

Κεφ. α'. ΗΡΑΚΛΕΙΤΟΣ

- 1 'Ηράκλειτος Βλόσωνος ἢ, ὡς τινες, 'Ηράκωντος<sup>1</sup> 'Εφέσιος. οὗτος ἤκμαζε μὲν κατὰ τὴν ἐνάτην καὶ ἐξήκοστὴν Ὀλυμπιάδα. μεγαλόφρων δὲ γέγονε παρ' ὄντιναοῦ καὶ ὑπερόπτης, ὡς καὶ ἐκ τοῦ συγγράμματος αὐτοῦ δῆλον, ἐν ᾧ φησι, " πολυμαθὴν νόον<sup>2</sup> οὐ διδάσκει. 'Ησιόδον γὰρ ἂν ἐδίδαξε καὶ Πυθαγόρην, αὐτὶς τε Ξενοφάνεά τε καὶ Ἐκκταῖον." εἶναι γὰρ ' ἐν τὸ σοφόν, ἐπίστασθαι γνώμην, ὅτῃ ἐκυβέρνησε πάντα διὰ πάντων." τὸν τε "Ὀμηρον ἔφασκεν ἄξιον ἐκ τῶν ἀγῶνων ἐκβάλλεσθαι καὶ ῥαπίζεσθαι, καὶ Ἀρχίλοχον ὁμοίως.
- 2 "Ἐλεγε δὲ καὶ " ὕβριον χρὴ σβεννύναι μᾶλλον ἢ πυρκαϊήν" καὶ " μάχεσθαι χρὴ τὸν δῆμον ὑπὲρ τοῦ νόμου ὄκωσπερ τείχεος.<sup>3</sup>" καθάπτεται δὲ καὶ τῶν Ἐφεσίων ἐπὶ τῷ τὸν ἐταῖρον ἐκβαλεῖν Ἐρμό-

<sup>1</sup> ἠρακλιοντος F, but ἠρακιωντος BP, whence Bechtel restores ἠράκωντος.

<sup>2</sup> νόον ἔχειν Athen. xiii. p. 610 B; Clem. Strom. i. 19, p. 373.

<sup>3</sup> ὄκωσπερ τείχεος Diels.

<sup>a</sup> 504-500 B.C.

<sup>b</sup> The biographers used by our author laid evident stress

## BOOK IX

### CHAPTER I. HERACLITUS

HERACLITUS, son of Blosson or, according to some, of Heracon, was a native of Ephesus. He flourished in the 69th Olympiad.<sup>a</sup> He was lofty-minded beyond all other men,<sup>b</sup> and over-weening, as is clear from his book in which he says: "Much learning does not teach understanding; else would it have taught Hesiod and Pythagoras, or, again, Xenophanes and Hecataeus."<sup>c</sup> For "this one thing is wisdom, to understand thought, as that which guides all the world everywhere."<sup>d</sup> And he used to say that "Homer deserved to be chased out of the lists and beaten with rods, and Archilochus likewise."<sup>e</sup>

Again he would say: "There is more need to extinguish insolence than an outbreak of fire,"<sup>f</sup> and "The people must fight for the law as for city-walls."<sup>g</sup> He attacks the Ephesians, too, for banishing his friend Hermodorus: he says: "The Ephesians on this characteristic of the Ephesian, for §§ 1-3 (excepting two fragments cited in § 2) dwell on this single theme. As to the criticism of Pythagoras *cf.* Clem. Alex. *Strom.* i. 129 *s.f.*, who, dealing with chronology, says that Heraclitus was later than Pythagoras, for Pythagoras is mentioned by him.

<sup>a</sup> Fr. 41 D., 19 B.

<sup>f</sup> Fr. 43 D., 103 B.

<sup>e</sup> Fr. 40 D., 16 B.

<sup>g</sup> Fr. 42 D., 119 B.

<sup>g</sup> Fr. 44 D., 100 B.

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δωρον, ἐν οἷς φησιν, “ ἄξιον Ἐφεσίοις ἠβηδὸν ἀποθανεῖν<sup>1</sup> πᾶσι καὶ τοῖς ἀνήβοις τὴν πόλιν καταλιπεῖν, οὔτινες Ἐρμόδωρον ἄνδρα ἐωυτῶν ὀνήμιστον ἐξέβαλον λέγοντες, Ἠμέων μηδὲ εἰς ὀνήμιστος ἔστω· εἰ δέ τις τοιοῦτος, ἄλλη τε καὶ μετ’ ἄλλων.” ἀξιούμενος δὲ καὶ νόμους θεῖναι πρὸς αὐτῶν ὑπερεῖδε διὰ τὸ ἤδη κεκρατῆσθαι τῇ πονηρᾷ 3 πολιτείᾳ τὴν πόλιν. ἀναχωρήσας δ’ εἰς τὸ ἱερόν τῆς Ἀρτέμιδος μετὰ τῶν παίδων ἡστραγάλιζε· περιστάντων δ’ αὐτὸν τῶν Ἐφεσίων, “ τί, ὦ κάκιστοι, θαυμάζετε;” εἶπεν· “ ἢ οὐ κρεῖττον τοῦτο ποιεῖν ἢ μεθ’ ὑμῶν πολιτεύεσθαι;”

Καὶ τέλος μισανθρωπήσας καὶ ἐκπατήσας ἐν τοῖς ὄρεσι διηγάτο, πῶας σιτούμενος καὶ βοτάνας· καὶ μέντοι καὶ διὰ τοῦτο περιτραπεῖς εἰς ὕδρον κατῆλθεν εἰς ἄστυ καὶ τῶν ἰατρῶν αἰνυγματωδῶς ἐπυνθάνετο εἰ δύναντ’ ἐξ ἐπομβρίας αὐχμὸν ποιῆσαι· τῶν δὲ μὴ συνιέντων, αὐτὸν εἰς βουστάσιον κατορύξας τῇ τῶν βολίτων ἀλέᾳ ἤλπισεν ἐξατμισθῆσεσθαι· οὐδὲν δ’ ἀνῶν οὐδ’ οὕτως, ἐτελεύτα βιοὺς ἔτη ἐξήκοντα.

4 Καὶ ἔστιν εἰς αὐτὸν ἡμῶν οὕτως ἔχον·

πολλάκις Ἡράκλειτον ἐθαύμασα, πῶς ποτε τὸ ζῆν ὦδε διαντλήσας δύσμορος εἶτ’ ἔθανεν·

σῶμα γὰρ ἀρδεύσασα κακῇ νόσος ὕδατι φέγγος ἔσβεσεν ἐν βλεφάροις καὶ σκότον ἠγάγετο.

Ἐρμιππος δὲ φησι λέγειν αὐτὸν τοῖς ἰατροῖς εἰ τις δύναται <τὰ> ἔντερα κεινώσας τὸ ὕγρον ἐξερᾶσαι· ἀπειπόντων δέ, θεῖναι αὐτὸν εἰς τὸν

<sup>1</sup> So Cic. *Tusc.* v. 105 “morte multandos,” but ἀπάγξασθαι Strabo xiv. 25, p. 642, Musonius ap. Stob. *Fl.* xl. 9, Iamblichus, *De vit. Pyth.* 30, § 173 ed. Westermann.

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would do well to end their lives, every grown man of them, and leave the city to beardless boys, for that they have driven out Hermodorus, the worthiest man among them, saying, 'We will have none who is worthiest among us; or if there be any such, let him go elsewhere and consort with others.'"<sup>a</sup> And when he was requested by them to make laws, he scorned the request because the state was already in the grip of a bad constitution. He would retire to the temple of Artemis and play at knuckle-bones with the boys; and when the Ephesians stood round him and looked on, "Why, you rascals," he said, "are you astonished? Is it not better to do this than to take part in your civil life?"

Finally, he became a hater of his kind and wandered on the mountains, and there he continued to live, making his diet of grass and herbs. However, when this gave him dropsy, he made his way back to the city and put this riddle to the physicians, whether they were competent to create a drought after heavy rain. They could make nothing of this, whereupon he buried himself in a cowshed, expecting that the noxious damp humour would be drawn out of him by the warmth of the manure. But, as even this was of no avail, he died at the age of sixty.

There is a piece of my own about him as follows <sup>b</sup>:

Often have I wondered how it came about that Heraclitus endured to live in this miserable fashion and then to die. For a fell disease flooded his body with water, quenched the light in his eyes and brought on darkness.

Hermippus, too, says that he asked the doctors whether anyone could by emptying the intestines draw off the moisture; and when they said it was

<sup>a</sup> Fr. 121 D., 114 B.

<sup>b</sup> *Anth. Pal.* vii. 127.

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ἥλιον καὶ κελεύειν τοὺς παῖδας βολίτοις καταπλάττειν· οὕτω δὴ κατατεινόμενον δευτεραῖον τελευτῆσαι καὶ θαφθῆναι ἐν τῇ ἀγορᾷ. Νεάνθης δ' ὁ Κυζικηνός φησι μὴ δυναθῆντ' αὐτὸν ἀποσπάσαι τὰ βόλιτα μείναι καὶ διὰ τὴν μεταβολὴν ἀγνοηθέντα κυνόβρωτον γενέσθαι.

- 5 Ἐγένετο δὲ θαυμάσιος ἐκ παίδων, ὅτε καὶ νέος ὢν ἔφασκε μηδὲν εἰδέναι, τέλειος μέντοι γενόμενος πάντ' ἐγνωκέναι. ἤκουσέ τ' οὐδενός, ἀλλ' αὐτὸν ἔφη διζήσασθαι καὶ μαθεῖν πάντα παρ' ἑαυτοῦ. Σωτίων δέ φησιν εἰρηκέναι τινας Ξενοφάνους αὐτὸν ἀκηκοῦναι· λέγειν τε Ἀρίστωνα ἐν τῷ Περὶ Ἡρακλείτου καὶ τὸν ὕδερρον αὐτὸν θεραπευθῆναι, ἀποθανεῖν δ' ἄλλῃ νόσῳ. τοῦτο δὲ καὶ Ἰππόβοτος φησι.

Τὸ δὲ φερόμενον αὐτοῦ βιβλίον ἐστὶ μὲν ἀπὸ τοῦ συνέχοντος Περὶ φύσεως, διήρηται δ' εἰς τρεῖς λόγους, εἰς τε τὸν περὶ τοῦ παντός καὶ 8 πολιτικόν καὶ θεολογικόν. ἀνέθηκε δ' αὐτὸ εἰς τὸ τῆς Ἀρτέμιδος ἱερόν, ὡς μὲν τινες, ἐπιτηδεύσας ἀσαφέστερον γράψαι, ὅπως οἱ δυνάμενοι <μόνοι> προσίοιεν αὐτῷ καὶ μὴ ἐκ τοῦ δημῶδους εὐκαταφρόνητον ἦ. τοῦτον δὲ καὶ ὁ Τίμων ὑπογράφει λέγων,

τοῖς δ' ἐνὶ κοκκυστῆς, ὀχλολοΐδορος Ἡράκλειτος,  
αἰνικτῆς ἀνόρουσε.

Θεόφραστος δέ φησιν ὑπὸ μελαγχολίας τὰ μὲν ἡμιτελῆ, τὰ δ' ἄλλοτ' ἄλλως ἔχοντα γράψαι. σημεῖον δ' αὐτοῦ τῆς μεγαλοφροσύνης Ἀντισθένης

<sup>a</sup> Fr. 101 D., 80 B.

<sup>b</sup> Fr. 43 D.

<sup>c</sup> Cf. Π. i. 247, 248.

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impossible, he put himself in the sun and bade his servants plaster him over with cow-dung. Being thus stretched and prone, he died the next day and was buried in the market-place. Neanthes of Cyzicus states that, being unable to tear off the dung, he remained as he was and, being unrecognizable when so transformed, he was devoured by dogs.

He was exceptional from his boyhood; for when a youth he used to say that he knew nothing, although when he was grown up he claimed that he knew everything. He was nobody's pupil, but he declared that he "inquired of himself,"<sup>a</sup> and learned everything from himself. Some, however, had said that he had been a pupil of Xenophanes, as we learn from Sotion, who also tells us that Ariston in his book *On Heraclitus* declares that he was cured of the dropsy and died of another disease. And Hippobotus has the same story.

As to the work which passes as his, it is a continuous treatise *On Nature*, but is divided into three discourses, one on the universe, another on politics, and a third on theology. This book he deposited in the temple of Artemis and, according to some, he deliberately made it the more obscure in order that none but adepts should approach it, and lest familiarity should breed contempt. Of our philosopher Timon<sup>b</sup> gives a sketch in these words<sup>c</sup>:

In their midst uprose shrill, cuckoo-like, a mob-reviler, riddling Heraclitus.

Theophrastus puts it down to melancholy that some parts of his work are half-finished, while other parts make a strange medley. As a proof of his magnanimity Antisthenes in his *Successions of*

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φησὶν ἐν Διαδοχαῖς· ἐκχωρῆσαι γὰρ τὰδελφῶ τῆς βασιλείας. τοσαύτην δὲ δόξαν ἔσχε τὸ σύγγραμμα ὡς καὶ αἰρετιστὰς ἀπ' αὐτοῦ γενέσθαι τοὺς κληθέντας Ἑρακλειτεῖους.

7 Ἐδόκει δ' αὐτῷ καθολικῶς μὲν τάδε· ἐκ πυρὸς τὰ πάντα συνεστάναι καὶ εἰς τοῦτο ἀναλύεσθαι· πάντα δὲ γίνεσθαι καθ' εἰμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα· καὶ πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη. εἶρηκε δὲ καὶ περὶ τῶν ἐν κόσμῳ συνισταμένων πάντων παθῶν, ὅτι τε ὁ ἥλιός ἐστι τὸ μέγεθος οἶος φαίνεται. λέγεται δὲ καὶ “ ψυχῆς πείρατα ἰὼν οὐκ ἂν ἐξ-εῦροιο, πᾶσαν ἐπιπορευόμενος ὁδόν· οὕτω βαθὺν λόγον ἔχει.” τὴν τ' οἴησιν ἱερὰν νόσον ἔλεγε καὶ τὴν ὄρασιν ψεύδεσθαι. λαμπρῶς τ' ἐνίστε ἐν τῷ συγγράμματι καὶ σαφῶς ἐκβάλλει, ὥστε καὶ τὸν νωθέστατον ραδίως γινῶναι καὶ διάγραμμα ψυχῆς λαβεῖν· ἢ τε βραχύτης καὶ τὸ βᾶρος τῆς ἐρμηνείας ἀσύγκριτον.

8 Καὶ τὰ ἐπὶ μέρους δὲ αὐτῷ ᾧδ' ἔχει τῶν δογμάτων· πῦρ εἶναι στοιχεῖον καὶ πυρὸς ἀμοιβὴν τὰ πάντα, ἀραιώσει καὶ πυκνώσει γινόμενα. σαφῶς δ' οὐδὲν ἐκτίθεται. γίνεσθαι τε πάντα καθ' ἐναντιότητα καὶ ρεῖν τὰ ὅλα ποταμοῦ δίκην, πεπεράνθαι τε τὸ πᾶν καὶ ἓνα εἶναι κόσμον· γεννᾶσθαι τε αὐτὸν ἐκ πυρὸς καὶ πάλιν ἐκπυροῦσθαι κατὰ τινὰς περιόδους ἐναλλάξ τὸν σύμπαντα αἰῶνα· τοῦτο δὲ γίνεσθαι καθ' εἰμαρμένην. τῶν δὲ ἐναντίων τὸ μὲν ἐπὶ τὴν γένεσιν ἄγον καλεῖσθαι πόλεμον καὶ ἔριν, τὸ δ' ἐπὶ τὴν ἐκπύρωσιν ὁμο-

<sup>a</sup> Fr. 45 D., 71 B.

<sup>c</sup> Cf. Fr. 90 D., 22 B.

<sup>b</sup> Fr. 46 D., 132 B.

<sup>d</sup> Cf. Fr. 80 D., 62 B.

# END OF SAMPLE TEXT



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