

TESTIMONIA

STEPHANUS BYZANTINUS (ὁ ἔθνικογράφος)

s.v. Δρυΐδαι. Ἔθνος Γαλατικόν, φιλόσοφον, ὡς Λαέρτιος Διογένης ἐν φιλοσόφῳ ἱστορίᾳ.

[Proem, §§ 1 and 6.]

(Λαέρτιος Διογένης codd. Palat. et Vossianus: Διογένης Λαέρτιος alii codd.)

s.v. Ἐνετοί. . . . Ἔστι καὶ πόλις Ἐνετός, ἀφ' ἧς ἦν Μύρμηξ ὁ διαλεκτικὸς φιλόσοφος, ὡς Διογένης ἐν δευτέρῳ φιλοσόφῳ ἱστορίας. [ii. 113.]

s.v. Χολλεΐδαι. Δῆμος τῆς Λεοντίδος φυλῆς. ὁ δημότης Χολλεΐδης, Διογένης δ' ὁ Λαερτιεύς ἐν τρίτῳ φιλοσόφῳ ἱστορίας Χολλεϊδῆος φησι. [iii. 41.]

SUIDAS EX HESYCHIO

Gaisford's index has some 180 articles under Diogenes Laertius. In none of them does he appear to be named, and the coincidence between the illustrative quotations in Suidas and the text of D. L. may be explained by the supposition that Hesychius drew these extracts from the original authorities. The following samples exemplify both the general agreement and the occasional divergence of the mss. of Suidas and D. L.

593 B. Ἄρχῃ. Ἄρχαι τῶν ὄλων δύο, τὸ ποιοῦν, καὶ τὸ πάσχον. τὸ μὲν οὖν πάσχον εἶναι τὴν ἀποιοῦν οὐσίαν, τὴν ἕλλην· τὸ ποιοῦν δὲ τὸν ἐν αὐτῇ λόγον, τὸν θεόν. διαφέρουσι [v.l. διαφέρειω] δὲ ἀρχαὶ καὶ στοιχεῖα <τῶ> τὰς μὲν εἶναι ἀγενήτους καὶ ἀφθάρτους· τὰ δὲ στοιχεῖα κατὰ τὴν ἐκπύρωσιν φθείρεσθαι, ἀλλὰ καὶ τῶ ἀσωμάτους μὲν εἶναι τὰς ἀρχὰς καὶ ἀμόρφους. τὰ δὲ μεμορφώσθαι. [vii. 134.]

ἀσωμάτους] σώματα D. L.

SELECTED TESTIMONIES

STEPHANUS OF BYZANTIUM (the Gazetteer, or
Author of Place-names)

Druids.—A philosophic caste among the Gauls : so Laertius
Diogenes in his philosophic history.

[D. L. Proem, §§ 1 and 6.]

Eneti.— . . . There is also a city Enetus, whence came
Myrmex, the dialectical philosopher, according to
Diogenes in the second book of his philosophic history.

[D. L. ii. 113.]

Cholleidae.—A deme or hamlet of the tribe Leontis. A
member of the deme is called a Cholleidean, but
Diogenes the Laertian in the third book of his philo-
sophic history uses the term Cholleideus.

[D. L. iii. 41.]

SUIDAS FROM HESYCHIUS

593 B. *Beginning* [*i.e.* Principle].—“ . . . There are two
principles in the universe, the active and the passive.
The passive principle then is a substance without
quality, *i.e.* matter, whereas the active is the reason
inherent in this substance, that is God. . . . There is
a difference between principles and elements, because
the former are without generation or destruction,
whereas the elements are destroyed when all things
are resolved into fire. Moreover, the principles are
incorporeal and formless, while the elements have been
endowed with form.”

[D. L. vii. 134.]

DIOGENES LAERTIUS

854 D. Γυμνορρύπαροι. Οἱ σοφισταί.

Ἦσαν δὲ περὶ αὐτοῦ γυμνορρύπαροί τινες.

[D. L. vii. 16.]

2150 C. Κόνιον. Βοτάνη δηλητήριος· διὰ τοῦ ὀ μικροῦ διὰ τὸ μέτρον τοῦ στίχου.

Πρὸς γὰρ Ἀθηναίων κόνιον μὲν ἀπλῶς σὺ ἐδέξω, αὐτοὶ δ' ἐξέπιον τοῦτο τεῶ στόματι.

[D. L. ii. 46.]

In the ordinary text of D. L. the reading is κώνειον ἀπλῶς μὲν ἐδέξω, with a weak caesura in the fourth foot.

2565 A. Ναυτικῶς δανείζειν. Φασὶ Ζήνωνα ὑπὲρ τὰ χίλια τάλαντα ἔχοντα ἐλθεῖν εἰς τὴν Ἑλλάδα καὶ ταῦτα δανείζειν ναυτικῶς.

[D. L. vii. 13.]

3413 D. s.v. Στωικοί. Ζήνων ὁ Κιτιεὺς ἀνακάμπτων ἐν τῇ ποικίλῃ στοᾷ καὶ Πεισιανακτεία καλουμένη ἕστερον δὲ ἀπὸ τῆς γραφῆς τοῦ ζωγράφου Πολυγνώτου ποικίλη κληθείση, διετίθετο τοὺς λόγους. ἐπὶ τῶν Ἰ πολιτῶν πρὸς τοὺς χίλιους τετρακόσιοι ἀνήρηντο ἐν αὐτῷ. προσήεσαν δὲ λοιπὸν ἀκούοντες αὐτοῦ, καὶ διὰ τοῦτο Στωικοὶ ἐκλήθησαν καὶ οἱ ἀπ' αὐτοῦ ὁμοίως, πρότερον Ζηνώνειοι καλούμενοι.

[D. L. vii. 5.]

λοιπὸν] πολλοὶ D. L.

3467 C. Σύστασις καὶ συσταθῆναι. Ὅμοδιαιτον καὶ φίλον γενέσθαι. ἐλθόντα δι' ἀπορίαν ὑπὸ Πλάτωνος παροφθῆναι, ὑπὸ δ' Ἀριστίππου συσταθῆναι.

[D. L. ii. 61.]

PHOTIUS, *Bibliotheca*, 161 (p. 103 A, l. 18; 103 B, l. 41, Bekker)

Ἄνεγμῶθησαν ἐκλογαὶ διάφοροι ἐν βιβλίοις ἰβ' Σωπάτρου σοφιστοῦ· συνειλεκται δὲ αὐτῷ τὸ βιβλίον ἐκ πολλῶν καὶ διαφόρων ἱστοριῶν καὶ γραμμάτων. . . .

[In Sopater's 6th book.] Καὶ ταῦτα μὲν ὡς ἀπὸ Ῥούφου, σύγκειται δὲ αὐτῷ καὶ ἐκ τῶν Δαμοστράτου ἀλιευτικῶν δευτέρου λόγου καὶ ἐκ τῶν Λαερτίου Διογένους Φιλοσόφων βίων βιβλίου πρώτου καὶ πέμπτου ἐννάτου τε καὶ δεκάτου,

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854 D. *Ragamuffins*.—The sophists.

“And he had about him certain ragamuffins.”
[D. L. vii. 16.]

2150 C. *Hemlock*.—A poisonous herb, the form of the word with Omicron in place of Omega being due to metrical exigency.

“For when thou didst frankly take the hemlock at the hands of the Athenians; they themselves drained it as it passed thy lips.”
[D. L. ii. 46.]

2565 A. *Lending on bottomry*.—“It is said that Zeno had more than a thousand talents when he came to Greece, and that he lent this money on bottomry.”
[D. L. vii. 13.]

3413 D. *Stoics*.—Zeno of Citium, “passing up and down in the painted colonnade, which is also called the colonnade of Pisanax, but which later received its name, the ‘Painted Colonnade,’ from the painting of Polygnotus, used to discourse. In the time of the Thirty, fourteen hundred citizens were put to death there. Hither, then, people came in after time to hear Zeno, and this is why they were known as men of the Stoa, or Stoics; and the same name was given his followers who had formerly been known as Zenonians.”
[D. L. vii. 5.]

3467 C. *Association and intimacy*: to become messmates and friends. [They say that] having come [thither] through want, he was neglected by Plato but admitted to intimacy by Aristippus.
[D. L. ii. 61.]

PHOTIUS

“Various Extracts” in twelve books by Sopater the sophist were read [by me]. His book was put together from many different histories and writings. . . .

[In Book VI.] Thus much from Rufus. He compiled it from the second book of the treatise of Damostratus on Angling, and from the first, fifth, ninth, and tenth books of the *Lives of Philosophers* by Laertius

DIOGENES LAERTIUS

ἐν οἷς τὰ περὶ τῶν φιλοσόφων διέξειςιν, ὅθεν τε τὸ φιλοσοφίας ἱερὸν χρῆμα τὴν ἀρχὴν ἔφν καὶ ὅπως ἤκμασε, τίνες τε τῶν αἰρέσεων ἀρχηγοὶ καὶ προστάται κατέστησαν, τίνες τε εἶχον ἐραστὰς καὶ τίνες ἀντιτέχνους τίνες, ποῖόν τε ἕκαστος αὐτῶν ἐπεδείκνυτο ἦθος, καὶ πόθεν εἴλκε τὸ γένος καὶ οἶον τὸ ἐξ ἀρχῆς ἐπιτήδευμα καὶ πότε καιροῦ ἤκμασε.

EUSTATHIUS, *Comm. in Iliadem*, M 153
(vol. iii. p. 103 Stallbaum)

Τὸ δὲ κομπεῖν καὶ ἐπὶ σκευῶν ἤχον λέγεται· κομπεῖν γοῦν χύτραν ἢ λοπάδα φησὶν ὁ Λαέρτης ἐν τοῖς τῶν σοφιστῶν βίοις· ἐνθα καὶ ζητεῖται, καθὰ καὶ παρὰ τῷ κωμικῷ, τίς ἢ τῆς χύτρας καὶ τῆς λοπάδος διαφορά.

TZETZES, *Chil.* ii. 995-1000 (Hist. 61, περὶ Δημοκρίτου)

Ἐπιγραμματογράφος τέ τις γράφει τὸ τοῦ "Αἰδου·
καὶ τίς ἔφν σοφὸς ᾧδε; τίς ἔργον ἔρεξε τοσοῦτον,
ὅσσον ὁ παντοδαῆς μῆνυσε Δημοκρίτος;
ὅς θάνατον παρέοντα τρί' ἤματα δάμασιν ἔσχε
καὶ θερμοῖς ἄρτων ἄσθμασιν ἐξένισεν.

Est Diogenis Laert. lib. ix. (p. 657 ed. Casaubon): *Anthol.*
tom. i. p. 237 ed. Tauchn. (ed. J. Kiessling, Leipsic, 1826).
In marg. cod. A appositum est nomen ὁ Διογενιανός.

The preceding context (ll. 991-995) is :

τοῦτον τὸν Δημοκρίτον πάνσοφον ὑπηργμένον
ἄλλα μυρία λέγουσι δρᾶσαι τῶν τεραστῶν,
καὶ γε τὸν Αἰδὴν κατασχεῖν τρεῖς ἄσας ἐφ' ἡμέρας
ἄρτων θερμοῖς ἐν ἄσθμασι τοῦτον ξενοδοχοῦντα.
πολλοὶ φασὶ τὰ τοῦ ἀνδρὸς καὶ Κῶπος Ἴπποκράτης.

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Diogenes, in which he relates the fortunes of the philosophers, whence that sacred thing philosophy arose and how it flourished, who were constituted heads and chiefs of the various sects, what admirers and rivals they had respectively, what were their several characters, whence each came, what was his original profession, and at what time he flourished.

EUSTATHIUS

The verb *κομπεῖν* is used of the ringing noise of utensils. At all events Laertes in his *Lives of the Sages* [or *Sophists*] applies the word to jars and dishes. Hence the question is raised, as also by the comic poet, what is the difference between a pot and a pan.
[D. L. ii. 78, vi. 30.]

TZETZES

996. A writer of epigrams writes about Death: "Pray who was so wise, who wrought so vast a work as the omniscient Democritus achieved? When Death drew near, for three days he kept him in his house, and regaled him with the steam of hot loaves."
[D. L. ix. 43.]

991-995. This wondrous wise Democritus, they say, did countless other marvels. Death himself for three whole days he kept at bay, receiving him with the hot steam of loaves. The man's deeds are told by many, and by Hippocrates of Cos.

END OF SAMPLE TEXT



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