐτῷ, καθὰ φησιν ἐν τῇ Στοιχειώσει, κριτήρια τῆς ἀληθείας εἶναι· τὸ μὲν ὡς ὑφ' οὗ γίνεται ἡ κρίσις, τουτέστι τὸ ἡγεμονικόν· τὸ δὲ ὡς δι' οὗ, ὅσον τὴν ἀκριβεστάτην φαντασίαν. ἀρχάς τε τῶν ὄλων τήν τε ὕλην καὶ τὸ ποιοῦν, ποιότητά τε καὶ τόπον· ἐξ οὗ γὰρ καὶ ὑφ' οὗ καὶ ποίω καὶ ἐν ᾧ. τέλος δὲ εἶναι ἐφ' ὃ πάντα ἀναφέρεται, ζῶν κατὰ πᾶσαν ἀρετὴν τελείαν, οὐκ ἀνευ τῶν τοῦ σώματος κατὰ φύσιν καὶ τῶν ἐκτός.

Λεκτέον δὲ περὶ αὐτῶν τῶν ἀνδρῶν, καὶ πρῶτόν γε περὶ Θαλοῦ.

Κεφ. α'. ΘΑΛΗΣ

22 Ἦν τοίνυν ὁ Θαλῆς, ὡς μὲν Ἡρόδοτος καὶ Δούρις καὶ Δημόκριτός φασιν, πατὴρ μὲν Ἐξαμίου, μητὴρ δὲ Κλεοβουλίνης, ἐκ τῶν Θελιδῶν,¹ οἳ εἰσι Φοίνικες, εὐγενέστατοι τῶν ἀπὸ Κάδμου καὶ Ἀγῆγορος. <ἦν δὲ τῶν ἑπτὰ σοφῶν>, καθὰ καὶ Πλάτων φησί· καὶ πρῶτος σοφὸς ὠνομάσθη ἄρχοντος Ἀθήνησι Δαμασίου, καθ' ὃν καὶ οἱ ἑπτὰ σοφοὶ ἐκλήθησαν, ὡς φησὶ Δημήτριος ὁ Φαληρεὺς ἐν τῇ τῶν ἀρχόντων Ἀναγραφῇ. ἐπολιτογραφῆθη δὲ ἐν Μιλήτῳ, ὅτε ἦλθε σὺν Νείλειω ἐκπεσόντι Φωνίκης· ὡς δ' οἱ πλείους φασίν, Ἰθαγενῆς Μιλήσιος ἦν καὶ γένους λαμπεροῦ.

¹ Θελιδῶν | Νηλιδῶν Bywater.

^a Nelidac, if Bywater's emendation is correct.

^b 532 B.C.

made a selection from the tenets of all the existing sects. As he himself states in his *Elements of Philosophy*, he takes as criteria of truth (1) that by which the judgement is formed, namely, the ruling principle of the soul; (2) the instrument used, for instance the most accurate perception. His universal principles are matter and the efficient cause, quality, and place; for that out of which and that by which a thing is made, as well as the quality with which and the place in which it is made, are principles. The end to which he refers all actions is life made perfect in all virtue, natural advantages of body and environment being indispensable to its attainment.

It remains to speak of the philosophers themselves, and in the first place of Thales.

CHAPTER 1. THALES (*floruit circa 585 B.C.*, the date of the eclipse)

Herodotus, Duris, and Democritus are agreed that Thales was the son of Examyas and Cleobulina, and belonged to the Thelidae^a who are Phoenicians, and among the noblest of the descendants of Cadmus and Agenor. As Plato testifies, he was one of the Seven Sages. He was the first to receive the name of Sage, in the archonship of Damasias^b at Athens, when the term was applied to all the Seven Sages, as Demetrius of Phalerum mentions in his *List of Archons*. He was admitted to citizenship at Miletus when he came to that town along with Nileos, who had been expelled from Phoenicia. Most writers, however, represent him as a genuine Milesian and of a distinguished family.

23 Μετὰ δὲ τὰ πολιτικά τῆς φυσικῆς ἐγένετο θεωρίας. καὶ κατὰ τινὰς μὲν σύγγραμμα κατέλιπεν οὐδέν· ἢ γὰρ εἰς αὐτὸν ἀναφερομένη Ναυτικὴ ἀστρολογία Φώκου λέγεται εἶναι τοῦ Σαμίου. Καλλίμαχος δ' αὐτὸν οἶδεν εὔρετὴν τῆς ἄρκτου τῆς μικρᾶς, λέγων ἐν τοῖς Ἰάμβοις οὕτως·

καὶ τῆς ἀμάξης ἐλέγετο σταθμῆσθαι
τοὺς ἀστερίσκους, ἧ πλέουσι Φοίνικες.

κατὰ τινὰς δὲ μόνᾳ δύο συνέγραψε, Περὶ τροπῆς καὶ Ἰσημερίας, τὰ ἄλλ' ἀκατάληπτα εἶναι δοκιμάσας. δοκεῖ δὲ κατὰ τινὰς πρῶτος ἀστρολογῆσαι καὶ ἡλιακὰς ἐκλείψεις καὶ τροπὰς προειπεῖν, ὡς φησὶν Εὐδήμος ἐν τῇ περὶ τῶν Ἀστρολογουμένων ἱστορίᾳ· ὅθεν αὐτὸν καὶ Ξενοφάνης καὶ Ἡρόδοτος θαυμάζει. μαρτυρεῖ δ' αὐτῷ καὶ Ἡράκλειτος καὶ Δημόκριτος.

24 Ἐνιοὶ δὲ καὶ αὐτὸν πρῶτον εἶπεῖν φασὶν ἀθανάτους τὰς ψυχὰς· ὧν ἐστὶ Χοιρίλος ὁ ποιητής. πρῶτος δὲ καὶ τὴν ἀπὸ τροπῆς ἐπὶ τροπὴν πάροδον εὔρε, καὶ πρῶτος τὸ τοῦ ἡλίου μέγεθος <τοῦ ἡλιακοῦ κύκλου ὡσπερ καὶ τὸ τῆς σελήνης μέγεθος> τοῦ σεληναίου ἑπτακοσιοστὸν καὶ εἰκοστὸν μέρος ἀπεφήνατο κατὰ τινὰς. πρῶτος δὲ καὶ τὴν ὑστάτην ἡμέραν τοῦ μηνὸς τριακάδα εἶπε. πρῶτος δὲ καὶ περὶ φύσεως διελέχθη, ὡς τινες.

Ἀριστοτέλης δὲ καὶ Ἰππίας φασὶν αὐτὸν καὶ τοῖς ἀψύχοις μεταδιδόναι ψυχῆς, τεκμαιρόμενον ἐκ τῆς λίθου τῆς μαγνητίδος καὶ τοῦ ἡλέκτρου.

^a Cf. Simplicius, *In Phys.* i. 23, 29-33 D.

^b Greek mariners steered by the Great Bear, the Phoenicians by the Little Bear, as Ovid states, *Tristia*, iv. 3. 1, 2.

After engaging in politics he became a student of nature. According to some he left nothing in writing; for the *Nautical Astronomy*^a attributed to him is said to be by Phocus of Samos. Callimachus knows him as the discoverer of the Ursa Minor; for he says in his *Iambics* :

Who first of men the course made plain
Of those small stars we call the Wain,
Whereby Phoenicians sail the main.^b

But according to others he wrote nothing but two treatises, one *On the Solstice* and one *On the Equinox*, regarding all other matters as incognizable. He seems by some accounts to have been the first to study astronomy,^c the first to predict eclipses of the sun and to fix the solstices; so Eudemus in his *History of Astronomy*. It was this which gained for him the admiration of Xenophanes and Herodotus and the notice of Heraclitus and Democritus.

And some, including Choerilus the poet, declare that he was the first to maintain the immortality of the soul. He was the first to determine the sun's course from solstice to solstice, and according to some the first to declare the size of the sun to be one seven hundred and twentieth part of the solar circle, and the size of the moon to be the same fraction of the lunar circle. He was the first to give the last day of the month the name of Thirtieth, and the first, some say, to discuss physical problems.

Aristotle^d and Hippias affirm that, arguing from the magnet and from amber, he attributed a soul or life even to inanimate objects. Pamphila states that,

^c See Sir T. L. Heath, *Aristarchus of Samos*, pp. 12-23.

^d *De anima*, A 2, 405 a 19.

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παρά τε Αἰγυπτίων γεωμετρεῖν μαθόντα φησὶ
 Παμφίλην πρῶτον καταγράψαι κύκλου τὸ τρίγωνον
 25 ὀρθογώνιον, καὶ θύσαι βοῦν. οἱ δὲ Πυθαγόραν
 φασίν, ὡν ἔστω Ἀπολλόδωρος ὁ λογιστικός.
 οὗτος προήγαγεν ἐπὶ πλείστον, ἃ φησὶ Καλλίμαχος
 ἐν τοῖς Ἰάμβοις Εὐφορβὸν εὐρεῖν τὸν Φρύγα, οἷον
 "σκαληνὰ καὶ τρίγωνα" καὶ ὅσα γραμμικῆς
 ἔχεται θεωρίας.

Δοκεῖ δὲ καὶ ἐν τοῖς πολιτικοῖς ἄριστα βεβου-
 λευθῆναι. Κροίσου γοῦν πέμψαντος πρὸς Μιλήσιους
 ἐπὶ συμμαχίᾳ ἐκώλυσεν ὅπερ Κύρου κρατήσαντος
 ἔσωσε τὴν πόλιν. καὶ αὐτὸς δὲ φησιν, ὡς Ἡρα-
 κλείδης ἱστορεῖ, μονήρην αὐτὸν γεγενῆσθαι καὶ ἰδια-
 28 στήν. ἔνοι δὲ καὶ γῆμαι αὐτὸν καὶ Κύβισθον υἱὸν
 σχεῖν· οἱ δὲ ἄγαμον μείναι, τῆς δὲ ἀδελφῆς τὸν
 υἱὸν θέσθαι. ὅτε καὶ ἐρωτηθέντα διὰ τί οὐ τεκνο-
 ποιεῖ, "διὰ φιλοτεκνίαν" εἰπεῖν. καὶ λέγουσιν
 ὅτι τῆς μητρὸς ἀναγκαζούσης αὐτὸν γῆμαι, "[νῆ
 Δία]," ἔλεγεν, "οὐδέπω καιρὸς." εἶτα, ἐπειδὴ
 παρήβησεν ἐγκεκμημένης, εἰπεῖν, "οὐκέτι καιρὸς."
 φησὶ δὲ καὶ Ἱερώνυμος ὁ Ῥόδιος ἐν τῷ δευτέρῳ
 τῶν σποράδην ὑπομνημάτων, ὅτι βουλόμενος
 δεῖξαι ῥάδιον εἶναι πλουτεῖν, φορᾶς μελλούσης
 ἐλαιῶν ἔσεσθαι, προνοήσας ἐμισθώσατο τὰ ἐλαιουρ-
 γεῖα καὶ πάνμπλειστα συνέειλε χρήματα.

27 Ἀρχὴν δὲ τῶν πάντων ὕδωρ ὑπεστήσατο, καὶ
 τὸν κόσμον ἐμψυχον καὶ δαιμόνων πλήρη. τὰς τε

* *i.e.* a theory concerned with lines, γραμμαί, which of course include curves as well as straight lines.

^b Namely, in a dialogue. Cf. viii. 4.

^c Because, having created a monopoly, he could charge what he pleased. See Aristotle's version of the story, *Pol.* i. 11, 1259 a 6-18.

having learnt geometry from the Egyptians, he was the first to inscribe a right-angled triangle in a circle, whereupon he sacrificed an ox. Others tell this tale of Pythagoras, amongst them Apollodorus the arithmetician. (It was Pythagoras who developed to their furthest extent the discoveries attributed by Callimachus in his *Iambics* to Euphorbus the Phrygian, I mean "scalene triangles" and whatever else has to do with theoretical geometry.^a)

Thales is also credited with having given excellent advice on political matters. For instance, when Croesus sent to Miletus offering terms of alliance, he frustrated the plan; and this proved the salvation of the city when Cyrus obtained the victory. Heraclides makes Thales himself^b say that he had always lived in solitude as a private individual and kept aloof from State affairs. Some authorities say that he married and had a son Cybisthus; others that he remained unmarried and adopted his sister's son, and that when he was asked why he had no children of his own he replied "because he loved children." The story is told that, when his mother tried to force him to marry, he replied it was too soon, and when she pressed him again later in life, he replied that it was too late. Hieronymus of Rhodes in the second book of his *Scattered Notes* relates that, in order to show how easy it is to grow rich, Thales, foreseeing that it would be a good season for olives, rented all the oil-mills and thus amassed a fortune.^c

His doctrine was that water is the universal primary substance, and that the world is animate and full of divinities. He is said to have discovered

ώρας τοῦ ἐνιαυτοῦ φασιν αὐτὸν εὐρεῖν καὶ εἰς τριακοσίας ἐξήκοντα πέντε ἡμέρας διελεῖν.

Οὐδείς δὲ αὐτοῦ καθηγήσατο, πλὴν ὅτι εἰς Αἴγυπτον ἔλθων τοῖς ἱερεῦσι συνδιέτριψεν. ὁ δὲ Ἱερώνυμος καὶ ἐκμετρήσαι φησιν αὐτὸν τὰς πυραμίδας ἐκ τῆς σκιᾶς, παρατηρήσαντα ὅτε ἡμῖν ἰσομεγέθης ἐστίν. συνεβίω δὲ καὶ Θρασυβούλῳ τῷ Μιλησίῳ τυράνῳ, καθά φησι Μινύης.

Τὰ δὲ περὶ τὸν τρίποδα φανερὰ τὸν εὐρεθέντα ὑπὸ τῶν ἀλιέων καὶ διαπεμφθέντα τοῖς σοφοῖς ὑπὸ
28 τοῦ δήμου τῶν Μιλησίων. φασὶ γὰρ Ἴωνικοὺς τινας νεανίσκους βόλον ἀγοράσαι παρὰ Μιλησίων ἀλιέων. ἀνασπασθέντος δὲ τοῦ τρίποδος ἀμφισβήτησις ἦν, ἕως οἱ Μιλήσιοι ἔπεμψαν εἰς Δελφούς· καὶ ὁ θεὸς ἔχρησεν οὕτως·

ἔγγοιε Μιλήτου, τρίποδος πέρι Φοῖβον ἐρωτᾶς;
τίς σοφίῃ πάντων πρῶτος, τούτου τρίποδ' αὐδῶ.

διδούσῃ οὖν Θαλῆ· ὁ δὲ ἄλλω καὶ ἄλλος ἄλλω ἕως Σόλωνος. ὁ δὲ ἔφη σοφία πρῶτον εἶναι τὸν θεὸν καὶ ἀπέστειλεν εἰς Δελφούς. ταῦτα δὲ ὁ Καλλιμάχος ἐν τοῖς Ἰάμβοις ἄλλως ἱστορεῖ, παρὰ Μαιανδρίου λαβὼν τοῦ Μιλησίου. Βαθυκλέα γάρ τινα Ἀρκάδα φιάλην καταλιπεῖν καὶ ἐπισκῆψαι
29 καὶ κατὰ περίοδον πάλιν Θαλῆ· ὁ δὲ τῷ Διδυμῷ

* *Anth. Plan.* vi. 51.

• Or in prose: "Offspring of Miletus, do you ask Phoebus concerning the tripod? Whoso in wisdom is of all the first, to him the tripod I adjudge."

• Although disguised as Leandrius, the writer meant is Maeandrius, who is known (*Inscr. Gr.* no. 2905) to have

the seasons of the year and divided it into 365 days.

He had no instructor, except that he went to Egypt and spent some time with the priests there. Hieronymus informs us that he measured the height of the pyramids by the shadow they cast, taking the observation at the hour when our shadow is of the same length as ourselves. He lived, as Minyas relates, with Thrasybulus, the tyrant of Miletus.

The well-known story of the tripod found by the fishermen and sent by the people of Miletus to all the Wise Men in succession runs as follows. Certain Ionian youths having purchased of the Milesian fishermen their catch of fish, a dispute arose over the tripod which had formed part of the catch. Finally the Milesians referred the question to Delphi, and the god gave an oracle in this form^a:

Who shall possess the tripod? Thus replies
Apollo: "Whosoever is most wise."^b

Accordingly they give it to Thales, and he to another, and so on till it comes to Solon, who, with the remark that the god was the most wise, sent it off to Delphi. Callimachus in his *Iambics* has a different version of the story, which he took from Maeandrius of Miletus.^c It is that Bathycles, an Arcadian, left at his death a bowl with the solemn injunction that it "should be given to him who had done most good by his wisdom." So it was given to Thales, went the round of all the sages, and came back to Thales again. And he sent it

written a local history of Miletus. Such histories, *viz.* of Sicyon, Megara, Samos, Naxos, Argolis, Epirus, Thessaly, abounded in the Alexandrian age.

Ἀπόλλωνι ἀπέστειλεν, εἰπὼν οὕτω κατὰ τὸν Καλλίμαχον·

Θαλῆς με τῷ μεδεύντι Νείλεω δήμου
δίδωσι, τοῦτο δις λαβὼν ἀριστεῖον.

τὸ δὲ πεζὸν οὕτως ἔχει· “Θαλῆς Ἐξαμύου Μιλήσιος Ἀπόλλωνι Δελφινίῳ Ἑλλήνων ἀριστεῖον δις λαβὼν.” ὁ δὲ περιενεγκὼν τὴν φιάλην τοῦ Βαθυκλέους παῖς Θυρίων ἐκαλείτο, καθά φησιν Ἐλευσις ἐν τῷ Περὶ Ἀχιλλέως καὶ Ἀλέξων ὁ Μύνδιος ἐν ἐνάτῳ Μυθικῶν.

Εὐδοξος δ' ὁ Κνίδιος καὶ Εὐάνθης ὁ Μιλήσιός φασι τῶν Κροίσου τινὰ φίλων λαβεῖν παρὰ τοῦ βασιλέως ποτήριον χρυσοῦν, ὅπως δῶ τῷ σοφωτάτῳ τῶν Ἑλλήνων· τὸν δὲ δοῦναι Θαλῆν.

30 Καὶ περιελθεῖν εἰς Χίλωνα, ὃν πυνθάνεσθαι τοῦ Πυθίου τίς αὐτοῦ σοφώτερος· καὶ τὸν ἀνελεῖν¹ Μύσωνα, περὶ οὗ λέξομεν. (τοῦτον οἱ περὶ τὸν Εὐδοξον ἀντὶ Κλεοβούλου τιθέασι, Πλάτων δ' ἀντὶ Περιάνδρου.) περὶ αὐτοῦ δὴ τάδε ἀνεῖλεν² ὁ Πύθιος·

Οἰταῖόν τινα φημί Μύσων' ἐνὶ Χηρὶ γενέσθαι
σοῦ μᾶλλον πραπίδεσσω ἀρηρότα πευκαλίμησιν.

ὁ δ' ἐρωτήσας ἦν Ἀνάχαρσις. Δαΐμαχος δ' ὁ Πλατωνικός καὶ Κλέαρχος φιάλην ἀποσταλῆναι ὑπὸ Κροίσου Πιττακῶ καὶ οὕτω περιενεχθῆναι.

¹ ἀνελεῖν vulg.: corr. H. Richards.

² ἀνείλεν vulg.: corr. H. Richards.

* *Anth. Plan.* vi. 40.

to Apollo at Didyma, with this dedication, according to Callimachus :

Lord of the folk of Neleus' line,
Thales, of Greeks adjudged most wise,
Brings to thy Didymaeon shrine
His offering, a twice-won prize.

But the prose inscription is :

Thales the Milesian, son of Examyas [dedicates this] to Delphinian Apollo after twice winning the prize from all the Greeks.

The bowl was carried from place to place by the son of Bathycles, whose name was Thyriion, so it is stated by Eleusis in his work *On Achilles*, and Alexo the Myndian in the ninth book of his *Legends*.

But Eudoxus of Cnidos and Euanthes of Miletus agree that a certain man who was a friend of Croesus received from the king a golden goblet in order to bestow it upon the wisest of the Greeks ; this man gave it to Thales, and from him it passed to others and so to Chilon.

Chilon laid the question “ Who is a wiser man than I ? ” before the Pythian Apollo, and the god replied “ Myson.” Of him we shall have more to say presently. (In the list of the Seven Sages given by Eudoxus, Myson takes the place of Cleobulus ; Plato also includes him by omitting Periander.) The answer of the oracle respecting him was as follows^a :

Myson of Chen in Oeta ; this is he
Who for wiseheartedness surpasseth thee ;

and it was given in reply to a question put by Anacharsis. Daimachus the Platonist and Clearchus allege that a bowl was sent by Croesus to Pittacus and began the round of the Wise Men from him.

"Ανδρων δ' ἐν τῷ Τρίποδι Ἀργείους ἄθλον ἀρετῆς τῷ σοφωτάτῳ τῶν Ἑλλήνων τρίποδα θεῖναι· κριθῆναι δὲ Ἀριστοδήμον Σπαρτιάτην, ὃν παρα-
31 χωρήσει Χίλωνι. μέμνηται τοῦ Ἀριστοδήμου καὶ Ἀλκαίους οὕτως·

ὡς γὰρ δὴ ποτ' Ἀριστοδάμῳ φασ' οὐκ ἀπάλαμνον
ἐν Σπάρτῃ λόγον
εἰπεῖν· χρήματ' ἀνὴρ, πενιχρὸς δ' οὐδεὶς πέλετ'
ἑσλός.

ἔνιοι δὲ φασιν ὑπὸ Περιάνδρου Θρασυβούλῳ τῷ Μιλησίῳι τυράνῳ πλοῖον ἔμφορτον ἀποσταλῆναι· τοῦ δὲ περὶ τὴν Κῶαν θάλασσαν ναυαγήσαντος, ὕστερον εὑρεθῆναι πρὸς τινων ἀλιέων τὸν τρίποδα. Φανόδικος δὲ περὶ τὴν Ἀθηναίων θάλασσαν εὑρεθῆναι καὶ ἀνενεχθέντα εἰς ἄστῳ γενομένης
32 ἐκκλησίας Βίαντι πεμφθῆναι· διὰ τί δέ, ἐν τῷ περὶ Βίαντος λέξομεν.

"Ἄλλοι φασὶν ἠφαισιστότευκτον εἶναι αὐτὸν καὶ δοθῆναι πρὸς τοῦ θεοῦ Πέλοπι γαμοῦντι· αὐτὸς τε εἰς Μενέλαον ἐλθεῖν καὶ σὺν τῇ Ἑλένῃ ἀρπασθέντα ὑπ' Ἀλεξάνδρου ριφῆναι εἰς τὴν Κῶαν θάλασσαν πρὸς τῆς Λακαϊνῆς, εἰπούσης ὅτι περιμάχητος ἔσται. χρόνῳ δὲ Λεβεδίων τιῶν αὐτόθι γρίφον ὠνησαμένων καταληφθῆναι καὶ τὸν τρίποδα, μαχομένων δὲ πρὸς τοὺς ἀλιεῖς γενέσθαι τὴν ἄνοδον εἰς τῆς Κῶ· καὶ ὡς οὐδὲν ἦντων, τοῖς Μιλησίοις μητροπόλει οὕση μηνύουσιν. οἱ δ' ἐπειδὴ διαπρεσβευόμενοι ἠλογοῦντο, πρὸς τοὺς Κῶους πολεμοῦσι. καὶ πολλῶν ἐκατέρωθεν πιπτόντων ἐκπίπτει χρη-

• Andron of Ephesus (§ 119) is known to have written in the life-time (or at least before the death) of Theopompus,

The story told by Andron^a in his work on *The Tripod* is that the Argives offered a tripod as a prize of virtue to the wisest of the Greeks; Aristodemus of Sparta was adjudged the winner but retired in favour of Chilon. Aristodemus is mentioned by Alcaeus thus^b:

Surely no witless word was this of the Spartan, I deem,
"Wealth is the worth of a man; and poverty void of esteem."

Some relate that a vessel with its freight was sent by Periander to Thrasybulus, tyrant of Miletus, and that, when it was wrecked in Coan waters, the tripod was afterwards found by certain fishermen. However, Phanodicus declares it to have been found in Athenian waters and thence brought to Athens. An assembly was held and it was sent to Bias; for what reason shall be explained in the life of Bias.

There is yet another version, that it was the work of Hephaestus presented by the god to Pelops on his marriage. Thence it passed to Menelaus and was carried off by Paris along with Helen and was thrown by her into the Coan sea, for she said it would be a cause of strife. In process of time certain people of Lebedus, having purchased a catch of fish thereabouts, obtained possession of the tripod, and, quarrelling with the fishermen about it, put in to Cos, and, when they could not settle the dispute, reported the fact to Miletus, their mother-city. The Milesians, when their embassies were disregarded, made war upon Cos; many fell on both sides, and an oracle pronounced that the tripod

who is accused of having plagiarized from *The Tripod*; Eusebius, *Praep. Ev.* x. 3, 7.

^b Fr. 49 Bergk; cf. *Schol. Pindar, Isthm.* ii. 17.

αμὸς δοῦναι τῷ σοφωτάτῳ· καὶ ἀμφότεροι συνήνεσαν
Θαλή. ὁ δὲ μετὰ τὴν περίοδον τῷ Διδυμεί τήθησιν
33 Ἀπόλλωνι. Κώοις μὲν οὖν τοῦτον ἐχρήσθη τὸν
τρόπον·

οὐ πρότερον λήξει νεῖκος Μερόπων καὶ Ἰώνων,
πρὶν τρίποδα χρύσειον, ὃν Ἥφαιστος βάλε πόντω,
ἐκ πόλιος πέμψητε καὶ ἐς δόμον ἀνδρὸς ἱκηται,
ὃς σοφὸς ἦ τὰ ἔοντα τὰ τ' ἐσόμενα πρό τ' ἔοντα.

Μιλησίοις δέ·

ἔκγονε Μιλήτου, τρίποδος περὶ Φοῖβον ἐρωτᾷς;

καὶ ὡς προεῖρηται. καὶ τόδε μὲν οὕτως.

Ἑρμιππος δ' ἐν τοῖς Βίοις εἰς τοῦτον ἀναφέρει
τὸ λεγόμενον ὑπὸ τινων περὶ Σωκράτους. ἔφασκε
γάρ, φασί, τριῶν τούτων ἕνεκα χάριν ἔχειν τῇ
Τύχῃ· πρῶτον μὲν ὅτι ἄνθρωπος ἐγεγόμεν καὶ οὐ
θηρίον, εἶτα ὅτι ἀνὴρ καὶ οὐ γυνή, τρίτον ὅτι Ἕλληνας
24 καὶ οὐ βάρβαρος. λέγεται δ' ἀγόμενος ὑπὸ γραδὸς
ἐκ τῆς οἰκίας, ἵνα τὰ ἄστρα κατανοήσῃ, εἰς βόθρον
ἐμπσεῖν καὶ αὐτῷ ἀνομιώξαντι φάναι τὴν γραδὴν·
“σὺ γάρ, ὦ Θαλή, τὰ ἐν ποσὶν οὐ δυνάμενος ἰδεῖν
τὰ ἐπὶ τοῦ οὐρανοῦ οἶε γινώσσεσθαι;” οἶδε δ' αὐτὸν
ἀστρονομούμενον καὶ Τίμων, καὶ ἐν τοῖς Σίλλοις
ἐπαυεῖ αὐτὸν λέγων·

οἶόν θ' ἐπτά Θάλητα σοφῶν σοφὸν ἀστρονόμημα.

Τὰ δὲ γεγραμμένα ὑπ' αὐτοῦ φησι Λόβων ὁ
Ἀργεῖος εἰς ἔπη τείνειν διακόσια. ἐπιγεγράφθαι δ'
αὐτοῦ ἐπὶ τῆς εἰκόνας τόδε·

should be given to the wisest; both parties to the
dispute agreed upon Thales. After it had gone the
round of the sages, Thales dedicated it to Apollo
of Didyma. The oracle which the Coans received
was on this wise:

Hephaestus cast the tripod in the sea;
Until it quit the city there will be
No end to strife, until it reach the seer
Whose wisdom makes past, present, future clear.

That of the Milesians beginning "Who shall possess
the tripod?" has been quoted above. So much for
this version of the story.

Hermippus in his *Lives* refers to Thales the story
which is told by some of Socrates, namely, that he
used to say there were three blessings for which
he was grateful to Fortune: "first, that I was
born a human being and not one of the brutes;
next, that I was born a man and not a woman;
thirdly, a Greek and not a barbarian." It is said
that once, when he was taken out of doors by an old
woman in order that he might observe the stars, he
fell into a ditch, and his cry for help drew from the
old woman the retort, "How can you expect to
know all about the heavens, Thales, when you cannot
even see what is just before your feet?" Timon too
knows him as an astronomer, and praises him in the
Silli where he says^a:

Thales among the Seven the sage astronomer.

His writings are said by Lobon of Argos to have
run to some two hundred lines. His statue is said
to bear this inscription^b:

^a Fr. 23 Diels.
^b *Anth. Pal.* vii. 83.

DIOGENES LAERTIUS

τόνδε Θαλῆν Μίλητος Ἴας θρέψας ἀνέδειξεν
ἀστρολόγων πάντων πρᾶξιν σοφία.

85 Τῶν τε ἄδομένων αὐτοῦ τάδε εἶναι·

οὐ τι τὰ πολλὰ ἔφη φρονίμην ἀπεφίγητο δόξαν·
ἔν τι μάτευε σοφόν,
ἔν τι κεδνὸν αἰροῦ·
δήσεις γὰρ ἀνδρῶν κωτίλων γλώσσας ἀπεραντο-
λόγους.

Φέρεται δὲ καὶ ἀποφθέγματα αὐτοῦ τάδε·

πρᾶξιν πάντων ὄντων θεός· ἀγένητον γὰρ.
κάλλιστον κόσμος· ποίημα γὰρ θεοῦ.
μέγιστον τόπος· ἅπαντα γὰρ χωρεῖ.
τάχιστον νοῦς· διὰ παντός γὰρ τρέχει.
ἰσχυρότατον ἀνάγκη· κρατεῖ γὰρ πάντων.
σοφώτατον χρόνος· ἀνευρίσκει γὰρ πάντα.

οὐδὲν ἔφη τὸν θάνατον διαφέρειν τοῦ ζῆν. “σὺ ὄν,”
ἔφη τις, “διὰ τί οὐκ ἀποθνήσκεις;” “ὄτι,” ἔφη,
36 “οὐδὲν διαφέρει.” πρὸς τὸν πυθόμενον τί πρότερον
γεγόνει, νύξ ἢ ἡμέρα, “ἢ νύξ,” ἔφη, “μῆ ἡμέρα
πρότερον.” ἠρώτησέ τις αὐτὸν εἰ λήθοι θεοῦς
ἄνθρωπος ἀδικῶν. “ἀλλ’ οὐδὲ διανοούμενος,” ἔφη.
πρὸς τὸν μοιχὸν ἐρόμενον εἰ ὁμόσειε μὴ μεμοι-
χευκέναι, “οὐ χεῖρον,” ἔφη, “μοιχείας ἐπιορκία.”
ἐρωτηθεὶς τί δύσκολον, ἔφη, “τὸ ἑαυτὸν γινῶναι.”
τί δὲ εὐκόλον, “τὸ ἄλλω ὑποθέσθαι.” τί ἥδιστον,
“τὸ ἐπιτυγχάνειν.” τί τὸ θεῖον, “τὸ μῆτε ἀρχὴν
ἔχον μῆτε τελευτήν.” τί δὲ καινὸν εἶη τεθεαμένος

I. 34-36. THALES

Pride of Miletus and Ionian lands,
Wiseest astronomer, here Thales stands.

Of songs still sung these verses belong to him :

Many words do not declare an understanding heart.
Seek one sole wisdom.
Choose one sole good.
For thou wilt check the tongues of chatterers prating
without end.

Here too are certain current apophthegms assigned
to him :

Of all things that are, the most ancient is God, for he is
uncreated.
The most beautiful is the universe, for it is God's workman-
ship.
The greatest is space, for it holds all things.
The swiftest is mind, for it speeds everywhere.
The strongest, necessity, for it masters all.
The wisest, time, for it brings everything to light.

He held there was no difference between life and
death. “Why then,” said one, “do you not die?”
“Because,” said he, “there is no difference.” To
the question which is older, day or night, he
replied: “Night is the older by one day.” Some
one asked him whether a man could hide an evil
deed from the gods: “No,” he replied, “nor yet
an evil thought.” To the adulterer who inquired if
he should deny the charge upon oath he replied that
perjury was no worse than adultery. Being asked
what is difficult, he replied, “To know oneself.”
“What is easy?” “To give advice to another.”
“What is most pleasant?” “Success.” “What
is the divine?” “That which has neither beginning
nor end.” To the question what was the strangest

ἔφη· “γέροντα τύραννον.” πῶς ἂν τις ἀτυχίαν
 ῥᾶστα φέροι, “εἰ τοὺς ἐχθροὺς χειρὸν πρᾶσσοντας
 βλέποι.” πῶς ἂν ἄριστα καὶ δικαιοτάτα βιώσαμεν,
 “ἔὰν ἂ τοῖς ἄλλοις ἐπιτιμῶμεν, αὐτοὶ μὴ δρῶμεν.”
 37 τίς εὐδαίμων, “ὁ τὸ μὲν σῶμα ὑγιῆς, τὴν δὲ ψυχὴν
 εὐπορος, τὴν δὲ φύσιν εὐπαιδευτος.” φίλων παρ-
 ὄντων καὶ ἀπόντων μεμνήσθαι φησι· μὴ τὴν ὄψιν
 καλλωπίζεσθαι, ἀλλὰ τοῖς ἐπιτηδεύμασι εἶναι
 καλόν. “μὴ πλουτεῖ,” φησί, “κακῶς, μηδὲ δια-
 βαλλέτω σε λόγος πρὸς τοὺς πίστεως κεκοινωνη-
 κότας.” “οὓς ἂν ἐράνοὺς εἰσενέγκῃς,” φησί,
 “τοῖς γονεῦσιν, τοὺς αὐτοὺς προσδέχου καὶ παρὰ
 τῶν τέκνων.” τὸν Νεῖλον εἶπε πληθύνειν ἀνα-
 κοπτομένων τῶν ρευμάτων ὑπὸ τῶν ἐτησίων ἐναν-
 τίων ὄντων.

Φησι δ' Ἀπολλόδωρος ἐν τοῖς Χρονικοῖς γεγε-
 νῆσθαι αὐτὸν κατὰ τὸ πρῶτον ἔτος τῆς τριακοστῆς
 38 πέμπτῃς [ἐνάτης?] Ὀλυμπιάδος. ἐτελεύτησε δ'
 ἐτῶν ἑβδομήκοντα ὀκτώ, (ἢ, ὡς Σωσικράτης φησὶν,
 ἐνενηκόντα)· τελευτήσῃσι γὰρ ἐπὶ τῆς πεντηκοστῆς
 ὀγδόῃς Ὀλυμπιάδος, γεγονότα κατὰ Κροῦσον, ἔ-
 καὶ τὸν Ἄλυν ὑποσχέσθαι ἄνευ γεφύρας περᾶσαι,
 τὸ ρεῖθρον παρατρέψαντα.

Γεγόνασι δὲ καὶ ἄλλοι Θαλαῖ, καθὰ φησι Δημή-
 τριος ὁ Μάγνης ἐν τοῖς Ὀμωνύμοις, πέντε·

ῥήτωρ Καλλατιανός, κακόζηλος·

ζωγράφος Σικυώνως, μεγαλοφύνης·

τρίτος ἀρχαῖος πάντων, κατὰ Ἡσίοδον καὶ Ὀμηρον
 καὶ Λυκοῦργον·

τέταρτος οὐ μεμνηται Δοῦρις ἐν τῷ Περὶ
 ζωγραφίας·

thing he had ever seen, his answer was, “An aged
 tyrant.” “How can one best bear adversity?”
 “If he should see his enemies in worse plight.”
 “How shall we lead the best and most righteous
 life?” “By refraining from doing what we blame
 in others.” “What man is happy?” “He who
 has a healthy body, a resourceful mind and a docile
 nature.” He tells us to remember friends, whether
 present or absent; not to pride ourselves upon
 outward appearance, but to study to be beautiful
 in character. “Shun ill-gotten gains,” he says.
 “Let not idle words prejudice thee against those
 who have shared thy confidence.” “Whatever
 provision thou hast made for thy parents, the same
 must thou expect from thy children.” He explained
 the overflow of the Nile as due to the etesian winds
 which, blowing in the contrary direction, drove the
 waters upstream.

Apollodorus in his *Chronology* places his birth in
 the first year of the 35th Olympiad [640 B.C.]. He
 died at the age of 78 (or, according to Sosicrates, of
 90 years); for he died in the 58th Olympiad, being
 contemporary with Croesus, whom he undertook to
 take across the Halys without building a bridge, by
 diverting the river.

There have lived five other men who bore the
 name of Thales, as enumerated by Demetrius of
 Magnesia in his *Dictionary of Men of the Same Name* :

1. A rhetorician of Callatia, with an affected style.
2. A painter of Sicyon, of great gifts.
3. A contemporary of Hesiod, Homer and Ly-
 curgus, in very early times.
4. A person mentioned by Duris in his work *On
 Painting*.

πέμπτος νεώτερος, ἄδοξος, οὐ μνημονεύει Διονύσιος ἐν Κριτικοῖς.

39 Ὁ δ' οὖν σοφὸς ἐτελεύτησεν ἀγῶνα θεώμενος γυμνικὸν ὑπὸ τε καύματος καὶ δίψου καὶ ἀσθενείας, ἤδη γηραιός. καὶ αὐτοῦ ἐπιγέγραπται τῷ μνήματι·

ἦ ὀλίγον τόδε σᾶμα — τὸ δὲ κλέος οὐρανόμακες —
τῷ πολυφροντίστῳ τούτῳ Θάλητος ὄρη.

ἔστι καὶ παρ' ἡμῖν ἐς αὐτὸν ἐν τῷ πρώτῳ τῶν Ἐπιγραμμάτων ἢ Παμμέτρῳ τόδε τὸ ἐπίγραμμα·

γυμνικὸν αὐ ποτ' ἀγῶνα θεώμενον, ἠέλιε Ζεῦ,
τὸν σοφὸν ἄνδρα Θαλῆν ἤρπασας ἐκ σταδίου.
αἰνέω ὅτι μιν ἐγγὺς ἀπήγαγες· ἦ γὰρ ὁ πρέσβυς
οὐκέθ' ὄραν ἀπὸ γῆς ἀστέρας ἠδύνατο.

40 Τούτου ἐστὶν τὸ Γνωθὶ σαυτὸν, ὅπερ Ἀντισθένης ἐν ταῖς Διαδοχαῖς Φημονόης εἶναι φησιν, ἐξιδιοποιήσασθαι δὲ αὐτὸ Χίλωνα.

Περὶ δὴ τῶν ἑπτὰ—ἄξιον γὰρ ἐνταῦθα καθολικῶς κἀκεῖνων ἐπιμνησθῆναι—λόγοι φέρονται τοιούτοι. Δάμων ὁ Κυρηναῖος, γεγραφὼς Περὶ τῶν φιλοσόφων, πᾶσιν ἐγκαλεῖ, μάλιστα δὲ τοῖς ἑπτὰ. Ἀναξιμένης δὲ φησὶ πάντας ἐπιθέσθαι ποιητικῇ· ὁ δὲ Δικαίαρχος οὔτε σοφοὺς οὔτε φιλοσόφους φησὶν αὐτοὺς γεγονέναι, συνετοὺς δὲ τινὰς καὶ
40

5. An obscure person in more recent times who is mentioned by Dionysius in his *Critical Writings*.

Thales the Sage died as he was watching an athletic contest from heat, thirst, and the weakness incident to advanced age. And the inscription on his tomb is ^a :

Here in a narrow tomb great Thales lies ;
Yet his renown for wisdom reached the skies.

I may also cite one of my own, from my first book, *Epigrams in Various Metres* ^b :

As Thales watched the games one festal day
The fierce sun smote him, and he passed away ;
Zeus, thou didst well to raise him ; his dim eyes
Could not from earth behold the starry skies.^c

To him belongs the proverb " Know thyself," which Antisthenes in his *Successions of Philosophers* attributes to Phemonoë, though admitting that it was appropriated by Chilon.

This seems the proper place for a general notice of the Seven Sages, of whom we have such accounts as the following. Damon of Cyrene in his *History of the Philosophers* carps at all sages, but especially the Seven. Anaximenes remarks that they all applied themselves to poetry ; Dicaearchus that they were neither sages nor philosophers, but merely

^a *Anth. Pal.* vii. 84.

^b *Anth. Pal.* vii. 85.

^c In plain prose : " As the wise Thales was one day watching the contest of the racers, thou, O Sun-god, O Zeus, didst snatch him from the stadium. I praise thee for removing him to be near thee ; for verily the old man could no more discern the stars from earth."

νομοθετικούς. Ἀρχέτιμος δὲ ὁ Συρακοῦσιος ὀμιλίαν αὐτῶν ἀναγέγραφε παρὰ Κυψέλω, ἣ καὶ αὐτὸς φησι παρατυχεῖν. Ἐφορος δὲ παρὰ Κροίσῳ πλὴν Θαλοῦ. φασὶ δὲ τινες καὶ ἐν Πανιονίῳ καὶ ἐν
 41 Κορίνθῳ καὶ ἐν Δελφοῖς συνελθεῖν αὐτούς. διαφωνοῦνται δὲ καὶ αἱ ἀποφάσεις αὐτῶν καὶ ἄλλο ἄλλο φασίν, ὡς ἐκεῖνο·

ἦν Λακεδαιμόνιος Χίλων σοφός, ὃς τὰδ' ἔλεξε:
 "μηδὲν ἄγαν· καιρῷ πάντα πρόσεστι καλά."

στασιάζεται δὲ καὶ περὶ τοῦ ἀριθμοῦ αὐτῶν. Μαιάνδριος μὲν γὰρ ἀντὶ Κλεοβούλου καὶ Μύσωνος Λεώφαντον Γοργιάδα, Λεβέδιον ἢ Ἐφέσιον, ἐγκρίνει καὶ Ἐπιμενίδην τὸν Κρήτα· Πλάτων δὲ ἐν Πρωταγόρᾳ Μύσωνα ἀντὶ Περιάνδρου· Ἐφορος δὲ ἀντὶ Μύσωνος Ἀνάχαρσιν· οἱ δὲ καὶ Πυθαγόραν προσγράφουσιν. Δικαίαρχος δὲ τέσσαρας ὀμιλογγημένους ἡμῖν παραδίδωσι, Θαλῆν, Βίαντα, Πιπτακόν, Σόλωνα. ἄλλους δὲ ὀνομάζει ἕξ, ὧν ἐκλέξασθαι τρεῖς, Ἀριστοδήμον, Πάμφυλον, Χίλωνα Λακεδαιμόνιον, Κλεόβουλον, Ἀνάχαρσιν, Περιάνδρον. ἔτι προσιθέασιν Ἀκουσίλαον Κάβα ἢ
 42 Σκάβρα Ἀργεῖον. Ἑρμιππος δ' ἐν τῷ Περὶ τῶν σοφῶν ἐπτακαίδεκά φησιν, ὧν τοὺς ἑπτὰ ἄλλους ἄλλως αἰρεῖσθαι· εἶναι δὲ Σόλωνα, Θαλῆν, Πιπτακόν, Βίαντα, Χίλωνα, <Μύσωνα>, Κλεό-

* The opinion of Dicaearchus thus expressed is correct. With the exception of Thales, no one whose life is contained in Book I. has any claim to be styled a philosopher. The tradition of the Seven Wise Men and of their meeting at some court, whether of a native tyrant like Periander or of a foreign prince like Croesus, was used by Plato (*Protog.* 343 A) and, largely through his influence, grew into

shrewd men with a turn for legislation.^a Archetimus of Syracuse describes their meeting at the court of Cypselus, on which occasion he himself happened to be present; for which Ephorus substitutes a meeting without Thales at the court of Croesus. Some make them meet at the Pan-Ionian festival, at Corinth, and at Delphi. Their utterances are variously reported, and are attributed now to one now to the other, for instance the following ^b :

Chilon of Lacedaemon's words are true :
 Nothing too much ; good comes from measure due.

Nor is there any agreement how the number is made up ; for Maeandrius, in place of Cleobulus and Myson, includes Leophantus, son of Gorgiadadas, of Lebedus or Ephesus, and Epimenides the Cretan in the list ; Plato in his *Protagoras* admits Myson and leaves out Periander ; Ephorus substitutes Anacharsis for Myson ; others add Pythagoras to the Seven. Dicaearchus hands down four names fully recognized : Thales, Bias, Pittacus and Solon ; and appends the names of six others, from whom he selects three : Aristodemus, Pamphylus, Chilon the Lacedaemonian, Cleobulus, Anacharsis, Periander. Others add Acusilaus, son of Cabas or Scabras, of Argos. Hermippus in his work *On the Sages* reckons seventeen, from which number different people make different selections of seven. They are : Solon, Thales, Pittacus, Bias, Chilon, Myson, Cleobulus, Periander, Ana-

a romantic legend, the result being late biographies, collections of apophthegms, and letters attributed to various authors, e.g. the apophthegms of Demetrius of Phalerum. Diogenes Laertius swallows all this as true ; modern criticism rejects it all as forgery.

^b *Anth. Plan.* iv. 22.

βουλον, Περίανδρον, Ἀνάχαρσιν, Ἀκουσίλαον, Ἐπιμενίδην, Λεώφαντον, Φερεκύδην, Ἀριστόδημον, Πυθαγόραν, Λάσον Χαρμαντίδου ἢ Σισυμβρίνου, ἢ ὡς Ἀριστόξενος Χαβρίνου, Ἐρμιονέα, Ἀναξαγόραν. Ἱππόβοτος δὲ ἐν τῇ Τῶν φιλοσόφων ἀναγραφῇ· Ὀρφέα, Λίνον, Σόλωνα, Περίανδρον, Ἀνάχαρσιν, Κλεόβουλον, Μύσωνα, Θαλῆν Βίαντα, Πιττακόν, Ἐπίχαρμον, Πυθαγόραν.

Φέρονται δὲ καὶ τοῦ Θαλοῦ ἐπιστολαὶ αἰδε·

Θαλῆς Φερεκύδει

43 “ Πυνθάνομαί σε πρῶτον Ἰώνων μέλλειν λόγους ἀμφὶ τῶν θεῶν χρημάτων ἐς τοὺς Ἕλληνας φαίνειν. καὶ τάχα μὲν ἡ γνώμη τοι δικαίη ἐς τὸ ξυγνὸν καταθέσθαι γραφὴν ἢ ἐφ’ ὁποιοισὺν ἐπιτρέπειν χρήμα ἐς οὐδὲν ὄφελος. εἰ δὲ τοι ἥδιον, ἐθέλω γενέσθαι λεσχηνευτῆς περὶ ὁτέων γράφεις· καὶ ἦν κελεύης, παρὰ σέ ἀφίξομαι ἐς Σῦρον. ἢ γὰρ ἂν οὐ φρενήρεις εἴημεν ἐγὼ τε καὶ Σόλων ὁ Ἀθηναῖος, εἰ πλώσαντες μὲν ἐς Κρήτην κατὰ τὴν τῶν κέθλι ἱστορίην, πλώσαντες δὲ ἐς Αἴγυπτον ὀμιλήσοντες τοῖς ἐκεῖ ὄσοι ἱερεῖς τε καὶ ἀστρολόγοι, παρὰ σέ δὲ μὴ [πλώσαιμεν]. ἤξει γὰρ 44 καὶ ὁ Σόλων, ἦν ἐπιτρέψης. σὺ μέντοι χωροφιλέων ὀλίγα φοιτέεις ἐς Ἰωνίην, οὐδέ σε ποθὴ ἴσχει ἀνδρῶν ξείνων· ἀλλὰ, ὡς ἔλπομαι, ἐνὶ μόνῳ χρήματι πρόσκειαι τῇ γραφῇ. ἡμέες δὲ οἱ μηδὲν γράφοντες περιχωρέομεν τὴν τε Ἑλλάδα καὶ Ἀσίην.”

charsis, Acusilaus, Epimenides, Leophantus, Pherecydes, Aristodemus, Pythagoras, Lasos, son of Charmantides or Sisymbrius, or, according to Aristoxenus, of Chabrinus, born at Hermione, Anaxagoras. Hippobotus in his *List of Philosophers* enumerates: Orpheus, Linus, Solon, Periander, Anacharsis, Cleobulus, Myson, Thales, Bias, Pittacus, Epicharmus, Pythagoras.

Here follow the extant letters of Thales.

Thales to Pherecydes

“ I hear that you intend to be the first Ionian to expound theology to the Greeks. And perhaps it was a wise decision to make the book common property without taking advice, instead of entrusting it to any particular persons whatsoever, a course which has no advantages. However, if it would give you any pleasure, I am quite willing to discuss the subject of your book with you; and if you bid me come to Syros I will do so. For surely Solon of Athens and I would scarcely be sane if, after having sailed to Crete to pursue our inquiries there, and to Egypt to confer with the priests and astronomers, we hesitated to come to you. For Solon too will come, with your permission. You, however, are so fond of home that you seldom visit Ionia and have no longing to see strangers, but, as I hope, apply yourself to one thing, namely writing, while we, who never write anything, travel all over Hellas and Asia.”

Θαλῆς Σόλωνι

“Υπαποστὰς ἐξ Ἀθηνῶν δοκέεις ἂν μοι ἄρμω-
διώτατα ἐν Μιλήτῳ οἶκον ποιέεσθαι παρὰ τοῖς
ἀποίκους ὑμέων· καὶ γὰρ ἐνθαυτὰ τοι δεινὸν οὐδέν.
εἰ δὲ ἀσχαλήσεις ὅτι καὶ Μιλήσιοι τυραννέμεθα—
ἐχθαίρεις γὰρ πάντας αἰσυμνήτας—ἀλλὰ τέρποι
ἂν σὺν τοῖς ἐτάροις ἡμῖν καταβιούς. ἐπέστειλε
δέ τοι καὶ Βίης ἦκευ ἐς Πριήνην· σὺ δὲ εἰ προσ-
ηρέστερόν τοι τὸ Πριηνέων ἄστν, κεῖθι οἰκέειν,
καὶ αὐτοὶ παρὰ σὲ οἰκήσομεν.”

Κεφ. β'. ΣΟΛΩΝ

45 Σόλων Ἐξηκεστίδου Σαλαμίνιος πρῶτον μὲν
τὴν σεισάχθειαν εἰσηγήσατο Ἀθηναίους· τὸ δὲ ἦν
λύτρωσις σωμάτων τε καὶ κτημάτων. καὶ γὰρ
ἐπὶ σώμασιν ἐδανείζοντο καὶ πολλοὶ δι' ἀπορίαν
ἐθήτεον. ἑπτὰ δὲ ταλάντων ὀφειλομένων αὐτῷ
πατρῶν συνεχώρησε πρῶτος καὶ τοὺς λοιποὺς τὸ
ὄμοιον προὔτρεψε πράξαι. καὶ οὗτος ὁ νόμος
ἐκλήθη σεισάχθεια· φανερόν δὲ διὰ τί.

Ἐπειτα τοὺς λοιποὺς νόμους ἔθηκεν, οὓς μακρὸν
ἂν εἴη διεξιέναι, καὶ ἐς τοὺς ἄξονας κατέθετο.

46 Τὸ δὲ μέγιστον, τῆς πατρίδος αὐτοῦ [Σαλαμίνος]
ἀμφισβητουμένης ὑπὸ τε Ἀθηναίων καὶ Μεγαρέων
καὶ πολλάκις τῶν Ἀθηναίων ἐπταικότων ἐν τοῖς
πολέμοις καὶ ψηφισαμένων εἰ τις ἐτι συμβουλεύσοι
περὶ Σαλαμίνος μάχεσθαι, θανάτῳ ζημιούσθαι, οὗτος
μαίνεσθαι προσποιησάμενος καὶ στεφανωσάμενος
εἰσέπαισεν εἰς τὴν ἀγορὰν· ἔνθα τοῖς Ἀθηναίοις
ἀνέγνω διὰ κήρυκος τὰ συντείνοντα περὶ Σαλα-

Thales to Solon

“If you leave Athens, it seems to me that you could
most conveniently set up your abode at Miletus,
which is an Athenian colony; for there you incur
no risk. If you are vexed at the thought that we
are governed by a tyrant, hating as you do all
absolute rulers, you would at least enjoy the society
of your friends. Bias wrote inviting you to Priene;
and if you prefer the town of Priene for a residence,
I myself will come and live with you.”

CHAPTER 2. SOLON (archon 594 B.C.)

Solon, the son of Execestides, was born at Salamis.
His first achievement was the *σεισάχθεια* or Law of
Release, which he introduced at Athens; its effect
was to ransom persons and property. For men used
to borrow money on personal security, and many
were forced from poverty to become serfs or day-
labourers. He then first renounced his claim to a
debt of seven talents due to his father, and en-
couraged others to follow his example. This law of
his was called *σεισάχθεια*, and the reason is obvious.

He next went on to frame the rest of his laws,
which would take time to enumerate, and inscribed
them on the revolving pillars.

His greatest service was this: Megara and Athens
laid rival claims to his birthplace Salamis, and after
many defeats the Athenians passed a decree punish-
ing with death any man who should propose a re-
newal of the Salaminian war. Solon, feigning mad-
ness, rushed into the Agora with a garland on his
head; there he had his poem on Salamis read to

προῶν ἐκ τοῦ ἀλλίου τὰ ἄστρα ἐθηέτο· καί—οὐ γὰρ ἐς μνήμην ἔθετο—θηεύμενος ἐς τὸ κρημνῶδες ἐκβάς καταπίπτει. Μιλησίοισι μὲν νυν ὁ αἰθερολόγος ἐν τοῖσδε κείται τέλει. ἡμέες δὲ οἱ λεισχηρευταὶ αὐτοῖ τε μεμνώμεθα τοῦ ἀνδρός, οἱ τε ἡμέων παῖδες τε καὶ λεισχηρευταί, ἐπιδειξιόμεθα δ' ἔτι τοῖς ἐκείνου λόγοις. ἀρχὴ μέντοι παντὸς τοῦ λόγου Θαλῆ ἀνακείσθω.”

Καὶ πάλιν·

Ἄναξιμένους Πυθαγόρη

- 5 “Εὐβουλότατος ἦς ἡμέων, μεταναστὰς ἐκ Σάμου ἐς Κρότωνα, ἐνθάδε εἰρηνέεις. οἱ δὲ Αἰακέος παῖδες ἄλαστα κακὰ ἔρδουσι καὶ Μιλησίους οὐκ ἐπιλείπουσι αἰσυμνήται. δευὸς δὲ ἡμῶν καὶ ὁ Μήδων βασιλεύς, οὐκ ἦν γε ἐθέλωμεν δασμοφορέειν· ἀλλὰ μέλλουσι δὴ ἀμφὶ τῆς ἐλευθερίας ἀπάντων Ἴωνες Μήδοις κατῆστασθαι ἐς πόλεμον· καταστᾶσι δὲ οὐκέτι ἐλπίς ἡμῶν σωτηρίας. κῶς ἂν οὖν Ἄναξιμένους ἐν θυμῷ ἔτι ἔχοι αἰθερολογέειν, ἐν δειματι ἐὼν ὀλέθρου ἢ δουλοσύνης; σὺ δὲ εἰ καταθύμιος μὲν Κροτωνιῆτησι, καταθύμιος δὲ καὶ τοῖσι ἄλλοισι Ἰταλιώτησι· φοιτέουσι δέ τοι λεισχηρευταὶ καὶ ἐκ Συκελῆς.”

Κεφ. γ'. ΑΝΑΞΑΓΟΡΑΣ

- 6 Ἄναξαγόρας Ἡγησιβούλου ἢ Εὐβούλου Κλαζομένιος. οὗτος ἤκουσεν Ἄναξιμένους, καὶ πρῶτος τῇ ὅλῃ νοῦν ἐπέστησεν, ἀρξάμενος οὕτω τοῦ συγ-

^a Diels (*Dox. Gr.* p. 137) compares Hippolytus, *Ref. Haer.* i. 8. 1-11; Aëtius, i. 3. 5; iv. 1. 3; ii. 20. 6; ii. 21. 3; ii. 28. 5; ii. 29. 7; ii. 23. 2; ii. 25. 9; iii. 1. 5; iii. 2. 2; iii. 2. 9; iii. 3. 4; iii. 15. 14; v. 7. 4, and Theophrastus, *Phys.*

~~his house at night, as was his custom, with his maid-servant to view the stars, and, forgetting where he was, as he gazed, he got to the edge of a steep slope and fell over. In such wise have the Milesians lost their astronomer. Let us who were his pupils cherish his memory, and let it be cherished by our children and pupils; and let us not cease to entertain one another with his words. Let all our discourse begin with a reference to Thales.”~~

And again :

Anaximenes to Pythagoras

~~“You were better advised than the rest of us when you left Samos for Croton, where you live in peace. For the sons of Aeaces work incessant mischief, and Miletus is never without tyrants. The king of the Medes is another terror to us, not indeed so long as we are willing to pay tribute; but the Ionians are on the point of going to war with the Medes to secure their common freedom, and once we are at war we have no more hope of safety. How then can Anaximenes any longer think of studying the heavens when threatened with destruction or slavery? Meanwhile you find favour with the people of Croton and with the other Greeks in Italy; and pupils come to you even from Sicily.”~~

CHAPTER 3. ANAXAGORAS ^a (500-428 B.C.)

Anaxagoras, the son of Hegesibulus or Eubulus, was a native of Clazomenae. He was a pupil of Anaximenes, and was the first who set mind above

Opin. Fr. 4. For Anaxagoras as astronomer see Sir T. L. Heath, *Aristarchus of Samos*, pp. 78-85.

γράμματος, ὃ ἐστὶν ἡδέως καὶ μεγαλοφρόνως ἡρμη-
νευμένον· “ πάντα χρήματα ἦν ὁμοῦ· εἶτα νοῦς ἐλθὼν
αὐτὰ διεκόσμησε.” παρὸ καὶ Νοῦς ἐπεκλήθη, καὶ
φησι περὶ αὐτοῦ Τίμων ἐν τοῖς Σίλλοις οὕτω·

καὶ που Ἀναξαγόρην φάσ’ ἔμμεναι, ἄλκιμον ἦρω
Νοῦν, ὅτι δὴ νόος αὐτῷ, ὃς ἐξαπίνης ἐπεγείρας
πάντα συνεσθήκωσεν ὁμοῦ τεταραγμένα πρόσθεν.

Οὗτος εὐγενεῖα καὶ πλούτῳ διαφέρων ἦν, ἀλλὰ
καὶ μεγαλοφροσύνη, ὃς γε τὰ πατρῶα παρεχώρησε
7 τοῖς οἰκείοις. αἰτιαθεὶς γὰρ ὑπ’ αὐτῶν ὡς ἀμελῶν,
“ τί οὖν,” ἔφη, “ οὐχ ὑμεῖς ἐπιμελεῖσθε;” καὶ
τέλος ἀπέστη καὶ περὶ τὴν τῶν φυσικῶν θεωρίαν ἦν
οὐ φροντίζων τῶν πολιτικῶν. ὅτε καὶ πρὸς τὸν
εἰπόντα, “ οὐδέν σοι μέλει τῆς πατρίδος;” “ εὐ-
φήμει,” ἔφη, “ ἐμοὶ γὰρ καὶ σφόδρα μέλει τῆς
πατρίδος,” δείξας τὸν οὐρανόν.

Λέγεται δὲ κατὰ τὴν Ξέρξου διάβασιν εἴκοσιν ἐτῶν
εἶναι, βεβιωκέναι δὲ ἑβδομήκοντα δύο. φησὶ δ’
Ἀπολλοδώρος ἐν τοῖς Χρονικοῖς γεγενῆσθαι αὐτὸν
τῇ ἑβδομηκοστῇ Ὀλυμπιάδι, τεθνηκέναι δὲ τῷ
πρῶτῳ ἔτει τῆς ὀγδοηκοστῆς ὀγδόης. ἤρξατο δὲ
φιλοσοφεῖν Ἀθήνησιν ἐπὶ Καλλίου, ἐτῶν εἴκοσιν ὄν,
ὡς φησι Δημήτριος ὁ Φαληρεὺς ἐν τῇ τῶν Ἀρχόντων
ἀναγραφῇ, ἔνθα καὶ φασιν αὐτὸν ἐτῶν διατρίψαι
τριάκοντα.

8 Οὗτος ἔλεγε τὸν ἥλιον μύδρον εἶναι διάπυρον καὶ
μείζω τῆς Πελοποννήσου· οἱ δὲ φασὶ Τάνταλον τὴν
δὲ σελήνην οἰκῆσεις ἔχειν, ἀλλὰ καὶ λόφους καὶ

^a Fr. 24 D.

^b 500-497 B.C.

^c 428 B.C.

^d i.e. 456 B.C.; but possibly the year 480 is meant, when Calliades was archon.

matter, for at the beginning of his treatise, which
is composed in attractive and dignified language, he
says, “ All things were together; then came Mind
and set them in order.” This earned for Anaxagoras
himself the nickname of Nous or Mind, and Timon
in his *Silli* says of him ^a:

Then, I ween, there is Anaxagoras, a doughty champion,
whom they call Mind, because forsooth his was the mind
which suddenly woke up and fitted closely together all that
had formerly been in a medley of confusion.

He was eminent for wealth and noble birth, and
furthermore for magnanimity, in that he gave up
his patrimony to his relations. For, when they
accused him of neglecting it, he replied, “ Why then
do you not look after it?” And at last he went into
retirement and engaged in physical investigation
without troubling himself about public affairs. When
some one inquired, “ Have you no concern in your
native land?” “ Gently,” he replied, “ I am greatly
concerned with my fatherland,” and pointed to the
sky.

He is said to have been twenty years old at the in-
vasion of Xerxes and to have lived seventy-two years.
Apollodorus in his *Chronology* says that he was born
in the 70th Olympiad,^b and died in the first year of
the 88th Olympiad.^c He began to study philosophy
at Athens in the archonship of Callias^d when he was
twenty; Demetrius of Phalerum states this in his
list of archons; and at Athens they say he remained
for thirty years.

He declared the sun to be a mass of red-hot metal
and to be larger than the Peloponnesus, though
others ascribe this view to Tantalus; he declared
that there were dwellings on the moon, and moreover

φάραγγας. ἀρχὰς δὲ τὰς ὁμοιομερείας· καθάπερ γὰρ ἐκ τῶν ψηγμάτων λεγομένων τὸν χρυσὸν συν-εστάναι, οὕτως ἐκ τῶν ὁμοιομερῶν μικρῶν σωμάτων τὸ πᾶν συγκεκρίσθαι. καὶ νοῦν μὲν ἀρχὴν κινήσεως· τῶν δὲ σωμάτων τὰ μὲν βαρέα τὸν κάτω τόπον, <ὡς τὴν γῆν>, τὰ δὲ κοῦφα τὸν ἄνω ἐπισχεῖν, ὡς τὸ πῦρ· ὕδωρ δὲ καὶ αἶρα τὸν μέσον. οὕτω γὰρ ἐπὶ τῆς γῆς πλατείας οὐσῆς τὴν θάλασσαν ὑποστήναι, δια-⁹ τμισθέντων ὑπὸ τοῦ ἡλίου τῶν ὑγρῶν. τὰ δ' ἄστρα κατ' ἀρχὰς μὲν θολοειδῶς ἐνεχθῆναι, ὥστε κατὰ κορυφὴν τῆς γῆς τὸν αἰεὶ φαινόμενον εἶναι πόλον, ὕστερον δὲ τὴν ἔγκλιον λαβεῖν. καὶ τὸν γαλαξίαν ἀνάκλασιν εἶναι φωτὸς <τῶν ὑπὸ> ἡλίου μὴ κατα-λαμπομένων [τῶν] ἄστρον. τοὺς δὲ κομήτας σύν-οδον πλανητῶν φλόγας ἀφιέντων· τοὺς τε διάττον-τας οἶον σπινθήρας ἀπὸ τοῦ αἵρος ἀποπάλλεσθαι. ἀνέμους γίνεσθαι λεπτυνομένου τοῦ αἵρος ὑπὸ τοῦ ἡλίου. βροντὰς σύγκρουσιν νεφῶν· ἄστρα-πὰς ἐκτριψὴν νεφῶν· σεισμὸν ὑπονόσθησιν αἵρος εἰς γῆν.

Ζῶα γίνεσθαι ἐξ ὕγραυ καὶ θερμοῦ καὶ γεώδους, ὕστερον δὲ ἐξ ἀλλήλων· καὶ ἄρρενα μὲν ἀπὸ τῶν δεξιῶν, θήλεα δὲ ἀπὸ τῶν ἀριστερῶν.

¹⁰ Φασὶ δ' αὐτὸν προειπεῖν τὴν περὶ Αἰγὸς ποταμοὺς γενομένην τοῦ λίθου πτώσιν, ὃν εἶπεν ἐκ τοῦ ἡλίου πεσεῖσθαι. ὅθεν καὶ Εὐρπίδην, μαθητὴν ὄντα αὐτοῦ, χρυσεῖαν βῶλον εἰπεῖν τὸν ἡλίον ἐν τῷ Φαέ-θοντι. ἀλλὰ καὶ εἰς Ὀλυμπίαν ἐλθόντα ἐν δερμα-

^a This version agrees with Pliny, *Nat. Hist.* ii. 149 "celebrant Graeci Anaxagoram Clazomenium Olympiadis septuagesimae octavae secundo anno praedixisse caelestium litterarum scientia quibus diebus saxum casurum esset e sole."

hills and ravines. He took as his principles the homoeomerics or homogeneous molecules; for just as gold consists of fine particles which are called gold-dust, so he held the whole universe to be compounded of minute bodies having parts homogeneous to themselves. His moving principle was Mind; of bodies, he said, some, like earth, were heavy, occupying the region below, others, light like fire, held the region above, while water and air were intermediate in position. For in this way over the earth, which is flat, the sea sinks down after the moisture has been evaporated by the sun. In the beginning the stars moved in the sky as in a revolving dome, so that the celestial pole which is always visible was vertically overhead; but subsequently the pole took its inclined position. He held the Milky Way to be a reflection of the light of stars which are not shone upon by the sun; comets to be a conjunction of planets which emit flames; shooting-stars to be a sort of sparks thrown off by the air. He held that winds arise when the air is rarefied by the sun's heat; that thunder is a clashing together of the clouds, lightning their violent friction; an earth-quake a subsidence of air into the earth.

Animals were produced from moisture, heat, and an earthy substance; later the species were propagated by generation from one another, males from the right side, females from the left.

There is a story that he predicted the fall of the meteoric stone at Aegospotami, which he said would fall from the sun.^a Hence Euripides, who was his pupil, in the *Phaëthon* calls the sun itself a "golden clod."^b Furthermore, when he went to Olympia,

^b Nauck, *T.G.F.*², *Eur.* 783.

τήν καθίσαι, ὡς μέλλοντος ὕσσω καὶ γενέσθαι. πρὸς τε τὸν εἰπόντα, εἰ τὰ ἐν Λαμψάκῳ ὄρη ἔσται ποτὲ θάλαττα, φασὶν εἰπεῖν, "ἐάν γε ὁ χρόνος μὴ ἐπιλίπη." ἐρωτηθεὶς ποτε εἰς γῆ γεγέννηται, "εἰς θεωρίαν," ἔφη, "ἤλιον καὶ σελήνης καὶ οὐρανοῦ." πρὸς τὸν εἰπόντα, "ἐστερήθης Ἀθηναίων," "οὐ μὲν οὖν," ἔφη, "ἀλλ' ἐκεῖνοι ἐμοῦ." ἰδὼν τὸν Μαισώλου τάφον ἔφη, "τάφος πολυτελεῖς λελιθωμένης
 11 ἔστιν οὐσίας εἰδωλον." πρὸς τὸν δυσφοροῦντα ὅτι ἐπὶ ξένης τελευτᾷ, "πανταχόθεν," ἔφη, "ὁμοία ἐστὶν ἢ εἰς αἴδου κατάβασις."

Δοκεῖ δὲ πρῶτος, καθά φησι Φαβριῶνος ἐν Παντοδαπῇ ἱστορίᾳ, τὴν Ὀμήρου ποιήσῃ ἀποφῆνασθαι εἶναι περὶ ἀρετῆς καὶ δικαιοσύνης· ἐπὶ πλείον δὲ προστῆναι τοῦ λόγου Μητρόδωρον τὸν Λαμψακηνόν, γνώριμον ὄντα αὐτοῦ, ὃν καὶ πρῶτον σπουδάσαι τοῦ ποιητοῦ περὶ τὴν φυσικὴν πραγματείαν. πρῶτος δὲ Ἀναξαγόρας καὶ βιβλίον ἐξέδωκε συγγραφῆς. φησὶ δὲ Σιληνὸς ἐν τῇ πρώτῃ τῶν Ἱστοριῶν ἐπὶ
 12 ἀρχοντος Δημύλου λίθον ἐξ οὐρανοῦ πεσεῖν τὸν δὲ Ἀναξαγόραν εἰπεῖν ὡς ὅλος ὁ οὐρανὸς ἐκ λίθων

¹ Δημοστῖανος μύλου Diels.

^a Anaxagoras, whose death falls in the fifth century, circa 428-425 B.C., could not possibly have seen the famous Mausoleum erected by Artemisia, the widow of Mausolus, not earlier than 350 B.C. Mausolus ruled over Caria, according to Diodorus, from 377 to 353. The apophthegm is therefore either wrongly attributed to Anaxagoras or, if genuine, must have been uttered on some other occasion.

^b From Plutarch's Life of Nicias, c. 23, and Clement of Alexandria (*Strom.* i. 78, p. 364 P.), διὰ γραφῆς (for which Diels conjectures <μετὰ> διαγραφῆς) ἐκδοῦναι βιβλίον ἱστοροῦσαν, the inference seems to be that Anaxagoras was credited

he sat down wrapped in a sheep-skin cloak as if it were going to rain; and the rain came. When some one asked him if the hills at Lampsacus would ever become sea, he replied, "Yes, it only needs time." Being asked to what end he had been born, he replied, "To study sun and moon and heavens." To one who inquired, "You miss the society of the Athenians?" his reply was, "Not I, but they miss mine." When he saw the tomb of Mausolus, he said, "A costly tomb is an image of an estate turned into stone."^a To one who complained that he was dying in a foreign land, his answer was, "The descent to Hades is much the same from whatever place we start."

Favorinus in his *Miscellaneous History* says Anaxagoras was the first to maintain that Homer in his poems treats of virtue and justice, and that this thesis was defended at greater length by his friend Metrodorus of Lampsacus, who was the first to busy himself with Homer's physical doctrine. Anaxagoras was also the first to publish a book with diagrams.^b Silenus^c in the first book of his *History* gives the archonship of Demylus^d as the date when the meteoric stone fell, and says that Anaxagoras declared the whole firmament to be made of stones; that the

with diagrams as well as text, διδασκαλία καὶ γραφή. Laertius, if the text is sound, is much too vague; and some translate "was the first to bring out a book written by himself."

^c Silenus of Calatia, who served in the Hannibalic war, wrote a History quoted by Cicero, Livy and Pliny; also a work on Sicily, *F.H.G.* iii. 100.

^d We know no archon Demylus. Various dates are suggested by critics; the years of (1) Demotion, archon 470, (2) Lysistratus, 467, (3) Diphilus, 442 B.C. The letters μύλου may not be part of the archon's name but a distinct word, calling the meteor a "millstone," i.e. in size.

συγκέοιτο· τῇ σφοδρᾷ δὲ περιδινήσει συνεστάναι καὶ ἀνεθέντα κατενεχθήσεσθαι.

Περὶ δὲ τῆς δίκης αὐτοῦ διάφορα λέγεται. Σω-
 τίων μὲν γὰρ φησὶν ἐν τῇ Διαδοχῇ τῶν φιλοσόφων
 ὑπὸ Κλέωνος αὐτὸν ἀσεβείας κριθῆναι, διότι τὸν
 ἥλιον μύδρον ἔλεγε διάπυρον· ἀπολογησαμένου δὲ
 ὑπὲρ αὐτοῦ Περικλέους τοῦ μαθητοῦ, πέντε ταλάν-
 τοις ζημιωθῆναι καὶ φυγαδευθῆναι. Σάτυρος δ' ἐν
 τοῖς Βίοις ὑπὸ Θουκυδίδου φησὶν εἰσαχθῆναι τὴν
 δίκην, ἀντιπολιτευομένου τῷ Περικλεῖ· καὶ οὐ μόνον
 ἀσεβείας, ἀλλὰ καὶ μηδισμοῦ· καὶ ἀπόντα κατα-
 18 δικασθῆναι θανάτῳ. ὅτε καὶ ἀμφοτέρων αὐτῷ προσα-
 αγγελέντων, τῆς τε καταδίκης καὶ τῆς τῶν παίδων
 τελευτῆς, εἶπεῦ περὶ μὲν τῆς καταδίκης, ὅτι ἄρα
 “κἀκείνων κἀμοῦ πάλαι ἢ φύσις κατεψηφίσαστο,”
 περὶ δὲ τῶν παίδων, ὅτι “ἤδων αὐτοὺς θνητοὺς
 γεννήσας.” οἱ δ' εἰς Σόλωνα τοῦτ' ἀναφέρουσι,
 ἄλλοι εἰς Ξενοφῶντα. τοῦτον δὲ καὶ θάψαι ταῖς
 ἰδίας χερσὶν αὐτοὺς Δημήτριός φησιν ὁ Φαληρεὺς ἐν
 τῷ Περὶ γήρων. Ἑρμιππος δ' ἐν τοῖς Βίοις φησὶν
 ὅτι καθείρχθη ἐν τῷ δεσμοτηρίῳ τεθηξόμενος.
 Περικλῆς δὲ παρελθὼν εἶπεν εἴ τι ἔχουσι ἐγκαλεῖν
 αὐτῷ κατὰ τὸν βίον· οὐδὲν δὲ εἰπόντων, “καὶ μὴν
 ἐγώ,” ἔφη, “τούτου μαθητῆς εἰμι· μὴ οὖν διαβολαῖς
 ἐπαρθέντες ἀποκτείνητε τὸν ἄνθρωπον, ἀλλ' ἐμοὶ
 πεισθέντες ἄφετε.” καὶ ἀφείθη· οὐκ ἐνεγκῶν δὲ
 14 τὴν ὕβριν ἑαυτὸν ἐξήγαγεν. Ἰερώνυμος δ' ἐν τῷ
 δευτέρῳ Τῶν σποράδην ὑπομημάτων φησὶν ὅτι ὁ
 Περικλῆς παρήγαγεν αὐτὸν ἐπὶ τὸ δικαστήριον, δι-

* This version of the story agrees with that of Plutarch in his *Life of Lysander*, § 12 λέγεται δὲ . . . τοῦ παντός.

rapidity of rotation caused it to cohere ; and that if this were relaxed it would fall.*

Of the trial of Anaxagoras different accounts are given. Sotion in his *Succession of the Philosophers* says that he was indicted by Cleon on a charge of impiety, because he declared the sun to be a mass of red-hot metal ; that his pupil Pericles defended him, and he was fined five talents and banished. Satyrus in his *Lives* says that the prosecutor was Thucydides, the opponent of Pericles, and the charge one of treasonable correspondence with Persia as well as of impiety ; and that sentence of death was passed on Anaxagoras by default. When news was brought him that he was condemned and his sons were dead, his comment on the sentence was, “ Long ago nature condemned both my judges and myself to death ” ; and on his sons, “ I knew that my children were born to die.” Some, however, tell this story of Solon, and others of Xenophon. That he buried his sons with his own hands is asserted by Demetrius of Phalerum in his work *On Old Age*. Hermippus in his *Lives* says that he was confined in the prison pending his execution ; that Pericles came forward and asked the people whether they had any fault to find with him in his own public career ; to which they replied that they had not. “ Well,” he continued, “ I am a pupil of Anaxagoras ; do not then be carried away by slanders and put him to death. Let me prevail upon you to release him.” So he was released ; but he could not brook the indignity he had suffered and committed suicide. Hieronymus in the second book of his *Scattered Notes* states that Pericles brought him into court so weak and wasted from illness that he owed his

ερρηκότα καὶ λεπτὸν ὑπὸ νόσου, ὥστε ἐλέω μᾶλλον ἢ κρίσει ἀφειθῆναι. καὶ τὰ μὲν περὶ τῆς δίκης αὐτοῦ τοσαῦτα.

"Ἐδοξε δέ πως καὶ Δημοκρίτῳ ἀπεχθῶς ἐσχηκέναι ἀποτυχῶν τῆς πρὸς αὐτὸν κωυολογίας. καὶ τέλος ἀποχωρήσας εἰς Λάμψακον αὐτόθι κατέστρεψεν. ὅτε καὶ τῶν ἀρχόντων τῆς πόλεως ἀξιούντων τί βούλεται αὐτῷ γενέσθαι, φάναι, " τοὺς παῖδας ἐν ᾧ ἂν ἀποθάνῃ μηνὶ κατ' ἔτος παύξω συγχωρεῖν." καὶ

15 φυλάττεται τὸ ἔθος καὶ νῦν. τελευτήσαντα δὲ αὐτὸν ἔθαψαν ἐντίμως οἱ Λαμψακηνοὶ καὶ ἐπέγραψαν·
ἐνθάδε, πλείστον ἀληθείας ἐπὶ τέρμα περήσας
οὐρανοῦ κόσμου, κέεται Ἀναξαγόρας.

"Ἔστι καὶ ἡμῶν εἰς αὐτὸν·

ἤελον πυρόεντα μύδρον ποτὲ φάσκεν ὑπάρχειν,
καὶ διὰ τοῦτο θανεῖν μέλλεν Ἀναξαγόρας·
ἀλλ' ὁ φίλος Περικλῆς μὲν ἐρύσατο τοῦτον, ὁ δ'
αὐτὸν
ἐξάγαγεν βίοντος μαλθακῆ σοφίης.

Γεγόνασι δὲ καὶ ἄλλοι τρεῖς Ἀναξαγόροι, ὧν [ἐν οὐδενὶ πάντα, ἀλλ'] ὁ μὲν ἦν ῥήτωρ Ἰσοκράτειος· ὁ δ' ἀνδριαντοποιός, οὗ μέμνηται Ἀντίγονος· ἄλλος γραμματικὸς Ζηνοδότειος.

Κεφ. δ'. ΑΡΧΕΛΑΟΣ

16 Ἀρχέλαος Ἀθηναῖος ἢ Μιλήσιος, πατὴρ Ἀπολ-

^a In ix. 34, 35 the statement that Democritus was hostile to Anaxagoras and criticized his doctrines is ascribed to Favorinus, and, as the motive alleged is similar, Favorinus may also be the source of the statement of ii. 14.

acquittal not so much to the merits of his case as to the sympathy of the judges. So much then on the subject of his trial.

He was supposed to have borne Democritus a grudge because he had failed to get into communication with him.^a At length he retired to Lampsacus and there died. And when the magistrates of the city asked if there was anything he would like done for him, he replied that he would like them to grant an annual holiday to the boys in the month in which he died; and the custom is kept up to this day. So, when he died, the people of Lampsacus gave him honourable burial and placed over his grave the following inscription^b:

Here Anaxagoras, who in his quest
Of truth scaled heaven itself, is laid to rest.

I also have written an epigram upon him^c:

The sun's a molten mass,

Quoth Anaxagoras;

This is his crime, his life must pay the price.

Pericles from that fate

Rescued his friend too late;

His spirit crushed, by his own hand he dies.

There have been three other men who bore the name of Anaxagoras [of whom no other writer gives a complete list]. The first was a rhetorician of the school of Isocrates; the second a sculptor, mentioned by Antigonus; the third a grammarian, pupil of Zenodotus.

~~CHAPTER 4. ARCHELAUS^d (c. 450 B.C.)~~

~~Archelaus, the son of Apollodorus, or as some say~~

^b *Anth. Pal.* vii. 94.

^c *Anth. Pal.* vii. 95.

^d Diels (*Dox. Gr.* p. 139) compares Hippolytus, *Ref. Haer.* i. 9. 1-5; Aëtius, i. 3. 6; Theophrastus, *Phys. Opin.* Fr. 4.