

DIOGENES LAERTIUS

Κυρηναῖος, γεγραφὼς περὶ ποιητικῆς· ἕβδομος παιδοτρίβης, οὗ μέμνηται Ἀριστόξενος ἐν τῷ Πλάτωνος βίω· ὄγδοος, γραμματικὸς ἄσχημος, οὗ φέρεται τέχνη περὶ πλεονασμοῦ.

Τοῦ δὴ Σταγειρίτου γεγόνασι μὲν πολλοὶ γνώριμοι, διαφέρων δὲ μάλιστα Θεόφραστος, περὶ οὗ λεκτέον.

Κεφ. β'. ΘΕΟΦΡΑΣΤΟΣ

- 36 Θεόφραστος Μελάντα Ἐρέσιος κναφέως υἱός, ὡς φησιν Ἀθηνόδωρος ἐν ὄγδῳ Περιπάτων. οὗτος πρῶτον μὲν ἤκουσεν Ἀλκίππου τοῦ πολίτου ἐν τῇ πατρίδι, εἶτ' ἀκούσας Πλάτωνος μετέστη πρὸς Ἀριστοτέλην· κάκεινον εἰς Χαλκίδα ὑποχωρήσαντος αὐτὸς διεδέξατο τὴν σχολὴν Ὀλυμπιάδι τετάρτῃ καὶ δεκάτῃ καὶ ἑκατοστῇ· φέρεται δ' αὐτοῦ καὶ δούλος φιλόσοφος ὄνομα Πομπύλος, καθά φησι Μυρωναῖος Ἀμαστριανὸς ἐν τῷ πρώτῳ τῶν Ὁμοίων ἱστορικῶν κεφαλαίων. ὁ δὲ Θεόφραστος γέγονεν ἀνὴρ συνετώτατος καὶ φιλοπονώτατος καί, καθά φησι Παμφίλη ἐν τῷ τριακοστῷ δευτέρῳ τῶν Ὑπομνημάτων, διδάσκαλος
- 37 Μενάνδρου τοῦ κωμικοῦ· ἄλλως τε καὶ εὐεργητικὸς¹ καὶ φιλόλογος. Κάσανδρος γοῦν αὐτὸν ἀπεδέχετο καὶ Πτολεμαῖος ἔπεμψεν ἐπ' αὐτόν· τοσοῦτον δ' ἀποδοχῆς ἤξιοῦτο παρ' Ἀθηναίους, ὥστ' Ἀγωνίδης τολμήσας ἀσεβείας αὐτὸν γράψασθαι, μικροῦ καὶ προσώφλεν. ἀπήντων τ' εἰς τὴν διατριβὴν αὐτοῦ μαθηταὶ πρὸς δισχιλίους. οὗτος τὰ τ'

¹ ἐνεργητικὸς R.

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surnamed Myth ; (6) a native of Cyrene, who wrote upon the art of poetry ; (7) a trainer of boys, mentioned by Aristoxenus in his *Life of Plato* ; (8) an obscure grammarian, whose handbook *On Redundancy* is still extant.

Aristotle of Stagira had many disciples ; the most distinguished was Theophrastus, of whom we have next to speak.

CHAPTER 2. THEOPHRASTUS (c. 370-286 B.C.) (Head of the School from 323 B.C.)

Theophrastus was a native of Eresus, the son of Melantes, a fuller, as stated by Athenodorus in the eighth book of his *Walks*. He first heard his countryman Alcippus lecture in his native town and afterwards he heard Plato, whom he left for Aristotle. And when the latter withdrew to Chalcis he took over the school himself in the 114th Olympiad.^a A slave of his named Pompylus is also said to have been a philosopher, according to Myronianus of Amastris in the first book of his *Historical Parallels*. Theophrastus was a man of remarkable intelligence and industry and, as Pamphila says in the thirty-second book of her *Memorabilia*, he taught Menander the comic poet. Furthermore, he was ever ready to do a kindness and fond of discussion. Casander certainly granted him audience and Ptolemy made overtures to him. And so highly was he valued at Athens that, when Agnonides ventured to prosecute him for impiety, the prosecutor himself narrowly escaped punishment. About 2000 pupils used to attend his lectures. In a letter to Phantias the

^a 323 B.C.

ἄλλα καὶ περὶ δικαστηρίου¹ τοιαῦτα διείλεκται ἐν τῇ πρὸς Φανίαν τὸν περιπατητικὸν ἐπιστολῇ. “οὐ γὰρ ὅτι πανήγυριν, ἀλλ’ οὐδὲ συνέδριον. ῥάδιον, οἷόν τις βούλεται, λαβεῖν· αἱ δ’ ἀναγνώσεις ποιοῦσιν ἐπανορθώσεις· τὸ δ’ ἀναβάλλεσθαι πάντα καὶ ἀμελεῖν οὐκέτι φέρουσιν αἱ ἡλικαῖαι.” ἐν ταύτῃ τῇ ἐπιστολῇ σχολαστικὸν ὠνόμακε.

- 38 Τοιοῦτος δ’ ὢν, ὅμως ἀπεδήμησε πρὸς ὀλίγον καὶ οὗτος καὶ πάντες οἱ λοιποὶ φιλόσοφοι, Σοφοκλέους τοῦ Ἀμφικλείδου νόμον εἰσενεγκόντος, μηδένα τῶν φιλοσόφων σχολῆς ἀφηγεῖσθαι, ἂν μὴ τῇ βουλῇ καὶ τῷ δήμῳ δόξῃ· εἰ δὲ μή, θάνατον εἶναι τὴν ζημίαν. ἀλλ’ αὐθις ἐπανήλθον εἰς νέωτα, Φίλωνος τὸν Σοφοκλέα γραψαμένου παρανόμων. ὅτε καὶ τὸν νόμον μὲν ἄκυρον ἐποίησαν Ἀθηναῖοι, τὸν δὲ Σοφοκλέα πέντε ταλάντοις ἐζημίωσαν καθόδόν τε τοῖς φιλοσόφοις ἐψηφίσαντο, ἵνα καὶ Θεόφραστος κατέλθοι καὶ ἐν τοῖς ὁμοίοις εἴη. τοῦτον Τύρταμον λεγόμενον Θεόφραστον διὰ τὸ τῆς φράσεως θεσπέσιον Ἀριστοτέλης μετωνόμασεν· οὐ καὶ τοῦ νιέος Νικομάχου φησὶν ἐρωτικῶς
- 39 διατεθῆναι, καίπερ ὄντα διδάσκαλον, Ἀριστιππος ἐν τετάρτῳ Περί παλαιᾶς τρυφῆς. λέγεται δ’ ἐπ’ αὐτοῦ τε καὶ Καλλισθέους τὸ ὅμοιον εἰπεῖν Ἀριστοτέλην, ὅπερ Πλάτωνα, καθὰ προεῖρηται, φασὶν εἰπεῖν ἐπὶ τε Ξενοκράτους καὶ αὐτοῦ τοῦτου· φάσαι γάρ, τοῦ μὲν Θεοφράστου καθ’ ὑπερβολῆν
- ¹ δικαστηρίου] διδασκαλίου Wyse; cf. Plut. Mor. 1108 E: διδασκῆριον Apelt.

α In the extract from the letter Theophrastus seems to be considering the best means of preparing for publication what he has to say, possibly in lecture, before the large class which, as we have just been informed, sometimes numbered

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Peripatetic, among other topics, he speaks of a tribunal as follows ^a: "To get a public or even a select circle such as one desires is not easy. If an author reads his work, he must re-write it. Always to shirk revision and ignore criticism is a course which the present generation of pupils will no longer tolerate." And in this letter he has called some one "pedant."

Although his reputation stood so high, nevertheless for a short time he had to leave the country with all the other philosophers, when Sophocles the son of Amphiclides proposed a law that no philosopher should preside over a school except by permission of the Senate and the people, under penalty of death. The next year, however, the philosophers returned, as Philo had prosecuted Sophocles for making an illegal proposal. Whereupon the Athenians repealed the law, fined Sophocles five talents, and voted the recall of the philosophers, in order that Theophrastus also might return and live there as before. He bore the name of Tyrtamus, and it was Aristotle who re-named him Theophrastus on account of his graceful style. And Aristippus, in his fourth book *On the Luxury of the Ancients*, asserts that he was enamoured of Aristotle's son Nicomachus, although he was his teacher. It is said that Aristotle applied to him and Callisthenes what Plato had said of Xenocrates and himself (as already related), namely, that the one needed a bridle and the other a goad; for Theophrastus interpreted all his meaning with 2000. It is difficult to see how this topic can have been worked into a letter on the law courts as such, and there is much to be said for Mr. Wyse's emendation *διδασκαλίου*. If this be accepted, the whole letter would be about means or subjects of instruction in lecture.

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οξύτητος πᾶν τὸ νοηθὲν ἐξερμηνεύοντος, τοῦ δὲ
 νωθροῦ τὴν φύσιν ὑπάρχοντος, ὡς τῷ μὲν χαλινοῦ
 δέοι, τῷ δὲ κέντρον. λέγεται δ' αὐτὸν καὶ ἴδιον
 κῆπον σχεῖν μετὰ τὴν Ἀριστοτέλους τελευτήν,
 Δημητρίου τοῦ Φαληρέως, ὃς ἦν καὶ γνώριμος
 αὐτῷ, τοῦτο συμπράξαντος. φέρεται δ' αὐτοῦ
 ἀποφθέγματα ταυτὶ χρειώδη· θάττον ἔφη πιστεύειν
 40 δεῖν ἵππῳ ἀχαλίνῳ ἢ λόγῳ ἀσυντάκτῳ. πρὸς δὲ
 τὸν ἐν τῷ συμποσίῳ σιωπῶντα τὸ ὄλον ἔφη, “ εἰ
 μὲν ἀμαθῆς εἶ, φρονίμως ποιεῖς, εἰ δὲ πεπαίδευσαι,
 ἀφρόνως.” συνεχές τε ἔλεγε πολυτελές ἀνάλωμα
 εἶναι τὸν χρόνον.

Ἐτελευταίᾳ δὴ γηραιός, βιοῦς ἔτη πέντε καὶ
 ὀγδοήκοντα, ἐπειδήπερ ὀλίγον ἀνῆκε τῶν πόνων.
 καὶ ἔστιν ἡμῶν εἰς αὐτόν·

οὐκ ἄρα τοῦτο μάταιον ἔπος μερόπων τινὶ λέχθη,
 ῥήγνυσθαι σοφίης τόξον ἀνιέμενον·
 δὴ γὰρ καὶ Θεόφραστος ἕως ἐπόνει μὲν ἄπηρος
 ἦν δέμας, εἶτ' ἀνεθείς κάθθανε πηρομελής.

Φασὶ δ' αὐτὸν ἐρωτηθέντα ὑπὸ τῶν μαθητῶν εἶ
 τι ἐπισκῆπτει, εἰπεῖν, “ ἐπισκῆπτει μὲν ἔχειν
 οὐδέν, πλὴν ὅτι πολλὰ τῶν ἡδέων ὁ βίος διὰ τὴν
 41 δόξαν καταλαζονεύεται. ἡμεῖς γὰρ ὅπῳτ' ἀρχό-
 μεθα ζῆν, τότ' ἀποθνήσκομεν. οὐδὲν οὖν ἀλυσι-
 τελέστερον ἔστι φιλοδοξίας. ἀλλ' εὐτυχεῖτε καὶ
 ἦτοι τὸν λόγον ἄφετε—πολύς γὰρ ὁ πόνος—ἢ
 καλῶς αὐτοῦ πρόστητε· μεγάλη γὰρ ἡ δόξα. τὸ
 δὲ κενὸν τοῦ βίου πλέον τοῦ συμφέροντος. ἀλλ'
 ἔμοι μὲν οὐκέτ' ἐκποιεῖ βουλευέσθαι τί πρακτέον,
 ὑμεῖς δ' ἐπισκέψασθε τί ποιητέον.” ταῦτα, φασίν,

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an excess of cleverness, whereas the other was naturally backward. He is said to have become the owner of a garden of his own after Aristotle's death, through the intervention of his friend Demetrius of Phalerum. There are pithy sayings of his in circulation as follows: "An unbridled horse," he said, "ought to be trusted sooner than a badly-arranged discourse." To some one who never opened his lips at a banquet he remarked: "Yours is a wise course for an ignoramus, but in an educated man it is sheer folly." He used constantly to say that in our expenditure the item that costs most is time.

He died at the age of eighty-five, not long after he had relinquished his labours. My verses upon him are these ^a:

Not in vain was the word spoken to one of human kind,
"Slacken the bow of wisdom and it breaks." Of a truth, so
long as Theophrastus laboured he was sound of limb, but
when released from toil his limbs failed him and he died.

It is said that his disciples asked him if he had any last message for them, to which he replied: "Nothing else but this, that many of the pleasures which life boasts are but in the seeming. For when we are just beginning to live, lo! we die. Nothing then is so unprofitable as the love of glory. Farewell, and may you be happy. Either drop my doctrine, which involves a world of labour, or stand forth its worthy champions, for you will win great glory. Life holds more disappointment than advantage. But, as I can no longer discuss what we ought to do, do you go on with the inquiry into right conduct."

^a *Anth. Pal.* vii. 110.

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εἰπὼν ἀπέπνευσε· καὶ αὐτόν, ὡς ὁ λόγος, Ἰθηναῖοι πανδημίῃ παρέπεμψαν ποσί, τὸν ἄνδρα τιμήσαντες. Φαβωρίνος δὲ φησι γηράσαντα αὐτὸν ἐν φορείῳ περιφέρεισθαι· καὶ τοῦτο λέγειν Ἑρμιππον, παρατιθέμενον ἱστορεῖν Ἀρκεσίλαον τὸν Πιταναῖον ἐν οἷς ἔφασκε πρὸς Λακῦδην τὸν Κυρηναῖον.

- 42 Καταλέλοιπε δὲ βιβλία καὶ αὐτὸς ὅτι μάλιστα πᾶμπλειστα, ἃ καὶ αὐτὰ ἄξιον ἡγησάμην ὑπογράψαι διὰ τὸ πάσης ἀρετῆς πεπληρώσθαι. ἔστι δὲ τάδε·

Ἄναλυτικῶν προτέρων α' β' γ'.

Ἄναλυτικῶν ὑστέρων α' β' γ' δ' ε' ζ' ἠ'.

Περὶ ἀναλύσεως συλλογισμῶν α'.

Ἄναλυτικῶν ἐπιτομῇ α'.

Ἀνηγμένων τόπων α' β'.

Ἀγωνιστικὸν τῆς περὶ τοὺς ἐριστικούς λόγους θεωρίας.

Περὶ αἰσθήσεων α'.

Πρὸς Ἀναξαγόραν α'.

Περὶ τῶν Ἀναξαγόρου α'.

Περὶ τῶν Ἀναξιμένους α'.

Περὶ τῶν Ἀρχελαίου α'.

Περὶ ἁλῶν, νίτρου, στυπτηρίας α'.

Περὶ τῶν λιθουμένων α' β'.

Περὶ τῶν ἀτόμων γραμμῶν α'.

Ἀκροάσεως α' β'.

Περὶ ἀνέμων α'.

Ἄρετῶν διαφοραὶ α'.

Περὶ βασιλείας α'.

Περὶ παιδείας βασιλέως α'.

Περὶ βίων α' β' γ'.

- 43 Περὶ γήρωσ α'.

Περὶ τῆς Δημοκρίτου ἀστρολογίας α'.

^a Cf. a similar statement about Bion, also attributed to Favorinus.

END OF SAMPLE TEXT



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