

## DIOGENES LAERTIUS

περὶ τὸ ἡγεμονικόν. αἰτίας δὲ τῶν παθῶν ἀπολείπουσι τὰς περὶ τὸ πνεῦμα τροπὰς.

Σπέρμα δὲ λέγουσιν εἶναι τὸ οἶόν τε γεννᾶν τοιαῦτ' ἀφ' οἴου καὶ αὐτὸ ἀπεκρίθη· ἀνθρώπου δὲ σπέρμα, ὃ μεθίησι ὁ ἀνθρώπος μεθ' ὑγροῦ, συγκιρναῖσθαι τοῖς τῆς ψυχῆς μέρεσι κατὰ μιγμόν  
159 τοῦ τῶν προγόνων λόγου. εἶναι δ' αὐτὸ Χρυσίππος φησὶν ἐν τῇ δευτέρᾳ τῶν Φυσικῶν πνεῦμα κατὰ τὴν οὐσίαν, ὡς δῆλον ἐκ τῶν εἰς τὴν γῆν καταβαλλομένων σπερμάτων, ἃ παλαιωθέντα οὐκέτι φύεται, ὡς δῆλον διαπεπνευκυίας αὐτοῖς τῆς δυνάμεως. καὶ ἀφ' ὅλων δὲ τῶν σωμάτων αὐτό φασι καταφέρεσθαι οἱ περὶ τὸν Σφαῖρον· πάντων γοῦν γεννητικὸν εἶναι τῶν τοῦ σώματος μερῶν. τὸ δὲ τῆς θηλείας ἄγονον ἀποφαίνονται· ἄτονόν τε γὰρ εἶναι καὶ ὀλίγον καὶ ὑδατώδες, ὡς ὁ Σφαῖρός φησιν. ἡγεμονικὸν δ' εἶναι τὸ κυριώτατον τῆς ψυχῆς, ἐν ᾧ αἱ φαντασίαι καὶ αἱ ὄρμαι γίνονται καὶ ὅθεν ὁ λόγος ἀναπέμπεται· ὅπερ εἶναι ἐν καρδίᾳ.

160 Ταῦτα μὲν καὶ τὰ φυσικὰ τὸ ὅσον ἡμῖν ἀποχρώντως ἔχειν δοκεῖ, στοχαζομένοις τῆς συμμετρίας τοῦ συγγράμματος. ἃ δέ τινες ἐξ αὐτῶν διημέχθησαν, ἔστι τάδε.

### Κεφ. β'. ΑΡΙΣΤΩΝ

Ἄριστων ὁ Χῖος ὁ Φάλανθος, ἐπικαλούμενος Σειρήν, τέλος ἔφησεν εἶναι τὸ ἀδιαφόρως ἔχοντα ζῆν πρὸς τὰ μεταξὺ ἀρετῆς καὶ κακίας μηδ' ἠντιοῦν ἐν αὐτοῖς παραλλαγὴν ἀπολείποντα, ἀλλ'  
262

## VII. 158-160. ZENO—ARISTON

the soul. They consider that the passions are caused by the variations of the vital breath.

Semen is by them defined as that which is capable of generating offspring like the parent. And the human semen which is emitted by a human parent in a moist vehicle is mingled with parts of the soul, blended in the same ratio in which they are present in the parent. Chrysippus in the second book of his *Physics* declares it to be in substance identical with vital breath or spirit. This, he thinks, can be seen from the seeds cast into the earth, which, if kept till they are old, do not germinate, plainly because their fertility has evaporated. Sphaerus and his followers also maintain that semen derives its origin from the whole of the body; at all events every part of the body can be reproduced from it. That of the female is according to them sterile, being, as Sphaerus says, without tension, scanty, and watery. By ruling part of the soul is meant that which is most truly soul proper, in which arise presentations and impulses and from which issues rational speech. And it has its seat in the heart.

Such is the summary of their *Physics* which I have deemed adequate, my aim being to preserve a due proportion in my work. But the points on which certain of the Stoics differed from the rest are the following.

### CHAPTER 2. ARISTON (c. 320-250 B.C.)

Ariston the Bald, of Chios, who was also called the Siren, declared the end of action to be a life of perfect indifference to everything which is neither virtue nor vice; recognizing no distinction whatever

## DIOGENES LAERTIUS

ἐπίσης ἐπὶ πάντων ἔχοντα· εἶναι γὰρ ὁμοιον τὸν σοφὸν τῷ ἀγαθῷ ὑποκριτῇ, ὃς ἂν τε Θερσίτου ἂν τε Ἀγαμέμνονος πρόσωπον ἀναλάβῃ, ἑκάτερον ὑποκρινεῖται προσηκόντως. τὸν τε φυσικὸν τόπον καὶ τὸν λογικὸν ἀνῆρει, λέγων τὸν μὲν εἶναι ὑπὲρ ἡμᾶς, τὸν δ' οὐδὲν πρὸς ἡμᾶς, μόνον δὲ τὸν ἠθικὸν εἶναι πρὸς ἡμᾶς.

- 161 Ἐοικέναι δὲ τοὺς διαλεκτικοὺς λόγους τοῖς ἀραχνίοις, ἃ καίτοι δοκοῦντα τεχνικὸν τι ἐμφαίνειν, ἀχρηστά ἐστίν. ἀρετάς τ' οὔτε πολλὰς εἰσήγεν, ὡς ὁ Ζήνων, οὔτε μίαν πολλοῖς ὀνόμασι καλουμένην, ὡς οἱ Μεγαρικοί, ἀλλὰ κατὰ τὸ πρὸς τί πως ἔχειν. οὕτω δὲ φιλοσοφῶν καὶ ἐν Κυνοσάργει διαλεγόμενος ἴσχυσεν αἰρετιστῆς ἀκοῦσαι. Μιλτιάδης οὖν καὶ Δίφιλος Ἀριστώνειοι προσηγορεύοντο. ἦν δέ τις πειστικὸς καὶ ὄχλῳ πεποιημένος· ὅθεν ὁ Τίμων φησὶ περὶ αὐτοῦ,

καὶ τις Ἀρίστωνος γενεὴν ἀπὸ<sup>1</sup> αἰμύλου<sup>2</sup> ἔλκων.

- 162 Παραβαλὼν δὲ Πολέμωνι, φησὶ Διοκλῆς ὁ Μάγνης, μετέθετο, Ζήνωνος ἀρρωστίᾳ μακρᾷ περιπεσόντος. μάλιστα δὲ προσεῖχε Στωικῷ δόγματι τῷ τὸν σοφὸν ἀδόξαστον εἶναι. πρὸς ὃ Περσαῖος ἐναντιούμενος διδύμων ἀδελφῶν τὸν ἕτερον ἐποίησεν αὐτῷ παρακαταθήκην δοῦναι, ἔπειτα τὸν ἕτερον ἀπολαβεῖν· καὶ οὕτως ἀπορούμενον διήλεγξεν. ἀπετείνετο δὲ πρὸς Ἀρκεσίλαον· ὅτε θεασάμενος ταῦρον τερατώδη μήτραν ἔχοντα,

<sup>1</sup> γέννης ἀπο vulg.: corr. Meineke.

<sup>2</sup> τι . . . αἰμύλον Diels.

<sup>a</sup> Frag. 40 D.

<sup>b</sup> So Wachsmuth. Diels would prefer: "deriving winning manners from the wiles of Ariston."

## VII. 160-162. ARISTON

in things indifferent, but treating them all alike. The wise man he compared to a good actor, who, if called upon to take the part of a Thersites or of an Agamemnon, will impersonate them both becomingly. He wished to discard both Logic and Physics, saying that Physics was beyond our reach and Logic did not concern us: all that did concern us was Ethics.

Dialectical reasonings, he said, are like spiders' webs, which, though they seem to display some artistic workmanship, are yet of no use. He would not admit a plurality of virtues with Zeno, nor again with the Megarians one single virtue called by many names; but he treated virtue in accordance with the category of relative modes. Teaching this sort of philosophy, and lecturing in the Cynosarges, he acquired such influence as to be called the founder of a sect. At any rate Miltiades and Diphilus were denominated Aristoneans. He was a plausible speaker and suited the taste of the general public. Hence Timon's verse about him <sup>a</sup>:

One who from wily Ariston's line boasts his descent.<sup>b</sup>

After meeting Polemo, says Diocles of Magnesia, while Zeno was suffering from a protracted illness, he recanted his views. The Stoic doctrine to which he attached most importance was the wise man's refusal to hold mere opinions. And against this doctrine Persaeus was contending when he induced one of a pair of twins to deposit a certain sum with Ariston and afterwards got the other to reclaim it. Ariston being thus reduced to perplexity was refuted. He was at variance with Arcesilaus; and one day when he saw an abortion in the shape of a bull with

DIOGENES LAERTIUS

“οἶμοι,” ἔφη, “δέδοται Ἀρκεσιλάῳ ἐπιχείρημα  
κατὰ τῆς ἐναργείας.”

163 Πρὸς δὲ τὸν φάμενον Ἀκαδημαϊκὸν οὐδὲν  
καταλαμβάνειν, “ἄρ’ οὐδὲ τὸν πλησίον σου καθ-  
ήμενον ὀρᾶς;” εἶπεν ἀρνησαμένου δέ,

τίς δέ σ’ ἐτύφλωσεν (ἔφη), τίς ἀφείλετο λαμπάδος  
αὐγὰς;

Βιβλία δ’ αὐτοῦ φέρεται τάδε·

Προτρεπτικῶν β’.

Περὶ τῶν Ζήνωνος δογμάτων.

Διάλογοι.

Σχολῶν ς’.

Περὶ σοφίας διατριβῶν ζ’.

Ἐρωτικαὶ διατριβαί.

Ἐπομνήματα ὑπὲρ κενοδοξίας.

Ἐπομνημάτων κέ’.

Ἀπομνημονευμάτων γ’.

Χρειῶν ια’.

Πρὸς τοὺς ῥήτορας.

Πρὸς τὰς Ἀλεξίνου ἀντιγραφάς.

Πρὸς τοὺς διαλεκτικοὺς γ’.

Πρὸς Κλεάνθην, Ἐπιστολῶν δ’.

Παναίτιος δὲ καὶ Σωσικράτης μόνας αὐτοῦ τὰς  
ἐπιστολάς φασι, τὰ δ’ ἄλλα τοῦ περιπατητικοῦ  
Ἀρίστωνος.

164 Τοῦτον λόγος φαλακρὸν ὄντα ἐγκαυθῆναι ὑπὸ  
ἡλίου καὶ ὤδε τελευτήσαι. προσεπαίξαμεν δ’  
αὐτῷ τόνδε τὸν τρόπον τῷ ἰάμβῳ τῷ χλωῷ·

## VII. 162-164. ARISTON

a uterus, he said, "Alas, here Arcesilaus has had given into his hand an argument against the evidence of the senses."

When some Academic alleged that he had no certainty of anything, Ariston said, "Do you not even see your neighbour sitting by you?" and when the other answered "No," he rejoined,

Who can have blinded you? who robbed you of luminous eyesight?

The books attributed to him are as follows :

- Exhortations, two books.
- Of Zeno's Doctrines.
- Dialogues.
- Lectures, six books.
- Dissertations on Philosophy, seven books.
- Dissertations on Love.
- Commonplaces on Vainglory.
- Notebooks, twenty-five volumes.
- Memorabilia, three books.
- Anecdotes, eleven books.
- Against the Rhetoricians.
- An Answer to the Counter-pleas of Alexinus.
- Against the Dialecticians, three books.
- Letters to Cleanthes, four books.

Panaetius and Sosicrates consider the Letters to be alone genuine ; all the other works named they attribute to Ariston the Peripatetic.

The story goes that being bald he had a sunstroke and so came to his end. I have composed a trifling poem upon him in limping iambics as follows <sup>a</sup> :

<sup>a</sup> *Anth. Plan.*, v, 38,

## ΔΙΟΓΕΝΗΣ ΛΑΕΡΤΙΟΥΣ

τί δὴ γέροντων ὢν καὶ φάλανθος, ὦ ῥίστων,  
τὸ βρέγγμ' ἔδωκας ἡλίῳ κατοπτῆσαι;  
τοιγὰρ τὸ θερμὸν πλείον ἢ δέοι ζητῶν  
τὸν ψυχρὸν ὄντως εὕρες οὐ θέλων Ἄδην.

Γέγονε δὲ καὶ ἄλλος Ἀρίστων Ἰουλιήτης περιπατητικός, ὁ δὲ τις μουσικὸς Ἀθηναῖος, τέταρτος ποιητῆς τραγωδίας, πέμπτος Ἀλαιεύς τέχνας γεγραφῶς ῥητορικός, ἕκτος Ἀλεξανδρεὺς περιπατητικός.

### Κεφ. γ'. ΗΡΙΑΛΛΟΣ

- 165 Ἡριλλος δ' ὁ Καρχηδόνιος τέλος εἶπε τὴν ἐπιστήμην, ὅπερ ἐστὶ ζῆν αἰεὶ πάντ' ἀναφέροντα πρὸς τὸ μετ' ἐπιστήμης ζῆν καὶ μὴ τῇ ἀγνοίᾳ διαβηλημένον. εἶναι δὲ τὴν ἐπιστήμην ἕξιν ἐν φαντασιῶν προσδέξει ἀνυπόπτωτον ὑπὸ λόγου. ποτὲ δ' ἔλεγε μηδὲν εἶναι τέλος, ἀλλὰ κατὰ τὰς περιστάσεις καὶ τὰ πράγματ' ἀλλάττεσθαι αὐτό, ὡς καὶ τὸν αὐτὸν χαλκὸν ἢ Ἀλεξάνδρου γινόμενον ἀνδριάντα ἢ Σωκράτους. διαφέρειν δὲ τέλος καὶ ὑποτελίδα· τῆς μὲν γὰρ καὶ τοὺς μὴ σοφοὺς στοχάζεσθαι, τοῦ δὲ μόνον τὸν σοφόν. τὰ δὲ μεταξὺ ἀρετῆς καὶ κακίας ἀδιάφορα εἶναι. ἔστι δ' αὐτοῦ τὰ βιβλία ὀλιγόστιχα μὲν, δυνάμει δὲ μεστὰ καὶ περιέχοντα ἀντιρρήσεις πρὸς Ζήνωννα.
- 166 Λέγεται δ' ὅτι παιδὸς ὄντος αὐτοῦ ἠράσθησαν ἱκανοί, οὓς ἀποτρέψαι βουλόμενος ὁ Ζήνων ἠνάγκασε ξυρᾶσθαι Ἡριλλον, οἱ δ' ἀπετράποντο.

Τὰ δὲ βιβλία ἐστὶ τάδε·

# END OF SAMPLE TEXT



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