

## Η

### Κεφ. α'. ΠΥΘΑΓΟΡΑΣ

- 1 Ἐπειδὴ δὲ τὴν Ἴωνικὴν φιλοσοφίαν τὴν ἀπὸ Θαλοῦ καὶ τοὺς ἐν ταύτῃ διαγενομένους ἄνδρας ἀξιολόγους διεληλύθαμεν, φέρε καὶ περὶ τῆς Ἰταλικῆς διαλάβωμεν, ἧς ἤρξε Πυθαγόρας Μνησάρχου δακτυλιολύφου, ὡς φησιν Ἐρμιππος, Σάμιος ἢ, ὡς Ἀριστόξενος, Τυρρηνὸς ἀπὸ μιᾶς τῶν νήσων ἃς ἔσχον Ἀθηναῖοι Τυρρηνοὺς ἐκβαλόντες. ἔνιοι δ' οὖν μὲν εἶναι Μαρμάκου τοῦ Ἰππάσου τοῦ Εὐθύφρονος τοῦ Κλεωνύμου φυγάδος ἐκ Φλιοῦντος, οἰκεῖν δ' ἐν Σάμῳ τὸν Μάρμακον, ὅθεν Σάμιον τὸν Πυθαγόραν λέγεσθαι.
- 2 συστήναι δ' εἰς Λέσβον ἐλθόντα Φερεκύδη ὑπὸ Ζωίλου τοῦ θείου. καὶ τρία ποτήρια κατασκευασάμενος ἀργυρᾷ δῶρον ἀπήνεγκεν ἐκάστῳ τῶν ἱερέων εἰς Αἴγυπτον. ἔσχε δ' ἀδελφούς, πρεσβύτερον μὲν Εὐνομον, μέσον δὲ Τυρρηνόν· καὶ δούλον Ζάμολξιν, ᾧ Γέται θύουσι, Κρόνον νομίζοντες, ὡς φησιν Ἡρόδοτος. οὗτος ἤκουσε μὲν, καθὰ

<sup>a</sup> Compare Clement Alex. *Strom.* i. 62 Πυθαγόρας μὲν οὖν Μνησάρχου Σάμιος, ὡς φησιν Ἰππόβοτος, ὡς δὲ Ἀριστόξενος ἐν τῷ Πυθαγόρου βίῳ, καὶ Ἀρίσταρχος καὶ Θεόπομπος, Τυρρηνὸς ἦν, ὡς δὲ Νεάνθης, Σύριος ἢ Τύριος, ὥστε εἶναι κατὰ τοὺς πλείστους τὸν Πυθαγόραν βάρβαρον τὸ γένος. Porphyry also 320

## BOOK VIII

### CHAPTER 1. PYTHAGORAS (c. 582-500 B.C.)

Having now completed our account of the philosophy of Ionia starting with Thales, as well as of its chief representatives, let us proceed to examine the philosophy of Italy, which was started by Pythagoras,<sup>a</sup> son of the gem-engraver Mnesarchus, and according to Hermippus, a Samian, or, according to Aristoxenus, a Tyrrhenian from one of those islands which the Athenians held after clearing them of their Tyrrhenian inhabitants. Some indeed say that he was descended through Euthyphro, Hippasus and Marmacus from Cleonymus, who was exiled from Phlius, and that, as Marmacus lived in Samos, so Pythagoras was called a Samian. From Samos he went, it is said, to Lesbos with an introduction to Pherecydes from his uncle Zoilus. He had three silver flagons made and took them as presents to each of the priests of Egypt. He had brothers, of whom Eunomus was the elder and Tyrrhenus the second; he also had a slave, Zamolxis, who is worshipped, so says Herodotus,<sup>b</sup> by the Getans, (*V. Pyth.* i.) favours the connexion with Phoenicia, so that the boy Pythagoras was instructed there by Chaldaeans before, on his return to Samos, he enjoyed the instruction of Pherecydes of Syros and of Hermodamas of Samos.

<sup>a</sup> *iv.* 93 *sq.*

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- προείρηται, Φερεκίδου τοῦ Συρίου· μετὰ δὲ τὴν ἐκείνου τελευτὴν ἦκεν εἰς Σάμον καὶ ἤκουσεν Ἐρμοδάμαντος τοῦ ἀπογόνου Κρεωφύλου, ἥδη πρεσβυτέρου. νέος δ' ὢν καὶ φιλομαθῆς ἀπεδήμησε τῆς πατρίδος καὶ πάσας ἐμνήθη τὰς θ' Ἑλληνικὰς καὶ βαρβαρικὰς τελετάς. ἐγένετ' οὖν ἐν Αἰγύπτῳ, 3 ὀπηγίκα καὶ Πολυκράτης αὐτὸν Ἀμάσιδι συνῆστησε δι' ἐπιστολῆς· καὶ ἐξέμαθε τὴν φωνὴν αὐτῶν, καθά φησιν Ἀντιφῶν ἐν τῷ Περὶ τῶν ἐν ἀρετῇ πρωτευσάντων, καὶ παρὰ Χαλδαίους ἐγένετο καὶ Μάγοις. εἶτ' ἐν Κρήτῃ σὺν Ἐπιμενίδῃ κατῆλθεν εἰς τὸ Ἰδαῖον ἄντρον, ἀλλὰ καὶ ἐν Αἰγύπτῳ εἰς τὰ ἄδυστα· καὶ τὰ περὶ θεῶν ἐν ἀπορρήτοις ἔμαθεν. εἶτ' ἐπανῆλθεν εἰς Σάμον, καὶ εὐρῶν τὴν πατρίδα τυραννουμένην ὑπὸ Πολυκράτους, ἀπῆρεν εἰς Κρότωνα τῆς Ἰταλίας· κακεῖ νόμους θεῖς τοῖς Ἰταλιώταις ἐδοξάσθη σὺν τοῖς μαθηταῖς, οἳ πρὸς τοὺς τριακοσίους ὄντες ὠκονόμουν ἄριστα τὰ πολιτικά, ὥστε σχεδὸν ἀριστοκρατίαν εἶναι τὴν πολιτείαν.
- 4 Τοῦτόν φησιν Ἡρακλείδης ὁ Ποντικός περὶ αὐτοῦ τάδε λέγειν, ὡς εἴη ποτὲ γεγονὼς Αἰθαλίδης καὶ Ἐρμού υἱὸς νομισθεῖν· τὸν δὲ Ἐρμῆν εἰπεῖν αὐτῷ ἐλέσθαι ὃ τι ἂν βούληται πλὴν ἀθανασίας. αἰτήσασθαι οὖν ζῶντα καὶ τελευτῶντα μνήμην ἔχειν τῶν συμβαινόντων. ἐν μὲν οὖν τῇ ζωῇ πάντων διαμνημονεῦσαι· ἐπεὶ δὲ ἀποθάνοι, τηρῆσαι

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<sup>a</sup> Compare Clement Alex. *Strom.* i. 66 Θαλῆς . . . τοῖς Αἰγυπτίῳι προφήταις συμβεβληκέναι εἶρηται, καθάπερ καὶ ὁ Πυθαγόρας αὐτοῖς γε τοῦτοις δι' οὓς καὶ περιετέμμετο, ἵνα δὴ καὶ εἰς 322

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as Cronos. He was a pupil, as already stated, of Pherecydes of Syros, after whose death he went to Samos to be the pupil of Hermodamas, Creophylus's descendant, a man already advanced in years. While still young, so eager was he for knowledge, he left his own country and had himself initiated into all the mysteries and rites not only of Greece but also of foreign countries. Now he was in Egypt when Polycrates sent him a letter of introduction to Amasis; he learnt the Egyptian language, so we learn from Antiphon in his book *On Men of Outstanding Merit*, and he also journeyed among the Chaldaeans and Magi. Then while in Crete he went down into the cave of Ida with Epimenides; he also entered the Egyptian sanctuaries,<sup>a</sup> and was told their secret lore concerning the gods. After that he returned to Samos to find his country under the tyranny of Polycrates; so he sailed away to Croton in Italy, and there he laid down a constitution for the Italian Greeks, and he and his followers were held in great estimation; for, being nearly three hundred in number, so well did they govern the state that its constitution was in effect a true aristocracy (government by the best).

This is what Heraclides of Pontus tells us he used to say about himself: that he had once been Aethalides and was accounted to be Hermes' son, and Hermes told him he might choose any gift he liked except immortality; so he asked to retain through life and through death a memory of his experiences. Hence in life he could recall everything, and when he died he still kept the

τὰ πάντα κατελθὼν τὴν μυστικὴν παρὰ Αἰγυπτίων ἐκμάθοι φιλοσοφίαν. Cf. also Iamblichus, *Vit. Pyth.* 18 sq.

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- τὴν αὐτὴν μνήμην. χρόνῳ δ' ὕστερον εἰς Εὐφορβον ἐλθεῖν καὶ ὑπὸ Μενέλεω τρωθῆναι. ὁ δ' Εὐφορβος ἔλεγεν ὡς Αἰθαλίδης ποτέ γεγόνοι καὶ ὅτι παρ' Ἑρμοῦ τὸ δῶρον λάβοι καὶ τὴν τῆς ψυχῆς περιπόλησιν, ὡς περιεπολήθη καὶ εἰς ὅσα φυτὰ καὶ ζῶα παρεγένετο καὶ ὅσα ἢ ψυχὴ ἐν "Αἰδῇ ἔπαθε καὶ αἱ λοιπαὶ τίνα ὑπομένουσιν.
- 5 ἐπειδὴ δὲ Εὐφορβος ἀποθάνοι, μεταβῆναι τὴν ψυχὴν αὐτοῦ εἰς Ἑρμότιμον, ὃς καὶ αὐτὸς πίστιν θέλων δοῦναι εἶτ' ἀνήλθεν<sup>1</sup> εἰς Βραγχίδας καὶ εἰσελθὼν εἰς τὸ τοῦ Ἀπόλλωνος ἱερὸν ἐπέδειξεν ἣν Μενέλαος ἀνέθηκεν ἀσπίδα, (ἔφη γὰρ αὐτόν, ὅτ' ἀπέπλει ἐκ Τροίας, ἀναθεῖναι τῷ Ἀπόλλωνι τὴν ἀσπίδα,) διασεσηπυῖαν ἤδη, μόνον δὲ διαμένον τὸ ἐλεφάντινον πρόσωπον. ἐπειδὴ δ' Ἑρμότιμος ἀπέθανε, γενέσθαι Πύρρον τὸν Δῆλιον ἀλιέα· καὶ πάντα πάλιν μνημονεύειν, πῶς πρόσθεν Αἰθαλίδης, εἶτ' Εὐφορβος, εἶτα Ἑρμότιμος, εἶτα Πύρρος γένοιτο. ἐπειδὴ δὲ Πύρρος ἀπέθανε, γενέσθαι Πυθαγόραν καὶ πάντων τῶν εἰρημένων μεμνήσθαι.
- 6 "Ἐνιοὶ μὲν οὖν Πυθαγόραν μὴδὲ ἐν καταλιπεῖν σύγγραμμά φασι παίζοντες. Ἡράκλειτος γοῦν ὁ φυσικὸς μονονουχὶ κέκραγε καὶ φησι· "Πυθαγόρης Μνησάρχου ἱστορίην ἤσκησεν ἀνθρώπων μάλιστα πάντων καὶ ἐκλεξάμενος ταύτας τὰς συγγραφὰς ἐποιήσατο ἑαυτοῦ σοφίην, πολυμαθείην, κακοτεχνίην." οὕτω δ' εἶπεν, ἐπειδὴ περ ἑναρχόμενος ὁ Πυθαγόρας τοῦ Φυσικοῦ συγγράμματος λέγει ὧδε· "οὐ μὰ τὸν ἀέρα, τὸν ἀναπνέω, οὐ μὰ τὸ ὕδωρ, τὸ πίνω, οὐ κοτ' οἴσω<sup>2</sup> ψόγον περὶ τοῦ

<sup>1</sup> εἶτ' ἀνήλθεν] ἐπανήλθεν vulg.

<sup>2</sup> κοτ' οἴσω Diels: κατοίσω mss.

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same memories. Afterwards in course of time his soul entered into Euphorbus and he was wounded by Menelaus. Now Euphorbus used to say that he had once been Aethalides and obtained this gift from Hermes, and then he told of the wanderings of his soul, how it migrated hither and thither, into how many plants and animals it had come, and all that it underwent in Hades, and all that the other souls there have to endure. When Euphorbus died, his soul passed into Hermotimus, and he also, wishing to authenticate the story, went up to the temple of Apollo at Branchidae, where he identified the shield which Menelaus, on his voyage home from Troy, had dedicated to Apollo, so he said: the shield being now so rotten through and through that the ivory facing only was left. When Hermotimus died, he became Pyrrhus, a fisherman of Delos, and again he remembered everything, how he was first Aethalides, then Euphorbus, then Hermotimus, and then Pyrrhus. But when Pyrrhus died, he became Pythagoras, and still remembered all the facts mentioned.

There are some who insist, absurdly enough, that Pythagoras left no writings whatever. At all events Heraclitus, the physicist,<sup>a</sup> almost shouts in our ear, "Pythagoras, son of Mnesarchus, practised inquiry beyond all other men, and in this selection of his writings made himself a wisdom of his own, showing much learning but poor workmanship." The occasion of this remark was the opening words of Pythagoras's treatise *On Nature*, namely, "Nay, I swear by the air I breathe, I swear by the water I drink, I will never suffer censure on account of this

<sup>a</sup> Fr. 129 D., 17 B.

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λόγου τούδε." γέγραπται δὲ τῷ Πυθαγόρᾳ συγ-  
 γράμματα τρία, Παιδευτικόν, Πολιτικόν, Φυσικόν.  
 7 τὸ δὲ φερόμενον ὡς Πυθαγόρου Λύσιδος ἐστὶ τοῦ  
 Ταραντίνου Πυθαγορικοῦ, φυγόντος εἰς Θήβας  
 καὶ Ἐπαμειώνδα καθηγησαμένου. φησὶ δ' Ἡρα-  
 κλείδης ὁ τοῦ Σαραπίωνος ἐν τῇ Σωτίωνος ἐπιτομῇ  
 γεγραφέναι αὐτὸν καὶ Περὶ τοῦ ὄλου ἐν ἔπεισι,  
 δεῦτερον τὸν Ἱερὸν λόγον, οὗ ἡ ἀρχή·

ὦ νεοί, ἀλλὰ σέβεσθε μεθ' ἡσυχίης τάδε πάντα·

τρίτον Περὶ ψυχῆς, τέταρτον Περὶ εὐσεβείας,  
 πέμπτον Ἠλοθαλή τὸν Ἐπιχάρμου τοῦ Κῶου  
 πατέρα, ἕκτον Κρότωνα καὶ ἄλλους. τὸν δὲ  
 Μυστικὸν λόγον Ἰππᾶσου φησὶν εἶναι, γεγραμ-  
 μένον ἐπὶ διαβολῇ Πυθαγόρου, πολλοὺς δὲ καὶ  
 ὑπὸ Ἀστωνος τοῦ Κροτωνιάτου γραφέντας ἀνα-  
 8 τεθῆναι Πυθαγόρᾳ. φησὶ δὲ καὶ Ἀριστόξενος  
 τὰ πλεῖστα τῶν ἠθικῶν δογμάτων λαβεῖν τὸν  
 Πυθαγόραν παρὰ Θεμιστοκλείας τῆς ἐν Δελφοῖς.  
 Ἴων δὲ ὁ Χίος ἐν τοῖς Τριαγμοῖς φησὶν αὐτὸν ἔνια  
 ποιήσαντα ἀνενεγκεῖν εἰς Ὀρφέα. αὐτοῦ λέγουσι  
 καὶ τοὺς Σικοπάδας, οὗ ἡ ἀρχή, "Μὴ \* \* ἀνααίδευ  
 μηδενί." Σωσικράτης δ' ἐν Διαδοχαῖς φησὶν  
 αὐτὸν ἐρωτηθέντα ὑπὸ Λέοντος τοῦ Φλιασίου  
 τυράννου τίς εἴη, φιλόσοφος, εἶπεῖν. καὶ τὸν βίον  
 εὐοικεναί πανηγύρει· ὡς οὖν εἰς ταύτην οἱ μὲν

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<sup>a</sup> §§ 6-7 ἐνιοὶ μὲν . . . καθηγησαμένου. Hesychius in Suidas (*s.v.*), an authority older than Schol. Plat. 600 B, proves that this passage is a coherent whole. The fragment of Heraclitus (B 129 Diels, 17 Byw.) is certainly genuine. There may be, in *ιστορίην*, an allusion to the study of mensuration in Egypt. The pretended explanation, "he spoke thus because . . ." introduces an extract from a work

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# END OF SAMPLE TEXT



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