

DIOGENES LAERTIUS

ἐν δοιῇ μοι θυμός, ἐπεὶ γένος ἀμφίσβητον,
 ἢ σε θεῶν τὸν πρῶτον ἀειγενέων, Ἔρος, εἶπω,
 τῶν ὄσσουσ' Ἐρεβός τε πάλαι βασιλεία τε παῖδας
 γείνατο Νυξὶ πελάγεσσιν ὑπ' εὐρέος Ὠκεανοῖο.
 27 ἢ σέ γε Κύπριδος υἷα περίφρονος, ἢ σε Γαίης,
 ἢ Ἀνέμων· τοῖος σὺ κακὰ φρονέων ἀλάλησαι
 ἀνθρώποις ἢδ' ἔσθλά· τὸ καὶ σέο σῶμα δίφυιον.

Ἦν δὲ καὶ δεινὸς ὀνοματοποιῆσαι. τραγωδῶν
 γούν ἀπελέκητον εἶπεν ἔχειν φωνὴν καὶ φλοιοῦ
 μεστήν· καὶ τιнос ποιητοῦ σκίφης μεστοῦς εἶναι
 τοὺς στίχους· καὶ τὰς Θεοφράστου θέσεις ὀστρέω
 γεγράφθαι. θαυμάζεται δὲ αὐτοῦ βιβλίον μάλιστα
 τὸ Περὶ πένθους. καὶ κατέστρεψε πρὸ Πολέ-
 μωνος καὶ Κράτητος, ὑδρωπικῇ διαθέσει νοσήσας.
 καὶ ἔστιν εἰς αὐτὸν ἡμῶν·

ἐπέκλυσε καὶ σέ, Κράντορ, ἢ νόσων κακίστη,
 χούτω μέλαν κατῆλθες Πλουτέως ἄβυσσον.
 καὶ σὺ μὲν ἐκεῖθι χαίρεις, σῶν λόγων δὲ χήρη
 ἔσθηκεν Ἀκαδημία καὶ Σόλοι, πατρίς σευ.

Κεφ. 5'. ΑΡΚΕΣΙΛΑΟΣ

28 Ἀρκεσίλαος Σεύθου ([ἢ Σκύθου], ὡς Ἀπολ-
 λόδωρος ἐν τρίτῳ Χρονικῶν), Πιτάνης τῆς Αἰολίδος.
 οὗτός ἐστιν ὁ τῆς μέσης Ἀκαδημίας κατάρξας,
 πρῶτος ἐπισχῶν τὰς ἀποφάσεις διὰ τὰς ἐναντιό-
 τητας τῶν λόγων. πρῶτος δὲ καὶ εἰς ἑκάτερον
 ἐπεχείρησε, καὶ πρῶτος τὸν λόγον ἐκίνησε τὸν ὑπὸ
 Πλάτωνος παραδεδομένον καὶ ἐποίησε δι' ἐρωτή-
 σεως καὶ ἀποκρίσεως ἐριστικώτερον. παρέβαλε δὲ

^a "Legimus omnes Crantoris, veteris Academici, de

IV. 26-28. CRANTOR—ARCESILAUS

My mind is in doubt, since thy birth is disputed, whether I am to call thee, Love, the first of the immortal gods, the eldest of all the children whom old Erebus and queenly Night brought to birth in the depths beneath wide Ocean; or art thou the child of wise Cypris, or of Earth, or of the Winds? So many are the goods and ills thou devisest for men in thy wanderings. Therefore hast thou a body of double form.

He was also clever at inventing terms. For instance, he said of a tragic player's voice that it was unpolished and unpeeled. And of a certain poet that his verses abounded in miserliness. And that the disquisitions of Theophrastus were written with an oyster-shell. His most highly esteemed work is the treatise *On Grief*.^a He died before Polemo and Crates, his end being hastened by dropsy. I have composed upon him the following epigram^b:

The worst of maladies overwhelmed you, Crantor, and thus did you descend the black abyss of Pluto. While you fare well even in the world below, the Academy and your country of Soli are bereft of your discourses.

CHAPTER 6. ARCESILAUS (c. 318-242 B.C.)

Arcesilaus, the son of Seuthes, according to Apollodorus in the third book of his *Chronology*, came from Pitane in Aeolis. With him begins the Middle Academy; he was the first to suspend his judgement owing to the contradictions of opposing arguments. He was also the first to argue on both sides of a question, and the first to meddle with the system handed down by Plato and, by means of question and answer, to make it more closely resemble eristic.

luctu; est enim non magnus, verum aureolus et, ut Tuberoni Panaetius praecipit, ad verbum ediscendus libellus" (Cic. *Ac. Pr.* ii. 44).

^b *Anth. Plan.* ii. 381.

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Κράντορι τοῦτον τὸν τρόπον. τέταρτος ἀδελφὸς ἦν ὧν εἶχε δύο μὲν ὀμοπατρίους, δύο δὲ ὀμομητρίους· καὶ τῶν μὲν ὀμομητριῶν πρεσβύτερον Πυλάδην, τῶν δὲ ὀμοπατριῶν Μοιρέαν, ὃς ἦν αὐτῷ ἐπίτροπος.
 29 ἤκουσε δὲ κατ' ἀρχὰς μὲν Ἀντολύκου τοῦ μαθηματικοῦ πολίτου τυγχάνοντος, πρὶν ἀπαίρειν εἰς Ἀθήνας, μεθ' οὗ καὶ εἰς Σάρδεις ἀπεδήμησεν· ἔπειτα Ξάνθου τοῦ Ἀθηναίου μουσικοῦ· μεθ' ὃν Θεοφράστου διήκουσεν. ἔπειτα μετῆλθεν εἰς Ἀκαδημείαν πρὸς Κράντορα· Μοιρέας μὲν γὰρ ὁ προειρημένος ἀδελφὸς ἤγεγν αὐτὸν ἐπὶ ῥητορικῆν· ὁ δὲ φιλοσοφίας ἦρα, καὶ αὐτοῦ Κράντων ἐρωτικῶς διατεθεὶς ἐπύθετο τὰ ἐξ Ἀνδρομέδας Εὐριπίδου προενεγκάμενος·

ὦ παρθέν', εἰ σώσαιμί σ', εἴσει μοι χάριν;
 καὶ ὃς τὰ ἐχόμενα·

ἄγου μ', ὦ ξέν', εἴτε δμῶϊδ' ἐθέλεις εἶτ' ἄλοχον.
 30 ἐκ τούτου συνήστην ἀλλήλων· ἵνα καὶ τὸν Θεοφράστον κνιζόμενόν φασιν εἰπεῖν ὡς εὐφυνῆς καὶ εὐεπιχείρητος ἀπεληλυθὼς τῆς διατριβῆς εἴη νεανίσκος. καὶ γὰρ ἐν τοῖς λόγοις ἐμβριθέστατος καὶ φιλογράμματος ἱκανῶς γενόμενος ἤπτετο καὶ ποιητικῆς. καὶ αὐτοῦ φέρεται ἐπίγραμμα εἰς Ἀτταλον ἔχον οὕτω·

Πέργαμος οὐχ ὄπλοις κλεινὴ μόνον, ἀλλὰ καὶ
 ἵπποις
 πολλάκις αὐδάται Πίσαν ἀνὰ ζαθήην.
 εἰ δὲ τὸν ἐκ Διόθεν θεμιτὸν θνατῷ νόον εἰπεῖν,
 ἔσσειται εἰσαῦτις πολλὸν αἰδοτέρη.

IV. 28-30. ARCESILAU8

He came across Crantor in this way. He was the youngest of four brothers, two of them being his brothers by the same father, and two by the same mother. Of the last two Pylades was the elder, and of the former two Moereas, and Moereas was his guardian. At first, before he left Pitane for Athens, he was a pupil of the mathematician Autolycus, his fellow-countryman, and with him he also travelled to Sardis. Next he studied under Xanthus, the musician, of Athens; then he was a pupil of Theophrastus. Lastly, he crossed over to the Academy and joined Crantor. For while his brother Moereas, who has already been mentioned, wanted to make him a rhetorician, he was himself devoted to philosophy, and Crantor, being enamoured of him, cited the line from the *Andromeda* of Euripides ^a:

O maiden, if I save thee, wilt thou be grateful to me?

and was answered with the next line ^b:

Take me, stranger, whether for maidservant or for wife.

After that they lived together. Whereupon Theophrastus, nettled at his loss, is said to have remarked, "What a quick-witted and ready pupil has left my school!" For, besides being most effective in argument and decidedly fond of writing books, he also took up poetry. And there is extant an epigram of his upon Attalus which runs thus ^c:

Pergamos, not famous in arms alone, is often celebrated for its steeds in divine Pisa. And if a mortal may make bold to utter the will of heaven, it will be much more sung by bards in days to come.

^a Nauck, *T.G.F.*², *Eur.* 129.

^b *Ib.* 132.

^c *Anth. Plan.* iii. 56.

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ἀλλὰ καὶ εἰς Μηνόδαρον τὸν Εὐγάμου ἐνὸς τῶν
 συσχολαστῶν ἐρώμενον·

- 31 τηλοῦ μὲν Φρυγίῃ, τηλοῦ δ' ἱερῇ Θυάτειρα·
 ὦ Μηνόδαρε, σὴ πατρίς, Καδανάδη.
 ἀλλὰ γὰρ εἰς Ἀχέροντα τὸν οὐ φατὸν ἴσα κέλευθα,
 ὡς αἶνος ἀνδρῶν, πάντοθεν μετρεύμενα.
 σῆμα δέ τοι τόδ' ἔρεξεν ἀριφραδὲς Εὐγάμος, ᾧ σὺ
 πολλῶν πενεστῆων ἦσθα προσφιλέστατος.
 Ἀπεδέχετο δὲ πάντων μᾶλλον Ὅμηρον, οὗ καὶ
 εἰς ὕπνον ἰὼν πάντως τι ἀνεγίνωσκεν, ἀλλὰ καὶ
 ὄρθρου λέγων ἐπὶ τὸν ἐρώμενον ἀπιέναι ὅποτε
 βούλοιο ἀναγνῶναι. τὸν τε Πίνδαρον ἔφασκε
 δεινὸν εἶναι φωνῆς ἐμπλήσαι καὶ ὀνομάτων καὶ
 ῥημάτων εὐπορίαν παρασχεῖν. Ἴωνα δὲ καὶ ἐχαρα-
 κτήριζε νέος ὢν.
- 32 Διήκουσε δὲ καὶ Ἰππονίκου τοῦ γεωμέτρου· ὃν
 καὶ ἔσκωψε τὰ μὲν ἄλλα νωθρὸν ὄντα καὶ χασμῶδη,
 ἐν δὲ τῇ τέχνῃ τεθεωρημένον, εἰπὼν τὴν γεωμετρίαν
 αὐτοῦ χάσκοντος εἰς τὸ στόμα ἐμπτῆναι. τοῦτον
 καὶ παρακόψαντα ἀναλαβὼν οἴκοι ἐς τοσοῦτον
 ἐθεράπευσεν, ἐς ὅσον ἀποκαταστήσαι. Κράτητος
 δὲ ἐκλιπόντος κατέσχε τὴν σχολήν, ἐκχωρήσαντος
 αὐτῷ Σωκρατίδου τινός. διὰ δὲ τὸ περὶ πάντων
 ἐπέχειν οὐδὲ βιβλίον, φασὶ τινες, συνέγραψεν· οἱ
 δέ, ὅτι ἐφωράθη <Κράντορος> τινὰ διορθῶν, ἃ φασιν
 οἱ μὲν ἐκδοῦναι, οἱ δὲ κατακαῦσαι. ἐώκει δὲ
 θαυμάζειν καὶ τὸν Πλάτωνα καὶ τὰ βιβλία ἐκέ-
 33 κτητο αὐτοῦ. ἀλλὰ καὶ τὸν Πύρρωνα κατὰ τινας
 ἐξηλώκει καὶ τῆς διαλεκτικῆς εἶχετο καὶ τῶν

^a *Anth. Plan.* ii. 382.

^b If this be so, the study of the poet Ion (§ 31) must have remained unpublished.

IV. 30-33. ARCESILAUS

And again upon Menodorus, the favourite of Eugamus, one of his fellow-students^a :

Far, far away are Phrygia and sacred Thyatira, thy native land, Menodorus, son of Cadanus. But to unspeakable Acheron the ways are equal, from whatever place they be measured, as the proverb saith. To thee Eugamus raised this far-seen monument, for thou wert dearest to him of all who for him toiled.

He esteemed Homer above all the poets and would always read a passage from him before going to sleep. And in the morning he would say, whenever he wanted to read Homer, that he would pay a visit to his dear love. Pindar too he declared matchless for imparting fullness of diction and for affording a copious store of words and phrases. And in his youth he made a special study of Ion.

He also attended the lectures of the geometer Hipponicus, at whom he pointed a jest as one who was in all besides a listless, yawning sluggard but yet proficient in his subject. "Geometry," he said, "must have flown into his mouth while it was agape." When this man's mind gave way, Arcesilaus took him to his house and nursed him until he was completely restored. He took over the school on the death of Crates, a certain Socratides having retired in his favour. According to some, one result of his suspending judgement on all matters was that he never so much as wrote a book.^b Others relate that he was caught revising some works of Crantor, which according to some he published, according to others he burnt. He would seem to have held Plato in admiration, and he possessed a copy of his works. Some represent him as emulous of Pyrrho as well. He was devoted to dialectic and adopted the methods

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Ἐρετρικῶν ἤπτετο λόγων, ὅθεν καὶ ἐλέγετο ἐπ' αὐτοῦ ὑπ' Ἀρίστωνος·

πρόσθε Πλάτων, ὅπιθεν Πύρρων, μέσσος Διόδωρος.
καὶ ὁ Τίμων ἐπ' αὐτοῦ φησιν οὕτως·

τῇ γὰρ ἔχων Μενεδήμου ὑπὸ στέρνοισι μόλιβδον
θεύσεται ἢ Πύρρωνα τὸ πᾶν κρέας ἢ Διόδωρον.

καὶ διαλιπὼν αὐτὸν ποιεῖ λέγοντα·

νῆξομαι εἰς Πύρρωνα καὶ εἰς σκολιὸν Διόδωρον.

Ἦν δὲ καὶ ἀξιωματικώτατος καὶ συνηγμένος
καὶ ἐν τῇ λαλιᾷ διαστατικός τῶν ὀνομάτων, ἐπι-
34 κόπτης θ' ἱκανῶς καὶ παρρησιαστής· διὸ καὶ πάλιν
ὁ Τίμων οὕτωςι περὶ αὐτοῦ·

καὶ * νόον αἰμυλίοις¹ ἐπιπλήξουσιν ἐγκαταμυγνύς.

ὅθεν καὶ πρὸς τὸν θρασύτερον διαλεγόμενον νεανίσκον, “οὐ λήψεταιί τις,” ἔφη, “τοῦτον ἀστραγάλω;”
πρὸς δὲ τὸν αἰτίαν ἔχοντα περαίνεσθαι, ὡς ἀνήγεγκεν αὐτῷ ὅτι οὐ δοκεῖ ἕτερον ἕτερου μείζον εἶναι, ἠρώτησεν εἰ οὐδὲ τὸ δεκαδάκτυλον τοῦ ἑξαδάκτυλου. “Ἦμονος δὲ τινος Χίου ἀειδοῦς ὄντος καὶ ὑπολαμβάνοντος εἶναι καλοῦ καὶ ἐν χλανίσιον αἰεὶ ἀναστρεφομένου εἰπόντος ὅτι οὐ δοκεῖ αὐτῷ <ὁ> σοφὸς ἐραστήσεσθαι, ἔφη, πότερον οὐδ' ἐὰν οὕτω καλὸς ἢ τις ὥσπερ σὺ οὐδ' ἐὰν οὕτω καλὰ ἱμάτια ἔχη; ἐπεὶ δὲ καὶ παρακίναιδος ὦν ὡς εἰς βαρὺν τὸν Ἀρκεσίλαον ἔφη·

¹ καὶ νέον μη λησης vulg.: νόον Casaubon: αἰμυλίοις Wilam.: παύγων αἰμυλῶς (inter alia) Wachs.

^a A parody of Homer, *Il.* vi. 181: a chimaera has a lion's front, a dragon's tail, and the body of a goat.

END OF SAMPLE TEXT



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